

CHAPTER

III

CHAPTER : III

INDIAN THEORY OF PERSONALITY AND RELATED CONCEPTS

3.0 INTRODUCTION :

One of the main objectives of this thesis is to work out a comprehensive theory of personality from the Indian point of view. As mentioned in the first chapter, the theory of personality worked out on the basis of three gunas of the Samkhya system is acceptable to most of the systems of Indian thought and hence may be accepted as a representative of Indian theory of personality. In this chapter the author has tried to present a precise picture of Tri-gunatmak theory of personality based on Samkhya's concepts of gunas. Since the theory of personality has its origin in Samkhya, it will be useful to describe Samkhya philosophy in brief.

3.1 SAMKHYA PHILOSOPHY :

3.1.1 The Problem : Three kinds of suffering :

The real problem before Samkhya-yoga and other systems of Philosophy is a practical one. Philosophy begins with the core problem of man as such - that is the problem of suffering. Life is uniformly regarded by all the systems as a condition of pain and suffering, as a state of bondage and evil. Samkhya Karika¹ states that man suffers from the three kinds of pain - (i) The adhyatmika - natural and inseparable; (ii) The adhibhautika - natural and extrinsic; and (iii) The adhidaivika - non-natural or superhuman.

3.1.2 Remedy from the Sufferings :

Nobody welcomes suffering and therefore it is the perennial

problem for man as to how mankind can get rid of these kinds of sufferings. In this search, man engages himself in all kinds of activities. He pursues the science of medicine, so that he may not suffer physically; performs rituals and engages himself in religious and semi-religious activities so that he may be blessed with supernatural powers. But according to Samkhya philosophy all these efforts ultimately fail to satisfy man. The cessation of suffering through above methods is partial and temporary. Samkhya concludes that the only way of permanent and complete cessation of suffering of man is in 'Kaivalaya' or 'liberation'. This is possible through the true knowledge of reality as a whole, which is divided into three parts by the Samkhya. Hence, the knowledge of the three parts or divisions of existence, material and spiritual is the only mode by which exemption from the infirmities of corporeal being can be attained. It is also called discriminative wisdom by the Samkhya.

This discriminative wisdom is the accurate discrimination of those principles into which all that exists is distributed by the Samkhya philosophy. (i) Vyakta - that which is perceived, sensible and discrete; (ii) Avyakta - that which is unperceived, indiscrete; and (iii) Jna - that which knows or discriminates. The first is matter in its perceptible modifications; the second is crude, unmodified matter, and the third is soul. The object of the Samkhya is to define and explain these three things, the correct knowledge of which leads to release of self from the worldly bondage and sufferings.

For this purpose, Samkhya philosophy enters into the analysis of the reality as a whole. But before analysing the reality, it will be logical to present its key concept "the principle of causality", on which its whole philosophy is based.

3.1.3 Principle of Casuality :

One of the main concerns of Indian philosophy in general and Samkhya in particular is as to whether the changes and modifications in the world are just the manifestations of the potencies or cause or is a new product. The two views are termed as 'Satkarya Vada' and 'Asatkarya Vada'. Samkhya philosophy advocates the theory of Satkaryavada and its adversary Nyaya argues in favour of Asatkaryavada. According to Satkaryavada there is neither new origin nor complete destruction. All changes are either the manifestation or evolution or development of the potencies already present in the cause or the merging of the manifested into the unmanifest. The pot e.g. is the manifestation of the clay in which pot pre-exists in an unmanifested form and when the pot is destroyed, it becomes unmanifest but is not destroyed. It lies in the cause (clay) in the latent form to become manifest again when the favourable conditions are present i.e. when instrumental causes (Nimitta Karan) are present.

This theory has great bearing on scientific theories including psychology. Thus, development is coming to light of what is latent and hidden. According to this doctrine of Satkaryavada the cause and effect are the undeveloped and the developed states of one and the same substance. All production is development (Udbhava) and all destruction is envelopment (anudbhava) or disappearance into the cause. There is no such thing as utter annihilation. The past and future states are not destroyed, since they are perceived by the yogis.²

Through the principle of casuality Samkhya system arrives at its dualism of ultimate realities Prakrti and Purush.

3.1.4 Prakrti :

Samkhya rejects the two extreme metaphysical positions held by extremists in Indian thought. It, for example, does not agree with Advait Vedanta which says that the entire existence is essentially spiritual in nature. The whole of the universe, the sentient and insentient is nothing but an appearance (Vivast) of consciousness. All this is nothing but 'Brahman'. Its opposite extreme is the philosophy of the materialists Charvak who argues that the entire existence is material in essence and the consciousness originates as an emergent quality of matter.

Samkhya accepts two ultimate independent realities - matter and spirit which they call as 'Prakrti' and 'Purush'. Prakrti has two states, the manifest and the unmanifest (Vyakta and Avyakta).

Avyakta or Mula Prakrti, as it is called , is defined as uncaused, independent, one, all pervading and eternal.³ In it all determinate existence is implicit. It is constituted of three gunas - Sattva, Rajas and Tamas. The different gunas do not annul themselves, but are in a state of equipoise, which is not inactivity, but a kind of tension. As the equilibrium of the three gunas,⁴ it is the ground of all modifications, physical and psychi-cal. It is pure potentiality.⁵ We do not know the real nature of Prakrti or the gunas since our knowledge is confined to phenomena.⁶ It is empirically an abstraction, a mere name.⁷ But it must be assumed to exist as the prius of all creation.

Prakrti is not a material substance, nor is it a conscious entity, since Purush is carefully distinguished from it. It

gives rise not only to the five elements of the material universe, but also to the psychical. It is the basis of all objective existence. It is the symbol of the never resting, active world stress.

3.1.5 Gunas :

The development of Prakrti or Vyakta state arises by means of its three constituent powers or gunas⁸, which are postulated in view of the character of the effects of prakrti. Prakrti is a string of three strands. Buddhi, which is an effect, has the properties of pleasure, pain and bewilderment and so its cause, prakrti, must have answering properties. The gunas are not perceived, but are inferred from their effects. The first of these is called Sattva. It is potential consciousness, and therefore tends to conscious manifestation and causes pleasure to the individual.⁹ The second, Rajas, is source of all activities and produces pain. Rajas leads to a life of feverish enjoyment and restless effort.¹⁰ The third is Tamas, that which resists activity and produces the state of apathy or indifference.¹¹ It leads to ignorance and sloth. The respective functions of Sattva, Rajas and Tamas are manifestations (Prakasa), activity (Pravrtti), and restraint (Niyamana)¹², producing pleasure, pain and sloth. The three gunas are never separate. They support one-another and intermingle with one-another. They constitute the every substance of prakrti. All things are composed of the three gunas, and the difference of the world are traced to the predominance of the different gunas. The origin of this conception is undoubtedly psychological, since the kinds of feeling tone are made, the basis of distinction.¹³ They are called gunas (or qualities) since prakrti alone is substantive, and these are merely elements in it. They may be regarded as representing the different

stages of the evolution of any particular product. The Sattva signifies the essence or form which is to be realized, the Tamas, the obstacles to its realisation, and the Rajas represents the force by which the obstacles are overcome and the essential form is manifested. In other words, it is Sattva or the form of a thing that is manifested, it is Rajas that brings about the manifestation; Tamas is the resistance to be overcome, obstacle to the manifestation of Sattva.¹⁴ While Sattva and Tamas answer to the affirmative being and negative non-being, Rajas refers to the struggle between the two. Everything has its ideal essence, which it strives after, and actual setting which it tries to get rid of. The latter is its Tamas state, the former its Sattva state, while the process of striving represents the Rajas condition. Since these moments are found in all existence, they are attributed to the original prakrti.

The gunas are always changing. Even in what is regarded as the state of equilibrium the gunas are continually changing into one-another (Saruparinama). These changes in themselves do not produce objective results, so long as the equilibrium is undisturbed. If there is disturbance of the equilibrium (gunaksobha), then the gunas act on one-another and evolution takes place. The varied interaction of the gunas accounts for the variety of the world. Whichever guna is preponderant in any phenomenon, it becomes manifest in it, though the others are not absent. So the term "Sattva, Rajas and Tamas" are employed to mark predominant aspects rather than exclusive characters. Though the gunas work together for the production of the world of effects, still they never coalesce. They are modified by mutual influence on one-another or by their proximity. They evolve, join and separate. No one loses its power, though the others may be actively at work.¹⁵ Prakrti and its products possess the gunas and so are unconsciousness. They

are devoid of the power of discrimination between themselves and purush. They are always objective, while purush alone is subject.

