Human Personality Development through the Lens of Indian Philosophical Psychology: A Retrospective Analysis

Dr. Md Nawaz Sarif
Assistant Professor, School of Education,
Adamas University, Kolkata, India

Abstract: Human personality exhibits incredible complexity and cannot be adequately described by a single attribute. Understanding how personality traits relate to individual differences is a significant challenge. This article delves into personality development through the lens of Indian philosophical doctrines, specifically panchmahabhuta, panchkosha, triguna, and tridosha. Utilizing a qualitative research design, this retrospective study systematically collected and analyzed relevant literature from traditional texts of both orthodox and heterodox schools of ancient India. The findings reveal a spectrum of perspectives on human personality development. The panchkosha vyaktitva vikas theory elucidates personality development through five layers: annamaya kosha, pranamaya kosha, manomaya kosha, vijayamaya kosha, and anandamaya kosha. The tridosha and trigunas theories highlight how the panchmahabhuta (five great elements) influence personality through bodily fluids (vata, pitta, and kapha) and the three gunas (sattva, rajas, and tamas), respectively. It is evident that every individual possesses all three gunas and doshas, but varying degrees of these elements result in different personality types and individual differences in psycho-cognitive and physio-biological characteristics. The study concludes by exploring the implications of panchmahabhuta and its associated elements for the holistic development of human personality, addressing physical, mental, intellectual, social, moral, and spiritual dimensions.

Keywords: Ahankara, Panchmahabhuta, Human Personality, Intellectual Sheath, Panchkosha, Triguna, Tridosha

Introduction

Philosophy is a discipline that fundamentally shapes human conceptions and ideas, playing a critical role in addressing core human questions and influencing societal reality. It offers extensive exploration of complex issues, including the multifaceted concept of human personality (Ullrich, 1933; Johnson et al., 1997; Botterill & Carruthers, 1999; Bermúdez, 2004). The term "personality" derives from the Latin "persona," meaning mask, used in theater to represent outward behavior (Xavier, 1996). Contemporary interpretations of personality, however, encompass a broader spectrum, integrating both internal and external attributes to form unique patterns of thinking, feeling, and behavior.

G. W. Allport (1937) proposed a comprehensive definition of personality after critically analyzing 49 expert definitions in his book “Personality: A Psychoanalytical Approach.” He defined personality as "a dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment” (Rao, 2008). Similarly, J. B. Watson (1930), the father of behaviorism, described personality as "the sum of activities that can be discovered by actual observations over a long enough time to give reliable information” (Schneck, 1966). Hans Eysenck (1971), a type-cum-trait theorist, defined personality as “the more or less stable and enduring organization of a person’s character, temperament, intellect, and physique which determine his unique adjustment to the environment” (Mangal, 2013).

Prominent psychologists such as Freud (1923), Adler (1925), Jung (1948), Allport (1961), and Cattell (1973) have applied scientific methodologies and philosophical speculations to elucidate personality. For instance, type theories of personality examine bodily constitutions to understand various personality aspects. These include Hippocrates' classification of sanguine, choleric, phlegmatic, and melancholic types based on bodily fluids (Rakhmanina et al., 2020); Kretschmer's pyknic, athletic, and leptosomatic types based on physical constitutions (Fay & Middleton, 1940); Sheldon's endomorphic, mesomorphic, and ectomorphic types based on body structure (Duquet & Carter, 2009); and Jung's introvert and extrovert types (Jung, 1971).

Trait theory, on the other hand, emphasizes the concentration of specific qualities in individuals that determine their unique adjustments to the environment. G. B. Allport (1961) categorized personality traits into cardinal, central, and

secondary traits, while R. B. Cattell (1973) identified 16 factors related to different personality types. Psychoanalytic and neo-psychoanalytic perspectives, proposed by Freud (1923), Adler (1925), and Jung (1948), explore the mind's nature through states of consciousness, subconsciousness, unconsciousness, and collective consciousness.

Additionally, the social learning perspective of Bandura (1977) and the humanistic perspective of Maslow (1943) have significantly contributed to personality psychology. These theorists provide diverse perspectives: behaviorists emphasize external behavior, cognitivists focus on mental structures, social psychologists examine personality across social contexts, and psychoanalysts prioritize the psychic mind and dream analysis. These varied perspectives collectively contribute to an interdisciplinary understanding of personality, integrating both psychological and psycho-philosophical dimensions.

