

Assessment of Traits and Types on Personality: An Indian Psychological Perspective

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Abstract

Tridoshas are the cornerstone of Ayurvedic philosophy and forms the basis of assessment of human beings therein. Trigunas and their assessment both from the domain of Ayurveda as well as Psychology have merited a lot of attention too both from Ayurvedists as well as Psychologists. Mysore Tridosha Scale and Mysore Triguna Scale to assess personality from the Indian psychological perspective of Tridoshas and Trigunas are already developed by the authors. In the present paper an attempt is made to integrate the two—the physical Tridoshas and the psychological Trigunas so as to assess the Traits and Types of personality. Both are integral for sustaining life and need to be studied together and in tandem with each other rather than studying them separately or studying either one of them. In the present paper it is also attempted to identify and delineate the traits as described in Indian tradition as well as to identify the characteristic traits of the 16 Classical Personality Types and compare people to them to identify the personality type that a person is most similar to. The salient features of each of the 16 Classical Personality Types have been identified and validated which are also delineated.

Introduction

Mysore Tridosha Scale (physical-physiological component) (Shilpa & Murthy, 2011a) and Mysore Triguna Scale (psycho-spiritual component) (Shilpa & Murthy, 2012a) are stand alone scales which can be used separately. Alternatively, they can be also used in conjunction with each other to arrive at a complete and holistic understanding of personality from the Indian perspective. There is a third scale “Triguna scale—Advanced” (Shilpa, 2011). This is not a stand-alone scale but an adjunct to the main Triguna scale.

After a person answers the three scales, his/her dominant characteristics—both Tridoshas and Trigunas can be identified, tabulated and delineated. 189 traits are identified which comprise the gamut of human behaviour—comprising Sattva, Rajas as well as Tamas traits. All respondents can be scored for each of the 189 traits—both at the physical and psychological aspects. This comprises the Trait analyses. The same traits are combined in different permutations and combinations (a set pattern for each personality type) which yields 16 different Classical Personality Types (16 CPT). Each person's raw score is then compared to the 16 CPT. These scores are then calculated and tabulated with percentage scores to derive the highest degree of similarity. This enables us to understand the person and his behaviour patterns as well as traits better. This comprises the entire background of the work on which this paper is a part of.

Roots of Psychology in India

Psychology as an organized science was studied in ancient India under the purview of human medicine which has extensive roots right from Vedic times. But understanding, classifications, methodologies, characterization, typology, etc., of human behaviour—incorporating body, mind and soul has been a corner stone of the Indian medical system, which has a significant segment on psychological aspects of human behaviour though it is not detailed under the name of “Psychology”. The coining of the term is a relatively recent phenomenon compared to the medical tradition. Even though Psychology *per se* was not studied, one of the essential thoughts that burned at stalwarts of Indian intellectual traditions were: who is the person?, how does he think?, what is thinking?, what is seeing?, what is the mind?, what is it made up of? These and many more questions that delve into a person's psyche were of utmost importance to our seers and sages. These have led to immense bodies of knowledge, which are spiritual, technical, practical and empirical, which is yet to be explored and disseminated even to this day. “Indian psychology is a complex subject variously viewed as esoteric and spiritual, philosophical and speculative, practical and ritualistic, and of course, as we believe,

systematic and scientific understanding of human nature. There is truth in all these characterizations.” (Rao, Paranjpe, & Dalal, 2008, p. xvii). Indian psychology can also mean the psychology practiced by psychologists in India, but is not restricted to this, though this is what people think it is most times.

Indian psychology refers partly to aspects of psychology that are directed to understanding the “behavioural perspectives and psychologically relevant existential problems of Indians. Again, this is only partially relevant..... Indian psychology is indigenous psychology in that it is a psychology derived from indigenous thought systems and therefore is clearly best suited to address India specific psychological issues and problems. It is, however, more than indigenous psychology for the reason that it offers fruitful psychological models and theories, though derived from classical Indian thought, that hold pan human interest.” (Rao, *et.al.*, 2008, p. 2, 3).

“The rich phenomenology of consciousness contained in classical Indian thought, Hindu as well as Buddhist, is useful in a variety of ways and is immensely helpful in promoting cognitive science and for psycho-diagnostic purposes. The epistemological dualism implied in Indian psychology has profound implications for learning. It also fills the current value vacuum in education. Indian psychology has thus theories, technologies and techniques for personal growth and well being as well as for enhancing the human potential. All these and more open up new frontiers for serious psychological study and research anchored in Indian conceptual system.” (Rao, *et.al.*, 2008, p. 8).

“The core of psychology is to study the persona. Development of the psyche and all it entails as well as its constituents is universal and is not restricted to the Indian thought. (Singh, 1991) But thankfully, psychology today has moved away from the initial concern of trying to control people which is a more autocratic and egoistical way of looking "from the exalted domain of psychology" onto any particular group of people, and is now trying to find answers to the questions posed in the study of personality and behaviour, including as to why people behave in certain ways and how to help in channelizing each person's strengths and weaknesses including the knowhow to modify the weakness to make it a strength as is necessary in each and every field that psychology, or human endeavour touches.” (Shilpa & Murthy, 2011b).