Though Samkhya Karika has not developed many of gunas characteristics features, 'Chandrika' and 'Tatwa-Kaumudi' offers some additional interpretation of the gunas. Thus Sattva is said to comprise 'rectitude gentleness, modesty, faith, patience, wisdom'; Rajas besides 'misery' implies 'hatred, violence, envy, abuse, wickedness'; and Tamas is not only 'insensibility' but 'tardiness, fear, infidelity, dishonesty, avarice and ignorance'.

It can thus be summarised that :

- a) The gunas are not perceivable but are postulated from the effects of Prakrti
- b) They are all pervasive
- c) They are dynamic by nature.
- d) They are universal cause of activity, change and differences.
- e) They are mutually related to each other :
 - i) They mutually dominate each-other.
 - ii) They rest on each other or combine with one-another like binary atoms.
 - iii) They produce each other, as lump of clay generates the earthen jar.
 - iv) They consort together, as the flame, the oil and the wick of a lamp.

3.1.6 Purush :

In Samkhya system 'Purush' is the second ultimate reality. Since Prakrti is purely unconscious and cannot be the cause of consciousness, Samkhya has assumed the second ultimate reality that is Purush from which material things derive consciousness. In strict sense the word 'Purush' is synonymous to 'soul'. The different 'Purushs' are fundamentally identical in nature. The differences are due to the physical organizations that obscure and thwart the life of the soul. In the Samkhya system, though the individual is in one aspect a particular finite being subject to all the accidents and changes of mortality, there is something in him which lifts him above them all. He is not the mind, life or body, but the informing and sustaining soul-silent, peaceful, eternal that possesses them.

Like 'Prakrti', 'Purush' is defined as uncaused, constant, immutable, single, independent and self-governing. But Purush is unrelated to Prakrti. It is a mere witness, a solitary, indifferent, passive spectator. The characteristics of Prakrti and Purush are opposed in nature. Prakrti is non-consciousness (acetanam), while purush is consciousness (sacetanam). Prakrti is active and ever-revolving, while Purush is inactive (akarta). Purush is unalterably constant (Kutastha Nitya) while Prakrti is so alterably (Parinami Nitya). Prakrti is characterised by the three gunas, while Purush is devoid of three gunas; Prakrti is the object, while Purush is the subject.

3.1.7 Relation between Purush and Prakrti :

The Samkhya assumes that Prakrti evolves a world full of woes and desolation. The unrolling of the tragedy of the world is said to be necessary for the self, which remains inactive,

though it sees all that is presented to it. Serviceability to Purush is acknowledged to be the end of the activities of Prakrti, though Prakrti is not conscious of this end.

Mere presence of the Purush, according to Samkhya, excites Prakrti to activity and development. Though Purush is not endowed with creative might, Prakrti, which produces the manifold universe, is so on account of its union with Purush. Prakrti is blind, but with the guidance of Purush it produces the manifold world. The union of the two is compared to a lame man of good vision mounted on the shoulders of a blind man of sure foot. The collective influence of the innumerable selves which contemplate the movement of Prakrti is responsible for the evolution of the latter. The disturbance of the equilibrium of the gunas which sets up the process of evolution is due to the presence of the Purush. At the beginning of the evolutionary process Prakrti is in a state of quiescence and equally quiescent. The presence of Purushas upsets the equilibrium of Prakrti and initiates a movement which, at first, takes the form of development and later, of decay and collapse. Prakrti again returns to its quiescent condition, to be again excited by the Purush. Thus the process continues. So the first cause as well as the final cause, of the cosmic process is Purush. But the causation of Purush is purely mechanical, being due not to its volition but to its mere proximity. Purush moves the world by a kind of action which is not movement. It is compared to the attraction of a magnet for iron.

The real Purush has relations with a real world on account of a fancied relation between the two, so long as this fancied relation subsists, Prakrti acts towards it. When the Purush recognises its distinction from the ever-evolving and dissolving

world of Prakrti, the latter ceases to operate towards it. The efficient cause of Prakrti's development is not the mere presence of the Purushas for it is always present but its non-discrimination. This non-discrimination brings about a temporary union between Purush and Prakrti; the union, however, is not real since it dissolves on the rise of true knowledge.

3.1.8 Evolution of Universe :

Prakrti is the fundamental substance out of which the world evolves. In the unmanifested condition, Prakrti is but the union of opposites. When they are all held together in a state of equilibrium (Samyavastha), there is no action. The state of rest is said to be the natural condition of Prakrti.¹⁶ Prakrti, as has been noted, is in the state of never ending change. This change is said to be of two kinds, 'Sarupa Parinama' and 'Virupa Parinama'. In the state of equilibrium all the three gunas have equal force and the one does not dominate over the other two and the result is non-evolution or non-activity. But it does not mean that at that time Prakrti exists as a purely static principle. The change is still there, the Sattva changes into Sattva, Rajas into Rajas and the Tamas into Tamas. This change is known as 'Sarupa Parinama'. And in 'Virupa Parinama' the equilibrium gets disturbed and three gunas start dominating each-other and the result is evolution of Prakrti.

Mahat, the cause of the whole universe, is the first product of the evolution of Prakrti. It is the basis of the intelligence of the individual, while the term 'Mahat' brings out the cosmic aspect, buddhi, which is used as a synonym for it, refers to the psychological counterpart appertaining to each

individual. In the Samkhya, stress is laid on the psychological aspect of 'Mahat'. From the synonyms of buddhi¹⁷, and its attributes of virtue (dharma), knowledge (Jnana), equanimity (vairagya) and lordship (aisvarya), and their opposites, it is clear that buddhi is to be taken in the psychological sense. Buddhi is regarded as the subtle substance of all mental process. It is the faculty by which we distinguish objects and perceive what they are. The functions of buddhi are ascertainment and decision. All other organs function for the intellect (buddhi), which works directly for the Purusha, enabling the latter experience all existence and discriminate between itself and Prakrti.

Like the other products of Prakrti, buddhi has the three gunas. In its Sattva aspect, buddhi is distinguished by the observance of duty, knowledge, freedom from desire and divine power; in its aspect as Rajas it produces desires; and in its Tamas aspect, it produces negligence, ignorance etc. Vijnanabhiksu says that all souls are divine, though their "innate lordliness suffers obstruction by Rajas and Tamas".¹⁸ The elemental creation is distinguished from the creation of buddhi, which is four-fold, ignorance (viparyaya), incapacity (asakti), contentment (tusti) and perfection (siddhi). There are fifty subdivisions of these.¹⁹ Five kinds of ignorance are admitted which are avidya, asmita (egotism), raga (desires), dvesa (hatred) and abhinivas (fear). There are 28 varieties of incapacity, nine kinds of contentment and 8 forms of perfection.

Ahamkara (self-sense), or the principle of individuality arises after buddhi. Psychologically the function of ahamkara is abhimana or self-love. The Purusha identifies itself with the acts of Prakrti through ahamkara. It passes to the self the sensations and suggestions of action communicated to it through

manas. It thus helps in the formation of concepts and decisions. When the ahamkara is dominated by the aspect of Sattva, one does good work, when by Rajas, evil ones; and when by Tamas, indifferent ones.

Manas is the organ which has the important function of synthesising the sense-data into percepts, suggesting alternative courses of action and carrying out the decrees of the will through the organs of action. Manas is said to be door keeper, while the senses are regarded as the door.²⁰ Buddhi, ahamkara and manas are not always carefully distinguished. They are taken as the inner organs (antahkarana). The co-operation of manas is necessary for both perception and action.²¹ It assumes manifold form in connection with different senses.²² Manas is not all-pervading, since it is an instrument possessing movement and action.²³ It is made up of parts since it is connected with the senses.

The five organs of perception are the functions of sight, hearing, smell, taste and touch. The need creates the function. Since we have desire, we create the functions and the objects to satisfy them.²⁴ Each sense grasps one quality. The senses are not the organs of sight, touch etc. as the functions of manas.²⁵ They are the means of observing the fine and the gross elements.²⁶

The world as the object of perception has the five tanmatras²⁷, corresponding to the five sense organs. These are the essences of sound, touch, colour, taste and smell conceived as physical principles, imperceptible to ordinary beings. These invisible essences are inferred from visible objects, though they are said to be open to the perception of the yogis.²⁸ The tanmatras cannot act as sense stimuli until they combine to form atoms.