From this discussion, it is evident that human personality development has been elaborated differently by various psychologists. However, contemporary personality theories often face methodological challenges in explaining personality across diverse socio-cultural contexts and providing a universally acceptable definition (Kim et al., 2006). These theories frequently overemphasize either overt or internal aspects of individual life, lacking a comprehensive understanding of holistic personality. Addressing these issues may benefit from exploring ancient indigenous thought.

In recent decades, social psychologists and researchers have also shown increased interest in indigenous texts to gain new insights into the development of the body, mind, soul, Prakriti, and Paramatma (Sedlmeier & Srinivas, 2016). Several studies conducted in India have called for further research to validate Indian perspectives on personality psychology (Sinha, 1965; Sharma, 1990; Misra & Mohanty, 2000; Srivastava, 2002; Rao et al., 2008; Dalal & Misra, 2010; Shilpa, 2014). In this context, this research aims to explore the concept of personality and its development through ancient Indian approaches and philosophical methodologies, specifically panchmahabhuta, panchkosha, triguna, and tridosha, as elucidated in traditional texts from Indian orthodox and heterodox philosophical schools.

RESEARCH QUESTIONS

The present study sought to explain the following questions-

1. What are the perspectives of Indian psycho-philosophical thoughts on the concepts of Prakriti and Purush?
2. How do Indian psycho-philosophical traditions view the relationships between the brain, mind, soul, and Paramatma?
3. How do the panchkosha, triguna, and tridosha approaches contribute to the understanding of human personality in Indian philosophy?

RESEARCH OBJECTIVES

The current research aims to achieve the following objectives:

1. To explore the perspectives of Indian psycho-philosophical thoughts on the concepts of Prakriti and Purush, and the relationships between brain, mind, soul, and Paramatma.
2. To analyze the descriptions of human personality within Indian philosophical methodologies, focusing on the panchkosha, triguna, and tridosha approaches.

METHODOLOGY

This qualitative study employed a retrospective research design to collect and review pertinent literature, including classical texts, books, research papers, and articles. The gathered literature was thoroughly reviewed, analyzed, and critically evaluated using the content analysis techniques of PRISMA-Preferred Reporting Items for Systematic Reviews and Meta-Analysis, which facilitated the identification of articles sources, screening, checking inclusion and exclusion eligibility, and identification of key themes, patterns, and insights to provide a comprehensive analysis.

ANALYSES AND RESULTS

1. Prelude to Indian Philosophical Psychology

Indian ancient literature represents a comprehensive repository of intricate narratives concerning both living and non-living entities, encompassing reflections on nature, the body, brain, mind, intellect, soul, and the Greater Soul or Paramatma. These texts embody scientific and contemplative philosophical insights (Sedlmeier & Srinivas, 2016). The sacred texts and philosophical traditions of India have significantly contributed to the psychological understanding of various aspects of human existence, providing elucidations that align with modern psychological concepts.

The term "Indian Philosophical Psychology" refers to a broad spectrum of concepts across various philosophical schools, often presented in blended forms without any boundaries. In ancient traditions, knowledge was perceived as integrated and holistic, with textual narratives flowing seamlessly rather than being compartmentalized into distinct

disciplines. Over time, scholars have delineated knowledge into specific fields. Thus, "Indian Philosophical Psychology" encompasses the psycho-philosophical reflections of ancient Indian traditions and literary works, offering insights into various psychological concepts.

This framework of Indian Philosophical Psychology facilitates a comprehensive discourse on human personality, Prakriti, the body, mind, soul, unconscious mind, and Paramatma. Orthodox philosophical texts within ancient Hindu literature, such as the Upanishads, the Puranas, the Bhagavad Gita, and post-Vedic texts, contain extensive material on human personality and its development (Sinha, 1965). These texts and philosophical schools provide profound contemplative reflections on human personality. Figure 1. shows different Indian schools of philosophy that have expatiations on various concepts of human psychology and its constituents such as body, mind, soul, and the Paramatma and personality:

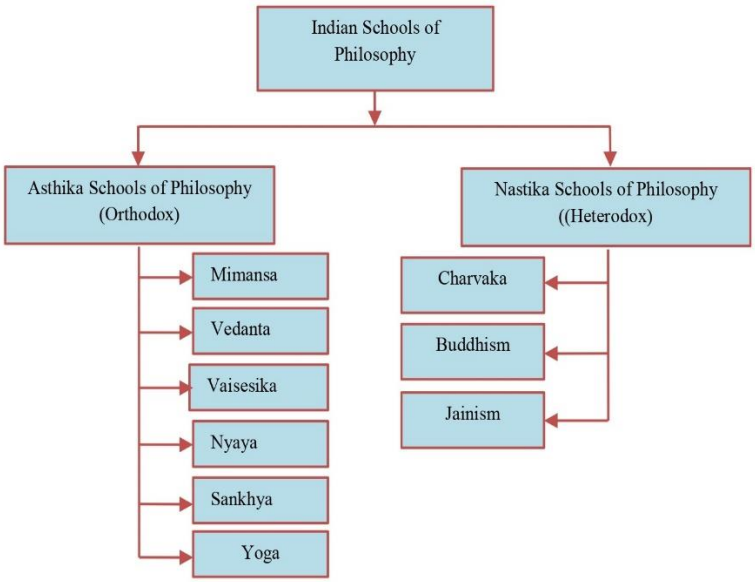

Fig.1 Indian Schools of Philosophy

2. Panchamahabhutas: Understanding Prakriti, Body, Mind, Soul, and Paramatma

The concept of Panchamahabhutas, or the five elemental constituents, originates from ancient Indian scriptures such as the Upanishads and Samkhya Darshan. These texts propose that the entire cosmos, both animate and inanimate, is an expression of Brahma, the Creator, and is composed of the fundamental elements: Akash (ether), Vayu (air), Agni (fire), Jala (water), and Prithvi (earth) (Shroff, 2000). The primary distinction between animate and inanimate entities lies in the presence of the inner soul.

Indian classical dualism, particularly within unorthodox philosophical psychology, delineates the world into two fundamental entities: Prakriti and Purusha. Prakriti represents static equilibrium and constitutes the structural components of the five great elements (Panchamahabhutas), while Purusha embodies dynamic equilibrium and comprises varying proportions of these elemental constituents (Shroff, 2011). Both Prakriti and Purusha emanate from Brahma, reflecting the universe's origin from a singular quantum, akin to the modern scientific concept of the Big Bang theory. Brahma, the Supreme Atma, is depicted as eternal, immortal, contextless, timeless, and omnipresent (Frauwallner, 1973). The pursuit of self-realization and the realization of the supreme creator drive all creation in the cosmos.

Regarding the body, mind, and soul, ancient texts assert that they are composed of Panchamahabhutas in varying proportions, except for the soul, which is described as immortal and eternal. While the body and mind are mortal and subject to birth and death, the soul transcends these limitations, striving for liberation through virtuous deeds and actions. The body, mind, and intellect serve as conduits for the inner self to reunite with Paramatma and are means for self-realization, achieved through the complete development of all aspects of individual life. If the body and mind fail to reach self-actualization before death, the self continues through the cyclical nature of birth and death, pursuing ultimate liberation. Figure 2. shows explication of the concepts of Brahma, panchamahabhutas, Prakriti, and purush and their respective process and mechanism, and interconnectivity:

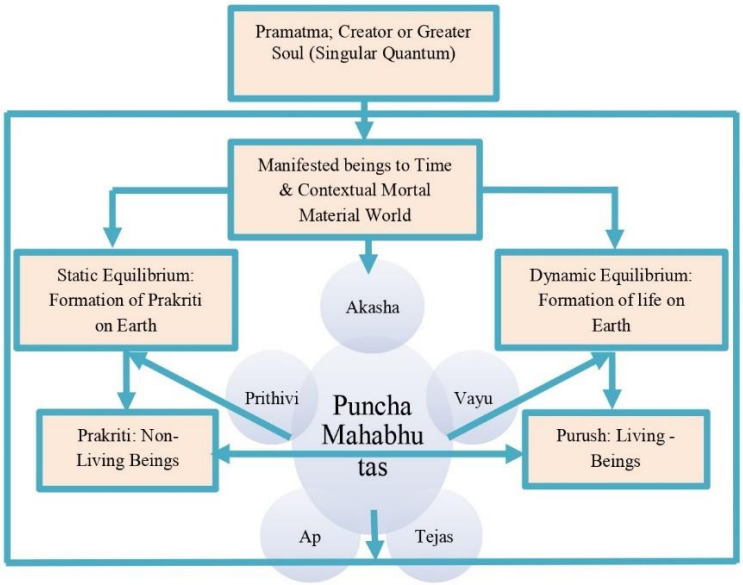

Fig.2 Samkhya Darshan of Pancha Mahabhutas, Prakriti, Purusha and Pramatma

3. Ancient Indian Traditions of Psycho-Philosophical Thought

Ancient Indian traditions provide in-depth knowledge about the concepts, principles, and different theories of human personality. Sacred texts such as the Vedas, Upanishads (particularly the Taittiriya Upanishad, Chapter II, Ananda Valli, and Mandukya Upanishad), the Bhagavad Gita (especially Chapters 1, 2, 14, 16, and 18), and the Samkhya Yoga Tantras offer extensive elucidations on the nature, origin, and development of personality (Pandit, 1988; Kumar, 2010). This paper attempts to provide a comprehensive understanding of personality, highlighting how three distinct methodological approaches, include the theories of Panchkosha Vyaktitva Vikas and the Trigunas and Tridosha theories of personality development describe the development of human personality.

A. Panchkosha Vyaktitva Vikas Theory

The term "Panchkosha" originates from the Sanskrit words "Pancha" and "Kosha," which translate to "five" and "sheath" (or cover) in English, respectively. Thus, Panchkosha refers to five sheaths or bodies representing distinct cyclic spheres of personality development. This theory, also known as the cyclic theory of personality development, finds its philosophical roots in Indian classical texts, particularly the Taittiriya Upanishad, Chapter II, Ananda Valli, with supplementary explanations in the Mandukya Upanishad of the Vedic tradition (Sharma, 2008; Vadher, 2011). It offers a comprehensive elucidation of personality development through cyclic processes.

These cyclic sheaths are interdependent and serve distinct functions aimed at sustaining individual life and fostering progressive self-awareness (Sharma, 2020). Each sheath evolves sequentially, providing protection and support to the subsequent sheath in a concentric arrangement, ultimately leading to the core essence of the individual. The five sheaths are delineated as follows:

- Annamaya Kosha Vikas: Pertaining to physical development or the material body.
- Pranamaya Kosha Vikas: Focusing on the development of the energy sheath, also referred to as the vital sheath.
- Manomaya Kosha: Involving the development of the mental sheath.
- Vijayamaya Kosha: Concerned with the development of the intellectual sheath, often termed the wisdom body.
- Anandamaya Kosha: Addressing the development of the bliss sheath.

Annamaya Kosha - Physical Development/Material Body: The first sheath of human personality, Annamaya Kosha, encompasses the structural and morphological aspects of physical maturation and development. Comprising the five Jnana Indriyas (senses) and five motor organs, it denotes the outermost layer among the concentric five sheaths (Kiran, 2010). Annamaya Kosha represents the totality of both internal and external physical constituents and organs, whose growth, expansion, strength, development, and sustenance are contingent upon the balanced intake of food substances (Sharma, 2008). Interdependent upon other sheaths, it plays a crucial role in realizing the self and attaining self-actualization, with the belief in India that a healthy body houses a healthy mind and soul.

Pranamaya Kosha Vikas – Energy Body Development: Pranamaya Kosha Vikas constitutes the subsequent sheath in the cyclic nature of personality development, serving as the primary energy source for all aspects of individual life.

It energizes every component and function of the body, facilitating proper physiological operations and functions (Dalal & Misra, 2010). This sheath operates cyclically, energizing other sheaths through its five distinct forms of energy (pranas), which govern various bodily and mental functions, thereby contributing to the formation of a unique personality (Jayasree & Sai Baba, 2020).

Manomaya Kosha Vikas – Mental Sheath Development: The third sheath, Manomaya Kosha Vikas, distinguishes individuals from one another by encompassing the realm of the mind, consciousness, thoughts, and perceptions. It engenders ego identity and delineates conceptual boundaries between the self and others (Sharma, 2000). With its three stages of the mind—conscious, subconscious, and unconscious—it encompasses the functions of perception, cognition, and understanding, serving as the repository of sensory experiences and knowledge. This sheath, referred to as manas in Sanskrit, embodies fundamental qualities of the mind and plays a pivotal role in shaping individual personalities.

