

TRIGUNA PHILOSOPHY: AN ARMED FORCES PERSPECTIVE

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ABSTRACT

Men in uniform display multiple traits which can be identified as the yardstick for successful leaders. Indian armed forces prepare his officers through a continuous process of teaching and experiential learning to become an effective leader. The present work is aimed at analyzing triguna concept and utilizing the understanding to develop an effective force. To understand these attributes, data is collected from 242 officers across three services and across different ranks. The standard personality instrument is utilized to measure the three gunas i.e sattva, rajasik and tamas. Identification of the dominant gunas at every stage of service hold importance. No significant difference in pattern observed across various ranks as well as in different services. It is a misnomer that armed force personnel is predominantly rajasik/tamasik. The study also revealed ideal characteristics of rajasik and tamas which can be exploited to make the soldiers invincible. The new generation soldiers are logical in nature thus a scientific use of triguna concept can be utilized to create a potent armed force. The study reveals that the new generation leaders of armed forces are officers of the highest calibre, matured, intelligent, strategic thinker and truly knowledge-warrior and exhibit a high sattvic personality.

KEYWORDS: *Leadership Style, Triguna, Sattva, Rajas, Tamas, Armed forces, Soldiers*

“Sattvam Sukhe Sanjayati, rajah karmanibharata, Jananamavritya tutamah, praamdesanjaytyutya.”

{*“The mode of goodness conditions one to happiness; passion conditions one to fruitive action; and ignorance, covering one’s knowledge, binds one to madness.”*}

Gita Sloka- Chapter 14/9

INTRODUCTION

A military is not worth of its salt when it can’t defend its own nation. History tells us that winning a war needs a perfect combination of men, machines and materials and most importantly a leader who knows when and how to handle each of the above. The armed forces are the only organization wherein a leader has to inspire and motivate the men he is leading to such an extent that they are ready to lay down their lives. In fact, the leader too has to be motivated for the same and hence lead by example. Therefore, if self-sacrifice is the ultimate requirement, the quality of leadership and the level of motivation of the entire force have to be of the order which inspires them to willingly lay down their lives for achieving the goals, irrespective of the impediments. In 1945 Field Marshal Bernard L. Montgomery described leadership as “the will

to dominate and the confidence to inspire.” These two critical tasks of dominance and motivating the subordinates is, in fact, a long journey and cannot happen overnight in the crucial stages of the war. Winning over the mind requires systematic training as well as shaping up individuals as per their values, ethos and believes. In the present era of Social media, the youths joining armed forces have more expectations and desires from their leadership and organization. It is but obvious that motivation in this environment needs a change to inspire the personality of soldiers.

Personality has a multi-dimensional context which includes the intellectual, emotional, societal, and physical domain. As brought out by Robert B. Ewen (2014), “personality also comprises aspects that are concealed from yourself, or unconscious, as well as those that are conscious and well within your consciousness”. This complexity is explained very well through various writings of the Hindu philosophy such as the Vedas, the Upanishads, the Puranas, the Upavedas and in the Bhagwat Gita. These ancient texts enunciate the “Triguna” concept to explain the nature of human beings. Sattva (associated with wisdom and spirituality), Rajas (physicality and dynamism) and Tamas (inaction and state of rest) are gunas present in various proportions as per physical, mental, moral and spiritual growth of an individual. These three kinds of attributes, which human beings are found to possess and portrays in their day to day living, thus influence and result in all kinds of human actions, behaviour & emotions. It is thus essential for a leader to understand this pattern in his/her subordinates in order to mould him/her towards the organization’s goal. The present work is an attempt to correlate triguna characteristics with style of leadership preferred for successful mid-level military leaders.

