



Personality traits and types in modern & Buddhist psychology: Implications for social psychologists

Indunil Philip Shantha¹

¹ W.G. Zhejiang University, Zhejiang Sheng, Hangzhou, China

Abstract

In Modern Psychology, Trait theory is an approach to the study of human personality to study of person's habitual patterns of behavior, thought, and emotion in order to understand the person as psycho physiological phenomena. In Buddhism classify the person according to social, psychological and therapeutical facts to understand the nature of person in order to show them the real path for the liberation or Nibbāna. In this paper I discuss on the classification of persons reflected in Buddhist texts focusing attention to the social aspect as well as the psychological aspect of the human being. I have selected a few topics of interests in my opinions from the text and examine them briefly, making references to some modern psychological aspects. I have commenced this discussion with a brief note on the personality according to Buddhist view. First of all deals with the classification of persons according to Modern Psychology, and then deals with classification of persons elucidated in Post Canonical Texts, as well as the Canonical Texts such as *Puggalapaññatthi* and *Visuddhimagga*. This paper gives an account of classification of personal types in Buddhist psychology for the sake of efficacy of the practice of psychotherapists.

Keywords: personality, classification of persons, Buddhist psychology, traditional culture, society

1. Introduction

1.1 An introduction to personality

The word "person" is derived from the Latin word *persona* that means is a player using the mask. One who play a part character or capacity in which one acts person as having legal rights human being in Christian use of the trinity. (Oxford Dictionary, 2007) That was a mask, which actor wore on the Greek and Roman stages to distinguish their roles and amplify the voices. Another description is from Latin *persona* a translation of the Greek *prospon* both word signifying the mask worn by role an individual plays in the drama of life (Anmoli's Dictionary, 1990) ^[21]. The word "person" is generally similar to the words individual, self, ego or man and here abstract noun is personality, individual selfness. This authentic fact indicated by Nyanatiloka thera in his dictionary thus; "individual person" as well as the synonyms for personality, individuality, being (*satta*) or self (*atta*) etc. in short, all terms designating a personal entity hence also I, You, He, God, etc. according to Buddhist epistemology, all these are mere names for certain combination of material and inner processes and a part from them, they have no real existence. (Nyanatiloka, 1987) ^[17] then personality or individuality is *Attabhāva* in Pāli word. *Attabhāva* is a compound formed of self (*atta*), and the ending *bhava* (circle of *samsāra*) this word in both Pāli and Sanskrit is used in a similar way English hood or ness and means the state or condition of being something, The word person (*puggala*) has been discussed since earliest times in India. There was a sect also named *Puggalavāda* which sect that appeared about 200 years after the *parinirvāna* of the Buddha, at the 3rd century B.C. However, we introduce as a person in ordinary speech. We make such statements. Diversity of persons we define as character types (Steven Collins, 1982) ^[4]. The word person

with which the intellectual tradition has systematized is the conventional view of personality. And rebirth of person (*puggala*) where *samsara* circle is happens. *Puggala* is a way to express the structure of individual and rebirth as particular forms of existence. In order to avoid confusion, it should be mentioned here that there are two kinds of truths. Conventional truth and absolutely truth are use when we use such expressions in our daily life as I, You, Being, Individual etc. according to *Lankavatāra sutra* in Mahayana Buddhism, a person should be mention as existing only designation. (*Prajñapti*) conventionally, there is beings but not in really, only substance (*dravya*) there. (Rahula, 1996) ^[19] On the other hand as referring to the concept of person on the doctrine of no soul, which has prescribed in Buddhism, it is difficult task to expound the concept of person. It is a compound of physical (*rūpa*) and mental (*nāma*) aggregates.

2. Classification of persons in modern psychology

The person or personality specially has been discussed in modern Psychology. In these studies investigate the person's both side inward and outward. In this study I try to refer the characters and characteristics of them that difference among the various character types and how it is cause to build personality etc. In modern Psychology, we find an attempt to define character types for the sake of efficiency of the practice of psychotherapists. Sigmund Freud was the earliest to describe character types on the basis of psychoanalysis. According to him, an adult could belong to a certain character type based on fixations from unresolved conflicts at any of the stages of id, ego, and super-ego. An adult's character is an outcome of the ego's usual mode of dealing with the id, the super-ego and the external world. As the father of modern psychotherapy he contributed many important concepts, which

led later generations of psychologist to enrich the discipline of psychotherapy in numerous ways. According to Freud there are four character types.