In studying personality, psychologists have classified people into different types and traits. “The classification of people into types can be noticed in a variety of literature ranging from dramaturgy (where its restricted to heroes and heroines leading to around 384 varieties or types (Krishnan, 2002, pg. 302-303) to sexual science like Rathisastra or Kamasutra where the authors expound about the classification of men and women on the basis of their physical and psychological characteristics. This shows that typology or categorizing people into different categories is not a new field of enterprise where Indian knowledge systems are concerned. Hence, being able to making use of this pre-existing knowledge base to develop the field further would be an obvious step in the same direction.” (Shilpa & Murthy, 2011c).

Although Ayurveda recognizes the uniqueness of every individual, generalization and classification of people into categories is necessary. To quote Shakespeare, “All men are not alike, clay and clay differs in dignity, whose dust is both alike.” (Cymbelline, 11-2) and Plato's aphorism too is relevant in this context—“It is far more important to know as to what type of a person suffers from a disease rather than what disease the person is suffering from.” (Rao, 2002).

“Each dosha gives certain characteristic qualities to the person, based on which an individual can be classified as belonging to that particular dosha type. Similarly each guna gives certain characteristic qualities to the person, based on which an individual can be classified as belonging to that particular guna type. Charaka and Sushruta recognize seven types or categories into which people can be classified, depending on the dominance of the gunas in their body. Besides the basic seven types of Prakriti (Vata, Pitta and Kapha and their blends) Ayurveda recognizes 16 types of personalities based on the classical guna theory. Both Charaka (Sharma, 1981) and Sushruta Samhitas (Sharma, 2004) have a description of these types. According to them there are seven types of Sattva, six of Rajas and three of Tamas, totaling sixteen types of personalities under which all people can be grouped.” (Shilpa & Murthy, 2011c).

“By knowing the inherent qualities of a person, it is easy to categorize a person as belonging to any of these three doshas. But can all people be categorized into just these three groups knowing how wide a spectrum of differences we can see in them, in each and every aspect, be it the physicality or the psychological tendencies that they exhibit? What about those people who exhibit a combination of two or more doshas? How and where do we represent them? At this point of merger, can we not create a new group of people who exhibit the traits of both the categories that this line is trying to bifurcate? It is not possible that the doshas are in balance at all times. How do we understand the imbalance of the doshas? How do we predict the imbalance and the resultant state of behavior and thought processes that are exhibited by this imbalance? Can we bring this imbalance back into a state of balance? If so, as is dictated by Ayurvedic principles, then how is it to be done? What would be the resultant predictive value of these tridoshas and trigunas? How do we understand them and their consequent behaviour? This is not only highly probable but very possible too, as dictated by our own logic and as stated in the Charaka and Sushruta Samhitas, and also in Vagbhatacharya's Ashtanga Hrdaya (Murthy, 1996). This viewpoint is expressed by Varaha Mihira in his classification of people too.” (Shilpa & Murthy, 2011c).

Though there is some amount of work that is done in the field of Ayurveda by scientists to establish the scientific validity of the Tridoshas, there is a possibility and a need to empirically test and validate it from the domain of psychology. This would also lead to a better categorizing of people based on the Trigunas, where people know their inherent psychological constitution, modes of behaviour and conduct which would help them understanding themselves better, leading to better adjustment in both personal and professional lives. The ripple effect of this would be to choose the best people suited for a particular field of enquiry/ work, where people are satisfied in their chosen professions, giving rise to a more harmonious society. The advantage of developing testing procedures that are in alignment with the laws of nature are evident, to say the least, where they would be applicable the world over, without cultural and racial overtones or biases. The uses and benefits of this exercise are innumerable and far outweigh the difficulties that would be faced in trying to develop a test of such truly global standards and applicability.

Research questions

The present study has attempted to answer the following research questions.

1. Is it possible to identify traits of the Trigunas comprising the Sattva, Rajas and Tamas?
2. Is it possible to blend Tridosha and Triguna aspects to evolve a personality types?

Objectives

The following objectives were set in the present study.

1. To identify personality traits belonging to Sattva, Rajas and Tamas the Trigunas.
2. To blend the Tridosha and Triguna aspect leading to the identification of types of personalities.

Method

The researchers have developed scales on Tridosha and Triguna. The scales are based on the literature on Tridosha and Triguna drawn from various sources. Information about the Pancha Mahabhutas and Tridoshas was primarily collected from the Ayurvedic literature. The different explanations, definitions and meanings of words used in these texts were collected. The kinds of traits that each of the Pancha Mahabhutas, the Tridoshas and the Trigunas exhibit in human population has also been collected. Their interaction and methodology of action on human population was ascertained through the texts and various discussions with the experts in the field of Ayurveda, Sanskrit, Philosophy and Psychology.