Theoretical Concept on Triguna and Leadership Style

The term “guna” refers to the characteristic or the natural energy in which the human mind functions. The annotation of this was perhaps made in Bhagbat Gita, wherein Lord Krishna explained the warrior Arjun on the similarity of nature and the human mind. In verse 5 of Chapter 14, Lord Krishna stated that “*Sattvaṁ rajasa tamaiti guṇāḥ prakṛti-sambhavāḥ nibadhnanti mahā-bāho dehedehinamavyayam*”. On translation, it means, “The material energy consists of three guṇas (modes)—sattva (goodness), rajasa (passion), and tamasa (ignorance). These modes bind the eternal soul to the perishable body. He further explained that all life-forms (actions) are born from puruṣa (personality) & prakṛiti (nature). Bryant (2009), quotes the work of ancient Indian Samkhya philosophy and writes, “matter is comprised of body and mind or psyche that are physical aspects of the human body while soul or the spirit or Atma signifies ultimate consciousness”. He further explained that human action is a result of the final state that is arrived after the interplay of three gunas. Hindu philosophy also links up guna characteristics with the type of personality that we see in everyday life. Satvik tendencies, linked with goodness, shape the “Yogi”. He prefers a life of honesty and works for the benefit of humanity. The tamasik tendency, linked with greed and acquisitiveness makes us “Bhogi”. Such a person priorities self-interest and uses his influence & means for personal benefits. The rajasik tendency, linked with passion, causes happiness (when focuses on larger interest) and unhappiness (when focused on self-interest) on different occasions. The emotional and intellectual perspective of human is an integrated mechanism. As long as they work incoherence, a decision is taken after evaluation of all the possible outcomes and implications and a person enjoys the satisfaction and remains motivated. The incoherence situation triggers conflict resulting in stress, regret, fear and frustration. The mind/brain is the core processor of the human computational system. The senses (picked up from the inherent five sensors) are processed in conjunction with cost-benefit analysis within the constraint of learning, perception, fear, and reward systems. The outcome is transmitted to various motor organs of the body and is manifested as resultant work. Research in the field of body and mind observed three different ways of linkages from the dualistic point i.e. interactionism (a two-directional causal relationship between body

and mind), epiphenomenalism (sensations, volitions or ideas can occur due to certain physical or material causes) and psycho-physical parallelism (mental and physical events may occur together, but these are independent of each other). This phenomenon of the mind is similar to the interference mechanism that is observed in wave mechanics. The three gunas have their own characteristics frequency and wavelength band. The resultant of these three waves, at an instant of time, decides the course of action. This principle also brings out simple mathematics i.e. if we are desirous of a specific nature of an action, it is easier to achieve the same when we filter the others. The consequential action is the outcome of the 'Fourier transformation' of the three energy waves. Once, a leader understands the same; it is easier to mould the subordinates to achieve the organization's goal.

Since the inception of Varna or caste system within the Hindu religion, the military was always linked with the 'Kshatriyas' or the warrior classes. Tradition, valor, and pride were the hallmarks of the warrior class and it was always considered as an honor to die in a battlefield. The Hindus named it as direct entry to the heaven!. Kingship was restricted to only the warrior class and dynasties were created based on the tradition of inheritance- based leadership. It was only during the British era that a soldier was recruited on the basis of physical fitness, skill, and qualification in a holistic selection process irrespective of caste, creed, and religion. The colonial power was smart enough to understand the diversity of India and thus grouped them based on their religion or regional spread e.g. "Brahmans", "Gorkha Rifles", "Punjab Regiment" etc. The organizational structure has mostly continued to endure until the present. Although people from all castes and religions joined the British Army, they quickly adopted the warrior ethos of the rich Indian tradition of "the Mahabharat" and "the Ramayan" and made their own code of conduct. The current mindset of the military officers is a legacy of traditions passed from one generation of officers to the next based on expertise, personal example and engrained in the fundamental values of trust, impartiality, and faithfulness. These binding forces influence the personality traits (sattva, rajas, and tamas) of the leader to evolve the leadership style as the awareness associated with the human mind is limited to its developed capability and physical dependency of the nervous system. It is thus, important to carry out a study which linkup guna characteristics with leadership style followed by military leaders in the context of Indian armed forces officers.

REVIEW OF LITERATURE

A large number of studies exist which evidently link guna to personality exhibited. These studies have established that a combination of guna characteristics is the key to manifested action. Kejriwal, Krishnan (2004) have observed that persons with a combination of Satvic and Rajasic gunas were effective in transformational leadership. Sharma and Bhal (2004) wrote: "Gunas are the preponderance of a given type of temperament in an individual's inner nature." According to *Sankhya*, the soul is what gives life and consciousness to the psyche and gross physical body. The goal of interventions based on the *Sankhya* philosophy is to become fully aware of the soul by mental practices (Bryant, 2009). Sattwa is allotted a very unique position in the whole scheme of personality within inherited psychological and physical predispositions (Kapur, 2013). People with strong *sattva* have a well-intentioned approach toward others and can be trusted upon towards the accomplishment of duties. Theodor (2010) depicts the *gunas* as a guiding force to three different "universal paths". Personality types in the context of leadership in an organization have been modeled by Sharma (2008). Narayanan and Krishnan (2003) observed that Sattwa has a potentially positive influence and enhances transformational leadership. It is this understanding of the Akhilesh, Nagendra, kumara (2015) observed that the balance of the gunas change due to internal or external influences and a person's behavior depend on the ascendancy of a guna at a specific time. Friedrich et al. (2011)

