

EFFECT OF ANCIENT RELIGIOUS HEALTH PRACTICES ON TRIGUNATMAK PERSONALITY AMONG ADULTS

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ABSTRACT:

Triguna theory provides platform for understanding personality as a dimension of human behavioral attempts. The purpose of this investigation was to study the effect of ancient religious practices on trigunatmak personality. Religious practice has been taken as an independent variable which was varied at three levels i.e. mantra chanting, yoga practice and non-practice. Dependent variable was trigunatmak personality (Satvaguna, Rajasguna and Tamasguna) among adults. 90 subjects, 30 mantra chanter, 30 yoga practitioner and 30 non practitioner have been taken. Trigunatmak personality was measured by "trigunatmak personality schedule" constructed by Prof. R. R. Tripathi. Obtained data was analyzed by using mean, SD, and one way analysis of variance. Findings indicate that ancient religious practices significantly affect the level of trigunatmak personality among adults. A pattern of personality has also been drawn in this investigation.

Introduction:

The concept of triguna is mentioned in Artharva Veda. In Samkhya system, this concept has gained prominence as a major explanatory construct. Triguna theory provides platform for understanding 'personality as a dimension of human behavioural attempt'. Dhulla (2014) explain dynamics of triguna and told gunas are inherited by an individual, can be changed due to physical, psychological and social influences. Trigunas (satva, rajas and tamasa) are integral component of the mind. Triguna are known as ayurvedic mind types and of an individual that determined by the personality operating at that time.

Satvaguna is mainly the "spiritual quality". When satvaguna is dominant, a person has natural desire to be good and caring. The satva dominant people consider work as their duty. They perform work with calm understanding and free of doubts. When satva is dominant, a person pays homage to divine and spiritual values, strength and respect for gurus (teachers), nonviolence, meditation kindness, silence, self-control and purity of character. One of the limitations of satva is, it binds people through attachment to happiness and knowledge.

Rajasguna is the "active quality". It drives one person to be more passionate and lights a desire in them, drives activity and energy, which may subsequently lead to greed, people begin to work at things that they were passionate about and restlessness. People with rajas-dominant personality are full of attachment to a particular goal or object and a desire to get rewarded for their actions. A rajas personality includes qualities like enthusiastic, have interests, extremely active, work driven, restlessness, one who holds a strong desire, greedy and can be easily excited.

Tamasguna is essentially the "material quality". Tamas arises from hopes, illusions and ignorance, and that makes people prone to ambiguity, idleness, fantasy

and tenacity. Some common characteristics of tamas dominant people include cautiousness, apprehensiveness, and tendency to seek revenge. Tamasguna also suggests disillusionment and cynicisms. Tamas personality includes apprehension, revengeful, hard-working, cautiousness, disillusionment and cynicism.

Each guna gives certain qualities to the person, based on which an individual can be classified into its belonging category of that guna type. The trigunas are thus the foundation for all existence. They are contained in balance by Prakriti (nature). When this balance is disturbed, there is an interaction of the gunas, which eventually endangers the evolution of the universe. People of many religions live in India. They follow different types of religious practices, rituals, customs, and behaviors that are part of their religions like meditation, prayers, mantra chants, dances etc.

Das (1987) wrote, in the Gita's view that the human nature consists of three gunas or qualities, viz, satva, rajas and tamas. Each individual has all the three qualities in his nature. Sometimes one of these qualities over power than other two and becomes predominant. Shastri (1930) translated the Samkhyakarika and told that satva is considered to be buoyant and bright, rajas to be stimulated and mobile while tamas alone is heavy and enveloping. Persons who scores high on sattvic dimension tend to be introvert and those who score high on rajasic dimension present more extroverted (Uma et.al., 1971). Kaur & Sinha (1992) identified that all personality groups have a urge to be creative, but sattvic personality are able to display their creative abilities very exceptionally than others, thus showing their balance and harmony of mind and soul.

Satvaguna has been found positively correlated with emotional well-being, psychological well-being, social well-being, flourishing and positive experience (Singh and Alena, 2013). In contrast, rajas and tamas were negatively correlated with all well being indicators except negative experience. Working with the triguna theory Daftuar and Sharma (1997) consider that satvaguna is related to self-actualization, rajas at esteem needs level, whereas tamas works at only the basic needs. According to Matthew et.al. (2004) satvic individuals have the ability to grow from stressful situations because they possess high tolerance and high capacity for adjustment. This is probably the quality that makes them resilient and helps them evolve both, psychologically as well as emotionally.

Objective:

- To study the effect of religious practices on satvaguna, rajasguna, tamasguna.

