

DYNAMICS OF TRIGUᅇA THEORY
IN THE 21ST CENTURY

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Edited by
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INDIAN INSTITUTE OF ADVANCED STUDY
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Foreword

PROF KAPIL KAPOOR

Triguṇa Theory is an integral part of Indian Philosophy to the extent that it touches all aspects of our lives every moment and in all relations. It does not limit itself to humans alone but encompasses all living beings on earth. Interaction within a species and between the species are all dictated by the philosophy described in Triguṇa theory. Sāmkhya philosophy describes every living being as part of Prakriti that has three essential characteristics of Sattva, Rajas and Tamas that maintain a perfect balance in nature. Indian Philosophy conceptualized and practised three forms of positive, neutral and negative characters of a living being in the form of Triguṇa (three traits or three dimensions of a personality). Each one of us possess all the three characteristics at all times with one of them being predominant at any one moment; higher the content of any one *guṇa*, higher is the nature of that particular *guṇa* in the individual. In fact, Triguṇa are the most important characteristics out of six constituents of '*prakriti*.' Chapter 14 of Sāmkhya Kārikā specifies that five features of *vyakta* and *avyakta* are organized because of presence of Triguṇa in them. Sāmkhya Kārikā 12 explains that these three *guṇas* dominate, support and enable each other and their continuous interaction with each other is the basis of creation of the world. Triguṇa is known to exist in the form of Goddess Durga and is personified energy of Vishnu,

Brahama and Mahesh signifying Sāttvika, Rājasika and Tāmasika qualities respectively.

It was a unique opportunity to meet Brigadier Jeewan Rajpurohit in the fine academic precincts of Indian Institute of Advance Studies, Shimla when the idea of conducting a debate cum seminar on such a vibrant topic like Trigūṇa came up. His knowledge of the subject was astounding. There is absolutely no doubt about relevance of Trigūṇa theory in contemporary Kalyug. It is applicable in all walks of life but realization of its importance somehow is rare in our own Bharat and is lesser known in rest of the world. Hence, there is a need to proliferate the subject. I was pleasantly surprised at the willingness of this military officer who was so enthusiastic about the topic and conduct of a national level seminar. The seminar was conducted with most academic professional excellence and outcome was awesome. The quality of speakers was a good mix of visionary scholars and gen next budding professionals. IAS is pleased to have hosted this seminar as Trigūṇa theory was truly recalled and discussed in great details. In fact, there is a genuine need to continue to discuss the theory in all possible platforms so that the society is benefitted.

I extend my sincere compliments to Brig (Dr) JS Rajpurohit for conducting the seminar in IAS, Shimla and sharing his wisdom. He used the platform to spread the message that once was spread by Bhagwan Ram in Satyug and Shri Krishna in Dwapar yug. Relevance of Trigūṇa was amply clearly and effectively discussed and knowledge shared with people within and outside India.

Thank you very much Rajpurohit ji.

Preface

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. Sāmkhya, an ancient Indian philosophy is a dualist theory that relies on existence on realities of Purusha (soul, spirit) and Prakriti (matter). Matter is comprised of body and mind that are physical aspects of human body whereas soul or the spirit or atma signifies ultimate consciousness. Inner dimensions of an individual comprise of three primary characteristics; Sattva Guṇa, Rajas Guṇa and Tamas Guṇa. These are three constituents described in Sāmkhya Philosophy that correspondingly reflect spirituality, activity and inertia. All are omniscient but in divergent quantities. Proportion of each depends on state of mind of each individual with ultimate aim of achieving highest form Sattva; the most peaceful and productive to mankind. One promotes the other to bring out the best in human being. Inertia or rest to body is as important as wisdom. Looking inwards and introspection of own behaviour brings out the best in a personality. Sāmkhya 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.

Triguṇa has been referred in Shrimad Bhagvad Gita as three essential elements of prakriti or matter called as Sattva, Rajas and Tamas i.e., pure, passionate and dark or harmony, motion and inertia respectively. They represent three primary attributes of human nature. Every human

being all the three guṇas in certain proportions; and his personality is identified by the guṇa that dominates him most of the times. His body, mind and soul are accordingly impacted by the predominance of the guṇas. Sāttvika traits in an individual are derived when Sattva is dominant at any point of time or Purity predominates. In a similar manner, Rājasika traits exhibit high levels of energy and passion in a person when Rajas (passion) prevails and Tāmasika character is exhibited when negative energy, rest and sleep are dominant and tamas (darkness) is the on high note.

All three constituents are enunciated in the Shrimad Bhagvad Geeta as a central force that help in achieving harmony with the divine law. The analysis of triguṇas as narrated in Canto 14, 17 and 18 of Shrimad Bhagvad Geeta leads to understanding the Guṇas in two different perspectives. Firstly, the three attributes of sattva, rajas and tamas are not to be viewed in isolation. This means that they are not exclusive of what has been stated in the other Cantos of Bhagvad Geeta and which exist outside the framework of Bhagvad Geeta (Upanishads and Shrimad Bhagvad in particular). They are to be read together and woven together to arrive at common threads. Secondly, the central objective of the triguṇa theory or concept is evolution of a complete man or woman or development of a wholesome and integrated personality. There are certain common characteristics of that personality which need to be clearly understood and these can be seen through prism of Trigūṇas; predominance of any one of the three reflects on the individual personality. Spirituality is at the core of human being. Spirituality does not mean conformism to any dogma or ritualistic practices. It stands for love, truth, justice, kindness and compassion and catholicity.

Contextual Backdrop

Triguṇa as concept has always fascinated me for the simple reason that the Vedic wisdom explains personality of a

person in very simple manner through Theory of Triguna. One could identify his state of mind and body at any point of time. My personal research led me to realize my own ignorance about the concept and application of Triguna; it had a lot deeper meaning that I did not understand. My conscious and sub-conscious state of mind continued to debate over the subject. While I was still brooding over the subject, I had a chance meeting with Prof Kapil Kapoor, Chairman of IAS in April 2018. The depth of the knowledge that he shared with me on the subject led me to act immediately and do something about it. His suggestion of writing a concept note and approaching the IAS was the output of the discourse with him. Thus, the genesis of the seminar. My concept note was accepted by IAS, Shimla and we were enabled by Team IAS to conduct the seminar on 03 and 04 October 2018.

Broad Themes

- a. To discuss ‘Triguna Model’ as illuminated in Sāmkhya Philosophy.
- b. To deliberate on ‘Personality Traits’ as identified by Western Scholars.
- c. To critically examine ‘Personality theories’ as in other philosophies.
- d. Understand individual, behaviour and character in Triguna Dimension.
- e. Implications of Triguna theory for next generation: Way forward.

Expected V/S Actual Outcomes

The modern world is dynamic and emotions and Gunas are limited to individual belief system. Kalyug has its effect on the kind of personalities that we are. The seminar was to focus on dynamics of Triguna theory and its application in contemporary world. The seminar was expected to bring

new insights and better understanding of the theory. Discussion and brainstorming during the seminar were likely to identify and quantify measures to be adopted to enable society to apply this theory in daily life and be effective in corporate life and business offices. The outcome was expected to add on to scholarly value to the already existing knowledge bank.

In any given situation, an individual being interacts with his internal self and external forces at a point of time. The decisions or behaviour of the individual will be based on the *guṇa* that is dominating him at that point of time. All three *Guṇas* operating within him; each of which embodies a different way of internal sensation and outwardly relation with the world, will impact him in its own way. The concept foundation of this brainstorming in the Trigūṇa Seminar was to debate and discuss ‘Trigūṇa Model’ as illuminated in Sāṃkhya Philosophy, deliberate on ‘Personality Traits’ (tri-dimensional classification of *Guṇas*; *Sattva*, *Rajas* and *Tamas*, entailing physical, mental, and spiritual elements of personality), critically examine ‘Personality theories’ as in other philosophies, understand individual, behaviour and character in Trigūṇa dimension and to establish identifiable implications of Trigūṇa theory for next generation. With the intense deliberations conducted over a two-day period, a need was felt to generate awareness about Indian philosophy-based theories on human behaviour, body, mind and soul, gave wider connotation to understand Trigūṇa and contemporary theories in depth. Application of Trigūṇa on individuals and society was the part of evolution of human civilization to bring improvement in personal traits that acted as a barometer for application of the theory for future generation. This Indian perspective on personality has significant implications for cross-cultural and strategic relations and business management. The Seminar was a step ahead towards integrating holistic Indian approach of personality with the Western psychological concepts.

The actual outcomes of seminar far exceeded our expectations. The national seminar was fortunate to have speakers of international repute and scholars par excellence. There were excellent sets of presentations bringing out relevance of Triguna Theory. Application of Triguna in the citizens of today appears a distant dream for the sheer reason that the commercial activities overtake their personal inner-self. Importance of Sattva, Rajas and Tamas were highlighted in their true perspectives. All participants and attendees realized that the ultimate truth lies in maintaining a good balance of body, mind and soul. Cool, calm and composed orientation provides better decisions than the hurried decisions that may lead to frustrated relations and businesses alike. The Guṇas continuously fluctuate between state of conflict and co-operation with one another. They go together and can never be separated. Nor can any one of them produce anything without the help of other two. Nature of things is determined by the predominant guṇa, while the other qualities exist in lower proportions. The classification of objects in good, bad and indifferent, or into pure, impure and neutral, or into intelligent, active and indolent, has reference to preponderance of sattva, rajas and tamas respectively.

This book is divided into three sections. The first part explains *Triguna Theory* and its significance; Second section explains *Contemporary Perspective of Triguna Theory* and third section deals with *Relevance and Application of Triguna theory in 21st Century*.

Section I: Triguna Theory and Its Significance: A Perspective

The Indian Philosophy and Three Guṇa Theory by K. Srinivasan. His study is based on an explorative, analytical and descriptive tour into Sāṃkhya tattvas and yoga philosophy of Patanjali Maharishi. Sāṃkhya also echoes in Shrimad

Bhagvad Gita and Lord. Sri Krishna has vividly portrayed every atom of the three Guṇas concept. Viveka Chudamani by Shri Adi Shankar explains Rajas, Tamas, and Sāttvika qualities and attributes. He has dwelled on genesis and development of the doctrine of evolution of Trigūṇa with the Purusha-Prakriti entanglement, Yoga Sutra emphasizing three Guṇas, exploration into Shri Adi Shankar's Viveka Chudamani and Guṇatrayam in Shrimad Baghwad Gita.

Trigūṇa Theory and Literary Criticism by Subhankar Roy. This paper employs trigūṇa theory to analyze three literary texts. It analyzes the possibility interpreting literary texts on the precepts of trigūṇa theory initiates as a form of cultural criticism, and gradually converges into literary criticism. A symbolic play by Rabindranath Tagore titled *Raktakarabi* (translated as *Red Oleanders*), a novel by the distinguished Bengali author Bibhutibhushan Bandyopadhyay titled *Pather Panchali* (translated as *Pather Panchali: Song of the Road*) and a poem by William Wordsworth named *Tintern Abbey*.

An Ayurvedic Perspective of Trigūṇa Theory by Ms. Shikha Rajpurohit. The primary objective of this research paper is to understand the relation between Trigūṇa s and Ayurvedic method of well-being. She has discussed implications of Tridoṣas in Ayurveda and its impact on the implications of physical health on individual personality. The paper enumerates different kinds of personalities mentioned in Ayurvedic texts and their relevance in modern world. The objective has been to work towards expanding and understanding Trigūṇa theory, Tridoṣas and Panchmahābhūtas and their interaction.

Does the Concept Sattva-Raja-Tama lead to Indeterminism by Dr. Bijay Kumar Sarkar. The paper discusses that the actions of human being are determined by Trigūṇa s. Accordingly, 'freedom of will' of human being is also likely to be pre-determined. He argues that if we admit the Sāmkhya interpretation of Trigūṇas and hold that every action is pre-determined, then we cannot admit the freedom of will.

The Sāmkhya interpretation and freedom as explained in traditional ethics, cannot be accepted as these are contrary to each other. The Sāmkhya concept of Trigūṇa leads us to determinism and 'freedom of will' speaks of indeterminism; are essential ingredients of his paper.

Operational Significance of Trigūṇatmak Prakṛiti for the Modern Society: A Socio-Philosophical Analysis by Dr Anil Paliwal. The paper examines the role of Trigūṇatmak Prakṛiti in controlling, governing and guiding human behaviour in the process of social interaction and the exposition of scientific tools of acquiring knowledge-perception, inference and textual testimony, besides conceiving the construct of theory of causation as mentioned in the Sāmkhya Darshan. Modern scientific and methodological techniques rely heavily on these tools of enquiry for better understanding of human society, physical reality and natural world. Conceptual understanding of theoretical construct of Trigūṇatmak Prakṛiti, has been the exclusive domain of philosophical enquiry. An attempt has been made to conceive these meta theoretical constructs of Sāmkhya Darshan from the socio-philosophical perspective.

Section II: Contemporary Perspective of Trigūṇa Theory

Self-actualization & developing leadership through Trigūṇa Theory by Lt Gen P G Kamath, PVSM, AVSM, YSM, SM. Author analyses leadership concepts and its applications through prism of Trigūṇa Theory. Trigūṇa Philosophy' is contemporary and futuristic. It enables all types of leaders; be it political, military, corporates and religious to attain their fullest potential. It was Swami Vivekananda, who said that all knowledge is embedded in human mind and one has to just create conditions for the ideas to originate and fructify. It is awareness and concentration, which are key to the opening the vast potential of our minds.

Triguṇa: A Common Denominator from Indian Philosophy as a Theoretical Model for Literary Studies by Dr Sopan Shinde. Narrating the evolution of the *Triguṇa* theory, this paper argues that *Triguṇa* is a common denominator in the schools of thought in Indian philosophy and this theory bridges the gap between the knowledge of physical and metaphysical life. The researcher further evolves a theoretical model based on the theory of *Triguṇa s* with its application to classic literary characters for elucidation of *rajas- tamas- sattva* principles or qualities, reader reception and story structures.

लोकपुरुषसाधर्म्यः त्रिगुण सिद्धान्त एवम् इसकी उपादेयता by Dr Ashutosh Vyas. प्रस्तुत आलेख चरकसंहिता के त्रिगुण सिद्धान्त के आधार पर हमारे वर्तमान के व्यवहार एवं समय को समझने, मूल्यांकित करने और समाधान खोजने का प्रयास है। आलेख में लोकपुरुष साधर्म्य, मन, त्रिगुण, प्रज्ञापराध आदि अवधारणाओं की व्याख्या मनोभौतिक सिद्धान्त के आलोक में की गई है। तीन खण्डों में विभाजित इस आलेख का प्रथम खण्ड दार्शनिक स्थापनाओं के सहारे हमारे व्यवहार को विश्लेषित करता है, द्वितीय खण्ड चरकसंहिता के सिद्धान्तों को वर्णित करता है और तृतीय खण्ड चरक संहिता के सिद्धान्तों की सहायता से प्रथम खण्ड में विश्लेषित व्यवहार को मूल्यांकित करने का प्रयास करता है।

Shri Jagannatha Philosophy and Cosmology of Triguṇa Theory by Dr. Chinmayee Satpathy. The *Triguṇa* Theory is the foundation of the Sāṃkhya Philosophy which has wider implications on Shri Jagannatha Culture and Philosophy. The author has analyzed Jagannath philosophy with the backdrop of Lord Jagannath and has explained how the entire Indian culture and society are related to the Lord.

Section III: Application of *Triguṇa* Theory in 21st Century

Triguṇa Geometry in Effective Economic Behaviour by Dr Jyoti Satpathy & Brig (Dr) JS Rajpurohit. This paper provides a geometric overview and assessment of emerging literature on psychology and behavioural economics of ethics in situation of scarceness. We particularly highlight economic behaviour of ethics in situation of scarceness experiences.

Studies indicate that there is a geometric link between economic behaviour of ethics in situation of Triguna perspective. Making difficult economic behaviour of choices can be restored by increasing essence of Triguna.

The Application of Triguna Theory to Comprehend National Security Strategy of India and China by Prof Suresh R. The Author has analyzed strategic perspective of India and China with the theme of Triguna Theory. Threat assessment and actions by both India and China in the past have rested upon many a strategic initiative but how are they impacted by the leaders who take decisions and make strategies, have been explicitly explained by the author.

Functioning of Gunas in Day-to-Day Life by Dr Ganesh Rao. The author describes importance of Gunas and their utility in day-to-day life. Knowing oneself through meditation provides blissful experience that removes frustration of individuals. Knowledge of Gunas leads one to understand oneself and others and helps one in identify own consciousness which further aids in making life worth living.

Triguna Aahar (Food) and Its Influence on Human Personalities by Dr Sidhartha Dave. The study undertakes exhaustive secondary research across various compendiums on *Bhagvad Geeta*, especially chapter 3 and 18. Through secondary research, paper explains relationship between the food that we eat and the trigunas. The paper explores various aspects of these three categories of food, be it smell, taste, and its impact on three components of body viz *Vaata*, *Pitta* and *Kapha*. It focuses on three subtle basic components and our lifestyle and its relation to human personality.

Triguna Theory: Analysis and Its Application in Personality Development by Dr. Hari Ram Mishra & Dr. Kuldeep Kumar. Authors have analyzed the three Gunas from the perspective of developing a personality and have used examples from the past for its application for changing personalities to Sattvika personality. Raising oneself to highest of the three Gunas is the way to grow and develop individuality and personality.

Special Note

PROF. CL GUPTA

Triguna theory is a concept from the Indian philosophy that impacts our lives daily immensely. If followed, it maintains an excellent balance between the mind and the physical wellbeing of all of us. Western philosophy has come up in recent times. In contrast, the Indian way of life through Indian philosophical texts has existed over thousands of years and has proved to be of immense help to humanity. The national seminar on Triguna by Brigadier Jeewan Rajpurohit Ji is an unprecedented step to remind us of our rich heritage and enjoy its applications in contemporary times.

When Brig Rajpurohit discussed the concept of Triguna with me for a topic for the national seminar at IAS, I was delighted as this topic did not find a mention in contemporary times and needed attention. It was the right time to remind all students, teachers and professionals to equip themselves with the beautiful life concept that this theory offers to humanity.

The word “Trigunas” comprises two words, Tri + Guna, meaning; Tri means three, and Gunas means the mental state, individual abilities, and habits and attitudes. Every living and non-living being has the essence of trigunas. Individual behaviour emanates from perspectives that are nothing but inner self-image coming out through various

verbal and non-verbal means and that speaks of almost everything one is thinking or wants to do. The prism of Trigunas, i.e. the three qualities of Sattva, Rajas and Tamas, as explained in shloka 5 of Chapter 14 of Bhagwat Gita, explains so all actions of human lives. These qualities identify with individual original inbuilt qualities and beliefs and ideas. Ayurveda sees them as part of Prakriti to denote personality.

As referred to in Swethaswathara Upanishad, these three qualities are the three fundamental qualities of matter. Bhagavad Gita elaborates the theory and its implications on the battlefield when Lord Krishna motivates Arjuna to fight a righteous war. In the words of Lord Krishna, the three gunas are called Trigunas that are born out of Prakriti in all of us as individuals, where Sattva provides the stability of the entire cosmos: goodness (Sattva), passion (rajas) and inertia (tamas). They are bounded in the perishable body but permanently impact the present and future lives. Rajas account for the creativity, energy and force that makes Sattva and Tamas fructify. Tamas accounts for the decay of this body through dullness and negative thoughts and actions. Ancient Indian knowledge and specifically the Sankhya Yoga defines Gunas in the form of Tamas (Inertia), Rajas (Activation) and Sattva (Stability). The concept is apt for each of us today who wish to excel in our expertise.

The dominant theoretical intention of the Samkhya system of Indian philosophy is the basis of personality based on the three Gunas. The Ayurveda deliberates that a living system is composed of Panchmahabuta, in the form of – Pitta- Vatta- Kapha. These three leading causes of any disease called doshas are at the root at psychological and physical levels. If one goes through the list of qualities of various Prakriti, one finds a mixture of physical and mental attributes. Human personalities are part of Triguna based on the domination of any guna among individuals. There is also a classification of personalities based purely on mental

qualities, into three types as- sattvic, rajasic and tamasic virtues.

I am thankful to Rajpurohit Ji for bringing out Triguna in a useable form for all of us in the 21st century.

SECTION I

Triguṇa Theory and Its Significance: A Perspective

CHAPTER 1

.....

The Indian Philosophy and Triguṇa Theory

DR. K. SRINIVASAN M.A. M.SC M.PHIL PH.D.

Abstract

Vedic literature is full of philosophical teachings. The Upanishads, Shad Darhsanas and the Srimad Baghwad Gita are all part of it. These Upanishads have been composed by many seers over several centuries and not by a single sage. The approximate period of composition of the Upanishads and Samkhya Yoga and others may vary from thousands of years . The Samkhya is one of the oldest schools of Indian Philosophy. It comprises four main branches of inquiry traditionally required to be included in any given system of thought: Cosmology, Metaphysics, Ethics and Epistemology. The philosophy explains the nature of *Purusha* in the light of the *guṇas* which are mainly physical in nature. The liberation, emancipation, freedom or *kaivalya*, is to break away from the magnetic power of Prakriti, through mental praxis and psychological detachment from what is near and dear or Maya or illusion

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This chapter is based on an explorative, analytical and descriptive tour into Samkhya *tattvas* and yoga philosophy of Patanjali Maharishi and science and religion. Samkhya also echoes in Srimad Bhagavad Gita and Lord Sri Krishna vividly portrayed every atom of the three *Guṇas* concept. In *Viveka Chudamani* Shri Adi Sankara has also clearly explained about *rajas*, *tamas*, and *sattvic* qualities and attributes.

This author plans to explore the qualities of these three *guṇas* in the following

1. Genesis and development of the doctrine of evolution.
2. The *Purusha-Prakriti* entanglement.
3. The *Yoga Sutra* emphasizing the three *guṇas*.
4. Exploration into Shri Adi Shankara's *Viveka Chudamani*
5. *Gunatrayam* in Srimad Bhagwad Gita
6. Science and Religion.

Key words: Indian Philosophy, *Triguna* and *Indian Philosophy*, *Purusha-Prakriti entanglement*

Introduction

Today's world is perpetually in the throes of some crisis or the other, not only economic crisis and social crisis but also cultural and spiritual crises. Widespread violence, dictatorship and unrest are ruling the roost. Man is living under a terrible anguish and hatred more than ever. He possesses intense greed, malice, enmity and indulges in unlawful activities such as rape, terrorism, etc. The serenity of life is totally lost. There is a cloud of fear and hanging in the minds of citizens in whichever country they may be living. There is a feeling of perpetual threat. He has utterly lost faith. He has no belief in progress, in humanism and lost faith in democracy. He has lost confidence in the Utopia of the contemporary social order. Technology has brought much grief and disappointment. It has enslaved humanity

and weakened his spirituality. Also, there is a perpetual fear of an impending nuclear holocaust hanging over their head like the sword of Damocles . Though man has succeeded in creating a new contemporary world with all comforts at the touch of a button. The destructive aspect of technology is being used for global war due to untold reasons like greed for power, wealth, soil, oil, water and minerals, greed, malice, hatred etc. Man has forgotten that he has come from the soil and will return back to the soil after death. He is no longer living in an organic manner. Everything is in disarray; family, human society, state, places of worship, etc. were vastly different in the past but modern technology has driven man on the brink of madness and he thinks that this earth is just another planet like the Mars or the Moon, as he is always trying to venture into *panchmahābhūtas* and cosmology of nature. The present situation over which the world is transiting is seeing the population increasing in leaps and bounds. Technology is killing everything organic in nature. We have entered into a harsh epoch. The soul, which relates to organic life, is shrinking back from the blows which technology has inflicted upon it. From pure spiritualism, the world has turned into a mechanized automation. But certainly, the soul can bounce back through spiritualism and resist and reject this process, can master it and enter a new epoch of being or become victorious through the Trigunas of Prakriti. Modern civilization negates contemplation, meditation and threatens to completely shove it out from the life of people by making it impossible to practice them. Human beings have been made in the image of the creator. The energy which modern civilization demands from human beings especially is a refusal or denial of his creative nature, and therefore it is the denial of the human beings themselves. We have come nearer to the ultimate problem as a religious and spiritual problem. This crisis occurs only on this planet; therefore, this is not only a crisis within man but also a crisis

of mankind. itself This crisis must be realized inwardly. Our Sanatan Dharam, our Scriptures, our Upanishads, our Shaddharsanas all show us the philosophical way to understand and alleviate these problems. In this writer's opinion, though our Hindu philosophies explore our weaknesses and shows us the way for emancipation: like the Prime Rose Path of Dalliance, these teachings have not been sufficiently developed. The fundamental problem of our day is man himself. People have turned away from God, from the enshrined morals and principles of our Sanatan Dharam, resulting in this chaotic condition in the world, leading to social disharmony, a life devoid of peace, and awash with wars, strife, fundamentalism, sabotage, greediness in expanding their borders—all leading to total disintegration of our society and culture. Men are brutally assaulting and killing other men because of religious fundamentalism, which has led to prove the worthiness of man but not GOD. Man can never survive without God. For man, God is also that utmost idea of reality, constructed by man himself.

Indian philosophy speaks of three *guṇas*:

I. Sāmkhya and *Sāmkhyakarika* about *Guṇas*:

Sāmkhya is one of the most important pillars constituting the Shad Darshanas of Indian Philosophy. Sāmkhya's contribution to our knowledge of reality and the world is seminal. Today, even though modern science and technology are in a state of high advancement, they find themselves more and more in agreement with the intuitive and cognitive perceptions of our sages and maharishis on these Indic philosophies. Vedanta accepts most of the basic concepts of Sāmkhya philosophy—like bondage and misery- the *samsara*- the triple sufferings (*adhyatmika*, *adi daivika* and *adi-bhauhtika*) we are here to undergo; the three *guṇas* of *prakriti* in terms of which can be explained not only the manifested objects of this universe but also the different

states of mind afflicted by the modes of the trigūṇas, the process of evolution long before western science began to think in terms of it; and the quality and nature of Pure Consciousness in which the individual must merge for final liberation. Thus, Sāmkhya reduces everything into two entities—*Prakṛiti* and *Puruṣa*. What Vedānta does is integrate these two further into one splendid comprehensive unity. According to Sāmkhya philosopher Kapil Maharishi, total isolation of the *Puruṣa* from *Prakṛiti* that causes the threefold pain, is the way to happiness. Worldly enjoyments is like honey mixed with poison, the sip of a drop of which is enough to end all happiness. Therefore, our duty is to realize such a state of liberation by right cognition of the Unmanifest or the Bramhan, the manifest called the *Puruṣa-Prakṛiti* entanglement, and the cognition, according to Sāmkhya system, is the origin of philosophical enquiry, Acharya Jagadguru Shri Shankara says: “this doctrine moreover, stands somewhat nearer to the Vedānta doctrine, since like the latter, it admits the non-difference of cause and effect. In the Mahābhārata, it is said that there is no knowledge like Samkhya and no power like Yoga. We should have no doubt as to Sāmkhya being the highest knowledge reservoir.

Vijnana Bhikṣu in his preface to *Sāmkhya Prava Chana Bhasyas* says: “Sāmkhya means knowledge of self through right discrimination. References to the Sāmkhya Sūtras are found in the Vedas, for example, *tamas* is described in Rig Veda X-29-3. The same Rig Veda shows the dissolution of the elements in its cause, thus indicating Satkaryavada to which the philosophy of Sāmkhya belongs. (Rig Veda X-82-6). Further, the Kathopanishad also explains the qualities of the three Guṇas (3-10,11), the Shvetashvatara Upanishad is essentially, a Samkhyopanishad, because it clearly indicates the various categories of the 24 *tattvas* of Sāmkhya philosophy. Presently, we have only *Sāmkhya Sūtra*, *Tattva Samasa* and *Sāmkhyakarika*. Sāmkhya lays down four-fold

divisions of categories such as: (a) Productive, (b) Productive and produced, (c) Produced, (d) Neither productive nor produced.

The classification into a four-fold division includes twenty-four *tattvas* also. Being purely productive the root product is called *prakriti* or nature,. Other principles like intellect or *buddhi*, the productive and produced, in as much as *buddhi* evolves the ego or the *ahamkara*. The purely non-productive but the produced principles are the eleven sense organs and the five material substances. The *purusha* is neither the productive nor the produced and without any attributes. All the accessories that we see are the effects of the *triguṇas* and of course, the spirit /*jiva* by its very nature is totally free from all these. Thus, Sāmkhya is both relative and dualistic in as much as it holds *prakriti* to be an ultimate reality with the *purusha*. The manifest, *vyaktam*, *triguṇas*, is constituted of three attributes: *Avivekhi* or indistinguishable; *visayah* or objective; *samanyam* or common; *achetanam* or non-intelligent, *prasava dinarmi* or prolific; *tatha*, so Pradhanam is the primordial nature; *puman*, the *jiva*; *tadviparitah* is the reverse of that; *ca tatha* and similar. The manifest is constituted of three attributes (*sattva*, *rajas* and *tamas*) and is non- distinguishable, objective, common, non-intelligent and prolific. So also, is the primordial nature. The spirit is the reverse of both and yet similar in some respects. The three attributes are: pleasure, pain and delusion (essences of *sattva*, *rajas* and *tamas*). They serve the purpose of illumination, action and restraint and are mutually dominating and supporting, productive and co-operative. They are called *Guṇas* because they exist for the sake of others, that is the *Jiva*.

“*Pritti apritti visahda atmakah prakasa pravrtti niyamartha, anyonya abhibhava asraya jnana—mittuna vrittaya ca Guṇa*”—
Sāmkhyakarika 12. The attributes, *pritti-apritti-visada-atmakah*, are of the nature of pleasure, pain, and delusion.
“*Prakasa-pravrtti-niyamarthaka*”

serve the purpose of illumination, endeavor and restraint;

“anyonya-abhibhava-asraya-janana-mithuna vrttayaha ca”

are mutually dominating, supporting, productive and cooperative.

Vritti is the function and this is to relate to each term. *Anyonya abhibhava*—*sattva* attains its calm nature only by dominating (subjugating) the *rajas* and *tamas* attributes. Likewise *rajas* attains its agitated nature by subduing the *sattva* and *tamas* attributes and *tamas* attains its lethargic conditions by dominating over both *sattva* and *rajas*.

Guṇa: they are so called because they exist for the sake of the other (i.e., the spirit). having described their nature, let us look into their several uses and purposes. They serve the purpose of illumination, action, and restraint. the attribute of *rajas* which is always everywhere action-oriented, motivates the buoyant *sattva* to action if not restrained by the dull *tamasic* attribute, then it operates only intermittently. Thus, the *tamas* here functions as a restraining element. Having seen their nature and several uses and purposes, let us see their operation: ‘they are mutually dominating and supporting, productive and cooperative.

- a. **Mutually dominating** because, when one becomes active for some purpose, it dominates over the other. *Sattva* attains its calm nature only after dominating over the *rajas* and *tamas* attributes. Likewise, *rajas* attains its agitated nature by subduing the *sattva* and *tamas* attributes and *tamas* attains to its torpid condition by subjugating the other two.
- b. **Mutually supporting**, what is meant by *asraya* here is that when the operating of one depends upon another, then it becomes *asraya* of the former.
- c. **Mutually productive:** one produces its effects depending upon the other two.
- d. **Mutually cooperative:** that is, they are mutually concomitants and never exist separately from one another. The particle ‘ca’ is used in the collective sense.

In support of the above there is an Agama text from Devi Bhagavatam [3.8]:

Anoyonyamithunah Sarve Sarve sarvatara gaminah /
 Rajaso mithunam sattvam sattvasya mithunam rajah /
 Tamasascapi mithune te sattvarajasi ubhe /
 Ubhayoh sattvarajisor mithunam Tama ucyate In/
 Naisamadih samprayogo viyogo vopalabhayate //

All the attributes are mutual consorts, i.e., they are omnipresent; *sattva* is the consort of *rajas*, *rajas* is the consort of *sattva*, both *sattva* and *rajas* are the consorts of *tamas* and *tamas* is the consort of both *sattva* and *rajas*. A union or disunion of these attributes has never been seen. *Sattva* is buoyant and illuminating; *rajas* is excitable and mobile; *tamas* is sluggish and obscuring. Their functioning is for a single purpose like that of a lamp. In *Sāmkhyakarika* [31], it is said that serving the purpose of Purusha is the sole motive and nothing else. To achieve the harmony of humankind, the Trigunas are to be tamed by reading the scriptures, doing meditation, listening to *satsang*, and consuming only *sattvic* foods as non-*sattvic* foods trigger the *rajasic* and *tamasic* Gunas. *Buddhi* alone controls the Gunas and hence this is the principal organ. *Buddhi* alone accomplishes the experiencing of all objects to the *jiva* by pretending to be the spirit. The above discussion may be summarized as:

- (a) The origin of the conception of the Gunas in Samkhya Karika is to be traced back to the idea of the three planes of the Vedic cosmology.
- (b) The mutual interaction and the inseparability of the Gunas found in the *Sāmkhyakarika* seems to be the contribution of the author Ishwar Krishna himself.
- (c) Ancient Bharat was famous for its number mysticism and the number 'three' played a vital role: this is another reason responsible for Gunas to be of three types.
- (d) This implies that the doctrine of the Gunas was already in vogue during the time of Lord Krishna.

(e) Short note on Guṇas from Patanjali's *Yoga Sutra*:

A unhealthful state is due to an imbalance of these elements in the body. Not only do the Trigunas dance constantly, but also the five elements dance constantly with one another to maintain balance. "Sthula-svarupa—suksma—anvaya—arthanvatta—samyamat-bhutajayah"! Correct management of the five elements is explained in PYS III-44.

According to Yoga, the three Guṇas are: *Prakasa*: clarity; *Kriya*: movement; *Sthiti*: inertia.

According to Sāmkhya Philosophy they are: *Sattva*-purity; *Rajas*- activity; *Tamas*- obscurity.

II. Guṇatraya vibhagayoga iun Srimad Bhagavad Gita: Chapter 14.

Srimad Bhagwad Gita, is one of the greatest spiritual books that the world has known. It has 18 chapters with 700 shlokas. Lord Krishna describes the science of **Self Realization** through various methodologies by which human beings can establish self-discipline and adopt *dharmic* principles which will lead them to eternal relationship with the Omnipotent, Omniscient and Omniscience, i.e. God.

We as human beings have an edge over other beings to choose Consciousness over Ignorance.

In various chapters of the Gita, Lord Krishna has lucidly explained about *Dharma* (Duty), *Dharmic* (Abiding by duty) and moral principles to attain everlasting happiness through emancipation, freedom from attaining Moksha, which is the very purpose of our lives.

Actually, Gita is the conversation between Lord Krishna and Arjuna, the great warrior. Lord Krishna explains succinctly about various aspects including the qualities of three Guṇas in Chapter 14.

In Chapter 2/12, Lord Krishna says that Arjuna was in a state of depression and delusion due to *tamas* and was covered with ignorance, stress, anxiety, etc.

The message of Bhagwad Gita is to manage the three Guṇas—moving from *tamas* to *sattva* for enlightenment. The Purusha seated in Prakriti, experiences the Guṇas born of Prakriti. Arjuna was in a state of delusion, like Hamlet in Shakespeare's drama (to be or not to be !!), due to *tamasic* effect. It is the *sattva* Guṇa (which is *sattvic* in nature) which leads us to enlightenment and instigates a positive thinking from all negativities. When the mind is cleansed from *rajas* and *tamasic* effects, *sattva* generates a wave of positivity within us. The person becomes purified, experiencing a greater share of peace and happiness. *Rajas* and *tamas*, on the other hand, bind the self to the mortal attachment of bondage. Under these influences the intellectual capacities for discrimination gets bogged down and gets veiled due to *Maya* or ignorance.

In the following verses in B.G, the qualities are verily explained.

sattvam rajastama iti Guṇah: prakriti sambhava:
Nibadh nandi-maha-bhaho dehe dehinamavyayam!! B.G. 14.5

tatra sattvam nirmalatvat prakasakamanamayam!
Sukha sangena badhnati jnana sangena canagha!! 14.6

rajo ragatmakam viddhi trshnasanga-samudh bhavam!
Tannibadhnati Kaunteya karma sangena dehinam”!! 14.7

tamas tvajnanajam viddhi mohonam sarva dehinam!
pramadalsya Nidra bhis tannibadhnati bhārata !!”.14.8

People become victims of *moha* (love) because their knowledge is hidden by *Maya* (money) and if the stubborn obstinacy of the mind is not controlled, it becomes a powerful obstacle in leading a serene life and for emancipation.

Lord Krishna wants us to understand that not only these Guṇas are effective while living in the present body and determine the fate of our life, it will be effective even after

death, i.e., *sthula, suksma, karana sareeram*; all these bodies are predominantly veiled by the five sheaths of *pancha kosha: Anamaya kosha, pranayama, manomaya, vijnanamaya* and *anandamaya koshas*.

Hence the Guṇas still remain attached and binds the soul and body with the three Guṇas and the soul takes rebirth again and after death. Knowing the qualities of these Guṇatrayam, we should strive hard to get over the menace of Maya for enlightenment.

One must strive hard to go beyond the Guṇas to overcome the tragedies of the gross, subtle and causal bodies.

In 14.25, Lord Krishna says,

manopamanayos tulyas, tulyo mitaripaksayo!
Sarvarambha parityagi Guṇatita sa ucyate !!

Uninfluenced by respect or insult, treating friends and foes alike, abandoning all delusions of personal doership, is he who has transcended all triple qualities is a Guṇatita.

The logic and idea behind the Gita is to create a Guṇatita! everything should be a whole and not in parts. This is the message that Lord Shri Krishna conveys to humanity in the Shrimad. BhagavadGita.

Conclusion

We must make our mind globalized. Our view on this planet earth is increasingly Olympian. The one God philosophy is also slowly vanishing because of hedonic attitudes of the people living for procreation, recreation and excretion. The threats to planet earth is looming large. Our satellites track weather, climate change, tornados and hurricanes, decline of glaciation, desertification and deforestation in this contemporary world. We have huge sand mafia's, mineral mafia's, drug mafia's, liquor barons, thugs and touts roaming in this world in large numbers. The sustainability goals of the United Nations are taking place at snail's speed despite the annual achievements and targets. The demography of

the world stands at 725 crore and bound to increase year on year thus taking the total to 900 crores by 2050. By then the problems will be multiplied enormously. We will be fighting for our own survival. There would be war on water, Star Wars, soils and oils etc. the nuclear threat is looming large. One could see large scale violence's, rapes, murders and mounting refugee problem, killing and maiming of children in wars, other disputes on political grounds etc.. There would be insufficient rainfall resulting in famine and loss of farming activities, people dying out of hunger and poverty due to low outputs in farming etc. and thus there is a growing dissatisfaction among people. The climate has changed dramatically, the environment is highly polluted, there is a great ecological disturbance, pollutions are very high, rapid increase in diseases, and plastics damaging our earth and oceanic waters and the poor becoming poorest and the rich becoming richer by the day. We are perceiving the world through technological prosthetics. In the present day's technological advancement, data can be mined through tracking, phishing and spamming through the mobile phones.

The information we get from google earth will allow us to better organize our people first, cities next, trace the patterns of the emerging diseases and put us in contact with various scientific organizations for remedial measures. Spiritualism has a greater role to play, by emphasizing the values, morals and other philosophical theories. nearly 98% of the population are non-vegans. This will ultimately affect the unbalancing of the three Guṇas. There will be unrest perpetually, of the mind, in the family, in the society, and in the country ultimately and thus affecting the global peace. Avidya must be ruled out. Education is the need of the hour. The logic and philosophies of the Gita and Yoga Sutra must be emphasized from the pre-school level right up to higher education. We have huge number of non-profit organizations and non-governmental societies. Humanity

has rarely made use of these economies of scale. The spread of knowledge, spread of technologies, knowledge and development has been held in check by local prejudices. Tribes are engaged in constant war fare. The Gandhian philosophy of means and ends are negated. The socialistic capitalist attitude has become a farce as they embark on money making businesses.

There is racism, anarchism. crony capitalism, jungle rule and banana diplomacy are prevailing largely in all the countries. All the political bandits have become slaves for power, money, women and wine. Education has been commercialized and that it has become more competitive, the creamy layers are creating problems for the oppressed and down trodden people of the lower castes.

There are three kinds of people in this universe. 1. Those who knew the Triguna theory, who are sattvic in nature 2. Those who are not aware of this 3. Those who knew but tamasic in approach. This is the problem here. We have to focus our strategy only on the second and third kind of persons, who are to be educated from the fundamental level and make them aware of the inbuilt Gunas, to have attitudinal change for a better serene life in this contemporary world. The solution may appear simple but difficult to attain.

The human field of consciousness is increasingly global. The Triguna theory must be introduced as a subject in the educational curriculum. Lot of promotional research must be carried out for prosperity for future generations at least. The question is one can measure the depth of a well, but it is impossible to measure the depth of a mind is correct here!!

OM TATSAT!

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CHAPTER 2

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Triguna Theory and Literary Criticism

SUBHANKAR ROY

Abstract

This paper considers the possibility of analyzing literary texts from the perspective of the *Triguna* theory. The discourse is founded on the already existing scholarship on the *Triguna* theory in the philosophical and psychological literature. The discourse also tries to find some answers, while analyzing the texts, to the questions raised by some sociologists about the link of the *varna* and caste system with *Triguna*. This attempt to analyze the possibility of interpreting literary texts on the precepts of *Triguna* theory initiates as a form of cultural criticism, and gradually converges into literary criticism. Occidental literary criticism has meaningfully applied Freud's Id-Ego-Superego and Conscious-Unconscious-Subconscious model in the field of literary and cultural criticism. The same has been applied for oriental writings including many Indian texts also. This paper tries to persuade that the literary texts can be more meaningfully explored with the help of the *Triguna* theory. This theory is more holistic in comparison with the related western theories as it does not limit itself to human beings only, but it entails the whole of creation. Though the western views points to the lack of empirical foundation of it, it does not restrict its philosophical expansion. Literary criticism based on the *Triguna* theory

would not be limited to the human behaviour only but it would rather try to explicate the matrix of the human and the non-human world. In this connection it may remind the readers of the Gaia theory or even to some forms of environmental criticism. The latter is not surely to overlook the possibility of sustainable living by restricting the *tamas* and *rajas gunas* and nurturing the *sāttvik guṇa*. So, in the literary criticism based on the *Triguna* theory the well-being of the human world as well as of the natural world would be analysed. This paper employs the *Triguna* theory to analyze three literary texts. A symbolic play by Rabindranath Tagore titled *Raktakarabi* (translated as *Red Oleanders*); a novel by the distinguished Bengali author Bibhutibhushan Bandyopadhyay titled *Pather Panchali* (translated as *Song of the Road*); and a poem by William Wordsworth, titled *Tintern Abbey*. By choosing the texts from various genres, this paper tries to emphasize the flexible access of *Triguna* theory to the interpretation of literature, culture and life. The *tamas* and *rajas* aspects of the king in *Red Oleanders* get illuminated by the *sāttvik guṇa* from Nandini, Ranjan and Kishor and the play moves towards the victory of *sattvik guṇa* over the combined negative forces of *tamas* and *rajas gunas*. In *Pather Panchali* it is the *sattva guṇa* in the child protagonist Opu that leads him to enjoy constant joy even in penury and hardship and ultimately builds in him a positive philosophy in later life. *Tintern Abbey* presents the journey from *tamas* and *rajas* to *sattva guṇa* by exposing the different facets of the inner self and its relation to the outer world. Thus, the discourse proposes a wide appreciation of the *Triguna* theory in literary criticism.

Keywords: *Triguna* theory, cultural criticism, literary criticism, environmental criticism, Gaia theory.

Introduction

Literary criticism is arguably as old as the act of literary creation. The author is certainly not without any impression

about the work he has authored. Any kind of impression that grows within the creator at the time of creation or immediately afterwards may be considered the first criticism of that work of art. What Wimsat and Brooks observed in *Literary Criticism: A Short History* may be referred in this connection, "Because poets have a strong tendency to form opinions about their craft and to use these opinions as part of the message of their poems, we are likely to find literary theory of a sort as far back as we can find poems (Wimsat & Brooks, 1964: 4)." But in general understanding, literary criticism is the appreciation of a literary work after the completion of the work and generally done by someone other than the author. The criticism may be subjective in its appreciation to a great extent or carried out in an objective way. Some critics may emphasize the internal structure of the work, but some may lean towards the aesthetic appeal, while some other may be busy to find out its social impact. Naturally, these would culminate in multifarious modes of criticism. Literary criticism has really reached a stage where it does not mean anything particular to refer to some appreciation of the literary works as exclusive literary criticism. It is either a particular type or other type of literary criticism, say, formalist or post-colonial criticism. There seems to be a complete absence of a pure form of literary criticism. Depending on the structure or content of a text, the critics apply their insights of criticism to analyze or interpret a work. There have been many literary works in various languages and many literary critics too. From Plato, Aristotle, Horace to Eliot, Derrida there have been a continuous flow of influential literary critics. Some of them emphasize cultural interpretations, and some tends to focus on the psychological intricacies, while some others are interested in economic or environmental issues. Their critical works sometimes depend on some generalized principles which are commonly called 'literary theory'. The second half of the last century has seen an outstanding proliferation in the number of such theories, not necessarily in the field of literary criticism only, but obviously influencing the

act of literary appreciation. Post-structuralism, feminism, deconstructionist theory, new historicism, cultural materialism, neo-Marxism, ecocriticism, etc. are only some of these literary theories that dominated literary criticism in the recent past or are still in currency. There are much more combined literary theories executed out of these literary or cultural theories such as post-colonial ecocriticism or Marxist feminism. All of these interpret literary works from some perspective or the other. These help the readers to understand various aspects of a literary work. What would probably not be overlooked by any minute observer of literary criticism is that most of these literary theories are occidental in their origin, appearance and mode of execution. The astonishing absence or silence of the oriental theories does not find any meaningful explanation. Since there had been a long tradition of literary criticism in the East accompanied by a rich treasury of literature, the lack of oriental theories in literary criticism in the colonial era and thereafter seems ridiculous and even shocking. This may be due to the fact that the modern way of literary courses in the educational institutions started to function in the colonial period and as a result Western mode of literary criticism penetrated into the interpretation of indigenous literary works also. The colonizers explored the literature of the colonized from their own perspectives as they did with the culture and civilization of the natives. Even after so many decades of decolonization of the country there are not enough initiatives to revive or improvise the indigenous literary criticism. Naturally, even the texts with Indian contexts and contents are being interpreted through the Western theories only. There is absolutely no prejudice proposed in this article against these Western literary theories and literary criticism. But should not the potential of the Indian literary criticism find its own place too? In our globalized world, no place is isolated and knowledge is also more easily accessible. The literature of the East is being influenced by that of the West and Oriental literature

is putting its impression on the Occidental literature. This communication has a long and consistent history. Literary criticism should also find some means of interactions so that a bridge can be imagined. Literary criticism in India is still not prepared for a meaningful dialogue with Western literary theories. G. N. Devy justly sums up the nature of the crisis of Indian literary criticism in his book *After Amnesia: Tradition and Change in Indian Literary Criticism* (1992):

Let us list some of the more prominent symptoms of the crisis facing modern Indian literary criticism. They are: a proliferation of non-productive commentaries on Western critical positions and thinkers; lack of initiative in modifying critical concepts, tools and criteria in the process of importation; inappropriate use of critical terminology developed in the West, mostly out of its original context, in an undisciplined way and without sufficient justification to use it; lack of scholarly material to support critical pursuits—want of literary biographies, bibliographies, translations of Indian and foreign works, editorial scholarship and relevant critical debate; inability to relate literature to other arts, the media and social and cultural phenomena; uncritical and uninformed attitudes to influence; absence of self-awareness and tradition; arbitrary and mostly alien critical standards. (Devy, 1992: 10)

Though published about three decades ago, most of these observations are still pertinent today. A sincere revival of the ancient Indian literary criticism must be accompanied by timely innovations to address the situation. The knowledge of ancient India from other related disciplines like philosophy may be meaningfully incorporated to Indian literary criticism to address the issue. The development in the Indian concepts in the field of sociology and psychology may also fit into the Indian literary criticism and theory. Thus, the already existing area of knowledge about the modes of criticism gained from the great thinkers such as Bharatmuni or Abhinavagupta may persuasively be widened by the application of psychological or ayurvedic

concepts like *triguna*, *tridoṣa* or *panchtattva*. *Panchtattva* may be applied, in this age of global environmental crisis, to understand the relation between the physical world, the elements and literature through various modes of environmentalist criticism. Triguna theory may grow into a form of philosophical, sociological, psychological and environmental literary criticism. The critical theory may evolve out of a combination of any number of them or may work singularly, i.e., there may be a philosophical or an environmental literary criticism based on the *Triguna* theory, or there may be philosophical-psychological or sociological-environmental-psychological literary criticism based on the *Triguna* theory. This theory, for its holistic approach, may be a successful tool for cultural and literary analysis not only of Indian literature and culture but of Western literature and culture too.

Indian Literary Theory

There are many languages in India with a rich heritage of literature. Each language follows some of their own critical practices in the appreciation of literature. But literary theories in India are mostly preserved in the Sanskrit tradition and is dormant in nature. Literary criticism in most languages is either various kinds of elaborated commentaries based on personal impression and analysis of literary devices or the imitation of the Western critical canons. There are some significant recovery and innovations though, like the entry of the concept of *tinai* in the ecocritical approaches to literature. Nirmal Selvamony convincingly puts it in the “Introduction” to *Essays in Ecocriticism*

The early Tamil counterpart of *oikos* is “*tinai*”. Though early Greek life was based on the *oikos*, no known theory of the *oikos* had emerged in Greece, whereas the early Tamils had formulated a theory of *tinai*, which may be the earliest known “ecocritical” theory. The earliest source of this theory is the

most ancient Tamil text extant, *Tolkaappiyam*. (Selvamony et al., 2007: xii)

This is an instance that shows the potential of Indian concepts to be developed into literary and cultural theories. There are probably many philosophical theories in Indian philosophy in the written as well as oral tradition capable of evolving as cultural theories. The *tattva* of the *bauls* (a sect of folk singers) in the Bengal plains may be referred to here. The *bauls* follow some principles or *tattva* investigating the self, the other and the infinite, and is mostly oral in nature. These principles and the lifestyle of the *bauls* may be improvised to form a mode of cultural criticism.