describes leadership as a multilevel phenomenon consists of managing and directing several groups to achieve desired goals and effectiveness through an overall understanding of basic psychological factors. No relevant studies were found for deriving relevant insights of ‘Triguna Theory’ to evaluate leadership effectiveness in the Armed Forces. A graduation of a leader’s personality from a physical to an intellectual and then into a spiritual state is greatly beneficial for effective leadership and the same is gaining prominence worldwide in all spheres. There is a need to understand this vital phenomenon and act to extract maximum benefits for the organization we serve.

Aim of the Study

- To examine the gunas and its interplay towards the evolution of personalities in military leaders.
- Seek insights into the concept in order to compare the relevant characters for successful leaders.

Study Sample and Data Source

The study has two main aspects, Vedic personality type classification using descriptive research and hypothesis testing through non-experimental correlational research. Vedic Personality Inventory (VPI) instrument suggested by Dhira Govind Dasa(1999) is adopted for data collection. The VPI consists of 56 questions on a 7 point Likert scale. These 56 questions were designed to measure the three factors Sattva, Rajas and Tamas that are hypothesized to constitute the basic constituents of the personality. Five questions have been reworded without changing the basic intention by taking account of the target population. Twenty questions related to various leadership styles were also included in the questionnaire. The instrument was administered among officers of Indian Armed forces. The professional profile of the respondents covered an acceptably large spectrum of professional activities discharged by various branches and various services of the armed forces i.e. Army, Air Force, and Navy. The data was collected across different rank profiles to include junior and mid-level leadership. A total of 242 responses was received for this study. The present paper is limited to the analysis of personality related to “Triguna” concept. Linkages with Leadership has not been included in this work.

Data Analysis

Data collected was on a 7 point Likert scale. Descriptive and inferential statistics were applied to this data to derive relevant inferences. Wherever applicable, the summative score was used to obtain an overall picture. The original scoring key, developed by the author treats these measurements as numerical and requires taking the arithmetic average of the sum of the ordinal responses to these questions. This was considered inappropriate due to the fact that the data is on an ordinal scale. Therefore the scoring key was modified to treat each ordinal score normalized in the range of 0-1 as an index of the strength of the variable and the **geometric mean** was taken instead to arrive at the strength of the guna. Leadership perspective is not included in the present paper. After computation of the Guna score for Sattva, Rajas, and Tamas, the percentage score is computed by taking account of the mean score over the overall score of 7 as designed in the questionnaire. Each respondent will have a Sattva, Rajas and Tamas Score and when expressed in percentage score, this will specify the dominant score.

Having computed, individual’s score for various personality, they are grouped to assess the mean score on basis of different Ranks as shown in Figure 1. The mean score is in percentage. As can be observed from Figure 1, the Sattva guna is found to be dominant across Services in all Ranks. Data collected from Civilian officers are grouped separately. Irrespective of Ranks, we observe that personality traits of officers are predominantly Satvic, which accounts for more than

50% whereas Rajas and Tamas characteristics are found to be around 25% each. In all cases, Tamas characteristics are found to be predominantly low. It is very interesting to note that the distribution pattern is almost uniform across the Ranks i.e across various age group. This hints at an excellent selection mechanism that armed forces have adopted. The officer like qualities, which is tested during the Service Selection Board (SSB), is found to be predominant with Sattva characteristics. A similar analysis was carried out to test the variation across Services. The same is shown in Fig 2. An almost identical score is found across Army, Air Force, and Navy with the dominance of Sattva, followed by Rajas and Tamas. It is interesting to note that in this comparison, the mean score of Sattva is found to be higher among DRDO personnel when compared with other services of Armed Forces. It is iterated again that the data is captured only among the officer cadre among three services and also from DRDO and other Civil Organisation. The score thus represents overall characteristics among officer cadre.