Participants:

A total of 90 subjects were selected. 30 subjects were selected to represent mantra chanting, 30 subjects were selected who did Yoga practice regularly and 30 non-practitioner. Data was collected from people falling in the age range of 30 to 50 years old from Baraut, Baghpat (U.P.) and nearby areas.

Between group design has been used in this study. Religious practices were selected as independent variables and varied at three levels i.e., mantra chanting, yoga-practice and no-practice. Dependent variable was trigunatmak personality (satvaguna, rajasguna and tamasguna).

Material:

In this investigation 'The Trigunatmaka Personality Schedule' constructed by Dr. R.R. Tripathi Ex-Processor and Head, Dept. of Psychology, Banaras Hindu University, Banaras was used. It consist three parts with 136 items. First part related to satvaguna consist 49 item, second related to rajasguna consist of 50 items and third

related to tamasguna consist 37 items. The coefficient alpha obtained for three sub scales are .89, .85 and .81 for satva, rajas and tamas respectively. Content validity for coefficient of sattvaguna has been calculated to be falling between .59 and .68, for rajasguna has been found to be .61 and .64 and for Tamas Guna .56 and .65. The scoring is based on computation of raw scores on each scale which are converted to T scores obtaining the relevant category. This schedule can be administered individually or on a group.

Results:

The purpose of the present research was to study the effect of religious practices on trigunatmak personality (satvaguna, rajagunas and tamasguna) consisted of religious practices as an independent variable which was varied at three levels i.e. mantra chanting, yoga-practice and no-practice. Data have been collected from 90 subjects by using trigunatmak personality schedule. Mean, S.D., ANOVA and z score have also been calculated for analyzing the data with the help of SPSS version 2020.

Table-1: Showing F, p and partial eta squared (η_p^2) ANOVA for main effect (religious practices) on Stavaguna, Rajasguna and Tamasguna

Triguna	F (2, 87)	Sig. (p)	Eta squared (η_p^2)
Satvaguna	10.67	0.000	.197
Rajasguna	4.76	0.011	.099
Tamasguna	9.41	0.000	.178

Table-2: Showing mean, SD and Z-score (On the basis of total mean and SD) of Trigunatmak Personality

		Satvaguna	Rajasguna	Tamasguna
Mantra Chanting	Mean	148.80	87.33	32.90
	SD	17.34	28.39	13.33
	Z- Score	+.31	+.25	+.01
Yoga Practice	Mean	149.07	71.50	24.20
	SD	18.90	.20.47	13.54
	Z- Score	.32	– .44	– .52
No-Practitice	Mean	129.60	85.83	41.03
	SD	19.82	14.79	17.80
	Z- Score	– .62	.18	.50
Total	Mean	142.49	81.56	32.71
	SD	20.65	22.85	16.39
	Z- Score	0.00	0.00	0.00

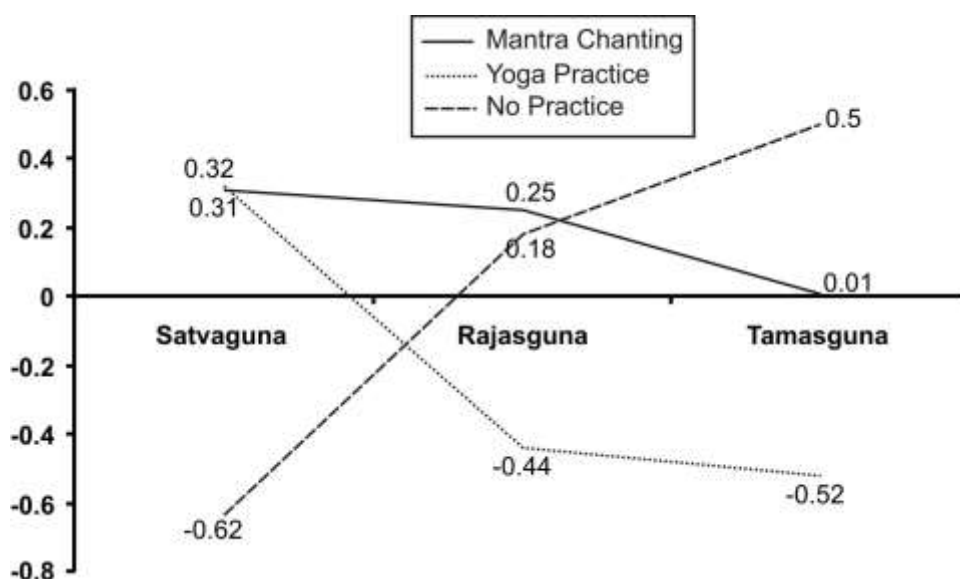


Fig. 1. Showing pattern of personality (satvaguna, rajasguna and tamasguna) using z score among three groups (mantra chanter, yoga practitioner and non-practitioner)

