

## **SANKHYA YOG'S TRIGUNA THEORY AS AN INTERVENTION FOR EFFECTIVE TRAINING**

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### **Abstract:**

**“पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् ।  
प्रोवाचासुरयेसांख्यं तत्त्वग्रामाविर्निर्णयम् ॥”  
[ श्री० भा० १, ३, १० ]**

Sankhya Yoga is India's ancient philosophical thought or school, it has been serving fundamental basis for devotional and philosophical thoughts and discussions from the ancient times. Sage Kapila (Kapila Muni) was a well-known and respected sage, he was the person who propagated the doctrine of 'sankhya' during the 7th–6th centuries BC. Sankhya presented theory of dualism on supernatural arrangement; the main focus of this theory was on understanding the difference between Puruṣa (pure consciousness) and Prakṛti (ancient matter). This provides a proper and well organised understanding of reason of a human's cognition, conduct, and emancipation (Larson, 1979; Ishvara Krishna, 1912/1979; Rao & Paranjpe, 2016). Currently corporates and organizations in the context of non-technical skills/training accept emotional intelligence, decision-making, effective leadership as crucial factors which can influence performance of managers (Barrick & Mount, 1991; Goleman, 1995; Tett & Burnett, 2003). This approach on the working, decision making of managers is narrowly defined; it is described as inappropriate due to being without consideration for rational, emotional, and ethical scopes (Kinjerski & Skrypnek, 2006). Working of managers and the employees is directly associated with organization's performance Cherniwchan, (2012). From a microeconomic perspective, human resource training functions as an internal efficiency-enhancing mechanism by improving individual productivity, decision quality, and behavioural alignment, thereby influencing cost structures, resource allocation, and overall organizational performance. Conceptualizing training as a microeconomic intervention, this study positions Sankhya Yoga-based human resource development as a means of enhancing rationality, ethical judgment, and behavioural discipline, which collectively improve labour efficiency and firm-level economic outcomes. This research paper recounts the application of Indian Knowledge Systems (IKS) i.e., present Sankhya Yoga as management psychology, suggesting a detail system for effective non-technical training by combining concepts of Purusa and Prakriti (creating conscious mind and behaviour psychology), and working on moral principles (i.e., ethics) in modern training effectiveness (Rao & Paranjpe, 2016; Sharma, 2013).

## **Introduction**

Sankhya is one of the important school among all six philosophy school of Indian philosophy. Sankhya describes in detail about the human experience and discusses what is reality. Sankhya is well known as one of the oldest recognised philosophical systems in India and it has created a deep impact on theory that discusses about the mind and behavior knowledge, what is real (Dasgupta, 1922; Larson, 1979; Radhakrishnan, 1951). Sankhya describes and discusses in an analytical way that has a great influence over Yoga, Vedānta, and the Bhagavad Gita's ethical and psychological teachings (Radhakrishnan, 1951). Sankhya Yoga continuously worked as a foundational element for the Indian academic tradition, and also gave a direction to Indian spiritual thinking and philosophy and also provided a systematic outline for understanding knowledge, self-awareness and perception (gyan and vivek) (Ishvara Krishna, trans. Colebrooke, 1979; Rao & Paranjpe, 2016). In contrast to speculative metaphysics, Sankhya offers a balanced and realistic examination of human thought, prioritizes the difference between the object and the subject as the basis of wisdom and one's ability to control own desire and needs (Larson, 1979).

The researchers have been directly engaged in training and developing sales teams and different levels of management across multiple organizational levels and in almost every major state of the country having professional experience of more than three decades in the Training industry. This professional journey has provided an opportunity to observe the changing dynamics of Non-technical training and challenges faced due to the behaviour of the participants as some participants were calm, quiet and focused on the other hand some were quick with aggressive approach and some with negative attitude.

Organizations prefer and focus on ethical behaviour of their employees. Ethical behaviour is highly valued in personal selling and sales management. Ethical training is based on company's ethical values and culture, should make people happier with their bosses and co-workers. This is because these individuals influence the ethical practices that lead to job happiness (Valentine, S. (2009)). Organizational leaders in the sales and marketing sectors should contemplate implementing ethics training to establish an ethical culture within sales organizations, as well as engaging sales managers and other professionals in this institutionalization process. Such initiatives could result in increased employee satisfaction among supervisors and colleagues. (Valentine, S. (2009)).

According to so many researches still there is a need of strong ethical training, some researchers have described the ground reality as three-quarters of world businesses have formal ethical guidelines, and most offer ethics training to their employees. In fact, about 95% of Fortune 500 companies provide ethics training. However, there's significant evidence suggesting these programs aren't very effective. For example, Wah (1998) found that 40% of employees in U.S. companies reported seeing serious legal or ethical problems at work, including sexual harassment, theft, dishonesty, and violations of environmental laws. Also, Keenan and Krueger (1992) found that 65% of managers said they directly knew about fraud, waste, or mismanagement in their organizations. Researchers have identified some difficulties in trainings according to them four key issues confronting the sales force, and the

training needs stemming from these shifts haven't been adequately acknowledged. The first difficulty stems from the evolving role of salespeople. This is coupled with the rapid advancement of technology, a more diverse customer base, and a growing emphasis on accountability Lassk et al. (2012). Western researchers are unaware of Indian philosophy they are still confused about the use of ethical or incorporating ethical views in training and some researchers have described this as our understanding of how well certain ethics training programs operate is still limited. The methodology presented here could help establish better ethics training programs and guide more focused research on how to develop and maintain these programs Wells and Schminke (2001).