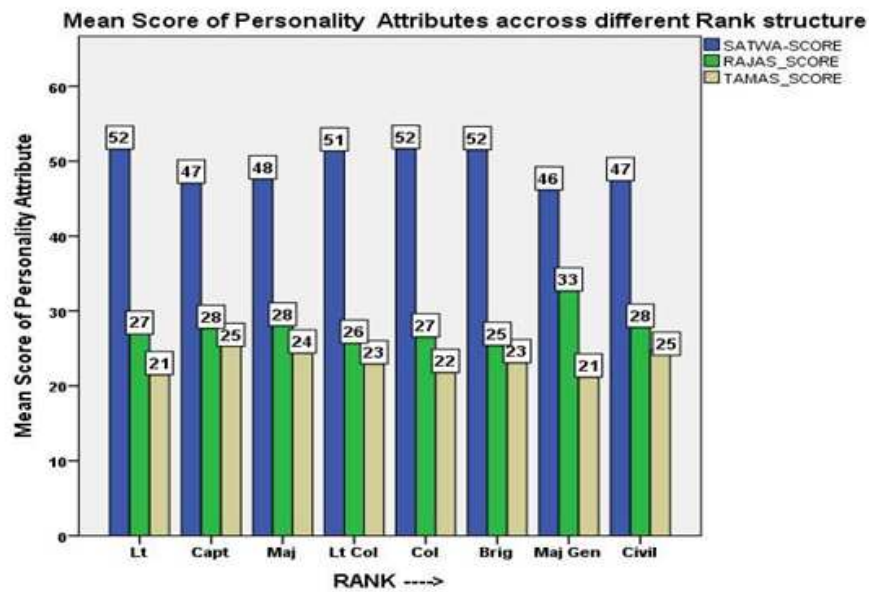


Figure 3: Personality Characteristics across Various Rank (Equivalent Rank of Air Force and Navy is Included in this Data)

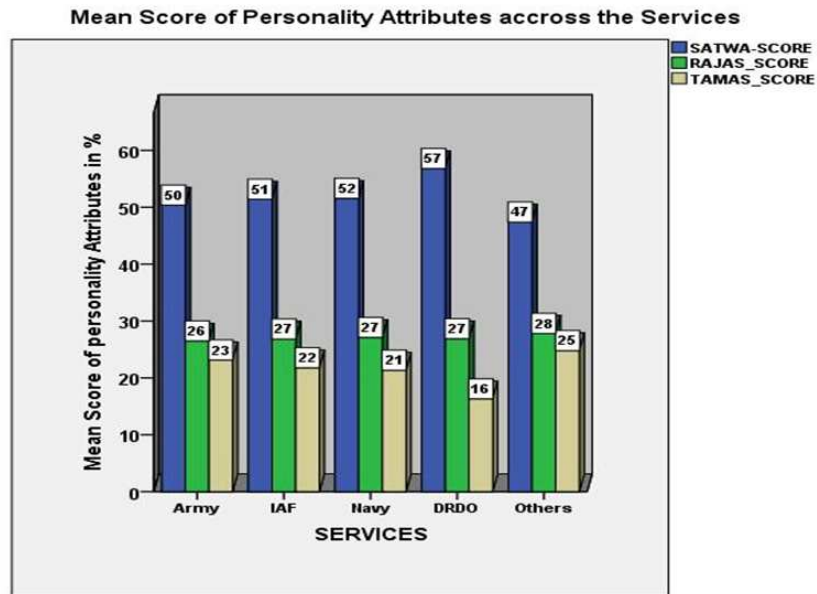


Figure 2: Personality Score across Services

Personality Attributes in different Gunas

The finding of a high score of Sattva across Ranks and Services was worth further analysis. As mentioned earlier, the data was captured using the instrument devised by Dr. Dhira Govinda Dasa (1999), of ISKCON foundation. Except for minor changes in wording, no change was made to his 56 questionnaire instruments. Scores for gunas were obtained by calculating the geometric mean of each score. Once a score is obtained, its relative value for a scale was obtained by dividing 7 to the score. The score then was normalized by calculating relative weight on a scale from 0 to 1. Final value was multiplied with 100 to calculate the percentage score. The computational method is considered appropriate considering that data was on the Likert scale and ordinal in nature. In common understanding, many people will question such a high scoring of Sattva attributes from armed forces personnel as it is believed that Sattvic personality means “spiritual quality”. A personality of sattva indicates qualities such as good and caring, divine and spiritual in nature. Lord Krishna explains in the Bhagavad Gita (Chapter 17, Slokas 15 and 16) that the speech of a person with sattvic guna is “truthful, pleasing, beneficial and not agitating to others” and that the person is characterized by “satisfaction, simplicity, gravity, self-control, and purification”. In chapter 18; Sloka 24, Lord Krishna describes the rajasic activity as “action performed with great effort by one seeking to gratify his desire, and enact from a sense of ego”. A rajasic personality is often linked with characteristics such as a desire for self-gratification with little interest in spirituality. He is materialistic and dominating in nature. It is usually expected that armed forces personnel are aggressive, violent, physically strong, fond of non-vegetarian foods and alcoholic drinks! It was thus expected that they should exhibit more characteristics of rajasic in their personality. As we had utilized a well-established instrument to capture guna personalities, we decided to look into the finer qualities that are being captured in this questionnaire. In our instrument, personality traits were designed based on the following questions:-