Mysore Tridosha Scale

The Mysore Tridosha Scale (Shilpa & Murthy, 2011a) comprises items on Vata, Pitta and Kapha. While there are already some check lists/ inventories based on Tridoshas, used to categorize people, they have been developed by Ayurvedists for use by Ayurvedic doctors for the purpose of Prakriti Assessment and Dosha classification of patients. These were referred to for understanding the salient features that are most important for Prakriti classification from Ayurvedic perspective. This is in addition to the Brhad Traayi (Charaka,

Sushruta and Vagbhata's Samhitas) and the Laghu Traayi (Bhava Prakasa, Yoga Ratnakara and Sarangadhara Samhita) triads of texts that were consulted in the Aurvedic domain of scriptural authorities. Only those characteristics that were amenable for psychological assessment and observation were selected. Those constructs or characteristics which were not amenable for psychological testing were ignored and not taken into consideration.

Mysore Triguna Scale

The Mysore Triguna Scale (Shilpa & Murthy, 2012a) comprises Sattva, Rajas and Tamas items. As a first step, information about the Trigunas was collected from the Ayurvedic texts. The combinations of the Pancha Mahabhutas leading to the Trigunas were noted. The Tridosha that evolves into the Triguna and vice versa was also noted and understood. From these various sources, mentions about the terms relevant to the area of study were noted. The principal text that was consulted for a starting point of reference was the Ayurvedic texts as there is a complete delineation of Sattva, Rajas and Tamas along with the 16 different types of Classical personalities. The different meanings and connotations with reference to different types of personalities in the various texts gave a good view about them and also gave layers to their personalities in addition to what was delineated in the Ayurvedic texts. All these were noted down and a detailed compilation was made for each and every personality type.

Mysore Triguna Scale—Advanced

The description of The Mysore Triguna Scale—Advanced (in press) is as follows. A list of all the traits which are characteristic of the 16 Classical Personality Types—16 CPT (seven types of Sattva personalities, six types of Rajas personalities and three types of Tamas personalities) was drawn up. These traits were numbered and 189 Traits were thus identified—which covers the gamut of human behaviour and manifestation. This is as per the Ayurvedic scriptures. On comparing these 189 traits with statements of Tridosha and Triguna tools it was found that all of them were represented, except for 46 traits (with a few repetitions). These unrepresented 46 traits were developed into statements with Ratings. They were presented to people. Out of these 46 items, only 37 were shown to respondents. The other 9 statements were repeats of the 37 statements, hence were not shown to the respondents. This was taken care of by the researchers which is called the back end adjustment of scores. Hence with the addition of this Triguna Part B set of 37 (46) questions, all the traits as delineated for the 16 CPT are represented without any exception. This obviously excludes those traits that are not amenable for psychological testing and which were hence not considered at all in the first instance.

Rating pattern for the 3 scales

In each of the three parts of the tool was added the Minimum/ Average/ Strong (MAS) degrees/levels wherein the respondent gives his interpretation of the degree to which each statement is present in him. In this way when a respondent answers the scale, each of the statements is given due attention and accorded its degree of presence. This step comprised the addition of Rating for all the statements of the scale.

The ratings for the statements are as follows:

[0 = Absence of the trait, (which is understood when the statement is not marked at all.)]

1 = Minimum presence of the trait. (M)

2 = Moderate presence of the trait. (A)

3 = Strong presence of the trait. (S)

189 Traits

The gamut of human behaviour has been identified as comprising 189 traits (common for both the physical and psychological aspect, hence there are 189 physical or VPK traits and 189 psychological or SRT traits). These are the characteristic traits of all the 16 CPT, some being common to many types of personalities. The names of the 189 traits that have been identified have been put into a tabular format and presented below. SG consists of Sattva Guna traits, RG consists of Rajas Guna traits and TG consists of Tamas Guna traits. They are 100 Sattva traits, 60 Rajas traits and 29 Tamas traits. Based on answers that are obtained in the scales these 189 traits can be measured. Every person who answers the test is scored on each of the 189 traits, on both the

physical as well as the psychological aspects. (The answers are re-arranged in a pre-determined combination which yields the 189 VPK and SRT traits). The raw scores for each of the 189 VPK +189 SRT traits are calculated and converted to Stanine scores. The interpretations for the Stanine scores are also delineated. Table 1 enumerates the 189 traits that form the gamut of human personality.

Table 1: Enumeration of 189 Traits

Trait Codes	Trait Names	Trait Codes	Trait Names
<i>Sattva Guna Traits (SG)</i>			
SG 1	Physically and mentally strong	SG 11	Not jealous of others
SG 2	Bold	SG 12	Good at convincing people
SG 3	Patient	SG 13	Talks sensibly
SG 4	Impartial	SG 14	Not greedy
SG 5	Tolerant of other people	SG 15	Not extreme in behaviour
SG 6	Acceptance of others	SG 16	Always keeps up promises
SG 7	Commanding and Organizing	SG 17	Respects elders
SG 8	Controlled behaviour	SG 18	Never shows off
SG 9	Clear thinking	SG 19	Clean and honest
SG 10	Not passionate about anything	SG 20	Enjoys learning
SG 21	Good memory	SG 31	Very intelligent
SG 22	Prefers to read and study books	SG 32	Enjoys intellectual writing
SG 23	Specialized in area of interest	SG 33	Not materialistic
SG 24	Varied interests in academic studies	SG 34	Can see people and situations for what they are
SG 25	Spiritual	SG 35	Cool and calm always
SG 26	Religious	SG 36	Excellent host
SG 27	Interested in pursuit of Eternal Truth	SG 37	Never proud
SG 28	Very creative	SG 38	Doesn't hate anyone
SG 29	Vegetarian	SG 39	Prefers to be alone to read and meditate
SG 30	Enjoys sex only with spouse	SG 40	Loves to travel
SG 41	Attractive/ impressive personality	SG 51	In touch with current affairs
SG 42	Energetic	SG 52	Large hearted
SG 43	Adventurous	SG 53	Born leader
SG 44	Brave	SG 54	Commands respect from all
SG 45	Protective	SG 55	Foresight