At the same time, the researchers have also witnessed how inadequate training, combined with organizational sales pressures, can contribute to persistent mis-selling practices in the industry. This practical industry exposure and critical thinking gave us the primary motivation for this research work. While practitioner insights suggest that training can play a transformative role in enhancing skills and productivity, there remains a limited body of empirical, scholarly evidence in the Non-Technical Training context that systematically examines this relationship. Furthermore, existing studies often focus on Modern training effectiveness in isolation, without adequately linking it to Sankhya and ethical orientation.

Therefore, this research is motivated by the need to bridge the gap between modern non-technical training and basic elements of Sankhya the gunas which can give a new direction to modern non-technical training.

### **Research Methodology**

The present article is on the use of Sankhya philosophy of Indian Knowledge Systems in modern non-technical training, with special reference to Gunas. The core methodology revolves around a close reading of findings by many researchers and books of Indian philosophy by as Radhakrishnan, S Chandra and Dutta and C D Sharma . A philological approach has been adopted to understand and interpret the terminologies, especially philosophical terms and descriptions that occur in these texts. Original Sanskrit couplet has been preserved, to maintain the textual authenticity and semantic nuances. The study is descriptive in nature, where the Training knowledge embedded in the Sankhya has been extracted, categorized, and critically examined in the context of traditional Indian philosophy's sankhya darshan and their relevance to contemporary Training methods. Particular emphasis has been laid on finding the underlying theories, technical vocabulary, and methods of classification which help to understand the indigenous knowledge systems preserved in these ancient texts. The article also employs comparative references to correlate ancient knowledge with modern Non-Technical Training understanding, aiming to re-establish the Sankhya as credible and rich sources of Non-Technical Training. This paper examines the applicability of Sankhya Yoga for modern non-technical training, by highlighting its main principles theory, the concept and psychology that are applicable for personal and professional growth. In this study we are trying to examine use of sankhya in

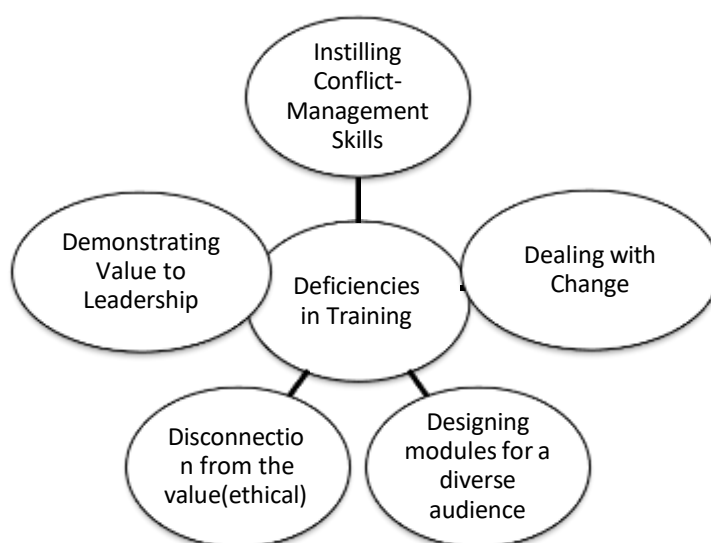
modern non-technical training focusing on philosophical views and practical use of for personal and professional growth.

By systematic examination of the existing scholarship we find how basic Sankhya concepts of the Three Guṇa(sattva, rajas, and tamas) theory and the logical difference between Puruṣa and Prakṛti we can use to enhance modern Non Technical training, in which we include and work on leadership cultivation, emotional intelligence, and self-regulation (Sharma, 2013; Naderi, 2019). Sāṅkhya Yoga provides a sound arrangement that is very close to culture in theory form to develop and increase efficiency and perfection of Managers in modern organizations.

In this study, we have comprehensively examined existing scholarship to demonstrates how fundamental Sankhya concepts explicitly, the the three guṇa's framework (sattva, rajas, and tamas) and the difference between Puruṣa and Prakṛti can considerably support to enhance present-day training approaches leadership development, emotional control, ethical judgement, and learning efficiency which can be defined as Non-technical Training (Sharma, 2013). This article will examine some relevant methods and how Samkhya philosophy can be used to improve an individual's personality and effectiveness in his working.

### **Deficiencies in Training**

The personnel of a company are the foundation of its value. Nevertheless, the process of promoting professional growth and development is perpetual and necessitates strategic planning. This is particularly true when confronting a variety of training and development obstacles. Challenges include.



Source:- Researcher's own creation

### **Sāṅkhya: Concept**

Sankhya is one of the important school among all six philosophy school of Indian philosophy. Sankhya describes in detail about the human experience and discusses what is reality.

Sankhya is well known as one of the oldest recognised philosophical systems in India and it has created a deep impact on theory that discusses about the mind and behavior knowledge, What is real (Dasgupta, 1922; Larson, 1979; Radhakrishnan, 1951). Sankhya describes and discusses in analytical way that has a great influence over Yoga, Vedānta, and the Bhagavad Gītā's ethical and psychological teachings (Radhakrishnan, 1951). Sāṅkhya Yoga continuously worked as a foundational element for the Indian academic tradition, and also gave a direction to Indian spiritual thinking and philosophy and also provided systematic outline for understanding knowledge, self-awareness and perception (gyan and vivek) (Ishvara Krishna, trans. Colebrooke, 1979; Rao & Paranjpe, 2016). In contrast to speculative metaphysics, Sankhya offered a balanced and realistic examination of human thought, priorities the difference between the object and the subject as the basis of wisdom and one's ability to control own desire and needs (Larson, 1979).