The whole scheme of evolution, in a sense, can be understood as a result of logical analysis based on psychological experience of the individual. Vacaspati Mishra, a noted Samkhya thinker observes that "every man uses first his external senses, then he considers (with the manas), then he refers the various objects to his ego (ahamkar) and lastly he decides with his buddhi what to do."

3.1.9 The Empirical Individual :

Samkhya system conceives of two kinds of selves - transcendental and empirical. Transcendental form is the true nature of self - it is 'Nitya Suddha Buddha Mukta Swarupa', that is eternal, pure consciousness and free. It is blessed with pure knowledge, does not identify itself with the evolutes of the nature. It is, therefore, a person who transcends the limitations of personality. That is why it is said to be 'Trigunatitum' - transcends the three gunas. The attainment of this form of self is the true and highest goal of man in Indian thought, which it rises to achieve through Yoga or Sadhana.

Mostly a man finds himself in the state of bondage. Such bound person is called the empirical self - the Jive. The key to understand the nature of this empirical self is its ignorance, due to this ignorance the self identifies itself with the evolutes of the nature. These evolutes have been classified by Samkhya philosophers into two - physical and psychological (Bhoutic Sarg and Prataya Sarg). Bhoutic Sarg consists of five subtle elements and five gross elements. The physical aspect of body is included in Bhoutic Sarg whereas the five senses of actions and knowledge, manas and buddhi are included in the Prataya Sarg. The self or consciousness operates as a basis of the constitution of this physico-psychological complex - known as man.

Again, the body of a man has been divided into two - the gross body and subtle body. The gross body is constituted of five gross elements and this is destroyed at the time of death. According to Samkhya Karika this gross body is born of the parents. The subtle body consists of nineteen elements - the five subtle elements, five senses of knowledge and action, manas and ahamkara. This subtle body is not destroyed at the time of death and is born and reborn, again and again. Only the true knowledge in the form of 'Kavailaya' destroys this body - when one is free from the cycle of birth and death. It is the subtle body which is the carrier of impressions (Samskara) of actions done by him. Subtle body gets modified through one's actions. The functions of the different components of personality have already been discussed. The empirical self is almost the same concept as that of personality.

3.2 THEORY OF PERSONALITY :

According to Indian viewpoint, man is a combination of spirit and the matter. The spiritual part is known as Purusha and material as Prakrti in Samkhya-Yoga system. According to Samkhya Yoga system, Purush is the core of the personality which stands behind the mental, the vital and the psychical being in us. It is the concealed witness (sakshi), the inner controller (antaryamin), the silent influence and the hidden guide. This is the integrating and unifying principle, real self. This Purush is our real personality also. It is alike in all human beings. There is no difference between man and man. Essentially all beings are alike spiritual. The difference between us is caused by the greater or lesser power to manifest that spirit. The true secret of the development of personality lies in the discovery of Purusha or realization of the self. True nature is lost because of 'ignorance'. This higher self is poorna or complete by itself. It is beyond the hunger - stimulus - response cobweb.

The matter, life and mind that fill the world are in us as well. We partake of the forces that work in the world out there. Our intellectual nature produces ego-consciousness, it leads to the emergence of the human individual. This transformation of Purusha into an apparent identity is called (egoism) 'ahamkara' by Samkhya-Yoga. The feeling of personality arises from ahamkara or the principle of egoity which causes the exclusive feeling of 'I' and 'mine'. This view of personality when examined in the light of Samkhya-Yogic view is due to 'avidya' or ignorance. This is traceable to the false identification of Purusha with Prakrti and its component parts and is the first principle of the emergence of the individual as a person.

Prakrti, according to Samkhya-Yoga is really the interplay of the gunas. They foster cravings. To strive for freedom to satisfy one's cravings is the very opposite of freedom. In fact, one is powerless against one's vasanas (desires). These are like flames of consciousness that never extinguishes and is identical in each individual. In this light, objective reality is never regarded as the true foundation for a valid theory of human development and behaviour.

Hence, Indian psychologists have given emphasis on the inner world of individual rather than outer world. They see the man different from the environment, independent of it, but in environment-centered terms. They give emphasis to develop ability to master environment but not control it. To be capable, adequate, effective in relation to environment, to perceive it well and to be good in relation to it, Indian psychologists stress on detachment, independence, the self-governing character of man, the tendency to look within for the guidance and rules to live by.

For this differentiation between outer world (Prakrti) and inner world (self) they have also given various forms of meditation-forms of going into the self, of turning away from the outer world in order to listen to the inner voices. As opposed to Western psychologists they have different attitude towards the depths of human nature, the unconscious. Western psychologists have found roots of ill-health in unconscious, so it has been general tendency to think of the unconscious as bad, evil, crazy, dirty or dangerous, but according to Indian psychologists, consciousness has one more level in addition to the conscious and unconscious which is superconscious. This lies latent in all individuals and is the source of creativity, of love, and of a special kind of truth and knowledge. They speak of a healthy superconscious, of healthy regressions. This gives a certain kind of knowledge, not only about the self but also about the world. Supernormal powers are part of normal or healthy human nature and are included in comprehensive theory of healthy human nature.

As mentioned earlier, man is a combination of Purush and Prakrti. When he performs actions on the level of Purush, he is pure and good, but when he identifies himself with Prakrti, this nature is lost. He starts behaving according to the forces that work in the world, and these forces are three gunas, constituents of Prakrti. Evil is caused by the bondage to the gunas. It arises because the seed of life or the spirit cast into matter becomes fettered by the gunas. As a evoluate of Prakrti, man's mind is formed of three gunas (mind includes buddhi, ahamkara and manas, taken as inner organ (antahkarana), which condition mental modifications. These three gunas are like complementary forces that act and react upon one another forming various possible combinations, which explain the whole of human behaviour. Every aspect of human behaviour is essentially characterised by three gunas whether in mutual

support or contrary opposite. This determines the structure of the mind and constitutes the underlying basis for psychology of conduct. Samkhya-Yoga conceives mind to be a dynamic field, the structure of which corresponds to the energy of three gunas. Mind and ego as a dynamic field are changeable and represents the psuedo - personality, Purush is unchangeable and represents the real personality.

On empirical plane the gunas are essentially binding forces in our journey - even Sattva, the purest and highest of them. Desires originate in the gunas and take a firm grip on our behaviour. All our transactions are permeated by these gunas in varying combinations. So any desire, in any form is essentially a destabilizing, dis-equilibrating force.

No matter how sincerely man aspire for morale and responsible behaviour, the crux of the failure to do so lies in that all human beings operate from their mental, vital and physical selves. These selves in the lower storey of man's personalities are commonly dominated by either Rajas (i.e. greed, passion, restlessness, attachment, pride etc.) or Tamas (i.e. confusion, sloth, darkness etc.). Sattva though supports moral values, is not completely free from the fetters of bondage as the two other gunas are always present there, may be in a dormant state, but there is always present a tendency to bring it down in lower plane and hence Sattvic personality is also binding one.

In Samkhya, man's existence is defined as 'Dwandwic' i.e. an incessant oscillation between opposites and dualities e.g., love and hatred, hope and dejection, success and failure, gain and loss, acceptance and rejection, growth and decay. It is the nature of the Rajasic and Tamasik gunas to keep the person

indefinitely tethered to this 'dwandwic' experience. The dominance of and subjection to Rajas and Tamas cause extreme proneness to sense stimuli leading to perpetual mental disquiet. Therefore, freedom of choice/change springing from Rajas and Tamas are destined to be un-liberating functions.

True freedom of choice/change is to attempt to be free from the bindings of Rajas and Tamas, to be more and more settled in the purity and light of Sattva, and hence, to be aiming at the 'nirdwandwic' existence, that is the state of transcendent equilibrium. This brings one in proximate contact with the unconditioned, the reality, the truth.

