

INDIAN PSYCHOLOGICAL DELIBERATIONS ON PERSONALITY AND COLOUR

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Abstract

pancha kosha theory of Taittiriya Upanishad describes human being to be having a five sheaths personality (Pancha Kosha). The perpetual problem in the west to understand eastern philosophy is their doctrine of relying on word meanings based on lexicons at their proximity. Indians mastered the art of showcasing men and women with emotions. Psychology through colour studies have been part of Indian civilization. The shloka and colour of Devi's as 'Shweta Varna' like for Saraswati showing the shades of righteousness and yellow colour 'Peeta Varna' depicting the middle path of working with Dharma and the Red colour of the Devi depicting the very ferocious shade. The present paper tries to deliberate upon the different aspects of personality and colour imbibed deeply in Indian civilization.

Key Words: Personality, Colour, mind, personality profiling

The Personality Perceptions in Indian Civilization

The traditions of India recognize consciousness, as distinct from psyche and soma, as a transcendental phenomenon serving as the ground state for the manifestation of all the other states, including waking (jaagrat), dream (swapna), and deep sleep (sushupti). This consciousness is termed turiya (in Sanskrit turiya means fourth). It is called fourth because it has no attributes and does not have characteristics of the other three, and yet supports them. All are altered states of mind. (Kiran Kumar K. S., 2011)

- Unlike the Cartesian mind-body split, Indian traditions view mind and matter as a continuum. Mind-matter is understood to be the operation of three fundamental principles in the universe: sattva, rajas, and tamas, which represent illumination and creativity, energy, and inertia, respectively.
- The person in Indian thought is understood to have three levels: the animal, the human, and the divine.
- The divine aspect of the person present in humans is that pure consciousness which is also the foundation of the whole universe.

The pancha kosha theory of Taittiriya Upanishad describes human being to be having a five sheaths personality (Pancha Kosha) comprising of the material or gross body (Anamaya Kosha), the vital or instinctual component (Pranamaya Kosha), the mental or psychological component (Manomaya Kosha), the intellectual component (Vigyanmaya Kosha), and the fifth aspect of pure bliss and happiness (Anandmaya Kosha). The treatise have not been researched deeply upon by the studies in neither occidental nor oriental and if the treatise is known well to a learned few it has not reached out by the researchers of psychology to imbibe the same in current psychological systems. The probable non venturing is the limitation of our senses and the scientific studies rely on the senses perceptual periphery beyond the periphery of senses comes the anandamaya and upper paraphernalia of vigyanamaya, pranamaya, manomaya.

The perpetual problem in the west to understand eastern philosophy is their doctrine of relying on word meanings based on lexicons at their proximity. This may be called a 'lexical unworthiness'. The connotations of eastern spiritual words can never be well defined through the English lexicons for the terms in both the languages have different identity and meaning diverges. The second possible erroneous activity prevalent in oriental and occidental dialogues is 'divine tragedy' bringing the divine words and proportions to the frame of materialistic world to be sensed by the senses and interpreted through the sensations generated from the senses.

Many western thinkers are more satisfied with the doctrines of the Upanishad for they could search out something relevant to soul connotation in the west; from these extended arms of Vedas. However the Vedas are not relied much for, as the interpretations of Vedas could not search out something relevantly parallel to the soul explained in the western philosophy. If we move along the peripheral meanings of wordings in scriptures it would only lead to wrongful interpretive fallacies. The eastern spiritual sense can be better explained through experience alone.

Indians mastered the art of showcasing men and women with emotions. Many art works available even now in temples are direct depictions of this mastery. The stone carvings speak the personalities of rage, lust, love devotion, dedication and courage. The people were bound in unity under each kingdom and temples were not

only devotional centers but perpetuated knowledge both scientific and artistic. The play in art with either the raw technology available at that time or a technology lost in annals of time surpass the newest machine technology available now.

. The Vedas were originally transmitted through oral tradition. The anonymous original authors of the Vedas probably did not even know what writing was of the Vedas are copies of the Rig Veda and Atharva Veda that are currently held in the Bhandarkar Oriental Institute in Pune, Maharashtra, India. They are dated to around the thirteenth century AD, roughly 2,500 years or so after the earliest Vedas are most often thought to have been composed.