The main principles are Puruṣa and Prakṛti, Puruṣa is principal of pure consciousness, Puruṣa is the soul, self, the spirit, the subject and the knower, and, surrounded by material and psychological nature. Prakṛti is root cause of the world, as the uncaused root cause it is called prakṛti serves as the central descriptive belief of Sankhya psychology. Puruṣa is defined as the possessor the quality of consciousness, and Prakṛti is identified as root cause of the world of objects, it is the first principle of the universe it is the mind (manas), intellect (buddhi), ego (ahaṁkāra), and physical functions, so it provides thoughtful viewpoints on human conduct, motivations, and the way, process of knowledge (Ishvara Krishna, 1979; Dasgupta, 1922).

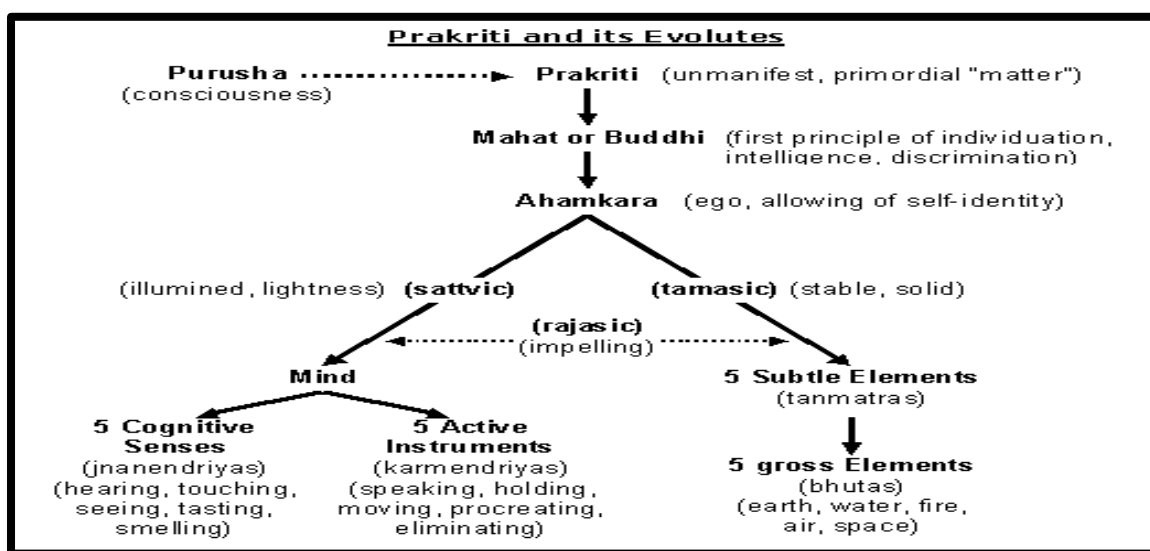
The Sankhya theory of knowledge follows in the main its dualistic metaphysics. It accepts only three independent sources of valid knowledge 1. perception 2. inference 3. scriptural. This dualistic paradigm gives a refined knowledge of the origin of cognition and action, avoiding the conflict with consciousness and psychological disturbances is often inadequately addressed in numerous modern behavioural frameworks (Rao & Paranjpe, 2016).

**1. Dualism:** Sankhya philosophy has two main principles, soul (Puruṣa) and prakṛti which are independent of each other in respect of their existence. Dasgupta (1922) Larson, (1979). The Sankhya philosophy portrays the universe as a combination of Puruṣa, which is pure consciousness, and Prakṛti, which is nature or matter. Prakṛti is made up of the three gunas: Sattva, Rajas, and Tamas. (Rajpurohit & Satpathy, 2018).

“मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।  
षोडशकस्तु विकारो न प्रकृतिर्निविकृतिः पुरुषः ॥ ”

**2. Puruṣa and Prakṛti:** Differentiating between Consciousness and Matter, In the dualistic Sankhya system, the self-aware puruṣa and the unawakened prakṛti are two distinct, fundamental principles. Prakṛti is one of many Puruṣas. Puruṣa is characterized by its basic, unchanging consciousness. Conversely, prakṛti, which is without consciousness and can

change when near Purusa, is seen as the source of all physical and mental things. Samkhya philosophy essentially provides the theoretical basis for yoga, which aims for self-realization. From the Sankhya -Yog perspective, all physical and mental things, including mahat and karmendriyas, are seen as a series of changes (parinama) that prakriti goes through. Prakriti is one of the twenty-four basic elements that make up everything. Mahat, or buddhi-sattva, is the purest form of mind-stuff, marked by a strong presence of sattva. It's the earliest and most important result of prakriti. This condition is everywhere in nature and is easily seen. Mahat mirrors Purusa, which allows it to connect with and take on its properties. Thrimoorthulu, V. (2018).



Source: Swami Jnaneshvara Bharati in [www.swami.com/](http://www.swami.com/) accessed on 17 Jan. 26.

