



INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, IT AND MANAGEMENT

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ANALYSIS OF VALUES AND UNDERSTANDING THE NATURE OF HUMAN PERSONALITY (GUNAS) IN THE INDIAN PSYCHO-PHILOSOPHICAL PERSPECTIVES

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ABSTRACT

*A number of business and industrial enterprises disregard the importance of spiritual, ethical and human values that conditions human behaviour. As a result there are definite signs of deterioration in the ethical and moral standards of the people practically in all walks of life. Indian cultural values are being discredited because they are perceived as incongruous with modern business life. The spiritual tradition of India is rich and profound well of insight and wisdom, one that articulates with precision the whole sweep of human history, potential and purpose. It is a tradition that has successfully survived the millennia unchanged in its core structure and one that stands in stark contrast to the currently dominant mode of western rationalistic thought. The immediate problem that this poses for a full understanding of human functioning is that the **inner subjective experiences** of consciousness are deemed to lie beyond the realms of illusory and meaningless epi-phenomena. The great tradition of Indian thought that gives solutions to the modern economic malaise. Indian literature occupy the heights of human psychological accomplishment and could usefully call upon the insights of any of these sources to aid in addressing the problematic nature of modern-day businesses and have significant bearing on human behaviour. The Samkhya School contributes to the study of personality. The physical world is the manifestation of Prakrti, which is subtle and devoid of any consciousness. On the other hand, Purusa is the self within, Prakrti which is pure consciousness and sentience. Tamas-Rajas-Sattva Gunas give rise to the framework of Space-Time-Causation when evolution starts in association with Consciousness Principle. This paper highlights values that are found in Indian scriptures that would deepen one's thoughts to construct an Indianised value profile for Indian businessman and to epitomize personality of human beings underpinning Guna concept Viz., Sattva, Rajas and Tamas.*

KEY WORDS

Guna Concepts – *Sattva, rajas* and *tamas*, Indian Psycho-philosophy, Indian Thoughts and Indian Traditional Values.

INTRODUCTION

The quality of work in a business organization is greatly influenced by ethical and moral values prevalent in the organization. However, a number of business and industrial enterprises disregard the importance of such values. As a result there are definite signs of deterioration in the ethical and moral standards of the people practically in all walks of life. Cheating is considered as a necessary condition for winning. Result-orientation is often used as a justification for unethical and amoral practices.

A Value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-state of existence along a continuum of relative importance.

Some writers on Indian Management have taken a single value to analyze managerial or organizational behaviour. On the one hand, modern business characteristics, such as technology and efficiency, are being discredited because they are said not to correspond with the old Indian Cultural Values. Indian cultural values are being discredited because they are perceived as incongruous with modern business life. Religion has generally been seen as obstructing progress in business because some values are interpreted in narrow sense. The same has been said about paternalism and other typical Indian cultural values. Such analysis misses the inherent strength and adaptability of the cultural values, if properly understood and implemented in the daily business life. It is even dangerous to make such analysis as they are, firstly, often culturally biased, holding Western cultural values as the ultimate yardstick. Secondly, such analysis leads to a notion of cultural supremacy/mediocrity, yielding a low cultural self-confidence for the Indian Values. A low cultural self-confidence in turn reinforces the problems and supports a values corruption, when people start to doubt their own values and uncritically assimilate negative foreign values (Galib 1991).

Western thought is characterized by the competition, exploitation, materialism and consumerism of modern society. Again western thought lacks values - such as quality of relationship, ecological and spiritual values and respect and care for the other creatures on the planet. Recent western thinkers like Frijof Capra (1976) and Wilber (1992) tried to build conceptual bridges between the western and eastern models of man. From the list of Indian thoughts given below, one could understand the superiority of the Indian thought on human behaviour linking Indian ethos and culture.

INDIAN THOUGHT

1. Self-realization is the highest need (Moksha)
2. Duty-oriented people
3. "Giving Model" is practiced each employee will think what he can contribute to the success of their organization.
4. Values are given priority.
5. Loyalty is an ethical values in Indian context.
6. It is based on Transcended ideology.
7. Compassion is given preference.
8. Promotion is purely based on seniority.
9. Harmony and Co-operation.
10. Indian mind is synthetical.
11. Eastern mentality is the believing mind.
12. Renunciation – detachment is the important values.
13. Pragmatic approach

INDIAN PSYCHO-PHILOSOPHY

The spiritual tradition of India is rich and profound well of insight and wisdom, one that articulates with precision the whole sweep of human history, potential and purpose. It is a tradition that has successfully survived the millennia unchanged in its core structure and one that stands in stark contrast to the currently dominant mode of western rationalistic thought. If it is considered as a psychological system this difference comes into stark relief. The term psychology refers to the study of the nature of the psyche or the mind. In the modern western culture, dominated by the rationalistic empiricism of post-enlightenment thought, psychology has come to mean the statistical search for the universal laws that govern observable human behaviour and inferable cognition. As such, psychologists in the west attempt to capture psychological reality in the net of positivist analysis and in the spirit of scientific enquiry as adopting a methodology characterized by objectivism.

