

## Characteristics of Traits (Memorise)

### Personality traits of people originating from prominence of traits.

– Gita Chapter 14

| Sattva  | Rajas  | Tamas  |
|---|--|--|
| <p>Speciality of Sattva dominant people is that they are straightforward, have clarity in thoughts and are flawless. They endeavour to be happy. When it increases, it paves way to gaining knowledge and clarity. Whilst leaving the body it Sattva is increases, the person is reborn in the best performing and purest of classes. Result of Sattva actions is purity of mind and immaculate situations. Sattva Trait is the creator of Knowledge. Sattva Actions always lead to success and growth.</p> | <p>Key trait of Rajas dominant people is greed and the urge for success alone keeps them engaged in actions. When Rajas increases, it leads to greed, pursuance of actions and increase in demands. Whilst leaving the body, if Rajas Trait increases then rebirth is in classes eager for action. Result of Rajas dominant actions is painful. Rajas is the creator of greed. The direction of Rajas Actions is always in the middle: does not lead to exponential growth nor does it lead to downfall.</p> | <p>Key trait of Tamas dominant people is that they are surrounded with distractions, are negligent, lazy and they are always in a state of unawareness. They engage themselves in negligence. Increase in Tamas leads to cloudiness of thoughts, lack of clarity, lack of interest in doing work, negligence and a distracted state of mind. In the event of death when Tamas is increased, then a person will be reborn in lowly classes. Tamas dominant actions result in confusion. Tamas is the creator of negligence, lack of clarity and distractions. Direction of actions initiated with a Tamas mindset is downwards, leading to losses: neither is it in the middle nor does it lead to achieving new heights, instead it always leads to losses and downfall.</p> |

## Self-Realisation Exercise 1: Recognise your Tri-Trait Instinctive Self

### Identify the composition of your Tri-Traits (nature).

God shows the path in Chapter 17 and 18 of Srimad Bhagavad Gita, for Swadhyay (Self Study) in the context of the 12 subjects and to know the Composition of your Tri-Traits (Nature). Mark only one Trait in each subject. By giving only one point to each subject, note the total points of each Trait. The Trait with maximum attained points is your first prominent Trait. The Trait with second highest points is your second prominent Trait.

Everyone can sense the first prominent Trait in your personality. Know that your second prominent Trait is your mental framework. (see Assignment 1.2). Ratio of these Traits is your fixed composition (SwaDharam) and according to this ratio alone, your Instinctive Self manifests actions. Keeping this ratio in mind, capture the Ultimate Opinion (Shrimad) of God in Srimad Bhagavad Gita.

| Subject   | Sattva  | Rajas  | Tamas   |
|---|---|--|---|
| <b>1 Faith</b> <sup>17.3-17.4</sup> (in what)<br>Faith refers to that ideology and belief system which you follow, to be at ease in adverse situations and which helps you to overcome adversities in life. | <input type="radio"/> <b>In Deities</b><br>Deities means the ones who follow nature and are those divine powers who are engaged for humanitarian causes without any intention to harm anyone.         | <input type="radio"/> <b>In Demigods, Demons</b><br>Demigods and Demons are those powers who believe in putting human values at stake for accomplishing their work. Those who do not regret harming others for their personal gains. | <input type="radio"/> <b>In Ghosts, spirits</b><br>These are those who take decisions based on past experiences without understanding that it could be damaging for Self and without bothering about the loss it might cause to others.                       |
| <b>2 Food</b> <sup>17.7-17.10</sup><br>(What do you like?)<br><br>Result  | <input type="radio"/> Food which boosts health and provides happiness, which provides stability to the heart, and is juicy and buttered.<br><br>Such food provides good health and stability to mind. | <input type="radio"/> Food which is bitter, sour, salty, hot, spicy, dry and heat inducing foods.<br><br>Such food gives sorrow, sadness and disease.  | <input type="radio"/> Food which is half-cooked or tasteless, leftover, stale, pre-eaten, and thoughtlessly prepared.<br><br>Such food leads to diseases, laziness and nervousness.   |
| <b>3 Yajna (Project)</b> <sup>17.11-17.13</sup><br>(Intention while doing)<br>What is the intention behind doing any action?  | <input type="radio"/> The intention while doing any actions is that 'It is my duty' and is done without any expectation (i.e. what will I get in return).   | <input type="radio"/> The intention is only doing actions that can show one's greatness: "I am so great". One should gain something out of it, only then will one do it.   | <input type="radio"/> It is done without faith, without following procedures without feeding anyone and without consulting anyone (i.e. without giving proper thought.) Mindset is to get work done without giving consideration for others' efforts or time. |