First findings of this investigation (Table No.1) shows that F value for religious practices related to satvaguna is 10.67, $p < .01$, rajasguna is 4.67, $p < .05$ and tamasguna is 9.41, $p < .01$. It shows that religious practices significantly affect the level of satvaguna, rajasguna and tamasguna among adults. Eta value presents that 19.7% variance in satvaguna, 9.9% variance in rajasguna and 17.8% variance in tamasguna is due to religious practices.

Table No.2 reveals that mean score indicate that yoga practitioners have maximum score on satvaguna. Subjects involved in mantra chanting scored higher on satvaguna in comparison to non-practitioners. Mantra chanters scored highest on rajasguna and non practitioner scored higher than yoga practitioners. Results related to tamasguna presents, non-practitioners scored highest on tamasguna in comparison to other two groups.

Second findings of this investigation related to relationship among satvaguna, rajasguna and tamasguna in mantra chanters, yoga practitioner and non-practitioner. Z-score on the basis of total mean and SD for each dependent variable satva, rajas and tamas a pattern has been drawn which has been presented in fig.1. It reveals that mantra chanter shows $Z = .31$ for satvaguna, $Z = .25$ for rajasguna and $Z = .01$ for tamasguna. It presents that satvaguna is prominent but other two gunas are subside but not so much among mantra chanters. Yoga practitioners presents Z score .31, $-.44$ and $-.52$ for satva, rajas and tamas, satvaguna is prominent among yoga practitioners. On the other side non-practitioner's Z-scores are $-.62$, $.18$ and $.50$ for satva, rajas and tamas. Among non-practitioners tamasguna is most prominent in comparison to satvaguna and rajasguna. Das (1987) told that all the three gunas are found in varying degrees in every individual. Sometimes one of these qualities over powers the other two and becomes prominent.

Discussion

Aim of the present investigation was to study the effect of religious practices (mantra chanting, yoga practice and no practice) on trigunatmak personality (Satva, Rajas and tamas). First outcomes of this study present that religious practices

significantly affect the level of trigunatmak personality, satva rajas and tamas. Independent variable religious practices have been varied at three levels mantra chanter, yoga practitioners and non-practitioners. All three group presents the existence of satvaguna, rajasguna and tamasguna (Das 1987) but sometimes one of these overpowers the other two. Findings of this investigation presents that Mantra chanter and yoga practitioner scored highest on satvic personality than other two rajas and tamas. Non practitioners presented the prominence of tamsik personality.

Findings related to satvaguna shows that yoga practitioner scored maximum on satvaguna in comparison to other two groups (mantra chanter and non-practitioner). Shastri (1930) told that satva is considered to be buoyant and bright. Mantra meditation found effective for changing in personality characteristics like perceived locus of control, introversion-extroversion and self-concept (Delmonte, 1987). Above discussion also presents that meditation is also the part of yoga. Findings reveals that yoga practitioner presents the lowest level of rajas and tamasguna in comparison to mantra chanters and non-practitioners. Non practitioners scored highest on tamasguna in comparison to rajas and satva. Yoga is a philosophical system of exercise and meditation. (Swami Niranjananand Saraswati,1998) “Yoga is a science which deals with the development of human personality and which leads to awakening of untapped energy source within the brain and mind”. For many peoples yoga is viewed as a physical mental and spiritual discipline that confers a sound body and sound mind (Mohan 2002). (Swami Niranjananand Saraswati, 2001) Yoga is a lifelong process of understanding the necessities is of life, managing the mind and the human potential and transformation of personality. A number of studies presents the positive effect of yoga on psychological well-being, self-actualization (Gaur,1994) and negatively correlated with anxiety and depression (Pagano & Warrenburg, 1983). Practitioners of rajyoga have been found more imaginative relaxed and group dependent in comparison to non practitioners (Natani, Agarwal and Sharma,1983). Shastri (1930) told that satva is considered to be buoyant and bright. Wolf & Abell (2003) presented that satvaguna is negatively correlated with stress and depression. Self-growth was also found positively correlated with satvaguna (Sharma, 1999).

Above findings presents that Yoga is the facilitator for well-being, mental, physical and spiritual health and negatively correlated with stress, anxiety and depression. Almost same results are presented in relation to satvaguna. So these may be the probable reasons that yoga practitioners presented the highest score on satvaguna in comparison to others.