Westerners attempts to understand the nature of psychological existence revolve around the use of experiments in which the researchers separate herself completely from the phenomenon under study. This means that until very recently, only observable phenomena experienced through the 'objective observation of others' could be accepted as valid evidence. The immediate problem that this poses for a full understanding of human functioning is that the "inner subjective experiences" of consciousness are deemed to lie beyond the pale of real phenomena and are derogated to the realms of illusory and meaningless epi-phenomena. By holding fast to this method-driven conception, western psychology has, for the mass of its history, refused to entertain the very possibility of spirituality. In essence then, the Enlightenment agenda rendered a truly spiritual psychology impossible. To understand the realms of spirit and consciousness in the west one has to turn away from its formal study to seek answers in the etiolated annals of formal religion.

In Indian schema however such limitation has never obtained as the central importance of the spiritual life has never been denied. In India, the schism between rationality and spirituality has never emerged, thus psychology and the understanding of the Vedantic tradition in particular to develop a far more inclusive and holistic understanding of the nature of the psyche, one that integrates the findings of observable empirical reality with the subjective inner realization of conscious potential. In this sense alone Indian spiritual psychology has much to contribute to our understanding of the modern malaise, both with regard to its etiology and with regard to how we might advance from it to a more balanced and truly integrative mode of conscious existence. In the objectivist analysis of the western academy much a value-based schema is impossible

The term Indian Psycho-philosophy as Joseph Campbell points out in his epic work "The Masks of God", basic human nature is largely the same in every collective and culture. The fundamental motivations, emotions, instincts and aspirations of the species replicate themselves in common form across humanity and as such it would be mistaken to postulate a distinctively Indian condition of mind that is not shared by humanity as a whole. The representation of psyche can and do differ significantly across culture. Thus, the symbols, metaphors, logic and modes of articulating what human existence means and what behaviour is and ought to be do vary in accordance with the particular idioms of human culture. It is on this level that of the particular representative forms that seek to explicate our common psychological inheritance that the notion of a uniquely Indian Spiritual psychology or psycho-philosophy attains meaning.

The great tradition of Indian thought that gives solutions to the modern economic malaise, but even here have further distinguish between variety of profound and long-established spiritual systems. Within India we find a variety of highly developed religious frameworks each with its own well-worked out systems of psychological representations. Islam, Jainism, Bhuddism, Sikhism and Hinduism are pre-eminent in this listing and although there is a considerable overlap in the central philosophies of all of these advanced religious forms, but still the Vedantic system of thought that is central to the Hindu tradition. Indian spiritual psychology has a great deal to offer humanity by undoing the selfishness that lies at the heart of the modern malaise. It is Indian psychology truly comes into its own in terms of providing significant insight into the means for our continued advance. Western conceptions of psychology currently languish in the dead end of empiricist closed-mindedness, one that denies its potential to meaningfully contribute to ameliorating the modern malaise. In contrast, Indian psychology derives its whole purpose from formulating the means by which a separative and divisive individualism can be undergone in order that a more considerate and compassionate consciousness may emerge. In this time runaway individualism, it points humanity towards the only ultimately secure means of progressive advance.

Sri Aurobindo and others clearly point out, the collective mind is nothing more than the aggregation of its individual members. It is essential to recognize then that although Indian spiritual psychology specifically aims at the emancipation of the individual consciousness, its ultimate aim is the emancipation of humanity as a whole. It is in this context that the unique insights of Indian spiritual psychology and its practical methods for effecting the progressive movement towards the integrative ideals of human peace, harmony and justice.

In the great achievements of Indian psychology there are numberless luminaries each of which has developed particular means by which the ignorance and harmfulness of selfishness may be overcome. These are rishis and seers of Indian history, those who rose in their own consciousness to the point where the problems of human limitation were clearly realized and overcome. Such well-known names of Vivekananda, Ramakrishna, Krishnamurti and Sri Aurobindo. In addition to the astonishing profundity and clarity of these modern luminaries, India has also produced a wealth of historical literature of global significance in the struggle to understand the nature of consciousness and the means to conscious realization. Vedas, Upanishads and Epics of Indian literature occupy the heights of human psychological accomplishment and could usefully call upon the insights of any of these sources to aid in addressing the problematic nature of modern-day selfishness.

STRENGTH OF INDIAN PSYCHO-PHILOSOPHY

In the past India has developed many great scholars. This is because we have strong foundation for our management from Indian Philosophy. In administrative practice, especially in appointment, hereditary was considered important but merit was not ignored. With regard to gestural communication, the great law giver Kautilya had contributed through his book "Arthashastra". Thiruvalluvar's contribution to commerce and management is remarkable. One cannot ignore the contributions of Gita, Vedas, Upanishads, Manusmriti to management. But unfortunately we are not aware of these ideologies. Even today it is relevant and applicable and not out-dated. It goes without saying that Indian thought is superior to any other thinking. For example, in the Bhagavad-Gita we find the following questions raised:

1. What is it that he values most?
 2. What steps should be taken and what course of action should be followed to achieve a certain end?
 3. Is there a pattern in man's action?
 4. What are acquired and how can man condition himself to think and do right?
 5. What are the obligations to the smaller groups to which he belongs and to the society in general?
 6. What ends should be pursued and in what manner?
 7. How to avoid conflict, and if forced into conflict, how to overcome it?
 8. What are the qualities to acquire and cultivate, how to distinguish between right actions and wrong actions, how to organize group actions to certain ends?
- Indian's philosophies discuss each problem from all three points of view. The *modus operandi* of the Indian Philosopher consists of three stages: The first is known as *Purvapaksa* (Prior view), in which the philosopher presents his opponents position along with the latter's arguments in defense of it. In the second, known as *Khandana* (reputation), the philosopher refutes his opponent's position by systematic criticism and argumentation; and in the last, namely *uttarpraksa* (the subsequent view), he presents his own position along with proofs and arguments in defense of it. This stage is also called *Sidhanta* (conclusion). Indian philosophy is pragmatic because of its stronger practical bent.