As more texts of Indian origin, ancient or modern, are being incorporated into various university syllabi, the lack of critical literature surfaces more distinctly. There are three alternatives that, I think, can address the deficiency. The first one is the revival of ancient Indian critical practices, the second one is a combination of ancient Indian critical practices with the Western critical canon and the third one is the development of new cultural and literary theories out of various indigenous religious, spiritual, philosophical and psychological concepts. The practice of developing literary or cultural theories out of philosophical, social or psychological theories is not new to the Western world. The ideas propagated by Locke, Hobbes, Descartes, Rousseau, Heidegger, Schopenhauer, Freud, and Jung have nourished Western literary criticism. These critical practices have been imported by Indian literary critics and academicians and are followed in the critical practices in analyzing literary and other cultural materials from indigenous sources too. There is no place of conservative censorship in literary criticism and there is absolutely no prejudice against these Western modes of literary and cultural criticism. But Indian philosophical literature is not without fertile ideas and these may be transformed into critical or cultural theories. Why should not we think beyond the analysis of *rasa* and

alamkaras while the critics apply the Indian literary critical approaches? Sticking to the same theory forever may turn it outdated and consequently one would seek for alternatives. The tradition must be followed, but new exploration is also necessary to keep things rolling. Even the traditional theory of *rasa* proposed by Bharatmuni is not common to critical appreciation of ancient Indian plays translated into English. If the Indian classical texts can attract attention of men and women of various tastes the critical approaches can also fancy its success. The ancient theories must get its currency for the new theoretical development and conglomeration of Western and Eastern theories. The tradition must guide the modern improvisation. In the book *Indian Literary Criticism: Theory and Interpretation* edited by G.N. Devy it is mentioned, "Tradition considers the *Nāṭyaśāstra* as an additional Veda, so important has it been in the history of Indian literary thought (3)." *Nāṭyaśāstra* is associated with *Rasa* theory, but there are much more in it. The concepts of *Bhava*, *Vibhava*, *Anubhava*, *Vithi*, model spectator and many other critical ideas are illustrated in the book (7-14). These should get currency in common literary criticism to pave the way for new, modified or synthesized theories. Until there is a revival and currency of the tradition of ancient Indian critical practices it would not be an easy debate to win over the Western canon boasting of their critical practices started long ago in Greece and enriched by empirical disciplines. Until there is such a meaningful debate between these worldviews any effort of synthesis of the Eastern and Western critical canons would probably turn null and void.

Triguna Theory

The concept of *guṇa* as it is developed in the *guṇa* theory can be found in *Atharva Veda* and it is also explained in the *Bhagwad Gita*; later it had been incorporated in *Sāṃkhya* philosophy. The concepts of *purusha* (consciousness, soul)

and *prakṛiti* (nature, matter) play a great role in the *Bhagwad Gita* as well as in *Sāmkhya* philosophy with a little variation in the explanation of these two. “All creation is the result of a relationship established between these two (Banerji, 1898: xxvii)”. *Purushas* are of two types, *jivatma* or individual soul and *paramatma* or Supreme Soul. *Paramatma* is spread across *saguṇa* and *nirguṇa*. *Saguṇa* has three attributes, *sattva* or goodness, *rajas* or action and *tamas* or inertia. From the description in the *Bhagwad Gita* and *Sāmkhya* philosophy it is accumulated that the world including the human beings is a combination of these three aspects in varying degrees and the presence and dominance of some aspect or the other decides the quality of a thing or the human beings. The concept of *tridoṣa*—*vata*, *pitta* and *kapha*—may find its Western ally in the concept of the four humours—blood, yellow bile, black bile and phlegm. But the Triguṇa theory; would not find its Western counterpart in the ancient era rather it may find some similarity with the concept of Id-Ego-Superego. The consciousness and activities are modified according to this combination of *sattva*, *rajas* and *tamas*. S. C. Banerji’s translation of Sutra XIII of *Sāmkhyakārikā* informs us about the idea of *sattva*, *rajas* and *tamas* thus: “Goodness is considered light and illuminating; passion exciting and mobile; darkness as heavy and enveloping. Their [co-operant] action, like that of a lamp, is purposive. (Banerji, 1898: 85).” Needless to say, here goodness, passion and darkness are *sattva*, *rajas* and *tamas* respectively. Banerji in his book emphasized that the meditation for liberation is the primary characteristics of ancient Indian philosophy and *Sāmkhya* philosophy is not an exception to that (Banerji, 1898: xv). So, the analysis of culture or literature from the perspective of *Triguṇa* would allow one to speculate about the well-being of human beings too. As all the commentators have not explained *Triguṇa* in the same way, so any application of this theory must make it clear about the basis of their application. Anadi Sahoo

(2014) in his article *What is Trigunas (Sattva, Rajas and Tamas)*, explains the interaction of the *trigunas* thus:

The subtle basic *sattva* component is the most subtle or intangible of the three subtle basic components. It is the component nearest to divinity. Hence its predominance in a person is characterized by happiness, contentment, virtues like patience, perseverance, ability to forgive, spiritual yearning, etc. The subtle basic *tamas* component is the basest of the three. Its predominance in a person is reflected by laziness, greed, attachment to worldly matters etc. The subtle basic *rajas* component provides fuel to the other two, i.e., brings about the action. So, depending on whether a person is predominantly *sāttvik* or *tāmasik*, the subtle basic *rajasik* component will bring about actions pertaining to *sattva* or *tamas*.

Sahoo looks at *rajas* more as a catalyst than as an independent variable working with either of the other two on the basis of their strength and weakness. However, I have decided to employ in my critical proposition the interpretation of the variables of *sattva*, *rajas* and *tamas* as separately functioning entity. The concept of *triguna* as explained in their article *Concept of Triguna: A Critical Analysis and Synthesis* by Pannaga and Kumar (2007) has been consulted with some other articles for its exploration into the theory. The insight of the psychological aspect of the theory has been gathered from some related articles including the article *Triguna as Personality Concept: Guidelines for Empirical Research* (2013) by Ilavarasu, Mohan and Hankey. Since this paper is about the analysis of literary texts, it does not enter into analyzing *Triguna* itself; rather it analyzes the literary texts from the perspective of *Triguna* theory as it exists in common scholarly literature. *Triguna* concept asserts that there is the presence of each *guna* in all entities but the dominance of a particular *guna* is felt prominently. Moreover, *Triguna* is spread across everything and hence each entity has the potential to influence the other through various interactions. It may be said in this

connection that everything is connected with everything else through a complex material and spiritual system. This theory proposes that the dominating aspect of an entity may change; so it may be said that this theory emphasizes the transformability or mutability of matters and consciousness. Analysis of deeper aspects may open up vistas for wider critical opportunities; but this paper proposes only a basic framework of literary and cultural criticism based on the *Triguṇa* theory. It may be said that the paper aims at the application of the *Triguṇa* theory to literary and cultural criticism. The preparation of a basic framework for a critical approach based on *Triguṇa* can later on be expanded through wider investigation. This criticism may be termed as *Triguṇa* Criticism.

Triguṇa Theory and *Triguṇa* Criticism

The *Triguṇa* theory bears within it an immense potential to operate as a mode of literary and cultural critical theory. By a comparative study with Freud's Id-Ego-Superego proposition one would find some similarities between the *Triguṇa* theory and the tripartite structure of psyche as proposed by Freud. But these two concepts cannot be evenly paired. The matrix of *Triguṇa* demands deeper analytical strategy as *sattva-rajās-tamas* is not limited to the human psyche, not even to the human body; but the elements of environment also bear such aspects. The psychoanalytic criticism that has evolved out of Freud's theory is considered to be grounded in empirical analysis but much more is to be done to frame a shape for proper psychological analysis through the *Triguṇa* theory. *Swabhava* (personality) is determined by the presence of *sattva-rajās-tamas* at various proportions. The analysis of characters can be done on the basis of *swabhava* which in turn can be explained by *triguṇa*. Tendency for social well-being or personal enlightenment would lead to designate a character as a *sāttvik* one. The passionate and restless characters satisfying their own

desires may be treated as a character with the dominance of *rajas* in the character. The destructive and regressive characters may be termed as dominated by the *tamas guṇa*. When the persons with various *guṇas* interact, the critic can analyze it from their attitude and behavior. The changes of personality of the characters in a literary text also can be interpreted in terms the dominance of a particular *guṇa*. The action of a person does not depend on the personality traits only as environment or situation plays a vital role in the formation of actions and reactions of a person. Since the situation or environment also bears the characteristics of *sattva-rajas-tamas* the combined force of the person and the environment lead towards some action or reaction. A *sāttvik* character in a *sāttvik* situation would not probably be involved in a *tāmasik* or *rājasik* activity, if such incidents are shown in a literary text it would be treated as highly abnormal. Again, a *sāttvik* work done in a *tāmasik* moment by a *tāmasik* personality would be nothing but a miracle. A *sāttvik* personality can commit *tāmasik* action in a *tāmasik* moment influenced by other *tāmasik* personalities. In Shakespeare's *Macbeth*, the *rajas* attribute of the protagonist is inflamed by the *rājasik* attributes of Lady Macbeth and the *tāmasik* attribute of the witches. Macbeth shows some *sāttvik* traits when he considers his moral dilemma against regicide. But the combined forces of *rajas* and *tamas* lead him towards the fatal decision. Inertia is a *tamas guṇa* and the presence of too much of it in the hero in *Hamlet* leads him to his downfall in spite of his other *sāttvika guṇas*. King Lear's *rājasika guṇa* for self-appreciation leads him to deny the *Sāttvika guṇa* of Cordelia and leads him towards a tortuous life and it is the *Sāttvika* Cordelia that tries to relieve him. Othello's jealousy is again a pure *tamas* that leads him towards destruction of Desdemona and the self.

The drive or passion of Id can be compared with the desire or passion of *rajas*. Ego may be considered only a form of refined *rajas*. Superego may be treated as a lesser

form of *sattva*. Some aspects of *tamas* may be traced in Id. Now it is clear that Freud's vision is more accessible but limited in nature. Freud's theory does not satisfactorily define the enlightened personality or the total inertia as a characteristic trait. Freud's theory does not consider elements or environments in the explanation of characters. But it is known that the external environment and intake from external sources influence the internal self or consciousness directly or indirectly. The drink or food taken by a character can even define a character at a particular time. The *tamas* alcoholic drinks and drugs can lead even a *sāttvik* personality to *rājasik* or *tāmasik* activities. The insights of *triguṇa* would suggest that the weather and elements also show its influence on personality. So pollution of water, earth, sky and air may not only pollute physical health or mental health but it pollutes the self and its consciousness too. The increase of pollutants, then, may be thought as an increase of *tamas* attributes. The *sāttvik* environment and weather would consist of fresh air, pure water, healthy earth and smokeless sky.

Spring in literary imagination is generally associated with *rājasik* activities. Late night hours are thought to be the incarnation of *tāmasik* activities. The weather at the night of Duncan's murder in *Macbeth* is projected as a *tamas* one. The murder committed by Meursault bothered by heat and extreme sunlight in Camus' *The Outsider* may be analyzed as an example of sudden flood of *tamas* and *rajas guṇas* that were already seen working at various stages of his life. Darkness is seen to induce dark activities in various cultural texts. These aspects of the cultural texts may be analyzed from the perspective of *triguṇa*. But explaining everything in terms of *Triguṇa* theory may turn out to be ineffective as it may be ridiculed for its tendency to appear as a theory of everything and it can consequently be negated for its lack of empirical ground. The prejudiced views may arise to deny it as a mode of literary or cultural criticism; but

the *Triguna* theory can logically explain many phenomena, activities, behaviours, functions and personalities. The explanation of personality in terms of *Triguna* is criticized for its relation to caste system. But the knowledge of the theory clearly convinces us that the theory in its primary form is not connected to class or caste but it may be more justifiably applied to individuals. All individuals are not genetically alike neither do all of them possess the equal measure of intelligence, physical or mental strength. So, the *Triguna* theory necessarily does not promote any division among people. Moreover, there is a proposed goal in this theory to drive away *tamas* and *rajas* gradually to attain *sāttvik* personality. This enlightenment may be achieved by following *sāttvika* activities like expansion knowledge, practice of meditation etc. Thus, it is evident that the therapeutic measures are also embedded in the structure of the theory. So, it may be applied without hesitation as a mode of psychological literary criticism. Freud's concept of Id-Ego-Superego and Conscious-Unconscious-Preconscious has entered the Western canon of literary criticism to form psychoanalytic criticism. Tyson summarizes and explains many aspects of this theoretical literary criticism in his book *Critical Theory Today* (2008). He starts an explanation of a psychoanalytic study of Mary Shelley's *Frankenstein* thus:

a psychoanalytic reading of Mary Shelley's *Frankenstein* (1818) might reveal the ways in which Victor's creation of a monster responsible for the deaths of his family and friends serves his unconscious need to punish his father and mother (for whom Elizabeth is an obvious surrogate) and play out the intense, unresolved sibling rivalry created by their adoption of Elizabeth, the "perfect" child, when Victor was five years old. (Tyson, 2008: 36)

Then he continues to explore the play of the unconscious in the text. *Triguna* theory can not only open up a psychological mode of literary criticism but it harbours the potential to open up philosophical, sociological and environmental

mode of literary and cultural criticism. Philosophical mode of *Triguṇa criticism* would take the concept of *triguṇa* too within its critical scrutiny. The sociological mode of literary criticism can employ the theory to stand against the arbitrary process of caste system. Environmental *triguṇa* criticism may critically analyze *sāttvik* and pure environment in relation to *rājasik* environment created by the human beings to cater to their demands and the *tāmasik* polluted environment. So, it would be a sensible effort to explore these areas to find some critical mode from Indian perspectives. The exploration demands wiser scholarship and deeper analysis and this paper may be treated merely as an introductory framework to that direction

Raktakarabi: A Battleground of *Sattva*, *Rajas*, and *Tamas*

Raktakarabi or *Red Oleanders* by Rabindranath Tagore is a symbolic drama published in 1925. The play has attracted many critical attentions such as feminism and Marxism. There is enough space open to analyze the play from the perspectives of *Triguṇa* criticism. The play is set within Yaksha Town where the diggers search valuables for the king and his allies. But their hard work is not appreciated by the rulers; instead they are compelled to live miserably in the town without adequate food or a decent shelter. The Governor only thinks in terms of profit. The labourers are not even allowed to carry a name as they have been assigned with numbers. The story so far is perhaps that of capitalist oppression. Nandini tries to break free from this dark and dull Yaksha Town. So she, with her inspiration Ranjan, wants to change this inhuman system. Now we have probably reached to a socialist struggle. Nandini remains a mystery to all, some want to understand her and some others want to avoid her. She wears red oleanders as it is offered to her by Kishor. Now the play turns out to be symbolic. At the end of the play the king himself tries to

break his grueling system of eternal torture and he wants Nandini to be his comrade in this mission:

King: Be brave, Nandini, trust me. Make me your comrade to-day.

Nandini: What would you have me do?

King: To fight against me, but with your hand in mine. That fight has already begun. There is my flag. First I break the Flagstaff,—thus! Next it's for you to tear its banner. Let your hand unite with mine to kill me, utterly kill me. That will be my emancipation. (Tagore, 1955: 170)

Can we treat this transformation of the king at the end of the play as a journey towards *sattva*? The prayer for emancipation primarily leads us to interpret it in that way. His motif was predominantly *rājasik* throughout the play and he turned the labourers to inert objects. So, in Yaksha Town there must be some source of *sattva* that drags him towards the *sāttvik* realization. The atmosphere of the town is a combination of *tamas* and *rajas*, of ignorance and fear, of greed and oppression. Then, where is the source of the *sāttvik* energy in the play? Is it Nandini who brings the *sāttvik* in the town and infuse it into the King's conscience? If it is so, then the impact of Kishor and Bishu cannot be overlooked as they supplied Nandini with valuable sources of truthful and honest energy. Though Ranjan is brought dead before the King he felt the strength that Ranjan bears and it also probably changed the *rājasik* dominance in him. But *rajas* has its magnificent power too and it is not easy to overcome. Nandini's opinion about the King also accepts that immense power: "Have I not told you often enough? I think you are wonderful. Strength swelling up in your arms, like rolling clouds before a storm,—it makes my heart dance within me." Nandini could feel the energy of the king because of her power of introspection. Nandini is not afraid of anything and she wants to wipe away *tamas* nature of the town. The Professor aptly portrays the *tāmasik* town:

Nandini: Why should I feel afraid?

Professor: All creatures fear an eclipse, not the full sun. Yaksha Town is a city under eclipse. The Shadow demon, who lives in the gold caves, has eaten into it. It is not whole itself, neither does it allow anyone else to remain whole. (Tagore, 1955: 12)

The *tamas* aspect of the environment is felt throughout the play only to change at the end of the play. However, the Professor feels there is something in Nandini that helps them to find light in the dark *tāmasika* Yaksha Town. What can be the energy in Nandini that can fight *tamas* and *rajas*? It's *sattva*, obviously. The Professor understands the importance of the energy; still he wants her to go away lest it destroys that eternal flow of sublime joy:

Professor: ... Listen to me, don't stay here. When you go, these pits will yawn all the wider for us, I know,- yet I say to you, fly; go and live happily with Ranjan where people in the drunken fury don't tear the earth's veil to pieces. (Tagore, 1955: 13)

The gradual development of the plot portrays a battle between the combine negative forces of *tamas* and *rajas* with the energy of *sattva*. The *sattva* gradually overpowers *rajas* as the king gets motivated by the blissful energy of *sattva* represented by Nandini and her allies. But the city has already developed a subsystem of *rājasika* brutality led by the greed of the Governor and his soldiers. So, the battle against the negative forces does not end with the enlightenment of the King's consciousness. The battle seems to be a long lasting one and perhaps eternal as *tamas* and *rajas* are the basic elements in the constitution of the entire system.

Pather Panchali: The *Sāttvika* Flow of Life

Pather Panchali, a novel written by the distinguished Bengali author Bibhutibhushan Bandopadhyay was published

in 1929 and its English translation by T. W. Clark and Tarapada Mukherji was brought out in 1968 as *Pather Panchali: Song of the Road*. A film, *Pather Panchali*, directed by Satyajit Ray was produced in 1955 based on the story. The plot of the novel develops round a poor Brahmin family in a small village in rural Bengal. The family goes through hardship as the head of the family Horihor Ray does not have a stable earning. Indir Thakrun, a distant old relative of Horihor, engaged herself in many a quarrel with Horihor's wife Shorbojaya before she died alone and unattended. Horihor's daughter Durga dies of fever in her adolescence due to lack of proper treatment. Horihor's son Opu attends the *pathshalas* at an odd interval and no regular schooling is arranged for him by his father. After Durga's death, the family leaves their village Nischindipur to find a better future in Kasi (Banaras). Horihor dies in Kashi leaving his family destitute, and Shorbojaya and Opu struggle through the end of the novel. The consequent death and hardship faced by the family is pathetic. The result of such a plot in a reader would normally create a deep pensive impression for the apparent defeat of life as it is portrayed in the novel. Naturally the novel bears in it a capacity to arouse *tāmasik* sensibility. But astonishingly, the novel's impact is positive and appreciated for its praise of constant flow of unending tryst with the trivial joys of sublime nature often accompanied by a gentle natural life of flora and fauna in the small village by the river Ichamati. Rabindranath Tagore praised the novel for a kind of truth that the novel harbours within it. The novel portrays poverty, but the hardship posed by poverty does not kill the tender inner self of the little children Durga and Opu, rather they go on discovering various elements of joy from the natural abundance around them. Durga, however, falls into some *rājasik* trap when she once steals other's plaything and on some other occasions. But throughout she manages to lead an honest life. Durga and Opu find an inborn connection

with the natural environment and this connection probably helps them to lead a joyful childhood even in penury and hardship. This bent of mind must be termed *sāttvik* because it shows a clear direction towards sublime life. Horihor, their father, is not a man of selfish or crooked mentality and wants an honest earning. But some other characters shown in this novel are highly *rājasik* in their opinions and activities. Horihor remains indifferent towards these *tāmasik* forces but it is not easy to win with *sattva* when too much *tāmasik* or *rājasik* elements encircle around one. The average practices in the lives of the inhabitants lean towards *rajasik* and *tāmasika* attributes. The practice of knowledge or other higher mental exercises cannot be traced in their day-to-day life. Horihor possesses an artistic and religious bent of mind and his life as a *kathak* (religious story teller) uplifts him above the combined forces of *tāmasik* ignorance and *rājasik* material lives of the villagers to find a *sāttvik* mental state of patience and belief. On the other hand, Horihor's inability to provide a decent material support to his family may be studied as a kind of lack of effort to find a solution and this inertia may be studied as an expression of *tāmasik guṇa*.

The act of literary interpretation depends on a subjective outlook, so we can look at the same incidents from various points of view. But the obvious things cannot be overlooked and a basic interpretive structure can be framed. *Sāmkhyakārikā* explains suffering in terms of *rajas guṇa* and describes the suffering as a result of *rājasik* qualities. The suffering of Shorbojoya and her family can be treated as a result of her *rājasik guṇas* which she has shown in course of the story. What T.W. Clark tries to explain in the "Introduction" to *Pather Panchali: Song of the Road* (2015) in this connection may be referred here:

Indir Thakrun dies her sad and cruel death, but the reader will later in the book be driven to reflect whether the 'way' she walked, and the happy consummation she failed to achieve for all her seventy years of searching, are not the same 'way'

and the same failure we see in the life of Shorbojaya. Do we not feel sometimes that the 'unseen arbiter' may be visiting Shorbojaya's sins of inhumanity on her own head and those of her children? (Clark, 2015: xvii)

What T. W. Clark here applies as a critical mode is nothing but an explanation in terms of divine justice. This divine justice is hard to explain in terms of experienced incidents. On the other hand, another mode of criticism may demand that character is destiny. Many accidents and miracles cannot be explained as a result erupted out of the actions of the characters. So, it is not easy to explain the plot of the novel in terms of destiny or character. *Triguna* Criticism can offer a better explanation as it entails both of the characters and the external influences. *Rajas* is treated as the prime mover in the *Triguna* theory; so the characters can be explained in terms of their *rājasika* activities. The behaviorist psychologists also observe activities of the human beings to explain something. The gloomy and inert characters can be explained in terms of *tamas* and the wise person can be described in terms of *sattva*. The external forces may predominantly be one of these *gunas* in a combination of varied proportion. Hence the external forces and the internal forces combine to form the constant flow of incidents and accidents in this world creating apparently happy or miserable situations. *Pather Panchali* may be interpreted in terms of the matrix of various internal and external forces bearing the *Trigunas* in varied proportions. In spite of all the *rajasik* moments in the novel the ultimate flow leans toward *sattva*, mostly because of the relationship that grew between the external forces of natural environment and the searching spirit of Opu and Durga. Their search is a form of search for wisdom, perhaps it is of a simpler kind, perhaps it lacks any theoretical or *tatvik* knowledge but the path of any truthful knowledge leads one to the path of *sattva* or the path of *satyam-shivam-sundaram*:

This indeed was life, and they were only at the beginning of

it, just opening the door of vast treasure house filled with countless delights, which glinted as the forest does when the fireflies' lamp is lit. They were journeying towards an unknown horizon along a road that twisted on its long unending way like the serpent of the world; and at every bend there was something waiting to welcome them, fruit or flowers, laughter or sympathy, with a welcome that was always new. (Clark, 2015: 232)

“Tintern Abbey”: A Journey towards *Sāttvik Guṇa*

Wordsworth's famous poem “Lines Composed a Few Miles above Tintern Abbey, on Revisiting the Banks of the Wye during a Tour. July 13, 1798” was composed and published in 1798. It has been critically analyzed from various perspectives. The *Triguṇa* criticism, I think, can bring out some meaningful aspects of the poem. The poem is basically an appreciation of the natural beauty of the Tintern abbey. The poet speaker revisits the place after five years with her sister Dorothy. The poem may be studied as a kind of explanation of the manifestation of nature to Dorothy as well as a monologue where he recounts nature's bounty and bliss. Description of the valley in the first stanza ends with an imagined hermit's cave and a hermit meditating by his fire. This meditation combined with the serenity of the nature around evokes a sense of *sāttvik* atmosphere which is capable of lifting one's mind to the direction of eternal bliss or *sattva*. But to an average one this *sāttvik* atmosphere will appear only as an unknown or sensuous beauty. It is the meditation or the worship of nature that uplifts one from that coarser or sensuous pleasure of *tamas* and *rajas* to the sublime *sattva*. Wordsworth's pantheistic outlook nourished within him a deeper sensibility to understand and explore nature's inner self. This process of exploration went through some stages of *tāmasik* and *rājasik* pleasure of sensuous or passionate quality at the beginning but ultimately it reached to a *sāttvika* realization about nature. The poet speaker could

feel the difference between the *sāttvika* self of present and the earlier stages of *rājasik* passion or *tāmasik* coarseness. He enjoyed the *rājasik* pleasure once and no more he connects himself with the older days because he has found the deeper inner joys within his inner self:

For I have learned
 To look on nature, not as in the hour
 Of thoughtless youth; but hearing oftentimes
 The still, sad music of humanity,
 Nor harsh nor grating, though of ample power
 To chasten and subdue. And I have felt
 A presence that disturbs me with the joy
 Of elevated thoughts; a sense sublime (88-96)

The poet speaker feels elevated at this stage of his life because he has found a *sāttvik* connection with the beautiful form of nature. ‘These beauteous forms (22)’ is actually the *sāttvik* form that perfectly tunes with his *sāttvik* bent of mind at that moment which he developed as a ‘worshipper of Nature (152)’. The ‘din of towns and cities (24-25)’ and the ‘hours of weariness (27)’ are the combined negative force of *tāmasik* and *rājasik* external forces that hurt his consciousness and tries to break his blissful or *sāttvik* inner self. But in his imagination, he retrieves the blissful *sāttvik* nature of the abbey to build a wall against these *tāmasik* and *rājasik* diversions. The way he describes his spiritual development in the poem would surely remind one of the knowledge of *Triguna* of the meditative practices needed for spiritual journey to *sattva*:

That serene and blessed mood,
 In which the affections gently lead us on,-
 Until, this breath of corporeal frame
 And even the motion of our human blood
 Almost suspended, we are laid asleep
 In body, and become a living soul: (41-46)

This sublime introspection is a combined result of the *sāttvik* natural atmosphere and his *sāttvik* bent of mind. But a man harbours within him all the *guṇas* and the presence

of other *guṇas* can be observed from his earlier state of mind in his youth when he ran like a roe over the mountains. He behaved then as if he was afraid of nature. His *tāmasik* elements can be traced from his activities as he looked at nature ‘more like a man/ Flying from something that he dreads than one/ Who sought the thing he loved (70-72).’ These are the moments of ignorance and superficiality. Due to the lack of deeper introspective knowledge of *Sāttvika* kind these ignorant drives lead them on without any guided destination. The pleasure-seeker remains enticed within a dark circle of *tāmasik* ignorance and inertia. The *tāmasik* phase was immediately followed by the dominance of *rājasik* phase when he looked at the nature around passionately with a sensuous inclination:

The sounding cataract
 Haunted me like a passion: the tall rock,
 The mountain, and the deep and gloomy wood,
 Their colours and their forms, were then to me
 An Appetite: a feeling and a love,
 That had no need of a remoter charm,
 By thought supplied, nor any interest
 Unborrowed from the eye. (76-83)

This passionate visual appetite is an incarnation of the dominance of *rajas* in the personality involved here. He is simply indulged in fulfilling his sensuous demands. This enjoyment has no deeper connection with the inner self of nature. Naturally these vanish once the natural setting is out of sight. It only pleases one but it does not supply any insight to fight mental obstruction. The nature in this state of mind cannot be a friend, philosopher and guide; it remains only as an entertainer. But if one can assimilate the *sāttvik* aspects of nature, he would find a constant friend, an enlightening philosopher and a patient guide. The poet speaker wants his sister to reach that *sāttvik* stage of mind to connect meaningfully with nature. He believes that nature never betrays its lover and it leads one’s life from joy to joy. Through a *sāttvik* impression of quietness and

beauty it would fill one's heart with lofty thoughts. This *sāttvik* inner self would then protect one from the *tamas* and *rajas* elements around the person. The *tāmasik* and *rājasik* external forces like evil tongues, rash judgements and sneer of selfish men would then not be powerful enough to break the *sāttvik* mental state of serenity. The attainment of that state of mind needs a kind of mental and spiritual exercise and it can be initiated through worshipping nature with a pure heart. Discovery of the inner self in nature can gradually unfold the *sāttvik* repository in it and the aspiration for that sublime moment needs a deliberation from the person concerned as well as maturity that grows out of time. Wordsworth felt the journey in his heart from *tāmasik* attitude of boyhood to a *rājasik* state at the early youth to ultimately reach the *sāttvik* state of mind and he shares the journey with Dorothy so that it becomes easier for her to reach the destination of *sattva*. Here Wordsworth almost plays the role of a guru who experienced the *sattva* in himself and teaches his disciple to reach the world of *sattva*. The structure of presentation of the narrative in the poem through a guru-disciple relationship would also urge one to critically analyse the poem from an Indian theoretical perspective like the *Triguna* theory. The analysis may lead one to find out that Tintern Abbey is a journey towards *sattva*.

Towards a Conclusion

A conclusion cannot be drawn here as the process of formulating the theoretical base of *Triguna* criticism needs deeper analysis. There is however a conclusion that the *Triguna* theory can be developed as an indigenous framework of literary and cultural criticism both for the indigenous and the foreign texts. As the insights of the great sage Kapila did not come directly to us and as there are many interpretations of the concept, there must be a standard framework of the *Triguna* theory that will operate as a theoretical reference

point for literary and cultural analysis. The concept as laid in the *Bhagwad Gita* and *Atharva Veda* also should come together in the framework. Since *Triguṇa* criticism is applied in such way, the relation with the fundamental theory must be more strongly connected than it is proposed in this paper. This paper is a humble step towards an indigenous theory for literary and cultural criticism.

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CHAPTER 3

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An Ayurvedic Perspective of *Triguna* Theory

MS SHIKHA RAJPUROHIT

Abstract

Indian knowledge system has given us several theories and methods which can help us in leading a better life even today. Any system of knowledge develops with an understanding and interaction with other systems. Hence the *Triguna* theory being a major part of Sāṅkhya philosophy finds relevance in the texts related to health also. Ayurveda is the system of medicine that evolved in India with a rationale logical foundation and it has survived as a distinct entity from remote antiquity to the present day. The fundamentals on which the Ayurvedic system is based are essentially true for all times. These are based on human actors, on intrinsic causes. The origin of Ayurveda is attributed to Atharvaveda where several diseases are mentioned along with their treatments. Later, from the sixth century BC to seventh century AD there was systematic development of the medical science when a number of classical works were produced by several authors and during this period there is evidence of organized medical care. The texts of *Ayurveda*,

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Charaka Samhitā, *Suśruta Samhitā* and *Aśtāṅga Hṛdaya* are the texts under consideration in this paper. Ayurveda, the traditional medical wisdom of India is based on the doctrines of *Panchamahābhūta* (five elements that constitute the physical universe including the human body (macrocosm and microcosm) and *Tridoṣas*, (the three *doṣas*—*Vāta*, *Pitta* and *Kapha*) is the constitutional base of every individual.

The primary objective of this research paper is to understand the relation between *Trigunas* and Ayurvedic method of well-being. In the course of action, it will discuss the implication of *Tridoṣas* in Ayurveda. The paper will shed light upon the implications of physical health on individual personality. It will also enumerate the different kinds of personalities mentioned in Ayurvedic texts and try to find its relevance in modern world. The objective is to work towards expanding and understanding Triguna theory, Tridoṣas and *Panchmahābhūtas* and their interaction. Finally, it will result in developing an understanding of the relevance of *Trigunas* in overall physical and mental well-being of an individual.

Key words: Ayurveda, *Triguna* Theory, *Tridosha*, Mental Health

Introduction

The concept of *triguna* is a composite framework of tri-dimensional personality to aid the understanding of the mental make-up of a person. The entire universe is created from *prakriti* or *avyakta*, literally unmanifest. *Prakriti* represents a balanced state of *trigunas*. The term *guna* refers to the inherent energy or tendency with which human minds function. The three *gunas*—*sattva*, *rajas* and *tamas* in different proportions influence the mental and intellectual caliber of every individual. *Sattva* is light, luminous and joyous. *Rajas* is mobile, stimulating and full of sorrow. Ignorance, inactivity, heaviness and darkness characterize *tamas*. Dominance of the *guna* determines the individual's

personality. This paper is an attempt towards understanding *triguna's* role in the field of Ayurveda.

Ayurveda is the system of medicine that evolved in India with a logical foundation and it has survived as a distinct entity from remote antiquity to the present day. The fundamentals on which the Ayurvedic system is based are essentially true for all times since they are based on human actions, on intrinsic causes. The origin of Ayurveda is attributed to *Atharvaveda* where several diseases are mentioned along with their treatments. Later, from the sixth century BC to seventh centuryAD there was systematic development of medical science when a number of classical works were produced by several authors. During this period there is evidence of organized medical care. The texts of *Ayurveda*, *Charaka Samhitā*, *Suśruta Samhitā* and *Aśtāng Hṛdaya* are the texts under consideration in this paper. Ayurveda, the traditional medical wisdom of India is based on the doctrines of *panchamahābhūta*¹, *tridoṣas*,² and *saptadhātu*.³ It is the constitutional base of every individual.

Implication of *Tridoṣas* in Ayurveda

In *Charaka Samhita*, Ayurveda is defined as that which deals with good, bad, happy and unhappy life, its promoters and non-promoters, measurement and nature. (*Charaka Samhita*, 1.1.41) *Ayus* means conjunction of body, sense organs, mind and self and is known by the synonyms *dhāri*, *jivita*, *nityaga* and *anubandha*. (1.1.42)⁴ Mind, self and body—these three make a tripod on which the living world stands. (1.1.46)⁵ The *Triguna* theory is relevant under the discussion of body and mind relationship and under the discussion about mental health.

According to Ayurveda, the human body (the physical entity) is composed of three fundamental categories called *doṣas*, *dhatus*, and *malas*. (*Ashtangahridaya*, 1.11.1) “*doṣadhātumalā mūlam sadā dehasya*” The *doṣas* are three in number, the *dhatus* are seven, and the *malas*⁶ are three.

The three *doṣas* (*tridoṣas*) are *vāta*, *pitta*, and *kapha*. Their psychological construct correlates with a role in the functioning and behaviour of humans are the *trigunas* — *sattva*, *rajas*, and *tamas*. Together they form the *Prakriti* which gives an individual its unique quality.

Triguna, Tridoṣa, Panchmahābhūtas and their Interaction

Ayurvedic principles are drawn heavily from Sāmkhya philosophy, according to which the *panchmahābhūtas* originate from the *tāmas ahankāra*, hence describing a clear connection between *triguna*, *tridoṣa* and *mahābhūtas*. According to the Sāmkhya philosophy, *mahat* principle gives rise to *ahankāra*, or the cosmic ego, meaning awareness of self. *Ahamkāra* is the feeling ‘I am’. The universal soul identifies self with mind and intellect. So, the three *guṇas* manifest in the form of—*sāttvika ahankāra*, *rājas ahamkāra* and *tāmas ahankāra*. The five sense organs are predominantly derived from *sāttvika ahankāra*. Therefore, *sattva* is called as *jñāna shakti*. The organs of action and mind are derived from *rājas ahankāra*. Mind has both sensory and motor components. *Rajas ahamkāra* is called *kriya shakti*. The *tāmas ahamkāra* gives rise to five causal elements (*tanmātrās*) of sound, touch, colour, taste and smell. From these causal elements evolve the five great elements—space, air, fire, water and earth. All inanimate objects are created by a combination of these five material elements. Therefore, *tamas* is called as *dravya shakti*.

Ayurveda postulates that all living beings on the earth, including the non-living too, are made up of five elements *Mahābhūtas*—*akasa*, *vayu*, *tejas*, *ap*, and *prithvi*. These five elements combine with each other to form the combination of *vāta*, *pitta* and *kapha* (also called as the *tridoṣas* in unison). In Ayurveda, the three *doṣas* are considered to be universal principles that function in all aspects of material creation, including the mineral, plant, and animal kingdoms. The

doṣas have been correlated with the Systems theory in the field of Physics, providing a sound theoretical basis for this Ayurvedic concept. A pilot study revealed the possibility of utilizing *Prakriti* to correlate phenotypes with genotypes in the human population, which could have wide ranging implications for healthcare.⁷

The *tridoṣas* are composed of all the five *mahābhūtas*, but one or the other is predominant, with the other four in lesser dominance. There can never be a state when one or the other *mahābhūta* is absent totally. All five are essential to sustain life. Proper balance among these three *doṣas* is essential for good health. According to Charaka, *vāta doṣa* is composed of *ākasa* (ether) and *vāyu* (air) *mahābhūtas*. *Pitta doṣa* is composed of *tejas* or *agni* (fire) and *ap* (water) *mahābhūtas*. *Kapha doṣa* is composed of *ap* (water) and *prithvi* (earth) *mahābhūtas*.

The *triguṇatmaka* description of the constitution of *panchmahābhūtas* is the applied aspect of the philosophical concept of *guṇas* in the field of science and medicine. According to Suśruta, *mahābhūtas* are constituted by the *triguṇas*. *Akasa* is predominant with *sattva*, *vāyu* with *rajas*, *agni* with *sattva-rajas*, *jala* with *sattva-tamas*, and *prithvi* with *tamas*. Based on this, one can deduce the *guṇas* that are predominant in each of them. *Vāta* is a combination of *sattva* and *rajas guṇas* but is referred to as being predominantly *rajas*. *Pitta* is said to be more *sattva* in nature, though it has an element of *rajas* and *tamas*. *Kapha* is said to be more *rajas* in nature though it has an element of *sattva* in it.

This distinction becomes important when decoding a balanced diet for a particular person. The *rājasik* and *tāmasik* foods cause imbalance of *tridoṣa* which ultimately affects one's physical as well as mental health. Ideally the food that should be consumed must be healthy, nutritious and clean. It excludes stale and pungent-smelling food. The food should also not weaken the power or equilibrium of mind. This idea disallows aphrodisiac or other drugs and intoxicants that can affect the mind. *Tāmasik* foods are

those whose consumption, according to Ayurveda, leads to a duller, less refined, state of mind, whether or not they are good for the body. Eating *rājasik* or *tāmasik* food causes *āmotpatti* (the toxic product of improperly digested food) which leads to *agnimandya* (dyspepsia, which is considered as the root cause of all diseases) and *srotorodha* (meaning obstruction in the channels or transport system of the body). This, eventually vitiates the *doṣas* and causes physical and mental diseases. To maintain a healthy body and mind it becomes important to understand this interplay of *triguna*, *tridoṣa* and *pañchmahābhūtas* and focus on developing a *sāttvik* lifestyle.

Mental Health and *Triguna*

Mind transcends the sense organs; it is known as *sattva* while some call it as *cetas*. Its action is dependent on its object and accomplishment of self and at the same time, it is responsible for the action of the sense organs. Mind, in person, seems to be more than one, because of the variations in its own objects, sense objects and its analytical activity; and also due to conjunction with the qualities of *rajas*, *tamas* and *sattva*. But in fact, there is no numerousness. One mind does not attend to more than one object at a time that is why there is no activity of all the organs simultaneously. The quality which is predominantly and time and again present in mind of a person is the basis on which sages have described the mind according to predominance. (*Charaka Samhita*, 1.8.4-6)

According to Sri Aurobindo, *guṇa* is a tendency of the mind and not the state. For instance, *Sattva guṇa* is that force which tends to bring the mind to purity but is not purity itself. Similarly, *rajas* is that force which tends to bring the mind to perform some action but is not action itself. The three words *sāttvik*, *rājasik*, and *tāmasik* are used to describe the behaviour of objects in the universe. Every

living creature can have any of the three tendencies *sāttvik*, *rājasik*, and *tāmasik*. (Sri Aurobindo, 1942).

Charaka says that diseases are innumerable while *doṣas* are numerable. Hence, he explains the diseases only as examples but describes *doṣas* in detail. *Rajas* and *tamas* are two psychic *doṣas*. They cause disorders like passion, anger, greed, confusion, envy, conceit, narcosis, anxiety, excitement, fear, exhilaration, etc. *Vāta*, *pitta* and *kapha* are the bodily *doṣas*. They cause disorders such as fever, diarrhoea, swelling, phthisis, dyspnoea, prameha, leprosy, etc. (*Charaka Samhita*, 6.6.5)

Vagbhatta in *Ashtanga Hridaya* postulates that disease is the effect of disequilibrium of the *doṣas* while health is the result of the equilibrium of the *doṣas*. Disease is said to be of two kinds: *Nija* (arising from the body itself) and *āgantū* (arising from external causes).⁸ Their *adhithana* places are also two, *kaya* (body) and *manas* (mind). *Rajas* and *tamas* are enumerated as the *doṣas* of the mind.⁹

Sixteen kinds of personalities mentioned in Ayurvedic texts:

In Indian psychology, ‘*Svabhāva*’ and ‘*Prakṛti*’ are the nearest defining terms for personality (Srivastava, 2012). The word *Svabhāva* is frequently mentioned in the Rig Veda, Advaita Vedanta and Avadhuta Gita and *Prakṛiti* is mentioned in Sāṅkhya philosophy and Bhagavad Gita. These terms and concepts of personality are as old as human civilization, and their source is Vedic *sutras*. They imply the natural form or condition of everything, particularly a person’s nature, character, constitution, temper or disposition (Rao & Paranjpe, 2016).

The Ayurvedic texts discuss the types of personalities dividing them under three major categories of *sattva*, *rajas* and *tamas*. In the *Charaka Samhita*, this discussion takes place in the *Sharirasthanam* in the context of issues related to the birth of a child. He says that the Absolute Self is

devoid of any abnormality and characters in all beings, hence the characters are found only due to specific feature of psyche and body.¹⁰ (*Charaka Samhita*, 4.4.33) There are three *doṣas* in our body—*Vāta*, *Pitta* and *Kapha*. They affect the body. Two are the *doṣas* in the psyche—*Rajas* and *Tamas*. They affect the psyche. The psyche is of three types—Pure (*shuddha*) *rājas*, and *tamas*.¹¹ The pure is said to be devoid of defects due to having beneficial fraction whereas *rājas* and *tāmas* are defective because of the fractions of agitation and ignorance respectively. Charaka goes on to describe sixteen mental constitutions: seven under pure (*shuddha*) psyche, six under *rājasic* and three under *tāmasic* category. The seven types of Pure *sattva* are: *brahma sattva*, *mahendra sattva*, *varuna sattva*, *kubera sattva*, *gandharva sattva*, *yama sattva*, and *rishi sattva*. The six types of *rājas sattva* are: *Asura sattva*, *rakshasa sattva*, *paśāca sattva*, *sarpa sattva*, *praita sattva*, and *sakuna sattva*. The three types of *tāmas sattva* are *pāśava sattva*, *matsya sattva*, and *vānaspatya sattva*.

The purpose of the description of psyche is to felicitate the treatment of disorders according to the psyche. Suśruta, Kaśyapa and others also describe them in the same way with small variations. Kaśyapa adds one more to pure psyche, namely, *prājāpatya* and one to the *rājas*, namely, *yāksha*. These categories have become a common means of categorizing behavior and natural phenomena in Ayurvedic medicine, as a system to assess mental conditions and diets.

People endowed with *sāttvik* personality do not spread evil in the world, rather their presence purifies the surroundings. People with *rājasik* personality are active by nature. *Rajas* is the force that creates desire for acquiring new things and fear of losing something that one has. These desires and fears lead one to activity. If a person or thing tends to be extremely active, excitable, or passionate, that person or thing is said to have a preponderance of *rajas*. It is contrasted with the quality of *tamas*, which is the quality of inactivity, darkness, and laziness, and with *sattva*, which is the quality of purity, clarity, and healthy calmness. An

important point to understand here is that *tamas* cannot be counteracted by *tamas*. It might be easier to counteract it by means of *rajas* (action), and it might be more difficult to jump directly from *tamas* to *sattva*.

Charaka writes, *vāyu*, *pitta* and *kapha* are in short, bodily *doṣas* and *rajas* and *tamas* are the mental ones.¹² (*Charaka Samhita*, 1.1.47) On physical plane, the balance of *vāta*, *pitta* and *kapha* is necessary to remain in good health. And a good balance of mental attributes, *sattva*, *rajas*, and *tamas* is required to sustain mental health. The *tridoshas* are pacified through maintaining a *sāttvika* lifestyle that includes food, environment, habits, etc. And the mental *doṣas* are treated with knowledge, restraint, memory and concentration. The purpose of all spiritual practices is to increase the *sattva* level in us, which brings that basic transformation in our constitution. From the mode of goodness arises knowledge, from the mode of passion arises greed, and from the mode of ignorance arise negligence and delusion. (*Bhagavad Gita*, 14.17)

Mind influences the physiology and pathology of the physical body. This fact was realized by the founding fathers of Ayurveda. Therefore, Ayurveda is defined as a philosophy and science of life. Indian tradition explained in Ayurveda and the other ancient Indian scriptures placed heavy emphasis on the physical and psychological aspects of corollary of *triguna*. The manifestations of attributes are synthesized across these constructs. Knowledge of these constructs can be used to transforming *tamas*, balancing *rajas*, and developing *sattva* and thus promoting mental health.

Health and Personality in Modern Perspective

The causal relation between personality and health may run in both directions; i.e., personality influences health, and health influences personality. In the Western world,

the idea that personality is linked to health goes back to ancient times but the scientific study of these links began only during the last century. The field of psychosomatic medicine, which grew out of psychoanalysis, accepted that the body and the mind are closely connected. The widespread adoption of the five-factor model of personality and the availability of reliable and valid measures of personality traits transformed the study of personality and health by the end of the twentieth century. There are five broad domains of personality: extraversion, agreeableness, conscientiousness, emotional stability, and intellect/openness. Personality traits are generally defined as a person's characteristic thoughts, feelings, and behaviours. These are comprehensively organized in terms of five broad and relatively independent domains that include both positive and negative characteristics related to extraversion (sociable, energetic, withdrawn), agreeableness (helpful, cooperative, hostile), conscientiousness (hard-working, self-controlled, disorganized), emotional stability (calm, anxious, worrying), and openness to experience (curious, imaginative, unintelligent). In this framework the most consistent findings in relation to health have been obtained for conscientiousness (i.e., hard-working, reliable, self-controlled).

Hippocrates, the Father of Western medicine, was also a pioneer of personality and health relation, he recognized that the body and psyche are connected. His practice of medicine was based on the theory of the four body humors (blood, yellow bile, black bile, and phlegm), which were associated with four temperament types (sanguine, choleric, melancholic, phlegmatic). His was a biological model of personality and health; these bodily humors, which could be traced to different organs, were associated with temperament and disease. Although modern medicine has abandoned the four humors, the four temperaments resonate with modern personality-trait theory. For example, sanguine

individuals are extraverted and emotionally stable, whereas melancholic individuals are introverted and neurotic.

Although personality is only one of the myriad factors that impact health, it is a central element in the psychology of health because personality influences many of those other factors. The variation in people's educational attainment and socioeconomic position, their response to stress, their social connectedness, and their diligence in following health recommendations can all be attributed, in part, to personality.

A further complexity that needs to be considered is that while personality may influence health outcomes, it is also likely that health may influence personality. That is, if there is a causal relation between personality and health, it may run in both directions. Most of personality–health research is conducted from the perspective that personality may contribute causally to health outcomes, but there are also studies that have investigated the possibility that health affects personality and that there may be reciprocal effects.

The experience of being in poor health is often associated with changes in mood and energy levels, and the changes that accompany illness may be associated with, and perhaps are causally related, to changes in personality. A disease is associated with altered biology, which may also affect the biological bases of personality traits. The evidence for a link between personality and health is by now quite substantial. The prospective evidence that personality measured years, even decades, earlier predicts health outcomes suggests that personality has a causal influence on health. Further support for personality as a cause of health outcomes comes from intervention studies in which the effects of deliberate changes in personality on health are studied. The logic here is that if personality is causally related to health, then changing personality should change health. There is a growing interest in developing such interventions, given the mounting evidence that personality is implicated in health outcomes.

Balancing the most subtle qualities of nature, the *gunas*, and the corresponding *doshas*, is a wonderful and holistic way to regulate personality. It teaches that we can equalize challenging aspects and calm those irksome personality traits; while growing more positive aspects of ourselves to enhance overall well-being. It can also provide an insight into those around us. For these reasons, the Ayurvedic system of personalities is an excellent way to engender greater empathy and peace in the world.

Notes

1. Five elements that constitute the physical universe including the human body (macrocosm and microcosm)
2. The three *doṣas*- *Vāta*, *Pitta* and *Kapha*
3. *Shukra*, *Majja*, *Asthi*, *Meda*, *Mansa*, *Rakta* and *Rasa*
4. *Sarirendriya-sattva-aatmasanyogo dhaari jivitam*
5. *Sattvamaatmaa sariram ca trayametattridandavat*
6. *Mutra* (urine), *Sweda* (sweat) and *Khamala* (other excretions)
7. Bhushan P, Kalpana J, Arvind C. Classification of human population based on HLA Gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med.* 2005; 11: 349–53
8. *Rogastu doṣavaishmyam doṣasaamyamarogataa.*
Nijaagantuvibhaagena tatra roga dvidhaa smritaa. (1.20)
Teshaam kaayamanobhedaadadhishthaanamapi dvidhaa.
Rajastamashca manaso dvau doṣavudahritau. (1.21)
Dhirdhairyaatmaadivigyaanam manodoṣaushadham param. (1.26)
9. *Sattva*, *rajas* and *tamas* are known as the *trigunas*. *Sattva* is considered to be pure and not having any bad effect, whereas *Rajas* and *Tamas* are considered as the *doṣas* of the mind, when they become increased above the specific limit.
10. *Charaka, Sharirasthanam*, (33) p. 435, PV Sharma.
11. *Trividham khalu sattvam shuddham raajasam taamasamiti.*
12. *Vaayu Pittam Kaphashcoktah shaariro doṣasangraha.*
Maanasah punaruddishtho rajashca tama eva ca.

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CHAPTER 4

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Does the Concept *Sattva-Rajas-Tamas* Lead to Determinism?

DR. BIJAY KUMAR SARKAR

Abstract

The oldest school of Indian philosophy, Samkhya, interprets that the three basic components *sattva*, *raja* and *tamas* are the actual fabric of creation. These three components of *Prakriti* permeate through all living and non-living, tangible and intangible things. Even the vibration of anything depends on its predominant subtle basic component accordingly. The components *satta-raja-tamas* influence the behavioral structure of anything. This atheist school Samkhya claims that *Prakriti* is the equilibrium of *sattva-rajastamas*. *Sattva* is the manifestation of object in consciousness, *rajas* is foulness and principle of motion, and *tamas* is the cause of ignorance, sloth, apathy, and sorrow. So, the *tamas guna* is the worst. These three components cannot be separated from one another because they are intermingled and constitute the *Prakriti*. So, every creation is the result of these three; every activity, creation, function, action, work, death, life, etc. are previously determined by these *Triguṇas*. The actions of our past, present and future are predetermined.