Results related to rajasguna presents, mantra chanter scored highest on rajasguna in comparison to other two group yoga practitioner and non-practitioner. The term mantra originates from the ancient sanskrit language, ‘man’ means mind and ‘tra’ means release, so a mantra is a combination of transcendental sounds meant to release the mind from all the anxieties of material life (Dudeja 2017). It is a sacred utterance consisting of syllables, words, or verses to form a sacred symbol, spiritual figure, or magic incantation. Mantra chanting is a range of techniques to achieve a meditative state by repeating a mantra. In which mantra repetition no longer consciously occurs and instead, the mind reaches a near-empty state without thought or bothering by anxiety or attachments. The mantras adopted in mantra meditation are relatively short and can be only one syllable, such as “Om” or “Ham”, known as seed syllables (Delmonte, 1980 & Ospina et.al. 2007). In general, mantras can be chanted silently, softly, or loudly with active or passive breathing. Mantra chanting affects the

stress levels and variations in the electrical resistance of the skin are detected by GSR sensors (Montagu, 1966). After practicing at home for 15 min twice a day for 2 weeks, a final outcome session consisting of a self-report measure of Spielberger's State-Trait Anxiety Inventory was conducted and decline noted in anxiety (Boswell, 1979). Scott and Schoenberg (2011) told that mantra chanting is a simple and easy technique to learn meditation and carries towards wellness and stress relief. Dudeja (2017) told mantra chanting is helpful for the calm mind, clear and coherent thinking, enhancement of IQ and one can achieve a self-realization and enlighten. Mantra chanter scored higher on rajasguna than other two groups but second findings of this investigations presents that mantra chanters have the prominence on satvaguna. Das (1991) told that satva, rajas and tamas are negatively correlated but rajas is closer to satva than tamas in hierarchy. This may be the cause behind this finding that mantra chanter scored highest on rajasguna among three groups. Above discussion presents that mantra chanting as supporter for increasing the level of self-realization, enlightenment, wellness and stress relief and decreasing anxiety and depression. Thus, it can be said that these may be the reasons for the prominence of satvaguna among mantra chanters.

Non practitioner who are not involved in any type of religious practice scored higher on tamasguna in comparison of other two group mantra chanter and yoga practitioner. People with tamsaguna are negatively correlated with rajas and satva (Das, 1991). People with tamasguna, happiness is short lived and usually originates and ends in self-delusions. Positive side of tamsic personality is their willingness to work hard negative side of their self-centered tendencies. Above findings presets that religious practices supports for improving stavaguna so it may be the cause that non practioner presented tamsic personality.

Second Findings of this investigation presents that Mantra chanter and yoga practitioner scored highest on satvic personality than other two rajas and tamas. Non practitioners presented the prominence of tamsik personality. Triguna, satva, rajas and Tamas are integral component of the mind. Trigunas are known as ayurvedic mind types the concept of triguna is mentioned in artharva veda. However it's in samkhya system this concept has gained prominence as a major explanatory construct. These gunas act together and never exist in isolation. They interact and complete each other resulting in the preponderance of one another. The degree of ascendancy of one guna determines the individual's personality type. Das (1987, 1991) found that satva rajas and tamas are negatively correlated at significant levels and rajas is closer to satva than tamas in hierarchy. Triguna theory of personality based on Samkhya philosophy of yoga identified four types of personalities as sattvic, rajasic, sattvic-rajasic and sattvic-tamasic personalities. Outcomes of this investigation presents that Yoga practitioners scored highest on satvaguna in comparison to rajasguna and tamasguna and presented the lowest level on rajas and tamas guna in comparison to mantra chanters and non-practitioners that mean satvic personality is presented by them. Mantra chanter scored higher on satvaguna but they also scored highest on rajasguna in comparison to other groups. So sattvic-rajasic personality is presented by mantra chanters. Non practitioners scored highest on tamasguna and lowest on satvaguna. Tamsic personality is presented by non-practitioner.

Conclusion:

On the basis of informations those are discovered as a result in this investigation it may conclude that religious practice is an important factor for affecting trigunatmak

personality (satva, rajas and tamas). Mantra chanting and yoga are good facilitator for satvaguna which is positively correlated with positive emotions. Subjects who are not involve in any type of religious practice presented high level of tamsic personality. Tamsik personality is positively correlated with avoidant behavior, depressive symptoms, restlessness, anxiety and heaviness. So, it may conclude that religious activities play a significant role for positive personality development.

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