The main schools of Indian philosophy were established mainly between 1000 BC and the early centuries AD. Later centuries saw the creation of commentaries and new interpretations, continuing until the 20th century, with thinkers like Aurobindo and Prabhupada. Some of these philosophical ideas are very relevant to industry and management. A particularly relevant philosophy for industry is "Samkhya Philosophy." (Curren et al., 2013)

**Purusa:-**

Purusa, or the self, is an eternal reality. It is not the body, the mind (manas), the ego (ahamkaara), or the intellect (buddhi). Purusa is free from all imperfections. Although its objects change, Purusa itself remains unchanged. It is beyond pride, dislike, and attachment.

**Evolution:**

The Sankhya Philosophy, as described by the sage Kapila, explains the order of creation. This order is as follows.

**i) Mahat:**

Mahat, the first product of evolution, is a cosmic principle. It's important to understand that buddhi and consciousness are not the same. Buddhi helps identify the soul, or atman, which is different from all physical things and their qualities.

**ii) Ahamkara:**

The cosmic Buddhi then becomes individual and develops into the cosmic egoism, or Ahamkara. This is the second stage of evolution. Ego is the "I" or "mine" feelings of a person. Since every person has buddhi, and because ahamkara is a practical part of buddhi, it is found in everyone.

**iii) Manas:**

As per Philosophy of Sankhya, manas, or mind, is neither eternal nor made of atoms. It is made of parts, which allows it to connect with the different senses at the same time.

The mind helps us analyze and combine sensory information, creating clear perceptions. As an internal sense organ, it can understand things from the past, present, and future.

**iv) Jyanendriyas:**

The five jyanendriyas are the nose, ears, eyes, skin, and tongue. According to Sankhya philosophy, the sense of perception is an unseen energy or force within the organs that allows us to understand objects.

**v) Karmendriyas:**

The five karmendriyas, which are the organs of action, are located in the mouth, ears, feet, anus, and sex organ. They perform specific functions: speech, hearing, movement, excretion, and reproduction.

**vi) Tanmatras:**

There are five tanmatras: sabda (sound), sparsa (touch), rupa (form), rasa (taste), and gandha (smell).

**vii) Mahabhutas:**

The cosmos contains five mahabhutas: Air (Vayu), Fire (Agni), Ether (Akasa), Water (Jala), and Earth (Prithivi). Characteristics of Prakriti:-

**Characteristics of Prakriti:-**

Pradhana, or Prakriti, is eternal, all-encompassing, and unchanging. It is singular, without a cause, yet it causes all effects. Prakriti is independent and uncaused, while its products are caused and dependent. Prakriti's existence is determined solely by the activity of its inherent Gunas, or metaphysical properties (Carroll, 1999).

We can apply this difference to recent modern training systems for this we must recognize the importance of spiritual and emotional intelligence in personal and professional development. This research indicates that spiritual intelligence can positively work for the well-being of employee, their job satisfaction, and their performance (Kinjerski & Skrypnek, 2006).

**3. Gunas:** There are three qualities that affect how people act: Sattva (purity, harmony), Rajas (passion, activity), and Tamas (ignorance, lethargy). According to the Samkhya philosophy, Prakriti is made of three Gunas or energies, termed Sattva (purity, light, and harmony), Rajas (Passion, Activity, Motion) and Tamas (Inertia, Darkness, Inertness, Inactivity). Guna means a cord. The Gunas unite the soul with a triple bond. The human body is influenced by the changing interactions of the three gunas: sattva, rajas, and tamas. However, the self remains a detached observer, unaffected by these changes. Therefore, liberation (kaivalya) is achieved not through actions or giving up things, but through a correct understanding of the difference

between the observer and the observed. (Īśvarakṛṣṇa, Sankhya Kārikā, 17–20, 64–68; trans. Larson & Bhattacharya, 1987).

**The Three Gunas:** A Framework for Understanding Human Behavior, A Way to Understand How People Act. It was also said that the world is made up of three Gunas: Sattva, Rajas, and Tamas. All of these Gunas came from Prakriti.

“रजोजुषे जन्मनि सत्ववृत्तये | स्थितो प्रजानां प्रलय तमः स्पृशे ||  
अजाय सर्गस्थितीनाशहेतवे | त्रयी मयाय त्रिगुणात्मने नमः ||

### Meaning of Gunas

The three gunas have distinct characteristics. Sattva, which represents balance, is pleasant and can create other qualities. When Sattva is dominant, it brings peace and calm. Rajas, on the other hand, is active, shown through Raga-Dvesha, which includes likes and dislikes, love and hatred, and attraction and repulsion. Tamas, the binding force, is linked to laziness, inactivity, and foolish actions. It leads to delusion or a lack of discernment, and it is inherently static. Therefore, when Sattva is dominant, it overcomes both Rajas and Tamas.

When Rajas is dominant, it overpowers both Sattva and Tamas. Conversely, when Tamas is dominant, it suppresses Rajas and Sattva. Prakriti, the material world, is made up of three qualities, or Gunas. These Gunas interact to create physical things, similar to how atoms and molecules interact (John, 1998). The characteristics of these three Gunas are shown in the table below.