SG 46	Skillful in using weapons	SG 56	Enjoys feeding people
SG 47	Destroys enemies	SG 57	Delights in sensory pleasures
SG 48	Priority to work always (Workaholic)	SG 58	Sensual and enjoys sexual pleasures
SG 49	High standard in all work	SG 59	Tendency for extra-marital affairs
SG 50	Knowledge of sciences	SG 60	Well built
SG 61	Fearful physical appearance	SG 71	Loves cold weather and all cold things
SG 62	Controlling type	SG 72	Loves and enjoy water activities
SG 63	Committed and sincere in actions	SG 73	Loves and enjoys watching and observing all life forms in water and feels a deep oneness with them
SG 64	Moral	SG 74	Righteous
SG 65	Unattached to people/ objects	SG 75	Moderate
SG 66	Believes in gradual reforms	SG 76	Capacity to face many difficulties
SG 67	Wealthy	SG 77	Can show happiness easily
SG 68	Good at people management	SG 78	Sharing and giving
SG 69	Timely placed anger	SG 79	Likes to be surrounded by family and friends always
SG 70	Decisive	SG 80	Pleasure lover
SG 81	Prefers large, un-crowded places	SG 91	Enjoys dressing up well
SG 82	Enjoys prestigious work	SG 92	Loves perfumes
SG 83	Enjoys sports and sporting events	SG 93	Loves to use creams, powders, etc. every day
SG 84	Very graceful in all movements	SG 94	Conscious of the quality of the clothes
SG 85	Talks pleasantly always	SG 95	Has good and attractive voice
SG 86	Praises people for benefit	SG 96	Enjoys songs and singing
SG 87	Enjoys gifting to deserving people	SG 97	Engrossed in both vocal and instrumental music always
SG 88	Deep interest and fascination for history and its impact	SG 98	Constantly thinking of composing new tunes and dance steps
SG 89	Enjoys listening to mythology	SG 99	Enjoys performing and watching dances
SG 90	Enjoys poetry and reciting them	SG 100	Attracts opposite sex members

SG 46	Skillful in using weapons	SG 56	Enjoys feeding people
SG 47	Destroys enemies	SG 57	Delights in sensory pleasures
SG 48	Priority to work always (Workaholic)	SG 58	Sensual and enjoys sexual pleasures
SG 49	High standard in all work	SG 59	Tendency for extra-marital affairs
SG 50	Knowledge of sciences	SG 60	Well built
SG 61	Fearful physical appearance	SG 71	Loves cold weather and all cold things
SG 62	Controlling type	SG 72	Loves and enjoy water activities
SG 63	Committed and sincere in actions	SG 73	Loves and enjoys watching and observing all life forms in water and feels a deep oneness with them
SG 64	Moral	SG 74	Righteous
SG 65	Unattached to people/ objects	SG 75	Moderate
SG 66	Believes in gradual reforms	SG 76	Capacity to face many difficulties
SG 67	Wealthy	SG 77	Can show happiness easily
SG 68	Good at people management	SG 78	Sharing and giving
SG 69	Timely placed anger	SG 79	Likes to be surrounded by family and friends always
SG 70	Decisive	SG 80	Pleasure lover
SG 81	Prefers large, un-crowded places	SG 91	Enjoys dressing up well
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SG 89	Enjoys listening to mythology	SG 99	Enjoys performing and watching dances
SG 90	Enjoys poetry and reciting them	SG 100	Attracts opposite sex members

<i>Rajas Guna Traits (RG)</i>			
RG 1	Not good looking	RG 11	Eats large quantities of food
RG 2	Instills Fear in people	RG 12	No belief in The Almighty
RG 3	Pitiless	RG 13	Intelligent
RG 4	Angry and violent	RG 14	Impatient
RG 5	Brave and aggressive	RG 15	Uncontrolled anger
RG 6	Enjoys having weapons always	RG 16	Cruel
RG 7	Jealous of others	RG 17	Enjoys unlawful behaviour
RG 8	Selfish	RG 18	Good protector of others
RG 9	Admirer of self	RG 19	Puts in lot of effort in all work
RG 10	Attached to people/ things	RG 20	Identifies others' weak points and attacks them
RG 21	Enjoys late nights	RG 31	Can be fooled easily
RG 22	Gets Plenty of dreams	RG 32	Can dupe people/ Can and will cheat anyone
RG 23	Fond of eating every kind of food—vegetarian or not	RG 33	Can change appearance as and when wanted
RG 24	Enjoys and loves meat every day	RG 34	Can be controlled easily
RG 25	Very thin	RG 35	Hates cleanliness
RG 26	Adventurous	RG 36	Repents after gifting anything
RG 27	Not shy	RG 37	Different and unusual food habits
RG 28	Fearful	RG 38	Enjoys sex with many
RG 29	Short tempered	RG 39	Fantasizes about sex with others
RG 30	Greedy	RG 40	Enjoys violent sex
RG 41	Can and will cheat anyone	RG 51	Critical