Nature forms the body of all manifest objects of whatever form and has three fundamental qualities in its manifest state. All objects, sentient and non-sentient, are an aggregate of all these, with one dominating which imparts to the objects its distinctive character. Thus, even a Tamas guni have in him the elements of Sattva and Rajas and a Sattva guni have in him elements of Rajas and Tamas; but one is called a Sattva guni in whom Sattva dominates and a Tamas guni in whom Tamas guna dominates. The work which is propelled by the Sattva guna and is done in obedience to the natural means and tendency of the body, which is predominantly Sattvic, is necessarily different from what is done under the impulse of and in obedience to the needs and tendencies caused by any other guna. We find innumerable differences between men and men which are due to the differences in their respective constitutional needs and tendencies as determined by the qualities of Prakrti. The predominance of a particular guna impels an individual to perform a particular kind of work. The very nature of our activities is determined by the qualities or gunas.

Therefore, it is individual's interpretation of the situation and his own response to it, which characterizes him as belonging to one of the guna type. The predominance and consistency of attitude determines the dominance of one of the three gunas. Identification of these three is difficult as they normally all get mixed up at the empirical level, at the surface of consciousness. But prolonged self-observation and an attempt to go to the root of motivations progressively leads to the identification of three factors separately. Every person has three gunas in different degree, but he himself selects one out of the three gunas according to his aptitude and discards the other as unsuitable. When a person selects a particular group of actions, he selects this under the influence of that guna. If a person selects to be clean, non-attached, non-egoistic, he selects this in the influence of Sattva guna - or in other words in him Sattva guna is dominating. He may, under the influence of Rajasic guna, select - to be impure, aggressive and egoistic.

3.2.1 Structure of Personality :

As mentioned above personality springs from the intermingling of three gunas - Sattva, Rajas and Tamas. These gunas are not seen, known, apparent or perceived directly, but are inferred from their effects. Their effects are experienced in the form of joys, sorrows and doubts. The presence of gunas are proved by the results. These can be understood as power and forces which constitute the external universe. These are the three basic building bricks of nature.

All the three gunas are present in all living beings, though in different degrees. No one is free from them. Consequently, the potentials of all of them are present in all persons. But only one guna manifest itself in a major way. Yet depending

upon the circumstances of life, other gunas too may show themselves out in human actions, thought and speech. Domination of gunas is not permanent. The gunas in this sense are like springs. When a particular spring is pushed down by some force, it is only waiting to come up again as soon as the force which has overcome it, is either lost or even weakens. Similarly the subdued gunas are always working from beneath and become apparent when dominant one weakens. The three constituents or gunas act essentially in close relation - they overpower and support one-another, produce one-another and intermingle with one-another. It can be understood after the analogy of the way atom is supposed to function. The atom is conceived as a sphere of operation, with a nucleus. The electron has negative electric charge and revolves around the proton - which is positively charged. (Indeed there are other imponderables like the neutron, the positron etc. in this sphere). The presence of these two opposite charges in a common sphere does not make it impossible for atom to function as a unit or unity. On the contrary its operation as a unit depends precisely on the interaction of these two opposite forces within its constitution. Similarly, with a human being, the three gunas are opposite or contrary to each other, but function as a whole and make human nature.

Therefore, according to this guna theory there is no rigid, fixed permanent trait of a man. The classification of personality from this point of view is always relative. A man is known as Sattvic if the characteristics attributed as Sattvic are manifest in him more often and in greater intensity, though everybody has his own weak moments when he falls prey to the other traits which are not often found in him. This however does not prevent us from characterising or classifying persons. As already said, the classification is always in terms of the domination of a group of characteristics.

In chapter seventeenth Gita makes penetrating observations on sacrifice, austerity, gift, renunciation, intelligence, food, happiness and so forth from the gunas point of view. They are of great value in measuring and evaluating the respective entities.

3.2.2 TYPES OF PERSONALITY :

Depending on the dominance of the gunas, individuals can be classified in main three types :

I) SATTVA TYPE :

In Sattva type personality, the Sattva guna dominates and expresses its characteristics in human beings by overpowering Rajas and Tamas gunas, which exist subordinated.²⁹ The Sattva guna stands for purity, stainlessness and healthy habits. So, the persons who have more positive and healthy qualities are called Sattvic type. In short, the persons who have knowledge, real pleasure and happiness, are free from attachment, non-egoistic, endowed with firmness and unaffected by success and failure are called Sattvic.³⁰

The persons who are also equal in pleasure and pain, and forgiving; are ever content, who are self-controlled and with steady determination; neither annoyed by people nor people are annoyed by him and who are free from delight, envy and fear are called Sattvic.

In other words, humility, unpretentiousness, non-injury, uprightness, service of the teacher, purity, steadfastness, self-control, constancy in knowledge are the characteristics of Sattva guna and the persons having dominance of such qualities are called Sattvic type.

Ayurveda³¹ has also made an attempt to translate the manifestations of the three gunas. According to this, the Sattvic type is usually clean, calm, illuminating, balanced, hospitable, complex free, self-controlled. Such a person is endowed with knowledge, splendour, good memory, virtues, courage and benevolence. He is devoted to truth, sacrifice, vows, study, celibacy, patience and religious, moral and social duties. He is devoid of undue desires, evil, egoism, greed, conceit, envy, intolerance, dejection, attachments and passions. He is equally well disposed to all creatures. His actions are blameless and full of foresight. He is rationale, harmless and helpful to others. He is usually vegetarian and likes healthy food and habits. The colours of his choice are soft and natural.

Several similar lists can be compiled from the various works which speak of the gunas (Mahabharata³², Bhagwat³³, Puran etc.) Most of them overlap while speaking of the effects of the gunas and hence it is felt unnecessary to reproduce them here.

Ayurveda³⁴ has further classified the types into sub-types. The sub-types of Sattva, Rajas and Tamas are named symbolically on the basis of the similarities of symptoms and behaviour traits between different mythologically figures. It lists following sub-classes of Sattva personalities.

Brahmic Type :

One who is pure, devoted to truth, self-controlled, of right discrimination, endowed with knowledge, understanding and has power of exposition and reply, possessed of good memory, free from desire, anger, greed, conceit, infatuation, envy, dejection and intolerance; and equally well disposed to all creatures, is known as being of the Brahmic type.

Rishi Type :

One who is devoted to sacrifice, study, vows, brunt-offerings, celibacy, is hospitable, is devoid of pride, conceit, attachment, hate, infatuation, greed and anger, is endowed with genius, eloquence, understanding and retentive power is known as being of the Rishi type.

Indra Type :

One who is endowed with lordship, is of authoritative speech, given to the performance of sacrifices, brave, energetic, endowed with splendour, given to blameless actions, possessed of foresight, and is devoted to the pursuits of virtue, wealth, and sense-pleasures, is known as belonging to the Indra type.

Yama Type :

One whose conduct is governed by considerations of propriety, who does right things, is unassailable, who is endowed with good memory, who sets store by authority and power, and who is free from the passions of attachment, envy, hate and infatuation is known as belonging to the Yama type.

Varuna Type :

One who is valiant, courageous, clean, intolerant of uncleanness, devoted to performance of sacrifices, fond of aquatic sports and given to pursuits which are not blameworthy, whose anger and favour are well-placed is known as Varuna type.

Kubera Type :

One who commands status, honour, luxuries and attendants, who

is devoted to the constant pursuit of virtue, wealth and pleasure, is clean, is given to the pleasure of recreation, whose modes of anger and favour are patent is known as Kubera type.

Gandharva Type :

One who is fond of dancing, song, music, praise and is well versed in poetry, anecdotes, history and legends, is constantly addicted to the pleasure of fragrant unguents, garlands, ointments, fine raiment, women and recreation and is free from envy is known as Gandharva type.

Charak and Sushruta have stated above seven varieties of Sattva type, but Kashyapa Samhita has added one more sub-type - Prajapatya type. Prajapatya type is one who is religious, who performs yagna, who is devoid of jealousy, who loves others and others love him too. He is "Grahasth" but has no worldly attachments.

Being sub-varieties of Sattva, they share most of characteristics except few which are specific or unique and which differentiate them from one-another. For example, Rishi type is devoted to sacrifice, study, vows and celibacy whereas Gandharva type is fond of dancing, song, music, poetry, woman and recreation; Varuna type is valiant, courageous and fond of aquatic sports. As the base of their behaviour is pure and healthy, they are sub-varieties of Sattva type; but different interests and attitudes make them altogether different.