तीन गुण और उन के लक्षण  
श्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।  
अन्योन्याभिभवाश्रयजननामिधुनवृत्तयश्चशुणाः १२।

Table-1: The Influence of the Gunas

Gunas	Sattva	Rajas	Tamas
Main Characteristic	Illuminating, frees one from karmic reactions Born of endless wants and needs Causes death, delusion, or illusion	Illuminating, frees one from karmic reactions Born of endless wants and needs Makes things seem real /delusion/death	Illuminating, frees one from karmic reactions Born of endless wants and longings Causes illusion /delusion/death

Results	Become conditioned by concept of happiness; Become purified; knowledge develops; self-control; becomes endowed with happiness, virtue, knowledge and other good qualities	attached to work for gain; results in distress; grief;lust; ttachment, separatism and activity, hard work to acquire goods,prestige and fortune; anxiety and struggle.	Madness, indolence, sleep, destruction, lying,cheating, theft; wrong thinking and wrong action (foolishness, illusion); anger; makes one foolish and dull; lamentation and llusion,excessive sleep indulges in false hopes, displays violence toward others.
Symptoms	Knowing the distinction between good and evil, acting appropriately, comprehending, being wise, being in excellent health, having a clear consciousness, feeling fearless and detached, and having removed senses from materiality. Possessing the capacity to realize oneself	Great attachment, uncontrollable desire, longing, intense effort; the distortion of intelligence due to excessive activity, the incapacity of the sensory organs to separate from ordinary objects, an unhealthy state of the functioning physical organs, and the unstable confusion of the mind.	Madness, illusion, inertia, and darkness (activities of death and destruction); higher awareness fails and ultimately vanishes, rendering one incapable of concentrating their attention, their mind is shattered, and they exhibit ignorance and melancholy.
Understanding	One knows what is right and wrong, what is scary and what isn't, what is binding and what is liberating.	Is unable to differentiate between religion and irreligion, or between actions that should be taken and actions that should not be taken.	Considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction.
Determination	Unbreakable, which is kept up with steadfastness and governs the mind, life, and senses.	One remains committed to the attainment of positive outcomes in religion, economic development, and sense gratification	Determination that cannot go beyond dreaming, fearfulness, lamentation,moroseness and illusion.

Duty, Work	Works hard and with passion, no matter if they succeed or fail. Done without connecting to the ways of material nature, without a false sense of self, with a lot of determination and excitement, and without giving up when things go wrong.	Attached to work and the things that come from it, wanting to enjoy those things, and being greedy, perpetually envious, dirty, and touched by joy and sadness.	Someone who is materialistic, stubborn, dishonest, and good at insulting people, and who is also lethargic, always sad, and puts things off. Worked against what the Bible says not to do.
Action	Performed out of duty without attachment to result.	Done with the desire for gain, glory, and status. Done with a lot of effort by someone trying to satisfy their wants and needs, and done out of a false sense of self-importance.	Done only for one's own benefit, without caring about the pain it caused. Done in a way that goes against what the Bible says, without caring about future bondage or the pain or violence inflicted to others.

Source: - Rouse, D & Bhaktivedanta Institute. (2013).

### Trigunas and Personality:

जननमरणकरणानां प्रतिनिधुमाद् युगपत्प्रवृत्तेश्च  
पुरुषवहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्च ॥ १८ ॥

In the Indian view, personality is seen as a combination of biological and psychological elements. This research will focus on the psychological system, particularly the Triguna. This system includes.

The physical, mental, and spiritual dimensions of personality are considered. The inherent complexity of the triadic Guna framework provides a broader perspective on human nature, especially when compared to the binary models often found in Western psychology. Indian philosophical thought posits that all individuals possess the Tri-gunās.

### Deficiencies of Modern Training :-

A key problem with modern training systems is their excessive focus on efficiency, performance goals, and easily measurable results. Success is typically defined by the results achieved, without considering the ethical aspects of how those achievements were obtained (Ghoshal, 2005). This limited focus supports a way of thinking that prioritizes practical outcomes, often putting aside ethical concerns in favour of immediate benefits.

Another problem is the tendency to treat education as if it were free from values. Ethical concerns are often neglected, which means students aren't well-prepared to think about the social and moral consequences of their activities (MacIntyre, 1984). Contemporary training programs frequently emphasize adherence to established protocols over the cultivation of moral reasoning, thereby fostering conduct that, while procedurally correct, lacks ethical

contemplation. Moreover, a deficiency in considering the wider societal, environmental, and humanitarian consequences of professional choices exacerbates the persistence of ethical lapses within organizational contexts (Crane & Matten, 2016).

#### **Need for Ethical Training:-**

Ethical training has gained prominence due to the contemporary educational and professional emphasis on technical proficiency, often at the expense of moral discernment. Practitioners frequently face ethical quandaries in their professional lives, wherein legal statutes, institutional regulations, and established protocols offer insufficient direction. Consequently, ethical training equips individuals with the capacity to differentiate between ethical and unethical conduct, thereby enabling them to make responsible decisions even amidst circumstances characterized by external pressures, ambiguity, or self-interest (Velasquez, 2012). Furthermore, ethical instruction fortifies the decision-making process by fostering contemplation of values, equitable practices, and potential outcomes. Individuals in professions including business, finance, and public administration frequently encounter situations involving conflicts of interest and imbalances of power. Ethical training prepares them to navigate these complexities with integrity, consequently bolstering trust and credibility within their respective institutions (Boatright, 2014). Importantly, ethics cultivates internal self-discipline and conscience, which cannot be enforced solely through external regulations (Solomon, 1992).

Effective training transcends operational requirements, constituting a strategic imperative that is fundamental to the credibility, operational efficiency, and enduring expansion of organizations, such as those in the life insurance sector. Professionals who receive comprehensive training are demonstrably better prepared to comprehend intricate products, maneuver through regulatory landscapes, cultivate robust client relationships, and respond to dynamic industry shifts and technological innovations. Conversely, insufficient training can precipitate mis-selling practices, violations of compliance standards, customer dissatisfaction, and, ultimately, harm to the insurer's reputation and financial standing.