If you mean the original Sanskrit texts of the Vedas, here I can actually help you, because those are actually available for free online. F

Eventually, the Vedas were written down, but the first written manuscripts of them certainly do not exist anymore. They were lost millennia ago, like the original manuscripts for virtually all other ancient texts. The texts we have now are all copies of copies of copies and so on. We do not have the original manuscripts for the dialogues of Plato, the books of the New Testament, or the Quran either.

Personality colour profiling system

The most modern personality profiling systems of the west are speaking at large on giving a particular colour to the person based on the nature of the particular person in his indulgence with society and his immediate environment.

As per Carl Jung, Colours are the mother tongue of the subconscious. "Colours represent an insidious kind of communication. Carefully chosen, they can help get a message across that would otherwise be difficult to express-and perhaps appear less credible in words alone" (Fraser and Banks, 2004).

True colour personality profile demarcates people to four different groups and assigned with a particular colour based on the calculations on answers to the question checklist

True Colors Personality Assessment based on the four colour is given below,

GREEN	ORANGE
Are innovative and logical Seek to understand the world Need to be competent Require intellectual freedom Are curious Question authority Push themselves to improve Seek perfection in play May become intellectually isolated Are slow to make decisions Value concise communication Look for intellectual stimulation Enjoy intriguing discussions Are sometimes oblivious to emotions Are detached Believe work is play Are drawn to technical occupations Analyze and rearrange systems Focus on the future Bring innovation to society	Are free and spontaneous Are impulsive risk-takers Are active Are optimistic Resist commitment Can become virtuosos Thrive on crises Are drawn to tools Like to be the center of attention Have great endurance Are drawn to action jobs Need variety Are dynamic, animated communicators Are competitive Deal with the here and now Are bold in relationships Are generous Have difficulty finding acceptance Like to live in a casual atmosphere Bring excitement to society
GOLD	BLUE
Are dutiful and stable Need to be useful Want to be self-sufficient Value organization Desire punctuality Schedule their lives Make and keep commitments Measure worth by completion Are goal-oriented Value rules	Are in search of themselves Need to feel unique Must be true to themselves Look for symbolism Value close relationships Encourage expression Desire quality time with loved ones Need opportunities to be creative Compromise and cooperate Nurture people, plants and animals

Prepare for the future Are inclined to join groups Believe work comes before play Safeguard tradition Prefer order and cleanliness Are responsible and dedicated Are drawn to respected occupations Enjoy positions of authority Desire structure Bring stability to society	Look beyond the surface Share emotions Make decisions based on feelings Need harmony Are adaptable Are drawn to literature Are drawn to nurturing careers Get involved in causes Are committed to ideals Bring unity to society
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Fig 1: True Colour Personality Assessment

Ancient painting of strict style limited its palette by yellow, red, black and white colours. No doubt, the soul of Euclidean was revealed by this restriction. Yellow and red were antique colours, which demonstrated the language of blood. Red was actually the colour of sexuality; that is why red was the only colour which effected the animals. Yellow and red were popular colours, the colours of the crowd, children, women and savages. Yellow and red were Euclidean, Apollonian, political colours, the colours of the foreground; in the social sense there the colours of noisy market, folk festivals, and colours of naive life of the ancient forum and of blind chance, of the existence. Blue and green were the transcendental, spiritual, sensuous colours. Blue and green were monotheistic colours of loneliness, care, connection with past and future, the colour of destiny. Dating back to the Venetians and to the XIX century blue and green became a creating element of building through all the history.” (Spengler 2006, 502-504).