Sattva	Questions 1,3,4,5,10,12,13,17,25,28,34,37,38,42,56	15 questions
Rajas	Questions 8,9,16,18,20,21,22,23,26,27,30,31,39,44,46,48,49,50,51	19 questions
Tamas	Questions 2,6,7,11,14,15,19,24,29,32,33,35,36,40,41,43,45,47,52,53,54,55	22 questions

Thus, an exploratory factor analysis (EFA) was carried out for each constructs using SPSS. For sattva constructs, 15 items were utilized for EFA. Principal Component Analysis (PCA) was adopted. The findings are summarised in Table 1.

Table 1: KMO and Bartlett’s test with Scree Plots Associated with EFA

KMO and Bartlett's Test (Sattva)		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.731
Bartlett's Test of Sphericity	Approx. Chi-Square	531.984
	df	105
	Sig.	.000

Here, KMO = 0.731 which indicates that the sample is adequate and we may proceed with the Factor Analysis. Bartlett’s Test of Sphericity, taking a 95% level of Significance i.e. $\alpha = 0.05$, the p-value (Sig.) is found to be of .000 which is smaller than 0.05, therefore the Factor Analysis is valid. We retained Eigenvalues which is equal or greater than 1. The rotation sums of the squared loading were represented by the distribution of variance after the varimax rotation with Kaiser normalization. Factor loading is summarised in Table 2.

Table 2: Factor Loading Table after EFA of Sattva Constructs

	Rotated Component Matrix ^a (Sattva)					
	Component					
	1	2	3	4	5	6
P38_I am very dutiful.	.852					
P42_I carry out my responsibilities regardless of whether there is success or failure.	.818					
P56_I am good at controlling my senses and emotions.		.662		.335		
P1_I am straight forward in my dealings with other people.		.654			.323	
P37_I am self-controlled.	.367	.603				
P17_When I speak, I really try not to irritate others.			.750			
P12_Cleanliness is very important to me.			.548			
P13_Others say that my intelligence is very sharp.		.427	.536			.357
P28_I take guidance from higher ethical and moral laws before I act.				.767		
P34_I do not have doubts about my responsibilities in life.	.367			.654		
P25_I feel that my knowledge is always increasing.		.316	.335	.542		
P4_Fruits and vegetables are among my favorite foods.					.789	
P3_I am satisfied with my life.					.671	
P10_I am good at using willpower to achieve goals.					.490	
P5_All living entities are essentially spiritual.						.891
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 13 iterations.						

In the table above, the question numbers are indicated as P__. The questions are arranged as per their factor loading values with respect to the variance explained. Six factors are identified with an explained variance of 61.93% as summarised in Table 3. As can be observed from Table 3, Factor 1 is linked with question 38 and 42, which are clearly associated with duties and responsibility. These two questions thus can be clubbed with a characteristic such as duty. The

analysis also indicates that both of these have the highest factor loading indicating preference of defense personnel with respect to duty. It also emphasizes the basic ethos of defense personnel who lead a "Life less Ordinary". For them, duty comes first than anything else. Each member of the armed forces enjoys each day which may bring a new challenge. A similar analysis was carried out for each factor loadings and their interpretation is summarised in table 3 in the order of variance explained. The key attributes that could be identified when reviewed from the perspective of armed force personnel are highlighted. These attributes are also found to be essential characteristics of a military leader. It is thus important that officers of armed forces exhibit such desirable attributes in their personality traits. It is interesting to note that self-actualization and spirituality come at the end of defense personnel. The military leader is found to give the highest priority to duty. As a leader, he is expected to lead his team. Thus, there is a requirement to understand his team members. It is worthwhile to mention here that such quality, depicted as emotional intelligence (EI) is found to be in Factor 2. The concern for people under him is another significant requirement of a leader and it is listed as the next factor. No mission can be accomplished unless the leader leads the way. This requires attributes such as enthusiasm and zest, which is listed as factor 4. Quality such as self-actualization and spirituality are a further indication of the leader's maturity.