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Accordingly, the ‘freedom of will’ of human being is also said to be predetermined. This is an ethical problem. I would like to find out the problem of traditional ethics regarding the Samkhya interpretation of *triguna*, because the interpretation cannot fit with traditional ethics. The problem is that traditional ethics speaks of three postulates of moral judgment—personality, reason and freedom of will. That action which is willingly performed by the moral agent can be a parameter of moral judgment. That is, the action can be said to be as good or bad, though it is done willingly. If we admit the Samkhya interpretation of *Trigunas* and hold that every action is predetermined, then we cannot admit the freedom of will; so, the Samkhya interpretation and our freedom of will explained in traditional ethics, cannot be accepted, because these are contrary to each other. The Samkhya concept of *triguna* leads us to determinism, and ‘freedom of will’ speaks of indeterminism. Now which one will we accept? If we accept the concept of *sattva-raja-tamas*, then our ‘freedom of will’ is to be rejected; and if we do so then we cannot say good or bad about any action. Then we cannot neither condemn a murderer or praise a patriot for their actions. We have also to accept that no agent can perform any action as their necessity and will, as the actions performed by the agents are predetermined. The agent is not responsible for his actions. Accordingly, the verdicts of the courts are to be accepted as predetermined and we need not laud any innovation as a scientific invention or new discovery. That is ridiculous.

Regarding the three *gunas*, the Gita classifies foods and food consumers into three classes—*sāttvik*, *rājasik* and *tāmasik*. Gita says, “Every human being is born with innate faith, which can be of three kinds—*sāttvik* (mode of goodness), *rājasik* (mode of passion), or *tāmasik* (mode of ignorance).” Thus the paradox actually remains.. Is the food consumer responsible for selecting his foods?

Keywords: *Triguna* as Psychology, *Triguna* and Determinism

Introduction

How relevant and important is the concept of *sattva-rajastamas triguna* mentioned in Sāmkhya philosophy and be the subject of rethinking in the present age of information and technology. The Sāmkhya interpretation regarding *sattva-rajastamas* is, however, not beyond criticism and controversy. Their explanation is far more psychological than the explanation is spiritual, logical and actual. The Sāmkhya concept of *Triguna: Sattva-Rajas-Tamas*—has also been mentioned in the Gita and other Indian mythologies. It has been interpreted from the standpoint of science, social science and humanities while the time is passing away. According to Sāmkhya, *Prakriti* (matter) is the balance of three *gunas*, and everything thereof in the world has been created from *Prakriti*, which is active but unconscious. For Sāmkhya, every action, reaction, cause, effect, objects, man, animal, plants and so on are predetermined. The action or creation of the past, present and future is previously fixed. The moral agent has no freedom of will. The three basic components *Sattva-Rajas-Tamas* are the fabric of creation. These three permeate through all living, nonliving and tangible and intangible things. The influences of behavior of all things depend on these three basic subtle things. Sāmkhya system seems to hold determinism to reject freedom of will; but if so, then no moral agent can be praised or condemned. That is ridiculous and problematic. This problem and ridiculousness can be found out through proper analysis.

Gunas and their functions

In its literal sense, '*guna*' means 'strand' in the Sāmkhya system. *Gunas* are primarily responsible for the predominant traits and mode of behavior; but *guna* does not mean quality or virtue or property. The three *gunas* control our ethical values. Every entity is influenced by these three *gunas*

which are at the center of our behavior. The basic target of these *gunas* is to create bondage through desire. Before creation, the *gunas* remain inactive but in perfect balance. By disturbing their balance, creation sets in motion. Beings in the higher worlds contain a predominance of *sattva guna*, in the lower worlds there is the predominance of *tamas*; the middle worlds contain a predominance of *rajas*. In humans, all the three *gunas* are present in different degrees of predominance according to their spiritual purity and progress. In the non-ethical sense, *sattva guṇa* means essence, *rajas* means dust and *tamas* means darkness. Although it is not easy to get the exact English translation of these three *gunas* as due to lack of suitable English word for matching with the Sanskrit terms, yet the terms can be understood through their use and function of these three *gunas*. Such as

(1) *Sattva Guna*: *Sattva* means essence or existence or maintaining. This *guṇa* manifests love, knowledge, wisdom, satisfaction, purity, cleanliness, beauty, enlightenment, modesty, cheerfulness, altruism, controlling capacity over the mind, tolerance, patience, truth, forgiveness, etc. *Sattva* represents good quality, clarity, illumination, appropriateness, pure consciousness, virtue, wisdom, peace. *Sattva* is symbolized by the colour white, which is a reflection of truth and right action. “*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 the divine and spiritual values. Strength and respect for Gurus (teachers), nonviolence, meditation, kindness, silence, self-control, and purity of character are common traits of sāttvik action. One of the limitations of sattvagūṇa is that it binds people through attachment to happiness and knowledge. The sattva guṇa also brings with it the problem of goodness.*”¹

(2) *Rajas* means becoming or creating. *Rajas* is concerned with functions like exploitation, envy, pride, unlimited material desires, arrogance, aggressiveness, vanity, self-glorification, lust, avarice, restlessness, immodesty, etc.

It represents excitement, enthusiasm, ambition, alertness, accomplishment, desires, and passions. It emphasizes on anger, anxiety, struggle, agitation, etc. *Rajas* is symbolized by the colour red “A *rajas* dominant person is full of attachment and longing for fruits of his actions. Due to dominance of self-interest, the intellect gives a distorted picture of right and wrong. Renunciation and detachment are not fostered by *Rajas* dominant person. Enthusiasm, interest, and activity are some of the attributes of this *guna*”²

(3) *Tamas* means decline or destruction. It manifests as anger, indignity, hatred, corruption, hypocrisy, idleness, evil, grief, sorrow, megalomania, insanity, disrespect, fear, apathy, closed-mindedness, ignorance, etc. Excessive *tamas guna* leads people to laziness, apathy, insensitivity, depression, and feelings of pessimism, grief, helplessness and loneliness. *Tamas* represents stillness as well as darkness and it is symbolized by the color black or darkblue. “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.”³

“The three *gunas* comprise the magnetic field for the soul. One *guna* usually predominates and polarizes our mind and life according to its qualities. Souls become *sāttvika*, *rājasika* or *tamasic* in nature. However, in the ordinary, unrefined field of human nature, one *guna* seldom prevails. After a time, the other *gunas* must assert themselves. Only a rare human being can become so totally dominated by one *guna* that the other *gunas* lose their power. Such extreme types are the hardened criminal or complete *Tamasic* type, the super achiever or complete *rājasik* type, and the selfless saint or complete *sāttvika* type, but even these types can have their admixtures of the other *gunas*. Both *Ayurveda* and *yoga* seek to reduce the lower *gunas* of *rajas* and *tamas*. They are factors of mental and physical disease which

Ayurveda addresses and the spiritual ignorance that yoga seeks to dispel” (Frawley, 2004).

No personality is exclusively *sāttvik*, *rājasik* or *tamasic* (Singh, 1972). The predominance of one *guṇa* and the degree of its predominance are the determinants of the individual’s behaviour (Rastogi, 2005). When *sattva* is dominant over the other two, purity, wisdom, love of knowledge, spiritual excellence and presence of other such qualities occurs. Dominance of *rajas* indicates activity and indicates the rise of passions, emotions and desires (Rastogi, 2005). When *tamas* predominates over the other two, it leads to ignorance, idleness, errors in cognition and delusions. In the words of Sri Aurobindo (1980), “*all men have in them in whatever degree the rājasik impulse of desire and activity and the sāttvik boon of light and happiness, some balance, some adjustment of mind to itself and its surroundings and objects, and all have their share of tamasic incapacity and ignorance*”. Individuals are born with certain personality traits that gradually change as a result of interaction with the environment. Environmental factors can be broadly divided into physical, social and psychological.

Influence on Behaviour

The Sāmkhya contends that behavior of all creatures are influenced by three *gunas* and under the control of these three *gunas* people lose their ability to discern truth and fail to see the oneness with other creatures. Analyzing the features of *gunas* we may find some influences on human behavior---(i) *Sattva guṇa* binds the soul (*purusha*) through attachment of happiness and knowledge. (ii) *Rajas* binds the soul through attachment of action. (iii) *Tamas* binds the soul through recklessness, indolence and sleep.

Each of the three *gunas* predominate by suppressing the other two *gunas*. According the BhagavadGita, when *sattva* is predominant in all the gates of the human body, it

radiates the illumination of knowledge; when *rajas guṇa* is predominant then greed, worldliness and selfish activities arise. The *tamas* dominant person sinks into evil work taking its birth in the ignorance. So, to control our behavior we are not free, as the *gunas* are responsible for all kinds of ignorance and delusion, bondage, and sufferings in the world. One cannot overcome these three *gunas*.

Also, the Sāṃkhya school of philosophy does not believe in God. Human beings act only under the influence of the three *gunas*. All actions (*karma*) are also controlled by these three *gunas*. Following Jadunath Singha it can be argued that if the existence of *karma* is assumed, the proposition of God as a moral governor of the universe is unnecessary. For, if God enforces the consequences of actions, then he can do so without *karma*. If, however, he is assumed to be within the law of *karma*, then *karma* itself would be the giver of consequences and there would be no need of God. Even if *karma* is denied, God still cannot be the enforcer of consequences because the motives of an enforcer God would be either egoistic or altruistic. But God's motives cannot be assumed to be altruistic because an altruistic God would not create a world so full of suffering. If his motives are assumed to be egoistic, then God must be thought to have desire, as agency or authority cannot be established in the absence of desire. However, if God has desire, it will contradict God's eternal freedom which necessitates no compulsion in actions. Moreover, desire, according to Sāṃkhya philosophy, is an attribute of *prakṛiti* and cannot be thought to grow in God. The testimony of the Vedas, according to Sāṃkhya, also confirms this notion. Despite arguments to the contrary, if God is still assumed to contain unfulfilled desires, this would cause him to suffer pain and other similar human experiences. Such a worldly God would be no better than Sāṃkhya's notion of a higher self. Furthermore, there is no proof of the existence of God. He is not the object of perception, there exists no

general proposition that can prove him by inference and the testimony of the Vedas speak of *prakriti* as the origin of the world, not God.

But these arguments of Sāṃkhya are not well taken by the common man that there is no God, rather they adore the Omnipotent ones.

No Freedom of Will

After analyzing the nature and function of the three *gunas* mentioned above, it is very clear that human beings have no free will. It is merged in determinism. Every event of past, present and future is the result of a prior action, and that every action undertaken now will produce an effect in the future. So, every event is part of a causal chain. 'Freedom of will' means our power to make a choice from alternative courses of actions available to us. We decide to take certain action based on our own intention, without any coercion from any source. It should be noted that though the word 'freedom' is also used in the same sense as 'free will', in some contexts 'freedom' refers to the environment or condition within which we act, and it covers a variety of situations, external as well as internal. External situations that can limit freedom may spring from the political, financial, and social environment. No school of Indian philosophy including Sāṃkhya, Yoga, Nyaya, Vaisheshika, Purva Mimamsa, or Vedanta hold exactly the same view with regard to certain aspects of determinism by keen thought and freedom, although all of them admit the concept of *karma*. Vedanta is considered Hindu philosophy par excellence.

The concept of determinism is represented in Hinduism by the doctrines of *sattva-rajastamas* and *karma*. *Karma* means both—either the action performed by the moral agent and the consequence of an action, depending on the context it is used. There is a variety of ideas associated with this doctrine among the common people. There are also some misconceptions regarding the concept of *karma* when they associate *karma* with fate. According to believers

of fate, all events are predestined. There is no universally agreed definition of fate. Commonly, it is viewed as the will of a smaller or lesser god. There are other words used in the same sense and these include *niyati* and *adrishta*, which also mean destiny or fate. Therefore, to equate *karma* with fate is wrong. So, to overcome the seemingly contradictory laws of *karma* and freedom of will, the example of “the horse tied with a rope to a tree is a good starting point. Is the horse free or not?”³ The logical answer is: he is free inside the radius of action. In the case of Sāṃkhya interpretation, *sattva-rajastamas*, the radius of action is determined earlier. It is the case that the radius of action shortens when the horse walks around the tree because the rope is winding up, and it extends as the horse walks in the opposite direction. The radius of action gets larger and larger until the point that the rope drops off and the horse realizes that it was not actually attached. Interestingly, most people follow the ethical patterns of the three *gunas* naturally without knowing its precise formula. The acceptance and application of this timeless ethical standard is possible for every person, regardless of his or her cultural or religious background. This is easily explained because the three *gunas* have their origin in the matrix of the three modes of all material objects—1) Becoming, 2) Existence and 3) Decline. Every living entity is influenced by the three *gunas* and they are at the heart of our behavior. There is a positive pole on the opposing side which can neutralize these two negative aspects. This is *sattva guna*; beauty, purity, wisdom, virtue and all-embracing love. It is our duty to purify our mix of the three *gunas* by arousing all-embracing love within us and this process leads us away from destructive ignorance and exploitative passions.

Practically Ridiculous

Therefore, every creation is the result of these three *gunas*; every activity, creation, function, action, work, death, life, etc. are previously determined by these *trigunas*. The

actions of the past, present and future are predetermined. Accordingly, the ‘freedom of will’ of human beings is also said to be predetermined. This is an ethical problem. 1) The problem is that the traditional ethics speaks of three postulates of moral judgment—personality, reason and freedom of will. The action which is willingly performed by the moral agent can be the parameter of moral judgment. That is, the action can be said as good or bad, though it is done willingly. If we admit the Sāmkhya interpretation of *trigunas* and hold that every action is pre-determined, then we cannot admit freedom of will; so, the Sāmkhya interpretation and our freedom of will explained in traditional ethics, cannot be accepted together, because these are contrary to one another. The Sāmkhya concept of *triguna* leads us to determinism and ‘freedom of will’ speaks of indeterminism. Which one should we accept? If we accept the concept of *sattva-rajās-tamas*, then our ‘freedom of will’ theory is to be rejected; and if we do so then we cannot say good or bad about any moral action. Then we cannot condemn a murderer or praise a patriot for their actions. We have also have to accept the fact that no agent can perform any action as per their necessity or will as the actions performed by the agents are predetermined. The agent is not responsible for his actions. Accordingly, the verdicts of the courts are also to be accepted as predetermined. We also need not laud any scientific invention or innovation and new discoveries. That is ridiculous. 2) Self-refuting: If free will is an illusion and everything is predetermined, then the ultimate cause of why a person believes that free will is an illusion and everything is predetermined is that they were predetermined to do so. But it’s hard to see how a belief can be considered “true” or “false” when it is, ultimately, simply a predetermined event. The snow falling outside my window right now is due to the fact that preexisting conditions determined it to be so. But we wouldn’t say that the snowfall is “true” or “false.” 3) Evil actions: Accordingly, Hitler had no control; he was born

immoral. Then the question is, if Hitler couldn't help acting how he did, should he then have been punished? Most people would say 'yes', but this creates its own problems. Is it moral to punish someone who is predetermined to act in a certain way? So, if indeterminism or self-forming actions is adopted in the case of morality both of these theories provide humans with the freedom to choose how they want to act. This, in turn, allows for accountability so that people can be punished or rewarded for their actions. Can anyone who believes in determinism offer an explanation, especially to the question: "is it moral to punish someone who is predetermined to act in a certain way?"

Practical View

The interdisciplinary network of science and true spirituality is the best remedy for regenerating ethics in our society. Whether we are confronted with Indian terrorism in India, or Jewish or Islamic terrorism, this remedy confronts all religiously motivated terrorism and rids the world of wars between cultures and religions. Wars of religions are completely unnecessary. Everything which you had previously considered to be contradictions between religions falls apart once you are familiar with the three different aspects of Absolute Truth. Religions are connected to one another by their *sāttvik* similarities which arouse the spiritual essence within us. Why do the *gunas* matter to an individual: We should always attempt to aim for *sattvaguna* in our everyday lives. Quality of character is not determined by one's profession, bank balance, or class, but by one's behavior and actions, which are the effects of the three *gunas* on the mind. The three basic psychological factors are always mixed within us in a very complicated way: Knowledge is *sattvic* and imparting knowledge is a *sattvic* activity. However, imparting knowledge of war is a *Sattvic-tamasic*, and knowledge of the stock exchange is

sāttvika-rājasika, but knowledge of medicinal treatments is *sāttvika-sāttvika*. When we give money to others, it is *sāttvik*. But if we give money to an alcoholic who then spends the money on alcohol which is detrimental to him, then the action is *sattvic-tamasic*. But if we give money to a charitable institution then the act is *sāttvik-sāttvik* and the charity then provides food for a starving child, then the act is *sāttvik-sāttvik-sāttvik*. Our virtuous actions will lead us out of the circle of life and death. When one discovers the strength of his or her spirituality this is the beginning of the path to pure happiness. Our exploitative actions and our destructive ignorance cause a reduction in our freedom to exercise spirituality in later births, and therefore, our ability to find happiness. We may even go so far as to assume the form of a plant or an animal. Virtuous actions increase the soul's radius of freedom. The soul will be housed in ever higher human life forms up until it reaches the path of deliverance from the circle of birth and death. Free will has been put to good use. Exploitative and destructive actions reduce the soul's radius of freedom and lead the soul to be housed in plant and animal life forms. In this condition the soul must wait until it is cleansed of its previous body. It will then receive a new human form and begin the game again from scratch. Interestingly the *guṇa* differences can even be found in the different animal species, e.g., 1) a graceful swan glides on water (*sattwik*), 2) a nimble eagle pierces the skies (*rajasik*) 3) a crow is attracted to foul garbage heaps (*Tamasic*) Amongst insects, e.g., 1) a butterfly (*sattwik*), 2) a wasp (*rajasik*), 3) a cockroach (*tamasic*), and amongst plants e.g., 1) a fruit tree (*sattwik*), 2) a cactus (*rajasik*), 3) a poisonous plant (*tamasic*). Whether or not you believe this is your point of view. In all cases we know that actions which are influenced by destructive ignorance and exploiting passions, e.g., lies, robbery, etc. lead to distress and sooner or later to a reduction in the radius of our freedom.

In Relevance of Humanity

Sāmkhya interpretation can be analyzed from the sociological standpoint. Lord Shri Krishna told Arjun in the Gita, that Sri Krishna himself created the *Varna* (caste) system in society in accordance with the three *gunas* and the law of *karma* and he had assigned duties for each *Varna*. Accordingly, some fundamental questions that naturally arise in this context is: a.) are qualities or *gunas* which Sri Krishna calls the inherently natural qualities and naturally inherent in the members of different *Varnas* in their respective different manner? b.) If so, is this differentiation of *gunas* individual or general in nature? c) Are these differentiations transmitted from one generation to the next? There is no answer from the socio-psychological and socio-philosophical standpoint.

Triguṇa is Psychological

The theoretical expositions on *triguṇa* and their manifestations in human nature have attracted the attention of many Indian psychologists. The concept has been examined theoretically (Boss, 1966; Misra et al., 2000; Rao, 1971) and empirically (Das, 1987, 1991; Kapur et al., 1997; Marutham, Balodhi & Misra, 1998; Mathew, 1995; Mohan & Sandhu, 1986; Sebastian & Mathew, 2002 etc.). It is a model of personality and development of consciousness rooted in the concept of *triguṇa*. It is the extent to which the qualities of mind [*sattva* called as stability; *rajas* called as activation; and *tamas* called as inertia)] help differentiate an individual's mind from another's mind.

The concept of *gunas* dates back to the Atharva Veda. It is also discussed in Bhagwad Gita and later included in *Sāmkhya Darshana*. The concept of *Triguṇa* has been utilized to explain the concept of personality in the modern era as well. Indian researchers have also deliberated on this concept of *triguṇa* in their writings. The development

of consciousness is apparently rooted in this concept of *triguna*. These are known as (*sattva*) called as stability; *Rajas* called as activation and *tamas* called as inertia. *Manas* has been ascribed the functions which are mental functions and mental processes (*Manovritti manopravrtti*). They are considered to be manifestations of *triguna*. The Indian concept basically Sāmkhya interpretation of *sattva-rajās-tamas* may be psychological. The structure, nature, and evolution of human personality are elaborated in these sources with special reference to the concept of *Triguna*. “The *Triguna* concept of Indian tradition has attracted the attention of psychologists in India and they have involved themselves in the development of indigenous theories and models of human behavior, specifically, personality (Kumar, 2007). *Trigunas* determine the three qualities, state of mind and attitudes which determines a person’s nature, beliefs and perceptions. The *gunas* cannot be perceived by us but they are inferred from the objects of the world which are their effects. Since there is an essential identity (*tadatmya*) between the effect and its cause, we know the nature of the *gunas* from the nature of their products. All objects of the world, from the intellect down to the ordinary objects of perception (e.g., tables, pots, etc.), are found to possess three characters capable of producing pleasure, pain, and indifference respectively. The same things may be pleasurable to some person, painful to another and neutral to a third person.

Conclusion

After this brief discussion it can be concluded following Samskara that Sāmkhya concept of *sattva –rajās- tamas* is making the contradiction. As social human being we have to accept freedom of will and Sāmkhya view as a moral value in the sense that Sāmkhya advocates the equal importance of *purusha* and *prakriti*.

Traditionally, personality has been explored as a trait concept, something which is the characteristic feature of a person and is quite durable. When durable characteristic trait is sought, the idea of the dynamic structure of personality is seriously neglected. We tend to assume that the characteristic features of a person cannot change over a short span of time. This altogether neglects the possibility of phenomenal transformations, which people can undergo due to various factors. We emphasize that use of free will should be a determinant in the exploration of the *gunas*. We may not have developed a valid and reliable tool to assess free will, but it currently deserves all focus and attention. Associated research in the areas of self-concept and locus of control might give valuable insights.

A related feature of *triguna*, which is less mentioned, is the idea of *gunateeta*, i.e. the possibility of transcending the *gunas*. This may happen, the scriptures suggest, when inner freedom has been consciously utilized to realize the highest human potential. The experience of an “inner space” in which a person can modify reactions or make decisions is not uncommon. By the term inner freedom or free will, we mean the state of being aware of our thoughts and actions, witnessing them uninvolved emotionally or cognitively and experiencing the “inner space.” This brings out the important feature of the conditional existence of *triguna*. *Gunas* do not always determine behavior, since it may be possible to transcend them. In such states, actions are not impulsively exhibited, but are consciously guided by the “will”. We suggest that unconscious determinants may have less influence on behavior under such conditions.

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CHAPTER 5

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Operational Significance of *Trigunatmak Prakriti* for the Modern Society: A Socio-Philosophical Analysis from Historical Perspective

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The present paper tries to examine the role of Trigunatmak *Prakriti* in controlling, governing and guiding human behavior in the process of social interaction and the exposition of scientific tools of acquiring knowledge-perception, inference and textual testimony, besides conceiving the construct of theory of causation as mentioned in the Samkhya Darshan.¹ Modern scientific and methodological techniques rely heavily on these tools of enquiry for better understanding of human society, physical reality and natural world. Conceptual understanding of theoretical construct of Trigunatmak Prakriti, has been the exclusive domain of philosophical enquiry. An attempt has been made to conceive these Meta theoretical constructs of Sāmkhya Darshan from the socio-philosophical perspective. In the light of the aforementioned conceptual understanding, an attempt will be made to conceive two major dimensions of Sāmkhya philosophy—the epistemology related with

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the scientific research methodology and the construct of Trigunatmak Prakriti of the Sāṃkhya philosophy, from the utilitarian perspective. Sāṃkhya Philosophy has analyzed its concepts on the basis of those tools of scientific enquiry which are widely used in modern scientific researches and discoveries. In fact, these reliable tools of scientific enquiry were also used by the skeptics and researchers during the renaissance period of European history. Basically, these tools are concerned with the accumulation of knowledge through perception, inference and authentic words or texts. The Theory of Causation (Satkaryavada), one of the most significant contribution of this school of Indian philosophy, is widely used in scientific analysis. It will not be an exaggeration to mention that without these principles, modern science is like a crippled soldier on the war front, without arms and ammunition.

The theory of cyclical change of society conceived by Indian thinkers, begins with Satyug

followed by Treta, Dwapara and Kaliyuga, postulates that among these three gunas of the Prakriti, one Guṇa chiefly predominates in every Yuga. This predominating Guna governs the society and its Yugdharma. This conjectural conception of cyclical social change in the society can also be viewed from a different dimension. It can be alleged that human history might not have experienced these Yugas, as mentioned, explained and highlighted in the classical Indian texts, but the interplay and interaction of the attributes, features and characteristics of the Trigunatmaka Prakriti in these Yugas, were present in different phases of human history, in the form of various permutations and combinations. The scholars and thinkers of human history who have connoted and denoted specific eras of human society as Dark Age or Golden Period or Renaissance is none other than the exposition and predominance of Sāttvik, Rājasik and Tāmasika Gunas in different degrees and various forms of permutations and combinations in the ethos and culture of a society. It can be presumed that

the elaborations and citations from the Classical Indian literature will make the paper interesting and scientific.

Keywords: *Prakriti*, *Trigunatmaka Prakriti*, *Trigunatmaka Prakriti* in Chaturyuga Classification

I. Historicity of *Trigunatmak Prakriti*

Modern man is dancing in the hot water of tradition blended with ultra-modern lifestyle leading him astray from the real life and its operational and significant meaning.² The transitory phase of human society and partial anomic state is accountable for this. It has paved the way for a mess between artificial/ superficial and real/ pragmatic behavior in society. Pitrim A. Sorokin observes this phenomenon as the cultural change in Indian society from non material idealistic culture to material culture.³ How we behave is conditioned by our goals in life, our culture and our cognition. The Internet facility has added fuel to the fire.⁴ The human race seems to be in a state of doldrums. Marginal man's position has acquired a stagnant and stable condition of the modern man.⁵ The revolutionary changes in the material world have been responsible for this plight. A plethora of literature is available on the issues focusing on the means, modes and methods of restoring alienated man to his natural condition, related with peace of mind in the emotional realm.⁶ It is imperative on our part to conceive the fundamental nature of the modern man. Nowhere do we find an amicable solution to this domain of life. In-depth examination of the literature available on this issue fails to provide pragmatic and feasible solution to this problem. On one end of the continuum, we find occidental Western culture with its hedonistic and materialistic outlook and on the other hand, we find oriental Rishis, Munis, Maharishis, Sadhus, Sanyasi, Tapasvees, Dhyanis and Gyanis, Pirs and Fakirs who having realized the fundamental characteristics and attributes of man, infatuated with those basic principles which make life meaningful, both to the individual and

society in general, had focused on the renunciation domain of Indian culture.⁷ The blend of these two dichotomous modes of bifurcation to find out a generalized principle of peaceful life can help make life more meaningful and useful. It is pertinent to point out at this juncture that Indian philosophical thinking and cultural elements do not concern itself with the love of knowledge only, but it makes sincere attempts to find an integrated system of thought process which can be executed operationally, so that human beings can lead a comfortable and peaceful life.

The introspective exhaustive comprehension of the nature of Trigunātmak Prakriti composed of Satva, Rajas and Tamas elements will help make life meaningful to the modern man, as an inevitable tool of methodological understanding. Theoretically, human nature and behavior has been analyzed and categorized and compartmentalized into Sāttvik, Rājasik and Tamsika characters. The scientific understanding of the innate human nature within the framework of Trigunātmaka Prakriti will throw significant light on understanding human nature and its interaction in the society. Comprehension of fundamental attributes or components of Prakriti-Sat, Raj and Tam, can help the modern culture, society and the civilization to find out better ways of living and leading a tension and stress ridden life.

Since time immemorial, the living planet has been blessed by Sāttvik forces in the form of enlightened men. These Sāttvik forces have always tried to show the path to govern and guide a lifestyle in congruence and harmony with the fundamental principles of nature— live and let others live—amicably with a symbiotic relationship. The classical Indian literature ranging from the Vedas, Puranas, Ramayana, Mahabharata, etc. is available on these issues. The inbuilt structure of human being is so complex that any single mode of theoretical concept, construct, theoretical generalization or paradigm is insufficient to find out a generalized solution. Conceiving this aspect of human

reality, Indian Rishis have thought of six fundamental Darshans (Philosophies). Among these Darshanas, Sāṃkhya Darshan comprehends the fundamental character, attributes and composition of man.

It is relevant to point out that the armed forces do not impart theoretical knowledge of the weapons exclusively but it focuses on their practical utilitarian domain by, rehearsals and their application in the field practices. Similarly, the viable and pragmatic research methodology on the application of these Guṇas for the alienated modern man is an inevitable requirement of the modern time. In fact, these three are the attributes which inevitably pervades in human beings. How these attributes can be diffused among the stressed masses, is the primordial query. These three Guṇas are not the Weberian ideal types⁸ or a utopia like the system of communism as postulated by Karl Marx⁹, but they are the integral part of every individual human being which finds its expression in different forms of interactional behavior. The optimum permutation and combination of these three Guṇas in a definite proportion account for the sustenance of a peaceful civilized society. Imbalance in any of the Gunas threatens the existence of society as well as the healthy state of a being. The excessive predominance of Tamas in an individual at a particular moment of time leads to the impulses which forces an individual towards terrorism, resurgent activities, fissiparous tendencies, crime, felonies which may ultimately culminate into permanent mode of behavior of an individual. The moment Tamas pervades as the predominant attribute of the personality of an individual, it is manifested into split personality traits, which leads to disorganization of the individual and the social self. The character of Tamas is not only detrimental but it also deters individuals, groups, communalities, institutions, organizations and society in their peaceful existence and collective survival. A soldier necessitates the predominance of Tamas attribute in his personality during wartime, to combat the enemy at the border but the same

attribute has to be subdued in the field position and family life. EXcess of everything is bad (*ati sarvatra varjayatae*) proclaimed Shri Krishna in *ShrimadbhagwataGeeta*.¹⁰ He believed in the internalization of all the attributes of nature in balanced proportions, which later on, were accepted as one of the generalized principles of Buddhism—The Theory of the Noble Eightfold Path.¹¹ The uni-dimensional character of extreme form of anything leads to imbalances in the nature of human being, which ultimately accounts for the individual and social disorganization. The operational meaning of this construct can be explained by the common saying “*Veena kae taaron ko itna bhi naa kaso ki vo toot jaaen aur naa hi itna dheela chodo ki unsae koi bhi sur na nikale*”. This premise is true for all Gunas. We are all familiar with the fact that the predominance of hegemony of Tamas Guna in Ravana and Duryodhana lead to great devastation of the human kind in the Mahabharat and Ramayana period. The predominance of one character or attribute in the dominant individual of the state in a specific phase of human history reorients like Guna which overpowers and subjugates the rest of the Gunas—Satva, Rajas and Tamas. In the case of Ravana, this attribute overpowered and influenced others like Kumbhakarna and Meghnad. Similarly, the predominance of Tamas attribute of Duryodhana created great upheavals during the Dwapar Yuga, in the form of culmination of famous battle of Mahabharat. Despite the fact that Karan possessed all these three attributes of Triguna, he was deeply influenced and over powered by obligations of Duryodhana and his fellow companion. The specific case of Karna highlights the significant character of social conditioning of Triguna. The psyche of Karana was determined and guided by his social background, despite his being the prominent warrior of his time. The social conditioning of his personality traits and inbuilt frustration helped Duryodhana siege his cognition and obliged him by offering the kingdom of Anga. Similarly, over infatuation of Sāttvik Gunas in Yudhisthira

is responsible for the predominance of war avoidance character, submissive attitude and slavish mentality. This attitude was also exposed by Arjun on the very first day of the beginning of battle of Mahabharata.¹² We are familiar with Shri Krishna's profound arguments with Arjuna in the form of the ShrimadbhagwataGita. Shri Krishna in Dwapara Yuga appeared as a role model, a Renaissance Man, a paradigmatic and revolutionary force fighting against all the demonic Tāmasika forces of his time and emphasizing the need for establishment of Sāttvik tendencies in the society.

Of these three Guṇas of Prakriti, one of them is excessively predominant in ruling the society and state, in specific phases of human history. Some of the phases of Indian history are coined as Golden Era whereas others are defined as Dark Ages.¹³ The comprehension of European history reveals this aspect categorically and vividly. The Renaissance, a vibrant and most dynamic phase of European cultural, artistic, political and scientific "rebirth" after the Tamas experience of the Middle Ages, was led by personalities like Leonardo da Vinci, Michelangelo, Machiavelli and many more.¹⁴ The comprehension of the Renaissance period not only exposes but illuminates the fact that it was none other than the reinvigoration of Satva Guṇa in the name of "Humanism" in different forms and features. The exposition and rediscovery of classical Greek philosophy, specifically Protagoras, who claimed that "*Man is the measure of all things*", redoubles this fact.¹⁵ The new rational thinking found its expression and influence in art, music, architecture, politics, philosophy, religion, science, literature and other dimensions of intellectual inquiry. The content analysis of the writings of Renaissance scholars brings forth the incorporation of the ideology of humanism as a method in the study which motivated them for the notion of realism and human passion in art.

Ironically, those forces and factors which were fighting against the orthodoxy and dogmatic fetters of humanism, tendencies predominant in medieval dark phase of European

history were fading away gradually from their psyche, when they were in the transitory phase of their evolutionary process of development and progress and did not achieve stable condition of their society. The European powers overlooked their pathetic conditions and moved ahead, clandestinely, in overpowering, capturing and colonizing Asian and African countries. The religion against which the notion of secularism finds strong foothold was not only diffused in the veins of Asian and African society but polluted their cultural spirit and fundamental ethos. There is no need to mention the impact of colonial rule of Europeans who were incessantly governed by the supremacy of Tamas. Thus, it can easily be conceived that Triguna tendencies cannot be governed and guided in such a way that can be transformed as a stable character of human society. Simultaneously, human mind cannot resist for long period of time, these three forces of Prakriti. They are and will always remain in a state of flux, fluctuation and transition as they cannot be overpowered by any means, for long periods. Tamas tendencies and attributes inherent in the human being entail strong checks and balances for the sustainable existence of society. There should be a strong desire to dissipate them in the genetic code of human masses in the interest of human society. It can be pointed out that the preferences of these three Gunas in different phases of human history conditions and decides the nature of society.

II. Trigunatmaka Prakriti in Chaturyuga Classification

Vedic philosophy divided the existential theory of human life and society into the four Yuga/Epoch/Era theory of cyclical change—Satya Yuga, Tretayuga, Dwapara Yuga and Kali Yuga. This cycle begins with Satya Yuga also known as Krita Yuga or Golden Age, followed by Treta Yuga, Dwapara Yuga and Kali Yuga. In fact, Satya Yuga, Treta, Dwapara and Kali Yuga are none but different phases of the human life-

cycle and society which fluctuates from time to time within and outside the society. Indian Rishis have conceived that the ideal form of “Dharma” rests on the four strong pillars of moral values-(1) Satya-Truth, (2) Gyan-Knowledge, (3) Niti-Morality, and (4) Daan-Donation. Each pillar tumbles in the successive Yugas. In Satya Yuga, “Dharma” rests on all four pillars. In Treta Yuga, “Satya” tumbles. Only Gyan, Niti and Daan find expression widely, whereas in Dwapara Yuga, “Satya” and “Gyan” were camouflaged and Niti and Daan were manifested. Satya, Gyan and Niti are veiled in Kali Yuga and only Daan remained as the primeval feature. In Satya Yuga, “Gyan Marga” was the most important and significant virtue, to attain the ultimate Purushartha-Moksha, whereas in Treta Yuga and Dwapara Yuga, Moksha was attained by “Karma Marga” for which performance of Rajsooya Yagna, Ashwamedha Yagna, Soma Yagna, etc. were considered as the instrumental means. In Kali Yuga, “Bhakti Marga” is the exclusive means for attaining salvation. Bhajan, kirtan, Mantra jaap, Tirtha yatra and fasting are the prominent instrumental expressions for intuitional realization of Moksha.

1. **SATYA YUGA**—It was the age of predominance of truth and perfection. It experienced Vedic forms of cultural ethos and tenets. Satoguna pervaded in all forms of life. Prevalence of Satoguna accounted for the virtuous life with transcendental orientation of mind and pragmatic ascetic values, devoid of all forms of diseases, decrepitude or fear of anything. Purest form of super conscious Atma pervaded in Satoguni. It controlled and guided human action and behavior. It can be presumed that on account of predominance of Satoguna, there was no untimely death and demise. The basic features of human interaction were based on Sātvika values like pity, benevolence, sacrifice, kindness and other correlated attributes. Hence Sat Yuga is also known as Amarloka.

In Satya Yuga, purity of heart is reflected in human interactions on account of the omnipresent character of Satoguna like celibacy, platonic love, non-violence, benevolence, humanism and like these. Dharma stands on four pillars—Austerity, Cleanliness, Mercy and Truthfulness. The divine qualities reside in the pure conscious mind blessed with divine soul. The predominance of Satva element in Satya Yuga keeps away selfish desires, hedonistic and material outlook, erogenous longings, greed, envy, etc. There is perfect balance and combination of three fundamental bodily bio-elements or Doshas—vāta, pitta, and kafa which make strong physical existence and keeps aging and sickness away. In Satya Yuga phase of life of an individual or society, Sātvika Prakriti is manifested and insignificant deviation in the Dosha of human bio-chemistry can be observed. Even if there is any type or form of deviation, homeostasis is immediately achieved. Similarly, in Satya Yuga phase of human society, common ownership of all the resources of nature / means of production and organic solidarity¹⁶ operates widely in the mental disposition in the social self—one for all and all for one. To a large extent, rajas and Tamas Guṇas were subjugated and did not find a generalized mode of expression.

TRETA YUGA—In this phase of society, indubitably there is predominance and widespread of Sāttvik Guṇa but traces of Rajas and Tamas start showing, resulting in the evolution of a feeling of selfishness, discretion and egoism. In this phase of evolution of society, Dharma rests on three pillars. In Treta Yuga dominance of Satoguna is manifested and Rajoguna and Tamoguna are latent.

DVAPARA YUGA—It is considered to be the third Yuga in the four-fold cyclical change of Yuga cycle. Dwapara means “two legs”. During this epoch of human history, the pure self-contaminated with Tāmasik virtues. Diseases become rampant. Humans are discontented and fight with each other. The predominance of longings for physical pleasure haunted human mind. The features of

darkness and ignorance, sin and hedonistic idiosyncratic and hypocrisy in outlook for leading sensuous life inhering erogenous impulses prevailed in the human mind. Human mind obsessed with the passions and possessions. Belief in transcendental and the nature's rule weakened with a galloping pace. The structure of community feelings and benevolent attitude and aptitude reined to a large extent. The ShrimadbhagwataGita expounds that divine and demonic qualities are widely spread in the society. The predominating influence of rajas and Tamas in society subdues Sāttvik Guṇas. The Mahabharata explains this feature in detail. Lord Krishna attempts to reinvigorate the Sāttvik Guṇas.

KALI YUGA—Kali means skirmishes, tensions, non-cooperation, disagreement, feuds, wars, etc. It also connotes Iron Age and thus the age of iron machines. Similarly, Kali Yuga denotes the time period in which people think of “tomorrow”, which signifies the accumulation for tomorrow and thus a mechanical lifestyle dependent upon machines and materials. It is the age and time period in the human lifecycle situation and evolutionary development of society where Tamas and Rajas overthrow Sattva. Rajas and Tamas in the form of predominance of excessive propensity towards gratification of bodily sensuous pleasures along with a hedonistic outlook. Evidently, it is observable that gratification of sensory organs by any means is the generalized goal of human life. It can be alleged that among the four aims of life—Dharma, Artha, Kama and Moksha, exclusive devotion to Artha and Kama is predominantly ostensible. The values representing *Sāttvik* characters are subjugated by excessive infatuation and orientation in favor of Rājasika and Tāmasika virtues and Asura tendencies. Hence, there is little respect for eternal laws of God and nature. Perceptual knowledge is expanded to achieve material universe. The Puranas mention that evil will reign and anomie will be a widespread character of society in Kali Yuga.¹⁷ Mechanical life generated by excess use of internet,

is none other than the predominance of Rajas attributes of Trigunātmaka Prakriti mingled with Tāmasika Guṇas. Thus, in the present Kali Yuga era a steep decline in the area of dharma, wisdom, knowledge, intellectual capability, life span, emotional and physical strength is observed by common mass.

These epochs may be hypothetical, conjectural or ideal types with a utopian outlook from the modern scientific perspective. However, every society aspires for the best virtues and generalized values for its sustenance and continuity. The primordial necessity of any society is its stability and peaceful continuity. The comprehension of human history highlights the prevalence of Satya Yuga, Treta, Dwapara and Kali Yuga tendencies in a cyclical form, with an observable time span. The objective understanding of various rulers of different dynasties in historical evolution of the society manifests this dimension vividly. We can find innumerable examples from Indian history where the Satya Yuga tendencies and Kali Yuga tendencies in different time frameworks are observed. The modern phase of human history denoted as a part of Kali Yuga, is inundated with Rājasika and Tāmasika Guṇas. The predominance of lust for physical pleasure by any means is the significance and dominant paradigm of the modern society. Society is more or less body conscious and not soul conscious. This body conscious character of modern man reverberates the outburst of Tāmasika and Rājasika tendencies or Guṇas. It has created imbalance in the human physique and mental orientation. Psychological problems in the form of mental disorders observed by majority of the masses across the world, is on account of the disproportionate prevalence of Rajoguna and Tamoguna. Modern man is experiencing a stressful life in the day to day activities. Rajoguna is rising constantly, leading to instability and anomie in the society, and its impact on the working style is manifested in many areas of our life.

III. Endogenous and Exogenous Forces and Mode of Functioning of Prakriti

There are endogenous and heterogeneous sources and forces of change, which account for the imbalances in the nature of Trigunatmaka Prakriti. The introspective insight and comprehension of the discoveries and inventions in the field of human morphology, physiology and anatomy helps in understanding the operational dynamics of the complex character of three attributes of *Prakriti*. Some of the factual information may help us in this direction. It is significant and relevant to mention that human brain is composed of almost 90 billion neurons. It is beyond human mind to comprehend the intra and inter dependent and integrated functioning of these neurons with other body organs. Similarly, the human eye collects 15 lac messages in one second. At least 25000 TV transmitters and receivers will be required for these messages. Similarly, it has been discovered that the length of the human ear sensory organ is hardly one inch, yet it inherits 30 thousand electric circuits. Have we ever imagined that our heart beats more than one hundred thousand times a day and thus more than 40 million times in a year? On an average heart pumps more than 400 million liters of blood throughout the life time of a human being and for this it beats more than 30 billion times, so as to make the human body functional. This is the factual analysis of some of the dominant parts of the human body. Brain manages the functioning of the human body with the help of more than 90 billion neurons. Similarly, we can presume that the human body is influenced by uncountable external factors ranging from tangible and perceptible world to intangible conceivable and non-imaginable cosmic reality.

The conceptual understanding of major concepts of genetics like alleles, dominant genes and recessive genes can help us in understanding the expression of latent and manifest characters of Rajoguṇa, Satoguṇa and Tamoguṇa

in varying degrees, permutations and combinations at the microscopic level. The in-depth examination of genetics can also help us conceive the dominance of one Guṇa at one moment of time and its subjugation at another moment. The expression and manifestation of a specific Guṇa in the phenotype form reveals its widespread inherent character in the society and thus categorizes and connote the time phase as Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. The concepts related with the dominance and recessive character of genes is a vital epistemological tool to conceive the innate nature of various Guṇas of *Prakriti*. The operation of the uncertainty principle related with the phenotype and genotype of a gene character from an allele in an individual resembles with the dominance and subjugation of any of the three character of *Prakriti*. Still, it is not well defined which Guṇa of *Prakriti* will dominate in an individual at a particular moment of time and the remaining two will subside for the time being. The epistatic (here, suppression and repression of the effect of a Guṇa by other *Guṇas*) nature of these Guṇas is a matter of research and investigation.¹⁸ What will be the proportion of their expressions and suppressions in an individual and society is still unknown operationally and functionally entails in-depth research and investigation. Dominance is not an inherent character to either an allele or its phenotype. It is a relationship between two alleles of a gene and their associated phenotypes. One allele can be dominant over a second allele; it can be recessive to a third allele, and co-dominant to a fourth one. Similarly, an allele may be dominant for a particular aspect of phenotype but not for the other aspects conditioned by the same gene. Similarly, the same type of logical reasoning applies for the three Guṇas of *Prakriti*. The objective analysis of the human body and the impact of external reality can help us understand the complex character of the operational dynamics of Trigūṇatmaka *Prakriti* and its functioning with the help of different sets and types of permutations and combinations in an unimaginable ratio.

The aforementioned analysis will help us to conceive the confusion and complexity which must have occurred in Arjuna's mind when he realized that he is coerced to fight with his dearest relatives. The dialogue between Shri Krishna and Arjuna in Gita is concerned with the preaching which states the instrumental character of a being in performing his duties and the control of various Tattvas (Core elements) of Prakriti, as well as the various internal and external forces at a particular moment of time in the evolution of the human society. At different social and natural conditions, specific types of permutations and combinations of the three Tattvas, in various degrees and forms, control human behavior. These combinations and permutations never repeat, as they are conditioned by cosmic factors operational in space, time, internal and external milieu of society, and natural environment, at the micro level. For instance, when you watch a movie on television or a live match or a channel showing nature's treasure, our state and condition of mind set is specific and it differs from when watching an entertaining movie.

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SECTION II

Contemporary Perspective of *Triguṇa Theory*

CHAPTER 6

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Understanding *Triguṇa* for Self-Actualization and Developing Leadership

LT GEN PG KAMATH

Prayer to Lord Krishna

Oh Lord! I have dared to write on this holy topic;
please pardon my indiscretion:
I seek your blessings to show me light!

Abstract

Today the world has become far complex, confusing, competitive and chaotic than what we would have imagined even a couple of decades earlier. Internet, information revolution, technological explosion, unbridled materialism, lopsided economic growth, inequalities, fundamentalism, terrorism, violence and environmental degradation are churning the world. The froth that is emanating is killing civilizations and trapping billions of people in the vicious cycle of miseries, deprivations and ill health with no hope in their lives. Lord Krishna lived in Dwapar Yuga and

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his passing signified the advent of Kaliyug. The Battle of Kurukshetra was in the last phase of Dwapar Yuga and Lord Krishna, who knew Kaliyug would be sinful and crime-prone, had given the world the wisdom of Karma Yoga and Triguna Philosophy to make peace in the world and alleviate miseries and discontent that would be all-pervasive in the future world. So, right from the time that these teachings were propounded, these were meant for the contemporary world, which is very much a part of Kaliyug.

The twofold paths to reach Brahman is through Jnyan Yoga or Karma Yoga. The former realizes God through knowledge, meditation, devotion and absolute, unconditional love for the Brahman. On the other hand, a Karma Yogi offers his selfless action with devotion (bhakti) to the Brahman without ever seeking fruits from him (Goyandaka, 2010: 145-46). He is attached to his duty, where the self-interest is not involved. A Karma Yogi is a selfless person and displays sattvic nature in all his mental actions. Here, he has not gone beyond all attachments though; Karma Yoga is a path to reach Brahman. Attachment to selfless work is not considered attachment. Similarly, attachment to pure and pristine knowledge also cannot be considered as attachment, as far as the attachment is not for self-aggrandizement.

This paper analyses 'When does a human being blossom to his full potential?' The paper studies Karma Yoga, Self-actualization and spirituality that brings out the best in man and attempts to find the best fit in contemporary world through Triguna Theory.

Key Words: Triguna and Karma Yoga, Self-actualization and spirituality in personal life, Triguna and leadership

"When the Gods deal defeat to a person, they first take his mind away, so that he sees things wrongly"

Dhrithrastra in '*Sabha Parva*, 28: 72'

Today the world has become far complex, confusing, competitive, and chaotic than what we would have imagined even a couple of decades earlier. Internet, information revolution, technological explosion, unbridled materialism, lopsided economic growth, inequalities, fundamentalism, terrorism, violence, and environmental degradation are churning the world. The froth that is emanating is killing civilizations and trapping billions of people in the vicious cycle of miseries, deprivations, ill health with no hope in their lives. Corruption, greed, mis-governance, and exploitation have become the instruments of government. The weapons of war, the nuclear fission and fusion bombs, myriad of missiles, rockets, fighter aircrafts, battleships, aircraft carriers, and millions of men in arms have kept the world on the cusp of an apocalypse.

Today's world is characterized by all-pervasive corruption, a thirsty, hungry, quarrelsome, disease-prone and worried populace living in a society where wealth has become the yardstick for power. Abandoning elderly parents, misinterpretation of scriptures by political leaders, fraud religious leaders and so-called intellectuals, deep hatred and violence, and misusing charity in the name of God are rampant. Does it ring a bell? Probably you have read it often, in your daily newspapers? Yes! indeed, these were the words of Veda Vyas or Vyasdeva in Srimad Bhagwatam. He had predicted such a situation in Kaliyug, and indeed we have not let him down! How prophetic and bewilderingly true!

Lord Krishna lived in Dwapar Yuga and with his passing came the advent of Kaliyug. The Battle of Kurukshetra was in the last phase of Dwapar Yuga and Lord Krishna, who had knew that Kaliyug would be sinful and crime-prone had bestowed on the world the wisdom of Karma Yoga and Triguna Philosophy to make peace in the world and alleviate the miseries and discontent that would be all-pervasive in the future world. So, right from the time when these teachings were propounded, these were meant for

the contemporary world that we are now living in, as well as for the imminent Kaliyug. Hence, its relevance is most pertinent now than ever before.

Triguna Philosophy

Oh! Mighty armed, the triad of guṇas three,
Sattva, *Rajas* and *Tamas* are these,
 Of *Prakriti*, they all take their birth
 Yet, they bind the embodied soul forth,
 Though immutable it is in the body, in truth.

–Gita, Ch XIV: 5 (Kamath, 2010: 111-12)

Triguna has been well covered by Lord Krishna in Chapter 14 of the Gita. He propounds that there are three psychological states or *triguna*. Actually, the Lord talks of four dispositions, the last being the state, where one has gone beyond the *Trigunas* and has reached *Nirguna* or the ultimate and absolute reality of Brahman (Bhajananda, 2016: 320). Starting from the lowest psychological attitude, *tamas* envisages a mental state of slumber, stupor, indolence, inertia, laziness, darkness, sleep and sloth. It is a mental state that is at the nadir, and the beholder of this state has no resolve to come out of it, to better his own life and that of his family, let alone the society. It is like a labourer, who has a family to support but unmindful of his starving children and famished wife, he does not step out to work. However, on the day that he does go out to work, he returns late, having spent his wages on alcohol or gambling and slumps at the doorstep without a penny in his pocket. How many such cases have we not witnessed in our daily lives? Here, his obstinate, status-quoist and warped intellect does not enable him to discriminate between right and wrong and he moves aimlessly without a destination, like a boat in a turbulent river that never touches the bank. . Such a boat is likely to crash against a boulder and destroy itself, and sink in the muddy waters without a trace. That is exactly

the state of a person who has been subsumed by *tamas*.