RG 42	Quick and sharp	RG 52	Depressed always
RG 43	Unpredictable	RG 53	Lazy
RG 44	Gets tired easily	RG 54	Loves food
RG 45	Brave when excited only	RG 55	Enjoys sex a lot
RG 46	Terrifying	RG 56	Intolerant
RG 47	Enjoys hurting and harming people	RG 57	Does not hoard
RG 48	Prefers recreation to work	RG 58	Constantly eating
RG 49	Always interested in food	RG 59	Constantly roaming about
RG 50	Hurtful	RG 60	Constantly indulges in sex
Tamas Guna Traits (TG)			
TG 1	Not intelligent	TG 11	Fond of eating anything and everything (veg. or non-veg.)
TG 2	Slow	TG 12	Can enjoy sex with anyone
TG 3	Harsh	TG 13	Dreams about sex all the time
TG 4	Can't think good of anyone or anything	TG 14	Different and odd looking
TG 5	Unlawful	TG 15	Not bold
TG 6	Wild and instinctive behaviour	TG 16	Scared/ cowardly/ fearful
TG 7	Indulges in behaviour which others' dislike	TG 17	Intolerant
TG 8	Non acceptance of anything new	TG 18	Not worldly-wise
TG 9	Denial of mistakes always	TG 19	Unstable/ unpredictable/ fickle minded
TG 10	Prefers sleeping to doing anything else	TG 20	Always passionate and angry
TG 21	Quarrelsome	TG 26	Insensitive

TG 22	Skillful in self protection	TG 27	Can and will cheat anyone
TG 23	Loves to play and be surrounded by water always	TG 28	Dislike travelling
TG 24	Moves about aimlessly	TG 29	Dislikes sex
TG 25	Can eat a lot of food/ Constantly eating even when not hungry		

16 Classical Personality Types (16 CPT):

The 16 CPT are the manifestation of the amalgamation of VPK and SRT together. Hence the 16 CPT is expressed in terms of 16 independent personality types which are also expressed as different types of Sattva, Rajas and Tamas personalities in the classical literature. Therefore the subsequent analysis deals with SRT types which are essentially 16 CPT in nature.

A list of all the traits which are characteristic of the 16 CPT (seven types of Sattva personalities, six types of Rajas personalities and three types of Tamas personalities) was drawn up. These traits were numbered and 189 Traits were thus identified.

The same 189 VPK + 189 SRT trait raw scores are added to give one consolidated score. Then these 189 traits are again combined in a set logic, wherein each trait is a characteristic behaviour exhibited by one (or more) of the 16 Classical Personality Types (16 CPT) as delineated in classical texts and Ayurvedic texts. So these 189 traits are all characteristics of these principal 16 CPT (these personalities too can be combined to give various combinations, to understand and classify people). This comprises the next level of analysis.

In the study, the Sattva types, Rajas types and Tamas types were compared for each person. So each person, based on his/her answers was compared to the 16 CPT and the percentage of similarity between the 16 CPT and the person was derived. The percentage was calculated separately for Sattva, Rajas and Tamas types. So there were three dimensional comparisons happening—Sattvic, Rajasic and Tamasic dimensions. Hence the top two highest percentage similarity for Sattva and Rajas types was described along with the top one highest percentage of Tamas personality in the profile reports. So in all, the similarity of the person to top five highest scoring percentages was described to be the dominant personality of the individual. This is because this top 5 personality types would describe the dominant behaviour that the person engages in most of the time. Though the other behaviour might be there, they are minimal and too minute to be described. Once the colours are described, the hues are automatically thought to be present and do not need special mention or descriptions. Hence, the rest of the personalities are mentioned but not delineated.

The following are the combinations of the 189 traits that comprise the 16 CPT:

Seven (7) Types of Sattva Personalities:

1. *Brahma Sattva*: SG1 – SG30. (30 traits)
2. *Arsha Sattva*: SG3, SG5, SG8, SG9, SG12, SG14, SG21, SG23, SG25, SG26, SG30, SG31—SG40. (21)
3. *Aindra Sattva*: SG12, SG26, SG41—SG59. (21)
4. *Yamya Sattva*: SG9, SG10, SG11, SG19, SG21, SG30, SG31, SG38, SG42, SG44, SG46, SG48, SG60—SG68. (21)
5. *Varuna Sattva*: SG3, SG4, SG19, SG26, SG44, SG46, SG48, SG60, SG69—SG73. (13)
6. *Kauberia Sattva*: SG19, SG46, SG58, SG60, SG69, SG74—SG83. (15)
7. *Gandharva Sattva*: SG11, SG40, SG41, SG84—SG100. (20)