Table 3: Factor Table with Associated Characteristics Identified with Sattva Quality

Component	Total Variance Explained			Characteristics
	Rotation Sums of Squared Loadings			
	Eigen Value	% of Variance	Cumulative %	
1	3.284	21.892	21.892	Duties
2	1.565	10.432	32.324	Emotionally Intelligent
3	1.319	8.795	41.119	Concern
4	1.074	7.162	48.281	Zest
5	1.044	6.957	55.238	Self-Actualisation
6	1.005	6.700	61.938	Spirituality

A similar analysis was carried out for the construct depicting rajas quality. The KMO and Bartlett's index is found to be .774, thus indicating sample adequacy for factor analysis. The factor analysis is found to be significant with a p-value less than 0.05. Summary of the above is shown in table 4.

Table 4: KMO and Bartlett's test with Scree Plots Associated with EFA

KMO and Bartlett's Test (Rajas)		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.774
Bartlett's Test of Sphericity	Approx. Chi-Square	645.305
	df	171
	Sig.	.000

Table 5: Factor Table with Associated Characteristics Identified for Rajas Quality

Component	Total Variance Explained (rajas)			
	Rotation Sums of Squared Loadings			
	Total	% of Variance	Cumulative %	Characteristics
1	2.741	14.424	14.424	Restlessness
2	1.920	10.103	24.527	Selfish
3	1.457	7.671	32.198	Materialist
4	1.426	7.504	39.701	Disclaimer
5	1.371	7.215	46.916	Passion
6	1.128	5.935	52.851	Unethical

The EFA yielded 6 factors with 52% of the cumulative variance. These factors were analyzed keeping in mind the perception of armed forces personnel. The key attributes that emerged through the EFA are summarised in table 5. Such personalities are found to be predominantly restless, selfish, materialist in nature. They are found to shy away with responsibilities and want to pass on the failure on others. However, they are found to possess passion and can go to any extent to achieve their goal even at the cost of adopting unethical practices. At times, such a goal becomes useful in war! Thus, a desired controlled rajasik quality is also a professional requirement of personnel in armed forces. Detail analysis of the factor loading associated with rajas quality from our dataset is summarised in table 6.

Table 6: Factor Loading on EFA of the Construct of Rajas

	Rotated Component Matrix ^a (Rajas)					
	Component					
	1	2	3	4	5	6
P48_I often envy others.	.794					
P31_I become greatly distressed when things don't work out for me.	.652					
P49_My job is a source of anxiety.	.608	.430				
P30_I often feel greedy.	.600					
P8_I usually feel discontented with life.	.589			.405		
P51_It often happens that those things that brought me happiness later become the source of my suffering.	.399	.333				
P44_I am easily affected by the joys and sorrows of life.	.355					
P26_I prefer city nightlife to a walk in the forest.		.686				
P9_I become happy when I think about the material assets that I possess.		.542				
P22_Having possessions are very important to me.		.537				
P50_I never think about giving up my wealth and position for a simpler life.			.804			
P16_I greatly admire materially successful people.			.467			
P23_When things are tough, I often bail out.				.839		
P21_I am constantly dissatisfied with my position in life.	.349			.588		
P20_I enjoy foods with strong tastes.					.695	
P18_I believe life is over when the body dies.					.631	
P39_When I give charity, I often do it grudgingly.		.436			-.514	
P28_I take guidance from higher ethical and moral laws before I act.						.900
P46_Regardless of what I acquire or achieve, I have an uncontrollable desire to obtain more.		.383	.339			.408
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.						
a. Rotation converged in 7 iterations.						

Analysis of EFA for tamas was also carried out using 22 questions. The KMO index was to be .808 which is very high indicating sample adequacy for factor analysis. The scree plot and result of KMO test is shown in table 7. Six factors were identified with the construct associated with tamas quality with a cumulative variance explained of 54% as shown in

table 8. These factors were analyzed with the relevant questions as shown in table 9. Among the key attributes found to be associated with *tamas* characteristics have a predominance of violence or aggression as reflected in the first quality. Due to the professional requirement of being in armed forces, our training activities are designed to develop such qualities to develop courage and valor. The courage to die and determination to kill the enemy is an essential quality of a soldier and thus such a quality cannot be considered in a negative context. Another characteristic of *tamas* personality which can also be utilized for professional advantage is the attribute associated with delusion. A soldier needs to be detached from his family linkages, from selfishness and 'mine' concept.