Indian Philosophical system is classified as orthodox or unorthodox accordingly as it accepts or rejects the authority of Vadas, the oldest and most sacred scriptures of the Hindus. The following are generally regarded as orthodox systems: Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa, and Vedanta. The unorthodox systems are Carvakism (materialism), Jainism, Budhism. One may, however consider Samkhya, Yoga, Nyaya, and Vaisesika to be neither orthodox nor unorthodox, since they originated independently of the Vedas – that is, without accepting or rejecting them. It may also be noted that in their original forms

Samkhya and Yoga are atheistic, whereas Nyaya and Vaisesika are theistic; however, the former are theistic in their later developments. All these are generally classified as orthodox schools.

From another point of view, some scholars combine the orthodox schools in pairs: Yoga-Samkhya, Nyaya-Vaisesika, and Mimamsa-Vedanta. The basis for this coupling is that the first element of each of the three pairs pertains to practice, and the second to theory. Thus Yoga is essentially a practical discipline of physical and mental training for the realization of the truths taught by the theoretical system of Samkhya; similarly Nyaya is primarily methodology, whereas Vaisesika is the metaphysical system upheld by Nyaya. Similar considerations hold with respect to Mimamsa and Vedanta.

The following characteristics are common to all systems of Indian philosophy, with the single exception of materialism (Ramakrishna Puligandla (1997))

1. All schools insist that no account of reality which fails to do justice to reason and experience can be accepted. By 'reason' is meant here the canons of formal reasoning as well as those of inductive inquiry. Similarly, 'experience' is to be understood in its broadest sense, which includes extraordinary commonsensical experience, scientific experience, and extraordinary states of consciousness.
2. All the systems maintain that every acceptable philosophy should aid man in realizing the *purusarthas* (the chief ends of human life). Briefly, all philosophies of India are philosophies of life. Any philosophy worthy of its title should not be a mere intellectual exercise but should have practical application in enabling man to live an enlightened life. A philosophy which makes no difference to the quality and style of our life is no philosophy, but an empty intellectual construction which may quench the thirst of the curious but is otherwise irrelevant. Indian philosophy has the power to transform man's life from one of ignorance, darkness, and bondage to one of knowledge, wisdom, and freedom.
3. All the systems of philosophy acknowledge man's essential spirituality, regard freedom as his highest and ultimate goal, and demand that philosophy show him the way to attain freedom.
4. All the schools teach that man's state of ignorance and suffering is not due to original sin but due to original ignorance.
5. Accordingly freedom and liberation can only be won by conquering ignorance through knowledge.
6. All the systems hold that there is no limit to the perfectibility of man. The reason for this view is that man contains within himself the secret of all existence, for example, as the Upanishads teach, man's inmost Self (*Atman*) is Brahman, and as Buddhism teaches, every man is Buddha, only he should know that to be the case.
7. All the schools argue that complete freedom (Moksa, Nirvana) is to be attained here and now in the bodily existence.
8. All the systems accept Yoga in some form or other as the spiritual discipline par excellence for the attainment of freedom.

Indian sacred texts are store house of values for human action. Values found in Srimad Bagavad Gita, Upanishads, Thirukural, Naladiyar, Athichudi, Vedantics, Arthashastra and Manusmriti has significant bearing on the human behaviour. These values are highlighted here in order to construct a value profile based on Indian psycho-philosophical perspectives.

ANALYSIS OF VALUES IN THE INDIAN PSYCHO-PHILOSOPHICAL PERSPECTIVES

Values identified from Indian Psycho-philosophy are reported below with their meaning.