Vijayamaya Kosha – Intellectual Sheath (Wisdom Body): Vijayamaya Kosha, or the intellectual sheath, serves as a source of insights and intuitive perceptions, harboring transpersonal faculties such as telepathy, clairvoyance, and thought-reading. It transcends individual minds and embodies a collective unconsciousness, akin to Carl Jung's concept (1948) (Dalal & Misra, 2010). Equipped with intuition, intellect, unconscious mind, and faculties of perception, it facilitates the interpretation of signs, symbols, colors, and lights, contributing to the formation of a unique personality.

Anandamaya Kosha – Bliss Body Development: Anandamaya Kosha, the innermost layer of the individual body, represents a deeper dimension of personal life and soul. It embodies the individualized divine self, often referred to as the 'causal mind' or 'superconscious mind' in modern parlance (Jha, 2009). This sheath epitomizes a state of bliss and wholeness, transcending illusions and providing deeper experiences at the finer levels of consciousness. Responsible for manifesting unconditional love, unity with all beings, and peace and joy in its purest form, it reflects the Atman beyond mental and sensory perception (Fanarof, 2019; Manickam, 2005).

B. Tridosha Approach and Human Personality

The Tridosha approach provides another significant perspective within Indian philosophical psychology for comprehending the diversity of human personality. Expounded upon extensively in various traditional texts of ancient India, including the Upanishads, Ayurveda, Bhagavad Gita, Yoga, and Samkhya Darshan, this concept delves into the understanding of human personality through the lens of three bodily humors or fluids. The term 'Tridosha' comprises 'tri' meaning 'three' and 'dosha' referring to 'humor' or 'body fluid,' collectively representing three humors or body substances. Unlike the triguna concept, which focuses on the metaphysical aspects of human personality, the Tridosha approach pertains to the physical constitution and composition of the body.

According to Tridosha perspectives, the human body is a composite entity comprised of five great elements, known as panchamahabhutas, existing in varying proportions (Srivastava, 2012). The disproportionate concentration of these elements results in the formation of three distinct biological body fluids or humors, namely Vata, Pitta, and Kapha. These humors not only influence the psycho-cognitive and emotional aspects of human personality but also govern its physio-biological growth and functions (Shilpa & Murthy, 2011). According to this perspective, each individual possesses a unique combination of these three doshas, with one or more doshas predominating over the others, leading to variations in psycho-cognitive and physio-biological characteristics (Patwardhan & Bodeker, 2008; Srivastava, 2012). Based on the predominance and suppression of specific doshas, three distinct personality types emerge:

Vata Type Personality: Characterized by the integrated manifestation of akasa (ether) and vayu (air), the Vata type personality exhibits rajasic guna as predominant, with sattavic and tamsic gunas being less dominant (Patwardhan & Bodeker, 2008).

Pitta Type Personality: Representing the combined influence of agni (fire) and water, the Pitta type personality showcases sattavic guna as the primary trait, while rajasic and tamsic gunas assume suppressive roles, contributing to distinct dimensions of personality development (Srivastava, 2012).

Kapha Type Personality: Reflecting the representative manifestation of jala (water) and prithvi (earth), the Kapha type personality is characterized by a predominance of tamsic guna, with rajasic and sattavic gunas playing suppressive roles in shaping various dimensions of personality development (Shilpa & Murthy, 2011; Srivastava, 2012).

C. Triguna Approach and Human Personality

The triguna approach represents a comprehensive methodological framework within Indian philosophical psychology for understanding human personality and its development. Unlike the tridosha approach, which emphasizes the physical and structural constitutions of personality, the triguna approach adopts a top-down perspective, focusing on the cognitive processes and intellectual functions of the mind (Murthy & Kumar, 2007). The term 'trigunas' is derived from

'tri' and 'gunas,' denoting 'three' and 'qualities or traits' respectively, and collectively refers to three qualities resulting from the disproportionate assimilation of the five great elements at varying degrees of dominance and suppression (Modh, 2014). According to the triguna theory, every individual possesses all three gunas but in varying proportions, leading to individual differences (Singh, 2008). Human beings are classified into three comprehensive gunas or qualities, namely sattva guna, rajas guna, and tamas guna, each producing distinct personality types based on the predominance of one guna over the others (Rao, 1962).