Six (6) Types of *Rajas* Personalities:

1. *Asura Sattva*: RG1—RG12. (12)
2. *Raksasa Sattva*: RG7, RG9, RG13—RG24. (14)
3. *Paisaca Sattva*: RG1, RG7, RG16, RG25—RG41. (20)
4. *Sarpa Sattva*: RG32, RG42—RG49. (09)
5. *Praita Sattva*: RG7, RG8, RG48, RG50—RG55. (09)
6. *Sakuna Sattva*: RG14, RG43, RG48, RG56—RG60. (08)

Three (3) Types of *Tamas* Personalities:

1. *Pasava Sattva*: TG1—TG13. (13)
2. *Matsya Sattva*: TG3, TG5, TG12, TG14—TG25. (15)
3. *Vanaspatya Sattva*: TG5, TG10, TG18, TG25, TG26—TG29. (08)

Table 2 gives the number of combinations that have to be calculated for each person to identify the extent of similarity he/ she has with all the 16 CPT and the total maximum scores that a person can obtain for each of the 16 CPT.

Table 2: 16 CPT Combinations (VPK + SRT) and Total Max. Scores for each

Personality Names	Total No. Of VPK + SRT Combos.	Total Max. Score
<i>Brahma Sattva</i>	272	864
<i>Arsha Sattva</i>	206	618
<i>Aindra Sattva</i>	162	486
<i>Yamya Sattva</i>	269	855
<i>Varuna Sattva</i>	77	231
<i>Kauberia Sattva</i>	137	411
<i>Gandharva Sattva</i>	50	150
Total Max. Sattva	1173	3615
<i>Asura Sattva</i>	160	480
<i>Raksasa Sattva</i>	168	504
<i>Paisaca Sattva</i>	160	480
<i>Sarpa Sattva</i>	41	123
<i>Praita Sattva</i>	86	258
<i>Sakuna Sattva</i>	75	225
Total Max. Rajas	690	2070
<i>Pasava Sattva</i>	187	561
<i>Matsya Sattva</i>	186	558
<i>Vanaspatya Sattva</i>	90	270
Total Max. Tamas	463	1389
Grand Total	2538	7074

Table 3 delineates the salient characteristics of each of the 16 CPT.

Table 3: Classical names and salient characteristics of 16 CPT

Sl. No .	Indian Names	Salient Characteristics of 16 Classical Personality Types
1.	<i>Brahma Sattva</i> (S)	Purity (in body, mind and speech); truthfulness; self-control; discrimination; knowledge and wisdom; ability to properly communicate; power of repartee; memory; freedom from lust, anger, greed, arrogance, delusions, envy, depression and intolerance; the tendency to be the same with all beings; austerity; compassion; generosity and virtue; piety; hospitality; reverence for teachers; and inclination to the study of sacred texts.
2.	<i>Arsha Sattva</i> (S)	Devoted to sacrificial ritual, study of the spiritual lore, fulfillment of vows undertaken, chastity, and hospitality; are free from pride, ego, attachment, aversion, confusion, greed and anger; and are brilliant, eloquent, wise and endowed with retentive memory; pure in body, speech and mind; compassionate; given to repetition of sacred formulae and study; celibacy; self knowledge; and wisdom.
3.	<i>Aindra Sattva</i> (S)	Possessed of great power and their words are promptly obeyed; they are often engaged in religious activities; they are brave and strong, full of splendor; they refrain from mean conduct; they are far-sighted and are devoted to virtuous living, wealth and pleasures of life; they are learned and great; and they support good persons and worthy causes; they are always engaged in studying the scriptures and acting in accordance with them; they are valorous and commanding; and they protect their dependents.
4.	<i>Yamya Sattva</i> (S)	Preside over virtuous living and destiny. They have a sense of propriety in their actions and a tendency to do things in proper time; they are invincible and energetic; they have strong memory, lust, envy, and anger; they are prone to confusion; they are free from arrogance, fear and anger; they are disposed favorably alike towards friends and enemies; they are firm, active and pure in their thoughts and actions.
5.	<i>Varuna Sattva</i> (S)	Fond of water, love to sport in water-stretches, and feel better in cold weather. They are generally clean and tidy; and they love purity, and dislike dirt; they are distinguished by valor, fortitude, love of rituals, and hatred of mean conduct; they become indignant or delighted as occasion demands; they think and act big, engage themselves in virtuous conduct, and are quick to get angry and also to relent; they are patient, love cold things, have eyes with yellowish tinge and hair which is reddish brown; they are soft-spoken and endear themselves.