I. VALUES (SATTVA)

VALUES (SATTVA)	EQUIVALENT MEANING
1. Gratitude (Krutagnata)	Being thankful, appreciation of and inclination to return kindness.
2. Self restraint (Samyama)	Controlling oneself.
3. Benevolence (Dana)	Renouncing one's right to one's wealth in favour of another person without any mental reservation.
4. Wisdom (Buddhi)	Experience and knowledge together with power of applying them critically or practically.
5. forgiveness (Kshama)	Act of forgiveness or pardon.
6. Sacrifice (Tyaga)	Giving up of valued things for the sake of another that is more worthy or more important or more urgent.
7. Transparency (Paradharshaka Guna)	Unsuspectingness and without hiding material fact.
8. Absence of Envy (Nirmatrcharyam /Nirmadha)	Admiring contemplation of more fortunate person, of, at, his advantages.
9. Contentment (Thrupti)	Satisfaction to one's hearts to the full extent of one's desire.
10. Purity (Shuddhihi)	Pureness, cleanliness, freedom from physical or moral pollution.
11. Sweetness of speech (Suddha vaachana)	Using sweet words instead of hurting others while talking.
12. Truthfulness (Satyam)	Habitually speaking the truth.
13. Valour (Dhairya/Sahas)	Having personal courage to face situations.
14. Worship (Pooja)	Engaging oneself in spiritual learning (reading holy books, hearing spiritual discourses).
15. Industry (Karya-gara or Karma-gara)	Habitual employment of useful work. In other words hard working.
16. Detachment (Nishkama)	Unaffected by externalities and having independence of judgement.
17. Equanimity (Nirdwandwa)	Evenness of mind, and is not moved by (is indifferent to) success or failure.
18. Simplicity (Saadhanam)	Dispassionating, living a very simple life.
19. Faith (Visvas)	Reliance or trust not suspecting others while dealing.
20. Integrity (Udaatyta, Bhavana/Udaatta Guna)	More than honesty in one's action.
21. Compassion (Daya/Karuna)	Pity inclining one to be helpful or merciful.
22. Heroism (Veeram)	Heroic conduct or quality of a person.
23. Reverence (Sraddha)	High respect for old age, scholarship, learning authority or custom and tradition.
24. Righteousness (Nyaya)	Morally right, just, upright, virtuous, law-abiding.
25. Self-identity (Nirvan Shatakam)	Atma-jnanam leads to proper identification of Shatakam or Atman the Innate God.
26. Wholesomeness (poornatwa)	Having the maximum extent or degree of wisdom as inscribed and embellished by the poorna mantra.
27. Firmness (Dhridatwa)	Maintaining ones level or value-fix firmly.
28. Love (Prema / Preethi)	The feeling of identity of one's self with other persons. Bhakti as when we speak of love of God.
29. Bliss (Santosham)	Perfect joy or happiness.
30. Friendliness (maitri)	Expressing kindness to all mankind.
31. Joy (Santhosham)	Joy towards the good and virtuous.
32. Indifference to wicked (Upeksha)	Being good even to the wicked.
33. Self-realization (Moksha)	Realization of Atman within.
34. Absence of hatred (Nirdwesa)	Absence of hatred even towards a person who causes suffering to you.
35. Self-actualisation and (Atmayatharthyia Karana)	Realization of one's productive, creative reasoning potentials based on the Gita doctrine of Purusha Prayatna.
36. Modesty/Humility (Vinaya)	Total absence of self-aggrandizement; self-effacement; self-abnegation.
37. Cosmic causation (Karma)	Present sufferings and fortunes are the result of individual's action in this or earlier births.

38. Code of life (Dharma)	Code of ethics in one's position or station. Primordial Code – Sanatana Dharma i.e. code of basic virtues.
39. Personal relationship (Atmasambandha)	Preference for affiliative relationship rather than formal or talk-oriented relationship. Also relationship transcending bodily or mere physical relationship.
40. Loyalty (Bhakti)	Firm in allegiance.
41. Purity of mind (Manas-shuddhi)	Unagitated condition and freedom from anxiety.
42. Purity of motive (Suddha -bhavaha)	Freedom of the mind from hypocrisy, falsehood and fraudulence in one's conduct.
43. Non-violence (Ahimsa)	Non-violence in thought, word and action.
44. Smiling (Muditha)	Showing one's pleasure or satisfaction with a pleasant face.

II. VALUES (RAJAS)

	EQUIVALENT MEANING
1. Greed (Lobha)	Insatiable longing especially for wealth or food. Thirst for possession; coveting other's wealth etc.
2. Attachment (Mohayam)	Desire for material things and very close relationship with people.
3. Hypocrisy (Dwantham)	Pretending or not being original.
4. Stinginess (Krupanata)	Meanly, parsimonious, niggardliness, miserliness.
5. Treachery (Droham)	Violating faith or betraying trust.
6. Impetuosity (Vypareetya in Utsukata)	Over-enthusiasm as distinct from normal enthusiasm.
7. Pride (Garva)	High opinion of one's own qualities & merits.
8. Jealous (Matsayrya)	Feeling resentment or envy of person, his advantages etc. Some people could be erroneously jealous about normal attributes and attainment of others.
9. Vanity (Prathishta)	Unreality or emptiness. Empty pride.
10. Expecting Reward (Phada nireekshinam)	Intention of doing things for the purpose of getting reward. (Opposite to Nishkamkarma).
11. Wealth/Income (Sampath/Dhana)	Importance is given for monetary benefits.
12. Power (Adhikar)	Capacity to dominate other persons.