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| Subject  | Sattva   | Rajas   | Tamas   |
|--|--|---|---|
| Achieved Points  | /  | /   | /   |
| <b>4 Efforts</b> <sup>17.17-17.19</sup><br>(How are your Efforts?)<br>Persistent effort to accomplish work with enthusiasm and thrust. | <input type="radio"/> Here, effort is made without expecting anything in return. One enthusiastically gets involved in completion of any work, without expecting any monetary or personal gains. | <input type="radio"/> Involving oneself enthusiastically to complete any work, to gain respect and appreciation of people. In order to gain something it is necessary for them to show off.         | <input type="radio"/> Here efforts are impulsive (without thinking), discomforting to oneself, and with the intention to trouble others.  |
| <b>5 Donation</b> <sup>17.20-17.22</sup><br>(Sentiment of giving)<br>Notion about giving   | <input type="radio"/> One must always give. The notion while giving something is that it should be based upon the situation and merit and not for returning a favour.                            | <input type="radio"/> It is done with the notion that one will gain benefits from this in the future; giving with a heavy heart.  | <input type="radio"/> One gives without respect, without giving proper thought to it and without considering time, situation or merit.  |
| <b>6 Letting Go</b> <sup>18.7-18.12</sup><br>(Reason)<br>What is the mental inclination while letting go of anything?                  | <input type="radio"/> Assuming that 'Doing is my duty'. Letting go of expectation of rewards comes naturally to them.  | <input type="radio"/> Thinking about the physical pain it might cause later, they let go of things.   | <input type="radio"/> They let go of things owing to distraction and lack of clarity. When they do not understand something, they let it go.  |
| <b>7 Knowledge</b> <sup>18.18-18.22</sup><br>(Perspective)   | <input type="radio"/> They see the varied states of all subjects through a single perspective which cannot be divided or dissected any further.  | <input type="radio"/> Varied states are understood as separate subjects.  | <input type="radio"/> Everything is the same, as a whole. Without understanding the logic or substance behind the subject; learning in a limited range with an intention to know the broader idea only. |
| <b>8 Action/Tasks</b> <sup>18.23-18.25</sup><br>(Intention in doing)<br>Mindset while doing  | <input type="radio"/> They do their work without being possessive, without a sense of doership, without indulgence or aversion, and without expectation of any reward.                           | <input type="radio"/> They do their work for the expected rewards, with the mindset that 'I will gain something out of this', with an ego that 'I am only doing' and by putting in a lot of effort. | <input type="radio"/> They do the tasks without thinking about the outcome, benefit, loss or affordability, without having complete knowledge and just for the sake of completing the task.             |



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|--|---|--|---|
| Achieved Points  | /   | /  | /   |
| 9 <b>The Doer</b> <sup>18.26-18.28</sup><br>(Personality)                              | <input type="radio"/> They do any task free from the notion of being the doer (I am not the doer), with patience & enthusiasm, and with the mindset that success or failure of any action is not in my hands.                         | <input type="radio"/> They do tasks, with the desire of rewards for action performed, looking for gain in every deed. A doer who is greedy, short-tempered, fierce (violent), outspoken (deceitful), excited & grievous. | <input type="radio"/> Incompetent, devoid of values, arrogant, ungrateful, sad & one who procrastinates, with the mindset that I will do it today, I will do it tomorrow.                 |
| 10 <b>The Intellect</b> <sup>18.30-18.32</sup><br>(Connoisseur)                        | <input type="radio"/> They knows about initiation & completion of tasks, what is worth doing or not doing. A person who can judge which thought is binding and liberating, and an intellect that can recognise/judge this difference. | <input type="radio"/> An intellect that cannot comprehend what vision and values are to be carried and what not to be carried, what is worth doing or not worth doing.   | <input type="radio"/> An intellect covered with clouded thinking, carries that which should not be carried and misinterprets in all contexts.   |
| 11 <b>Intention</b> <sup>18.33-18.35</sup><br>(Internal concepts)                      | <input type="radio"/> Does not deviate the functions of mind, breath or senses from staying connected with the Self.  | <input type="radio"/> Understands virtues of composition of Traits (Dharma) & pleasures only in context of gains and wish fulfilment.  | <input type="radio"/> Belief that do not allow one to overcome daydreaming, fear, grief, pain & addictions.   |
| 12 <b>At Ease/<br/>Feeling good</b> <sup>18.7-18.38</sup><br>(likes being absorbed in) | <input type="radio"/> Tastes bitter in the beginning but experienced like nectar in the end, emerges from understanding of self. Seems to be difficult in the beginning but comforting at the end.                                    | <input type="radio"/> Fels like nectar till there is connection between senses & their stimulants (pleasures of ears, nose, eyes, tongue, skin) But later on, ends in experience of poison.                              | <input type="radio"/> Pleasure which keeps one distracted from the start till the end, is filled with ignorance, which gives lethargy, negligence & is born out of loss of consciousness. |
| Total Point  | /12   | /12  | /12   |