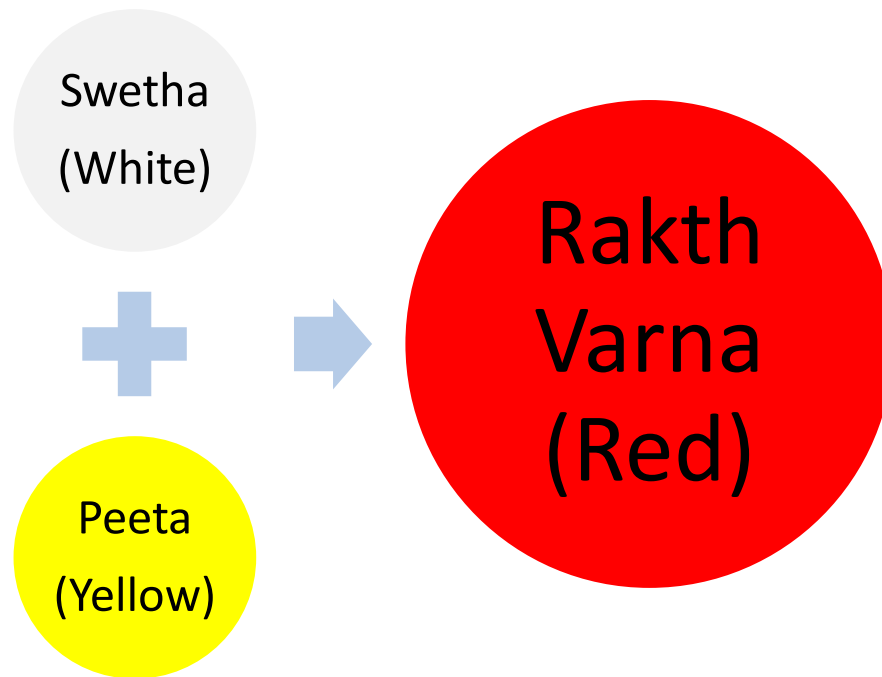
As per Rohit Kumar (2016) One aspect of culture which dominates our senses is colour. It plays an important part in human behaviour but remains fairly neglected in marketing literature. The studies of colour have been mostly carried out in the domain of physics, biology or psychology but the impact of colour seems to be more pervasive in marketing area. In advertising, colour provides the cornerstone of creativity and visual appeal. With the growing digital media, the choice and the usage of colour has become more pervasive. With such a huge impact of colours in almost every possible marketer cannot remain ignorant (or aloof) of colour psychology.

When viewed from the traditional and Indian civilization concepts in colour,

Colour	Meaning	Hinduistic symbolism
Green	new beginning, harvest, and happiness,	growth and renewal,
Red	represents sensuality and purity, as well as dynamism and fertility,	charitable, brave, protective, Prowess
White	honesty, purity, and peace	cleanliness, peace and knowledge,mourning
Blue	Whole heartedness, abundance	bravery, manliness, determination

Fig 2: Colour Meaning and Symbolism in Indian Civilization

The psychology through colour studies have been part of Indian civilization. The shloka and colour of Devi’s as ‘Shweta Varna’ like for Saraswati showing the shades of righteousness and yellow colour ‘Peeta Varna’ depicting the middle path of working with Dharma and the Red colour of the Devi depicting the very ferocious shade. In reality the red colour is a mix of white and yellow in the art.



Though the most furious form of Devi is depicted when the non-righteousness in a particular being overflows and this particular shade of Devi quells the demon which may be a psychological dimension in the 'Pranja' or be in the physical dimension of space and time. Even in this shade the Devi is not losing her Dharma path nor the righteousness hence the shade has been depicted in the combinatorial colour arising of the two.

Chandogya Upanishad" three colours are discussed extensively Red colour (material) is the colour of fire, white colour (material) is the colour of water, black (material) is the original colour of the earth.(H W Wilson , 2015).

All creation is made up of the three Gunas. These three qualities that comprise and provide a balance to the natural world are symbolized by the colours, white, red and black. Sattva, harmony and purity, is symbolized by white; rajas, energy and passion, is symbolized by red; and Tamas, inertia and ignorance, is depicted by black (Sanskriti, 2015)

Conclusion

The festive and idols of India are based on colours the different shades of colours in the community need a positive affirmative study from the study of different people involved in psychological research in India but to do a study on the spread and depth of colour connotations in the different cross section of society can never be done by an individual in his life time. A central agency must take initiative in collecting the colour preferences and different art forms the idols, the festive, the colour and personality perception based on religion, class and creed need a cross sectional study with trend analysis over many years.

The generalizations would open up immense possibilities in different arenas both economic, political and social.

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