III. VALUES (TAMAS)

	EQUIVALENT MEANING
1. Status (Sthiti)	Rank or position in one's social group.
2. Malevolence (Matsaram)	Decision of doing evil to others.
3. Anger (Krodha)	Extreme displeasure – due to this one will lose temper.
4. Deceit (Mosam)	Misrepresentation in order to deceive others.
5. Obstinacy (Hatam)	Inflexible; firmly adhering to ones chosen course of action.
6. Arrogance (Ahankara/madam)	Being cruel and merciless while dealing with people.
7. Lust (Kama)	Passionate enjoyment for sensuous appetite regarded as sinful.
8. Ignorance (Ajnana)	Lack of knowledge.
9. Fear (Bhaya)	Painful emotion caused by impending danger or evil.
10. Laziness (Jadam)	Unwilling to work.
11. Procrastination (Kala-vilambam)	Defer action – postponing the work.
12. Suspicion (Samshayam)	State of mind of one who suspects that all is not well.
13. Delusion (Maya)	Creating false impression or symptom of madness.
14. Vindictiveness (Matsara)	Revengeful.
15. Heedlessness (Ajaagrata)	Not taking care for or development (indifference to progress).
16. Inertness (Stabdha)	Sending of goods not ordered, in hope that recipients will not take action to refuse them and must later make payment.
17. Aggressiveness (Akramah) reaction.	Self-assertive as a sign of emotional.
18. Lavishness (Vrithaa-vyayam as opposed to Mittra-vyayam)	Wasting of wealth for unproductive purpose.
19. Caste (Jati)	Structurisation of society on the basis of status ascribed by birth.

Based on the above values a Personal Value Questionnaire could be framed to know the personal value profile of typical Indian businessmen. The questionnaire will guide the one to understand, what are the terminal values, instrumental values, operating values, and weak values of Indian businessmen.

PERSONALITY IN INDIAN THOUGHT – GUNA CONCEPT

Chakraborty.S.K describes in his book on 'Values and Ethics for Organizations', *Guna* Theory - is a theory of psychological energies or forces that determine individual properties and dispositions. These forces are also the constituents of everything in creation, in *Prakrti*, in Nature. There are three such energies: *Sattva*, *rajas*, and *tamas*. *Sattva* energy is essentially enlightening and harmonizing, *rajas* is dynamic but blind and fragmentist, and *tamas* is indecisive and inert. Yet, as a flame requires a wick, wax, and a lighted matchstick, so also in a human being all these *gunas* are necessarily present, but in differing proportions. This is the key to differences in tendencies and proclivities, including ethical ones, amongst individuals.

The higher the proportion of *sattva* in an individual, the stronger are his/her ethical propensities. Transcendence, Oneness, understanding of the involved Self, all come naturally and easily when greater *sattva* prevails. A preponderance of *rajas*, while imparting strong action-orientation, inevitably carries with it greed, anger, jealousy, vanity, cunning, vindictiveness. These constituent psychological forces of *rajas* are the prime-movers of unethically. *Tamas* lacks action-orientation, yet includes many of the negative psychological forces (dis-values) of *rajas*, breeding a sort of passive, unproductive unethically.

Against the backdrop, this part of the paper attempts to explain the concept of personality in terms of three Gunas in the Indian psycho-philosophical perspectives viz., *Sattva*, *Rajas* and *tamas* as found in the Hindu scriptures.

SAMKHYA SCHOOL

Samkhya contributes to the study of personality is worth notable. There are two different accounts of the origin of the name of the school. According to the one, Samkhya derives its name from the word Samkhya, which means number, in that the school concerns itself with providing the right knowledge and understanding of reality by specifying the number and nature of the ultimate constituents of the universe. According to the other account, the term Samkhya means perfect knowledge, and since the philosophy is regarded by its followers as the system of perfect knowledge they gave it the name Samkhya.

Samkhya is dualistic realism. It is dualistic because of its doctrine of two ultimate realities: *Prakrti*, matter, and *Purusa*, self (spirit). Samkhya is realism in that it holds that both matter and spirit are equally real. With regard to the self, Samkhya is pluralistic because of its teaching that purusa is not one but many. The Samkhya distinction between *purusa* and *prakrti* is fundamentally that between the subject and the object. The subject can never be the object, and the object

can never be the subject. The self (*purusa*) and the non-self (*prakrti*) are radically different from each other. The dualistic metaphysics of Samkhya is thus founded on the undeniably bipolar character of our everyday experience as made up of the experiencer and the experienced. *Prakrti* is the ultimate cause of all objects, (Dale Riepe, 1964) including human body, senses, mind, and intellect. Every object is caused by other objects. *Prakrti* has a principle; it is the first and ultimate cause of all objects, gross, and subtle. It is both the material and the efficient cause of the physical world. Being the ultimate cause, *prakrti* itself is uncaused, eternal, and all-pervading; and being the subtlest and finest, *prakrti* cannot be perceived, but can only be inferred from its effects.

The Samkhya inference of the existence of *prakrti* is as follows: Every object of our experience is dependent upon and caused by other objects. Nothing arises out of nothing. In this manner, the whole physical world is a series of causes and effects can only account for the whole physical world is a series of causes and effects. But, the Samkhya continues, the series of causes and effects can only account for the arising of one object from another and cannot explain the fact of there being any objects at all. The Samkhya infers *prakrti* as the primal cause of all physical existence. *Prakrti* is the non-self and is devoid of consciousness [Chandradhar Sharma (1964)] and hence can only manifest itself as the various objects of experience of the *purusa*, the self.

The Samkhya, therefore, propounded the theory of a single indiscrete omnipresent substance called *prakrti*, the original substance – the source of all modifications, with natural elemental properties (*Gunas*) inherent in it, called *Sattva-Rajas-Tamas*, capable of manifesting themselves in different states and forms, like the same H₂O having the property of appearing as vapour, water, and ice etc., under different conditions. According to the Samkhya, *prakrti* is constituted of three *gunas*, namely *sattva*, *rajas*, and *tamas* (Isvarakrsna, 1887) and the whole subtle internal and the gross external universe and its psychophysical organisms evolve in association with the sentient *Purushas* for serving their purposes.