II) RAJAS TYPE :

In Rajas type personality, the Rajas guna dominates and expresses its characteristics in the behaviour of human beings

by overpowering Sattva and Tamas gunas, which exist subordinated.³⁵ The Rajas guna stands for activity and pain, hence it gives rise to action, longing, desire and egoism.³⁶ Therefore people who are passionate, attached to the fruits of actions, greedy, cruel and impure fall under Rajasic type. In short the individuals who are motivated, ambitious, active, greedy, egoistic, aggressive, luxurious, showing off, revengeful, selfish and jealous are called Rajasic type. They have urge to rule, and greed for power. They also have qualities of a good leader. Gita (II 62-63) shows how a simple sense-object gives rise to a chain of Rajasic qualities which perish him or give rise to pain in the end. It says "through contemplation, attachment arises which in turn makes way for desire. When one finds some obstruction in the fulfilment of one's desire, anger arises and with anger delusion overtakes him. This delusion confuses the memory and understanding of things, with the result that disintegration of the power of discrimination sets in and with the discrimination gone, the man perishes."

Many other characteristics mentioned in scriptures can be added but they more or less overlap above description.

Like Sattva, Ayurveda has further classified the varieties of Rajas type. The sub-classes of Rajas type are :

Asura Type :

One who is valiant, despotic, of an envious disposition, possessed of authority, given to poses, terrifying, pitiless, and fond of self adulation is known as Asura type.

Rakshasa Type :

One who is intolerant, of inplacable hate, bides his time and strikes, is cruel, gluttonous, inordinately fond of flesh-foods

of an excessively somnolent and indolent dispositions and envious is known as Rakshasa type.

Pishacha Type :

One who is a great eater, unoriorous, fond of keeping company of women, is secret, unclean, a coward, a bully, given to abnormal recreations and diet is known as Pishacha type.

Sarpa Type :

One who is brave when excited, touchy, of an indolent disposition, who arouses fear in the beholder and is devoted to food and the pleasures of recreation is known as Sarpa type.

Preta Type :

One who is fond of food, whose character, conduct and pastime are of a very painful description, who is envious, who is without discrimination, who is very covetous and who is disinclined to work is known as the Preta type.

Sakuna Type :

One who is of strong attachments, who is constantly devoted to the delights of eating and recreation, is fickle, intolerant and unacquisitive is known as Sakuna type.

Kashayapa has added one more sub-type.

Yakasha Type :

One who likes sleeping, drinking, tasty food, who is very covetous, who is always happy and likes giving charity is described as Yakasha type personality.

Thus Rajas type comprises six sub-varieties; they are all tinged with passion. Like Sattva sub-varieties, Rajas sub-varieties also have most characteristics as common and only few unique qualities differentiating one from another.

III) TAMAS TYPE :

In Tamas type personality, the Tamas guna dominates and expresses its characteristics by overpowering Sattva and Rajas guna, which exist subordinated.³⁷ The Tamas guna is the principle of inactivity, darkness and delusion. It gives rise to inertness, heedlessness and unmindful acts. Therefore, the persons who are lazy, desponding, procrastinating, unsteady, malicious, vulgar and rigid are of Tamas type.³⁸ In short the Tamas type is usually unintellectual, ignorant, lethargic, egoistic, sadistic, crude, asocial, instinctive, emotional and quarrelsome. He is devoid of religion, morality, foresight, benevolence, rationality and goodness. He is full of unconsciousness complexes of destructive and harmful nature. He is mostly non-vegetarian, and likes dry, burnt and hot foods. He snatches pleasure from others and does not create them for himself. He is pessimistic, greedy and susceptible to mean, cruel, antisocial and lawless behaviour. The colours of his choice are dark and dull. A Tamas type is generally insolent towards elders. He harms others, with no profit to himself. He is lazy by habit and always gloomy and discontent.

Several other descriptions of characteristics are available in scriptures but they more or less over-lap.

Like Sattva and Rajas, Ayurveda has further classified the Tamas in following sub-varieties :

Animal Type :

One who is of a forbidding dispositions, unintellectual, disgusting in his behaviour and dietetic habits, abandoned to sex pleasure and given to somnolent habit is known as belonging to the Animal type.

Fish Type :

One who is pusillanimous, unintelligent, greedy for food, unstable, of persistent likes and dislikes, of itinerant habits and fond of water is known as fish type.

Vegetative Type :

One who is lazy, exclusively devoted to the business of eating and devoid of mental faculties is known as vegetative type.

Thus the Tamas type comprises three sub-types; they represent the inert aspect of the mind.

While describing Sattva, Rajas and Tamas, several terms are found in literature. Though most of the terms carry literary meaning, some terms are very specific and encompass much larger philosophical meaning. It is, therefore, felt necessary to give a brief review of such special terms.

1) Knowledge and Ignorance :

Knowledge here does not refer to academic or intellectual attainment. Gita³⁹ in its 18th Chapter holds knowledge of three kinds : "That by which one sees the one indestructible reality in all beings, inseparated in the separated, know thou that knowledge is Sattvic." "But that knowledge which sees in

all beings various entities of distinct kinds as different from one another, know thou that knowledge is Rajasic." "But that by which one clings to one single effect as if it were the whole, without reason, without foundation in truth and trivial, that is declared as Tamasic."

It is the Sattvic knowledge which is true and to be pursued. Sattvic knowledge is to clearly perceive unity in the apparent diversity. Rajasic knowledge can be considered as distorting. It sees the self divided into many things and forgets the underlying unity. Tamasic knowledge is both erroneous and unholy. It lacks the clear perception of cause and effect.

Much wider connotation has been given to "knowledge" in Chapter 14th of Gita⁴⁰, which means that to know and follow all desirable Sattvic qualities is knowledge and absence of this is considered as ignorance.

Samkhya and other philosophies also accept the above criterion for knowledge with minor variations. For example, according to Shri Aurobindo⁴¹ "Through Avidya (ignorance) lies our paths out of the transitional egoistic self-expression in which deaths and suffering predominate; through Vidya (knowledge) consenting with Avidya by the perfect sense of oneness even in the multiplicity, we enjoy integrally the immortality and the beatitude." This interpretation is in line with that of Gita.

2) Sacrifice :

In the Gita⁴², Sacrifice is described as "some people perform sacrifice with wealth; some perform sacrifice in the form of austerity; some in the form of yoga; some in the form of practising non-violence; some with study of the scriptures." This means that all good deeds are sacrifices. A sacrifice

does not mean a long paraphernalia of rituals and rich materials of offering.

3) **Austerity :**

Austerity is to increase the capacity for endurance of heat, cold, hunger and thirst and such other pairs of the opposites. It is also known as 'TITIXA'. It is to examine oneself and to purify. Just as gold is thrown in the fire to test its genuineness and to purify it of all other impurities, man is also subjected to serve austerities. It gives command on senses.

4) **Study :**

Study here refers to reading and understanding and practicing the 'Dharma' shown in scriptures. It helps in determining what is worth accepting and abandoning in this world. It also creates a condition in which pure impulses and good thought rise incessantly.

5) **Service of the Teacher :**

A true teacher is the instrumental cause of true knowledge. A true teacher equips man with the vision to distinguish right and wrong; light and darkness; noble and ignoble. No man by himself is able to acquire a sense of true perception. A true teacher lifts him out of darkness of ignorance and leads to the light of true enlightenment. Hence, faith, trust and love towards a particular person is service of the teacher.

6) **Contentment :**

Contentment means not wanting more; satisfied with what is

available. In contentment, a person lives quite a happy life in forests while in absence of it he, even among luxuries, lives unhappy.

7) **Peace :**

It refers to stable mental and emotional set-up. Gita prescribes peace (Atma-Prasad) through disciplined self, moving among sense objects with senses, free from attraction and repulsion, mastered by the SELF. At still higher plane, Peace results when knower is dissolved in the known.

8) **Happiness :**

Happiness in a broader sense here refers to which is permanent, completely satisfying. It is a state of total peace and is indifferent to external satisfactions and dependence on circumstances.

9) **Activity :**

Activity refers to the habit of doing things. It makes person indulging in relevant as well as irrelevant actions. It originates from desires and involves physical and mental process.

3.2.3 **DEVELOPMENT OF PERSONALITY :**

Extension of Samkhya theory to human beings can be used to trace the process of development of personality. Samkhya assumes strict causal framework for development of Prakrti and thereby also of human beings, who are part of Prakrti. This causal framework has been identified as 'Law of Karma' in Samkhya and other systems of philosophy.