Sattavic Guna Type Personality: Individuals with a predominant sattva guna exhibit positive attitudes towards life, spiritual upliftment, and detachment from worldly pleasures and illusions. They lack qualities such as selfishness, hatred, and ego, possessing wisdom, intellect, and creative expression (Singh, 2008; Srivastava, 2012).

Rajasic Guna Type Personality: Those with a rajasic guna-type personality are characterized by passion, desires, and a drive for worldly pursuits. They prioritize self-centered personal gain and often struggle to distinguish between right and wrong, being prone to materialistic pursuits and attachments (Singh, 2008; Shilpa & Murthy, 2011).

Tamasic Guna Type Personality: Individuals with a tamasic guna personality exhibit negative thoughts, lethargy, and intellectual ambiguity. They tend towards self-centered behavior, possessiveness, and worldly attachments, often displaying cynical attitudes towards life and others (Modh, 2014; Srivastava, 2012).

DISCUSSIONS

Thus, while looking into personality psychology, it can be inferred that persistent attempts have been made by different psychologists to provide a framework to understand human personality, its types, and processes of development in perspectives of types, trait, type-cum-trait, psychoanalytic, social behaviouristic, cognitive and humanistic approaches. These perspectives have extended substantial elaborations on the various aspects of personality. They followed the unimodal approach in their respective theory like physical structure (Sheldon, 1940), human traits (Allport, 1961; Cattell, 1973), aspiration and humanistic approach (Maslow, 1943), psychic approach (Freud, 1923; Adler, 1925; Jung, 1948), psycho-social (Piaget, 1936; Erikson, 1950), social learning approach of individual development (Devid Asubel, 1968; Bandura,1977) and ethical approach to personality development (Kohler, 1920; Piaget, 1936). All these theories one way or another endeavored to give a dimensional explanation about human personality which is not consentaneous across the respective approaches.

On the flip side, parallel to the modern perspectives of human personality, in ancient India texts, it was found that there are also some basic principles and philosophical methodologies conceived for grouping individuals into certain types of personality based on panchmahabhuta, panchkosha, triguna, and tridosha. Individuals are generally used to be interpreted based upon two fundamental principles namely, physical constituents and structures, and cognitive-cum-biological functions and their manifestation through tridoshas and trigunas approaches in social contexts. These were the founding principles of the collective theories and methodological perspectives of ancient India for understanding human personality and its different types. It was also noted that the functions and activities of body, mind, and soul were taken into consideration for understanding human personality. Besides, regarding the growth and development of individual personality, it was also found that the cyclic concept of individual evaluation through five concentric and successive sheaths expatiated in the various texts of Indian philosophical psychology was found to be fruitful to understand the human personality in a holistic sense. It is evidenced that every individual has three gunas, nevertheless, disproportionate assimilation of five great elements at different degrees caused individual differences. Furthermore, it is evidenced that the disproportionate concentration of five elements (panchamahabhutas) caused three different kinds of biological body fluids (humors) namely vata, pitta, and kapha and these body fluids not only determine and control and regulate the psycho-cognitive and emotional aspects of human personality but also determine its physio-biological growth and functions. The presence of each dosha (in the state of predominance and suppression) at different degrees of magnitudes caused to have different types of personality with individual differences in psycho-cognitive and physio-biological characteristics.

CONCLUSION

The present study offers a revived perspective on understanding human personality through an exploration of India's knowledge systems, encompassing traditional approaches and philosophical methodologies. These perspectives on personality contribute significantly to modern personality psychology, providing substantial insights into various psychological concepts and their correlation with panchamahabhutas – elements fundamental to Indian philosophy. This article facilitates a scientific elucidation of these concepts, including Brahma, panchamahabhutas, Prakriti, and purush, shedding light on their processes, mechanisms, and interconnectivity. The tridosha and triguna perspectives on personality types align closely with modern type and trait theories, while the concept of panchakosha offers a unique framework for understanding human personality across diverse domains. India's traditional approaches emphasize not

only moral and spiritual development but also physical, mental, intellectual, and social dimensions of personality. This research also provides a comprehensive and systematic explanation of human personality development, illustrating how the disproportionate assimilation of gunas, doshas, and elements of panchamahabhutas shapes distinct personalities through five successive cyclic sheaths. Moreover, it highlights the relevance of Indian philosophical psychology in bridging gaps within contemporary personality psychology, particularly in guiding individuals towards the attainment of a contextless divine soul and integral personality through self-realization. Given the significant implications of these findings, the study encourages scholars to delve deeper into traditional texts, fostering a deeper understanding and promoting holistic personality development.