#### **Effects of the Three Gunas on Trainee :-**

According to Table, every person has the three Gunas. Sometimes, Sattva is the most dominant. This leads to a quiet and peaceful state, which encourages reflection and meditation. In other situations, the quality of Rajas takes over, leading to diverse worldly actions. This state is marked by passion and activity (Curren et al., 2013). The Triguna theory in Hindu philosophy which holds that three basic traits Sattva, Rajas, and Tamas drive all human experiences and actions. Singh, (2008).

Each person usually shows one of these Gunas more than the others. A Sattvic person, known for their piety and saintliness, is virtuous and lives a pure life. In contrast, a Rajasic person, who is active and involved in worldly affairs, is passionate. A Tamasic person, associated with nefarious activity, is both dull and inactive (Dawkins, 1986). Sattva leads to divinity and nobility, Rajas to a fully human and selfish nature, and Tamas to bestiality and ignorance. Therefore, a sage or saint usually has a lot of Sattva, while soldiers, politicians, and businesspeople often have a lot of Rajas.

Prakriti, lacking intelligence, is like a three-stranded cord. These three strands are the Gunas. Prakriti is essentially unthinking matter, but it has certain potential because of the Gunas.

#### **Impact of Gunas on working process:-**

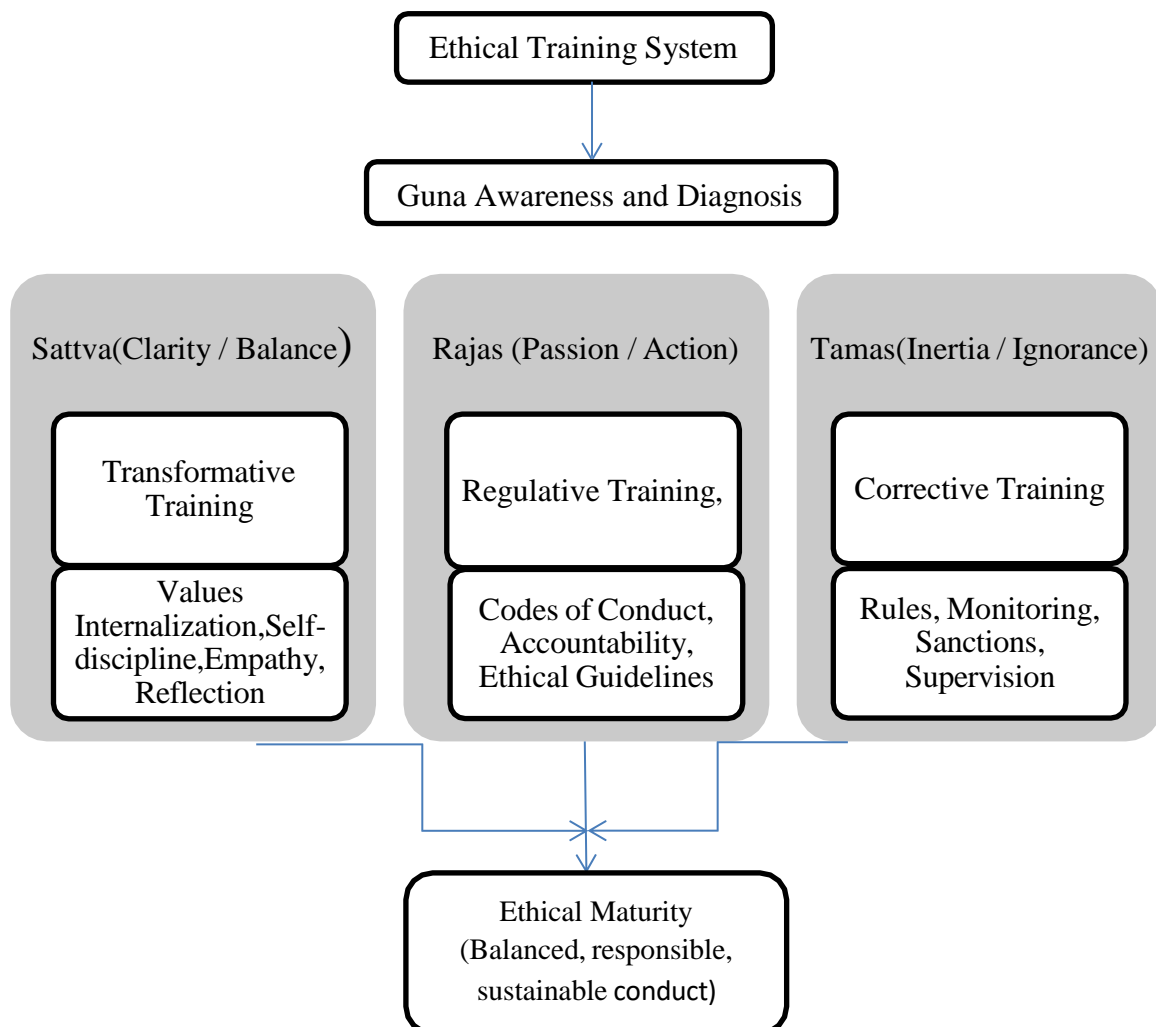
The Gunas in Sankhya philosophy can exist alone or together. When they are combined, they significantly affect how an organization operates. This impact can be evaluated by asking

questions and then analyzing the results.