1. **Oral character:** This character is a passive-receptive orientation towards life and has oral preoccupations; e.g. eating, drinking, smoking, etc.
2. **Anal character:** This one is a frugal, orderly, obstinate person who needs to feel in control of oneself in the environment.
3. **Phallic character:** He display an over compensatory behavior as a reaction against underlying castration fear and grows out of a need to demonstrate his masculinity. In the female, the reaction to penis envy would be to assume “masculine” roles.
4. **Genital character:** This is considered as “ideal” he has successful record of past developmental stages and capable of participating in meaningful relationships with the member of the opposite sex (Rowe. J. Clarence, 1984) ^[24] I.R.D.Cattel said that any personality can't be measured and also he indicated personality is always changing. According to psychology, there is a difference between personality and character. In accordance with environmental facts and normally characters connect with morality. Character is one role of personality. Elbert Elder said that every personality has good traits, which lead a person absolutely for a target, Likewise the study of person hopes to measure his personality. There are several definitions presented by western scholars about personality. Greek physician Hippocrates expounds the four main groups in to which he divided like this,

I. Choleric, II Sanguine, III. Phlegmatic and IV. Melancholic. These groups or classification are not considered to be completely separate between persons and within one person. Even in Aristotle’s time personality described in relation to the predominance in each individual of supposed basic body fluids or humors. An individual’s personality fell under one of these four categories (George Frank, Skurnik Larry, 1964) ^[15].

Table 1

Body fluid	Personality types
Warm blooded	Amiable and pleasant
Phlegmatic	Listless and slow
Black bile	Depressed and melancholic
Yellow bile	Easily angered and tempers mental

According to this classification, Its obviously show up a relationship between the chemistry of body and the nature of the personality. An access of bile produced the choleric. An access of blood produced the sanguine. An access of phlegm produced the phlegmatic. And an access of spleen produced the melancholic. Someone shows that types are connected with age distinctions, the child being sanguine the Youngman melancholic, the mature man choleric and old man phlegmatic. The Russian physiologist Pavlov has in modern times revived the ancient Hippocratic scheme substituting process in central nervous system for the fluids, which the

Greek believed to transmigrate in the body. His ideas on the subject may be set out as follows.

1. **The Choleric:** The choleric temperament according to Pavlov is the result of a strong but unbalanced nervous system in which excitation preponderates over inhibition characterized by persistence and constancy of purpose the choleric individuals emotions are very easily aroused. He is vehement in speech and action and his movement are carried out swiftly he is bold and ambitious but tends to be incautious. For example a man said I am very emotional and a lump comes into my throat so easily. I am too human and have talents that I could use to my advantage but I seem unable to put them to work though I have tried for years I have lived an extravagant hold of somehow I could not check myself.
2. **The Sanguine:** The sanguine temperament is characterized by the ability to arouse emotion which soon passes that is to say the sanguine individual is slightly less excitable than the choleric. It does not display the same degree of persistence and constancy. His temperament is the result of a nervous system, which functions, strongly in a balanced but mobile fashion. He is stable yet active courageous, hopeful, amorous and cheerful. He is nevertheless somewhat inconstant. He is courteous, lively alert and demonstrative. For example a young man said: I have a constant urge within me to move forward in to a happy and respected life, but lack of perseverance hampers my designs. I try to avoid offending people and lick to show my feelings for them. But if they fail to respond I turn away from them.
3. **The Phlegmatic:** The phlegmatic is the stolid type. Characterized by the inability to be easily to feel or act, the phlegmatic corresponds to balanced inert nervous system. The phlegmatic individual is stable and calm. He may in fact tend to be cool, sluggish or apathetic normally quiet and reserved he does not easily become friendly or antagonistic. For example a man said; I have always been of a retiring nature and have never made a public speech. I would like to extend my rather small circle of friend and mix and converse more with my fellow men. I am bothered with stage fright when the occasion is an important one. I can win an argument if I know my facts are correct but civility than by domination.
4. **The Melancholic:** The melancholic temperament is characterized by slowness of thought and a tendency to be depressed. It corresponds to a feeble type of organization of the nervous system. The melancholic is an inhabited type who may fall a victim to peevishness. Caution prevents him from being always ready to make friends but he is likely to prove reliable constancy and determination is other traits of the melancholic. For example a man stated I am temperamental inclined to be moody fairly highly strung and sometimes absent minded. I suffer from shyness and nervousness (Dudly. R.Geoffrey, 2001) In addition to such definitions kretschmer point out the manner how to classify the personality according to body structure (S. R. Tiwan, C.L. Rather, Y.k.Singh 2007) ^[23].