According to the 'Law of Karma' each action done by an individual leaves behind it some sort of potency which has the power to ordain for him joy or sorrow in future depending on whether the action is good or bad. When the fruits of actions cannot be experienced in the present life, the individual has to take another birth as a man or any other being in order to suffer or enjoy them. There is no ultimate beginning of this world process, hence man has an indefinite number of past lives of the most varied nature, and the instincts of each kind of life exist dormant in the life of every individual, and thus, whenever he has any particular birth of any kind, the special instincts of that life (Vasana) come forth. In accordance with these vasanas the person passes through the painful or pleasurable experiences as determined for him by his past actions.

In other words, man evolves himself exactly according to his actions, the process being unbroken by death and passing on to the next life. The death of the body does not operate as a bankruptcy, the old account is carried forward.

Every action performed by a human being produces two kinds of results. One is the 'seen' result, which is the achievement of the object for which the action was performed, the other is the 'unseen' result, which is the impression which the action leaves on the mind of the performer. For example, if a person misappropriates to himself money belonging to someone else, the 'seen' result is the acquisition of the money by him and the 'unseen' result is the tendency which this action imprints on his mind and which induces him to repeat such an improper action whenever opportunities arise. Every action, when it subsides, does not die out entirely, but leaves a mark and a future possibility of coming up again. The dynamism, the possibility of reappearing is known as the tendencies and its

permanent impact is called latent ingrained tendencies or Samskaras. Every work that one does, every movement of the body, every thought that one thinks, leaves such an impression on the mind - staff; and even when impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface subconsciously. These impressions are carried by the subtle body from one life to next.

Every man has a definite outlook on life, a definite attitude towards other beings and possesses definite ideas of pain and pleasure, joy and sorrow and definite cravings and hopes. This complex is the resultant of his dispositions, the impressions which have become part of his sub-conscious, and experiences which have left their impressions on his mind. It affects the entire machinery - senses, mind, and reason, colouring all his activities. These impressions furnish the background of his cravings and estimate of individual's happiness in daily normal activity. But at the time of death, the entire store-house is churned down and the most cherished of the desires take hold of his personality in next birth.

As discussed, the nature of next birth is determined by the Karma of the individual. The soul retains with it the subtle body consisting of 'Prana', 'Manas' and 'the past Karma' and 'Ahamkara'. The subtle body contains the impressions of experiences (samskaras) in the previous birth. This subtle body is the basis of rebirth, as well as the principle of personal identity in the various existences. The subtle body is called the linga. The lingas are the empirical characteristics without which the different Purusha cannot be distinguished. As products of Prakrti, lingas have three gunas. The specific character of the linga depends on the combination of the gunas, and the combination of gunas depends

on the Karmas of the individual. So, even a new-born is loaded with good or bad tendencies adopted from previous impressions (Samskaras).

Samskaras are different than heredity. Heredity refers to attributes transferred from the parents whereas Samskaras refers his own 'good - bad' account transferred from previous birth.

The Samskaras or the impressions from the past lives are the main determinants of personality development in a particular newborn individual, as he starts his life - journey with specific innate propensities.

But shaping of personality is not entirely decided by Samskaras alone. There are other powerful extra - psychic determinants also e.g. culture, family, education, company etc.

Almost all Indian philosophers agree with causal model which says that nothing can happen without cause. A cause could be of two kinds - Upadan Karan (material cause) and Nimitta Karan (instrumental cause). Material cause having three gunas, with one dominating due to Samskara, is always present in an individual. Dormant gunas also have potency to exhibit and become dominant. However, whether dominant guna will become more powerful or subside or dormant guna will grow up, depends on Nimitta Karan (instrumental cause) or environmental factors. Environment permits or fosters in becoming what exists in an individual. An individual has essential inner nature which reflects tendencies, potentialities. They are actualised or inhibited mostly by environmental factors. Environment affects development of personality through following media :

Family :

Parents decide the basic physical development through heredity. Parents and behaviour of other family members affect the early development of child.⁴³ Children brought up in Sattvic families will generally develop into Sattvic adults. Children from parents of Tamasic Vritti will show immorality, violence, vulgarity etc. Child born and brought up in royal family will have Rajasic qualities. Gita says "when a person practising yoga is unable to attain perfection in one life, he takes rebirth in the family of yogis or morally high parents."⁴⁴ At another place Gita⁴⁵ says that behaviour of ideal persons greatly affects the behaviour of people, inferring that children's psyche is affected by parents who are ideals for them. According to Ayurveda⁴⁶, shaping of personality starts in the womb and is affected by external environment in the family. It prescribes pregnant mothers to follow and create peaceful and saintly atmosphere in the house for better physical, emotional and mental growth of baby.

Education :

It provides conditioned environment. Not only the type of education but 'Guru' has also been given highest place in shaping the personality. Traditionally, all children used to get education in natural atmosphere in forests under strict discipline of Guru. Whether it was Lord Krishna or Rama, sons of Kings, or sons of poor, all got equal opportunities under the guidance of same Guru. Education included not only related to war-fares, mathematics and other sciences but also of spiritual nature. Yogic teachings helped in development of fuller personality. Education and thus, knowledge is referred of three types⁴⁷ - Sattvic, Rajasic and Tamasic. Tamasic knowledge shall provide negative personality traits. Hence, a good 'Guru' is important requirement. Saint Kabir has placed 'Guru' even above God.

Company :

Since environmental factors, such as family are out of control of an individual, Indian scriptures give high importance to 'Satsang' - company of Sattvic people. One could have been born in lower caste or in Tamasic family, but he could change his environment through good company - 'Satsang' and develop positive personality aspects. In spiritual literature, every individual is considered to emit forces which are tainted by his gunas. These forces interact with the gunas in other individuals. For example, proximity of a Saint automatically produces peace and tranquility in everybody and arouses Sattvic tendencies. Guru and Satsang thus play very significant roles in the development of personality.

Kinds of food⁴⁸ have also been referred in literature to be of Sattvic, Rajasic and Tamasic and are considered as instrumental cause in developing gunas in personality. Sattvic food consisting of vegetarian dishes has been recommended for healthy personality.

Thus, Indian psychology postulates Samskaras and environment as the two key determinants of personality development. Both are considered as acting simultaneously and are complementary to each other. Samskaras are imposed conditions whereas environment can be chosen. Evidently environment is key for personality modification.

3.2.4 MODIFICATION OF PERSONALITY :

As discussed in previous section, strict causal framework in the form of 'Law of Karma' determines the development of human personality. According to the 'Law of Karma', the development of personality is determined by the past actions which are

preserved in the form of Samskaras. On the first look it appears that 'Law of Karma' is the highest and supreme principle which determines entire human life including his personality, no scope is left for any other factor as a determinant of a personality. This gives rise to the situation where a strict deterministic and machinistic model is presented and there appears to be no place even for the freedom of will and action, and the result is fatalism. This model gives rise to a situation in which concepts like personality modification, personality - education become ridiculous. How, then the concept of the development of personality and its modification could be meaningfully understood, is the problem.

Actually, when 'Law of Karma' is rightly understood, it does not discourage the human efforts, does not fetter the mind or chain the will. It only says that every act is the inevitable outcome of the preceding conditions. There is a tendency of the cause to pass into the effect. If the spirit, which is on the higher plane than nature, does not assert its freedom, previous conduct and present environment will account completely for the action of man. Man is not a mere product of nature. He is mightier than his Karmas. If the Karma is all, then there is no real freedom possible. The 'Law of Karma' which rules the lower nature of man, has nothing to do with the spiritual in him. Indian psychologists account for the freedom of action to self or consciousness which is essentially free inspite of obstruction of its freedom by ways of pulls and pressures of Karmas. The infinite in man helps him to transcend the limitations of the finite. By its exercise man can check and control his natural impulses. Indian psychologists recognize the tremendous power of the person to affect his or her own personality. They assume that as a human being, man is free and hence responsible for his actions and their consequences to his well being and growth.