To account for experience and knowledge of beings, they also possessed the non-material and non-corporeal Principle of Sentience and Experience called *Purushas*. When the dynamic equilibrium of the three *gunas* is disturbed by the proximity and natural urge of the *Purushas* for experience, as a result of the permutation and combination of the different characteristics of the three *Gunas*, viz.: 1) *Tamas* (Inertia), 2) *Rajas* (Motion), and 3) *Sattva* (Stabilizing), with the capacity to manifest different qualities under different conditions and on different planes, respectively, such as: 1) Mass, Veiling, Darkness and Dullness; 2) Attraction and Repulsion, and Energy and Activity; and 3) Serenity, Lightness, Luminosity, and Revealing. These manifest in different ways under different conditions of permutation on the physical, psychical, and spiritual planes (cf. Gita, chs. XIV and XVII).

Tamas-Rajas-Sattva give rise to the framework of Space-Time-Causation when evolution starts in association with Consciousness Principle. The term *guna* ordinarily means quality or nature. But in the context of *prakrti*, *guna* is to be understood in the sense of constituent (component).

Sattva is the component whose essence is purity, fineness, subtlety, lightness, brightness, and pleasure. It is *sattva* which is most closely associated with ego, consciousness, mind, and intelligence. It should be emphasized however, that *sattva* is only a necessary but not a sufficient condition for consciousness, for consciousness is exclusively the *purusa*. *Rajas* represents the principle of activity and motion. In material objects *rajas* is responsible for motion and action of objects. In man *rajas* is the cause activity, restlessness, and pain. *Tamas* is the constituent which manifests itself in material objects as heaviness as well as opposition and resistance to motion and activity. In man it is the cause of ignorance, coarseness, stupidity, laziness, lack of sensitivity, and indifference.

The *gunas* constitute *prakrti* as a dynamic complex and not a static entity; *prakrti* is thus not mechanical aggregate of the three constituents, but an organic unity in which the three *gunas* are in a state of dynamic equilibrium. The *gunas* are ever changing. They cannot remain static even for a moment (Chandradhar Sharma, 1964) that is, the *gunas* not only oppose but are also dependent upon each other. The *gunas* are interdependent moments in every real or substantive existence. (B.N. Seal, 1915). On account of the homogeneous, non mechanical, organic unity of *prakrti*, the *gunas* cannot be separated. This is another way of saying that *prakrti* cannot be decomposed into the individual *gunas*, for otherwise the *gunas* and not *prakrti* would be the ultimate cause of all physical existence.

The Samkhya maintains that since *prakrti* is the ultimate cause of all physical existence, the three *gunas* which constitute *prakrti* also constitute every object of the physical world. Every object therefore produces in us pleasure, pain or indifference.

Prior to its evolution and differentiation into the world of objects, *prakrti* exists in a state of dynamic equilibrium due to the perfect balance between the three *gunas*. It is worth emphasizing that even before evolution *prakrti* is in a state of constant change and transformation – the *gunas* constantly balancing each other. Thus *prakrti* is never in a static state. Change and activity are its very essence (Hirianna, 1956). Consequently, every object in the world, being an effect of *prakrti*, is also in a state of constant change.

Further the Samkhya teaches that the evolution of *prakrti* is due to the imbalance and disequilibrium brought about by the dominance or predominance of one or the other of the three *gunas*. The evolution of *prakrti* results in twenty-three different kinds of objects (Vacaspati Misra, 1921). The first of these is intellect (*mahat*, *buddhi*, the great one), arising out of the preponderance of *sattva* (*Anirudhha's* *Vrtti*). *Mahat* is the basis of all intellectual modes. It is thus the faculty by which one could discriminate, deliberate, judge, and make decisions. It is by *mahat* that one could distinguish between the subject and object, self and non-self, experiencer and experienced.

The second, namely, ego (*ahamkara*), arises out of *mahat*. *Ahamkara* is the source of the sense of 'I' and 'mine'. It is what causes men to appropriate objects, set goals for ourselves, and initiates actions to realize them. From *ahamkara* emanate two sets of objects, The first consists of the Five sense-organs, the five motor organs, and mind (*manas*); the second is comprised of the five elements which, according to the Samkhya, may exist in two forms, subtle and gross (Isvarakrsna, 1887). It is the first group pertain to men's conscious life and consequently arise out of the *sattvic* components of *ahamkara*. On the other hand, the objects of the second group, of which the objective world is constituted, emanate from the *tamas* component of *ahamkara*. The *rajas* aspect of *ahamkara* does not produce any objects of its own but supplies the energy for the other two *gunas* to produce their respective objects.

The Samkhya account of the *purusa*. Samkhya is dualistic in that it recognizes two ultimate realities: *Prakrti*, the physical world, and *purusa*, the self. The physical world is the manifestation of *prakrti*, which is subtle and devoid of any consciousness. On the other hand, *purusa* is the self within, *Prakrti* which is pure consciousness and sentience. The distinction between *purusa* and is absolute and indissoluble. *Purusa* is radically different from the body, the senses, the *manas*, the ego, and even the intellect, all of which are physical. The self is not to be thought of as an object whose attribute is consciousness. Quite the contrary, the self is pure consciousness itself. The self cannot be an object, because if it were it would in principle be possible to experience it as one among many objects. It is the subject and hence can never be the object (Dale Riepe, 1964).