Next comes rajas guna, in which the beholder is ever seeking glory, achievement, wealth, self-esteem, success, material possessions, gold and all that defines power and pelf in the world of today. The main theme of this mental disposition is action—action for self-aggrandizement. It is characterized by a self-oriented and self-centred temperament. It is for seeking power over people, ownership of land, power over wealth and is seized with an insatiate hunger for power in all its manifestations. In this psychological state, it envisages work, working harder, repeated actions at the cost of everything for ‘self’. Self is the prima donna in those under the sway of rajas. It also means tireless action and nagging ambition to achieve success. In today’s world, the most successful person may be in any profession, working harder and harder, day in and night out to succeed and excel over other competitors. It is a rat race, where men with intellect run like rats for success and outdo and outperform each other. Their mind is seething like a boiling pot; they are frothing, forever restless, worried, impatient, jittery, agitated and apprehensive. In the rajas state, seldom is there any place for the divine. The overwhelming ego has subsumed the intellect and he places himself in the hallowed clouds. It is like the earth admiring itself for its luminosity, little knowing that it is only reflecting the light from the sun. Here the ego prevails over the atman and believes in its own greatness.

In the world of today, most achievers in the world are in the throes of rajas. The little victories make them look great and they perceive their greatness in their own abilities. Even Swami Vivekananda appreciated the rajas guna in Americans, when he visited the US in the late twentieth century. It is the predominance of rajas guna in its populace that has made the country rich and powerful (Chaudhuri, 2011: 188). They are driven by self and they have their own army of admirers, who serve them till they fall. In the end they continue to wallow in the ‘make-believe world’ of their

own greatness. These are people who are most hired by employers and perhaps earn a hefty pay packet. However, the fall for such people is not far away and could be sudden. Alternatively, some of them could arrest this tendency and graduate to the *sattvic guṇa*, which is the third mental disposition.

The *sattvic guṇa* is characterized by enlightenment, purity, wisdom, light, knowledge and concentration. The *sattvic* state is a path to moksha, and those who are in this mental state are attached to knowledge resulting in fearlessness. They are cool and calm in crises: they are able to focus on the problems at hand. They are aware of the prevailing situation and conscious of the mental state in which they are in. They have the intellect to discriminate right from wrong. They are sublime and tranquil and can meditate and invent creative solutions. In this state, the intellect blossoms to its full potential. It is the highest state a person can reach in the world of today. However, talking literally, the *sattvic guṇa* is not associated with action, which to my belief, is not correct. Persons in this *guṇa* are accomplished persons and the knowledge they possess brightens them. They spread knowledge and goodness around them. Their actions are not self-oriented but those that benefit the society.

Hence, a person transcends from one *guṇa* to another quite seamlessly, in case he is not conscious of these shifts. Those who have been in the throes of *rajas guṇa* are achievers, as they have worked very hard to achieve personal success. Alternatively, some could develop ego, infallibility, arrogance and slide from *rajas* to *tamas*. Some examples could be Vijay Mallya, Nirav Modi and Mehul Choksi who have tasted power and wealth are now fugitives. (It is not my intention to accuse them legally but only highlighting their present state.) All achievers need not always slide from *rajas* to *tamas*. Rather, some after having achieved wealth, fame and power could graduate to the *sattvic* state.

Let us look at a few of the richest people and achievers in the world today. Bill and Melinda Gates Foundation

has been established for worldwide charity programmes. CNBC has citing Chronicle of Philanthropy has reported Gates foundation has donated \$45.5 billion to charitable causes since 1994 for charity. Mark Zuckerberg has donated 99 per cent of his \$45 billion assets to charity. There are many other achievers, who have donated billions of dollars after having earned them such as Larry Ellison of Oracle, Warren Buffet of Berkshire Hathaway, hotelier Barron Hilton, and the latest being Jack Ma of Alibaba fame. Indian entrepreneurs like Sunil Mittal of Bharti, Nandan Nilekani of Infosys, Azim Premji of Wipro, Kiran Shaw of Biocon and P.N.C. Menon of Shobha Ltd. have also donated substantial wealth for charitable purposes. All these achievers were once upon a time and, most of them probably still, are under the influence of *rajasic*. However, their concern for the society has propelled them towards the *sattvic guna*.

The last mental disposition goes beyond all the three *gunas*, where the person reaches moksha and his atman merges with the Parmatman. From there, one does not return and he is God himself. Only Adi Shankaracharya of the eighth century can be considered as the one who has reached beyond the Trigunas. Swami Vivekananda transcended from the spiritual arena and immersed himself headlong into the welfare of mankind. He made the uplifting of masses his individual spiritual mission. After attaining nirvana, Gautama Buddha worked to alleviate the suffering and miseries of mankind. While not ruling out individuals going beyond Triguna in the contemporary world, this paper does not cover these exceptions.

Predominance of one of the Gunas

Is the *Triguna* philosophy contemporary? It is not only contemporary but also futuristic. These mental stages that a person transcends are based on circumstances and intellect. A generally *sattvic* person comes across a bag of gold on a dark night at a lonely place. No one has seen him picking

up the bag as there is no one in sight. He hesitatingly walks half a mile further; still there is no one in sight and returns to the place from where he had picked it up. He waits for someone to come searching for the bag but in vain. He is in urgent need of money as his daughter will miss a seat in one of the top colleges, which she had always aspired for and worked hard for admission. Though generally his propensity is towards *sattvic*, the circumstances of his need for the money, his finding it, his waiting for the claimant to come and stake claim, and the need to fulfil the aspirations of his daughter conflict with each other and he believes that God has heard his prayers and has offered him the bag of gold to alleviate his distress. So, this generally *sattvic* person is seized with greed and he adopts the *rajas guna*. After a few days, there is an advertisement in the newspaper for the lost gold bag, and has become a police case. He now deludes himself that the police will never catch him as there was no one else on the road. He is under delusion and darkness, and covers up his indiscretion by leaving the town, and thus comes under the sway of the *tamasic guna*. Later, the noose tightens around him and he is subject to humiliation and all the adverse effects that accompany such an act. From the above example, we see that a person can move seamlessly from one *guna* to another based on the circumstances. This shift is a sub-conscious shift. However, the *atman* of the person, with great detachment, looks at how the person (body) is floating in *maya*. The intellect or higher consciousness of the person does not check the person from committing the crime, as he is under the sway of *rajas*. Had the intellect asserted itself and pulled at the reins, the mind would not have gone astray. In the present case, the mind is activated by the senses of greed and his attachment to his daughter. All the while the *atman* of the person is looking at the whole act with compassion but wants the intellect of the person to show him the right path. If it fails, then one is in the tumultuous grasp of tension, greed and misery and loses

the peace of his mind and wallows in the slush of crime crafted by himself.

In the above-mentioned case, we see how a person's intellect is not able to control his mind when it goes awry. Hence, it is said that while talent is God-given, character is your choice. God cannot be blamed for one's indiscretion as that act of indiscretion is opted and acted upon by oneself. A person who is aware and has the knowledge of *Triguna* would understand how his natural propensities are getting hold of his mind and fogging his intellect, as he slides from virtue to vice. It is easier for him to get hold of himself, with full knowledge of *triguna* and arrest his slide. Hence, awareness of oneself is the first step to control one's faculties and empower himself with the intellect to discriminate between right and wrong and adopt the former.

Circumstances make a person slide from a higher *guna* to a lower one or shift from a lower to a higher one. Hence, in each of the circumstances, one of the *gunas* comes into pre-eminence and controls the mind based on one's general propensities, predilections and proclivities (*samskaras*). It is his higher consciousness that perceives the shift and arrests the fall and takes it to a higher level of the *triguna*. Alternatively, if the 'intellect' is unable to control the mind, the person would slump to a lower level of *guna* as shown in the above example.

In Chapter II of the Gita, Lord Krishna propounds Karma Yoga, which is one of the paths to reach God. In that case, what is its relationship with *Triguna*? If yoga is a path to reach God, then *triguna* are the three states of mind that enable you to follow the path or deters you from following the path of yoga.

Interrelationship between *Triguna* and Karma Yoga

The twofold paths to reach Brahman is through Jnyan Yoga or Karma Yoga. The former realizes God through knowledge,

meditation, devotion and absolute, unconditional love for the Brahman. A Karma Yogi, on the other hand, offers his selfless action with devotion (*bhakti*) to the Brahman without ever seeking fruits from him (*Goyandaka*, 2010: 145-46). He is attached to his duty, without any self-interest. A Karma Yogi is a selfless person and is *sattvic* in his psychological disposition. Here, he has not gone beyond all attachments, though Karma Yoga is a path to reach Brahman. Attachment to selfless work is not considered attachment. Similarly, attachment to pure and pristine knowledge also cannot be considered as attachment, as far as the attachment is not for self-aggrandizement. In fact, *sattvic guṇa* combined with Karma Yoga is a sure path to reach Brahman. This interrelationship between the *guṇas* and Karma Yoga has been captured in Chapters II and III of the Bhagawad Gita.

The *guṇa* is a state of mind, while Karma Yoga is action-oriented. A person in *tamasic* state can never be a Karma Yogi as he is indolent and lazy. Karma Yoga involves dedicated, determined and selfless hard work. It is for people of action to realize the Brahman. As referred above, a person in the throes of *rajasic guṇa* also works hard; however, it is the motive that distinguishes the hard work of *rajasic guṇa* from *sattvic guṇa*. The latter is selfless while the former is only for the self.

When does a human being blossom to his full potential? Most times, most people are content with performing perfunctory work as it does not involve hardship and discomfort to the body. What is it that makes one work hard, while another does not want to work hard enough and shun the disagreeable and embrace the agreeable (Swaroopananda, 1989: 90-91)? It needs a higher level of motivation to work beyond one's comfort level, where one takes pains to fulfil his duties. A conscientious person alone will take pains in performing his duty. A hard-working person can bear hardships and punishes himself in the performance of his duties. The contradiction arises because a person may work much beyond human endurance to

gain power, recognition, awards and for personal self. However, the motive behind the work is important. When Michelangelo sculpted David in marble, did he think of the name and fame he would get on its completion, or was he completely immersed in his task that he did not have time think of anything else? He was passionate while sculpting and the fame he achieved was only a consequence. Had he only concentrated only on the fame that he was going to achieve, his energy and concentration would not have been on sculpting. When a soldier in combat charges against the enemy with courage beyond human perception and silences them, is he thinking of the reward he would get or is he primed to destroy the enemy as his body, mind and soul have been forged together to accomplish his mission? Hence, any person who self-actualizes is spiritually engaged and what he accomplishes is only possible by a staunch Karma Yogi.

Self-Actualization and its Link with Triguna Philosophy

Abraham Maslow's 'Hierarchy of Needs', conceived in 1943, talks about the hierarchy of the needs of an individual. He says the 'Physiological Needs' are the survival needs like water, air, food, sleep and sex. Next comes the 'Safety and Security Needs,' which provide him with the security of food, water, shelter and safety. The third is the 'Belongingness and Love Need' that gives him a family, society, love and belongingness. The next is the 'Self Esteem Needs' that gives him recognition, respect, awards and gives him the importance and respect in the society. Last is the need for 'Self Actualization', where a person excels and blossoms to his full potential. Such a person has been characterized as spiritual, cool, calm, creative and happy. He is the person who inspires, and Maslow goes to great extent in defining the personality traits of a self-actualized person. Self-actualization is more of an expression of 'professional excellence' of a person in his core competency. Let us take

musicians like Beethoven or Bhimsen Joshi, who have reached the zenith in their respective fields of music. If they have excelled to such an extraordinary level that makes others wonder and see divinity in their feat—indeed, their efforts have made them reach that level which appears to be beyond human capacity—then, what is hard work? The quality of hard work that can sustain the love for music, where they do not see ‘self-glory’ in it. It is passion for them and their service is to the field of music to enlighten and entertain the world with its intricacies and ecstasies. Their achievements can only be achieved by those who perceive their passion as a service to humanity. In short, it is the practise of Karma Yoga in sattvic state that has made these musicians reach divine excellence in their respective fields.

It is the same excellence that causes the lotus to blossom to its full potential, where each petal is a work of art, crafted by the divine craftsman. The dew that has perched on it glistens with the first rays of the sun in its isolated splendour like a diamond in its ornate backdrop of the lotus. It is resplendent and transcendent with each petal in various sizes neatly arrayed in different shades of pink, vying for space for the sun, collectively adding to the grandeur of the lotus. Hasn’t the lotus self-actualized itself? It has attained its fullest potential and shows forth the Almighty within it as the absolute ‘truth’ of its existence. The same lotus, only a couple of days before, was just a bud set in the turbid pond along with the rotting stems of water hyacinths. The divine energy trapped in the dull and listless bud has culminated into one of the most beautiful heavenly and exquisite creations in a fully blossomed lotus. We may now say the lotus has self-actualized. Similarly, there is divine energy trapped in each human being. In critical circumstances, a person could blossom to his full potential. Look at the superhuman acts performed by soldiers in combat, when they forget their self, overcome their instinct of self-preservation and charge at the blazing

guns to fulfil their mission in combat. It is their focus, commitment and selfless dedication to their duty towards their country and for the cause. Isn't it Karma Yoga in its absolute manifestation?

The divinity and spirituality in our intellect activates our resolve to control our mind, which otherwise would be a victim of the senses around it. Being fully aware of the environment (*prakriti*) around us and the senses that get activated in response to it, needs intellectual handling to tread the right path. If a person falls to the maya around him, then he is likely to get carried away and his fall from grace is imminent. It is accompanied by guilt, shame and embarrassment. Embarrassment is followed by repentance. 'Guilt' is the emotion where one's indiscretion is not known to others but the doer, who rues in his guilt, giving him no peace of mind. 'Shame' is that resultant emotion when the world at large comes to know of his indiscretion. Here the person tries to hide in his house, or moves away to a different place to avoid meeting anyone, who might have come to know of his misdemeanour. Lastly, 'embarrassment' is an emotion when the shamed individual confronts the persons who know of his shame. He would not like to face them, and some of them in extreme depression commit suicide to avoid the embarrassment. All the above mental trauma could have been avoided if the intellect had taken over at the right time and deterred the person from acting indiscreetly. The last phase is 'repentance', when a person promises to reform in future. The intellect that had faltered earlier needs to take control of one's body, mind and senses so that the doer does not succumb to similar pitfalls in future.

Leadership through Triguna Philosophy

God is the supreme leader and mankind bows before him. Why? Because some believe that he is a 'giver'; some believe

that he is kind and generous; some believe he has immense knowledge and is just; and some more believe that he is compassionate and pardons their indiscretions and shows them the right path. Some seek his blessings for success and wealth. Some want their desires fulfilled by God and pray to him for all the goodies on earth. In the end, no one attributes to God, ungodly qualities like dishonesty, deceit, cruelty, selfishness, greed and ungratefulness. To be a good leader of men, one need to imbibe those qualities, which we attribute to God; may not be all but certainly some of them! As also, we need to overcome the ungodly qualities, which could be inherent in us.

A leader is a person who inspires a body of men and gets them to accomplish a mission. The mission is for a cause and not for self-interest. A true leader gets the mission accomplished by his men, even though the accomplishment of the mission may not be in the individual interests of his men. A body of troops in combat, under the threat of losing their lives and limbs, accomplish their mission in the interest of the organization or nation. It is said that a person may join forces for pay but it is not for his pay that he is prepared to lose his life. It is for his honour, professional pride, duty, patriotism and glory. These cannot be quantified in monetary terms. To imbibe this spirit in the troops, a leader is essential. What are the qualities of such a leader? Troops follow a leader because the leader believes in a cause. A selfless leader has many followers. An effective leader is one who fulfils their wants and is collected and calm in crises. He should be balanced and is not a victim of his own emotions. He shows his anger to get the work done but internally he is cool, calm, unperturbed and balanced.

A true leader is knowledgeable and is professional to the core. Knowledge is power and absolute knowledge is absolute power with humility. People follow a learned person. A doctor is obeyed in the hospital, as he knows the most about diseases. All obey the captain of the ship

on seas as he alone knows the direction of winds and has studied the waves and currents. Similarly, troops obey their commander in the battlefield as they know that he is a master in warfare.

People follow a leader, who can give them success. The nation followed Mahatma Gandhi during the independence struggle as they had faith that he was capable of getting us our independence. The Pandavas accepted the services of Lord Krishna who had vowed that he would not pick up arms in exchange for the fully armed Narayani Sena in the Battle of Kurukshetra. They believed that Lord Krishna strategizing the war would compensate for the loss of thousands of troops. In life and in wars, nothing succeeds like success. A leader must be successful to be a leader in the long run.

People want a leader who remains equanimous in a crisis, who gets neither elated with success nor shattered by losses. It is a tranquil mind that can think in deep crisis and come up with successful stratagems. A stable mind means that the mind does not shift aimlessly from one *guna* to another and thus lose one's balance. The *buddhi*, the intellect or higher consciousness has to rein in the mind to keep it balanced and find a solution. The *buddhi* is most predominant when the mind is in a *sattvic* disposition.

At the junior levels of commanders in the battlefield, the *rajasic* state also brings in success. Here the situation would need a task accomplisher or a leader who is result oriented. He is the one who will fight for the glory of his regiment, for himself and for his family. In Chapter II, sloka 37 of the Gita, Lord Krishna says, "If you are martyred in battle; you go to heaven: If you win; you enjoy the fruits of the earth: Hence, son of Kunti; arise and resolve to fight". Here Lord Krishna speaks to Arjuna, activating both the *sattvic* and *rajas gunas*. The incentive to go to heaven is purely *sattvic*, where he enjoins upon him the possibility of getting killed in the battle. The alternative incentive, where

he invokes the rajasic state in Arjuna is that should Arjuna be victorious, he would enjoy the fruits of the earth (with all its pleasures and glories). Lastly, showing him that it is a win-win situation, he calls upon him to arise and resolve to fight (by overcoming his delusion created by his present, dominated tamasic state). Just look at the significance of this verse in relation to the *Triguna* philosophy as to how Lord Krishna plays with Arjuna's mind, invoking his attachment to the fruits of the victor and also by giving him a higher heavenly goal, to get him out of his *tamasic* condition.

A true leader gives a vision to his followers. God gave Moses the Ten Commandments at Mount Sinai; it is considered a vision in Judaism and Christianity. Similarly, Archangel Gabriel gave his message to Mohammed the Prophet. Armed with their respective visions, the religions were founded and flourished. Similarly, Gautama Buddha attained Nirvana that gave him the vision that has over 300 million followers as of today. The Vedas, the epics of Ramayana and Mahabharata, and Shri Bhagawad Gita have given the Hindus the vision that has over 1 billion followers today.

A leader is a leader because he has a vision for his followers. It is his duty to convince his followers of his vision so that they relentlessly work to achieve it. Swami Vivekananda had a vision to bring to light the Hindu philosophy to the world at large and bring in social transformation in his country that was mired in poverty. Today, there are 205 Ramakrishna Math and Ramakrishna Missions in over 21 countries; India alone has over 156 centres. Even after 116 years of his death, these *maths* and missions are growing stronger day by day. The Vedantic Centres that he founded in New York and California have grown to over 20 sub-centres in the USA alone. A clear vision is the essence of leadership, and one who is in the *sattvic* frame of mind alone can exhibit a clear and long-lasting vision to his followers.

Selflessness as an Edifice for Leadership

The essence of Karma Yoga is selflessness. It also does not mean inaction; it is action without attachment to self. Chapter II, sloka 47 of the Gita extols that the work done with focus on work and work alone, without looking at the fruits thereof, is true Karma Yoga. A person of action also can reach Brahman with detached action. A person could be attached to action as long as the action is not tainted with aspiring the fruits of action. Though rajas guna spurs one towards action, such action is for power, pelf, wealth and pleasure, and hence it does not qualify to be a part of Karma Yoga.

Why do men obey a leader? As per Socrates, because he fulfils their wants (Adair, 2005: 28-29). Such a leadership is transactional leadership. The leader has the power to award, reward and punish his followers, and thus they obey him and follow his instructions. But such transactional leadership has a limitation: once the leader loses his ability to give and fulfil their needs, he ceases to be their leader. As also, such a leader cannot order his men to give their lives for their country. A military leader takes his men to death or injury against their self-interest to accomplish their mission. Here the soldiers disregard their own lives and injuries, forget their near and dear ones awaiting them at home to accomplish their mission. What makes them do it? Is it their emoluments? Certainly not! It is their duty, professional pride, love for their nation, and love for their selfless leaders who leads them to battle. The cause is not materialistic but something much above that: their duty. If a soldier does not fulfil his duties, he considers it a dishonour. The entire force is bonded by chords of selflessness, in which a leader gives top priority to his mission and not himself; next, he thinks of his troops who obey his command; and his concern for himself is at the bottom of the list of priorities, always and every time. There is no place for

selfishness in a true leader. It is one quality that enables all the other qualities. The quality of Courage comes from utter selflessness. When a person does not think of injury and death to oneself and fulfils his duty exposing himself to grave dangers as demanded of him in performance of his duty, it is nothing but courage. Hence, true courage comes to one who is utterly selfless.

Swami Vivekananda was a true leader. He was fired with the cause of propagating the message of Sri Ramakrishna Paramahansa to the world. His knowledge was supreme and his ability to communicate his thoughts and vision to any congregation was amazing. It is common knowledge how, a century and quarter ago, he emotionally moved the participants of in the 'Parliament of Religion' in Chicago. He gave six lectures in September 1893 at this prestigious gathering and was an instant sensation (Chaudhuri, 2011: 26). He started establishing Ramakrishna *maths* in various parts of the country and a few across the world. His selflessness and his devotion to his guru stands out as an inspiration to others. He did not name them after himself but after his guru, even though Sri Ramakrishna had left for his heavenly abode more than a decade ago. He was indeed an epitome of selflessness. He also conceived that social upliftment is an extension of spiritual attainment. The 156 Ramakrishna *maths* and Missions spread across the country are involved in running schools, hospitals, welfare centres, skill centres, old age homes and orphanages. Their presence is in almost all tribal areas and one of their establishments operates in Narayanpur in Dandakaranya forests of Abujhmad in Chhattisgarh. Here, they run a school and a health centre for local tribes.

Conclusion

Groups, tribes, and nation-states also behave as the personalities who are heading it. Germany under Hitler

cannot be said to be sane and pursuing its national interest, when 6 million Jews were murdered in the holocaust. The world went through the tumult of two world wars in one century. It is one or two maniacs who control the destiny of nations and cause untold miseries to millions of people. It is usually a small number of men with distorted ideas controlling millions of sane individuals, who prefer to remain silent. Remaining silent and absorbed in one's own salvation does not influence the world at large or even the society, in which he lives. All goodness should have corresponding selfless action to mobilize the society towards Dharma and happiness of the masses. The philosophy of *Triguna* should not be considered for alleviating one's own distress and despondency into happiness. If a person cannot better society and people around him, his own salvation becomes more of an individual achievement than a collective triumph of mankind. Just as one insane individual can drive masses to war and annihilation, similarly, one spiritually accomplished leader can bring happiness and contentment to the masses. Swami Vivekananda linked spiritual accomplishment to the social upliftment of society to alleviate the distress of mankind.

The *Triguna* philosophy is both contemporary and futuristic. It is a science of psychology as to how to control one's minds and blossom it, so that it works to its full potential. A mind that is empowered by *Triguna* philosophy is serene and calm in crises, tranquil in moments of turmoil, and is able to ingenuously and creatively conceive and execute a plan of action. It enables all types of leaders, be it political, military, corporates and religious to attain their fullest potential. It was Swami Vivekananda who said that all knowledge is embedded in the human mind and one has to just create conditions for the ideas to originate and fructify. It is awareness and concentration which are key to the opening the vast potential of our minds. *Triguna* exactly does it for us.

He who crosses these *guṇas* over,
Serves me with devotion un-wavered,
Such a one becomes fit then;
To attain oneness with Brahman.

–Gita, Ch 14: 26 (Kamath, 2010: 115)

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CHAPTER 7

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Triguṇa: A Common Denominator from Indian Philosophy as a Theoretical Model for Literary Studies

SOPAN SHINDE

Abstract

Indian philosophy has investigated and debated the nature of reality in subtle ways. From the Vedas and Upanishads to the great epics and the sutras, *triguṇa* illuminates a subtle nature and pattern of physical and metaphysical life. In scriptures, the concept of *guṇas* (*rajas-tamas-sattva*) evolves as energy manifested by the *tattvas* or elements; observable patterns of human behaviour being one of the reflections. The Vedas introduce *triguṇas* as qualities emerging from matter. The *Bhagavad Gita* offers its application to human behaviour and endeavour of attaining the absolute. The *Samkhya* texts offer explanation of the nature of reality as duality of *prakriti* and *purusha* and manifestation of *prakriti* as three *guṇas*. Ayurveda has deliberated on it as three *doshas*, and the discipline of yoga as three *nadis*. Further, the mystics view the *triguṇas* as a masculine trinity of Shri Brahma-Vishnu-Mahesh corresponding to the feminine trinity of Shri Mahasaraswati-Mahalakshmi-Mahakali and explicate

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the *omkara* as consisting of three patterns representing the Hindu deities respectively. Interestingly, Saint Jnaneshwara in his lucid composition, *The Amrutanubhav* ('Experience of Nectar' or 'The Nectar of Experience') elucidates a divine interaction of *prakriti* and *purusha*, highlighting the importance of the *guṇas* making the very existence of matter any valuable. Narrating the evolution of the *Triguna Theory*, this paper argues that *triguna* is a common denominator in the schools of thought in Indian philosophy and this theory bridges the gap between the knowledge of physical and metaphysical life. The researcher further evolves a theoretical model based on the theory of *trigunas* with its application to classic literary characters for elucidation of rajasic-tamasic-sattvic *principles or qualities, reader reception* and story structures.

Keywords: Indian philosophy, common denominator, three *guṇas, rajas- tamas-sattva, prakriti* and *purusha*

Introduction

The duality, which is often seen as a combination of opposing but complementary forces, and *tri* (three) are fundamental in Indian philosophy. An academic discussion on *triguna* shall be very fruitful, but the concept of duality needs to be explored first. The Samkhya school describes the Universe as a creation of *purusha* and *prakriti* entities. *Purusha* is a universal or cosmic principle of man or self, which is interpreted as divine consciousness. *Prakriti* represents the principle of nature that manifests through primal matter and expresses three different qualities or attributes that are famously known as three *guṇas*. In *The Amrutanubhav*, Jnaneshwara in the thirteenth century, describes Shiv and Shakti, that is *purusha* and *prakriti*, respectively, in union: two flutes—one note, two flowers—one fragrance, two lamps—one light, two lips—one word and two eyes—one sight. They are the same and not the same at a time; the

world is too small to be contained in them and yet they fit in the smallest particle. Shakti is the Mistress who takes care of the Universe functioning as both herself and the Master who is in sleep, and when he wakes, the house or Universe disappears (Jnaneshwara, 2008, pp. 4-10.). Throughout the description, the binary similar to Ardhanarishvara (half-man and half-woman) together appears to be creating or manifesting into the third entity; a union that creates the third dimension of upward evolutionary path. In this way, the concept of duality itself is the base for *tri*(three): *prakriti*, *purusha*, and their creation.

The creation has three attributes or qualities called *guṇas*, which not only resemble with but also appear to be the same as several other symbolic patterns of three, which have been represented in the following table.

Table 1: The Table of Three

AUM/ OM	AA	OO	M
Guṇas (attributes)	Tamas (darkness)	Rajas (passion)	Sattva (goodness)
Lokas (worlds)	Bhuh (earth)	Bhuvah (atmosphere)	Swah (heaven)
Devas (gods)	Shiva (destroy)	Brahma (create)	Vishnu (sustain)
Shakti (power)	Mahakali (destroy)	Mahasaraswati (create)	Mahalakshmi (sustain)
Nadis (channels)	Ida (left)	Pingala (right)	Sushumna (centre)
Doshas (Diseases)	Kapha (water & earth)	Pitta (fire & water)	Vata (space & air)
Dehas (bodies)	Sthula (gross)	Karana (casual)	Sukshma (subtle)
Kosha (sheath)	Anna (food)	Vigyana (knowledge)	Ananda (joy)

Kalas (times)	Past	Future	Present
Avasta (consciousness)	Swapna (dreaming)	Sushupti (deep sleep)	Jagrat (waking)
Manas (mind)	Sat	Chit	Anand
Energy	First Circle	Third Circle	Second Circle

Aum and the Three *Guṇas* (Attributes)

Aum or Om is a sacred syllable that remains central in the theories of origin of the Universe and Hindu philosophy at large. It is written or arranged in the Devnagari script with three-and-half parabolic coils and a dot. Its first parabolic shape ‘AA’ represents the desire for the creation; ‘OO’ activates to create it; and the third ‘M’ reveals the love for the creation. From this point emerges the trinity concept that holds Brahma as the Creator, Vishnu as the Preserver and Shiva as the Destroyer. On this pattern of three, there are three *nadis*, three *doshas*, three *guṇas* (attributes), three times, three worlds and three states of consciousness. Since they are all interrelated and interchanging, they recur in Indian as well as other philosophical literatures.

According to Samkhya philosophy, all matter, living and dead, has three *guṇas* and their permutations and combinations produce infinite variety in life. The matter contains three *guṇas*, and the *guṇas* themselves, in turn, produce the material creation. Among the three *guṇas*, *tamas* and *rajas* are opposing forces, which could be elucidated with suitable analogies: they are like the accelerator and brake in a vehicle—one speeds up while the other breaks the speed—and these two moods and consciousnesses of human beings swing like a pendulum from right to left and left to right. This dual nature of reality could be linked to *yin* and *yang*,¹ which, according to Chinese philosophy, are the laws of heaven and earth, the great framework of everything, the parents of change, the root and beginning to life and

death (Huisheng, 2013, pp. 1-3.). *Sattva* is an evolutionary force that goes upwards, based on a balance between the two opposing forces described in the above discussion of duality.

Among the three *guṇas*, the quality or attribute of *tamas guṇa* belongs to the Earth Realm and represents emotions, desires, darkness, lethargy, sleep and the past. This is the realm of animals and human beings with negative emotions and dark desires. Those human beings indulging in sensual pleasures stay in the world of illusory *tamas*, escaping from the world of the other two *guṇas*. *Tamas* is the ignorance that produces both inertia and delusion. It is passive, receptive, feminine and secretive. It tends to self-harm. It stores the past in the reservoir of memory and conditionings. Though it makes a complete negative sense, *tamas guṇa* is important in balancing the two extremes to create the upward evolutionary force. On the other hand, *rajas guṇa* represents and expresses energy. It is masculine, aggressive, positive, mental, passionate, dominating, individualistic and arrogant. It is active, rejecting, expressive and futuristic and tends to harm others. The quality or attribute of *rajas guṇa* belongs to the Sky Realm and represents thoughts, ambitions and hyperactivity leading to sleeplessness. It makes human beings futuristic, and is opposite as well as complementary to *tamas guṇa*. *Sattva guṇa* is an evolutionary force and represents truth, reality, goodness and balance. It makes human beings peaceful, detached from both the past and future, enjoying the present as a witness'. Emotion becomes compassion; hyperactivity becomes enthusiasm; ignorance is dispelled by awareness; and human beings become harmless and non-violent advocates of peace. Therefore, good people are called *guni* or *satt-guni*, meaning virtuous people

- Personality of an individual is defined by the predominance of Gunas (*Sattva*, *Rajas* and *Tamas*). The world of three starts getting integrated; all the patterns

of the three are basically the three *guṇas*. The classical Samkhya philosophy is believed to have developed the concept of *guṇas*; a conception that the individual self was the result of the envelopment of the absolute in the three *guṇas*: though originally referring to material products, still the tendency would be to see in them psychic states. In Samkhya philosophy also we find the names of the *guṇas* as psychic states, and bodily and mental evils are referred to the action of *rajas* and *tamas*. According to the Samkhya system, a three *gunas* define denomination of a personality from the pious to perfidious leads one to attain moksha through a life full of compassion and purity. Human existence consists of pure intellect, possessing the powers of representation, judgement and individuation as its psychic body (Berriedale, 2017, pp. 11-13.).

Three *Guṇas* and the *Triloka*/Worlds

Three is a magical and vital number in Indian philosophy. Throughout ancient Indian literature, the Three Worlds continue to be discoursed. In Hinduism, Triloka has been understood as comprising of the netherworld or underworld (*naraka*), earth (*bhumi*) and heaven (*swarga*). The great gods are often called as rulers of these three worlds. The Gayatri Mantra from the *Ṛig Veda* includes the phrase *Om Bhur Bhuvah Swah*. The primordial reverberation of Om gives rise to creation, which manifests in three forms—‘Bhur’ is the earth, ‘Bhuvah’ is the atmosphere and ‘Swah’ is the heaven. These are known as the ‘three worlds’ or Trilokas, which appear in many other scripts. The ‘Devi Mahatmyam’, which is a part of the *Markandeya Purana*, describes the Goddess as *Trailokya trāṇa sahite*, which means the ‘Saviour of the Three Worlds’. The Mahabharata names Shri Vishnu as *Tri-lokeshā*, which means the ‘Lord of the Three Worlds’. In Adi Shankaracharya’s Mahishasura Mardini Stotram, the goddess is called *Tri-bhuvana Poshini* or the

‘Protector of Three Worlds’. The Shri Chakra of Hinduism’s *tantric* tradition mainly consists of 43 triangles with three concentric parts with an inner figure of interpenetrating triangles, three circles, and a triple Greek like key pattern. Interestingly, the outer square of Shri Chakra which is the space between the square and three girdles is called *Trailokya Mohana*, which means ‘Deluding the Three Worlds’ (Huet, 1990, pp. 1-10.). In the Bhagavad Gita, the three worlds appear to have become accepted terminology as Shri Krishna keeps referring to them, and Arjuna also refers to him as a lord of the three worlds.

The three *guṇas* are discussed in context of the creation of the Universe in the *Maitrayaniya Upanishad*. In the beginning of the Universe, there was only darkness (*tamas*). The Brahman impelled *tamas* to differentiate, thus arose passion (action/ *rajas*). The Brahman impelled *rajas* to continue differentiating, and thus arose purity (*Dharma*, Truth, *sattva*). These three *guṇas* reside in everything. The aspect of Brahman that characterizes *tamas* is Rudra or Shiva. The aspect of Brahman that characterizes *rajas* is Brahma. The aspect of Brahman that characterizes *sattva* is Vishnu (Warrier, p. 3.). In the *Aitareya Upanishad*’s theory of the origin of the Universe, at first there is only the *atman* in the form of consciousness, who is the cause of the creation of the three worlds (Shastri, 1901, pp. 17-18.). In this way, the three *guṇas* are linked with the three gods, and because Aum is considered to be the reverberating sound of the creation itself, it is safely concluded that the three parabolic coils represent the three *guṇas*.

Trinity: Three *Devas* and Shaktis

Creation, sustenance and destruction are three divine cosmic functions of the triad of Brahma, Vishnu and Shiva. According to the Puranas, these three gods incarnated as Dattatreya, and His three heads represent the three *guṇas*. Dattatreya is known as Trimurti (three forms of Brahma),

Brahma (creator), Vishnu (sustainer) and Shiva (destroyer). Though they are three different figures, they are considered to be the manifestation of the same Ishvara,² who is the manifestation of Supreme Brahman in three *guṇas* of *prakṛiti*. They are different from one another as well as not. They are different in the sense that they perform different duties with the different qualities and energies they have. However, they are the same as they are the expression of the Supreme. This concept is similar to the Christian concept of Trinity: The Father, the Son and the Holy Ghost. The doctrine of Trinity holds that each God is the whole and entire, but they are one God in three divine manifestations. The Christian community speaks to and about God as ‘the Father, the Son, and the Holy Spirit’ (Marshall, 2004, pp. 14-15).

In Hinduism, the Trimurti or the three gods have their Shaktis³ in the form of their consorts who form the Tridevis.⁴ They are Parvati or Mahakali, Mahasaraswati and Mahalakshmi, known as manifestations of Adi Parashakti, the Supreme Divine Mother. In the *Devi Upanishad*, all gods together ask the goddess, The creator of the world who she is and she replies that she is essentially Brahman. This form of Shakti correlates with Aadishakti⁵ who is the Supreme feminine principle of the cosmos (Warrier, pp. 3-4.). The concept of Tridevi correlates with the Trimurti and the three *guṇas* in turn. In *Lalita Sahastranam*, the Supreme Mother has Trigunātmika (of the three *guṇas*) as one of her names. Therefore, in masculine as well as feminine forms of deities in the context of Hindu philosophy, the three *guṇas* emerge as a commonly prevailing trio-pattern.

Three *Nadis* and *Doshas*

According to *tantric*⁶ physiology, the subtle human body contains *nadis*; these are fine tubular vessels through which the psychic Shakti (energy) moves. There are 35 million *nadis*, and 14 of these are of primary importance, of which

three, the Ida, Pingla and Sushumna, constitute the central complex. Sushumna runs through the hollow of the spinal cord, encircled by Ida and Pingala (Klostermaier, 2003, p. 123.). In *Jhini Jhene Re Bini Chadariya*, Kabir says, '*kah ke tana kaha ke bharni, kaun taar se bani chadarya/ ingla pingla taana bharni, sushumna tar se bini chadariya.*'

It means: The Lord Supreme has woven a very fine and delicate tapestry/ Ida and Pingla are bodily, and Sushumana absolving of impurities (Aman, 2018).

The three *nadis* could be said to be grossly correlating with the Left Sympathetic, Right Sympathetic and Central nervous system. The caduceus, the staff of Hermes, the Greek Messenger of the Gods, is the modern symbol of medicine. It has a staff at the centre and two snakes coiling around it which is quite similar to the and Pingala *nadis* spiraling around the Sushumna which rises above the wings of Ego and Superego.

There is an underlying assumption in Ayurveda that all sickness is due to an imbalance of the three *nadis* which emanate three bodily humours (Tridosha): *vata* (wind), *pitta* (bile), *kapha* (phlegm) and that by changing a patient's diet, habits and thoughts, proper balance can be re-established (Klostermaier, 2003, p. 33.). The Ida is on the left side representing Earth Realm and the channel of the mother, giving emotional support and nourishing the physical body. Ida is the channel of refreshment. If human beings use sensual pleasures as support, such as indulging in eating or sleeping too much, it produces the *kapha dosha*. The *nadi* on the right side is the Pingala and it represents the Atmospheric or Sky Realm. It is the channel of the father, has the nature of action and produces *pitta dosha* if we have too much arrogance and a dominating nature (*ahamkara* or ego). The Sushumna is the central channel that represents the path of the child, having the quality of innocence, wisdom and being in the present moment. Taken together, the three *nadis* represent *prakriti* and *purusha* on the left and

right side producing the central channel of evolution. Ida is the channel of *tamas guna*; Pingla that of *rajas guna*; and Sushumna channelizes *sattva guna*. It is indeed a remarkable thing that this trio corresponds with the Christian doctrine of Trinity—the Mother or Holy Spirit, the Father and the Child or Son. Interestingly, there is a couplet in Marathi that sisters recite while performing the ceremony during Bhayya Duj, a festival that celebrates the brother and sister relationship: ‘*Ida Pida Talo*’, meaning ‘let my brother get rid of problems arising from left Ida channel and the right Pingala channel’.

Three *Dehas* (Bodies) and *Margas* (Ways)

In Hinduism, the body is considered as a vehicle of salvation as all actions required to obtain liberation must have a well-functioning body. Yoga traditions also insist on maintaining bodily health. According to Hindu psychology and physiology, a human being has three components: the gross body (*sthula sharira*), the subtle body (*sukshma sharira*) and the spirit-soul (*atman*). While the gross body decays at death, the subtle body (roughly equivalent to what is today called the ‘psyche’), in which the person’s karma is stored, lives on and is in due time reincarnated in a new (gross) body (Klostermaier, 2003, p. 41.).

Corresponding with these three *dehas* are the three *margas* (ways) propounded by Hinduism.

This can be both an ordinary road and a spiritual path. Traditionally, Hinduism is divided into the so-called Trimarga (threefold path): Karmamarga (path of works, ritual activity); Jnanamarga (path of knowledge, meditation); and Bhaktimarga (path of devotion, worship of images). Karmamarga prescribes Vedic ritual actions, such as sacrificing an animal or some other object in fire, undergoing and maintaining the prescribed routine of daily, monthly and yearly rituals, and performing the ceremonies required in connection with certain events in one’s life.

Bhaktimarga teaches and advocates an inner surrender to God and adopts a more ritualistic understanding, an insistence on a routine of rituals performed daily in front of a consecrated image, and pilgrimages to holy places. Jnanamarga is a pursuit of divine knowledge (Klostermaier, 2003). Shri Krishna calls these three *margas* as three yogas in the Bhagavad Gita: Karma Yoga, Jnana Yoga, and Bhakti Yoga.

Three Avastas (Consciousness)

The *Mandukya Upanishad* elaborates on the three states of consciousness: first is the waking state, wherein the consciousness is turned to the external and experiences the gross phenomenal world; second is the dreaming state wherein the consciousness is turned inwards and experiences subtle mental impressions; and the third is the deep sleep wherein there is neither desire nor dream as experiences are united to an undifferentiated consciousness of bliss (Rama, 1988, pp. 41-53.). The notion of the three is fundamental in a debate on consciousness in Indian as well as other philosophies as, for example, one finds in the Taoism, ‘The Tao produced One; One produced Two; Two produced Three; Three produced All things’ (Tse, 2008, p. 78.). The Higher Order Perception Theory, an example from analytic philosophy, that was introduced by Locke and later championed by Armstrong and Lycan, focuses on similar three stages (Zelazo, 2007, pp. 46-50.).

Developments in the West

Analytical psychology has witnessed much development that supports the three stages of consciousness. In this context, Carl Jung’s connection to Indian philosophy is clearly reflected in several of his works. In his *Psychological Types*, Jung states, ‘Brahman is the union and dissolution of all opposites, and at the same time stands outside them

as an irrational factor.’ (Adler, 1976, p. 286.). Based on his practical medical work with nervous patients, Carl Jung identified a typical distinction of two psychological types as ‘introversion’ and ‘extroversion’ in human nature that identifies with his understanding of the notion of the Brahman in terms of opposites. According to him, extroversion is caused to an individual whose destinies are conditioned more by the objects of his interest/outer reality, whereas introversion refers to introvert individuals who are conditioned by their own inner self.⁷ Jung’s introverted and extroverted opposites correspond in principle as qualities with the *tamas* and *rajas* respectively. In a letter to his colleague, Jung leads to the third dimension of *triguna*—*sattva guna* that has remained out of the purview of the above binary concepts. He writes, ‘a division [...] that is carried to the extreme [...] makes man, who is not a machine but many-sided, sick. The opposites should be evened out in the individual’ (Falzeder, 2013, p. 164.). Though there is no direct reference to a third dimension, Jung does emphasize the need for ‘evening out’ the opposites for better health which directs to the principle and qualities of *sattva guna*.

In another interesting pair of opposites—‘animus’ and ‘anima’⁸—Carl Jung joins cords of his cross-cultural psychology with Indian philosophy and particularly the concept of *triguna* much closely. Animus represents the *atman* or spirit that is a masculine principle whereas anima represents the feminine principle. Jung states, ‘the anima is the Kundalini’ (Shamdasani, 1962). He further goes on to say that the anima is a Devi-Shakti, which conceived the world. According to him, it is Kundalini or Devi-Shakti through whose activities the world and all human beings therein exist (Shamdasani, 1962). Animus coincides with *atma* or the soul as the representation of *purusha*, whereas anima with Kundalini or the Serpent Power that represents *prakriti*. Jung develops a typology of the third dimension in this context, which he calls ‘individuation’.⁹ Individuation is

a psychological process in which a human being withdraws from the emotions and ego; he is no longer identical with them. An individual succeeds in making difference between his 'self' and the outburst of passions on the one hand and ego on the other. Jung marks that the process of individuation begins in Anahata,¹⁰ but it is not becoming an ego. If a man does not succeed in individuating, he becomes an individualist distilled egoist. Jung says, 'individuation is the detachment of consciousness that is the freeing from the *tamas* and *rajas*, a freeing from the passions and from the entanglement with the realm of objects' (Shamdasani, 1962). Therefore, individuation in Jung's perspective leads a human being into the third stage of *sattva guṇa* from their attachment to *rajas* and *tamas*.

Further back in western thought, Plato in his *Republic* distinguishes his ideal state into three classes: the producers, the auxiliaries and the guardians. On similar lines, he divided the soul into (in ascending order) an appetitive or desiring part, a passionate or spirited part, and a rational part. According to him, psychic harmony and realization of complete human potential of a human being, half-divine and half-bestial, are achieved when the rational part controls the other two (Waterfield, 2002, pp. 25-26.). Plato's trio parts of the soul correspond with *tamas*, *rajas* and *sattva* respectively. Later in *Phaedrus*, Plato's interlocutor in the dialogue—Socrates—links the immortal souls of both men and gods to two horses and a charioteer. In divine souls, both horses are good; whereas the team in a human soul is unmatched, one horse being good, the other bad. The charioteer in the philosopher's soul naturally acts as a controlling part. The charioteer's aim is to ensure that the aims of all three actors in the soul, his own and those of the bad and good horse, find their fulfilment. (Burnyeat et al., 1987, pp. 125-127.). It is clear in this context that the charioteer exhibits *sattva guṇa* as it plays the rational part. The white horse expresses the *rajas guṇa* that is spirited

part, and the black horse the darker role of *tamas guṇa* or appetitive part or desires.

In western modern thoughts, *triguna* has manifested in some more interesting ways. Patsy Rodenburg, a famous theatre coach and author, has devised a model of three circles of energy: the First Circle, Third Circle and Second Circle. According to her, all of us have and use different energy which in turn affects our actions and voice ability to connect with people in different situations of everyday life. She has applied these circles of energy to literary characters for actors to understand and emulate those energy levels in acting. In an interesting turn, she has also indicated its usage in corporate world for professionals to derive the best of their potential.

Rodenburg describes the three Circles of Energy in such a way that it maps with the three *guṇas* respectively. The First Circle resembles *tamas guṇa*: a person is focused inwards, and is probably in the past and it makes the body bent or collapsed and disconnected. Such a person speaks to self and tries to hide their own presence inside himself or herself; he or she is in the place of taking and being unable to give. The Third Circle resembles *rajas guṇa*: a person in this circle of energy is generally focused outside and speaks loud into the ether. His or her energy is blasted out into the world non-specifically. It is an energy of force and control. It is of future and there is give and no take. To a person in this circle of energy, people appear like objects rather than individuals. Though such a person is so loud, he does not affect the audience. However, there are situations in life when one needs to hold one of the circles with a specific purpose. The Second Circle energy resembles *sattva guṇa*: a person in this circle is fully present and in this moment. This is an ideal circle to remain in because one can connect with others. A person is connected to the self as well as the world around at the same time. For a speaker in this circle, the audience is a general mass but made up of individuals,

and exchange of energy takes place between them. This circle energy is powerful but not forceful; it is the energy of survival and compassion (Rodenburg, 2009, pp. 3-8.).

In this way, the three *guṇas* appear as a commonly discoursed notion in Hinduism throughout the course of its intellectual development and cultural practices. And, it finds a good number of parallels in the intellectual developments in the west.

Three *Guṇas* as Theoretical Framework in the Study of Literature

Literature offers a wider scope for application of the three *guṇas* to understand their intuitive nature and motivations. To begin with, Trigūṇa Theory taken as a theoretical framework explicates the Rasa Theory from Indian aesthetics and connects it to Aristotle's notion of purgation as proposed in his *Poetics*. Bharata's *Natyasastra*, apart from setting rules for production of drama, develops the theory of *rasa*, which may be translated as a flavour or taste. *Rasa* is to do with the aesthetic effect of a work of art on its audience; the audience ultimately identifies with one of the nine *rasas* as it undergoes the aesthetic experience. And, this identification is meant to produce a psychological balance in the audience, the idea that corresponds with Aristotle's idea of purgation by means of pity and fear. In other words, a literary work, by virtue of the identification of different *rasas*, is meant to cause purgation of *sattva*, *rajas* and *tamas* in the interest of *moksha* or liberation; in other words, the refinement of the self or the soul. *Rasas* are the combinations of such commonly experienced emotions as joy (*hasya*), fear (*bhayanaka*), anger (*raudra*), love (*shringar*), courage (*vira*), sadness (*karuna*), amazement (*adbhuta*), disgust (*vibhatsya*) and calmness (*shanti*). These commonly experienced emotions are part of the primary categories of *rajas*, *tamas* and *sattva guṇas*, and therefore, there is a greater scope for

academic research in the application of the three *guṇas* to the reception of literary or artistic works by audience.

Secondly, the three *guṇas* emerge as one of the foundational theories of human personality which could be applied to understating literary characters. Shakespeare's characters reflect one of the *guṇas* as a predominant attribute quite clearly. The attributes reflect in the way characters make choices and take decisions. Othello reflects a *rajasic* attitude in making a hasty decision regarding Desdemona's faithfulness of and kills her, only to realize his own mistake and cause his own tragic fall. Hamlet, the prince of Denmark, on the other hand, keeps procrastinating the action, being submerged in the *tamas guṇa*. His rationality as a university graduate, a learned man, appears doubtful as he rationalizes the skipping of the opportunity of killing Claudius during the prayer particularly. Macbeth is completely lost in the dark world of *tamas guṇa*, though he is a man of action. His motives are completely *tamasic*, having been empowered by the supernatural visions of the three witches, ultimately leading to his downfall into insanity. King Lear reflects the *rajasic* dimension through ego and pride in seeking the expression of love from his daughters; in the end taking a decision to divide property by making a choice based on this flaw. Thus, the flaws of Shakespeare's characters could be discussed in terms of the three *guṇas*.

Literature is a slice of life and creation of human imagination; it has the three attributes not only in the characters but the literary piece of work as an art. Therefore, in further research, three *guṇas* could be used to create an indigenous theoretical framework for interpretation of literature as belonging to one of the three *guṇas* as its predominant features, and further, the Triguna concepts could enlighten the very process of reading. *Guṇas* are not constant phenomenon. The *guṇa* that is predominant in the author's personal life and nature is meant to be expressed in his work in style as well as content; *tamasic*

leading to melodramatic expressions like in the case of Lord Byron; and *rajasic* in aggression and adventure against nature as reflected in Shelley's 'Ode to the West Wind' and Hemingway's the *Old Man and The Sea*, for example. And the *sattvic* writers would, like William Blake and Rabindranath Tagore come up with literature of benevolence and upward growth. Readers reading a particular type of literature would lead into accepting that particular *guṇa* into their own personalities as their interpretative response in their own lives.