In fact, the problem of freedom versus determinism has meaning only with reference to human individuals. It has no application to the sub-human species of plants and animals. If a man is but the simple creature of instinct, if his desires and decisions are only the resultants of the forces of Karma and environment, then moral judgements are irrelevant. Man is the possessor of freedom. It is his duty to choose the good and realise it by conscious effort. Human life is like a game of cards. He did not invent the game or design the cards. He did not frame the rules and he cannot control the dealings. The cards are dealt out to him, whether they be good or bad. To that extent, determinism rules. But man can play the game well or play it badly. A skillful player may have a poor hand and yet win the game. A bad player may have a good hand and make a mess of it. Human life is a mixture of necessity and freedom, chance and freedom. By exercising choice properly, man can control steadily all the elements and eliminate altogether the determinism of nature. Man has understanding which enable him to co-operate consciously with the work of the world. He can approve or disapprove, give or withhold his consent to certain acts. If he does not exercise his intelligent will, he is acting in a way contrary to his humanity. If he acts blindly according to his impulses and passions, he acts more like an animal than a man.

Thus, personality can never develop or modify itself unless the individual chooses his own way with conscious moral decision. Not only the causal motive, the need, but a conscious moral decision must lend its strength to the process of the modification of personality.

To modify the personality, there is a purposeful analysis of different types of personalities in Indian philosophy, and it

guides a person to recognize and control key states of mind, to ultimately get rid of unhealthy states. Knowing the inner nature of gunas is of great value in measuring and evaluating the respective entities. Knowledge of their full implications provides an infallible instrument of value judgement. Men with the right outlook, intelligence and culture can use the guna theory for their mental and moral improvement. Persons in the grip of the lower gunas would normally seem hopeless to climb higher on the guna ladder. But given the right perception, a proper cultural climate and the guidance of a true master, he can forge his way to higher places of life. The potentiality is surely existing in him.

The gunas and 'purva samskaras' hold man in their grip. They operate in him ceaselessly and without a break. They rarely disappear or die in the usual person. They have a dynamic force of their own, pressing always for open, unhibited expression. The "will to health", "the urge to grow", "the quest for one's identity" is the main force which makes the self improvement possible.

The mind is an arena of conflicting forces, hence problems and conflicts of person are solved by himself by turning inward in meditative way i.e. self-searching, which is easier through a true master. A master has been given very high place in most of personality modification practices.

While motivating a person to become more fully human, it is to be appreciated that though the person tries to realise himself, he is reluctant, afraid or unable to do so because of the gunas' play, and the process of growth has not only rewards and pleasures but also many intrinsic pains. Each step forward is a step into the unfamiliar stage. It also means giving up something familiar and apparently good and satisfying. It

frequently means a parting and separation with consequent nostalgia, fear, loneliness. It also often means giving up a simpler and easier life, in exchange for a more demanding, more responsible, more difficult life. Growth forward inspite of these losses requires courage, will, choice and strength in the individual. One can develop one's consciousness and control the gunas' play quickly and attain a higher degree of perfection if one consciously and persistently applies the systems of Yoga that have been developed, perfected and practised since generations. The individuals wishing to be freed from bondage can succeed through the directions and guidance of yogis and masters who have attained this goal.

Among the many yoga systems, there are some that are so similar as to be nearly indistinguishable. The names are different in different localities and, in course of time, have been adapted to various types of people, so that there are countless variations of the same yoga systems. Samadhi Yoga and Kundalini Yoga, for example, are variation of Raja Yoga. All Yogas have the same essence and the same goal i.e. to bring about the complete cessation of the personal self; to achieve its union with the Divine Self; to win 'eternity' in place of our personal, moral life.

Patanjali has described the Yoga procedure in his Yoga system of philosophy in great detail to achieve the above goal. A brief review of main systems of Yoga is presented here. Only Patanjali's Yoga has been dealt in detail as this is the oldest and most popular.

1) Hatha Yoga :

It considers the body as its starting point. It makes the body completely healthy. It develops the nervous system and makes it

conscious so that all the functions of the body are brought under the control of the consciousness. Hatha Yogi liberates himself from the baser desires and passions and the latter can no longer hinder his spiritual progress.

2) **Laya Yoga :**

It is the process of controlling will power. 'Laya' means self-control. Laya Yoga is the collective name for several yogas, each of which is concerned with the discovery and development of the occult powers of the mind.

3) **Bhakti Yoga :**

It is the yoga of divine love. The yogi dissolves his personality in profound devotion and love of God. He completely sacrifices his selfishness. Through concentration and unselfish love, he masters the forces dwelling in love.

4) **Shakti Yoga :**

This yoga leads to control over the mighty forces in nature. Shakti is the name of the negative, female principle of divine force.

5) **Mantra Yoga :**

It is a yoga of so-called incantations and music sounds.

6) **Yantra Yoga :**

It is the way of mystic experience of geometrical shape. A variant of this yoga is Mudra Yoga, which is concerned with the explanation and use of mystic pictures and symbols.

7) **Dhyana Yoga :**

It is a method for control of thought.

8) **Karma Yoga :**

It is the yoga of activity in which the individual ceases to do things for compensation. This is the pathway of action and service but each task is performed unselfishly for the benefit of society as a whole. The individual acts as a selfless tool in the fulfilment of his duty.

9) **Jnana Yoga :**

It is the path of wisdom and discrimination. It teaches one to see the meaning of things through spiritual reflection. It is the way of recognition.

10) **Kundalini Yoga :**

It is the way to union of divine powers dwelling within man. Kundalini is the name for the negative magnetic force which exists in a latent state in the lowest psychic centre and located in the lowest vertebra in the spinal column. When aroused, it is raised higher and higher, through all the psychic centres, until it reaches the highest centre, in the gray matter of brain. In this centre is located the positive, spiritual, divine force which, when united with Kundalini power, brings fulfilment and complete illumination.

11) **Patanjali's Yoga :**

Samkhya Yoga philosophy assumes that the reality of the self is to be found not by means of an objective use of the mind, but by suppression of its activities and penetration beneath the

mental strata with which our ordinary life and activity conceal our divine nature. Though the seed of spirit is present in all, it is not realized by consciousness, which is too busy and engaged in worldly matters. One has to undergo a severe discipline before one can achieve the redirection of consciousness. The yoga philosophy urges that the necessary inhibition of mental state is brought about by practice and conquest of desire.

To overcome the worldly hindrances in achieving the final goal of life (Moksha), the Yoga⁴⁹ gives the eight-fold methods consisting of :

1. Yama (abstention)
2. Niyama (observance)
3. Asana (posture)
4. Pranayam (regulation of breath)
5. Pratyahara (withdrawal of the senses)
6. Dhyana (fixed attention)
7. Dharana (contemplation), and
8. Samadhi (concentration)

Yama and Niyama :

The first two, Yama and Niyama lay stress on the ethical preparation necessary for the practice of Yoga. Yama includes the practice of ahimsa or non-violence, truthfulness, honesty, continence and non-acceptance of gifts. The chief of them all is ahimsa and all other virtues are said to be rooted in it. Niyama are purifications, external and internal, contentment, austerity (tapas), and devotion to God. These are optional, though all who resort to Yoga are required to practise them

regularly. A practice of these two, favours the development of passionlessness or freedom from desire, either for things of the world or the pleasure of heaven.

Asana and Pranayama :

The Yoga realises that our body has a dignity of its own, as much as the mind. Asana is a physical help to concentration. We cannot fix our attention on an object when we are running or sleeping. We must settle ourselves down in a convenient posture before we begin to meditate. Patanjali simply mentions that the postures must be firm, pleasant and easy. The commentators have elaborated details about the different kinds of postures. Pranayama or breath-control is regarded as a steadying influence on the mind and hence receives considerable emphasis in Yoga.

Pratyahara :

The fifth stage Pratyahara or withdrawal of the senses from their natural outward functioning, is simple introspection designed to understand the workings of the psychic. It is the connecting link between the physiological and psychological exercises.

Dharana, Dhyana and Samadhi :

The object of all above exercises is to enable one to concentrate. Concentration or dharana produces in us a state in which the natural wandering of our thoughts, the fluctuations of the psyche are brought under control. In a state of concentration, the psyche attends to one thing so that there is intensification of activity of the mind in one direction. In

the state of concentration the focus of attention is narrowed.

When this focus is expanded, one goes from concentration to meditation or dhyana. Meditation helps to concentrate longer and to fix our attention on any object for a length of time.