6.	<i>Kauberha Sattva (S)</i>	Pleasure-loving artistes, for they generally love wealth, are fond of pleasures, inclined to live in comfort and luxury, and prefer to have a large progeny. They are usually surrounded by attendants, dependents, and associates; they love prestigious positions and honor; they engage themselves in virtuous conduct in amassing wealth and satisfying their desires, but they prefer purity of life; they are ready to reveal their pleasure and displeasure; they crave possession of lands, houses, engage servants, and are determined to be prosperous; their indignation or their benevolence will not be in vain; they are generally neutral in their attitude; they can endure hardship while amassing wealth or while protecting it; and are virile in progeny.
7.	<i>Gandharva Sattva (S)</i>	Celebrated for their skill in singing, playing musical instruments, and dancing. Persons belonging to this variety have a lot of fondness for music and dance. They delight in singing, dancing, and playing on instruments, and they are proficient in musical discourses, recitation of poems, narration of episodes and anecdotes .recounted in mythical legends and epics; they love anointing themselves with fragrant unguents, wearing fine dress; and consorting with people from the opposite sex; they are not jealous by temperament; they are comely to look at, and are witty; they are fond of sporting.
8.	<i>Asura Sattva (R)</i>	Prevalence of evil inclinations, wicked thoughts, and fierce temper, all of which characterize the evil spirits. They delight in sensual pleasures. Persons answering to this description are brave, fierce, and envious; they tend to order people about and may assume terrifying aspects; they are ruthless and conceited; they think ill even of good people, and are fond of deceit; they alternate between mercy and fear; they are quick to lose their temper, and hate to find good qualities in others; they prefer to eat by themselves, and love to move about under cover.
9.	<i>Raksasa Sattva (R)</i>	Intolerant, cruel, and constantly angry; they wait for unguarded moments , or look for weak points, and strike; they are gluttonous and relish meat for food; they are also indolent and they sleep much; they are full of envy; they are quarrelsome and revengeful; they are alien to virtuous living, dogmatic in their views and full of self-praise.

10.	<i>Paisaca Sattva</i> (R)	Malignant, terrible and impish, they are ogres, and are fond of eating flesh. Persons belonging to this variety are not only unclean but delight in dirt; they are terrifying in aspect but are timid and perplexed by nature; they love perverted pleasures and obnoxious food; they love women and seek to enjoy them in secret; they are extremely indolent; they are cruel when not scared; they are suspicious; they are gluttonous and especially fond of meat and wine; they also relish left-overs; they are intense in their anger, and at times become adventurous; they are shameless.
11.	<i>Sarpa Sattva</i> (R)	Quick temper, unforgiving and spiteful nature. Persons belonging to this variety are constantly, quickly and intensely roused (to wrath), but are timid when not roused; they are quick to react and they strike hard; they love food and sport, but are terrifying while they eat food or while walking about; they spend much time in sleep, but are very active while awake; they are vengeful and their hatred is long-standing; they are full of deceit and trickery.
12.	<i>Praita Sattva</i> (R)	Denote generally a disembodied spirit, seizing and tormenting living beings. Their personality characteristics are gluttonous, tortuous in their disposition and conduct, envious, indiscriminate and impulsive, excessively indulgent and inactive; they frequently experience dejection; they are miserly; they are conceited, hateful; they are deformed in limbs and face; and they love darkness (viz. night).
13.	<i>Sakuna Sattva</i> (R)	Have the traits peculiar to a predatory bird. Persons belonging to this variety are passionately attached, are excessively fond of food and roaming about, unsettled (in place and, in thought), unforgiving and averse to gather and store (non-acquisitive); they are intolerant, fond of obnoxious food and vulgar speech; they are suspicious, timid, and full of wicked thoughts; they incline excessively to satisfy their own lust; and are constantly eating.
14.	<i>Pasava Sattva</i> (T)	These people are like dumb animals or beasts of burden, which are guided solely by bodily urges and instincts. Persons belonging to this variety are forbidding in their disposition, despicable in their conduct, disgusting in their food habits, sexy and given to excessive sleep; they have little wit, and have no sense of cleanliness or refinement; they are slow in their thoughts as well as their actions; their preoccupation alternates between food and sex; and they are generally negative in their attitude.

15.	<i>Matsya Sattva (T)</i>	This group of people who are regarded as lower in the level of life than the beasts of burden, for its physical and psychological traits are extremely limited. Persons belonging to this variety are timid, lacking in intelligence, interested always in food, altogether unsettled (in place or interest), passionately attached to desires and aversions, fond of water, and given to constant mobility; they are dull, gluttonous, uncontrollable in craving or in anger, cruel, self-centered, and deceitful; they are virile and they usually have a large progeny; they are foolish, and tend to quarrel among themselves.
16.	<i>Vanaspathya Sattva (T)</i>	These people signify a plant or tree, lower in the order of life than even the fish. Persons belonging to this variety are the least intelligent or active among all the varieties. They are indolent, interested only in food, bereft of all intelligence and discrimination; they are simpletons, indifferent to cold, heat, wind, suffering and so on; and are content to remain where they are placed.

Where S = *Sattva* types; R = *Rajas* types and T = *Tamas* types of personalities.

Even though every individual answers three scales, the answers undergo three different levels of analyses. After these analyses, the unique and specific *Tridosha* and *Triguna* combination of the person is tabulated and salient characteristics mentioned. Next his/her scores and interpretations for the 189 Traits (both physical as well as psychological) are delineated. Next s/he is compared to the 16 CPT—both raw scores as well as Stanines are tabulated. Additionally, the percentage of each of the 16 CPT is also calculated. This calculation happens in three different aspects of *Sattva* types, *Rajas* types and *Tamas* types of personality and their relative dominance in each individual. This details the dominance of each category of personality in the individual and can be compared with the first level analysis for a further reinforcement of combinations of *Trigunas* in people. Because the VPK as well as SRT answers are encrypted in the 16 CPT analysis, there is no question of faking, social desirability index, etc., which are commonly thought to have effect on answers, as all raw scores are also converted to Stanine and also because each and every answer the individual gives is also rated by him/her self.