REFERENCES

1. Bermúdez, J. L. (2004). Philosophy of psychology: A contemporary introduction. Routledge.
2. Botterill, G., & Carruthers, P. (1999). The philosophy of psychology. Cambridge University Press.
3. Dalal, A. K., & Misra, G. (2010). The core and context of Indian psychology. Psychology and Developing Societies, 22(1), 121-155.
4. Duquet, W., & Carter, J. L. (2009). Somatotyping. In Kinanthropometry and exercise physiology laboratory manual: Tests, procedures and data (pp. 78-96). Routledge.
5. Fanarof, J. (2019). Holiday yoga nidra mediation workshop and practice. Retrieved from https://www.breathingroomhtx.com/holiday-yoga-nidra
6. Fay, P. J., & Middleton, W. C. (1940). Judgment of Kretschmerian body types from the voice as transmitted over a public address system. The Journal of Social Psychology, 12(1), 151-162.
7. Frauwallner, E. (1973). History of Indian Philosophy: The philosophy of the Veda and of the epic. The Buddha and the Jina. The Sāmkhya and the classical Yoga-system (Vol. 1). Motilal Banarsidass Publishe.
8. Helmuth Ullrich, F. (1933). The status of professional training in educational psychology. The Journal of Educational Research, 27(3), 200-206.
9. Jayasree, V., & Sai Baba, M. (2020). Communicating Ancient Indian Knowledge System for the Holistic Development of School Students for Their Physical, Mental and Spiritual Well-Being (NIAS Conference Report No. NIAS/NSE/SCO/U/CR/11/2020).
10. Jha, M. K. (2009). Personality: a yogic conception. Indian Journal Social Science Researches, 6(1), 39-45.
11. Johnsen, L. (2014). The Koshas: 5 Layers of Being. Retrieved from https://yogainternational.com/article/view/the-koshas-5-layers-of-being
12. Johnson, J. A., Briggs, S. R., & Hogan, R. (1997). Handbook of personality psychology. Elsevier.
13. Jung, C. G. (1971). Personality types. The portable Jung, 178-272.
14. Kim, U., Yang, K. S., & Hwang, K. K. (2006). Contributions to indigenous and cultural psychology. In Indigenous and Cultural Psychology (pp. 3-25). Springer, Boston, MA.
15. Kiran, M. (2010). Integral education and its (implications) for teacher education. Educational Quest, 1(1).
16. Krishnamurthy, N. (1961). The Samkhya Conception of Personality: Transactions of All India Institute of Mental Health.
17. Kumar, S. K. (2010). Indian indigenous concepts and perspectives: Developments and future possibilities. ICSSR, 5, 93-173.
18. Kuppuswamy, B., & Kuppuswamy, B. (1985). Elements of ancient Indian psychology. Vikas.
19. Maheshwari, V. K. (2012). Swami Vivekanand-Concept of Teacher. Retrieved from http://www.vkmaheshwari.com/WP/?p=407
20. Makrani, I. K. (2016). A Psychological Study of Personality Creativity: Red'Shine Publication. Inc
21. Mangal, S. K. (2009). Essential of Educational Psychology. New Delhi: PHI Learning Private Limited.
22. Manickam, L. S. S. (2005). Development of a personality tool based on upanishadic Concepts: Conceptual and methodological issues. Yoga and Indian Psychology. Vishakapatanam: Institute for Human Science and Service.
23. Misra, G., & Mohanty, K. A. (2001). Perspectives on Indigenous Psychology. New Delhi: Concept Publishing Co.
24. Misra, G., & Paranjpe, A. C. (2012). Psychology in modern India. Encyclopedia of the History of Psychological Theories, 881-892.
25. Modh, S. (2014). Formulating a New three Energy Framework of Personality for Conflict analysis and resolution based on Triguna Concept of Bhagavad Gita. Journal of Human Values, 20(2), 153-165.
26. Mohan, J. (eds., 1993). Educational Psychology. New Delhi: H.S. Poplai for Wiley Eastern Limited.
27. Murthy, P. K., & Kumar, S. K. (2007). The concept of Triguna: A critical analysis and synthesis. Psychological Studies, 52(2), 103-113.
28. Pandit, M. P. (1988). Upanishads: Gateways of knowledge. Lotus Press.