The *sattvikabhavas* are the spontaneous organic manifestations of emotions, which spring from *sattva* only. *Sattva* is an innate virtue of the mind which manifests emotions abiding in the self. (1) *Vikarah sattva-sambhutih sattvikah parikirtitah*, they are different from the other organic expressions because they spring from *sattva* only. (2) *Sattvatatrodभवतवत् ते भिना अपानुभवतवत्*. Visvanatha gives this definition of *sattvikabhavas*, Singa Bhupala defines *sattva* as that quality of the mind, which includes the mind towards joys and grief of others, and evoke similar emotions in it, which are characterized by pleasure and pain. He defines *sattvikabhavas* as those states which arise from the *sattva* of the mind excited by emotions. Saradatanaya also holds this view.

Bharatamuni regards *sattva* as a virtue of the mind, which enables it to concentrate itself on an object, and which is manifested in horripilation, shedding tears, change of colour, etc. *Sattvikabhavas* are eight in number: 1) inactivity (*stambha*), 2) perspiration (*sveda*), 3) bristling of hairs of the body (*romanca*), 4) change of voice (*svarabheda*), 5) trembling (*vepathu*), 6) change of colour (*vaivarnya*), 7) shedding tears (*assru*), and 8) insensibility (*pralaya*).

GUNAS IN VARNA DHARMA

'Varna' means occupational classes and 'Dharma' means 'a system' here. The *Bhagavad Gita* (Verses 41 to 44 in Chapter 18) and the *Manu Smriti* (an ancient book on social ethics and jurisprudence) describe the occupational system of social classes as found in ancient India. The occupational division was not necessarily hereditary. The occupational caste system was not rigid and there was a freedom to move from one caste to another. The social classes (*varna*) were (i) the *Brahmins*; (ii) the *Kshatriyas*; (iii) the *Vaisyas*; (iv) the *Sundras* and their duties were as follows.

The *Brahmin* studied and taught, conducted sacrifices (*yagnas*) and acted as priests. The *Gita* (18.42) says "Serenity, self restraint, austerity, purity, forgiveness, and also uprightness, knowledge, realization, belief in a hereafter – these are the duties of the *Brahmins*, born of their nature".

The *Kshatriya* protected the life and property of the people and ruled over them (e.g. the king, warriors and officers). The *Gita* (18.43) says 'Heroism, vigour, firmness, resourcefulness, not flying from battle, generosity and lordliness are the duties of the *Kshatriyas* born of their own nature'.

Those who are engaged in agriculture, cattle-rearing, banking, trade and industry are *Vaisyas*. And those who serve others are the *Sudras* (e.g. clerks, assistants and other labourers).

Swami Chinmayananda (1983) feels that *sattva* will be dominant among the priestly and teaching class of *Brahmins* who may also have a little *rajas* with minimum *tamas*; the *Kshatriyas* will have mostly *rajas*, with some *sattva* and a slash of *tamas*; the *Vaisyas* will have more *rajas*, less *sattva* and some *tamas*; and the *Sudras* will have more *tamas*, less *rajas* and much less *sattva*. He even ventures to give average percentage of the *guna* mix in the different classes.

BHAGAVATAM

Shrimad Bhagavatam also describes the three *gunas*. Bhagavatam describes particularly of devotion to Lord Narayana and specially his incarnation as Sri Krishna. It offers a comparative picture of *sattva*, *rajas*, and *tamas* (ch.12.3) as follows:

When *sattva* which is pure and tranquil and which has the power to illumine overcomes the other two *gunas*, then a man becomes endowed with happiness, virtue and knowledge. When *rajas*, which leads man to action, which rouses attachment, and causes the vision of multiplicity, overcomes *tamas* and *sattva*, then a man becomes active, finds wealth and fame, and suffers misery. When *tamas*, which is characterized by inertia, and which casts a veil of ignorance over one's mind and makes one lose the power of discrimination, overcomes *rajas* and *sattva*, then man becomes stricken with grief and delusion; he lives in a dream of hope; he becomes cruel; he falls asleep spiritually.

The emphasis in the above literature is that *sattva* is superior to *rajas* and *rajas* to *tamas*, and the aim of every man to develop more of the superior *guna* and have less of the inferior, and ultimately raise oneself above all the three *gunas* and realize God who is also *guna-less* (*nirguna Brahman*).

THE GUNA SCHEMATA OF THE GITA

The *Gita* classifies the psychological characteristics of an individual into three *gunas* – the *sattva*, the good; the *rajas*, the passionate; and the *tamas*, the dull. Of the eighteen chapters in the *Gita*, chapters 14, 17 and 18 deal with the *Guna* Concept. Every individual will have a combination of these three *gunas* – *sattva*, *rajas*, and *tamas*. The predominance of one or the other of these determines the personality of the individual. Swami Chinmayananda (1983) compares this to different cups of coffee taken by different consumers, the coffee being a mixture of milk, decoction and sugar in different proportions (p.70).