When the above state is achieved, the psyche progresses to a standstill state, Samadhi, where the mind is steady and becomes one with the object of concentration. The triple effort of dharana-dhyana-samadhi is called Samyama. It is the goal of the yoga discipline, since it lifts the soul from its temporal, conditioned, changing existence into a simple, eternal and perfect life.

Patanjali's eightfold method, for man's psyche health, is a important tool. First four stages are meant for physical health, but last four stages help him to improve his mental health. Pratyahara or introspection makes him aware of all the content of mind, healthy and unhealthy including samskaras. He can see them at play in his own mind. But simply knowing a state that it is unhealthy does little or nothing to end it. Hence, yoga prescribes dharna, in which the play of unhealthy contents are brought under control by conscious efforts through concentration on healthy contents only. And in dhyna and samadhi, he surpasses all the limitations of worldly objects and faces the life as "unconditional affirmation of all that constitutes the individual, with greatest possible freedom of personal decision, which bring in instant harmony, peace, balance and wholeness in life."

Thus the approach of Yoga is triple, i.e. body, nerves and psyche. It treats the whole personality. It induces the strength of character, personal power and unshakability of soul.

It develops healthy and integrated personality. There are many yogas, but are not listed here. Their approach is similar to Raja Yoga but with minor modifications.

Yoga as means of personality modification should not be considered solely for persons who aspire for 'Moksha' or who have no interest in worldly affairs. Yoga is, in fact, the essential education as it promotes the growth and perfection of personality and consciousness. Evidently, like education, it is meant for all who wish to promote their health and harmony of body, life, mind and the personality as a whole. It necessarily encourages attitudes of sincerity, honesty and self-examination and thereby promote better social understanding and relations. Union with divine, perfection and fulfilment are today not very dynamic goals for man. In this pragmatic age, health, physical and mental, and efficiency in work are the real moving ideals of life. Yoga, which aims at the highest perfection, does certainly includes these empirical goals and provides for them as the basis and the preparation for the highest achievement. The Asanas and Pranayam are, indeed, invaluable aids to bodily health. They have great preventive value. The Asanas have also a high curative value. As to the mental health, yoga provides a psycho-synthetic system of prevention and cure of disorders. Yoga demands an increasing awareness of one's desires and volitions and a persistent attempt to organise and consecrate them. This leads to reduction and eradication of inner conflicts and tensions. The Asanas and Pranayam too, through the health of the body, contribute to mental health. It is thus possible to turn to yogic practice for smaller, partial goal - for personality modification, though basically it is designed for higher achievement - integration of self with supreme.

3.3 CONCEPT OF HEALTHY PERSONALITY :

As mentioned earlier, Indian psychology is not developed as independent social science, but concepts are available in philosophy. Concept of "Trigunatmak" personality is derived from Samkhya philosophy. Similarly, concept of healthy personality from Indian view can be traced from philosophy. Though development of Indian concept of 'Healthy Personality' and its application is still a subject, open for further research, author has presented a brief overview on the subject here.

Psychologists adopt three main approaches to define 'Healthy Personality'. One popular view considers personality as healthy when there is no apparent physical or psychological pathology and no marked deviation from the average of the group. A second view considers personality as healthy to the extent that there is an optimal realization of the individual's potentialities; lack of pathology or deviation is not sufficient. A third approach to healthy personality is to set up criteria - such as autonomy or a realistic frame of reference - which are commonly agreed upon as essential for healthy personality. This approach calls for identifying characteristics desired for healthy personality. Indian psychology also describes personality in terms of characteristics, grouped in three gunas.

Condition of ideal personality is termed as "Sthitpragya" in Gita. Verse 55 to 61 of Chapter - 2 of Gita refers to a number of characteristics of such personality. Other Indian scriptures more or less endorse these views.

According to Atharveda⁵⁰ human personality at any stage both on physical and mental^{plane} is a matter of degree of Vate, Pitta, Kaph and Sattva, Rajas and Tamas. Personality is not simply sum total of these gunas but rather the way in which they are combined to give individual his individuality. Charak⁵¹ considers increase of Rajas and Tamas as mental abnormality and prescribes a practical code of behaviour, called 'Sadvrata', for the maintenance of equilibrium of these gunas. Mental impulses of greed, fear, anger, melancholy, vanity, hatred, harsh speech and evil thoughts are as injurious to body as to mind.

Atharvedic three humoral theory of body and the three gunas theory of mind and concept of normal health is accepted by Susurt like Charak.

Subject matter of all Yoga in human behaviour and Raja Yoga specifically deals with mind, its function and means to improve mental health. Patanjali⁵³ takes a very wide view of abnormality and considers all behaviour tinted with Rajas and Tamas as abnormal. Purush or Atma in itself does not act or behave and upto Sattva guna it is pure being, but actual behaviour begins with its mixture with Rajas and Tamas. So metaphysically all human behaviour is abnormal because of its being initiated by Rajas and Tamas guna which give rise to five vritties, namely 'perception', 'illusion', 'imagination', 'sleep' and 'memory'. Aim of yoga is removal of these vritties of mind.

In modern age when emphasis on goals of life have changed, scientific contributions have significantly affected general living and thinking, a healthy personality may have to be redefined in terms of Gunas. The ultimate goal of life is still considered as 'Moksha' in India, however, man today does not accept detachment from the world. He sets various parallel

worldly goals. He is very ambitious and is active throughout life in achieving them. In one sense he is selfish and strives for personal gains but while doing so, he also contributes to progress of civilization. Today this is not considered abnormal behaviour. Phenomenal progress in all spheres of life today can be attributed to highly Rajasic persons. These persons are leaders, executives, scientists, scholars etc. This in today's context, cannot be considered abnormal.

There is no doubt that Sattvic qualities are still highly desirable ones for better mental health. But author feels that they should be subordinated and assisted by Rajasic Guna - the basic source of activity. Tamas qualities remain undesirable and their presence to the extent that it inhibits extremities of Rajas and Sattva behaviour imparts pragmatism and is hence acceptable.

Activity and ambition are two important desirable characteristics of Rajas Guna. To change the aim of activity from self-centered to society, the person should be assisted by Sattva Guna. Man must be engrossed in 'Karma' with set goals. Other Rajas qualities such as jealousy, cruelty, selfishness need to be suppressed. This is possible by Sattva Guna. Yoga is exactly doing this and thus finding popularity not only in India but also abroad. Yoga while suggesting man to be active, ambitious and materialistic progressive, brings about in him psycho-spiritual upheaval which helps in seeing things in right perception. This in turn, suppresses negative Rajasic qualities.

In short, a healthy personality is blend of Sattva and Rajas; Sattva in dominating proportion and Rajas as subordinate imparting activity. In an unhealthy personality Sattva is

suppressed and either of the balance two gunas, i.e. Rajas and Tamas dominate.

3.4 SUMMARY :

While explaining empirical world, Samkhya postulates two ultimate realities - Purush (consciousness) and Prakrti (matter). Prakrti is everything manifest and unmanifest and it derives consciousness from Purush. Prakrti has three effects (Gunas) : Sattva, Rajas and Tamas. Under their effect Prakrti shows illumination, activity and inertia respectively. Personality, a part of Prakrti, is classified as "Trigunatmak". Gita and other scriptures also accept this classification. In a person all three gunas are existing all the time, but in different proportions. Types of personality is referred from the dominance of particular guna, other two being subordinated. Gunas are considered dynamic too. Personality is labelled as Sattva, Rajasic or Tamasic depending on consistent dominance of one of these gunas. Gunas, thus, form basic building blocks of personality structure.

Development of personality depends on Samskaras and environment. Samskaras refer to inherent tendencies and potencies due to past Karmas, accumulated from previous births. Direction and extent of such tendencies and potencies to exhibit in personality depends on environmental factors such as family, education, company and teacher (Guru). Samskaras do impart an element of deterministic in shaping of personality, still there is ample opportunities for healthy growth in a favourable environment. Modification of personality by providing such favourable environment has been given emphasis. Yoga has been considered as the best tool of personality modification. Yoga heals body, nerves and psyche. It is universal and above all religion.

It can be practiced by individuals while engrossed in routine worldly life.

In the context of modern life, concept of mental health has been derived in terms of Gunas. It is postulated that though Sattva Guna is desirable, some Rajasic qualities are also necessary for materialistic growth and survival. Author identifies activity and ambition as essentially positive Rajasic qualities, which should assist Sattvic Guna in healthy personality.

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