Fig 2: Personality Types & Characteristics

1. Pyknic- endomorph	Sociable, jolly, easy going and good natured (Having fat bodies)
2. Athletic- mesomorph	Energetic, optimistic and adjustable (Balance body)
3. Leptosomatic- ectomorph	Unsociable, reserved shy sensitive and pessimistic (Lean and thin)

Here the person of *pyknic* is very fat he who very social and normally thinking joyful. Athletic is medium heavy and he is active and optimistic flexible for any environment. The third *leptosomatic* is very slim he is not social and shameful always thinks about him and sensitive. According to Carl Jung have four basic functions, which are present in every individual. These are,

1. Thought, 2. Feeling, 3. Sensation, 4. Intuition (D. R. Geoffrey, 2001). In addition to these four functions Carl Jung showed up the personality reveals two attitudes. They are,

1. Introversion.

2. Extroversion. (Rajamanicham, 1925)

The introvert dwells largely in a realm of imagination creating in worldly a more desirable ideal world rather than adjusting him out worldly to the real one. The extrovert is one whose mental images thoughts and problems find ready expression in overt behavior mental conflicts trouble him but little and he appears to have nothing to repress or to avoid (Dudly, R. Geoffrey, 2001) Of course no one displays either introversion or extraversion in a pure form both attitudes are in different degrees characteristic of everybody. Jung recognized this by speaking also of the ambient whose interests are a blend of introversion and extroversion. (Andrew, M. Colman, 2004) [5]. In a study of these two ways, we can understand that what are the personality and its nature. Many personality theories based on traits have adopted the view that traits cause and explain behavior. Multi trait theories attempt to include all aspect of personality. The individual differences can be described in terms of particular profiles on the same set of personality traits. There is a growing condition among multi heuristics that the structure of personality may be divided in broad domains these are shown as five factors (Rowe, Clarence, 1984) [24].

1. Extroversion

Table 3

Extroverted	Introverted
Talkative	Silent Bold-limed
Energetic	Unenergetic
Dominant	Submissive

2. Agreeableness

Table 4

Agreeableness	Disagreeable
Kind	Unkind
Generous	Tingly
Warm	Cold
Unselfish	Selfish

3. Conscientiousness

Table 5

Organized	Disorganized
Hard working	Lazy
Reliable	Unreliable
Thorough	Careless
Practical	Impractical

4. Neuroticism

Table 6

Stable	Unstable
Relax	Tense
Calm	Angry
Unemotional	Emotional
At ease	Nervous

5. Openness to experience

Table 7

Intelligent	Unintelligent
Sophisticated	Unsophisticated
Creative	Uncreative
Curious	Inquisitive
Analytical	Un analytical

In this five division we assume it commend all the trait of a person. As a psychologist, he has prescribed an important theory about the classification of persons. Raymond B. Cattle classify the persons as two ways,

1. Common characteristics of a person
2. Heredity characteristics of a person

The common characteristics are normally showed up in a character as honesty, aggressive, equanimity that he chose traits. The heredity characteristics of a person are connected with one’s habits, qualities brought with their born. In addition to these explanations there are five characters according to Erich Fromm with influencing by motivation. They are,

1. Receptive character
2. Exploitable character
3. Heading character
4. Marketing character
5. Productive character (Edirisingha Daya, 1998) [7].

In this brief collection of character classifications in modern Psychology we perceived that have many details with regarding characters because that is main subject of analysis human being in sociopsychologically.