RELEVANT RESEARCH FINDINGS ON THE CONCEPT OF GUNA

Chakraborty.S.K (1988) compares the two theories Transactional Analysis and *Guna* Dynamics and sketches the similarities and differences between them. He finds that *Guna* theory is more comprehensive in its scope than Transactional Analysis, and is, therefore, able to explain better, both the industry's impact on environment, and the aggravated negative tendencies in Indian society. He proposes a synthesis of the two theories for more effective handling of human relationships. Chakraborty is author of several books on the relevance of Indian psycho-philosophical theories to managers.

Vinod Garg and Bharat Vakharia (1999), explained through their work on Empowering Organisations Through the Geetha, the basic Themes of the Geetha namely, Modes of Nature (*Gunas* – *Sattva*, *Rajas*, and *Tamas*), Transcendentalism, Act For Krishna and Love, Devotion & Surrender to Krishna. *Gunas* had been compared with Human Motivation in the above work.

Correlations between Ethical Decision-Making and Different Personality Variables namely –*Sattva Guna*, *Rajasa Guna*, and *Tamas Guna*, Locus of Control and Machiavellianism have been carried out by using five vignettes in the works of Roy and Dhawan (1984). In addition to the above research work, Parvinder Kaur and Arvind Sinha (1992) have used Indian based Personality type in their work on Dimensions of *Guna* in Organisational Setting by analyzing data collected from 310 executives of 13 organisations, Kaur and Sinha identified four factors – *Tamas Guna*, *Rajas Positive Guna*, *Sattva Guna*, and *Rajas Negative Guna* and discussed the relationship of these variables with some organizationally relevant variables.

Elankumaran, S. (1994) had used vignettes in his research work to classify the personality, namely – *Sattvic*, *Rajasic*, and *Tamasic* based on Indian Psychology and compared with Organizational Climate and Job Satisfaction.

CONCLUSION

Values are universal in nature and formation of values are natural process and purposeful. Intellect and reason are in fact, directed by deeper values which essentially dwell in emotions and feelings. Human values are noble emotions, disvalues are ignoble. It is this set of emotions which is true master of oneself. If the direction comes more and more from human values, the quality of life will ethically uplifted. If the thirst springs mainly from disvalues ethicality will be deteriorated. Values are the basic principles, forces and guiding factors which formulates the personality structure. Personality is a diverse psychological concept and it is incorporates all the psychological process. It is possible that one may have a belief system or set of values deeply ingrained in his personality but when it comes to practical situations he may face dilemmas or conflicts of values. This conflict or dilemma is indeed, again a question of judging the true personality.

Personality would influence perception of the environment. Theoretically, a *sattvic* person is knowledgeable and has a more correct picture of the business environment. He will view business as his service to the society. So, he will take rationale decision which will benefit his customers. *Rajasic* person will be emotional and goal oriented and would like to be successful in his business and he may use any strategy to earn profit. Where as the *Tamasic* person is dull and full of ignorance. He is unlikely to have a correct picture of the business. He either feel happy about others advancement or take initiatives to improve his business. He will never bother about the consequences of his business.

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SCRIPTURAL SOURCES

Arthasastra: a treatise on state-craft which covers public administration, taxation, ethics and economic administration. It is popularly attributed to Kautilya and the 4th century BC. But its authorship could be diverse spread over a few centuries. The resemblance of the later-day Italian Machiavelli to the Arthasastra is striking. Both preach realistic ethics.

Bagavad Gita: Part of the Indian epic, Mahabharata, in Sanskrit attributed to Vyasa. Innumerable commentaries have been written on this by Indian philosophers down the centuries. It provides the quintessence of the ethics of the Upanishads and is certainly anti-ritualistic. Its advocacy of yoga is based on the Sankhya school of Indian philosophy.

Bhagavatam: A collection of ancient stories in Sanskrit.

Bijak Kabirdas: The poems of Kabirdas, a weaver by profession of the 15th century.

Gurbani: The sacred work of Guru Nanak in Punjabi. It is the synthesis of Islam and Hinduism.

Jatakas: Popular tales in Pali (People's variant of Sanskrit) suffused with Buddhist ethics.

Kural: An ethical text from South India in Tamil authored by Thiruvalluvar, possibly of the 1st century BC. It has very little of religion and god in it and its ethics are strongly secular and cover among other things the daily tasks of businessman, agriculturists, doctors and ordinary householders.

Mahabharata: A Sanskrit epic attributed to Vyasa.

Manusmriti: An ethical text attributed to the 5th century BC attributed to Manu. It explicitly sanctions caste distinction and discriminatory treatment against women.

Nitishataka: A well-known ethical text authored by Raja Bharthrihari of the 6th century AD.

Ramaana: An epic in Sanskrit attributed to Valmiki. Several regional versions have been brought out of the basic story. The most widely read of these is by Tulsidas in Awadhi (a variant of Hindi).

Vedas: The most ancient of scriptures in Sanskrit. A large part of it is lyrical poetry is addressed to nature. Some of the Vedas are ritualistic mantras which were believed to have marginal power.

Upanishads: A later development in Sanskrit of Indian thinking and are philosophically reflective. Their tenor and thinking is vastly different from the simpler Vedas. The Upanishads are, therefore, described as Vedanta.



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Hoping an appropriate consideration.

With sincere regards

Thanking you profoundly

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