Furthermore, the evolution of story through mythology and literature is to lead humanity towards *sattva guṇa* or rather make them *guṇatit*, *kalatit* and *dharmatit* if it is seen in the context of analysis that Joseph Campbell presented in his seminal work *The Hero with a Thousand Faces*. A 'call for adventure' takes the hero's journey into the supernatural world. The region of supernatural wonder is like entering the unconscious where supernatural forces cause the evolution of soul leading to victory. When the hero comes back or out of this adventurous journey, he has acquired some of those powers to bestow upon his fellow human beings. In this journey, the entry and exit into the unconscious or supernatural world leads humanity towards the evolutionary path. Buddha, Shri Rama, Frodo the hobbit from *Lord of the Rings* and all such heroes lead humanity towards the *sattvic* path of evolution. Thus, the three *guṇas* could be seen in the context of the nature of story itself, whether it is fiction or mythology.

Conclusion

Understanding all the patterns that reflect how Triguṇa is not only a fundamental concept but a central doctrine that explains the meaning of an individual's life in relation to his or her collective and social relations. Triguṇa is the concept that fosters a greater understanding of personal life in gross

as well as spiritual way; it makes one understand the physical as well as the metaphysical nature of reality; and everyday life could be filled with positive energy by staying centrally focused, leading a balanced and healthy life free of *guṇas* and *doshas*. Since yoga has become an international event with United Nations General Assembly adopting the concept of International Yoga Day, *guṇas* could help one understand the real meaning of yoga. Shri Krishna advised the devotees to go beyond the three *guṇas* which is nothing but yoga. It is the union with all pervading power, be it called God or positive energy. The very first stanza of Patanjali's *Yoga-Sutra* defines yoga as *Chitta-Vritti-Nirodha*; it means that the *chitta* or attention is to be released from the *vritties*; and *Vritties* are basically formed by attention falling on either *tamasic*, *rajasic* or *sattvic* forms of material life. Physical exercises of *yogasans* would only have side effect in the long run if *vritties* are not tamed, and the practitioners would end up acquiring *rajasic* or *tamasic* attributes of personality. If seen in the perspectives of Carl Jung's theories of consciousness, Triguna could be looked at the collective or social level. If the ideal path for individuals is the *sattva guṇa*, in Platonic view a state is as good as its people. Therefore, the more the number of people adopting a balanced way of life of *sattva guṇas*, better the collective. In other words, a society with its members taking to *sattvic* lifestyle will be a better society. In the world at large, countries also reflect a predominant *guṇa* as a nature of that particular society. A balanced way of dealing with other countries in international relations would offer a space wherein diplomacy are neither taking too aggressive a stance nor a completely submissive one allowing the counterparts to bully and bulldoze them off. Application of the three *guṇas* to different forms of human activities and endeavours could yield wonderful results and this paper has made an endeavour to study strategic implications in light of Triguna theory.

Notes

1. Yin-Yang is one of the main philosophical views developed in China. It explains natural phenomena just like the *prakṛiti* and *puruṣha* duality in Hinduism. Yin-Yang is also one of the conceptual foundations of Chinese traditional medicine.
2. Ishvara is a Sanskrit word for God.
3. Shakti literally means power. It is the feminine power of Brahman. In Hinduism literature, Shakti and *prakṛiti* are often used interchangeably. For example, Saint Jnaneshwara uses Shiv and Shakti for *puruṣha* and *prakṛiti* respectively in the *Amritanubhav*.
4. Devi means the Goddess and Tridevi refers to three goddesses—consorts of three *Devas*.
5. *Adi* means the very first. In this case, the literal translation of Adishakti should be ‘the primordial Mother’.
6. *Tantra* means technique. *Tantric*, therefore, means following techniques for mastery over physical body.
7. Introversion in commonly accepted terms refers to an introvert person whose interest is directed inwards towards his own feelings and thoughts. Such a person is shy, contemplative and reserved and finds it difficult to adjust in social situations. Extroversion on the other hand refers to an extrovert whose attention is directed towards the outer world and other people. Such a person is outgoing, activity oriented, aggressive and quick in making decisions.
8. Animus and anima are concepts that Carl Jung introduced in analytical psychology. According to him, animus represents a masculine principle within men as well as women. The word comes from Greek *anemos* that means wind and spirit. In Arabic, *ruh* is the wind or soul of the spirit; and in Hebrew, *ruach* means spirit and wind. The connection between wind and spirit is because the spirit was thought originally to be the breath, the air one breathes out or expires. On the other hand, anima represents a feminine principle within men and women both.
9. The concept of individuation plays a large role in Jungian psychology. In general, it is the process by which individual beings are formed and differentiated; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology. Individuation, therefore, is a process of differentiation, having for its goal the development of the individual personality. Individuation is practically the same as the development of consciousness out of the original state of identity. It is thus an extension of the sphere of consciousness, an enriching of conscious psychological life. In his seminars, Jung attempted to lead

the participants to an understanding of Kundalini Yoga on the basis of their own inner experience, namely, the process of individuation.

10. Anahata or Heart Chakra is the fourth primary chakra, according to Hindu yogic, Shakti and Buddhist *tantric* traditions.

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CHAPTER 8

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लोकपुरुष साधर्म्यः त्रिगुण सिद्धान्त एवम्
इसकी उपादेयता¹
(चरक संहिता के विशेष संदर्भ में)

आशुतोष व्यास

आलेख—सार

प्रस्तुत आलेख चरकसंहिता के त्रिगुण सिद्धान्त के आधार पर हमारे वर्तमान के व्यवहार एवं समय को समझने, मूल्यांकित करने और समाधान खोजने का प्रयास है। आलेख में लोकपुरुष साधर्म्य, मन, त्रिगुण, प्रज्ञापराध आदि अवधारणाओं की व्याख्या मनोभौतिक सिद्धान्त के आलोक में की गई है। तीन खण्डों में विभाजित इस आलेख का प्रथम खण्ड दार्शनिक स्थापनाओं के सहारे हमारे व्यवहार को विश्लेषित करता है, द्वितीय खण्ड चरकसंहिता के सिद्धान्तों को वर्णित करता है और तृतीय खण्ड चरकसंहिता के सिद्धान्तों की सहायता से प्रथम खण्ड में विश्लेषित व्यवहार को मूल्यांकित करने का प्रयास करता है।

कुंजी शब्दः मन, त्रिगुण, लोकपुरुष साधर्म्य, सत्त्व, रज, तम, प्रज्ञापराध, व्यवहार, स्वप्रकाशन।

प्रथम खण्ड

संसार अर्थ और मूल्य वाला है, हम अर्थ प्रदान करते हैं और उस अर्थ के आधार पर मूल्य प्रदान करते हैं, फिर उसके अनुसार वाणी,

मन और शरीर से कार्य में प्रवृत्त होते हैं।² अर्थ और मूल्य के आधार में हमारी सोच होती है, अर्थात् हम कैसे देखते हैं, किन आधारों पर देखते हैं। ये आधार — ये दृष्टियाँ हमारे समय को, समाज को और हमें एक मूल्य—एक अर्थ प्रदान करती हैं। वर्तमान समय को उत्तेजना, अतिरेकों और संभावनाओं के समय के रूप में विशेषित किया जा सकता है। उत्तेजना का तात्पर्य शीघ्र क्रोधित हो जाना, मुद्दियों को भींच लेना और सड़कों पर उतर आना आदि प्रत्यक्षभूत कृत्यों या घटनाओं से लिया जा सकता है। उत्तेजना दुर्बल और भयग्रस्त मानस³ को दर्शाती है, हमारा मानस साहस, धैर्य, शान्ति की अवस्था को खो चुका है। भय, अधीरता, अशांति, दुर्बलता वाला मानस या तो निष्क्रियता को प्राप्त होता है या उत्तेजना को। अतिरेक आवश्यकता से अधिक का अर्थ रखता है, और असंतुलन का प्रतीक कहा जा सकता है। अतिरेक मूर्खता को भी प्रतिबिम्बित करता है, क्योंकि अतिरेक की अवस्था में व्यक्ति विचार या स्व—प्रतिबिम्बन नहीं करता और इसी कारण जब तर्क करता है तो वह मूखतापूर्ण और आधारहीन वाद के रूप में ही होता है। संभावना को वैचारिक, प्रत्ययात्मक, अस्तित्वपरक बहुलताओं के रूप में परिभाषित कर सकते हैं, जिसमें वस्तुएं, घटनाएं, विचार जिस रूप में प्रस्तुत हैं उससे भिन्न रूप में भी हो सकते हैं, यह चिन्तन समाहित होता है। इस युग को संभावनाओं के रूप में विशेषित करने का तात्पर्य उन क्षमताओं से भी है, जो भविष्य के गर्भ में हैं और यदि उन्हें उभरने का मौका मिले तो वे प्रकट होंगी।

उत्तेजना और अतिरेकों की प्रवृत्ति व्यक्ति की उस दशा की परिचायक है, जिसमें वह बहिर्मुख⁴ होता है और प्रत्येक परिस्थिति, घटनाक्रम, समस्या और यहां तक कि समाधान भी बाहर ढूँढता है। इस बाहर ढूँढने की प्रवृत्ति में उत्तरदायित्व अन्य पर टाल देना चाहता है, कुछ ऐसा जैसे कि वह उस समुदाय, वर्ग, समाज या परिवेश का हिस्सा नहीं है और उसका अस्तित्व इन सबसे भिन्न कुछ ऐसा है कि उसका व्यवहार, उसकी मनोदशा इन परिस्थितियों और समस्याओं के लिए कतई जिम्मेदार नहीं है।

बहिर्मुखता की यह प्रवृत्ति खण्डित आत्मा या चेतना की प्रतीक है। लेखक निर्मल वर्मा खण्डित आत्मा या चेतना को व्यक्ति के ऐतिहासिक हो जाने के स्वभाव से सम्बद्ध करते हैं, इस ऐतिहासिक हो जाने में ऐसा प्रतीत होता है कि समय दो हिस्सों में बंट गया है और जो बीत गया है उसका कथमपि अंश मेरी चेतना में नहीं है।¹⁵ यह प्रवृत्ति व्यक्ति को बहिर्मुखता की ओर ले जाती है।

बहिर्मुखता का एक और तात्पर्य इन्द्रियों की बहिर्मुखता से लिया जाता है। इन्द्रियां स्वभावतः (विषय—केन्द्रित होने के कारण) बहिर्मुख ही हैं और जब व्यक्ति इन्द्रियों के वशीभूत होता है तो विषयों की ओर ही प्रवृत्त होता है, विषयों की ओर प्रवृत्ति आसक्ति को जन्म देती है और व्यक्ति अपने व्यवहार को देखने, परखने और समीक्षा करने से वंचित हो जाता है। विषयों के प्रति आसक्ति पाने की उत्कट लालसा को जन्म देती है, और—और की रट प्रारंभ होती है और जब विषय प्राप्त नहीं होता तो उत्तेजना, गुस्सा बढ़ता है, इसके साथ—साथ अहंकार भी; मैं इन विषयों को पा सकता हूँ, यदि मैंने प्राप्त नहीं किया तो इस असफलता का हेतु अन्य व्यक्तियों में है, मुझमें किसी परिवर्तन की कोई आवश्यकता नहीं है।

बहिर्मुखता की प्रवृत्ति का परिणाम 'अन्यों के साथ सतत संघर्ष की प्रवृत्ति' का जन्म है और इस कारण से व्यक्ति का अस्तित्व अन्यों के साथ संघर्ष के तौर पर परिभाषित होने लगता है। अस्तित्व का इस तरह का विचार व्यक्तिवाद के उस रूप का पोषक है, जिसमें उत्तरदायित्व अन्यों पर टाल दिया जाता है, और जिसकी परिणति स्वार्थवाद में होती है।

स्वयं को सम्बन्धों में या विश्व की समग्रता में न पाने का विचार दुनिया को दो भागों में विभक्त कर देता है — एक प्रकाश और दूसरा अंधकार, बिल्कुल उसी तरह जिस तरह हरमन हैस के उपन्यास 'डेमिऑन' में उस बालक की चेतना का सफेद और काली दुनिया की सोच से संस्कारित होना। इस तरह का संस्कार या सोच दूसरों के बिना जाने हुए उनके प्रति हमें तिरस्कार एवं घृणा के भाव से भर देता है।

हम तकनीकी युग में हैं और इस बात का गर्व गाहे-बेगाहे करते रहते हैं कि पलक झपकते ही सूचना हमारे सामने होगी। हमें इस बात का गर्व है कि हम किसी भी देश को नष्ट कर सकते हैं, हम शक्ति सम्पन्न हैं, हम सहूलियतों और सुविधाओं के दौर में हैं। पर ऐसे मानस से किस संरचनात्मक, क्रियात्मक, कलात्मक बोध, प्रतिबिम्बन और परिणामों की अपेक्षा रखी जा सकती है, जिसकी ऊर्जा या तो सुप्त अवस्था में है या फिर उत्तेजना की उस अवस्था में है, जहाँ वह अपने आप पर, अपने व्यवहार पर और अपनी चेतना के सीमान्तों पर विचार करना भूल जाता है।

स्वातन्त्र्य की मांग आज के युग का परिचायक बन रही है। यह अच्छा भी है कि अव्यवस्था, गंदगी, सामाजिक-राजनैतिक-धार्मिक बुराईयों से स्वतन्त्रता मिले और यह भी कि इस तरह का वातावरण निर्मित हो, जिसमें व्यक्ति न केवल विकल्प चुन सके, अपितु नए विकल्प सृजित कर सके। परन्तु स्वतन्त्रता एक उत्तरदायित्व है, आप जिस निर्णय को लेते हैं या विकल्प चुनते हैं उसके परिणामों या सहवर्ती निर्णयों का उत्तरदायित्व दूसरे पर नहीं डाल सकते हैं।

विचारों की स्वतन्त्रता न केवल भौतिक सृजन बल्कि मूल्य सृजन की संभावनाओं के द्वार खोलती है, क्योंकि तब व्यक्ति बिना किसी भय के न केवल क्या हो सकता है पर विचार करता है, अपितु क्या होना चाहिए पर भी विचार करता है, क्योंकि वह इस सन्दर्भ में घटनाओं, कृत्यों, सम्बन्धों के अर्थों पर विचार करता है।

विचारों की स्वतन्त्रता निष्पक्ष प्रेक्षण और संरचनात्मक प्रवृत्ति के लिए विचारों के स्वराज्य (या स्वराज) पर निर्भर करती है, अगर विचारों में स्वराज्य नहीं होगा तो अतिवाद, विघटनात्मकता, वैचारिक संदूषण का चित्त होगा, जिसका परिणाम अर्थ-मूल्य की वैयक्तिक खोज, नैतिक मूल्यों, सामाजिक ताना-बाना पर होना स्वाभाविक ही है, क्योंकि 'हम वहीं हैं जहाँ हैं'। लेकिन यह स्वराज्य शांत, धैर्यवान, स्वप्रकाशित मानस में ही संभव है, जो मानस उत्तेजित है या जो मानस मोह-भ्रम-मूढ़ता वाला है, उसमें विचारों में स्वराज्य नहीं हो सकता है। दार्शनिक कृष्ण चन्द्र भट्टाचार्य अपने आलेख "विचारों में

स्वराज' में एक ऐसे मस्तिष्क (मानस) का आह्वान करते हैं जो अपने आधार की विस्मृति के बजाय खण्डन—मण्डन की प्रक्रिया से नये अनुभवों को ग्रहण करता है।⁶ क्रियाशीलता या मोह—मूढ़ता की अङ्घ्रिकता वाला मानस आलोचनात्मक ढंग से विचार नहीं कर सकता, क्योंकि आलोचना की प्रक्रिया स्थिरता की मांग करती है।

आलोचनात्मक विचार—प्रणाली का अभाव हमारी सोच में ऐसा परिवर्तन करता है जिसमें 'अन्य' का वस्त्वीकरण हो जाता है, क्योंकि अन्य को एक जीवन—दृष्टि के रूप में अस्वीकार कर दिया जाता है। वस्तु में कार्यात्मकता⁸ मानी जाती है। 'वस्त्वीकृत अन्य' संज्ञानात्मक एवं भावनात्मक प्राणी के रूप में हमारे समक्ष अपना मूल्य खो देता है। हम अन्य का उपयोग करने लगते हैं। अन्य की वस्तुरूपता स्वयं व्यक्ति (मैं) को वस्तु बना देती है, क्योंकि हम दो तरह का जीवन जीने लगते हैं। हमारा जीवन प्रदर्शन हो जाता है, जिसमें हम क्या हैं, से अधिक महत्वपूर्ण है कि हमें कैसे प्रदर्शित होना है।

हम दो तरह का जीवन जी रहे होते हैं — एक हमारा सामाजिक जीवन जिसमें हम प्रतिरोध करें, गलत को गलत बोलें, और एक व्यक्तिगत जीवन, जिसमें बस आदेश का पालन करें।⁹ यह प्रबोधन नहीं, बल्कि नियत कार्यात्मकता है, अर्थात् चेतना को वस्तु की तरह ग्रहण करना। दो तरह का यह जीवन साध्य और साधन के सम्बन्ध की 'मूल्यता' को नकार देता है। उसके लिए साधन साध्य को सिद्ध करने का उपायमात्र है, साध्य सिद्ध किया जाना महत्वपूर्ण है, किसी भी साधन से।¹⁰

हमारी इस ढंग की मानसिक अवस्थाओं का प्रतिनिधित्व हमारी राजनैतिक—सामाजिक सोच भी कर रही है, जिसमें हम उत्तेजित हैं और उतने ही भयभीत भी, आक्रामक हैं पर उतने ही अंदर से छिन्न—भिन्न भी। जब आप बात—बात पर उत्तेजित हो जाते हैं, तो इसका तात्पर्य है कि आपकी प्रतिरोध की शक्ति समाप्त हो चुकी है, जो स्व—प्रतिबिम्बन, मूल्यांकन और परिवर्तन को धारण करती है, जिसे गाँधी के 'निष्क्रिय प्रतिरोध' के समतुल्य माना जा सकता है।

हमारे समय की विशेषताओं से मेरा तात्पर्य यह नहीं है कि इस

समय के समस्त व्यक्ति एक ही ढंग से सोच-विचार रहे हैं, या उनका जीवन के प्रति दृष्टिकोण, वस्तुओं को ग्रहण करने और उन्हें अर्थ या मूल्य प्रदान करने की दृष्टि, प्रवृत्ति, क्षमता एवं प्रयास समान ढंग के हैं। क्योंकि परिवर्तन लक्षित है और परिवर्तन के लिए दृष्टि, प्रवृत्ति, क्षमता, प्रयास की विविधता अपरिहार्य है। दुनिया में न केवल भौतिक रूप से, अपितु बौद्धिक रूप से विविधता है। न केवल वस्तुओं, दृश्यों, घटनाओं, गतियों की विविधता है, अपितु उन वस्तुओं, दृश्यों, घटनाओं, गतियों को अर्थ और मूल्य प्रदान करने में भी विविधता है।

हमारे इस विविधतापूर्ण व्यवहार को समझने हेतु किसी वस्तुगत और सार्वभौमिक विचार वाले सिद्धान्त को स्वीकारें, तब या तो व्याख्या नहीं कर पायेंगे, या फिर व्याख्या भ्रमात्मक रूप में करनी होगी। हमारी व्यवस्थाओं के साथ इसी सार्वभौमिकता की प्रवृत्ति जुड़ गई है, जिसमें उदाहरण स्वरूप हम अलग-अलग मानस के बालक-बालिकाओं की अभिरुचि, प्रवृत्ति, चेष्टा को समझने में स्वयं को असमर्थ पा रहे हैं। समस्यायें बढ़ती जा रही हैं, समाधान मिल नहीं रहा।

द्वितीय खण्ड

भारतीय दर्शन में मन सम्बन्धी अवधारणा न केवल ज्ञानमीमांसा में, अपितु मूल्यमीमांसा में भी महत्वपूर्ण स्थान रखती है। ज्ञानमीमांसा में सम्भवतः समस्त भारतीय दर्शन मन को केन्द्रिय स्थान प्रदान करते हैं। ज्ञान के लिए इन्द्रिय का विषय से, मन का इन्द्रिय से, आत्मा का मन से सन्निकर्ष होता है, ऐसा सामान्यतया स्वीकारा गया है। आत्मा को स्वीकारने वाले दर्शनों में आत्मा को विभु (व्यापक) माना है, यदि मन नामक अणु तत्त्व की कल्पना न की जाए, तो इन्द्रिय 'नियत विषय'¹¹ में सर्वदा प्रवृत्त होगी, क्योंकि विभु आत्मा का सर्वदा इन्द्रिय से सन्निकर्ष रहेगा।

ज्ञान का सम्बन्ध अर्थ एवं मूल्य से भी है। जब हमें किसी विषय का ज्ञान होता है तो विषय को अर्थ प्रदान करने की ओर प्रवृत्त

होते हैं, और तभी हेय—उपादेयरूप प्रवृत्ति (यानि मूल्य प्रदान करना) सम्भव होती है। अर्थ और मूल्य की अवधारणाएं विचार—तर्क—संकल्प के विषयी मन की अनुपस्थिति में संभव नहीं। यदि विचार, तर्क एवं संकल्प नहीं होगा तो 'मैं कर्ता हूँ' ऐसी वासना या भावना उत्पन्न नहीं होगी, और परिणामतः निश्चयात्मक बुद्धि (अर्थात् बुद्धि में यह निश्चय कि अमुक अर्थ अमुक मूल्य में ग्रहण किया जाए) उत्पन्न नहीं होगी।

स्पष्टतः मन के अस्तित्व को स्वीकारे बिना ज्ञानमीमांसा, मूल्यमीमांसा सम्भव नहीं और न ही अर्थ—मूल्य—वैविध्य को समझना भी। अब प्रश्न है कि क्या अर्थ—मूल्य की विविधता को समझने के लिए अनेक मन स्वीकारे जाएं? यदि मन अनेक होंगे तो एक ही समय में अनेक विषयों का ज्ञान और एक ही साथ नाना विषयों पर विचार संभव होना चाहिए, लेकिन यह वैचारिक तादात्म्यता और तारतम्यता को खण्डित कर देगा। एक मन है, ऐसा मानने पर अर्थ—मूल्य—वैविध्य कैसे है, यह समस्या आती है। इसका समाधान मन को उपाधिसहित स्वीकारने में हो सकता है, अर्थात् एक ही मन में विविध गुणों की कल्पना की जाये। इस सम्बन्ध में *चरकसंहिता* के त्रिगुण सिद्धान्त को आलेख में प्रस्तावित किया गया है।

आलेख में *चरकसंहिता*² द्वारा प्रतिपादित मन एवं त्रिगुण सत्व, रजस (रज), तमस (तम) के सिद्धान्तों को चर्चा का विषय बनाने के कारण निम्नवत् हैं—

1. *चरकसंहिता* में पिण्ड (व्यक्ति) के सन्दर्भ में इस सिद्धान्त का वर्णन एवं उपयोग किया गया है, और साथ—ही—साथ सत्व, रजस, तमस को मूल्यात्मक अर्थ में प्रयोग किया गया है।
2. *चरकसंहिता* में मनोभौतिक सिद्धान्त की प्रत्यक्ष स्वीकृति है। मनोभौतिक से तात्पर्य ऐसे सिद्धान्त से है, जो मन और शरीर (पंच कर्मेन्द्रियों और पंच ज्ञानेन्द्रियों का अधिष्ठान) दोनों की समग्रता में चर्चा करता है और उनके मध्य साम्य (साधर्म्य) की कल्पना करता है।

अब विचार करते हैं कि *चरकसंहिता* किस तरह से लोक और पुरुष के मध्य साम्य की कल्पना करती है? इस साम्य या साधर्म्य की स्थापना से आलेख का यह मन्तव्य पुष्ट होगा कि तत्त्वतः पुरुष (मैं), अन्य और जगत का उपादान एक ही है, और इस कारण से एक में परिवर्तन अन्य को प्रभावित करेगा।

‘लोकपुरुषसाधर्म्य’¹³ का तात्पर्य लोक और पुरुष (शरीर) की तात्विक साम्यता से है। ‘लोक’, सामाजिक, आर्थिक, राजनैतिक व्यवस्था के अतिरिक्त प्राकृतिक वातावरण को सम्मिलित कर रहा है तथा पुरुष, शरीर और शरीर या आत्मासहित शरीर या आत्मा को। आयुर्वेद ने पंचभूतवाद को स्वीकार किया है। आकाश, पृथ्वी, अग्नि, वायु, जल पंचभूतों से ही त्रिदोष की उत्पत्ति हुई है। मन की उत्पत्ति भी पंचभूतों से मानी गयी है।

चिकित्स्य पुरुष को परिभाषित करते हुए कहा गया है कि

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।
लोकस्तिष्ठिति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥
स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् ।
वेदस्यास्य तदर्थं हि वेदोऽयं संप्रकाशितः ॥

(*चरकसंहिता*, सूत्रस्थान, 1 / 46-47)

सत्त्व (मन), आत्मा (चेतना) और (पंच भौतिक) शरीर इन तीनों का संयोग चिकित्स्य या कर्म पुरुष है। इसी चिकित्स्य पुरुष को चौबीस तत्त्वों वाला मानकर राशिपुरुष कहा गया है।¹⁴ चौबीस तत्त्वों में मन, दस इन्द्रियां (पंच कर्मेन्द्रियां और पंच ज्ञानेन्द्रियां), अर्थ (पंच महाभूत; आकाश, पृथ्वी, जल, अग्नि, वायु) तथा अव्यक्त (संभवतः सांख्य सम्मत प्रकृति), महत्त, अहंकार और पंच तन्मात्राएं (शब्द, रूप, रस, गन्ध, स्पर्श) सम्मिलित हैं।

यह चिकित्स्य पुरुष परम पुरुष¹⁵ और आतिवाहिक या सूक्ष्म पुरुष¹⁶ से भिन्न है, क्योंकि परम पुरुष और आतिवाहिक पुरुष न तो कर्म कर सकते हैं, और न ज्ञान प्राप्त कर सकते हैं और न ही किसी

कर्मफल के अधिकारी हैं, क्योंकि वे इन्द्रिय, मन, भौतिक शरीर धारण नहीं करते हैं।¹⁷

मन का लक्षण ज्ञान का होना या न होना है। यदि मन का संयोग न हो तो ज्ञान संभव नहीं है।¹⁸ मन को उभयात्मक (दो प्रकृतियों; ज्ञानेन्द्रिय एवं कर्मेन्द्रिय के रूपवाला) माना गया है।¹⁹ इसका तात्पर्य यह नहीं है कि ज्ञानेन्द्रियों के विषय मन के भी विषय होते हैं। दृश्यमान चक्षु का विषय है, परंतु मन का प्रत्यक्षतः विषय नहीं। ज्ञानेन्द्रिय की प्रकृतिवाला से तात्पर्य ज्ञान हेतु मन—इन्द्रिय—सन्निकर्ष से है। इस प्रकार दृश्यमान परोक्षतः मन का विषय बन जाता है। कर्मेन्द्रिय की प्रकृतिवाला होने का तात्पर्य, यह नहीं है कि कर्मेन्द्रियों द्वारा सम्पादित कार्य मन द्वारा सम्पादित हैं, अपितु मन से सन्निकर्ष या मन के नियमन के बिना कर्मेन्द्रिय की कर्म—सम्पादन में अशक्यता है। मन एक है और अणु है।²⁰ मन एक है इसलिए एक समय में एक ही इन्द्रिय से सन्निकर्ष सम्भव है, यदि मन अनेक होते तो एक समय में एकाधिक विषयों का ज्ञान या एकाधिक कर्म सम्पादित होते। मन यदि विभु होता तो सदा ही ज्ञान और सभी इन्द्रिय के विषयों का ज्ञान या कर्म—सम्पादन होते रहना चाहिए, परन्तु ऐसा नहीं होता, अतः मन विभु नहीं, अपितु अणु है। *चरकसंहिता* में आत्मा को विभु माना गया है, विभु यानि व्यापक होने से सदा और सबसे सम्बन्ध होगा, परन्तु ऐसा नहीं होता है, अतः एक अणु तत्व की सत्ता सिद्ध होती है, जिसे *चरकसंहिता* में मन कहा गया है।

मन अतीन्द्रिय है, क्योंकि यह इन्द्रियों से भिन्न और उनका अतिक्रमण करने वाला है। *चरकसंहिता* का कथन है,

चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्प्यमेव च।

यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम॥

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः।

ऊहो विचारश्च ततः परं बुद्धिः प्रवर्तते॥

(*चरकसंहिता*, शारीरस्थान, 1/20-21)

इन्द्रियों के विषयों के अतिरिक्त मन के प्रत्यक्ष विषय हैं, चिन्तनीय (चिन्तनीय से तात्पर्य प्रकल्पनात्मक विचार से प्रतीत होता है), गुणागुण (शुभ-अशुभ, सही गलत, धर्म-अधर्म) के योग्य अर्थात् जिन पर विचार किया जाये, ध्यान एवं संकल्प योग्य भाव या पदार्थ तथा मन द्वारा अनुभवित सुख-दुःख आदि भाव। इन्द्रिय नियत विषय को ग्रहण करती है, जैसे कर्णेन्द्रिय का नियत विषय ध्वनि को सुनना है, विषय में नियतता होने के कारण कर्णेन्द्रिय सुन सकती है, देख नहीं सकती है। परन्तु मन पांचों ज्ञानेन्द्रियों के विषय को अपना विषय बनाता है।

मन वैसे तो एक है, परन्तु त्रिगुण के कारण भेद को ग्रहण करता है।²¹ त्रिगुणात्मक मन में जिस गुण की प्रधानता होती है, सगुण के आधार पर मन को उसी उपाधि से कहा जाता है।²² कल्याणकारी अंश की अधिकता के कारण सात्विक मन को शुद्ध सत्व कहा गया है। सात्विक मन के सात भेद बताये गये हैं— ब्राह्म, आर्ष, ऐन्द्र, याम्य, वारुण, कौबेर, गान्धर्व। इनमें समस्त नैतिक गुणों और नैतिक एवं आध्यात्मिकता की प्रवृत्ति बढ़ाने वाले कार्यों, तप, यज्ञ आदि एवं बुद्धि मता, विचारशीलता, साहस आदि गुणों का समावेश भी किया गया है। यहां तक कि विभिन्न कलाओं, शिल्पों, ज्ञान-विज्ञानों में निपुणता एवं सद्गुण प्रतीत न होने वाले मान (अहंकार) और क्रोध आदि गुणों का भी समावेश किया गया है। यद्यपि इनके सम्बन्ध में जो बात महत्वपूर्ण है वह यह है कि जहां उचित समय और स्थान हो वहां मान या क्रोध का प्रकट करने वाला और जहां उचित नहीं वहां न करने वाला।²³ राजस (रस प्रधान) सत्व रोष (क्रोध) अंश वाला है, अतः यह दोषयुक्त है। आसुर, राक्षस, पैशाच, सर्प, प्रेत और शाकुन छः राजस मन के भेद बताये गये हैं, इसमें क्रोध, आसक्ति, भय, अधिक परिश्रम, भयकारी, ईर्ष्यालु, कपटी, उग्र आदि गुणों का वर्णन है, ये समस्त गुण क्रियाशीलता या उत्तेजना की अपेक्षा रखते हैं।²⁴ तामस (पाशव) सत्व में मोह अंश की प्रधानता कही गई है। तामस सत्व के पशु, मात्स्य (सम्भवतः समस्त जलचर), पेड़-पौधे तीन भेद बताये गये हैं। इने आलस्य, मूर्खता, काम, भय, विकल्पों का चयन

करने की स्मृति, शक्तिहीनता, अतिशयन आदि गुण सम्मिलित हैं। ये अधिकतर भ्रम, संशय, जड़ता, विचार—शून्यता के स्वरूप वाले हैं।²⁵

रजोप्रधान और तमोप्रधान मन को दोषयुक्त माना गया है, और इस दोष का समाधान आवश्यक है। *चरकसंहिता* का मन्तव्य यह प्रतीत होता है कि त्रिगुणों में सत्त्व की प्रधानता आवश्यक है, संभवतः यह इस कारण से कि रज और तम का नियंत्रण प्राप्त हो सके, अन्यथा या तो गति होती रहेगी या फिर गति नहीं ही होगी।

रज और तम वात, पित्त, कफ की तरह ही दोष हैं। वात, पित्त, कफ भौतिक शरीर के दोष कहे गये हैं।²⁶ मूलतः ये धातु हैं, क्योंकि ये शरीर को धारण करते हैं, परन्तु साम्यावस्था के भंग होने पर शरीर को व्याधियों से युक्त कर देते हैं। उसी प्रकार सत्त्व, रज, तम मन को धारण करते हैं परन्तु तम और रज की प्रधानता मन को व्याधियुक्त कर देती है।

संक्षेप में मन सम्बन्धी पूर्वोक्त सिद्धान्त यह है कि त्रिगुणात्मक मन एक, अणु, उभयात्मक है। त्रिगुण सत्त्व, रज, तम हैं। जिस गुण की प्रधानता हो मन को उसी गुण के नाम से अभिहित किया जाता है। मन के स्वास्थ्य के लिए आवश्यक है कि रज और तम की प्रधानता न हो।

तृतीय खण्ड

मन की उस अवस्था में जब केवल चंचलता और क्रियाशीलता हो और विचार के लिए स्थान न हो तब उत्तेजना जन्म लेती है। उत्तेजना की अवस्था क्रिया की अवस्था है, चलायमयता की अवस्था है। क्रिया सम्पादन वांछित परिणाम की चाह रखता है, और जब वांछित परिणाम प्राप्त नहीं होता है तो क्षोभ, क्रोध, ग्लानि और दुःख जन्म लेता है, और कभी—कभी इसका परिणाम जड़ता के रूप में भी सामने आता है।

उत्तेजना की अवस्था में इन्द्रिय अपने नियत विषयों को सही ढंग से ग्रहण नहीं कर पाती, और हमारे अनुभव या तो मिथ्यानुभव हो जाते हैं, या अनुभव प्राप्त ही नहीं होते हैं। उत्तेजना की अवस्था में

मन अपने विषयों तर्क, विचार, संकल्प को भी ग्रहण नहीं कर पाता है, क्योंकि तर्क, विचार, संकल्प चित्त (मन) की उस अवस्था की मांग करते हैं जो शांत हो, और जिसमें स्व-प्रतिबिम्बन हो। शान्त और स्व-प्रतिबिम्बन की मानसिक अवस्था को ही सात्त्विक मानस से सम्बोधित किया गया है। जब स्व-प्रतिबिम्बन नहीं होता है तो स्वयं के व्यवहार की समीक्षा का प्रश्न ही नहीं उठता और जब हम स्वयं के व्यवहार की समीक्षा नहीं करते हैं तो किसी कार्य की असफलता, अवांछित या हानिकर घटना के घटित होने, अव्यवस्था आदि का उत्तरदायित्व अन्यो पर डालने लगते हैं, और यह अवस्था कभी-कभी उस दशा में परिणत हो जाती है, जब हमारी कथनी और करनी में भेद पैदा हो जाता है। हमारा व्यवहार कुछ होता है, हम बोलते कुछ हैं और करते कुछ हैं। जैसे कि हम पर्यावरण संरक्षण की मांग कर रहे होते हैं और साथ ही उन सुविधाओं के उपभोग से अपने आप को विरत नहीं कर रहे होते हैं जिनकी पूर्ति के लिए पर्यावरण की हानि हो रही है। जब कभी कोई अन्य इस ओर ध्यान दिलाता है या कभी सत्त्व गुण (मन के शान्त या स्थिर होने पर) के कारण हम सोचने लगते हैं तो प्रथमतया अपनी इस विरोधाभासी स्थिति को येनकेनप्रकारेण सही ठहराने लगते हैं, और ऐसा करने में हम विरोधाभासी और कभी-कभी बेमेल तर्कों का उपयोग करने लगते हैं। यह मन की वह अवस्था है जो मूढ़ता या मूर्खता की वाचक है, जिसे तामस कहते हैं।

हम विविक्त या विभाजित दुनिया या संदर्भों में नहीं हैं, बल्कि सहोदर रूप में है। इसलिए 'देखना' मूल्यांकन एवं तुलना को भी अन्तर्निहित करता है। यह मूल्यांकन एवं तुलना हमारी वैचारिकी-हमारी सोच को भी प्रभावित करती है। जो किया गया है या जो हो गया है संभव है उसके कारण रूप में मैं जिम्मेदार नहीं हूँ, परंतु अगर हमें ऐसा प्रतीत होता है कि जो हुआ या किया गया वह गलत है, तो उसके सुधार के लिए प्रयास करने का उत्तरदायित्व मेरा है। यह स्व-प्रतिबिम्बन की अवस्था है, जो स्वराज्य को अन्तर्निहित करती है।

स्वराज्य को दो तरह से देखा जा सकता है, एक तो इन्द्रियों के

संयम के द्वारा प्राप्त मन की अवस्था, जिसमें उत्तेजना, भय, हिंसात्मक व्यवहार की समाप्ति हो जाती है। इन्द्रियों के संयम का विचार भी मन से ही सम्बन्धित है, न केवल इस रूप में कि मन ही इन्द्रियों का और स्वयं का भी संयमन या नियमन करता है, बल्कि इस रूप में भी कि मन ही इन्द्रियों के द्वारा प्राप्त विषय पर विचार करता है कि ये वस्तु सुख देगी या दुःख, यदि सुख देगी तो इसे ग्रहण किया जाये (उपादेय) और यदि दुःख देगी तो त्यागा जाये (हेय) या ग्रहण करने की ओर प्रवृत्त न हुआ जाये (उपेक्षा)। यदि सुख-दुःख किसी भी भाव या अवस्था को जन्म नहीं देगी तो उदासीन रहा जाये। हेय-उपादेय रूपी निर्णय मन पर आधारित है। यदि मन राजसिक अवस्था में हो तो क्रियाशीलता के कारण कोई अपेक्षित या सही निर्णय नहीं कर पायेगा और यदि तामसिक अवस्था में है तो मानसिक स्थिरता की अनुपस्थिति के कारण अनिर्णय की स्थिति होगी।

स्वराज्य का दूसरा संदर्भ सीधा मन की अवस्था से लिया जा सकता है। स्वराज्य का अर्थ है स्वयं पर राज्य, अर्थात् अपनी वृत्तियों (इन्द्रियों के कार्यों) का नियंत्रण स्वयं किया जाये। स्वयं पर नियंत्रण परिस्थितियों पर विचार-विमर्श की मांग करता है या फिर कहें तो स्वयं को एवं विषय को देखने की अपेक्षा रखता है, देखना प्रकाशन की अवस्था है, बिना प्रकाश के देखा नहीं जा सकता है और बिना स्वप्रकाशन के अपने व्यवहार को नहीं देखा जा सकता है, यदि व्यवहार का प्रेक्षण ही नहीं कर पा रहे हैं तो उसका निरीक्षण भी संभव नहीं, क्योंकि क्या हो रहा-कैसे हो रहा है आदि प्रश्नों के उत्तर के बिना निरीक्षण हेतु उचित साधन का चुनाव संभव ही नहीं है। प्रकाशन सत्त्व गुण का लक्षण माना जाता है। हम जानते हैं, फिर निर्णय लेते हैं। यह जानना केवल संस्कार नहीं है, बल्कि बोध है। बोध 'किस रूप में जानते हैं' इस बात को समाहित करता है। जिस रूप में हम जानते हैं, उस रूप के आधार पर निर्णय करते हैं। बोध और 'रूप में जानना' या आरोपित करना मन का कार्य-व्यापार है। मन जिस अवस्था में होगा, उसी के अनुसार बोध और रूप (अर्थ और मूल्य) तय होगा। यदि राजसिक मन होगा तो हम गति, परिणाम एवं

क्रियात्मकता की खोज करेंगे और वस्तु या घटना का मूल्यांकन इसी आधार पर करेंगे। मूल्यांकन में हम न केवल संसार का मूल्यांकन या संरचना कर रहे होते हैं, अपितु एक विशेष दृष्टिकोण से संसार का मूल्यांकन या संरचना कर रहे होते हैं। यह मूल्यांकन हमारे व्यवहार को भी संरचित कर रहा होता है।²⁷ जिस रूप में संसार या अन्य हमारे लिए अर्थ और मूल्य रखते हैं, उनके प्रति हमारा व्यवहार उसके अनुरूप प्रकट होता है। व्यवहार हमारी सोच को प्रभावित करता है, और सोच हमारे आगे के बोध और निर्णयों (अर्थ और मूल्य) को। इस तरह चक्र चलता रहता है, और हमारा व्यक्तित्व बनता रहता है। जब हम किसी परिस्थिति में स्वयं को किसी भी ढंग से (चाहे वह भय हो, दबाव से, या स्नेह-प्रेम-भक्ति के कारण, या ऐसे ही करके देखते हैं, या अन्य कर रहे हैं तो कर लेते हैं) पाते हैं, तब हमारी सोच और चेतना धीरे-धीरे उस परिस्थिति के अनुकूल स्वयं को ढालने लगती है, हम उस परिस्थिति को सही ठहराने लगते हैं। हमारा व्यवहार अनुकूल होता जाता है और हम किसी भी रुकावट या परिवर्तन का प्रतिरोध करने लगते हैं। परंतु बिना विचार किये परिवर्तन (राजसिक मन), तामसिक मन (प्रतिरोध) को बलवती करता है। प्रतिरोध भंग होने या भंग होने का भय होने पर व्यवहार हिंसा, क्षोभ या ग्लानि से भरने लगता है।

इस संबन्ध में *चरकसंहिता* में वर्णित प्रज्ञापराध की अवधारणा को देखना समीचीन है। *चरकसंहिता* में मन के अतियोग, मिथ्यायोग और अल्पयोग को प्रज्ञापराध कहा गया है।²⁸ जिस तरह से इन्द्रिय अपने विषय को जब सही ढंग से ग्रहण नहीं करती है या फिर अन्यथा ग्रहण करती है, तो यथार्थ ज्ञान संभव नहीं होता उसी तरह से जब मन अपने विषय का यथार्थ ग्रहण नहीं कर पाता है, तो विषय निष्फल हो जाता है।²⁹ *चरकसंहिता* का मत है कि प्रज्ञापराध राजसिक और तामसिक मन के कारण होता है, सम्भवतः यह इस कारण से कि विचार, ध्यान, तर्क आदि के लिए शान्तचित्त आवश्यक है। शान्तचित्त न होने पर जो जैसा है, या जिस प्रकार जिसका ग्रहण होना चाहिए,

वैसा ग्रहण नहीं होता है, और हमारा व्यवहार भी उसके अनुरूप प्रभावित होता है।³⁰

हमारी सोच (मन की अवस्था) व्यवहार को पहले प्रभावित करती है या हमारा व्यवहार हमारी सोच को, यह प्रश्न निरर्थक लगता है। इस कारण से कि हमारा संसार दोनों से ही निर्मित है, और हम इस संसार में 'हैं'। त्रिगुण के प्रस्तुत सिद्धान्त के तात्त्विक आधार पर इसे बताने की कोशिश की है कि मन और शरीर, पुरुष और लोक एक ही तत्त्व से निर्मित हैं। यह प्रश्न कि कौन किसको पहले प्रभावित करता है, तत्त्वतः उस दर्शन के समक्ष उठाया जा सकता है, जिसमें मन और शरीर का उपादान कारण भिन्न-भिन्न माना गया हो।

संसार में विवेक या विचार या स्थिरता (तत्त्व), क्रियाशीलता या गत्यात्मकता (रज), मोह या निष्क्रियता या प्रतिरोध (तम) तीनों हैं। संसरति रूप संसार के लिए तीनों आवश्यक भी हैं; विचार, विचार के अनुरूप आचरण और नई परिस्थिति या परिवर्तन के प्रति प्रतिरोध। यदि प्रतिरोध नहीं होगा, तो विचार की दशा ही उत्पन्न नहीं होगी। विचार नहीं होगा तो स्थिति जैसी है वैसी ही बनी रहेगी, न कोई मूल्यांकन, न कोई नया सृजन। सम्भवतः इसी कारण त्रिगुणों को एक दूसरे को दबाने वाला, अतिक्रमण करने वाला के साथ-साथ एक दूसरे को बढ़ाने वाला और सहयोग करने वाला भी कहा गया है। न तो व्यवहार सम्बन्धी उस सिद्धान्त से हम अपने व्यवहार को पूर्णतः समझ सकते हैं, जिसमें केवल मन या पुरुष (चेतना) को स्थापित किया गया हो और न ही केवल उस सिद्धान्त से, जिसमें केवल शरीर या लोक को। मन पर आश्रित सिद्धान्त परिस्थितियों के प्रभाव को नकार देता है और शरीर या परिस्थितियों पर निर्भर सिद्धान्त सुख-दुःख, विचार सभी तथ्यों को बाह्य पर टाल देता है। पहले में परिस्थितियों को बदलने की चेष्टा का विचार व्यर्थ सिद्ध होता है और दूसरे में व्यवहार की – अपने अन्तर की समीक्षा का कोई मूल्य नहीं रह जाता। त्रिगुण सिद्धान्त इस एकांगिकता को त्यागता है, और समग्रता में विचार करता है। तत्त्वतः मन और

शरीर, पुरुष और लोक समान धर्म हैं, क्योंकि समान उपादान कारण से सृजित हैं और सूक्ष्म या शक्तिरूप में कारण में पूर्वतः विद्यमान हैं (सत्कार्यवाद³¹)। हम और हमारा संसार सहोदर है। केवल यह कथन कि सबमें अच्छा देखो, सकारात्मक सोच रखा और केवल यह कथन की बुराई देखो, दोनों ही निष्फल हैं। सहोदर होने के कारण अन्योन्याश्रित प्रभाव है, अपनी सोच और परिस्थिति दोनों को जांचने—परखने की आवश्यकता है। दोनों पर एक साथ कार्य करने की आवश्यकता है। हम जिनकी चेतना प्रतिबन्धित है, बद्ध है, एक आकार ग्रहण किये हुए है, उस पर विचार करना है और जो आगे आने वाली पीढ़ियाँ हैं उनके लिए एक वातावरण तैयार करना है, जिससे उनकी चेतना उन्मुक्ता, कल्पना, प्रतिरोध के साथ—साथ स्थायित्व, स्वप्रतिबिम्बन और विचारशीलता के गुण धारण करे।

सन्दर्भ

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गुणपरिणामविशेषान्नानात्वं बाह्यभेदाश्च ॥ (सांख्यकारिका, 27)
20. अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ। (चरकसंहिता, शारीरस्थान, 1/19)
21. त्रिविधं खलु सत्त्वं शुद्धं, राजसं, तामसमिति। (चरकसंहिता, शारीरस्थान, 4/36)
22. यद्गुणं चाभीक्षणं पुरुषमनुवर्तते सत्त्वं। तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात् ॥ (चरकसंहिता, सूत्रस्थान, 8/6)
23. वही, शारीरस्थान, 4/36/1-7।
24. वही, 37/1-6।
25. वही, 38/1-3।
26. वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः। मानसः पुनरुद्दिष्टो रजश्च तम एव च। (चरकसंहिता, सूत्रस्थान, 1/57)
27. मनो मनोऽर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च, द्रव्याश्रितं च कर्म, यदुच्यते क्रियेति। (चरकसंहिता, सूत्रस्थान, 8/13)

28. अ) इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत् । (वही, 11/41)
ब) त्रीण्ययतनानीति – अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगः । (वही, 11/37)।
29. इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां, समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति । (वही, 11/43)।
30. स्वार्थेन्द्रियार्थसंकल्पव्यभिचरणाच्चा नेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, नह्येकं ह्येककालमनेकेषु प्रवर्तते; तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः । (वही, 8/5)
31. असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।
शक्तस्य शक्यकरणात् कारणभावाच्च सत् कार्यम् ॥ (सांख्यकारिका, 9)

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CHAPTER 9

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Shri Jagannatha Philosophy and Cosmology of *Triguna* Theory

DR CHINMAYEE SATPATHY

Abstract

Lord Jagannath is the prime deity of the Sanatana Dharma having primordial existence. The name Jagannatha itself signifies that he is the Lord of the Universe. He is worshiped with his elder brother Lord Balabhadra and sister Devi Subhadra in the grand majestic temple of Puri, Odisha, which is one of the main pilgrimage destinations of the Hindus in India and across the world. The Triguna Theory which is the foundation of Samkhya philosophy has wider implication on the Jagannath Culture and Philosophy. The worship of three sibling deity of Lord Balabhadra, Devi Subhadra and Lord Jagannath in three different colours signifies the Triguna such as Lord Balabhadra in white colour signifies the Sattva Guna, Devi Subhadra in yellow colour signifies the Raja Guna and Lord Jagannath in black colour signifies the Tama Guna. The holy trinity is also identified with the trilateral syllabi and Bija-mantra Om (A U M) a sacred symbol with great spiritual significance. The appearance of divine in triple forms is also found in the Vedic philosophy. In Svetasvatara Upanishad, the Brahman

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is conceived as Trimurti as manifestation of ‘Sat’ (existence), ‘Chit’ (awareness) and ‘Ananda’ (bliss absolute). Though, Lord Jagannath is Nirguṇa Nirakara Param-Brahma (Divine devoid of quality and form) many philosophers and intellectuals have perceived him as Saguna Brahma or Lokayata Brahma and perceived him in multiple forms such as the Nrusimha, Rama, Krishna, Ganesha, Bhairava and Dakhina Kalika. What is so distinct and special about Lord Jagannath from the other Hindu deities in India is that he is the living God “Daru-Brahma” due to the presence of mysterious life substance or soul object i.e., Brahma within the wooden body of the deity. During the Nabakalebara or re-embodiment ceremony of the deity the soul substance is inserted into the new body leaving the old one. Lord Jagannath in humanized form of God is exhibiting his humanly leelas in the Kaliyuga so that both the devotees and the seekers can perceive him easily. The daily rituals and festivals of the Jagannath Temple such as the Chandan Yatra and Rath Yatra etc. also show the continuity of this humanist tradition.