29. Patwardhan, B., & Bodeker, G. (2008). Ayurvedic genomics: establishing a genetic basis for mind–body typologies. The Journal of Alternative and Complementary Medicine, 14(5), 571-576.
30. Prabhavananda, S. (2019). The spiritual heritage of India. Routledge.
31. Rakhmanina, L., Martina, F., & Jayadi, N. (2020). The comparison study on two-types of students personality: Sanguine and phlegmatic toward their English speaking ability. PROJECT, Professional Journal of English Education, 3 (4), 443-452.
32. Rao, D. B. (2008). Personality of adolescent students. Discovery Publishing House.
33. Rao, K. R., Paranjpe, A. C., & Dalal, A. K. (2008). Handbook of Indian Psychology. New Delhi: Foundation Books.
34. Rao, S. K. R. (1962). Development of Psychological Thought in India. Mysore: Kavyalaya Publishers.
35. Safaya, R. (1975). Indian Psychology A critical and historical analysis of the psychological speculations in Indian philosophical literature. New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd.
36. Saraswati, S. N. (2017). Pancha Kosha -The five sheaths of the human being. Retrieved from http://www.mandalayogashram.co.uk/sites/default/files/documents/PanchKosha,pdf
37. Schneck, J. M. (1966). Concepts of Personality| Edited by Joseph M. Wepman and Ralph W. Heine. Chicago: Aldine Publishing Company, 1963. 514.
38. Sedlmeier, P., & Srinivas, K. (2016). How do theories of cognition and consciousness in ancient Indian thought systems relate to current Western theorizing and research?. Frontiers in Psychology, 7, 343.
39. Seeman, W., Nidich, S., & Banta, T. (1972). The influence of transcendental meditation on a measure of self-actualization. Journal of Conselling Psychology.
40. Sharma, R. (1990). A Tridimensional Approach to Personality in an Indian Perspective (Ph.D. thesis, Department of Psychology, Maharaja Sayajirao University of Baroda). Retrived from http://hdl.handle.net/10603/58736.
41. Sharma, S. (2000). Human quality development (HQD) for corporate management. Xavier Institute of Management, 22.
42. Sharma, S. (2008). Yoga, Udyoga and Holistic Living: Towards Spiritual Praxis in Management. Essays in Honour of Prof. S. l. M. Simha, Susheela Subrahmanya, BS Bhandary (eds.), Southern Economist Publication, 176-185.
43. Sharma, S. (2020). Models of Human Beings: Indian Perspectives and Implications for Indian Management. Available at SSRN 3514065.
44. Shilpa, S. (2014). Development of a tool to assess personality based on Tridosha and Triguna concepts (Ph.D. thesis, 2011, Department of Psychology, University of Mysore). Retrieved from http://hdl.net/10603/15962
45. Shilpa, S., & Murthy, C. V. (2011). Understanding personality from Ayurvedic perspective for psychological assessment: A case. Ayu, 32(1), 12.
46. Shroff, F. (2000). Ayurveda: Mother of Indigenous health knowledge. Indigenous knowledges in global contexts: Multiple readings of our world, 215-233.
47. Shroff, F. (2011). CHAPTER THREE: We Are All One: Holistic Thought-Forms within Indigenous Societies Indigeneity and Holism. Counterpoints, 379, 53-67.
48. Singh, L. (2008). A study of relationship between Triguna and Cattellian factors of personality. Unpublished dissertation, Kurukshetra University, Haryana, India.
49. Singh, L., & Sirswal, D. R. (2008). Triguna theory of personality with special reference to Samkhya System. Retrieved from http://niyamakpsychology.blogspot.com/2008/10/triguna-theory-of-personality-with.html
50. Sinha, D. (1965). Integration of modern psychology with Indian thought. Journal of Humanistic Psychology, 5(1), 6-17.
51. Srivastava, K. (2012). Concept of personality: Indian perspective. Industrial Psychiatry Journal, 21(2), 89-93.
52. Vadher, C. (2011). Nature of Consciousness in Single and Double Reflection Theory in Tattva Vaisharadi and Yogavartika. Hypnosis, 327.
53. Xavier, A. (1996). Integrated approach to personality theories. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.474.6278&rep=rep1&type=pdf.