Even though some of the *Tamo guna* items would incur social desirability answers thereby leading people to answer in ideal scenarios, the authors noticed that it did not really have much impact. This is because, based on the answers the person gave, and the different levels of analyses that were conducted—both analyses, at the first level and the third level matched. Also, a statistical inter-correlation of VPK and SRT was also undertaken based on the answers obtained. The inter-correlations were found to follow the same pattern as delineated in Ayurvedic texts with some minor changes (Shilpa & Murthy, 2012b).

A respondent can thus be easily enabled to respond and he/she can be assessed for 16 CPT's comprising VPK and SRT. It is also possible to guess which of the three professions one is likely to succeed in, -as the present research has restricted itself to only three professional groups. This scale is useful to all people irrespective of age, sex, caste or race. Hence, this scale is reliable, valid and can be administered to assess individuals for their *Tridosha* and *Triguna* aspects of personality, to identify the dominant traits that govern their behaviour and the types of personalities that they are most similar to. This will indicate their behavioural proclivities and indulges which could go a long way in understanding and predicting behaviour.

The researchers have evolved different levels of analysis that the same set of answers can be subjected to, to identify traits and types of personalities in people.

At the **first instance**, to categorize a respondent as being *Vata*, *Pitta* or *Kapha* dominant or one of the blends, and also as being *Sattva*, *Rajas* or *Tamas* dominant or one of the blends—Stanine scores and interpretations as well as salient characteristics for the same have been developed and standardized.

At the **second instance**, the respondents' answers are combined in different permutations and combinations so as to yield the 189 physical and 189 psychological traits. Stanine scores and interpretations for the same have been developed and standardized.

At the **third instance** the 189 physical and 189 psychological traits of the second instance is re-organized to compare it with the 16 Classical Personality Types. The raw scores are taken into consideration at this point and each respondents' raw scores are obtained for comparison with each of the 16 CPT. The exclusive raw score ranges for the three different professions for each of the 16 CPT has been developed. Hence a respondents' score is compared with that of the cohort group and can be observed whether there is a "Fit" with the scores of the particular cohort group or not. Raw scores are used at this point of analysis as it can yield a better range than Stanine scores. Exclusive raw score ranges for all the three professions for each of the 16 CPT have been developed based on which the respondents' "Fit" to a particular profession can be observed.

This methodology can be evolved in the same manner to bring in as many professional groups as possible for the personality analysis from the Indian perspective of *Tridoshas* and *Trigunas*, which are embedded in the 16 CPT analysis—the third instance of analysis that a respondents' answers are subjected to. Thus, a workable methodology has been developed by the researchers which were used in the present study.

Conclusions

There are 100 *Sattva* traits, 60 *Rajas* traits and 29 *Tamas* traits that have been identified to compose the gamut of human behaviour. Hence the first research question has been answered.

Yes it has been possible to blend *Tridosha* and *Triguna* aspects to evolve a personality profile. The sum of the physical and psychological aspects of the 189 traits have been incorporated and reorganized into the 16 CPT (as delineated in classical texts).

The first objective that was set in this research study was to identify characteristic traits belonging to the *Trigunas* of *Sattva*, *Rajas* and *Tamas*. By identify 100 *Sattva* traits, 60 *Rajas* traits and 29 *Tamas*, the set objective has been attained.

The second objective was to blend the *Tridosha* and *Triguna* aspect within the traits so that it leads to identification of personalities. Every person is assessed on each of the 189 physical traits, 189 psychological traits. After this the 189 combined physical + psychological traits are derived, thereby leading to 189 traits which incorporate the *Tridosha* as well as the *Triguna* aspect of personality. By reorganizing the said 189 traits into 16 CPT as given in classical literature, the characteristic traits for each of the 16 CPT has been identified and assessed. Thereby the second objective has also been met.

Implications

The tests and their analysis thereof are fundamental for the assessment of personality in a holistic and elemental way. It can be used across different geographies and cultures without compromises on the quality or the analysis. Since the tests and their results thus obtained are so elemental they lend themselves for a variety of different situations so that they can be put to versatile uses. One is to use the results for counseling people in different situations—vocational, traumatic, marital, school, and so on. Another use can be when physicians practicing both traditional as well as modern medicine want to use this so as to bring about a synthesis as well as symbiotic treatment options for their clientele/ patients. Another way to use these tests is at the recruitment and placement services industry to identify the best suited candidate from amongst equally qualified personnel. The tests can also be used for scientific recruitment of existing human resources in an organization. Trainers can use this test to identify potential strengths and weakness in people and thus give them targeted instruction and training thereby making it more useful and time efficient. In this way the uses are various, and depend on the creativity of the test user to put it to good use.

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