Keywords: Jagannatha, Purusottama, Puri, Krishna, Samkhya Philosophy, Triguna, Sankhya

Introduction

Lord Jagannath is the Lord and the supreme master of the universe, the Purusottama or the Supreme Being (Nirliptananda, 2019). The land of Kalinga (present state of Odisha, former name Orissa) is considered as a holy and sacred land due to the eternal presence of divine Shri Purusottam Jagannath in Puri popularly known as Purusottama Kshetra from ancient times. The institution of Lord Jagannath at Puri seems to be of great antiquity with its ancient history which goes back to the pre-Christian era (Panigrahi, 2015). The kingdom of Kalinga is mentioned in the ancient Indian scriptures like the Mahabharata and

Ramayana. Further, the assimilation of the Aryans' and Dravidians' culture is distinctly visible in Odisha since the state lies as the coastal corridor of North and South India. For last two thousand years, Odisha has been a holy land of the Hindus which taketh away sin, it is the realm established by the God. The Sanskrit name of Odisha i.e Utkala-Desha, literally means the 'Glorious Country', which has crystalized the devotional regard of forty generations. Of all the regions of the earth, says an inspired sage, India is the noblest land of all the countries, and among all regions of India, Utkal boasts the highest renown. From end to end, it is a vast region of pilgrimage (Sahu, 2005). The state of Odisha is a veritable museum of India's ancient sculptural monuments, artistic heritage, architectural excellence, grandeurs, handicrafts and performing arts. Lord Jagannath remains the nerve center of the great spiritual tradition and cultural heritage of Odisha and of East India since time immemorial. The magnificent shrine dedicated to Lord Jagannath at Puri is widely known as one of the four Dhamas and sacred Hindu pilgrimage Center of worship in East India in addition to the Badrinath in the North, Dwaraka in the West and Rameswaram in the South. Lord Jagannath symbolizes Lord Vishnu and Lord Krishna who is worshipped with celestial sibling deities of Devi Subhadra, Lord Balabhadra and Shri Sudarshana, together called 'Chaturdha Murti' installed in the inner sanctum sanctorum of the grand temple at Puri. The pilgrimage city of Puri, popularly known as the Jagannath Dham remains the spiritual capital of Odisha for centuries. Situated on the sea coast of Bay of Bengal, Puri, the divine abode of Lord Jagannath is known in different names such as Jagannath Puri, Nilachala-Dhama, Nilagiri, Niladri, Purusottama Kshetra, Shree-Kshetra and Sankha-Kshetra. Puri is known as Sankha Kshetra as sacred landscape which resembles like a 'Dakshinavarta Shankha' (conch holds by Lord Vishnu in his right hand) which covers 10 sq. miles, and 40 per cent of it is submerged in the sea. The shankha or conch is regarded

as a weapon of Lord Vishnu, who resides at the navel (central part) of the conch shell. Similarly, the four deities appear on the holy Ratna-Simhasana or Niladri Mandap which is at the center of Shri Mandira of Purusottama Kshetra Puri. According to the Mahapurusha Vidya, the sacred seat of Simhasana of Lord Jagannath symbolizes Aum or Pranava, the primordial sound. The assimilation of Ratna Simhasana and Pranava is quite unique. A full bloom lotus is perceived on the Pranavatmaka Simhasana on conch-shaped Niladri where one witness Lord Jagannatha decked in all exquisite adornments, resembling a newly-formed cloud who is seated in the company of His elder brother Balabhadra, Sister Devi Subhadra on His right and Chakraraj Sudarshan on His left. The Darubramha Jagannath in the company of His dear associates is being adored by Brahma, Rudra and Indra, who is the essence of all the Vedas and Upanisads.

The unique tradition of Lord Jagannath originated from Puri, Odisha has subsequently spread all across the world. Shri Jagannath Temple is basically a Vaishnavite shrine where the deities of Shri Jagannath, Shri Balabhadra, Devi Subhadra and Shri Sudarshana are worshipped. All other religious traits of India, such as Hinduism, Buddhism, Jainism, Saivism, Tantric as also tribal affinity and all other cults are mingled here like that of the ocean (Pattanaik, 2008). The devotees and scholars of different religious sects are broadly assimilated under the grand spectrum of Jagannath Consciousness perceiving Lord Jagannath as the supreme manifestation of the divine. The Vaishnav regards him as Lord Vishnu; the Saivas as Bhairaba; the Shaktas as Dakhina Kalika; the Ganapatyas as Ganesh, the Vedantists as Param-Brahma; the Buddhists as Buddha; and the Jainas as Rusavdev. Even the Christians, Muslims and Sikhs relate him to their religions (Tripathy, 1994). Further, in the Jagannath culture, there is a strange amalgamation of sacred and profane, philosophical and secular, unfamiliar and familiar, which partly explains the mysterious attraction of this culture has for mass mind, the laity (Mishra, 2008).

The Jagannath Dharma and the Sanatana Dharma, the faith which refuses to be eclipsed, which rejuvenates itself at every stage and integrates the basic tenets of all the historical religions (Mishra, 1971).

The Samkhya Philosophy is distinctly revealed in the Jagannatha Culture and Philosophy which is essentially replicated in the fundamental principles of humanity that makes the world more disciplined and harmonized. The word 'Jagannath' is a combination of two words, 'Jagat' (world or prakriti) and 'Nath' (master). Lord Jagannath as Daru-Brahma constitutes two words, 'Daru' (wood) an indolent and lifeless object which becomes lively when it comes in contact with the Soul Substance i.e Brahman. Therefore, Lord Jagannatha is the Living God- Purna-Brahman. What makes Lord Jagannath so special and distinct from the other gods and goddesses are mysterious and enigmatic presence of the Brahman (Supreme Soul Substance) within his wooden body. The doctrine of Triguna is the very foundation of the Samkhya philosophy is also found in the Jagannath Philosophy. The Jagannath Consciousness signifies the metaphysical dualism of the Universe which constitutes two prime elements such as Purusha (Chetana—Consciousness) and Prakriti (Jada—matter). The Prakriti which is made of animate objects undergoes transformation whereas the Purusha or soul substance remains eternal, permanent and independent of Prakriti. Lord Jagannath symbolizes the Purusha, the pure consciousness who remains immortal and non-changable whereas the Prakriti experiences changes due to the presence of three gunas or attributes which is evolved manifold. The Trigunas i.e Sattva or lightness, Rajas or passion, and Tamas or darkness are extremely fine substances which are in the state of symmetry and balance in their latent, potential or inactive state of equilibrium in prakriti. Under the influence of Purusha, the equilibrium is disturbed and the evolution begins. The Purusha or the soul is essentially an unchangeable and conscious entity which is separate from prakriti, but when comes in contact

with nature made up of three distinct qualities or *guṇas* such as good (*sattva*), medium (*rajas*), and bad (*tamas*) reveal in all matters in different ways. They appear in pleasure, desire and pain (Das, 1993). The *trigunas* are principles of illumination, evolution and involution which causes pleasure, pain and dullness. The *Sattva* is the light and illuminating, *rajas* is active and urgent, and *tamas* is heavy and enveloping. They are in eternal and indissoluble conjunction with one another in nature mutually overpower, support, produce and intimately mix with one another.

According to the *Bhagavad Gita* and the *Samkhya* philosophy, the *Triguna* constitutes three primary qualities—*sattva*, *rajas* and *tamas*—which influence the human behaviours, attitudes and attachments of all living beings towards the material world. The *sattva* *guṇa* encompasses goodness, compassion and positivity; the *rajas* *guṇa* encompasses chaos, passion and impulsiveness; and *tamas* *guṇa* encompasses darkness, ignorance and destruction. The three idols of Lord Jagannatha, Devi Subhadra and Lord Balabhadra are identified as the *Trimurti*, i.e., *Brahma*, *Vishnu* and *Maheswara*. Lord Jagannatha symbolizes Lord Vishnu, God of Preservation who has predominance over *sattva* *guṇa*; Devi Subhadra symbolizes Lord Brahma, God of Creation who has predominance over *rajas* *guṇa*; and Lord Balabhadra symbolizes Lord Shiva, God of Destruction who has predominance over *tamas* *guṇa*. According to the *Panchasakhas* (five great scholars and friends). The contemporary five saints—Achyutānanda Das, Ananta Das, Jasovanta Das, Jagannātha Das, and Balarāma Das, shaped *Vaiṣṇava* philosophy, spiritualism and literature of Odisha. Lord Jagannath is the *Sunya Purusha* or *Sunya Brahman* (empty and void). Mahapurusha Achyutananda in his *Sunya Samhita* has made in-depth discussion on the Jagannath Philosophy and illustrated him as the embodiment of *Sunya Purusha*. He uses *Vaishnavism* in both form as well as formless aspects of God as written in the *Guru-Bhakti Gita* which says a bird can only fly with both wings. One can

have perfect vision in both the eyes. In the absence of one, it becomes one-eyed, and in the absence of both, it is blind. Likewise, the two eyes of nirguṇa (formless) and saguṇa (with form) are finely clanged together.

The ideals of the Samkhya Philosophy are deeply incorporated within the Jagannath Culture and Philosophy. Due to the influence of Samkhya philosophy, the Shakti is united with Purusha from the Vedic times. The deities are associated with separate Shaktis. In the Jagannath Temple, the importance is given to the Shakti of the deities which are placed just behind the back of Ratnavedi from left to right on which the holy trinity of Lord Balabhadra, Devi Subhadra and Lord Jagannatha are worshiped. The three Shaktis of trinity are placed behind in three separate temples within the precincts of grand temple. The Devi Vimala is placed behind as the Shakti of Lord Balabhadra ; the Lord Brahma (Saraswati) is placed behind as Shakti of Devi Subhadra; and Mahalakshmi is placed behind as the Shakti of Lord Jagannath (Mishra, 2012). Further, the word Shri Jagannath is also a combination of two words Shri (means Laxmi, the celestial consort of Lord Jagannath) and the Lord himself. The 'Vaishnava Khanda' of Skanda Purana elucidates on the Purusottama (Jagannath) Kshetra Mahatmya or the 'Glory of Sacred Abode of Lord Jagannath' who is the manifestation of Lord Vishnu. The cosmology of Samkhya Philosophy combines triguṇas such as the sattva guṇa, rajas guṇa and tamas guṇa with the universe or prakṛiti which are present in all living beings of the world, and they serve as the primal energy and fundamental operating principles or 'tendencies' of prakṛiti. The holy trinity of Lord Balabhadra, Devi Subhadra and Lord Jagannatha demonstrates the Trigūṇa Theory. Lord Balabhadra, depicted in white colour represents sattva guṇa i.e quality of balance, harmony, goodness, purity, universalism, holism, construction, creativity, positivity, peacefulness and virtue. Devi Subhadra, depicted in yellow colour, represents rajas guṇa which is the quality of passion self-centric and dynamism.

Lord Jagannath is depicted in black colour, represents *tamas* *guṇa*, who is a massive force in a state of inertia; he remains in *dhyana-mudra* in meditative and yogic posture without movement. Shri Jagannath is seated on the *Ratna Simhasana* in a state of *samadhi*, yoga or meditative stage, so, we can't see his hands and feet clearly. Shri Jagannath as Yogi is in universal order (Narayan, 2009).

The Brahman is the core concept of the Hindu philosophy which is deeply associated with the Jagannath Philosophy such as Lord Jagannath is worshiped as the *Daru-Brahma*, his blessed food called *Mahaprasad* is *Arna-Brahma* and his *Sankirtan* is *Nada-Brahma*. The origin and antiquity of Lord Jagannath is enigmatic and mysterious, so it is aptly said '*Sarbam Rahasyam Purusottamasya*'. Lord Jagannath as *Nirguṇa-Brahma* is devoid of any quality or attribute yet can be visible in any form at any time. The '*Utkala Khanda*' of *Skanda Purana* says, '*Sisho Manuso Leela*', which says that Lord Jagannath is manifested in the *Purusottama Kshetra* to perform his humanly leelas. Many aspects of Jagannatha Culture and Philosophy resemble human philosophy for which it carries universal significance and essentially justify the *Triguṇa Theory of Samkhya Philosophy*. The traditional and philosophical aspects of *Purusottama-Jagannath* show that he is visible and invisible at the same time, when *prakriti* conjoins with him as *Purusha*, he is visible (*Vishnu Purana*, Ch IV and VI). Ordinarily, the soul or *atman* is tiny replica of the Brahman or God himself which is the very basis of all manifestation who is yet unmanifested as *Akhyara Brahma* (*Bhagavad Gita*, Ch VIII). Lord Jagannath is also known as *Lokayata Brahma* (God of the People) for his interplay with the worldly affairs and *Jagannath Dharma* is *Gana dharma* (religion of the mass), which is accepted by all people irrespective of their caste, class, creed and religion.

Lord Jagannath is *Vedokta Purusottam* (Supreme Man).” The worship of Lord Jagannath as *Daru Brahma* can be traced to the Vedic sources as *Primordial Purusha*, the Great

Universal Person or the supreme Godhead who has been self-manifested in wooden form since time immemorial. Further Lord Jagannath is known as Purusottam who symbolizes Lord Vishnu and Lord Krishna in the Bhagavad Gita. Pandita Nilakantha Das in his article, 'The Cult of Jagannatha' wrote "in the Vedic Literature of Rig Veda (X-81-4) the Wood (Daru) indicate the material out of which the Universe (Jagat) is made. Though there is no direct reference of any deity in the Vedas, the 'Purusha Sukta' of Rig Veda states: Niladrau sankha mandhe satadala kamale ratna singhasanastam Sarbalankara yuktam nabaghana ruchiram sanjuktam chagrajena Bhadraya bama parswe rathacharan yuktam Brahma rudredrabyandram Debanam saramisam swajana paribrutam Brahma Daru smarami The above illustration states that on the blue mountain, in the middle of the conch sitting on a gem-studded throne in the middle of a lotus flower with hundred petals, decorated in a new charming profound way along with his elder brother Lord Balabhadra, with Subhadra on his left side, meditate God carrying Brahma, surrounded by his own people which indicates the eternal presence of Apuruseya Daru (Sacred Wooden Log) since time immemorial. Jagannath is specifically known as Daru Brahman (soul substance in wooden form) both the Puranas and by the people (Sing Deo 2003). The 'Daru' is derived from 'Da' which stands for dukha or sorrow and 'ru' means 'to be away'. "Khandanat Sarba Dukhanan Akhandat Dana Anandam", which means that Lord Jagannath has taken the form of Daru to remove the pains and sufferings of his devotees and to give them eternal pleasure. The Brihat Samhita and Vishnu Samhita says that when God is worshipped as Daru, all the four aspirations of the worshipper such as ayyu (longevity), sri (wealth), bala (strength) and vijaya (victory) are fulfilled.

In 'Niladri Mahodaya' it is described that Lord Brahma chanted the Sama Veda for Lord Jagannath, Rig Veda for Lord Balabhadra, Yajur Veda for Devi Subhadra and Atharva

Veda for Lord Sudarshana. According to the Svetasvatara Upanishad, Apanipado jabanograhita pashyatyackhuh sa shrunotya karnah sa beri bedyam na ca ta syasti bera tamahuragram purusham mahantam (Lord Jagannatha with two big round eyes as sun and the moon emerging from a black face which signifies the entire universe) This hymn represents that Lord Jagannath is the Supreme Purusha (Absolute Eternity) who controls the whole world without hands and legs. He moves sans feet, He sees sans eyes. He hears sans ears. In the Upanishads, the Brahman is conceived as the Trinity i.e 'Sat' (Existence), 'Chit' (Awareness) and 'Ananda' (Absolute Bliss) symbolises Lord Jagannath as Maha Vishnu is Abatari, the source of all avatars or incarnations like Rama and Krishna. Lord Jagannath has taken a definite form, i.e., Saguna Brahma and is said to have sixteen divine attributes such as daya (compassion), dharjya (patience), kshama (forgiveness), nyaya (justice), nirapeksha (impartiality), nirasakta (detachment), tapasya (meditation), aparchitta (invincibility), danasheel (bestower of wealth), saundaryamaya (beauty incarnate), nrityajna (best of dancers), sangitajna (best of singers), neetibadi (honesty), satyabadi (revealer of truth) and sarvaniyanta (controller of all). The Odia Bhagbata says Lord Jagannath possesses all six divine attributes like knowledge, power, majesty, strength, energy and self-sufficiency. Lord Jagannath is Patitapavan, i.e., the redeemer of wretched souls who showers his divine blessings on all living and non-living beings of the universe.

The 'Shree Purusottam Kshetra Mahatmya' of Skanda Purana describes that since time immemorial King Viswabasu (tribal chieftain) worshiped the deity of Nilamadhava or Indranilamani Bigraha, a shining blue emerald, found holding a conch, a disc, a mace and a lotus in his four hands. After the mysterious disappearance of the idol of Nilamadhava, the deity manifests in wooden forms of Chaturdha Murti as Shri Balabhadra, Devi Subhadra, Shri Jagannatha and Shri Sudarshana on the Antarvedi, which

is considered as the most sacred place of Lord Vishnu. Shri Purusottama Kshetra (Puri) remains the most holy place for the Vaishnavites and other religious sects. Besides, the name Jagannath and Jagannath-Puri is mentioned in several Hindu scriptures like Ramayana, Mahabharat, Brahma Purana, and Brahmanda Purana. Sarala Das's Odiya Mahabharata which is considered as the magnum opus of India's vernacular literature in the fifteenth century illustrates about the emergence of Lord Jagannath as Neelamadhab in the 'Vana Parva' and 'Musali Parva' of Odiya Mahabharat. Later, Neelamadhab was transformed into the holy trinity and is worshipped in the Puri temple. The trinity, made of neem wood is considered as the most suitable wood for making the idols of Lord Vishnu who can be worshipped by all class of people irrespective of the time and space.

Further, Lord Jagannath is the Paramatma; and his devotee is Jivatma. So, the union of Lord Jagannath with his devotee is possible in an ideal state of consciousness of supreme being. In yoga sutras, Yoga is defined as the union of Jivatma (self) with the Paramatma (Supreme) when the Kundalini Shakti (Serpentine Power) of human beings lead towards Sahasrara Chakra (crown chakra in heavenly state); then only a person become superconscious. The Jagannath Temple stands on a hillock called Nilagiri, situated at the centre of Puri where Lord Jagannath is worshipped on the Ratna Simhasana at the centre of Shri Mandira. In the 'Utkal Khanda' of the Skanda Purana, the significance of Antarvedi is narrated as Ratna Vedi, Ratna Mandap, Antarvedi, Ratna Simhasana and Niladri Mandapa. The grand temple of Lord Jagannath stands on a hundred-petal lotus is well compared with the human body of symmetrical order. Lord Jagannath is worshipped with other deities as Saptadha Bigraha on the jewelled platform of Ratnavedi, signifies the indwelling Brahma or soul within the human body. The Ratna Simhasana, on which the mysterious deities are worshipped is the embodiment of Lord Vishnu and Antarvedi is like his heart." the Patitapavana Flag hoisted on the Neela-Chakra

signifies the Sahasrara Chakra of human brain where the divine and spiritual power accumulate. Therefore, the Agamas and Upanishads have made several references corresponding the temple structure to the human body and soul. One saint has said, “Regard your body as the temple, your mind as the worshiper and truth as purity needed for worship and perform worship of God.” (Kolapen, 2002).

The Baisi Pahacha (22 Steps) of Shri Mandira where devotees affirm their faith on Lord Jagannath as the path to attain salvation or Paramartha, newborn babies are rolled, tributes are offered to elders or ancestors, i.e., pinda-dana or sradha rituals are offered as a mark of respect to the ancestors and is believed to cure diseases, give long life, prosperity and salvation. As a part of humanly leela, Madanamohan, the, Chalanti Pratima or representative idols of Lord Jagannath offer sradha to his deceased parents Nanda and Yashoda, Devaki and Vasudeva, Dasharatha and Kaushalya during dark fortnight of chaturdashi, pratipada and amavasya during Mahalaya Paksha which is considered holy for offering oblations to the departed souls of ancestors. According to Hindu belief, all sins of pilgrims’ dissolve when they touch twenty-two steps: the first five steps represent the five sense organs (eye, ear, nose, tongue and skin), the next five steps (6 to 10) represent the panchaprana or vital life forces or breath in the body: the up-breathing (prana), down-breathing (apana), back-breathing (vyana), out-breathing (udana) on breathing (samana). The next five steps (11 to 15) represent inner beauty, appearance (rupa), aesthetics (rasa), taste (swada), smell (gandha) and noise (sabda). The next five steps (16 to 20) represent the panchamahabhuta or five cosmic elements: earth, water, fire, air and ether that are present in every individual body and the Universe. Step 21 symbolizes wisdom and Step 22 is the ego. After crossing the Baisi Pahacha, by controlling all the senses of mind, diminishing ego and awakened with knowledge and devotion, the devotees can see Param-Brahma Lord

Jagannath at the end. Further the famous Vedic saying ‘Yatha pinde tatha brahmande, yatha brahmande tatha pinde’ signifies that each individual is a smaller replica of the whole world. One can experience celestial realms, cosmic energy and consciousness by expanding individual consciousness into collective consciousness. Lord Jagannath resides in every living and non-living beings as in-dwelling soul. His auspicious divine presence is felt everywhere in the cosmos. He is omnipotent (all-powerful), omniscient (all-knowing) and omnipresent (present everywhere). The realization of God requires ekagra chitta, i.e. controlling mind and senses which are required to perceive him. Though the Chaturdha Murti represents the four divine deities of Lord Jagannatha, Lord Balabhadra Devi Subhadra and Shri Sudarshana, in reality, Lord Jagannath is a unitary deity who is the life energy (jeevani shakti); Lord Balabhadra is the hearing power (sravan shakti); Devi Subhadra is the willpower (ichha shakti); and Shri Sudarshana is the moving force (chalat shakti). The holy trinity is represented in every individual as life energy or soul (jeevani shakti) which creates desires or willpower (ichha shakti) to act and is transformed into action (chalat shakti). When, the sattvic elements predominate, peace, happiness, serenity and stability prevail in the world and within the person as well. Whereas, the rajasic and tamasic elements predominates which gives rise to conflict, terror and instability resulting in war, conflict, terror, natural disasters, hurricanes, volcanoes and floods, etc. All living beings have a physical body which changes its shape and form whereas the soul is eternal and unchangeable.

The Niti or daily rituals in Shri Jagannath Temple start from early morning and continue till late night which resemble everyday human activities. In early morning, the ritual starts with Mangal Alati (lamp offering rituals to the deities) after Dwaraphita, opening the doors of the main temple, the Mailama or removal of clothes, dress, flowers,

tulsi, etc., worn by the deities from previous night, the cleaning of teeth called Abakasa is done in the morning followed by symbolic ritual bath of the deities in fragrant water mixed with camphor, sandalwood and kasturi where the idols of the deities are reflected in a mirror and a new set of cotton clothes called Tadapa and Uttariya, i.e. handwoven Khandua fabric are worn by the deities as per the prescribed colours of the day. Then the Balabhoga, i.e., parched rice (khai), brown sugar (guda), indigenous fruits like banana are offered to the deities as prasad and then siesta i.e the deities take rest after Sahanamela or public darshan of the devotees. In the evening, the Sandhya Arati (evening lamp-offering rituals) of the deities is done. At night, the deities are decorated with a wide variety of flowers, known as Badasinghara Beshha and Dahi Bhata or curd rice is offered to the deities as prasad which is a typical Odiya food. At times, the deities are served coconut water added with camphor which serve as liquor. Mahaprasad: the sattvic and religious food offering to the Lord Jagannath in the Puri temple unlike the religious offerings to other Hindu gods and goddesses which is simply called prasad. The consumption of Mahaprasad purify the human body, mind and intellect. In ancient times, the sages and monks of India took sattvic food which controlled their minds, emotions, tastes, speech and developed sattvic pinda (subtle body) reflected in the acharas (good conducts) and helped in spiritual progress of the person in attaining ascetic status of yogi. Sri Jagannath Charitamruta describes that the consumption of Mahaprasad purifies the human soul and fills it with life energy, removes all vices and generates pure devotion blended with knowledge which cures sickness of mind and body. By inhaling the sweet scents of Mahaprasad, all negative thoughts disappear and sins are absolved on the darshan of Mahaprasad which is Arnabrahma..

Nabakalebara: A Humanly Leela of Lord Jagannatha. Every living being who takes birth on this earth encounters

death. In the Vedic Sanatana Dharma. So also, Lord Jagannatha, as humanized form of divine changes his old body and assumes a new form. The implication of Samkhya philosophy is visible in the Nabakalebara ceremony of Lord Jagannatha. The word 'Nabakalebara' constitutes two words, 'Naba' (new) 'Kalebara' (body) signifies the re-embodiment of holy trinity of Lord Jagannath, Lord Balabhadra and Devi Subhadra which are physically carried during the Nabakalebara ritual. This ritual is exclusively observed in the Jagannatha Temple in every eighth to nineteenth year. Like the soul transmigrates to a new body leaving behind the old one, so also the soul remain intact are transformed into new wooden bodies of the deities from old ones. The Ghata Parivartan which is the core ritual of the Nabakalebara ceremony is parallel to the human life cycle. The body is known as 'Ghata' and 'Parivartan' is the transfer of Brahma or soul. The Nabakalebara ritual shows that the divine also transforms its form like all other living beings. It gives the message of death consciousness to the human society that everything is mortal in this world. Rath Yatra The Rath Yatra (chariot festival) at Puri is a grand ritual observed by the Shri Jagannatha Temple attracts millions of people from different corners of the world who seek darshan of the holy trinity of Lord Jagannath, Lord Balabhadra and Devi Subhadra on the chariots. This event is celebrated annually in the month of June or July. It is believed that "Rathetu Bamanam Drustwa, Punarjanma Nalabhyate", which means that if a person beholds the divine on the chariot during this festival, he finds a way to heaven after death and attains liberation from the mortal world. The Mula Bigrahas (original deities) of the holy trinity of Lord Jagannath, Lord Balabhadra and Devi Subhadra are carried to their respective chariots in grand ritual procession called pahandi (backward and forward movements) by the daitas, the intimate servitors of the Lord Jagannath who play an important role during the Rath Yatra. The Gajapati

(king) as the Adya sevak or first servitor of Lord Jagannath cleanses the chariots with a gold-handled broom, sprinkles sandalwood water and serves the Lord with utmost humility and devotion, which is called Chera Panhara. that reassures the belief that Lord Jagannatha is the real sovereign ruler of the kingdom and king is a servant under him (Mishra, 2015). The car festival of the deities in the chariots was known in early periods too. The chariot as vehicle of the Sun God is as old as the Rig Veda. The description of Rath Yatra is also found in the ancient scriptures like the Brahma Purana, Padma Purana, Skanda Purana and Kapila Samhita. The Rath Yatra is explained in the Kathopanishad as: “Atmanam rathinam viddhi sareeram rathamevatu, Buddhim tu saarathim viddhi marah pragrahameva cha!” This means “Let your wisdom be the charioteer so that it can control your mind and thought.” Greek philosopher Pluto has defined the individual body as a vehicle/chariot or carrier of soul. The Arthashastra of Kautilya (fourth century BC) speaks of chariot of gods. In the fifth century AD, the Chinese pilgrim Fahien reported the car festival of Buddha at Khotan and Pataliputra. The Jains mention car festival of tirthankaras (Mishra, 2015).

During the celebration of Rath Yatra of Lord Jagannath, three grand chariots are pulled by the devotees in grand public procession from the Jagannatha Temple to the Gundicha Temple, the holy chanting of “Jai Jagannath” create resilient vibration in the air as if the sea of humanity is swayed in the waves of devotion. All are overwhelmed and enthralled by the celestial divine presence of the deities on chariots extolling the God’s name through Sankirtan. This is one of the nine modes of Bhakti in attaining divine consciousness in the Kaliyuga which pulls the devotees nearer to the God. In sankirtan, a group of people together sing the Mahamantra “Hare Rama, Hare Rama, Rama Premal, Hare Hare-Hare Krishna, Hare Krishna, Krishna Premal, Hare Premal” which purify the heart, filled with

eternal love and devotion. Sri Chaitanya introduced Nama Sankirtan in the Jagannath Temple. The Sankirtan Seva as important service which is rendered by some monasteries in Puri like the Radha Kanta Matha and Bada Odia Matha. The Sankirtan especially the Akhanda Kirtan is uninterrupted chanting of God's name when the Mahamantra is chanted continuously for hours for days and for week which generate feeling (bhava), love (prema) and faith (shraddha) towards divine Lord Jagannath. etc. Sankirtan is so powerful that it creates Nada-Brahma or huge spiritual current and vibration in the air is carried to the distant places. It is heart purifying and elevate the soul to the Samadhi (divine ecstasy). The spiritual power of Sankirtan annihilates the hostile forces, sins, sickness, desires (vasanas) and gives eternal peace and solace to the entire humanity bringing peace and bliss to the entire world.

Conclusion

Shri Jagannath is the divine symbol of universal love, peace and harmony. The harmonious co-existence of the living beings in the universe are owned, controlled and steered by the Supreme Lord. The universe is well managed, maintained and guided by him. The name of Jagannath, says Sir W.W. Hunter, still draws the faithful from the most distance provinces of India to Puri. The day and night throughout every month of the year, troops of devotees arrive at Puri and for 300 miles along great Odisha-road, every village has its pilgrim encampment (Mitra, 1996). By far the greater multitude is drawn to this land of idealism and beauty, urged by the innermost prompting of their hearts for the presiding deity in the temple is the traditional manifestation of the Almighty Father whose existence and worship in this form are deeply implanted in the heart of mankind (Servorum, 2015). Jagannath Culture and Philosophy is based on the Samkhya philosophy which explains the two realities of

Prakriti and Purusha, female and male, matter and spirit, though exist separately in polarity, in actual existence they are combined and interact with one other. The primary goal of human life according to the Samkhya philosophy is two-fold to attain supreme bliss through eternal union with the almighty and to alleviate the worldly pains and sufferings. In order to attain eternal happiness by evading spiritual, mental and physical suffering through fuller understanding and application of the religious principles which is called yoga or the ultimate union which is the very foundation of Samkhya Philosophy. The imperishable eternal soul is the eternal source of happiness and divine bliss which are possible in the mundane world only when one unites with the supreme soul Paramatma, and merge with him. The Jagannath consciousness among the devotees across the world is the internalization of such spiritual consciousness within them. The Param-Bramha Paramatma is manifested as Daru-Brahma Jagannath at the Purusottama Kshetra. The Jagannath Culture and Philosophy teaches us that self-reform and self-purification which need to be done within ourselves by accepting the sattvic attributes to be ascetic, selfless, serving, self-giving and taking refuge before the Almighty, leaving apart the rajasic and tamasic qualities of being selfish, exploitative and grabbing. Lord Jagannath as Shri Purusottam Shri Krishna is pronounced in the Bhagavad Gita that “Sarva-dharman parityajya mam ekam saranam vraja aham tvam sarvapapebhyo moksaisyami ma sucah”: “Abandon all religions and surrender unto Me. I shall relieve you from all sinful reactions. Do not fear.” So let our in-dwelling soul be the Lord Jagannath, let our body be his Shri Mandira(temple), let our words be his mantras, let our thoughts be his meditation, let our vision be his revelation, let our pains and pleasures be his offerings, let our deeds and Karmas be his service, let our knowledge and intellect be his realization. Our humble salutation to the Lord Jagannath, the Lord of the Universe, the infinite, immortal and eternal truth.

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SECTION III

Relevance of *Triguṇa Theory* in the 21st Century

CHAPTER 10

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Triguna Geometry in Effective Economic Behaviour

LT. COL. (DR) J SATPATHY
BRIG (DR) JS RAJPUROHIT

Abstract

Mind can be one's friend or competitor. Mind is cause for both subjugation and sovereignty. Mind is fidgety, influential and resilient. How can we have confidence in the power of goodness to make things right? How can we choose between blurred substitutions to resolve predicaments? Which came first, moral rules or virtues? Can Triguna Theory help improve economic decisions? A compelling idea in economics is that of self-interest theory. Economists assume that an individual's economic behaviour seeks to maximize their utility (happiness). This utility is predominantly geometrically calibrated by consumption of goods, services and 'leisure time'. The argument of classical economics is that by chasing our economic behaviour of self-interest, the invisible hand of market helps create an efficient allocation of resources of people at how scarcity affects the economic behaviour of decision-making and how

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decisions (right vs wrong, correct vs incorrect, ethical vs unethical, black vs white) are taken in a state of economic scarcity? There is evidence that underprivileged people demonstrate economic behaviour of bad choices more than that of an average person. This easily leads to the conclusion that bad choices are a fallout of economic behaviour arising out of scarcity. Behavioural economics suggests that people's behaviour differs geometrically in states of scarcity. Experiential studies tend to focus on ordinary means, to the exclusion of economic extremes. This paper provides a geometric overview and assessment of emerging literature on psychology and behavioural economics of ethics in times of scarcity. We particularly highlight the economic behaviour of ethics in situations of scarcity experiences. Studies indicate that there is a geometric link between economic behaviour of ethics in situations from the triguna perspective. Making difficult economic behaviour of choices can be restored by increasing the essence of trigunas.

Keywords: Triguna, Economic Scarcity, Behavioural Economics, Choices and Triguna Geometry.

Introduction

The understanding of scarcity as a basic singularity of being is complicated by the fact that the primordial elements of being are not entities in themselves. In order to understand them intentional effort of thinking is demanded. Through the senses, only manifestations of the primordial element can be experienced, but not its essence. Yet at the same time, scarcity is hard to think of, because the sensory perception of it immediately calls for action. It 'impacts human persons as a catalyst, triggers the internal engine, promoting action, hope, and goals. This arising activity directs the attention away from the possibility of reflection.' (Leontjeva, 2011)

The history of economic thought begins with salutations to Greek writings of Aristotle and Plato. While the fourth-

century BCE Greek writings may have been the fount of modern economic thought that emerged in Europe starting from the eighteenth century CE, there has been a general unawareness of the economic thinking that emanated from the Indian subcontinent. Pre-classical thoughts that had appeared in the Vedas dating a millennium prior to the Greek writings had culminated in their comprehensive coverage in the treatise *Arthashastra* by Kautilya in the fourth century BCE. Interdisciplinary juxtaposition of behavioural economics has outmoded out-of-date description of behavioural economics. Economist Lionel Robbins has placed scarcity at the midpoint of economic thought in *An Essay on the Nature and Significance of Economic Science*, in which he delineates behavioural (economics) as “science which studies human behaviour as a relationship between ends and scarce means which have alternative uses” (Robbins, 1932). Economic philosopher Colander opines, “If study of ‘allocation of scarce resources among alternative ends’ ever was defining nature of what economic science was, it no longer is” (2009). Human life is full of choices, inclinations and preferences. A significant question is how human beings style (philosophy) choices. Unambiguously, attention is on assumptions, beliefs, habits and tactics that human beings use towards a choice. Investigation proposes that the human brain considers various springs of evidence before making a choice. The traditional tactic was to compare judgement or a choice to standard or ‘benchmark’. Contrast assisted the valuation of whether a decision is ‘good’ or ‘bad’ relative to a ‘standard’. Normative geometric architectures presented criteria in form of rules or axioms. These are now ‘behavioural’ in context of newly coined *triguṇatmaka* expected utility economics to test predictions about human behaviour.

When economic behaviour digresses from predictions of normative geometric architectures, efforts can be made to establish focus on deviations. Focus can be cast on processes that occasionally go skewed, causing thoughtless,

vacillating and disordered choices. These lead to hazardous and possibly dangerous behaviours. Human behaviour is not the artefact of a solitary process. It reflects interaction of different specialized sub-systems. These usually interrelate impeccably to regulate behaviour. At times, they compete. Consequently, the brain, on occasions, debates with itself. As these sub-systems come to different conclusions, behaviour is not under continual and detailed control of careful calculations. It is the merchandise of unhinged and unreasonable multifarious response engagements, instincts, natures and conducts.

Real-world complications are often byzantine. Behaviour (*trigunatmaka* economics) is based on the knowledge that every good and service is scarce. Nonetheless, scarcity remains a rudimentary statement. Economists who deliberate that scarcity is a fundamental cause of economic activity confirm this. Without scarcity, there would be no economic activity with choices and preferences incorporated. Supplementary validation is that characterization of behavioural response (*trigunatmaka* economics) as the study of choice under scarcity is prevalent. Conceptions of scarcity show that ordinary scarcities are not economic. Inaccuracies concerning scarcity are traced to practice of contemporary behaviour (*trigunatmaka* economics). Two fundamentally dissimilar concepts have to be distinguished for thought: 'scarcity' and 'relative scarcity'. Scarcity controls contemporary behavioural patterns (*trigunatmaka* economics). It is perceived that instead of a description, we arrived at a universal arrangement or contract on what it means for approximately to be scarce. Standard of scarcity in contemporary behaviour (*trigunatmaka* economics) is fulfilment of a human being's individual requirements. Since human wants and desires are unlimited, behavioural economists embrace that the quantum of every product, good and service is scarce. Economic undercurrents are interconnected and so it is a multifaceted problem. With

all multifarious problems, it must be unconventional with uncomplicatedness.

Behavioural singularity is an abridged amount of behaviour of persons than of collections of individuals in groups, projects and societal hierarchies. All interrelate by use of networks of information and influence, which change over a point in time. Humans exist in exceedingly multifaceted societal environments and significant decisions are made in perspective of project interactions. The behavioural study of human nature has deepened and advanced with multidisciplinary dimensions to study and perceive how we make decisions. The intersection between cognitive geometric designing and philosophy of judgement arouse cross-fertilization and motivate exploration and inspecting boundary circumstances of geometric architectures. The speculating power of the brain indicates its peculiarity of mental states and appreciate that others have principles, requirements, purposes and perceptions unrelated from one's own. This is based on the shared nature of crossing point, efficiencies and being insightful of others sentimentality and transactions. Current considerations have lineage in coherent debate (Descartes' Second Meditation) that provide the basis for making allowances for correction of brain dynamics.

'The secrets of the whole economic question are Divine in nature, and are concerned with the world of the heart and spirit' (Abdu'l-Bahá). There is a link between economic activity and human consciousness. Economics is not a physical science like electromagnetism that works according to natural laws. It is a set of ideas entirely created by human beings. The most important side of the economic equation, therefore, is the human side, but this side is totally neglected in all discussions of economics. Since economics is a fabricated creation, if we want to understand the economic problem and find its solution, we must understand how and why human beings act in this world.

That will give us the insight needed to properly adjust all the parameters of the economic calculus to get the desired result. Triguna Economics explains why present economic methods can do nothing to solve these problems, reveals the actual source of our economic problems, and explains the only factual solution that can create an economy that serves everyone. Triguna Economics analyses economic behaviour as a function of human consciousness, and explains the development of consciousness using concepts from the Vedic worldview. As such, it offers a perspective that is entirely absent from all other economic analyses. Employing the *triguna* wisdom of the Bhagavad Gita, Triguna Economics explains the behaviour of *triguna* beings living in a material world. This has everything to do with economic activity.

Neuro-perspectives

People have a ‘mental bandwidth’, or brainpower, made up of attention, cognition and self-control (Mullainathan and Sharif, 2013), which consists of finite resources that may become reduced or depleted. The scarcity mindset entails a feeling of not having enough of something. According to Mullainathan and Sharif, anyone can experience cognitive scarcity, but it is particularly pronounced for people living in poverty. On the positive side, this may induce limited focus that can be used productively. The downside is ‘tunneling’, which inhibits the cognitive power needed to solve problems, reason, or retain information. Reduced bandwidth also impairs executive control, compromising people’s ability to plan and increasing impulsiveness whereby the focus becomes immediate — put food on the table, find shelter, or pay the utility bill.

Triguna Economics is a cross-disciplinary study combining psychology, economics and the *triguna* science of the Vedas to explain why there is vulture capitalism, cut-throat competition, unending economic hardship, exploitation, inequity and struggle in this world. Triguna

Economics explains why present economic methods can do nothing to solve these problems, reveals the actual source of our economic problems, and explains the only factual solution that can create an economy that serves everyone. Triguṇa Economics also explains the origin and solution of our ecological problems. There is a link between economic activity and human consciousness. Economics is not a physical science like electromagnetism that works according to natural laws. It is a set of ideas entirely created by human beings. The most important side of the economic equation, therefore, is the human side, but this side is totally neglected in all discussions of economics. Since economics is a man-made creation, if we want to understand the economic problem and find its solution, we must understand how and why human beings act in this world. That will give us the insight needed to properly adjust all the parameters of the economic calculus to get the desired result. Only Triguṇa Economics explains the whys and wherefores of human behaviour in relationship to their economic activity (Dhanesvara Das, 2010).

Choice research has been influenced by homo behaviour behavioural (triguṇatmaka economics) representation. Cross-fertilization between the areas explains and describe 'choice' making in ingenious ways. Since ancient times, scholars at many levels of reduction have studied and tried to understand how we make choices, using different strategies. Since the 1990s, groups of interdisciplinary scholars have combined social and natural scientific approaches to study choice in an emerging discipline called 'Neurohuman philosophy'. The statement is that by combining theoretical and experiential tools from neurohuman science, psychology and philosophy into a single approach, the resulting synthesis offers valuable insights of emerging literature on psychology and behavioural economics of ethics in situations of scarcity. This encourages cross-fertilization between cognitive psychology, choice research, cognitive geometric architecture and overview of perspectives that

highlight benefits of synergistic approach. The goal is to understand processes that connect sensation and action by revealing neurohuman mechanisms by which choices are made.

Rajasic, tamasic or sattvic? Which apparatus should be adopted, examined and incorporated in the spectrum of behavioural economic behaviour? Neuro—findings experiment standard philosophy perspective. A significant source of stimulation has been neuro-judgement research (amalgamation of ideas from cognitive science and philosophy). Neuro-philosophy has primarily challenged customary philosophy postulation that choice-making is a unitary course, proposing instead that it is compelled by interaction between programmed and well-ordered processes. Deciphering brain–environment transactions require mechanistic understandings of processes that implement value-dependent economic choice-making. There is a crucial difference between ‘thinking about thinking’ and actually enhancing brain and mental processes by developing the latent potential of each individual. Theoretical accounts posit that the human brain accomplishes this through a series of neural computations, in which the expected future reward of different choice options are compared with one another and the option with highest expected value is selected. This whistle-stop tour through some of the ‘facts’ about the cognitive system serves to orient our thinking about what needs to be considered when we attempt to build and implement cognitive geometric architectures.

Given that multi-attribute judgement is ‘simply’ another task, it is significant that attempts to geometric architecture how it is done are embedded both theoretically and experientially. For a second time, the issue: Out of *rajasic, tamasic* or *sattvic*, which apparatus should be adopted, examined and incorporated in the spectrum of behavioural economic behaviour? Strategic facets to consider are: capacity restraint, discrepancy between involuntary and

precise processing and the role that memory plays to development of categorization, and regulation of cognition.

Dilemma Testament

Decisions are embedded in a framework: Contextual factors and processes influence economic decisions. The outcome consists of two components: decision and time-to-decision (decision time or deliberation time). Despite substantial advances, the question of how we make economic choices and economic judgements continue to pose significant challenges. Again, out of *rajasic*, *tamasic* or *sattvic*, which apparatus should be adopted, examined and incorporated in the spectrum of behavioural economic behaviour? Life decisions are made under uncertainty. Making a human choice implies that there are alternatives to be considered. We want not only to identify as many of these alternatives as possible but also choose the one that (1) has the highest probability of success or effectiveness and (2) best fits with our goals, desires, lifestyle, values and so on. Should we now compromise when any, some, or all among the package of *rajasic*, *tamasic* or *sattvic* stare at us? Should philosophy make way for economics to thrive and survive? Should neuro-homo economicus pave a lane for pseudo-modern economicus to take root and rout? Should the world be an audience to a tussle between contemporary neuro-economics of *triguna* philosophy versus modern economics of globalization, privatization and glocalisation? Should economic choice-making be a process of sufficiently accommodating uncertainty and doubt about alternatives to allow a reasonable choice to be made. Neuro-human philosophy geometric architecture will play a crucial role in building of new framework of reliable theories capable of explaining and predicting individual behaviour and strategic choices. The main message is that the human body, mind and soul are not one coherent body.

Philo-Behavioural Economicus Perspective

Behavioural (triguṇatmaka economics) is a philosophical science. It is primarily about us and about how we organize ourselves to meet unlimited needs and enhance well-being. Eventually, all economic behaviour is humanoid behaviour. Sometimes, institutional forces appear to take over which are ultimately determined by human decisions or behaviour. Consequently, economists have traditionally used some kind of philosophical statement about impetuses behind behavioural economic actions. Because of globalization and accompanying materialism, also perhaps because of confusion surrounding us, behavioural (triguṇatmaka economics) is a paraphernalia which very few human beings address either fully or directly, or attempt to understand beyond their own checkbook. In such a scenario, where is the representation of *rajasic*, *tamasic* or *sattvic*? Of greater relevance, is the issue of which apparatus to adopt, examine and incorporate in the spectrum of behavioural economic behaviour. Thus, we are dragged in two ostensibly conflicting directions. This problem stems from our lack of understanding Triguna Behavioural responses (triguṇatmaka economics). Consequently, they constitute one of the first objects of study for both behavioural (triguṇatmaka economics) and philosophy, and more broadly for the social sciences.

The mind can be one's friend or competitor. The mind is cause for both subjugation and sovereignty. The mind is fidgety, influential and resilient. How can we have confidence in the power of goodness to make things right? How can we choose between blurred substitutions to resolve predicaments? Which came first: moral rules or virtues? A compelling idea in economics is that of self-interest theory. Economists assume individual's economic behaviour seeks to maximize their utility (happiness). In an ideal world, people would always make optimal decisions that provide them with the greatest benefit and

satisfaction. In economics, the Rational Choice Theory states that when humans are presented with various options under the conditions of *scarcity*, they would choose the option that maximizes their individual satisfaction. This theory assumes that people, given their preferences and constraints, are capable of making rational decisions by effectively weighing the costs and benefits of each option available to them. The final decision made will be the best choice for the individual. The *rational person* has self-control and is unmoved by emotions and external factors and, hence, knows what is best for himself. Alas! behavioural economics explains that humans are not rational and are incapable of making good decisions. This utility is predominantly geometrically calibrated by consumption of goods, services and 'leisure time'. The argument of classical economics is that by chasing our economic behaviour of self-interest, the invisible hand of market helps create an efficient allocation of resources. How does scarcity affect the economic behaviour of decision-making and how are decisions (right vs wrong, correct vs incorrect, ethical vs unethical, black vs white) taken in a state of economic scarcity? There is evidence that underprivileged people demonstrate economic behaviour of bad choices more than an average person. This easily leads to the conclusion that bad choices are a fallout of economic behaviour arising out of scarcity. Behavioural economics suggests that people's behaviour differs geometrically in conditions of scarcity. Experiential studies tend to focus on ordinary means, to exclusion of people at economic extremes.

Can scientific geometric-oriented discourses about behavioural economics (triguṇatmaka economics) and the economy really separate the study about fact from a normative reflection? John Dupre (Exeter University, UK) warns that the understanding of human nature is being distorted by two faulty and harmful forms of pseudo-scientific thinking. Not just in academic world but increasingly in everyday life, we find one set of experts seeking to explain ends at which

humans aim in terms of evolutionary theory. Moreover, another set of experts use behavioural economic geometric architectures to give rules of how we act to achieve those ends. Dupre charges this unconsecrated coalition with scientific imperialism. He has applied methods and ideas developed for one domain of enquiry in others where they are inappropriate. He demonstrates that these explanations do not work. Additionally, those if taken seriously, their theories tend to have dangerous consequences. Dupre restores sanity to study of human behavioural-economic nature in a *trigunatmaka* by pointing a direction towards proper understanding of humans in natural and necessary settings. He shows how distinctively human capacities are shaped by social contexts in which we are embedded. Dupre concludes with intrepid challenges to behavioural-economic cosmos as causally comprehensive and deterministic. In an imposing reintegration, he argues that humans are rare concentrations of causal behavioural-economic power in a principally indeterministic world.

Conclusion

Due to the nature of wealth and what it represents to people, and perhaps because of the confusion surrounding the subject, economics is a subject matter which very few people address either fully or directly, or attempt to understand beyond their own checkbook. Some relate well to and have the ability to acquire money in large or at least sufficient sums, others get by, and still others struggle with it throughout their lives. For many people, there is a dichotomy surrounding money as well. While they may prefer to engage in more attractive work activity, they are often forced to engage in a higher paying activity to pay the rent. Thus, they are pulled in two seemingly irreconcilable directions. For those with family responsibilities, the rent generally prevails, causing the man or woman to associate with people s/he would rather not be with, doing things

he or she would rather not do. This is one problem which stems from our lack of understanding Triguṇa Economics.

Through centuries of observation of human behaviour—how people make decisions and act—economic models are developed. And these models of human behaviour centre on the principle of scarcity. The scarcer something is, the more valuable it becomes to us. No theorist in the corner office is dictating that—it comes from our ordinary every day activity. Everybody is born in a context of scarcity. Without scarcity, human economic sovereignty would be difficult. Scarcity is universal and omnipresent in all processes of human nature and functions. Scarcity is revealed as a key factor for us to learn, act and seek fellowship and mutuality. One finally falls back to introspect on the mountain of questions: Can we truly live in abundance in a world dominated by scarcity. Appreciative of and acceptance of scarcity makes plausible to direct vitality and efforts towards focused and fecund action, collaboration and advancement. Experiential studies tend to focus on ordinary means, to exclusion economic extremes. Studies indicate that there is a geometric link between economic behaviour of ethics in situation of triguṇa perspective. Making difficult economic behaviour of choices can be restored by increasing the essence of triguṇa.

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CHAPTER 11

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The Application of *Triguṇa* Theory to Comprehend National Security Strategy of India and China

DR SURESH R.

Abstract

Triguṇa Theory is an integral part of Indian philosophy that explains the three dimensions of human nature, that is, sattva, rajas and tamas. These guṇas 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 guṇa determines the individual's personality type. Based on the above understanding, personalities are categorized into three: sattvic, rajasic and tamasic. Thus, Indian philosophy has conceptualized and practised three forms of positive, neutral, and negative characters, respectively, of an individual in the form of triguṇa (Kapoor, 2002).

National security approaches are framed based on the assessment of threat perceptions. Though there are institutional mechanisms and set practices in the formulation of a country's national security policy, it also reflects

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the traits of individuals involved in the decision-making process. In other words, the personality of the officials involved in the decision-making is of great significance in shaping the outcome. This paper is an attempt to understand the national security policies of India and China, which is rooted in their civilizational connection, cherished practices and the decision-maker's perceptions. The Triguna Theory helps us comprehend and explain the perceptions of the decision-makers involved in the formulation of national security strategies.

Keywords: India's National Security, triguna and international relations of India, trigunatmaka perspective of strategies of India

Introduction

Triguna Theory is an integral part of Indian philosophy that explains the three dimensions of human nature, 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: sattvic, rajasic and tamasic. Thus, Indian philosophy has conceptualized and practised three forms of positive, neutral, and negative characters, respectively, of an individual in the form of triguna (Kapoor, 2002).

National security approaches are framed based on the assessment of threat perceptions. Though there are institutional mechanisms and set practices in the formulation of a country's national security policy, it also reflects the traits of individuals involved in the decision-making process. In other words, the personality of the officials involved in the decision-making is of great significance in shaping the outcome. This paper is an attempt to understand the

national security policies of India and China, which is rooted in their civilizational connection, cherished practices, and the decision-maker's perceptions. The Triguna Theory helps us comprehend and explain the perceptions of the decision-makers involved in the formulation of national security strategies.