- Sattva Guna describes a person's moral character, their complete dedication to their work, and their inner peace and relaxation.
- Rajas Guna, on the other hand, is marked by a restless and unstable mind.
- In contrast, Tamas Guna is shown by a feeling of anxiety and an inability to make decisions. These Gunas can be understood by looking at their characteristics and how they affect people and society.

These three Gunas shape a person's character and significantly affect their performance and productivity at work. As a result, businesses today are increasingly aware of these factors and are looking for ways to train their employees and help them reach their full potential. This study suggests that how this model can be used for effective non-technical training.

We can apply this difference to recent modern training systems for this we must recognize the importance of spiritual and emotional intelligence in personal and professional development. This research indicates that spiritual intelligence can positively work for the well-being of employee, their job satisfaction, and their performance (Kinjerski & Skrypnik, 2006). Using Sankhya philosophy to improve employee well-being can greatly help a company. This article will examine some relevant methods and how Samkhya philosophy can be used to improve an individual's personality and effectiveness in his working.



Source:-Researcher's own creation

### **The Guna-Based Training**

The Sankhya philosophy, which comes from the ancient Vedic tradition, offers a unique and innovative way to evaluate and comprehend human behavior. Rouse, D & Bhaktivedanta Institute. (2013). The concept of the three gunas 1. Sattva 2 Rajas 3. Tamas is axis of Sankhya Yoga (Ishvara Krishna, 1912). We can see these gunas as personality characteristics. These gunas influence human behavior. Research has shown that understanding individual personality traits can improve job performance, teamwork, and leadership (Barrick & Mount, 1991, p 15). By applying the gunas framework, trainers can develop more effective training programs that cater to diverse learning styles and personality types (Tett & Burnett, 2003, p. 502).

**Table-2: The Guna-Based Training**

<b>Phase</b>	<b>State</b>	<b>Objective</b>	<b>Strategy &amp; Implementation</b>
<b>1. The Spark</b>	<b>Getting past Tamas:</b>	Get past reluctance and lack of interest.	Focus on the importance of this for their immediate comfort or work security, and use "low-stakes" entry points, mobile notifications, and five-minute movies to introduce micro-learning and nudges.
<b>2. The Drive</b>	<b>Channelling Rajas</b>	Transform energy into the attainment of skills.	The game would be much more entertaining and competitive with the addition of leaderboards, badges, and timed activities. Make use of simulations that provide opportunities for participants to succeed or demonstrate competence.
<b>3. The Insight</b>	<b>The Practice of Sattva</b>	Skills can be developed into wisdom over time.	The objective of mentoring and reflection is to shift focus away from scores. Promote the internalization of values by implementing peer-to-peer coaching, engaging in discussions on ethical challenges, and conducting "Deep Work" sessions.

Source:-Researcher's own creation

**Table-3: Sankhya Yoga in Modern Training**

Feature	SATTVA (Clarity & Balance)	RAJAS (Activity & Drive)	TAMAS (Inertia & Resistance)
<b>Core Traits</b>	<ul style="list-style-type: none"> <li>• Self-awareness</li> <li>• Calmness</li> <li>• Ethical focus</li> <li>• Reflective learning</li> </ul>	<ul style="list-style-type: none"> <li>• Goal orientation</li> <li>• High energy</li> <li>• Competitiveness</li> <li>• Action-oriented</li> </ul>	<ul style="list-style-type: none"> <li>• Apathy &amp; passivity</li> <li>• Resistance to learning</li> <li>• Low engagement</li> <li>• Mental fatigue</li> </ul>
<b>Training Examples</b>	<ul style="list-style-type: none"> <li>• Mindfulness-based leadership programs</li> <li>• Reflective sessions using case studies</li> </ul>	<ul style="list-style-type: none"> <li>• Target-driven sales training with incentives</li> <li>• Simulations and role-play focused on performance</li> </ul>	<ul style="list-style-type: none"> <li>• Mandatory compliance training with minimal participation</li> <li>• Attending training only for the certificate</li> </ul>
	<ul style="list-style-type: none"> <li>• Ethics and values training</li> <li>• Coaching and mentoring for growth</li> </ul>	<ul style="list-style-type: none"> <li>• Skill boot camps with tight deadlines</li> <li>• Competitive games (leaderboards)</li> </ul>	<ul style="list-style-type: none"> <li>• Resistance to digital learning platforms</li> <li>• Need for repeated instructions</li> </ul>
<b>Learning Dynamics</b>	Seeks deep understanding and long-term wisdom.	Seeks immediate results, status, and practical application.	Seeks the path of least resistance; often avoids change.
<b>Development Strategy</b>	<b>Empower:</b> Provide autonomy and space for philosophical/ethical exploration.	<b>Channel:</b> Direct the energy toward clear KPIs and healthy competition.	<b>Activate:</b> Use micro-learning, gamification, and frequent check-ins to break inertia.