Table 7: KMO and Bartlett's test with Scree Plots Associated with EFA (*tamas*)

KMO and Bartlett's Test (<i>tamas</i>)		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.808
Bartlett's Test of Sphericity	Approx. Chi-Square	1009.984
	df	210
	Sig.	.000

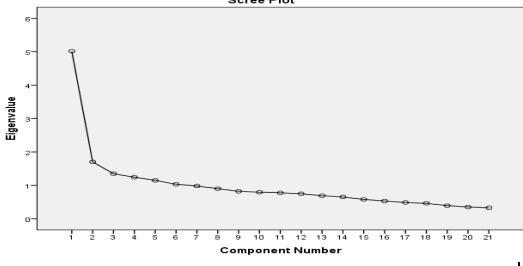


Table 8: Factor Table with Associated Characteristics Identified for *Tamas* Quality

Component	Total Variance Explained (<i>tamas</i>)			Characteristics
	Rotation Sums of Squared Loadings			
	Total	% of Variance	Cumulative %	
1	2.250	10.713	10.713	Violent/Unstable
2	2.113	10.064	20.777	Delusion
3	1.940	9.236	30.013	Chaos
4	1.926	9.172	39.185	Anxiety
5	1.776	8.456	47.641	Intoxicated
6	1.488	7.088	54.729	Negativity

A mix of *rajas* and *tamas* characteristic can be a winning combination for a warrior. Passion, determination, ego, violence, delusion, anger and a bit of negativity can be exploited to make a soldier fight and win for his country. Research in the field of *triguna* clearly brings out combination personality. The three *gunas* compete among themselves for supremacy and try to suppress each other. *Sattva* prevails by suppressing *Rajas* and *Tamas*. *Rajas* predominate by suppressing *Sattva* and *Tamas*, and *Tamas* by suppressing both *Sattva* and *Rajas*. The character of an individual is a result of the interplay of these three *Gunas*. *Rajas* Guna is rejuvenated when an individual has to act for his survival, growth and personal desires. That is the time one relies on aggressiveness, excitement, and enthusiasm. (Rahpurohit & Satpathy 2012). In our study, we found that personnel has shown resilience in dealing with conflicting and challenging situations thus aligning to *sattvic* traits. The identification to these traits is similar across the services of the armed forces thus can be termed as symbolic and natural. Strong Attachment is symbolic to *Rajas* hence maximum respondents were in agreement though the question was wrapped up without any lead. Taking risk is attached to work driven function and it was also identified as an inherent trait by maximum respondents irrespective of the service they belong to. Mental alignment towards *Rajas* was very evident. Large scoring of *sattva* score among respondents could also be attributed to the data collection methodology. It is felt that, while answering an instrument people respond in an idealistic scenario and try to hide their obvious bad

points or feeling. Thus, perception mapping of this triguna score may be considered with a bit of caution.

Variation of Triguna Attributes across various Ranks and across Services

Table 9: Summary of Chi-Square Test: Variation of Triguna Attributes Across Ranks and Across Services

Chi-Square Tests: Variation On <u>Sattva</u> Score Across Various Ranks				Chi-Square Tests: Variation on <u>Sattva</u> Score Across Services			
	Value	df	Asymp. Sig.		Value	Df	Asymp. Sig.
Pearson Chi-Square	1617.000 ^a	1610	.446	Pearson Chi-Square	968.000 ^a	964	.458
Likelihood Ratio	730.185	1610	1.000	Likelihood Ratio	324.215	964	1.000
Linear-by-Linear Assoc	.573	1	.449	Linear-by-Linear Assoc	.078	1	.781
N of Valid Cases	231			N of Valid Cases	242		

Chi-Square Tests: Variation on <u>Rajasik</u> Score Across Various Ranks				Chi-Square Tests: Variation on <u>rajasik</u> score across Services			
	Value	df	Asymp. Sig.		Value	df	Asymp. Sig.
Pearson Chi-Square	1617.000 ^a	1610	.446	Pearson Chi-Square	968.000 ^a	964	.458
Likelihood Ratio	730.185	1610	1.000	Likelihood Ratio	324.215	964	1.000
Linear-by-Linear Assoc	.792	1	.373	Linear-by-Linear Assoc	.776	1	.378
N of Valid Cases	231			N of Valid Cases	242		

Chi-Square Tests: Variation on <u>Tamas</u> Score Across Various Ranks				Chi-Square Tests: Variation on <u>Tamas</u> Score Across Services			
	Value	df	Asymp. Sig.		Value	df	Asymp. Sig.
Pearson Chi-Square	1617.000 ^a	1610	.446	Pearson Chi-Square	968.000 ^a	964	.458
Likelihood Ratio	730.185	1610	1.000	Likelihood Ratio	324.215	964	1.000
Linear-by-Linear Assoc	.197	1	.658	Linear-by-Linear Assoc	1.203	1	.273
N of Valid Cases	231			N of Valid Cases	242		