India's National Security Approach: Realism and Idealism

India's national security approach can be qualified as a combination of realism and idealism. There are periods and issues in which India had adopted realism as well as idealism alternatively. This change in the approach to security is mainly due to the divergent perception of the decision-makers. The divergent perception of the decision-makers can be attributed to reflections of triguna in individuals, and international politics can be better comprehended through the application of Triguna Theory. The actions of a particular state are the actions of individuals involved in decision-making. Independent India had adopted a democratic system and followed a policy of strategic autonomy and initiated foreign policy based on non-alignment and worked for world peace. It appears to reflect a combination of sattva and rajas, that is, the positive and neutral stand of the decision-makers.

India's national security policy was shaped by the principles of realism and idealism. The ancient text, Arthashastra is based on the fact that all actions by the ruler will be to make nation a welfare state that has a balance of the trigunas and caters to the protection and promotion of national interests. Arthashastra deals with statecraft in ancient India, and reflects a better understanding of basic human nature. Kautilya, the author of Arthashastra, justified any action by the ruler based on political expediency (Boesche, 2017). India is the country where Buddhism originated, and the basic doctrines of Buddhism are non-violence and

world peace (Bapat, 2009 Reprint). The principles of non-violence and peace are also the long-cherished ideals of the father of the nation, Mahatma Gandhi. Thus, the strategic culture of India had been influenced by realism as exhorted in Arthashastra and the idealism rooted in the Buddhist tenets mentioned above. These two principles, realism and idealism, along with the individual personality traits of the decision-makers appear to have shaped India's national security strategies. Various dimensions of individual traits are manifested in the national security approach.

A peep into the history of free India reveals that there are periods when the democratically elected Indian rulers adopted different methods towards protection and promotion of national interests—peace, security and prosperity. They have adopted different means to achieve national goals. During the Nehruvian period (1947–64), India's national security policy could be qualified as one of Buddhist tradition of non-violence and world peace ingrained in idealism. The above period was also based on the Gandhian ideals of non-violence and peace. In this period, the national security of India was compromised on several occasions, including the border issues with both Pakistan and China. The gravest threat to India's national security that occurred during this period was the Kashmir issue with Pakistan and the annexation of Tibet by Communist China and thereby the elimination of a buffer State between India and China in 1951 (Suresh, *The Tibetan Right to Self Determination and Sino—Indian Relations*, 2011). The stand taken by India on both issues at a very crucial juncture can be explained as idealism manifested in the Buddhist ideals of peace and non-violence. It has been observed that the strategic grasp of India's political leadership at independence was weak, narrow and often indifferent (Sardeshpande, 2020). Further, the former foreign secretary of India, K. Srinivasan has rightly observed that Nehru saw China as a partner to create a post-colonial world and his aspiration for a global role linked to a big

power neglected India's national security priorities at great cost (Srinivasan, 2020). The approach to national security could also be explained in terms of the nature of decision-makers or the personal traits of the individuals involved in decision-making. The quest for peace could be attributed to *sattva* or positive and appeasement policy towards an expansionist China as a reflection of *tamas* or negative.

The 1971 war with Pakistan and birth of a new state in South Asia, based on the principle of the right to self-determination of its people, through coercive means explain the pragmatic approach narrated in *Arthashastra*. The threat from East Pakistan and the Bay of Bengal to India's national security has been eliminated with the creation of Bangladesh. Subsequent events manifested that India's non-aligned tag was conveniently compromised on occasions that demanded realism rather than idealism. Many scholars of international relations believe that the policy of non-alignment itself has been an incarnation of strategic autonomy rooted in realism. Nevertheless, it was the perception of leaders in power which had ultimately given a practical shape to the non-aligned tag (Suresh, *Peace in the Indian Ocean: A South Asian Perspective*, 2012). The birth of Bangladesh is an act that is an excellent example of *rajas* predominance leading to *sattva*. The situation before the independence/creation of Bangladesh was *tamasic*-dominated, as Pakistani military commanders were ruthless in suppressing the democratic aspirations of the people of erstwhile East Pakistan. The same population attained peace and happiness after attaining independence. Thus, the India-Pakistan war of 1971 was an act that was *rajas* predominant and turned to *sattva* in the post-war period. Though there have been other upheavals, the war and prevailing situation reflect the application of *triguna* in real-life strategic relations.

The 1974 peaceful nuclear explosion (PNE) based on India's contention that the Nuclear Non-proliferation Treaty (NPT) was a discriminatory treaty also manifest India's firm resolve to enhance its national power through the

development and deployment of nuclear weapons. This again was an important ingredient for pursuing strategic autonomy in a world driven by the manifestations of power politics. During the Cold War period, India's tilt towards the former Soviet Union and less interaction with the US was also based on a policy rooted in political realism. The dichotomy in precepts and practices again manifests India's policy of strategic autonomy (Suresh, *Peace in the Indian Ocean: A South Asian Perspective*, 2012). This was a rajasic activity that brought the balance of power in the region and thereby it has become a sattvic action to maintain peace and security in South Asia.

Post-Cold War Scenario

Post-Cold War, international politics once again provided India with an opportunity to calibrate its external policy, as the non-aligned policy had lost its relevance, especially in the context of the end of superpower rivalry and competition in world politics, the rationale for the emergence of such a policy. The advent of the accelerated pace of the globalization process prompted India to initiate economic reforms and subsequent national security priorities' reorientation.

The emergence of non-traditional security threats as the most important challenge to national security prompted India to restructure its national security policy. The 1998 nuclear explosion and India's self-defence initiative through the declaration as the sixth nuclear-weapon power once again manifested the pragmatic approach rather than idealism towards national security considerations. It appears the above decision was in tune with the belief that self-reliance in the economic and military domain is the sine qua non for pursuing strategic autonomy rooted in India's age-old strategic culture. At times, sattvic traits prompted the decision-makers in India to adopt some negative stand like nuclear weaponization to nullify the expansionist aggressive policy of nuclear-weapon-power China.

Pakistan's clandestine warfare against India through cross-border terrorism, and the overt as well as covert nexus between Pakistan-based international terror network and totalitarian regime in China, against India, are the gravest threats to India's national security (Subramanyam, 1990). It appears that such threat perception has prompted India to align with major players in the Indo-Pacific region, such as the US, Australia and Japan. Again the 'Act East Policy' in pursuance of 'Look East Policy' indicates that the post-Cold War human security and national security considerations are proportionately intertwined in its security considerations.

India's national security policy is based on its firm belief that domestic strength rooted in economic and military self-reliance is sine qua non for ensuring national security. In pursuance of this policy, initiatives such as 'Make in India', Sagarmala (Blue Economy initiative), and AatmaNirbharBharat are implemented. On the external front, the efforts to military self-reliance are conditioned by the threat posed to its security by the expansionist policy of the Communist regime in China (Suresh, *India's National Security: A Maritime Security Perspective* , 2020). In addition, India's policy initiatives such as SAGAR (Security and Growth for all in the Region) have been considered as a multilateral effort in the Indian Ocean region through concerted efforts of peace-loving democratic nations towards development. Unlike Communist China, the major objectives of India's multilateral efforts are towards mutual and shared benefits. This again reflects India's civilizational connection and belief that the entire humanity is one, besides echoing the sattvic personal traits of the present political leadership in India.

The Expansionist Policy of China

The foundation of China's expansionist policy can be traced to its strategic culture reflected in Sun Tzu's *Art of War* , an ancient treatise on war strategy and expansionism. Unlike

India, the foundation of the People's Republic of China (PRC) was laid on a bloody war fought along mainland China and forceful annexation of hitherto independent neighbouring states also in addition to a cultural purge effected during the cultural revolution (1966–76) in China. Communist China's behaviour towards Hong Kong, Taiwan, Tibet Autonomous Region (TAR) and Xinxiang (Uighurs) as well as its immediate neighbours along the South China Sea and the East China Sea further manifest Beijing's expansionist policy. At present, China is facing its gravest threat from the international comity of nations due to initially concealing the spread of the Wuhan-originated pandemic, COVID-19, in China. After the spread of the pandemic, China persuaded an aggressive policy against the western bloc nations and India. This particular behaviour of China can better explain as a policy initiative based on Sun Tzu's precept of 'appear weak when you are strong, and appear strong when you are weak' (Sawyer & Tzu, 1996). The Chinese policy of expansionism can also be better explained through the Triguna Theory. Unlike India, China uses its power to suppress the genuine democratic aspirations of the minorities in the PRC through oppressive measures. These personal traits of China's communist leadership reflect the predominance of negative or tamasic character in its domestic and external policies.

India–China Hostilities: Clashes of Civilization

The India–China hostilities can also be viewed as the clashes of two ancient civilizations which were based on two divergent perspectives and practices related to culture. The PRC ideology has been rooted in the principle of 'power comes out of the barrel of gun' or violence, and Indian culture and practice have been based on peace at the individual, societal, and nation–state levels based on the precept of Vasudhaiva Kutumbakam (the entire humanity as one family). The Chinese culture is based on the teachings of Sun Tzu's *The Art of War* and through communist principles such as the

use of state power and violence; on the contrary, Indian culture is rooted in welfare-administration envisaged in the ancient text Arthashastra and the preaching of Buddha and Mahatma Gandhi which envisions ahimsa or non-violence and world peace. Thus, there exists a diversity between these two ancient cultural entities. Not surprisingly, there is no platform for these contradictory cultures to live under cordial relations. However, the existence of a buffer State between India and China till the annexation of Buddhist Tibet by China in 1950, maintained peace in the Himalayan region. India had no border with China except through Tibet. The clashes of civilization are further augmented by the tamasic personal traits of the present communist leadership in China and their quest for global dominance.

Another major difference between India and China is concerning the nature of their political system. India is the largest functional democracy in the world and China's political system is totalitarian. The freedom of people is curtailed in China whereas in India people enjoy all freedom, including the right to choose their government through a fair and transparent periodic election. In China, on the contrary, there is the one-party system and people have no choice to select the decision-makers. Though China's economy is liberal and market-oriented, its political system is authoritarian. This contradiction, like both the economic and political systems put pressure on authorities. Therefore, they resort to pursuing an expansionist policy and incorporated this component in their national security policy and follow expansionism as an instrument of foreign and security policy. India, on the other hand, follows the policy of pacific settlement of disputes through bilateral and multilateral negotiations. India's quest for world peace and the PRC race for world dominance through aggressive means reflects the sattvic and tamasic traits of leaders of India and China, respectively.

Conclusion

Though there are internationally accepted norms that regulate the behaviour of nations for a peaceful world, there are nations that blatantly violate these principles and practice expansionism as an instrument of State policy. Even now, nations spend more on armament and arms race, towards the preparation of war. In the absence of a supranational agency to regulate the behaviour of nations, the modern nation-states are still in the Hobbesian state of nature. In such a situation, the annals from the past show that the policy of appeasement is not an effective policy to confront an expansionist nation. The behaviour of nation-states can be better understood by analysing it through the application of the Triguna Theory as it explains the subtleties in human nature.

Though there is marked advancement in science and technology, no major change is visible in the attitude and behaviour of the people. The development in the field of science and technology (S&T) has resulted in improving the living standards to a higher level; the material comforts in life have improved manifold. However, human beings are generally a stubborn species, ingrained in their ways and there are no signs of fundamental transformation in their individual and collective behaviour so far from the days of Kautilaya. Since there is no remarkable transformation in basic human nature, the ideas put forth in Arthashastra are relevant today in understanding the undercurrents in the modern nation-state system. Thus, India's national security depends largely on its ability to assess friends' and foes' security approaches and respond to it effectively. While noble ideals such as peace and cooperation are worth preaching, it is of little value before a nation that practices expansionism as an instrument of its foreign and security policies. The Triguna Theory reflects the influence of sattva, rajas, and tamas in the behavioural pattern of decision-

makers, who act on behalf of nation-states and whose decisions are the choices of the nation-states.

An appraisal of India's national security approach shows that the strategic culture rooted in Arthashastra has influenced Indian decision-makers, especially to focus on both human and national securities' concerns on an equal footing. The influence of Buddhist tenets is also reflected in the formulation of non-aligned foreign and security policies. However, the evaluation of an existing situation reflected in the internal and external sphere by decision-makers also plays an important role in framing the security policy. Similarly, the character of the decision-makers also finds reflection in the behaviour of nations.

In the initial years of independent India, especially during Prime Minister Jawaharlal Nehru's period, India's security policy was marked with an appeasement approach towards expansionist China, although he was aware of the imminent threat from Communist China, which culminated in the India–China war of 1962. An assertive policy was followed during Prime Minister Indira Gandhi's period, especially with the elimination of threats that had emanated from East Pakistan through the creation of Bangladesh. The 1974 nuclear explosion, further demonstrated the pursuance of an assertive policy to challenge the NPT, which India considers as a discriminatory treaty to address the horizontal proliferation of nuclear weapons and denial of rights of non-nuclear-weapon States, in a nuclear-weapon era, the right to self-defence as envisaged in Article 51 of the UN Charter. India's self-declaration as a nuclear-weapon power in 1998 further manifests India's quest for maintaining the balance of power in the South Asian region, especially in the context of an unresolved border problem with nuclear-weapon-power China.

The post-Cold War policy of engagement with external powers instead of elimination in the Indian Ocean region, had given a new orientation to the hitherto non-aligned label. The India–US civilian nuclear agreement further

cemented its relation with the US and also shows a strategic move to strengthen the solidarity of democratic nations to uphold a rule-based international order. The accelerated pace of India–US strategic and defence engagements, especially under the Narendra Modi government, provided a new platform to these democratic nations to share their security concerns in the Indo-Pacific region, as the area is infected with the expansionist policy of China.

The spread of the global pandemic COVID-19 virus, which originated in Wuhan, China, point towards the imperatives of greater transparency in international relations. The suppression of facts, especially related to health issues, has harmed human life in a highly globalized world. Therefore, greater transparency in international relations is the *sine qua non* for the very survival of humankind. Here again, a convergence of democratic nations solidarity to more open and transparent interstate relations are visible.

The totalitarian regime in China follows the policy of expansionism as an instrument of its State policy and considers that such a policy ensures its national security. The attitude of the PRC towards TAR, Taiwan, Hong Kong and treatment of minorities including the Uighurs in Xinxiang province, its aggressive moves in the South China Sea and the East China Sea further manifest China's expansionist strategy to ensure its national security. The recent intrusion of China along the McMahon line, the border between India and TAR, shows the offensive moves of Beijing that reflect the tamasic traits of its present leadership.

The threat emanating from an expansionist China to the national security of India has been strengthened with the incursion of China in the Galwan Valley. However, the timely action by the Indian government and the support it received from major players—the US and EU—point towards the emergence of a new power configuration at the international level. Any solidification of an international order bereft of totalitarian states and supporters of an international terror network, would not only enhance India's national security

but also elevate its international role in the emerging global order. The major threat to India's national security emanates from totalitarianism and cross-order terrorism and the nexus between them. Since the Triguna Theory is rooted in understanding the dynamics of human nature, it helps us to comprehend the dynamics in the national security strategies of India and China. The dominance of tamasic traits of the present communist leadership in China also explains why China follows an aggressive security strategy and expansionism as an instrument of security policy. India's adoption of a conciliatory approach and belief in Vasudhaiva Kutumbakam as the basic principle of its security policy is in pursuance of the present decision-makers sattvic character. Thus, the Triguna Theory helps us comprehend the subtleties of the national security strategies of India and China.

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CHAPTER 12

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Functioning of Guṇas in Day-to-day Life

DR N. GANESH RAO

Abstract

According to Indian philosophy in general, and Samkhya and yoga philosophies in particular, every object in the universe—living and non-living, animate and inanimate, physical and mental—is made up of consciousness and matter. Even the human being is a composite structure of these two entities. Matter, in human beings, manifests as his *sthula sharira* (gross body), i.e., his physical body, and his *sukshma sharira* (subtle body), which mainly comprises his *manas* (mind), *ahamkara* (ego), *buddhi* (intellect) and his *indriyas* (senses of action and knowledge). This matter is made up of the three *gunas*, i.e., *sattva*, *rajas* and *tamas*. Which means, the human personality is made up of these three *gunas*, which represent respectively, among other things, purity, passion and inertia. Thus, the Triguna Theory is one of the personality theories of Indian philosophy.

This paper entitled ‘Functioning of Gunas in Day-to-day Life’, aims at bringing out the relevance of *gunas* in daily life. In Bhagavad Gita, Chapter XIV, first sloka, ‘Guna Traya Vibhaga Yoga’, Lord Krishna brings out the highest

significance of understanding the *gunas* by saying, “I will again declare (to you) that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection after this life.” The ‘Supreme Knowledge’ mentioned above is the knowledge of the functioning of the *gunas*. The description of the *gunas*, their inter alia relationship, the ways of their functioning, etc., provide an interesting and insightful peep into human nature. A thorough understanding of the *gunas* and their nature not only leads to the understanding of human personality but also accounts for the differences amongst individuals. In day-to-day life, insight into the *gunas* and their functioning leads to a better understanding of oneself and others. This understanding, in turn, enables an individual to ride on his strengths at the right time, exert efforts at improving his personality and brings richness in his relationships. The famous phrase, ‘know thyself’ and even the most important question of Indian philosophy, i.e., ‘Who am I?’ becomes relevant in the context of *gunas*. Their understanding goes a long way in helping us to understand ourselves, others as also the nature around us.

Keywords: Ssmkhya Philosophy, Trigunās in day-to-day Life, Personality and *triguna*

Introduction

The Triguna Theory, based on the three *guṇas* of *sattva*, *rajas* and *tamas*, holds tremendous significance in Indian philosophy. Chapter XIV of the Bhagavad Gita, titled ‘Guṇa Traya Vibhaga Yoga’, is entirely devoted to the explanation and relevance of *guṇas* in empirical as well as spiritual life. Ayurveda too considers understanding the mind from the point of view of the three *guṇas*. In this presentation, the understanding the *guṇas*, based on Samkhya and yoga philosophies is emphasized. The description of the *guṇas*, their inter alia relationship, the ways of their functioning,

etc., provide an interesting and insightful peep into human nature. A thorough understanding of the *guṇas* and their nature not only leads to the understanding of human personality but also accounts for the differences amongst individuals. In day-to-day life, insight into the *guṇas* and their functioning leads to a better understanding of oneself and others. This understanding, in turn, enables an individual to ride on his strengths at the right time, exert efforts at improving his personality and brings richness in his relationships.

Place of *Guṇas* in Samkhya Philosophy

Samkhya philosophy is a dualistic philosophy, wherein the two metaphysical principles are termed as *purusha* and *prakriti*. *Purusha* is the principle of consciousness and *prakriti* is the principle of matter. According to Samkhya, every object in the universe—living and non-living, animate and inanimate, physical and mental—is made up of *purusha* and *prakriti*, i.e., consciousness and matter. Even the human being is a composite structure of these two entities. *Purusha* is represented by the consciousness in the human being, while *prakriti* or matter manifests as his *sthula sharira* or (gross body), i.e., his physical body and his *sukshma sharira* (subtle body), which mainly comprises his *manas* or mind, *ahamkara* or ego, *buddhi* or intellect and his *indriyas* (senses of action and knowledge). *Prakriti*, the principle of matter, is the uncaused material cause of the universe and is comprised of three *guṇas*: *sattva*, *rajas* and *tamas*. Since *prakriti* is made up of the three *guṇas* and since everything originates from *prakriti*, everything in the Universe, including the human being, is made up of the three *guṇas*, the human personality is made up of these three *gunas*. Thus, the Triguna Theory is one of the personality theories in Indian philosophy.

In short, in the human being, the principle of *purusha* is represented by consciousness and the principle of *prakriti* is represented by the body and the mind. Out of these two

parts, the *purusha* or consciousness is the Real Self of the human being.

The *gunas* are so called because, first, they are subservient to the purpose of *purusha* and second, they make up the rope of *prakriti* which binds *purusha*. The three *gunas* are components of *prakriti* and not qualities of *prakriti*. In fact, they themselves can be said to have qualities. The *gunas* are very subtle and cannot be perceived but they can be inferred from their effects.

The following table gives a brief description of the three *gunas*.

<u><i>Sattva Guna</i></u>	<u><i>Rajas Guna</i></u>	<u><i>Tamas Guna</i></u>
<i>Sattva</i> refers to 'existence'	<i>Rajas</i> refers to 'foulness'	<i>Tamas</i> refers to 'darkness'
Principle of Manifestation	Principle of Activity	Principle of Inertia
Produces Pleasure	Produces Pain	Produces Indifference
Is Light and Buoyant	Is Mobile and Stimulating	Is Heavy and Shrouding
Denoted by the colour 'white'	Denoted by the colour 'red'	Denoted by the colour 'black'
Stands for 'noble qualities': calmness, peace, tranquility, serenity, solitude, knowledge, concentration, awareness, selflessness, ego-effacement, equanimity, contentment, detachment, dispassion, duty, etc.	Stands for energy, dynamism, restlessness, hyperactivity, anger, aggression, ambition, desires, attachment, ego-fulfilment, goal-oriented activity, etc.	Stands for 'ignoble qualities': laziness, lethargy, drowsiness, sleep, ignorance, selfishness, stubbornness, cowardice, meanness, procrastination, confusion, bewilderment, etc.

The three *guṇas*, despite having different natures, are perfectly cooperative in serving the common purpose of *puruṣha* (i.e., *bhoga*—experience; *apavarga*—liberation) like the oil, wick and flame serve the purpose of the candle. The three *guṇas* are said to be competitive, and also cooperative, *inter alia* themselves.

All human beings are made up of the three *guṇas*. However, they are different from one another because the mix of these three *guṇas* is different in each human being. Also, in each one of us, one (or sometimes two) of the three *guṇas* is predominant, which decides our personality. Accordingly, an individual is either a *sattvic* or a *rajasic* or a *tamasic* person.

Having seen in brief the nature of the three *guṇas*, let us now consider the role that they play in everyday life.

Functioning of *Guṇas* in Day-to-day Life

I. It is the nature of the three *guṇas* to always go together.

Every object in the world, including human beings, has all the three *guṇas*. This means that there is no human being who has only *sattvic* or good qualities and no human being who has only *rajasic* or *tamasic* or negative or bad qualities.

Realization of this fact leads to some interesting inferences as follows:

- i. **The ‘nicest’ person also has negative qualities**, but these may be in lesser degree. The ‘worst’ person also has good qualities, but these may be very less. Therefore, it will be an error of judgement or unrealistic to raise any individual exclusively on a pedestal or totally degrade another individual. The saint also has some iota of sin within him and the sinner also has some saintliness within him or her.
- ii. **Real understanding of a person takes time.** The real mix of *guṇas* in a person is revealed over time. Therefore, it is advisable to not pass hurried judgements on a

person. First impression is not necessarily the correct one!

- iii. **Depending upon your *guṇa* domination, you see the qualities in the person with whom you interact.** A good person always sees good in others. In western psychology, this is what we refer to as ‘projection’.

Also, it is you who can cause appropriate *guṇas* to manifest in the person you are dealing with. This is the essential and necessary role of the guru, the guide, the mentor, the friend or the team leader. They bring out the best in a student, disciple or follower.

II. The three *guṇas* are inherently changing. Change is their nature. No *guṇa* can remain permanently manifesting its effects in us. At any point of time, one *guṇa* is manifesting its qualities or effects in us. But the other two *guṇas* are waiting on the wings to pull this dominant *guṇa* down and show their own effects.

Realization of this fact leads to following interesting inferences:

- i. **Change is naturally inevitable in ourselves as well as in the Universe around us.** Because this ‘change’ happening every moment, is only the change in the *guṇas*, and it is the nature of the *guṇas* to change continuously.
- ii. **When we are sad or unhappy, we can draw solace from the fact that this sadness and unhappiness can never be permanent or forever.** We don’t have to be frantic in immediately trying to get rid of them. It is this fact which is put forward philosophically as ‘time is the best healer’—over time, the *guṇas* change inevitably. Similarly, when we are happy, we need not be ‘too happy’ about that because it too does not last long. It is thus said that you should never promise anything when you are too happy or speak when you are angry!
- iii. **Concentration (*sattva guṇa*) span is limited.** It is

- necessarily followed by either relaxation (*tamas*) or by physical activity (*rajas*).
- iv. Try as much as possible, you can neither laze around throughout the day nor can you physically exert throughout the day nor can you exert your grey cells all day long!
 - v. One who tries to remain the same always is plastic or artificial.
 - vi. It is pure wisdom to see and accept equanimously the change within us as also the change in others.

III. Particular pattern in the change in guṇas. The *guṇas* are inherently changing but they also change according to a particular pattern. From *sattva* manifestation, it can either be *tamas* or *rajas*. But from *tamas*, it cannot directly be *sattva*. *Tamas* has to be followed by *rajas* for transforming into *sattva*. Immediately on getting up in the morning, I cannot crack a brilliant joke or start reading a book. I need to wash my face, shake myself a little bit, get fresh and only then can I read a book.

- i. **Equanimity (*sattva guṇa*) and indifference (*tamas*) may appear the same from an external point of view!** The *buddhu* (fool) and the Buddha (enlightened) may appear the same! That is why sometimes, in lighter vein, we say, “It is better to remain quiet and be considered a fool (or get the benefit of doubt) rather than to open the mouth and remove all doubts”! In great speed (*sattva*), there appears to be no movement (*tamas*)!
- ii. **My control of my mind and myself is directly proportional to how quickly I am able to move from one *guṇas* to another in life.** Can I ‘switch off and on’ my mental and physical states? How much can I shorten the effects of momentum? For example, how soon can I become normal after experiencing anger? From restlessness of the body and mind, how soon can I immediately become totally concentrated? This fact is

used to advertise cars: “From zero (*tamas*) to 150 mph (*sattva*) in 3 seconds!”

- iii. **Guna clock!** Like we have our biological clock in us, in the same manner we can detect a *guna* clock in us. The manner of change in the *gunas* in each one of us, and the dominance of particular *gunas* at particular times in us, is unique for each one of us. At particular times during the day, we become very active physically and mentally; at certain times, our concentration and comprehension become stronger; at some other times, we feel lazy and lethargic, drowsy and sleepy and need a siesta. We have clear examples of some students who prefer studying till late night and some others who prefer getting up very early in the morning for studying—it depends upon when *sattva guna* manifests its effects in them.

Introspecting and understanding the *guna* clock in us will enable us to ride on it and prevent avoidable frustration and unnecessary seepage of energy.

Characteristics of People from the Perspective of *Guna Sattvic* Individuals

Generally speaking, *sattvic* individuals display ‘simple living and noble thinking’. They are humble and self-effacing with a clear conscience backed by corresponding actions. With a sharp discriminating intellect, they can be considered as wise. Their sense of duty is strong; they are cooperative and considerate and go out of the way to help others also to realize their potentiality. They are contented in life; have an equanimous mind; harbour a vision of attaining the spiritual goal. Teachers, artists, doctors, philanthropists, yogis, etc., are generally *sattvic* in nature.

Rajasic *Individuals*

These are men-of-action—energetic, sincere, hard-working, ambitious, goal-directed and purposive individuals. They

are swayed by desires, attachments, fruits of actions and opinion of others about themselves. They have shrewd and sharp intellect, which is focused on empirical goals and gains. They are competitive by nature and are swayed by success and glory. Erstwhile kings, warriors, sportsmen, actors, businessmen, corporate executives, etc., are examples of *rajasic* people. They are the builders of educational institutions, hospitals, etc., for which they wish to be remembered.

Tamasic Individuals

These are by nature lazy, lethargic, careless and procrastinating. They have no interest in knowledge or power. These are capable of hard-work but under the guidance of others. In the absence of discriminating and focused intellect, they tend to be confused, negative, unfair, vicious and easily led astray. They generally indulge in the pleasures of the senses indiscriminately—women, wine, drugs, etc. They can intentionally present roadblocks against general or individual progress and tend to become vengeful. Selfishness is of a mean nature in them.

A word of caution is necessary here. It is important to keep in mind that *rajas* and *tamas* are not bad per se. They have their positive sides too. *Rajas* is the principle of activity, the energy principle. It activates *sattvic* and *tamasic guṇas* to manifest their effects. *Sattvic* and *tamasic guṇas* are sterile by themselves. Further, after hard work, rest and sleep are necessary. Being good (*sattvic*) is useless if it does not manifest in good actions (*rajasic*).

In the empirical world, a *guṇa* domination of both *sattva* and *rajas* is ideal. At higher positions in life, the higher the age, *sattva* can be slightly more than *rajas*. At middle-level positions in life, *rajas* can be slightly more than *sattva*. It should be our endeavour to reduce the *tamas* in us all the time and utilize *rajas* only when it is necessary, i.e., voluntarily. As already said, *tamas* too has its positive side when sleep or relaxation is merited after hard work.

Personality Development in the Context of *Guṇa*

All human beings are born with a particular *guṇa*-mix.

When it comes to personality development, the first step is to introspect to find out our dominant *guṇa*. One, or even two *guṇas*, may be dominant in us.

Progress in personality development is a movement towards *sattva guṇa*. This is because knowledge happens in *sattva guṇa* and all our sufferings, according to Indian philosophy, are due to *avidya* or ignorance of Reality.

Rajas and *tamas* are considered as impurities in us and need to be replaced more and more by *sattva guṇa*.

In western psychology *vyaktitva* (personality) represents our existence from the empirical standpoint, from physical and mental points of view. From the spiritual point of view, even the best empirical personality needs to be transcended for Self-realization to happen. In other words, personality pertains to *prakriti*, which makes up our body and mind. But our Real Self is *purusha* or consciousness which has no *guṇa* orientation. It is *guṇatita* or beyond the *guṇas*; we have to go beyond the body and the mind. But this is transcendence and not abandonment of body and mind. Develop the body and mind and then go beyond them. Reduce the *tamas* and *rajas guṇas* in you, become more *sattvic*, and then go beyond the *sattva guṇa* too.

Possibility of Changing even the Basic Personality.

It is our discipline or our *purushartha* (self-efforts) that can enable us to change even our basic personality. Even if we are by nature *tamasic* or *rajasic*, we can become totally *sattvic* by putting efforts. This is unlike in Ayurveda, wherein one's *mula prakriti* or basic nature of *dosha*, remains constant throughout life. In the Triguna Theory, nurture is more important than—and can change—our *prakritic* nature completely. This is the reason why despite *avidya* or ignorance being *anadi* or beginningless in Indian philosophy,

it is not *ananta* or unending! Indian philosophy claims that avidya can be removed, thereby putting an end to *duhkha* (sufferings), and that too in this life itself!

Thus, the Triguna Theory is optimistic and elevates and exalts the status of our free will.

There Cannot be an Experience which is Perfectly Blissful in Life: Sage Patanjali

In 'Sutra 15'¹ of 'Sadhana Pada' (second chapter), Patanjali says that for one who has attained the discrimination between the Real and the unreal, one who has attained Self-realization, everything is painful in the empirical world because of two reasons, one of which is the ever-present conflict between the *guṇas* of the experiencer and the *guṇas* of the object experienced. In every experience, the experiencer has a mix of the three *guṇas*. Also, his mind gets coloured by the mix of the *guṇas* of the object of experience. These two mixes can never be the same. Therefore, there is always a conflict in every experience, something unfulfilled in every experience. We cannot remain even for a moment without having an experience. Therefore, there is ever-present pain in every moment because of this conflict/mismatch between the two bundles of *guṇas*. We are reminded of the first Noble Truth of Buddha, i.e., *duhkha*. There is inevitable pain in life, for every form of life. You cannot have a perfect relationship in life; you cannot have a perfect job in life. No activity, no human being and no object can provide perfect bliss.

Therefore, the significance of following inferences:

1. Only meditation provides the perfectly blissful experience because you go beyond the mind to the no-mind state in meditation and hence there are no two bundles of *guṇas*. The experiencer and the experienced become one. Therefore, there is no conflict as mentioned above.

2. Compromise is the only way of life if you want to live life without frustration.
3. You need to 'identify' with the object of experience so that the conflict between the *guṇa* mixes is minimized. The more you identify with the object of experience, the less the conflict and consequent pain. An example of such bliss is of the mother in taking care of her baby. The mother totally 'identifies' with her baby!

Conclusion

The famous phrase, 'Know thyself' and even the most important question in Indian philosophy of 'Who am I?' become relevant in the context of *guṇas*. Their understanding goes a long way in helping us to understand ourselves, others as also nature around us.

An individual who has complete mastery over the play of *guṇas* in himself not only has complete control over his mind and life but also can be termed as a wise person. In Bhagavad Gita, Chapter XIV, first sloka, Lord Krishna refers to the understanding of the *guṇas* as "that Supreme Knowledge, the best of all knowledges, having known which, all the sages have attained Supreme Perfection after this life".

Note

1. PYS II: S-15: "Parinam tapa samskara dukhaihi guṇa vritti virodaha cha dukham eva sarvam vivekinaha"

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CHAPTER 13

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Triguṇa aahar (food) and Its Influence on Human Personalities

DR SIDDHARTHA DAVE

Abstract

In Sāmkhya philosophy, *Guṇa* is one or three tendencies: *sattva*, *tamas* and *rajas*. These three have become common means of categorizing behavior and natural phenomenon in Indian philosophy. The term *Guṇa* indicates the ‘inherent energy or tendency’ with which our mind functions. *Guṇa* Theory is a concept of psychological energies or forces that determines an individual inclinations and dispositions. *Triguṇa* Theory provides the explanation for the innumerable and distinctive nature of people in the world. *Triguṇa* exist in all beings, its action, behavior, attitude and its attachment to the objective world in which it lives.

This study undertakes an exhaustive secondary research across various compendiums on *the* Bhagwad Gita, especially Chapters three and eighteen. Through secondary research, this paper explains the relationship between the food that we eat and the *triguṇas*. As one saying goes in folklore, “जैसा खाए अन्न वैसा रहे मना जैसा पिए पानी वैसी बोले वाणी।” Our ancestors have been emphasizing for centuries that the food we consume influences our personality. What is the rationale behind the Indian emphasis that the type of food that we consume influences behavior, and consequently the

personality traits? From the realms of Ayurveda, this study categorizes food as *sāttvik*, *tāmasik* and *rājasik*. The paper explores various aspects of these three categories of food, be it smell, taste, and its impact on the three components of body, viz. *Vata*, *Pitta* and *Kapha*.

The study focuses on three subtle basic components and our lifestyle and its relation to human personality; *Triguna* as Personality Concept. This paper shall present certain important concepts inspired from the scriptures, which might help us figure out the area where we need to focus to conduct empirical research in future. Main objective of this paper is to study influence of *Triguna* foods on human personalities. It will dwell into *triguna* and psychology and three broad kinds of personalities—*Sāttvik*, *Rājasik* and *Tāmasik*.

Keywords: *Triguna Aahar* (food), and personality, Concept of *Tri*

“To succeed in life, you need three things: a wishbone, a backbone and a funny bone.”

—Reba McEntire

Introduction

It was a serendipitous discussion with Dr T D Dogra¹ on various languages and representations of same in life that the entire world of computer programming can be represented by only two- binary system, viz. 0 and 1. The modern binary number system, the basis for binary code, was invented by Gottfried Leibniz in 1689 and appears in his article *Explication de l'Arithmétique Binaire*. The full title is translated into English as the “Explanation of the binary arithmetic”, which uses only the characters 1 and 0.²

Or for that matter the genome coding of DNAs of all living beings can be represented by four alphabet and combinations of it. Similarly, can we represent all matters—living, non-living, animate or in-animate using the three-

code system of *Triguna* and its combinations? Can all human behavior be quantified on the basis of this model of three-*Triguna*?

The Sanskrit word *guṇa* has the basic meaning of “string” or “a single thread or strand of a cord or twine”. In more abstract uses, it may mean “a subdivision, species, kind, and generally, quality.”³

The concept of *Triguna* is originally found in the Sāṃkhya philosophy of Kapil muni.⁴

The Concept of Tri

Since time immemorial, the number ‘three’ seems to have had a special significance over and above others and recurs in different ways across different spheres of human endeavor. For instance—Time is the essence of everything in the universe. For most things there is a Beginning, Middle and an End- ‘*Adi, Madhya* and *Anta*’. God has been described as ‘*aadi madhyaanta rahita*’- without any beginning or end in many songs (for example in ‘*Shringara shaktyayudhadhara*’ by Muthuswamy Dikshitar in raga Ramamanohari).

In the scheme of Creation, God is One and *Prakriti* or Nature, together they manifest the rest of creation, including *Rtam*—the universal rhythm or order and regularity. The first manifested *Rtam* can be said to be the universal order of creation, preservation and destruction, which are regulated by the divine trinity of Lord Brahma—the creator, Lord Vishnu—the preserver and Lord Shiva—the destroyer. They are the ultimate upholders of universal *Rtam*.⁵ Thus the number ‘three’ is also a symbolic representation of the Trinity.

The number ‘Three’ also has several other references in *Sanatan Dharam*. It symbolizes Shiva because he is the third in the Trinity—he also has three eyes (*Trinetra*), has three braids of hair (*Trijata*), carries a three-pronged weapon (*Trisul* or *Triayudha* i.e., the Trident), brings forth the triple *guṇas* (*Triguna*) of *Sattva*, *Rajas* and *Tamas* and also destroys

them through his grace (Trident). He is said to remove the sins of three births and is called *Triloka jnani* (knower of three worlds—higher, lower and middle, further enumerated in the Gayatri Mantra as *Bhur Bhuva* and *Swaha*), and *Trikala jnani* (knower of three times—past, present and future).

The first verse of the poem, *Bilvashtakam*, identifies some of the abovementioned features of Lord Shiva with the cluster consisting of three leaves of *bilva*:

त्रिदलं त्रिगुणाकारं त्रिनेत्रं च त्रियायुधं
त्रिजन्म पापसंहारम् ऐकबिल्वं शिवार्पणं ६

Meaning: ‘*Tridalam*’, which means ‘having three petals’, is a key characteristic of one cluster of *bilva* leaves offered to Lord Shiva in worship. ‘*Triguna karam*’ means constituted of three *gunas*—*Sattva guna* (characterized by knowledge), *Rajo guna* (activity) and *Tamo guna* (inertia). The three qualities constitute Maya, which is the cause of creation). ‘*Trinetram*’ means having three eyes (viz. the sun, the moon and Agni or fire).

‘*Triyayudham*’ means having three weapons (The weapons are said to be of three kinds; those which can be used for hitting the enemy, like the sword and mace; those which can be aimed at the enemy like the disc, spear, trident and those which are released using another instrument like the arrow from the bow).

Lord Shiva has all the three, viz. mace, trident and the bow (called *Pinaka*) and arrow. ‘*trijanmapapasamharam*’ means he who destroys the sins accumulated from past three births.⁷ The number three also represents the mystic symbol of AUM which has three hidden sounds, is represented by three letters and shown diagrammatically using three curves said to denote the three states of consciousness.

According to the *Mandukya Upanishad*, the lower curve in the symbol of AUM represents the outward moving wakeful consciousness, the middle one represents the inner moving dream consciousness, and the upper curve represents the silent consciousness of the deep sleep state, which is a

condition of oneness and peace in which all desires and dreams subside. The semi-circle above the upper curve represents the pure consciousness of Atman itself. The three states of consciousness, which are also represented by the three sounds A, U and M, together symbolise the Absolute Consciousness, which is also represented by uttering the word AUM as one word.

Patanjali in the second aphorism of the first chapter of the Yoga Sutras describes Yoga as '*chitta vrtti nirodhah*', where he defines the word *chitta* (mind) as comprising three categories:

1. mind (*manas*): the individual mind having the power and faculty of attention, selection and rejection;
2. intelligence or reason (*buddhi*): the deciding mind, and
3. ego (*ahamkara*): the state which ascertains that 'I know'.⁸

Thus, we see that many things that are especially complete are stamped with this number 'three', which also symbolizes many other aspects of creation, some of which are enumerated below.

God's attributes are three: *omniscience*, *omnipresence*, and *omnipotence*.

Trikala—There are three great divisions completing time—past, present, and future (*Bhut*, *Vartamaan*, *Bhavishyat*). The day is divided into three parts—morning, noon and evening. *Tridosha*—The three elements of Life in Ayurveda, *Vata*, *Pitta* and *Kapha*, as mentioned in the sloka:

*Vayuh pittam kaphashchoktah shariro doshsangraha
Manasah punarudvishto rajash tam eva cha!*

Meaning: Three doshas: *vata*, *pitta*, and *kapha* dominate the whole universe and follow all activities in our body.

There are three states of being—immanent, transcendent and the absolute—*vyavaharika*, *pratibhasika* and *paramarthika*. Three phases of life—youth, middle age and old age. Three paths to self-realization, the path of knowledge (*jnana marga*), the path of love (*bhakti marga*)

and the path of action (*karma marga*). Three types of breath—in, out and held (*Kumbhaka*, *Rechaka* and *Puraka*). Three compulsory duties of a Brahmin—sacrifice, study of the Vedas and charity.

According to the Manu Samhita:⁹

*ann t kar an asya tr n i kar n i vik
ya an dhy pane chaiva viś ddh c cha pratigraha*

The eight limbs of Patanjali's *ashtanga yoga* can be divided into three stages—The first stage is the outward quest or *Bahiranga Sadhana*, consisting of the first three limbs (*Yama*, *Niyama* and *Asana*); the second stage is the inner quest or *Antarana Sadhana* consisting of the next two limbs (*Pranayama* and *Pratyahara*) and the third stage is the quest of the soul or *Antaratma Sadhana*, which consists of the last three limbs (*Dhyana*, *Dharana* and *Samadhi*). The Vedic peace mantra 'Om Shantihi Shanthi Shantihi', repeats the word *Shantihi* thrice.

Similarly, we find, Shinto trinity, triple Goddess, a neopagan/Wiccan trinity, Ahura, the Zoroastrian trinity as well.

In Sāṃkhya philosophy, a *Guṇa* is one of three "tendencies": *tamas*, *sattva*, and *rajas*. These categories have become a common means of categorizing behavior and natural phenomena in Hindu philosophy, and also in Ayurvedic medicine, as a system to assess conditions and diets. *Guṇa* is the tendency of the mind and not the state.

For instance, *Sattva guṇa* is that force which tends to bring the mind to purity but is not purity itself. Similarly, *Rajas* is that force which tends to bring the mind to perform some action but is not action itself.

The three words *Sāttvik*, *Rājasik*, and *Tāmasik* are used to describe the behaviour of objects in the universe.

Every living creature can have any of the three tendencies. (Sri Aurobindo, 1942).¹⁰

Sattva (originally "being, existence, entity") has been translated to mean balance, order, or purity. This typically implies that a person with more of *Sattva* has a positive or

even orderly state of mind. Such a person is psychologically kind, calm, alert and thoughtful.

Indologist Georg Feuerstein translates *sattva* as “lucidity”. In Hindu philosophy, *sattva* (Sanskrit for “pure”), is the highest of the three *gunas*. Any object or creature can be called *Sāttvik* if it has no immoral source and can cause only good to the world.

For an object or food to be *Sāttvik*, it must be uncontaminated and should not spread evil or disease in the world. On the contrary, its presence must purify the surroundings. Thus, when an individual consumes such a food, he must feel that he is eating pure food. The food should be healthy, nutritious and clean. It should also not weaken the power or equilibrium of mind.

This idea disallows aphrodisiac or other drugs and intoxicants that can affect the mind. It also disallows food or objects obtained after killing or causing pain to a creature. This is because the object would then have source in an evil act. It also excludes stale and pungent-smelling food.

A *Sāttvik* individual always works for the welfare of the world. He is always hardworking, alert and lives life moderately. He leads a chaste life. **He eats moderately.** He speaks the truth and is bold. He never uses vulgar or insulting language. He does not feel jealous nor is he affected by greed and selfishness. He does not cheat or mislead anyone. He does not even allow any evil tendencies to enter his mind. He has good memory and concentration. He also has keen interest in improving his spiritual knowledge and spends time worshipping god or meditating. In the extreme state he may even perform penance or uninterrupted meditation. A *Sāttvik* individual can be recognized if his mind, speech and actions synchronize. *Manasa, vacha, karmana* are the three Sanskrit words used to describe such a state.

But then, does food affect the *Sāttvik chitti* and the *vritti* of a living being?

Food (*Ahara*), Sleep (*Nidra*) and Celibacy (*Brahmacharya*), the three pillars of life (*Trayopastambhas*), play an

important role in the maintenance of health of an individual.¹¹ Author Vagbhatta compares the *trayopastambhas* to the pillars that support or are capable of supporting a mansion for prolonged period.¹² Out of the three, food plays a pivotal role in healthy, diseased and recuperating states of the body. It is more important than medicine. Food is primarily responsible for the growth, development and protection of the body, from decay and diseases.

An ideal food not only nourishes the body, but also nourishes the mind. Hence the type of food consumed influences the quality of mind too. *Sāttvik* food manifests in *Sāttvi* mental attributes and thereby sustains the morality of the individual. *Rājasik* or *Tāmasik ahara* contributes towards the growth of the same temperaments (*bhavas*) in the mind, resulting in a weak personality. Acharya Charaka, while explaining the importance of food stated that food sustains the life of all living beings. Complexion, clarity, good voice, longevity, generousness, happiness, satisfaction, nourishment, strength and intellect all are maintained by food. Professional activities leading to happiness in this world, Vedic rituals leading to salvation all are based on food.¹³ Chakrapanidatta stated that for the preservation of health, the intake of food is essential.

Acharya Charaka describes that “both the body and the disease are the outcome of food. “The variation between ease and disease arises on consuming the wholesome nutrition or the lack of it.¹⁴ Food is the factor that sustains and supports the tissues of the body (*deha dhatus*), vitality (*ojus*), strength (*bala*) and complexion. Vagbhata, Ayurveda doctor and author, maintains that “health depends on the food and the style in which it is taken (*Ahara Sevana Vidhi*). If the food is consumed according to dietetic regulations, it protects health, otherwise it is manifested in diseases.

What to eat is the most important question with respect to food. Again, this is a question that demands strict control of mind from the consumer. The colorful advertisements flashing around today tempt people with their catchy

slogans and striking visuals into their net. This is tempting people to leave their old and harmless systems of diet and to try out new dishes. These new recipes may definitely satisfy the taste buds but will be harmful to the body in the long run. Therefore, it would be worthwhile to study the various principles regarding the type of food to be taken for the proper growth and maintenance of the body.

Aahar, Impact on Personalities

The Indian school of thought is based on the three mental states (*triguṇas*) that pervade this whole universe—*Sattva*, *Rajas* and *Tamas*. Food has also been brought under this triad. The classification of food based on the *triguṇas* means that a person with a *Sāttvik* frame of mind will prefer a *Sāttvik* kind of food, conversely it can also be said that a person who follows a *Sāttvik* diet will develop a *Sāttvik* frame of mind. This is true of *rajas* and *tamas* foods also. It may seem amazing as to how the type of food can influence one's thoughts or bring about a change in his mental framework;

Sāttvik food is one that increases health and happiness. It is pleasing to the mind and nourishing to the body. It is composed of all the six tastes (*rasas*) in equal measure and balanced in its qualities.

Rajasik food is hot and spicy in nature; it is sour and salty and produces sorrow in the mind and disease in the body.

The *tamasik* group of food is the worst of all; it is called spoilt, devoid of any taste, stale and harmful to the mind and body.

The food that reaches the body gets divided into three parts after digestion. The major parts of it end up as waste products to be expelled from the body while the remaining part nourishes the body. The subtlest part of food becomes a part of the mind. In this way, a correct diet makes a strong body 'home of a sound mind'.

Talking of the way of eating, Charka in Ayurveda mentions, that the food should be:

- Proper quantity (*Matravat*) which is hot (*Ushna*), unctuous (*Snigdha*)
- Consumed after the digestion of previously ingested food.
- Potency compatible food (*Virya Aviruddha Ahara*)
- Taken in a designated pleasant place (*Eshtha desha*) where it is provided with all food equipment (*sarvopakarana*)
- Not taken speedily
- Not taken too slowly.

Conclusion

Triguna theory resonates with what nineteenth century German philosopher Ludwig Feuerbach, said “Man is what he eats”¹⁵

Health is the prime vehicle to fulfill the four *Purusharthas*, i.e., *Dharma* (moral values), *Artha* (economic values), *Kama* (desires) and *Moksha*. Hence, *Triguna* way of living, lay emphasis on physical health, mental health and beside that it lays emphasis on the spiritual aspect of health. One must be aware while performing the Karma as per the principle of Karma every *karma* has its consequences whether good or bad. Depending upon the nature of one’s activities one may gain sorrow or happiness in this life or after rebirth in his/her next birth. The rise of true knowledge and the recognition of the absolute truth puts an end to suffering and enables one to identify the personal self and achieve transcendence.

Notes

1. https://en.wikipedia.org/wiki/Tirath_Das_Dogra
2. Leibniz G., *Explication de l’Arithmétique Binaire*, Die Mathematische Schriften, ed. C. Gerhardt, Berlin 1879, vol.7, p.223; Engl. Transl

3. Monier Williams' *Sanskrit-English Dictionary*, Cologne Digital Sanskrit Lexicon, Germany
4. Larson, Gerald James. *Classical Samkhya: An Interpretation*. p.37. Referring to the opinions of Surendra Nath Dasgupta. Quote: "An older school of Samkhya can be seen in the *Caraka Samhita* and in the doctrines of *Pancasikha* in Mahabharata 12.219. This school accepted only twenty-four principles. It included *purusa* within the *avyakta prakriti*. It had no theory of the *gunas*, and the ultimate salvation state was a kind of unconscious annihilation."
5. *Rtam*—Vedic term meaning Truth; this was referred to as Dharma in the post-Vedic period. Ref. Atharva Veda passage (AV.XII.1.1), which elaborates further on the concept of *Rtam*: *satyam bruhat* , *rtamugram* , *dhikshā tapō Brahma Yajna: pruthivīm vārayanthi*. According to this mantra, the 8 virtues that nourish and sustain this world are : *Satyam* (truth) , *bruhat* (the vastness with its three cosmic divisions) , *rtam* (the right attitude of *vratha kaari*) , *ugram* (formidable majesty) , *diksha* (consecration , Initiation), *Tapas* (austerity, study and teaching) , *Brahman* (motivation for learning as one of its many meanings) and *Yaj~nA* (dedication to the sacred rite and the sacred rite itself in a spirit of selfless dedication and for the well-being of the world and its beings)
6. Source: <http://www.ramanuja.org/sv/bhakti/archives/sep98/0112.html>
7. *Light on Yoga* by B.K.S. Iyengar, Harper Collins; first published in Great Britain in 1966 by George Allan & Unwin, 37th Impression 2008.
8. *Ibid.*
9. <https://en.wikipedia.org/wiki/Brahmin#Practices> retrieved on 28 Sept 2018
10. Sri Aurobindo. *Essays on the Gita*. (1976). Sri Aurobindo Ashram. Pondicherry
11. Sharma.Prof. Priyavrat. (2011), *Charaka Samhita, Sutrasthana*, 11/35 (Vol.1), Chaukhambha Orientalia, Varanasi
12. Dr. R. Vidyanath. (2013), *Ashtanga Hridaya, Sutrasthana* 7/52, Chaukhambha Surbharati Prakashan, Varanasi
13. Sharma.Prof. Priyavrat. (2011), *Charaka Samhita, Sutrasthana*, 27/349350 (Vol.1), Chaukhambha Orientalia, Varanasi
14. Sharma.Prof. Priyavrat. (2011). *Charaka Samhita, Sutrasthana* 1/134, *Chikitsasthana* 15/5 (Vol.II), Chaukhambha Orientalia, Varanasi
15. Chernov, M. (1963). Feuerbach's "Man is what He Eats": A Rectification. *Journal of the History of Ideas*, 24(3), 397-406. doi:10.2307/2708215

CHAPTER 14

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Triguna Theory: Analysis and Its Application in Personality Development

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Triguna theory is interpreted well in Samkhya philosophy. From Upanishads to Mahabharata and Puranas, , this theory finds place in many contexts. However, presently here, our purpose is to examine its applicability in personality development. Before this, it is necessary to know the nature of gunas. As we know, there are three gunas—Sattwa, Rajas and Tamas. The equilibrium of these three is called prakriti. This is the well-known position of Samkhya-

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः¹

But these are not found in equilibrium anywhere in creation because creation is the result of inequality of these three i.e. predominance of one over rest of the two at a given point of time. प्रकृति is also called मूलप्रकृति to denote as the cause of all effects-

मूलप्रकृतिरविकृतिः²

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Upanishads also mention gunas but don't enumerate these as sattwa, rajas and tamas-

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः॥³

The fact that these gunas are three in number is implicitly stated in the same Upanishad by using the term त्रिवृत्-

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धरिं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम्॥⁴

Three colours-red, white and black- denote three gunas and these are indicated in Upanishad texts-

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोनुशेते जहात्येनां भुक्तभोगामजोन्यः ॥⁵
यदग्ने रोहितं रूपं तेजसस्तद् रूपं यच्छुक्लं तदपां यत्कृष्णं
तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम्॥⁶

Upanishads use terms प्रकृति, प्रधान, अव्यक्त, माया and देवात्मशक्ति most likely for the entity called मूलप्रकृति in samkhya philosophy. But description of Upanishads is in favour of सेश्वरसांख्य where one called देव, ईश or महेश्वर controls प्रकृति, प्रधान, अव्यक्त or माया-

संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः⁷
ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता⁸
क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः⁹
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत्॥¹⁰

Thus in Upanishads, Triguna theory is not mentioned explicitly but it is implicit in their description. But in Bhagavadgeeta, this theory is mentioned with detail.