3. Classification of persons in Buddhist psychology

The attention has been paid in psychology variously as regard intelligence, adjustment, introversion, extroversion, tension, ethically, emotionally self-control and such other psychological distinctions to penetrate persons. This is the fact accepted by the Buddha two thousand five hundred years ago. As record in the Pāli cannon the Buddha paid his knowledge to understand temperaments of persons in his mission of showing the correct path of them. The personal differences are

manifested as temperaments or character traits. The Buddha classified these distinctions in relation to individuals and also their psychological experiences. When *Acēla kassapa* dissident ascetic expressed his willingness to enter the order. The Buddha told him. *Acela kassapa* being a follower of a dissident sect should live four months under the probation before he receives the ordination because the Buddha explained; I know the differences of persons. (*Api mayā puggalā vemataṭā viditā*-S.N. II, p.21)

The reason is that those who are trained in other persuasions may still cherish their former attitudes and inclinations. King of the heaven (*Sakka*) was asked the Buddha whether all recluses and Brahmins are wholly of one view and one practice aiming at one goal. The Buddha replied saying that the word is composed of peoples of divers' temperaments and their means and ends differed from each other. (D.N. II, pp. 284-285)

In another instance the diversity of the mind and body of individuals has been highlighted saying that bodies are different and percepts (ideas) are different in each individual. (A.N. IV.p.39) It is explained that because the diversity of the sense faculties. There is the diversity of achievements and because of the diversity of mental power there is the diversity of individuals. (S.V.p.200) Herein, discusses those distinctive decrees of differences of each individual. There are many classifications, which helpful to understand of human nature but the nature of the human being is unpredictable. The *Puggalapaññatthi* is the forth book of the *Abhidhamma pitaka*, and *sutta pitaka* have some details of classification of persons. The *Puggalapaññatthi* (Designation of Human Types) is grouping individuals not in terms of their physical feature but in terms of their psychological, ethical and behavioral patterns. It is quite useful for the study of personality types because it is useless to quote the book in order some quotations of random are given below.

According to morality

1. Virtue weighty (*sīla garuka*)
2. Concentrate weighty (*samādhi garuka*)
3. Wisdom weighty (*paññā garuka*)

On the contrary these differences of personas there are not virtue weighty, not concentrate weighty, not wisdom weighty. Here in some one actives with virtue abundantly who he named virtue weighty other two also active respectively because of these three disciples. There are four kinds of other personal types,

1. A certain person is complete neither in virtue nor in concentration
2. A certain person is complete in virtue but not in the other two.
3. A certain person is complete in virtue and concentrate but not in wisdom.
4. A certain person is complete in all three things. (G.S.XIV-Vol, II, p.139)

The three facts that mentioned below lay dawn as noble eightfold path that is the way leads to the enlightenment. These sectional of Buddha's teaching and discipline namely ethical conduct mental discipline wisdom. Therefore it will be

mere helpful for a coherent and better understanding of the eight divisions of the path so we group them and explain them according to three heads.

According to the blame

1. The blame worthy
2. The very blame worthy
3. The slightly blame worthy
4. The blameless

This people category is since their ethical conduct that how to doing wrong thing. In this case a certain person is liable to blame for his deeds in body speech and thought, thus he is blame worthy. And how is a person very blame worthy, In this case a certain person is liable to much blame for his deeds in body speech and thought, and to slight blame for deeds that are blameless. Thus he is more to be blamed than praised. And how is a person only slightly blame worthy in this case, a certain person is liable to little blame for his deeds in body speech and thought and to little blame for deeds that are blameworthy. Thus he is only slightly blame worthy and how is a person blameless. In this case a certain person is not to be blamed at all for his deeds in body speech and thought thus he is blameless (G.S. XIV- Vol, p.139).

According to karma and its fruits

According to doctrine of the Buddha one lives with result of one's deeds in the present. Here we can show four persons who live with karma and its fruit.