Source:-Researcher's own creation

Sankhya Yoga's principles and practices can be applied to various aspects of modern training, including:

**1. Leadership Development:** Sankhya Yoga emphasis on self-awareness, detachment, and self-control can be very helpful in leadership development programs. Ancient and traditional Sankhya indicates importance of clarity and wisdom and non-attachment for effective action and emotional regulation (Ishvara Krishna, 1979). Sankhya Yoga focuses on knowledge (ātma-jñāna), Virtue (dharma) detachment (vairāgya), power (aishvarya) and equanimity (samatva) these can give philosophical foundation for non technical training as leadership development programs (Hartfiel et al., 2011; Sengupta, 2012). In Chapter 2 (Sankhya Yoga), The Bhagavad Gītā, particularly highlights self-awareness and detachment to endings as an important factor

to maintain balance of psychology and ethical action (Bhagavad Gītā, trans. n.d.). In modern leadership theories self-awareness and emotional parameters have an important place, Sankhya's principles are very closely aligned with these theories as self-awareness and emotional factors. Yoga practice embedded with these fundamentals of philosophies can be positively associated with authentic leadership qualities, as well as balanced decision-making, ethical viewpoint, and transparency in personal relations (Naderi, 2019). Moreover, in modern scenario management studies which are using Sankhya as a base of teachings the Bhagavad Gītā highlights that detachment from outcomes and inner equanimity enhance ethical judgment, resilience, and clarity in leadership roles. It can be assumed after analysing all these researches that valuable conceptual and practical insights for designing holistic leadership development programs can be provided by Sankhya Yoga.

Bhagavad Gītā. (n.d.). Bhagavad Gītā (Chapter 2: Sankhya Yoga).

**2. Team Building:** By understanding the use and importance of trigunas trainers can develop more effective team-building strategies (Belbin, 1993). Sattva (purity, light, and harmony), Rajas (passion, activity, motion), and Tamas (inertia, darkness, inertness, and inactivity) are the three Gunas (forces) that make up Prakriti in Sankhya philosophy. These thoughts are the main source to provide a useful framework to understand differences in the behaviour of individual, level of motivation, and his interpersonal communication. This research indicates that composition of guna creates an impact on teamwork, leadership skills, and conflict management skills for the organization (Sharma, 2013). According to some studies characteristics of sattva are cooperation, emotional stability, and ethical conduct, these characteristics are essential for effective team functioning, and rajas and tamas need a proper working by the organization to change and overcome on the impact of these gunas (Kumar & Saha, 2015). So if a trainer understands the gunas characteristics he will be able to design more effective team-building strategies and can align training activities with individual and group psychological personalities (Rao & Paranjpe, 2016).

**3. Personal Growth:** The programmes which focus on personal development of employees as emotional intelligence, well-being in such programmes Sankhya philosophy can be applied as Sankhya focuses on spiritual growth and self-realization (Goleman, 1995). Sankhya Yoga's philosophy which focuses on spiritual growth and self-realization can be very useful for modern personality development programmes which try to improve emotional intelligence and overall well-being. Sankhya philosophy is based on a dualistic view of reality.

**4. Stress Management:** If anyone understands importance and influence of Gunas on behaviour and thought process of an individual, he can improve emotionally. By understanding the gunas (sattva, rajas, and tamas) and their influence on cognition and behavior, individuals can improve emotional regulation and coping mechanisms, leading to more effective stress management and psychological well-being (Sharma, 1990; Rao, 2008; Feuerstein, 2008). Sankhya Yoga's emphasis on understanding the gunas can help individuals manage stress more effectively. By recognizing their dominant guna, individuals can develop strategies to balance their energies and reduce stress.

**5. Conflict Resolution:** The focus of Sankhya Yoga's on equanimity (samatva) and non-attachment creates an intellectual and moral base for positive dispute resolution by encouraging emotional neutrality, empathy, and thoughtful communication (Radhakrishnan, 1951; Gross &

Thompson, 2007). Sankhya Yoga's emphasis is on samavta and vairagya as important ways to keep one's with clear actions. (Bhagavad Gītā, trans. n.d., Ch. 2). We can use these concepts to make effective conflicts resolution strategies in any organisation or team to make better ethical decisions, clear communication and team. Research on mindfulness and yoga-based interventions, which integrate Sankhya Yoga's equanimity (samatva) and non-attachment practices, has shown improvements in emotional regulation, interpersonal understanding, and conflict management among participants (Rao & Paranjpe, 2016). By promoting an attitude of non-reactivity and balanced engagement, trainers and leaders can design conflict resolution programs that enhance cooperation, reduce interpersonal tension, and encourage constructive dialogue, aligning with contemporary leadership and organizational behavior practices (Sharma, 2013).

**6. Employee Engagement:** By recognizing the importance of spiritual and emotional intelligence, organizations can develop more effective employee engagement strategies, promoting job satisfaction and performance (Kinjerski & Skrypnek, 2006, p. 80).

### **Challenges and Limitations**

**1. Cultural Sensitivity:** When we apply Sankhya Yoga's principles in modern training it requires a careful consideration of its cultural background, which roots are in Hindu philosophy.

**2. Scientific Validation:** As Indian thought and culture are influenced by the principles of Sankhya Yoga's principles, so more research is needed to validate its effectiveness in modern training contexts.

### **Conclusion**

Sankhya Yoga offers a rich philosophical framework that can inform and enhance modern non-technical training. By applying its principles and practices, trainers can develop more effective training programs that cater to diverse learning styles, personality types, and spiritual needs. The three Gunas significantly shape a person's character, influencing their overall effectiveness and output in the workplace. Recently, companies have begun to recognize these elements, seeking appropriate models to train their employees and maximize their potential (Curral et al., 2013). Further research is needed to explore the practical applications of Sankhya Yoga in modern training contexts.

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