Table 10: Test of Homogeneity: Compare Means through ANOVA

ANOVA test: Compare of Mean Across Ranks						ANOVA: Compare Mean Across SERVICES							
		Sum of Squares	df	Mean Square	F	Sig.		Sum of Squares	df	Mean Square	F	Sig.	
Satwa_Score	Between Groups	721.722	7	103.1	1.507	.166	Satwa_Score	Between Groups	120.890	4	30.223	.429	.788
	Within Groups	15253.759	223	68.4				Within Groups	16711.696	237	70.513		
	Total	15975.480	230					Total	16832.586	241			
Rajas_Score	Between Groups	183.077	7	26.15	1.430	.194	Rajas_Score	Between Groups	14.782	4	3.696	.196	.940
	Within Groups	4077.579	223	18.28				Within Groups	4475.122	237	18.882		
	Total	4260.656	230					Total	4489.904	241			
Tamas_Score	Between Groups	358.155	7	51.16	1.668	.118	Tamas_Score	Between Groups	145.005	4	36.251	1.164	.327
	Within Groups	6839.187	223	30.66				Within Groups	7381.585	237	31.146		
	Total	7197.342	230					Total	7526.590	241			

Comparison of triguna score was tested across various ranks as well as across services. No significant variation was observed both in Chi-Square and ANOVA analysis as summarised in table 9 and table 10. In both cases, the p-value is found to be higher than .05 thus it can be argued that enough statistical evidence is not found to reject the Null hypothesis that triguna attributes are different within various ranks as well as across services.

Realistic Pattern of Guna

The three gunas are like three prime colors (Red, Blue, and Yellow). It is proved that the combination of these three primary colors can result in all other possible colors. Similarly, the personality can be expressed through the combination of the three primary attributes i.e. sattva, rajasik and tamas. Dr. Subhash Sharma (2006) in his book “Western Windows Eastern Doors” (2006) has summarized them under Human Quality Development(HQD) model as ‘S’ type, ‘R-S’ type, ‘R-T’ type and ‘T’ type. The transition from tamas to sattva can be described through a series of intermediate states such as tamas (T), tamas-rajās (T-R), rajās (R), rajās-tamas (R-T), rajās-sattva (R-S) and sattva (S). This condition can be narrated through a series of basic rules e.g.

{if sattva is low and rajās are low and tamas is high then personality type is tamas } = (T)

{if sattva is low and rajās is medium and tamas is high then personality type is tamas-rajās } = (TR)

{if sattva is low and rajās is high and tamas is medium then personality type is rajās-tamas } = (RT)

{if sattva is low and rajās are high and tamas is low then personality type is rajās } = (R)

{if sattva is medium and rajās is high and tamas are low then personality type is rajās-sattva } = (RS)

{if sattva is medium and rajās is medium and tamas is low then personality type is sattva-rajās } = (SR)

{if sattva is high and rajās is low and tamas is low then personality type is sattva } = (S)

The personality type RT indicates ‘predominantly rajāsik personality with a secondary tamāsik influence on behavior and so on. Thus, it is possible to map the personality pattern by observing the attributes manifested by a person. Having identified the predominant pattern, the characteristics can be linked to the personality. Such analysis can be utilized to select right people at right places. As a military leader, an in-depth knowledge of personality types can facilitate the selection of appropriate leadership styles to meet the organization goal.

SUMMARY

Leadership cannot be attained just by assuming command of a unit or formation. Indian armed forces thus prepare his officers through a continuous process of teaching and experiential learning. For an individual to benefit from Triguna Concept and enhance effectiveness both as an individual self and a military leader, the graduation from a physically robust and healthy individual to an intelligent leader must take place during the early years of service. While retaining physical and mental abilities, the leader should gain worldly wisdom and personal intellect with age and service. It is now very evident that the gunas in each one of us exist since the inception of our universe. Identification the dominant gunas at every stage of service hold importance. It is a misnomer that armed force personnel is pre-dominantly rajāsik/tamāsik. The study also revealed ideal characteristics of rajāsik and tamās which can be exploited to make the soldiers invincible. The new generation soldiers are logical in nature thus a scientific use of triguna concept can be utilized to create a potent armed force. The study reveals that the new generation leaders of armed forces are officers of the highest caliber, matured,

intelligent, strategic thinker and truly knowledge-warrior and exhibit a high sattvic personality.

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