This theory explains everything in the creation. Geeta says explicitly that there is no creature, animate or

inanimate, mobile or immobile, in universe which is devoid of three gunas i.e. sattva, rajas and tamas. Even devine beings are also not devoid of these three-

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥¹¹

Patanjali, in his Yoga-sutra, explains the whole visible world (drishya) consisting of five elements and sense-organs in terms of illumination (sattwa), activity (rajas) and inertia (tamas)-

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम्¹²

As every person is within the creation, he is bound to be inflenced by these three gunas. Sattwa causes knowledge and pleasure, rajas causes pain and tamas causes ignorance-

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥¹³

At a given point of time, one guna is dominant and others two are overcome-

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥¹⁴

Thus, in his long journey of incarnations, a person acquires anyone of the three modes of nature (sattwa, rajas and tamas) predominantly-

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥¹⁵

According to that nature, he acts in every sphere of life. That very nature decides his personality. Of these three modes of nature, predominance of sattwa is primarily responsible for personality-development. This is because only in the event of dominance of sattwa, intellect and all sense-organs experience the pleasure and knowledge.

Intellect is predominantly made of sattwa. So when sattwa is dominant, intellect being almost pure and not polluted by desire and ignorance, takes a better decision in the given situation. That decision is certain to bring peace and prosperity in the life. Decisive quality is the nature of intellect-

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् |
सात्त्विकमेतद्रूपं तामसमस्माद्विपर्यस्तम् ||¹⁶

Celebrated commentator Vacaspati Mishra explains each one. According to him, dharma is cause of material and spiritual well-being, jnana is separate perception of intellect and self, viraga is non-existence of attachment and aishvarya is following of determination by decided objects-

धर्मोऽभ्युदयनिःश्रेयसहेतुः तत्र यागदानाद्यनुष्ठानजनितो धर्मोऽभ्युदयहेतुः
अष्टाङ्गयोगानुष्ठानजनितश्च निःश्रेयसहेतुः | सत्त्वपुरुषान्यताख्यातिर्ज्ञानम् |
विरागो वैराग्यं रागाभावः.....ऐश्वर्यमपि बुद्धिर्धर्मो यतोऽणिमादिप्रादुर्भावः.....
अन्येषां मनुष्याणां निश्चयाः निश्चेतव्यमनुविधीयन्ते योगिनस्तु निश्चेतव्याः पदार्थाः
निश्चयम् इति चत्वारः सात्त्विका बुद्धिर्धर्माः |¹⁷

When intellect is dominated by sattwa, virtue, knowledge, non-attachment and supremacy reside in it and when it is dominated by tamas, contrary attributes rise. It is needless to say that everyone wants supremacy but it is achieved only when virtue is followed. In this context, statement of Vyasa in Mahabharata is worth-meditating that required objects (artha) and pleasure (kama) flow from virtue (dharma)-

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे |
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ||¹⁸

In fact, all four are inter-dependant. Each of these four is accomplished and further strengthened with the help of other three. If dharma is to be followed and strengthened, knowledge, non-attachment and supremacy are required

otherwise following dharma may be hindered. In the same way, knowledge is not possible without non-attachment and without knowledge, observance of dharma is not possible. Without right conduct (Dharma), supremacy cannot be achieved. A limited control of the world for a limited time was achieved by many in the past as a result of observance of dharma. In Ramayana, Hanuman says to Ravana that you have achieved this rulership as a fruit of dharma and likewise you will face the consequence of your misconduct soon-

प्राप्तं धर्मफलं तावद् भवता नात्र संशयः ।
फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे ॥¹⁹

Every act is guided by intellect. The more pure is the intellect, the better is the action. For purification of intellect, intake must be pure-

आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां
विप्रमोक्षः²⁰

Here, ahara means intake through sense-organs. Whatever we take inward through sense-organs is raw material (ahara) for our intellect. If this material is pure i.e. without rajas and tamas, our intellect also becomes pure.

To be precise, If we want to develop the personality, manifestation of Sattwa is the key.

To enhance the sattwa, we have to follow the sattwika way of life. It includes the specific diet, environment, association, meditation, thought process and education. Ten factors to cause the certain mode of nature (gunahetu) are enumerated in Bhagawata purana-

सत्त्वाद्धर्मो भवेद्ब्रह्मात्पुंसो मद्भक्तिलक्षणः ।
सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते ॥
धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः ।
आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥

आगमोपः प्रजा देशः कालः कर्म च जन्म च ।
 ध्यानं मन्त्रोथ संस्कारो दशैते गुणहेतवः ॥
 सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।
 ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥²¹

Of these, first is tradition, second is water (trees, crops and all other food forms produced from land with help of water), third is progeny, fourth is place, fifth is time, sixth is action, seventh is birth, eighth is meditation, ninth is chanting specific words (mantras) and tenth is modification (garbhadhana, jatakarma, vivaha etc.)

If these ten factors are sattwika, sattwa will increase, if rajasa, rajas will increase and if tamasa, tamas will increase. One who wants to develop personality, must follow these ten factors in sattwa mode. Geeta indicated three types of diet, sacrifice, penance and charity. All these can be used as tools to check one's own inclination-sattwic, rajasa or tamasa.

To check the progress, one can examine his state. When sattwa is dominant, intellect is illuminated by knowledge and all sense-organs function in favour of knowledge-

सर्वद्वारेषु देहेस्मिन् प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥

The pure knowledge is gained by Sattwa. Life in every form is sustained by pure knowledge because it is translated into action without any attachment or hatred. This type of action can be executed by only a sattwika person-

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
 अफलप्रेप्सुना कर्म यत्तत् सात्त्विकमुच्यते ॥²²
 मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
 सिद्धसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥²³

Such person is always the source of welfare. Whatever he does, is always for well-being of all life-forms. The concept

of Dharmamegha Samadhi, described in Yoga-darshan, is to be understood only in that context. In this state, dharma is followed spontaneously and no effort is needed to conduct righteously because knowledge is without defects and boundaries then-

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्²⁴

Defect in knowledge happens due to unsteadiness of mind and this is the attribute of rajas. Boundary or limit in knowledge arises due to carelessness and confusion and these are attributed to tamas-

सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः |
गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥²⁵

According to triguna theory, none can stay without activity even for a moment and everyone is compelled to act by three gunas-

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् |
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥²⁶

Action is the driving force of the universe. When we say the world is changing continuously, we mean that action is taking place continuously in the world. Action is not possible without motion. So, constant motion is the reality of the world. Change is nothing but constant motion. As every creature including man is within universe, man is also affected with this constant motion. Geeta says that gunas are driving this constant motion and one who does not accept this reality, considers himself as doer as he is confused by false ego-

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः |
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥²⁷

The ideal situation is to lead a life with predominance of sattwa, without duality and without indulging in

achievements and maintainance as Lord Krishna directs Arjun to lead same type of life -

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥²⁸

Why is so much emphasis on leading a life with predominance of sattwa? Because predominance of sattwa leads to bliss and knowledge and these lead to liberty from all type of bondages through purification of mind. But attachment with even pleasure and knowledge leads to bondage-

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥²⁹

So, one should be careful to avoid attachment in every state because activity without attachment can only lead to supreme state. Lord says-

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥³⁰

To conclude, we can examine our intellect. If it is sattwika, it is the mark of fully developed personality. Sattwika intellect is that knows what to follow, what to avoid, what is worth-doing and what is not, what is fear and what is fearlessness, what is bondage and what is liberation-

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥³¹

We can test our intellect on these parameters.

Concept of Rishi

Now we can look at some personalities who can be called persons with predominance of sattwa. Ramkrishna Paramhansa, Swami Vivekananda, Maharishi Aurobindo,

Ramana Maharishi, Shyamacharana Lahiri, Swami Yuktेश्वर, Swami Yogananda and Gopinath Kaviraj are some examples of recent past. In remote past, Kashyapa, Agastya, Vashishtha, Vishwamitra, Vyasa, Shuka, Janaka, Yajnavalkya, Panini, Patanjali, Buddha, Mahaveera, Shankaracharya, Madhwa, Nimbarka, Vallabha, all sikh gurus and many more can be cited by name to make the list long. All these have been active for the welfare of the society and not for self only.

The noteworthy fact in this context is this that anyone can be a Rishi, Sannyasi or Yogi through his conduct and there is no restriction on any ground. Through action without any attachment anyone can achieve the supreme state of development. In Geeta, Lord Krishna says-

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि सम्पश्यन् कर्तुमर्हसि ॥³²

While defining sannyasi or Yogi, only action without any desire of fruit is set as a parameter and nothing else.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निरन चाक्रियः ॥³³

Such type of action is only for welfare of the entire creation and has been called lokasangraha. This type of action is sattwika karma only as we have seen before. Certainly inclination towards such type of action is rare. Geeta says-

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।³⁴

Only one among thousands of men tries for supreme state of development. But for welfare of the society, we must put our great effort to follow the path of sattwa. Sattwa leads to Dharma and only Dharma can lead us to over-all development i.e. material and spiritual both-

यतोभ्युदयनिःश्रेयससिद्धिः स धर्मः³⁵

Role of Law

Law should not encourage immorality. Without morality, there cannot be peace and Prosperity. Adultery violates truth, contentment and purity. So, any law should not allow adultery in any form. Recent verdict of supreme court decriminalizes adultery and that is not in any way going to promote sattwa that leads naturally to Dharma.

I think that law should ensure morality and if it does it, it will be for the welfare of society and the nation as well.

Notes

1. (सांख्यसूत्राणि, 1.61)
2. (सांख्यकारिका, 3)
3. श्वेताश्वतरोपनिषद् (1.3)
4. Ibid. (1.4)
5. Ibid. (4.5), नारायणोपनिषद् (12)
6. छान्दोग्योपनिषद् (6.4.1)
7. श्वेताश्वतरोपनिषद् (1.8)
8. Ibid. (1.9)
9. Ibid. (1.10)
10. Ibid. (4.10)
11. गीता (18.40)
12. पातञ्जलयोगदर्शनम् (2.18)
13. गीता (18.40)
14. गीता (14.10)
15. गीता (17.2)
16. सांख्यकारिका, 23
17. तत्त्वकौमुदी, on ibid.
18. महाभारतम् (18.5.62)
19. रामायणम् (5.51.29)
20. छान्दोग्योपनिषद् (7.26.2)
21. भागवतम् (11.13.2, 3, 4, 6)
22. गीता(18.23)
23. गीता (18.26)
24. पातञ्जलयोगदर्शनम्(4.31)
25. सांख्यकारिका, 13
26. गीता (3.5)
27. गीता (3.27)
28. गीता (2.45)

29. गीता (14.6)
30. गीता(3.19)
31. गीता(18.30)
32. गीता (3.20)
33. गीता (6.1)
34. गीता (7.3)
35. वैशेषिकदर्शनम्

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CHAPTER 15

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Concept of Trigunas in Srimad Bhagavad Gita and their Relevance in the Contemporary World

DR. LAKSHMIDHAR MISHRA

I would at the start beg to be forgiven by the distinguished participants of this two-day conference if I begin with a few autobiographical flashes which, in my humble assessment, appear to be essential in presenting the issue in a holistic perspective. I have been a student of Sanskrit language and literature since early childhood. I remember I could recite almost all the four Vedas and all the seven hundred *slokas* in the *Srimad Bhagavad Gita* which I had memorized through *Sruti* i.e. just by listening, when I was barely nine years old though I did not understand the philosophical import of what I was listening and reciting later. When the time came to sit for my IAS exam in October 1963, barely within a few months after my graduation, I had Sanskrit as one of the three lower papers. I qualified in the written test and appeared before the UPSC Board on March 11, 1964 for the interview centred round the alleged failure of India's Foreign Policy based on non-alignment in the context of the Sino-Indian War of 1962 vis-a-vis Indian philosophy of peaceful co-existence which had provided the much-needed

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impetus for the Bandung Declaration of 1955 of the trio, i.e. Nehru, Nasser and Tito, which also gave birth to the non-alignment movement. In my response to the probing questions of Pandit Vinodanand Jha, the ICS Chairman and Shri K.P.S Menon, Member-ICS, I had maintained a consistent stand that: (a) non-alignment cannot fail merely because of the temporary reverses suffered by the Indian Army in the hands of their Chinese counterparts; the latter could be attributed to a few strategic factors such as ill-preparedness of the army for a war at high altitude in the biting cold of the Himalayas in October-November, 1962; (b) it is an integral part of Indian philosophy and culture; (c) we do not believe in military expansionism by violently encroaching on the territories of others. I had in support of my contention quoted extensively from both *Srimad Bhagavad Gita* and the *Upanishads* and the Board was eventually convinced that there is an abiding and enduring link between the two. The rest is history.

II

What is it that is contained in the *Bhagavad Gita* and the *Upanishads* (there are 108 of them) which could be the basis of the doctrine of non-alignment? What does that doctrine stand for? It stands for certain cardinal principles. Basically, it implies that (a) we do not sit on the fence to catch sides, (b) we judge all nations, friends and foes, alike on their relative strength and weaknesses, merits and demerits and take such decisions in the enlightened national interest which eventually shapes our foreign policy. This is what *sloka* 18 of Canto 12 (Bhakti yoga) of *Gita* says and I quote the English translation of the Sanskrit text as under:

‘Alike to friend and foe as also in fame and ignominy, alike in cold and heat, pleasure and pain, devoid of attachment’.

The very first *sloka* of the *Isavasya Upanishad* abhors voluptuous greed and prescribes moderation and restraint

as the key to a civilised, disciplined, decent and dignified existence. I quote the English translation of this Sanskrit text below:

‘The Lord pervades the entire universe. Accept and enjoy whatever has been offered by Him. Do not cast your greedy eyes on the wealth of others’.

Going a little beyond the trajectory of Hindu philosophy, *Tripitaka*, the holy scripture of the Buddhists, upholds the same principle even with greater force. I quote below the English translation of the original Pali:

‘Let all be happy, free from enemies and enmity. Let all lead a happy, contented and delightful existence. Let all be freed from misery and suffering. Let not any one be deprived of his/her entitlement—just, fair and equitable’.

Jainism, Sikhism, Zoroastrianism, Christianity and Islam abjure envy, hatred, violence, greed, stealth and enmity in equal measure in their respective religious scriptures.

III

“Among the priceless teachings that may be found in the *Mahabharata*, there is none so rare and precious as this—the *Shrimad Bhagavad Gita* or the Lord’s Song”, so wrote Annie Besant, the Founder of the Theosophical Society in the 19th century. It is pertinent to ask as to what makes the Lord’s Song so great and adorable. To answer this question, it may be necessary to share with the readers the setting against which poet Ved Vyas composed the *Gita* as a part of his magnum opus epic the *Mahabharata*, though perhaps, it may be known to many of you. The discourse between Lord Shri Krishna and his disciple-cum-warrior Arjuna, which is the theme of the Lord’s Song, was given on a battlefield known as Kurukshetra (now a district in Haryana). The supreme task of vindicating his brother’s title which was usurped by Duryodhana, the wicked Prince of Hastinapur,

had befallen on the shoulders of Arjuna. It was a matter of supreme moral obligation for him as a brother and a warrior to restore the land from the clutches of the wily usurper to its rightful owner. Since the adversary was unrelenting and formidable, a battle seemed inevitable. The combatants on the side of the adversary represented cousins, uncles, teachers, elders and friends. This made Arjuna writhe with anguish, dilemma and despondency. Could he afford to fight nonchalantly and eliminate stalwarts like the venerable Bhishma Peetamaha and Gurudev Dronacharya who meant so much to him in his making as a warrior. If not for them, people of Hastinapur would be languishing forever under the tutelage of an oppressive ruler like Duryodhana and would never ever have seen the light of their deliverance. Thus, he was caught between the horns of a dilemma, i.e. "To fight or not to fight". He was unable to discriminate between 'Sreyas and Preyas' (Kathopnishad), between 'slaughter' and 'sin'. Lord Shri Krishna comes to his rescue at this critical juncture and his advice to Arjuna constitutes the burden of the Lord's Song such as "Perform your role as a Kshatriya but remain detached, unmoved and unbound without any personal interest in the event. It is your sacred duty to fight and it does not behove of you run away from the battlefield as it is tantamount to cowardice and faint-heartedness. Let the supreme realisation dawn upon you that the creator is the ultimate doer and you are only one of His instruments. Be identified with Him by devotion, not by renunciation of action but by renunciation of the fruits of action and perform your duty as duty in as much detached and dispassionate a manner as possible without being affected by the pairs of opposites such as joy and sorrow, victory and defeat, pleasure and pain. Yoga which is union with the divine law and life and which is also skill in action forges no attachment, no bonds and is the supreme liberator of body, mind and soul".

IV

Trigunas in the *Srimad Bhagavad Gita* refers to *sattwa*, *rajas* and *tamas*, i.e. pure, passionate and inertia respectively. They represent the three primary attributes of human nature. Every human being has certain sense organs and these organs move amidst these three attributes as sense objects. From *sattwa* comes *sattwic* or one in whom *sattwa* (purity) predominates. In a similar manner, *rajasic* means one in whom *rajas* (passion) prevails and *tamasik* means one in whom *tamas* (darkness) is the dominant trait.

These three attributes and holders thereof find place in a variety of forms in different contexts in different Cantos of the *Gita* such as:

- I. In the context of harmony, motion and inertia of human beings (*slokas* 5,6,7,8,9,10,11,12,13,14, 15,16,17 of Canto 14).
- II. In the context of food (*slokas* 8,9,10 of Canto 17).
- III. In the context of sacrifice and sacrificial offerings (*slokas* 11,12,13 of Canto 17).
- IV. In the context of practice of austerity (*slokas* 17,18 and 19 of Canto 17).
- V. In the context of worthiness of gifts (*slokas* 20,21 & 22 of Canto 17).
- VI. In the context of renunciation of action (*slokas* 7,8 & 9 of Canto 18).
- VII. In the context of knowledge (*slokas* 20, 21 & 22 of Canto 18).
- VIII. In the context of action (*slokas* 23, 24 & 25 of Canto 18).
- IX. In the context of actor/doer (*slokas* 26, 27 & 28 of Canto 18).
- X. In the context of reason (*buddhi*) (*slokas* 30, 31 & 32 of Canto 18).
- XI. In the context of *dhruiti* (firmness) (*slokas* 33, 34 & 35 of Canto 18).

XII. In the context of pleasure (*sukham*) (slokas 37, 38 & 39 of Canto 18).

V

While all the contexts are important, constraints of space and time will not make it possible for me to do justice to all of them. This means that I have to be selective and going by the relevance of the three attributes to the contemporary world, I would like to concentrate on action and actor, keeping knowledge and reason in the background. Second, the three attributes centre around the life of every human being, the finest and best in creation. Arising out of this, there are certain attributes of human nature which go to make a perfect human being. Unquestionably these attributes are absence of fickle mindedness, maturity and sensibility, absence of greed or avarice, absence of wrath, kindness and compassion to all living beings, straightforwardness, absence of crookedness, austerity, self-restraint, steadfastness, peacefulness, truth, fearlessness, absence of envy, forgiveness and large heartedness, vigour and fortitude. In sharp contrast, there are certain attributes which convert a human being to a demon, making the attributes demoniacal. These are hypocrisy, arrogance, conceit, harshness, vanity, ego, lack of wisdom, insatiable desires, holding evil thoughts through delusion, impure resolve, given to lust, wrath and greed, hoarding wealth through unlawful means, etc.

These attributes coming under both the categories as above occur and recur in some form or the other in various cantos of the *Srimad Bhagavad Gita*. These also occur and recur in the 108 *Upanishads*, in the *Srimad Bhagwat*, Bhartruhari's *Neeti Sataka*, Vishnu Sharma's *Panchatantra* and *Hitopadesha*. In other words, they are to be read in conjunction and not in isolation of what has been said elsewhere.

Keeping action and the actor in the foreground with knowledge and reason in the background, I would like to illustrate the relevance of these three attributes of human nature in the context of home/parents/families, educational institutions, hospitals/treatment centres, work places and custodial institutions. I would also like to place them in the context of women and children in distress/disadvantaged situations (like physically/ orthopaedically and visually challenged, women and children), victims of inter-State migration, communal riots and violence.

V

Relevance of *trigunas* in the context of parents in home/families

A child is born. For parents, family members and neighbours, it is a festive occasion, a moment of excitement and joy. They pray for the health, long life, growth, development and well-being of the child in the words of Shukla Yajurveda, and I reproduce the English translation of the text as under:

‘May you live for one hundred years
 May you see one hundred autumns in their resplendent glory
 May you listen to the whispers of falling leaves of one hundred autumns
 May you minstrel to humanity in the language of one hundred autumns
 Which is the language of freshness, fragrance and greenery’

Many centuries later, English poet William Wordsworth wrote:

‘My heart leaps up when I behold
 A rainbow in the sky:
 So was it when my life began;
 So is it now I am a man;
 So be it when I shall grow old,

Or let me die!
The Child is the father of the Man;
And I could wish my days to be
Bound each to each by natural piety’.

These lines indicate how the petals of human life unfold from infancy to early childhood, early childhood to boyhood, boyhood to youth, youth to manhood, and manhood to old age. The varied hues of the rainbow are reminiscent of the rich variety and diversity of life.

In disposing of a WP No.1171/1982 (on 06.02.84) filed by Lakshimikant Pandey Vs. Union of India, Justice Sri P.N. Bhagwati of Hon’ble Supreme Court had observed and I quote:

‘Children need special protection because of their tender age and physique, mental immaturity and incapacity to look after themselves Children must be brought up in an atmosphere of love and affection and under the tender care and attention of parents so that they may be able to attain emotional, intellectual and spiritual stability and maturity and acquire self-confidence, self-respect and a balanced view of life’.

What is the ground level reality?

Let me start with the birth of the child. The joy associated with such birth is short-lived. The girl child after birth is subjected to a lot of discrimination in matters of food, dress, education and human interaction. The trauma reaches its climax when the female child is married off at a tender age. Both boy and girl children are pushed involuntarily to work at a tender, formative and impressionable stage of life which is the time for playing, running, singing, dancing and learning. The repressive home environment with controlling parents make boy children desert home, be street children and victims of bad company like Oliver in Charles Dickens’ *Oliver Twist*. The million petals of tender childhood wither away in wilderness before blossoming to the flowers of youth and manhood. In other words, most of our parents and in particular, the poor, deprived, displaced

and disadvantaged ones appear to have miserably failed in ensuring evolution, advancement and balanced growth and development of both boy and girl children in a balanced family.

How I wish they could remember and translate into action the seminal wisdom contained in the lines quoted below:

‘Rear them (i.e. children) up to the age of five with all the care, attention and protection, discipline them up to the age of ten and start treating them as friends once they attain age sixteen’. Where is the quote from?

VI

Teachers at schools / other educational institutions

Children spend more time at school than anywhere else other than their home during their formative and impressionable years. They need a secure, positive and conducive environment at school to enable them to learn and grow with freedom, spontaneity and security. Without a safe learning environment children will be unable to focus on learning the skills which are needed to make them complete women and men at the close of a fruitful educational career.

All forms of corporal punishment, be they in the name of discipline or for any other reason and physical/sexual abuse, have a deleterious impact on children; hence they are abhorrent and have been banned by the law.

The Constitution of India provides multiple safeguards to children as citizens of this country under various Articles such as Articles 21, 21-A, 23, 24, 39(e) and 39(f), provisions of the Indian Penal Code as also those of Juvenile Justice (Care & Protection of Children) Act, 2015. All these provisions can be used to prosecute perpetrators of corporal punishment and physical/sexual abuse against children in an institutional setting.

Both for abetment of sexual offence as also actual commission of such offence against children, the Protection of Children from Sexual Offences Act, 2012 provides for stringent punishment from three years up to capital punishment (according to a recent amendment). All these notwithstanding, violence against children both by way of corporal punishment as also physical/sexual abuse continues unabated at home, in school and other institutions which are otherwise meant for their care and protection such as hostels, orphanages, ashrams, schools, juvenile homes and children's homes.

Such violence is possible either due to aberrations of a mental pervert or due to enmity arising out of studies or family disputes. There is also persistence of discrimination based on social, economic, linguistic and religious identities both inside and outside the school.

These bizarre practices continue unchecked and undetected due to lack of vigilance and surveillance on the part of the Head of the institution and other teachers. What is going on right under our nose against our succeeding generation is certainly abominable, regrettable and condemnable. At the end of this narration, we need to put ourselves the following two questions:

- If the fence starts eating the crops, who will protect them?
- If the protector becomes the devourer, who will come to the rescue of the poor, innocent and defenceless children?

Such permissive and licentious elements of society (akin to *tamasic* actors) need to be reminded in the language of *sloka* 21 of the sixteenth Canto of *Srimad Bhagavad Gita* and I quote the English translation thereof as under:

‘Triple is the gate of this hell, destructive of the self-lust, wrath and greed: therefore, let man renounce these three’.

VII

Doctors at clinics/ dispensaries/hospitals

There are two cardinal principles underlying this theme.

One: human life is the most precious gift of the creator and once lost, damaged, mutilated and destroyed it cannot be restored to its original pristine form.

Second: health, which is an integral part of the fundamental right to life as in Article 21 of the Indian Constitution is not mere absence of disease but promotion of total physical, social and mental well-being of a human being.

There are communicable and non-communicable diseases in as much as there are preventive and curative aspects related to every disease.

Food, hunger, starvation and nutrition/ malnutrition are also closely inter-related.

To illustrate, nutrition as the science of food in relation to health. Without nutrition health cannot be at its best. There are macro- and micro-nutrients like carbohydrate, fat, protein, mineral and water (macro) and vitamins and trace minerals (micro), a combination of which makes a balanced diet, promotes physical growth and development, cognitive development and adequate immuno competence.

Food which is stale, putrid, unclean and which falls in the category of *tamasik* (sloka 10th of 17th Canto) is the primary factor for contributing to malnutrition, less immunity, greater vulnerability to infections and propensity to both communicable and non-communicable diseases.

The possibility of children at the pre-natal, early neo-natal, late neo-natal, post-natal, infant and childhood phase are more vulnerable to such infections which may result at birth such as asphyxia, meningitis, hypothermia, hypoglycaemia, pertussis, diphtheria, tetanus, diarrhoea, pneumonia and tuberculosis.

Japanese encephalitis and acute encephalitis syndrome

are two deadly killers responsible for snuffing out the lives of thousands of children every year in UP (Basti & Gorakhpur divisions in particular) and other states. The parents of these children are poor and illiterate and have no clue as to where to go and whom to turn to when the killer disease strikes. They are fleeced by middlemen who have a field day in such situations.

In recent memory, i.e. August 2017, 64 children afflicted by Japanese encephalitis and acute encephalitis syndrome died a tragic death when they were put on ventilators (life support system) in Baba Raghavdas Medical College and Hospital at Gorakhpur (UP). No oxygen was available to save their lives due to criminal negligence on the part of a corrupt, callous and insensitive hospital administration.

Around the same time, in Unnao district of UP, a quack has been repeatedly using the same syringe for all his patients with the result that 38 of them became HIV positive in 2018-19 and 25 others in 2017-18. Such a gruesome tragedy could have been prevented but for the collusion of corrupt health officials of the district with the crime being repeatedly committed by the quack.

The only piece of advice to such callous and negligent persons which needs to be administered in the words of Bhishma Pitamaha in the Bhishma Parva of *Mahabharat* and I quote from the English version: 'O Yudhishthir! Remember that human life is the finest and best in creation and there is nothing greater than man'. By implication, do not damage and destroy human life and create such macabre tragedies as you will never be able to restore life to its pristine glory once it is lost.

VIII

Employers at workplace

The date: 2 December 1984. The setting: JP Nagar in Bhopal, a slum adjacent to the Union Carbide Corporation's

pesticide plant. A large quantity of water enters one of the storage tanks of the plant through leaking valves and corroded pipes. The tank contained 60 tonnes of methyl isocyanate (MIC). There is a deadly runaway chemical reaction which resulted in discharge of 40 tonnes of a lethal combination of MIC, hydrogen cyanide, mono-methylamine and carbon dioxide engulfing a sleeping town of one million people. Over 2500 people died on the spot while several others who ran for their life and clinically survived were maimed, crippled or deformed for life. This was a tragedy of incalculable magnitude.

Over 10,000 workers (who were interrogated by me in early 1984 as a socio-legal investigating commissioner of the Supreme Court) who migrated from the desert districts of Rajasthan (Barmer, Jaisalmer, Jalore, Sikar and Jhunjhunu), from the dry and drought-prone areas of eastern UP (Banda, Balia, Basti, Ajamgarh, Deoria and Gorakhpur) and from Raigarh, Bilaspur, Raipur, Durg and Rajnandgaon of Chhattisgarh are working in the stone quarries and crushers of Faridabad under despicable conditions of incalculable human misery and suffering. Venal middlemen approach these workers (mostly landless and assetless agricultural labourers), pay them some nominal advance to liquidate the debt incurred by them from the village money lenders and recruit them by alluring them with promises of a Disney land or urban paradise. No sooner do they land at the worksite than all these promises are belied and they are subjected to the bottomless pit of a ruthless exploitation. They are engaged in removal of overburden, making of working phase, drilling and blasting which involve use of explosives and fuse wire. Being basically illiterate, unskilled and unaware of the scientific techniques of storage and handling of explosives they suffer injuries that are often fatal. The accidents are never reported as required u/s 10 B of Employees Compensation Act, 1923 and employees' compensation is seldom deposited and paid in the event

of death or disability (permanent & total, temporary and partial) suffered by the workers. They see before them the grisly spectre of death every moment of their existence. They have no outlet to ventilate and redress their misery and sufferings.

Workers are primarily human beings and secondarily workers and citizens. As human beings they are entitled to all the irreducible barest minimum human needs, rights and entitlements including the right to be treated with dignity and decency, freedom and security. They create for the employers and the State a world of prosperity and affluence by their 'blood, sweat and tears' but are reduced to an appendage or a non-entity where their identity is not recognised, not accounted for, not to speak of acknowledging their valuable contribution.

The message for the callous and insensitive employers as actors in the light of what has been stated at *sloka* 28 of Canto 18 is this:

- They have no moral and ethical right to treat human life, the finest and best in creation, with such utter contempt, callousness and insensitivity.
- They are not morally and ethically justified in evading and circumventing their statutory obligation. In doing so, they may be reaping some temporary gains but the long-term consequences in terms of demoralisation and demotivation of the workforce, the latter getting reduced to physical and emotional wrecks and its overall impact on human development, production and productivity which are all inter-related will be suicidal.
- They should remember that investment in health, education and safety of life and limb of workers is an invaluable investment in human capital.
- What is urgent and imperative on the part of employers is a humane understanding and handling of the affairs of human beings qua human being with empathy and sensitivity.

IX

Heads of custodial institutions (Observation Homes, Jails, etc.)

In *Sunil Batra, etc vs Delhi Administration And Ors. Etc* on 30 August 1978 Equivalent citations: 1978 AIR 1675, 1979 SCR (1) 392, Justice Shri V.R. Krishna Iyer had observed: (a) every prisoner has a personal integrity which is inviolable (b) he/she is entitled to be treated with the same dignity and decency as any other human being (c) detention in jail should not take away the liberty to move, mix, mingle, talk and share company with co-prisoners (d) the under-trials, who are presumably innocent until convicted, cannot be allowed to be contaminated by being kept with convicts or even with habitual and injurious prisoners of international gangs (e) continuously keeping a prisoner in fetters day and night reduces and de-humanises the prisoner from the level of a human being to that of an animal.

In *R.D. Upadhyay vs State Of A.P. & Ors* on 13 April 2006 Writ Petition (civil) 559 of 1994 the Apex Court allowed a child up to 6 years of age to be with his/her mother while directing the State to take full responsibility to ensure health, medical care, immunisation, nutrition and education of all such children.

There are series of other judgments of the Apex Court such as *ADM Jabalpur Vs. Shivakanta Shukla*, *Nalhati Behera Vs. State of Odisha*, *Kashmira Singh Vs. State of Punjab*, *Francis Coralie Vs. Administrator, UT of Delhi*, *Vidya Sagar Vs. State of Punjab*, *Hussainara Khattoon Vs. State of Bihar*, *Prem Shankar Vs. Delhi Administration* where a number of seminal principles relating to promotion, protection and preservation of the sacro-sanctity of life and liberty of prisoners have been laid down.

All these notwithstanding, over 400,000 prisoners (both UTPs and convicts) lodged in 1300+ jails/sub-jails

of the country continue to suffer from gaps, omissions, inadequacies and infirmities in relation to their right to decent living accommodation, wholesome and nutritious food, potable water, personal hygiene, environmental sanitation, health and medical care, occupational therapy, leisure and recreation which reflect flagrant violation of the provisions of the jail manual and directions of the Apex Court and those of NHRC.

Children in conflict with law are being sent to jails and not to Observation Homes and are being kept with hardened criminals as was observed by me as Special Rapporteur-NHRC in June 2010 after the visits to Unnao, Kanpur, Meerut and Varanasi Jails, which is a flagrant violation of section 10 of JJ (Care & Protection of Children) Act, 2015. The alibi or excuse of the State Government that such Homes have not been set up contrary to the provisions of the JJ Act and clear directions of the Apex Court in Sampoorna Behura case (2007) is not at all tenable/sustainable. Right from Special Secretary Home, Secretary, WCD, DG (prisons) and down below to Superintendent of Jails, Jailer and other subordinate staff continue to labour under the incorrect impression that it is the date of admission in jail and not the date of commission of the crime which is the correct determinant of the age of the children (S. 2(12) and 2(13) of JJ Act).

These are clear examples of lack of understanding of what ought to be done and what ought not be done in certain specific situations (sloka 31 of Canto 18). This is also an example of lack of heed or un-responsiveness (as in sloka 39 of Canto 18). It is regrettable that such progressive laws have been enacted only to either remain on the statute book or to be brazenly violated. Even a law like JJ (Care & Protection of Children) Act has remained on the statute book for more than fifteen years. It is being honoured only in the breach. Ignorance of the law is pervasive. It may be noted that ignorance of law is no excuse on the part of any

one, far less on the part of those who are responsible for its implementation.

This reminds of, what is stated in the Kathopanishad and I quote the English translation thereof:

‘The ignorant, who live in the midst of darkness but fancy themselves as intelligent and enlightened, go round and round, deluded in many crooked ways, just like the blind being led by the blind’ (Kathopanishad Valli II, *sloka* 5)

X

Women and children in situations of distress/ disadvantage

Children known for their pristine purity, innocence, nobility and intrepidity of character constitute the most prized asset of every home, women are the makers of that home. They, with their unremitting and dedicated efforts day and night, nourish and nurture everyone in that home, including children without caring for their own food, sleep and rest. This comes out clearly from the poem ‘Upahar’ in the anthology of poems called “Manushi” by Gurudeb Ranindra Nath Tagore and I quote the English translation of the original in Bengali:

‘That heart alone is truly sensitive which works unremittingly without caring for what is the time for food, sleep and rest.’

This is also what Babu had observed clearly, lucidly and forcefully and I quote:

“I am uncompromising in the matter of women’s rights. The difference in sex and physical form denotes only difference in functions and not difference in status. Woman is the complement of the man and not inferior.”

The ground reality is, however, quite different and rather depressing. Prof. Amartya Sen, Lamont Professor of Economics and Philosophy, Harvard University and Nobel

Laureate for Economics in 1998 had bemoaned in one of his Radcliffe lectures delivered in 2001 that India, a great country supposed to be one and indivisible, stands divided into two unequal parts on the basis of not one but multiple inequalities such as

- mortality inequality
- natality inequality
- basic facility inequality
- special opportunity inequality
- professional inequality
- ownership inequality

While women represent 50 per cent in terms of total population, their work/labour participation rate is only 31 per cent which is the lowest in the world. There is pervasive discrimination on the basis of sex both in terms of access to employment opportunities as also in terms of wages for same/similar nature of work or for work of equal value with their male counterparts (as in ILO Convention No.100 of 1951 which India has ratified in 1958 and enacted the Equal Remuneration Act thereafter in 1976). Women's work remains substantially un-recognised, unaccounted, unappreciated and not rewarded. While issueless, mentally ill and widowed women are frowned upon, being treated as inauspicious objects by a highly stigmatised society, pregnant women in conservative lower middle-class homes are not sent either to PHCs or to hospitals on the ground that they will be corrupted by being exposed to people in the outside world. Wherever women are initially brought to hospitals, they are withdrawn later on flimsy excuses (a practice called LAMA or leaving against medical advice). This is what I have observed in course of my extensive tours in the fifteen tribal districts of Maharashtra to investigate into complaints of poverty, hunger, starvation, malnutrition and malnutrition-related deaths of children between May 2007 to October 2007 as Special Rapporteur of the NHRC.

I had further observed that home delivery in the hands of ill-trained and inexperienced *dais* (who cannot handle a critical delivery) is responsible for high maternal mortality in those districts.

Equally deplorable is the incidence of sexual harassment of women at the work place, on the one hand, and, on the other, flogging in public and honour killing on the dictates of Khap Panchayats, as also trafficking of girls and women through deceit and fraud, coercion and regimentation for commercial sexual exploitation, forced domestic help, camel jockeying, recruitment as circus artistes, forced marriage and forced transfer of organs on the other. Such bizarre practices are repugnant to civilised human conscience and abhorrent to human dignity and decency. Even though such practices have been totally banned by law, they continue unabated due to human lust, greed and rapacity confirming the essence of the meaning of *sloka* 21 of Canto 16 that hell has only three doors or gates such as:

- lust
- wrath
- greed

XI

Inter-State Migration

Freedom of movement in any part of territory of India and freedom to pursue an avocation of one's choice is a fundamental right guaranteed by Article 19(d) of the Constitution of India. Migration being the movement of human beings in pursuit of certain cherished objects like better employment, better wages and better standard of living, there is apparently nothing wrong or objectionable in migration per-se. Migration, however, becomes objectionable only when it leads to exploitation culminating in human misery and deprivation of the irreducible barest minimum to which every worker as a human being and as

a citizen is entitled. It becomes further objectionable when human greed, rapacity and selfish/acquisitive instincts overtake the finer aspects of human character and lead to a situation which may be characterised by the denial of dignity, decency, security, justice, equity and a humane treatment of certain poor, landless, assetless, resourceless and defenceless human beings who are in most need of the same.

Agricultural background of the migrants coupled with their ignorance and illiteracy and unorganised/un-unionized character without any bargaining power and countervailing wherewithal is no doubt responsible for the plight and predicament of the migrants. There is, however, one more element which accentuates their misery and suffering. This is the step-motherly attitude and approach of the destination State who looks down upon them to say 'we are not responsible for your poverty and backwardness. You have come for work in our State of your own and you will go back of your own. We have very little to do with you'.

Such an attitude is regrettable on account of following reasons:

- India is one and indivisible.
- Every Indian has a Constitutionally guaranteed fundamental right to move from one part of the territory of India to another.
- The migrants add to the prosperity of the enterprise and GDP rate of growth of the economy by their "blood, sweat and tears"; they certainly do not deserve such unkind and ungrateful words.

The destination State alike the employers/contractors/lessees operating in that State should do well to remember the spirit of *slokas* 25 and 28 of the *SBhagavad Gita* that by being deceitful and malicious and causing loss and injury to others who contribute, by the sweat of their brow, to the wealth of the State, they are not doing any elementary

justice to the poor, deprived and disadvantaged sections of the society, far less to themselves.

XII

Communal riots

Communal riots constitute an ugly manifestation of disaffection and discard of one social and religious group against another. They constitute a collective attitudinal aberration based on malicious hatred, rancour and envy. They bring in their trail dislocation of home/family life, breakdown of health and medical care, education, food and civil supplies, supply of potable water and other support services denying the victims of their right to these basic facilities. Children are displaced and pushed to relief camps and get uprooted repeatedly from home and family with a heightened sense of insecurity. They also get traumatised by acts of violence, gory deaths, loss of parents and other family members, injuries and disablements.

Those rabidly communal elements of the society who induce communal riots by inciting one community against another and spreading communal venom through misinformation and canards may reap some unmerited temporary benefits therefrom would do well to remember that they are destroying the basic fabric of civil society resting on peace, order, tranquillity and justice by their highly prejudicial and objectionable activity. They also need to be reminded of the following words of *Bhagavad Gita* :

“From anger proceedeth delusion, from delusion confused memory, from confused memory, destruction of rationality and with death of rationality, his own death.’

Sloka 63 Canto II

‘Better ones own duty (dharma) though destitute of merit than the well executed duty (dharma) of another’.

Sloka 47 Canto 18

‘Better death in discharge of ones own duty (dharma) than the duty (dharma) of another which is full of danger.’

Sloka 35 Canto 3

XIII

Violence

The very first line of *Ramayana*, an outstanding Indian epic, launches a spirited advocacy against violence. I quote the English translation of the original:

‘O hunter! Do not kill as by killing this pair of hawks immersed in an act of pure love, you are not going to attain any lasting fame’

The central message emanating from this line written thousands of years ago and pregnant with meaning is this:

‘Do not indulge in mindless killings for the following reasons’

- taking away the life of a living being does not bring any credit to anyone, far less to the killer.
- life, the most precious object in creation once damaged, mutilated or destroyed cannot be restored to its original self; it is lost forever.

Violence could be either physical or verbal. One is as reprehensible as the other. Homes, workplaces and civil societies will all be torn apart by both. Human integrity and dignity tend to get devastated by both.

‘The twentieth century which has gone by was the bloodiest one in human memory,’ wrote Kofi Annan, former Secretary General of United Nations. He further deplored that ‘the corridors of history have been splashed with the blood of millions of men, women and children—all victims of genocide’.

Twenty-first century has been no better. Whether it is Sudan or Somalia, Syria or Baghdad, Kabul or Kandahar,

Ukrain or Sinai, Paris or San Bernadino, Mumbai or Brussels, fourteen out of twenty-five districts of J&K or Bastar or Dantewada or Gadchiroli or Malkangiri, all are victims of militant insurgency and extremist violence and their impact on human life and society is one and the same.

Violence destabilises, cripples and dehumanises human beings as much as poverty, illiteracy, disease, hunger, starvation, mal-nutrition, squalor and homelessness.

We need to ask ourselves:

- Are we morally and ethically justified in doing to our fellow beings what we have been doing for centuries.
- Should we not stop doing what we have been doing by drawing the following lessons from *Bhagawad Gita* such as:

(i) 'Discordant, vulgar, stubborn, conceited, malicious, indolent, despairing and procrastinating, that actor is dark (*tamsik*)'.

Sloka 28 Canto 18

(ii) 'He who beareth no malice or ill will to anyone, who is friendly and compassionate, without vanity and ego hassles as also attachment, who is balanced in pleasure and pain and also forgiving, he is dear to Me'

Sloka 13 Canto 12

XIV

Evils of Caste system, caste related discrimination, hatred and violence

Slokas 41 to 44 of Canto 18 constitute an endorsement of division of labour according to qualities of human beings born of their own nature. Sloka 41 describes the characteristics of a Brahman. These are serenity, self-restraint, austerity, forgiveness, up-rightness, wisdom/knowledge). The characteristics of a Kshatriya are prowess/valour, splendour, firmness, dexterity, not running away from the battlefield, generosity, etc. The characteristics of a Vaishya are ploughing, protection of kin, trade and

commerce. Characteristics of a Shudra have not been prescribed in detail except generally stating that the nature of service is the Shudra duty born of his own nature. These will have to read with sloka 13 of Canto 4, which says that the above four castes are represented by different distribution of qualities and actions, the qualities being born by their own nature.

Over a period of time, this rational and scientific division of labour was distorted. It degenerated giving rise to a number of caste-based prejudices, discrimination, neglect, hatred and now violence of the worst type on an extensive and ever-increasing scale. This is what made Dr Bhimrao Ambedkar, Chief Architect of Indian Constitution, observe with regret and I quote:

‘Caste is not based on division of labour. It is a division of labourers, i.e. persons who render labour’.

Since human beings are endowed with reason and analytical capacity, there should be option, discretion, volition or freedom in rendering labour. The caste system is the anti-thesis of such freedom. Armed with ideological sanctity, it robs human beings of their dignity and self-respect. It is appalling to rational thinking as it preaches forced labour and differential treatment to different groups of people. It is a great hindrance to social equality, equity and solidarity. It should, therefore, be rejected lock, stock and barrel as irrelevant, inequitable and damaging beyond repair. A new social order based on the ideals of liberty, equality and fraternity which find place in the Preamble to the Constitution of India should be founded and revisited in consonance with the principles of democracy.

XV

Concluding remarks

It is only appropriate that the analysis of *trigunas* as narrated in Canto 14, 17 and 18 of *Srimad Bhagavad Gita*

leads to a few conclusions. The first of these would be that the three attributes are not to be viewed in isolation. This means that they are not exclusive of what has been stated in the other Cantos of *Srimad Bhagavad Gita* and which exist outside the framework of Bhagwat Geeta (Upanishads and *Bhagavad* in particular). They are to be read together and woven together to arrive at common threads. Secondly, the central objective of the *triguna* theory or concept is evolution of a complete man or woman or development of a wholesome and integrated personality. There are certain common characteristics of that personality which need to be clearly understood. Spirituality is at the core of this being. Spirituality does not mean conformism to any dogma or ritualistic practices. It stands for love, truth, justice, kindness and compassion and catholicity.

Secondly, such a being need not be a recluse as practising penance at the top of the Himalayas. Union with the divine law and life may be achieved and maintained very much in the midst of worldly affairs.

Thirdly, while ceaseless, unrelenting and desirable action as to what ought to be done engages such a person all the time, he/she is not bound by it. He/she remains unmoved, unbound/unfettered, not attracted by the attractive, nor repelled by the repellent like the lotus leaf on water.

Fourthly, come what may, he/she does not renounce such action; he/she renounces only the fruits of action. There is no desire on his/her part to achieve something or attain some heights or receive awards/rewards. This state of human beings is best described in sloka 70 in Canto 2 of *Bhagavad Gita* and I quote the English translation thereof:

‘He attains peace into whom all desires flow, as rivers flow in to the ocean, which is filled with water, but remains unmoved, not he who desires’

Fifthly, he/she remains unconcerned as also un-affected by the pairs of opposites which affect the ordinary mortals.

In support of this, I quote from the 38 *sloka* of Canto II of *Gita* which reads in English as under:

‘Taking as equal pleasure and pain, gain and loss, victory and defeat, guard up your loins for the battle, you will not incur any sin’.

Sixthly, equanimity or a balanced view of everything is an important characteristic of a wholesome or integrated personality. In support of this I quote from *sloka* 18 of Canto 5 of *Srimad Bhagavad Gita* which translated in to English will read as under:

‘Sages look equally on a brahmana adorned with learning and humility, a cow, an elephant, an outcaste and even a dog’.

Seventhly, evolution from one *guna* to another or from one caste related to the qualities born of one’s nature is possible, feasible and achievable. When a doubt is raised in *sloka* 19 of Canto 7 that at the close of many births, a man full of wisdom says that it is very difficult to find Brahman or the supreme spirit, the Lord himself comes to his rescue and responds with characteristic assurance. I quote from the English version of *sloka* 21 of Canto 7 as under:

‘Any devotee who seeks to worship me with faith, I verily bestow unswerving faith on that man.’

That is the culmination of devotion at the end of Viswarupa Darshan Yoga (Canto 11) and I quote the English version thereof as under:

‘He who does actions for me, whose supreme good I am, my devotee, freed from attachment, without hatred of any being, he comes un to Me’

Sloka 55 Canto 11

This makes a lot of sense when read together with *sloka* 38 Canto 3 captioned ‘अथ देव्याः क्वचम्’ of Durga Saptasatee (Devi-mahatmyam) which is a part of *Markandeya Purana*, one of the eighteen major Puranas and I quote:

‘रसे रूपे च गन्धे च
 शब्दे स्पर्शे च यीगिनी
 सत्त्वं रजः तमः चैव
 रक्षेत् नारायणी सदा’

Translated to English it would read and I quote as under:

‘May the Goddess who unites, dwell in and protect the taste, from, smell, speech and touch, May the energy of lord Narayana always protect the modes of goodness, passion and dullness (or knowledge, action and desire).’

This means persons having *satwik, rajashik and tamasik* qualities deserve the same care and protection of the Lord as anyone else. They are neither to be lauded nor despised nor pitied nor condemned but deserve to be treated with empathy and sensitivity in as much as these qualities of human nature are either genetic or induced by the environment in which they live, act and react with each other or with people outside and which are often beyond their control.