1. He who lives on the fruit of his effort, not of his deed
2. He who lives on the fruit of his deed not of his effort
3. He who does both
4. He who does neither (G.S. XIV, II, p.138)

According to capacity to respond

We find description from discourse that have classified person of society according to knowledge capacity and respond,

1. He who replies to the point not difficulty
2. He who replies difficulty not to the point
3. He who does both
4. He who does neither (G.S.-XIV-vol, II, p.138)

According to speak and doing

There is a classification of persons who are like rain and thunder. They are,

1. The thunderer not the rainer
2. The rainer not the thunderer
3. The neitherer thunder nor rainer
4. The both thunderer and rainer (A.N. XIV, P.109)

First category is person who is similar to a thunderer not rainer, Sometimes thunder but no rain. In this case, a person speaks but not acts as he speaks. Second one is a person who is similar to a rainer not the thunderer. In this case, a person who acts but speaks not thus, he is one who rainer but not thunderer. And how is a person one who is neither thunder nor rainer. In this case a person neither speaks nor acts thus. The forth one is both thunder and rains. In this case a person both speak and acts belong to forth category. These four persons exist in the world.

According to their mental capacity

1. He who learns by taking hints
2. He who learns by full details
3. He who has to be led on (by instruction)
4. He who has just the word (on the text) at most (G.S.XIV p.138)

We can expound this by example. In a pond, there are four kinds of lotuses. Some standing and rising up out of the water grown enough to open at the first touch of though risen out of the water yet taking one or more days to mature and open at touch of sun's rays. Third kind of lotuses which are still buds and having reached the surface of the water and to take many more days to rise out of water and open up yet there are still more lotuses that grow inside the water and thriving immersed of which one cannot be assumed whether they will grow in safely or be eaten up by watery animals like tortoises. Above-mentioned four kinds of person can be similitude to those lotuses.

We can see another four kinds of person with regard to his intelligence. Each of individual identified according to the level of intelligence of them. They are as follows,

1. **Uggatithaññu:** this person has the ability to realize the truth immediately when he listens to doctrine in a short exposition. They are so quick in realization of truth like the fully-grown lotus, which bloom up at the first touch of sun's rays. *Arahant sāriputta* consider as a person who belong to this category.
2. **Vipatithaññu:** some persons are not capable to realize truth immediately at the first hearing of short discourses and they require some explanation, some extent when they listen to a detailed exposition of truths, they would realize it. And they are like lotuses, which bloom up after two, or three days touch of sun's rays. The *Bhaddhaviggiya* princes who listened to the lord's detailed exposition of truths could attain realization and he belong to the second grade of persons known as *vipañcita*, it means little delayed or after a short description.
3. **Neiyya:** there should be step-by-step explanations for the people of this category. Neiyya means one who is to be coached for or to be guided or to be trained for some time. There are some persons who are to be guided in their practice of virtue, in practice of both *samatha* and *vipassanā*.
4. **Padaparama:** the fourth kinds of person are those who are not sufficiently mature in their spiritual development to realize truth in the very same life. (A.N.II, *Neyyapuggala sutta*, p.260)

According to ethics of household life

1. A vile man lives along with vile woman.
2. A vile man lives along with a divine woman.
3. A divine man lives along with a vile woman.
4. A divine man lives along with a divine woman (A.N.chp - VI-p.66)

If some husband in a house who takes life, steal, tell lies, addict to liqueur and so on, he is a wrong doer, evil doer, helives at home with a heart sailed by the taint of stinginess, He abuses and reviles recluses and Brahmins; his wife also is

one who takes life steals and so forth. Thus it is housefather that a vile man lives with a vile woman. He who refrains from such as wrong things and doing wholesome act is and his wife who is doing such a good thing is divine man lives with divine woman. In addition to such exposition, the Buddha categorized the wives in to seven kinds in *Sapthabariya-sutta*. They are,

1. *Vadaka bariya*.
2. *Cōra bariya*.
3. *Ayya bariya*.
4. *Mātu bariya*
5. *Bhagini bariya*.
6. *Sakhi bariya*.
7. *DāsaBariya*.

There is a certain wife who is hard hearted and hating her husband. She loves other men and wastes what her husband earns. She is called the wife the destroyer (*vadaka bariya*). There is another kind of wife who tries to filch a little out what the husband earns. She is called thievish wife (*cōra*). There is another kind of wife who is greedy passionate lazy careless of her duties foul mouthed full of wrath and hate tyrannical to the members of the family she is a tyrannical wife (*ayya bariya*). There is still another kind of wife who is compassionate cares for the husband as a mother to her child she takes care of the husband's property protected. She is a called motherly wife (*mātu bhariya*). There is a fifth kind of wife she is modest obedient to her husband as a younger sister reverences her elder brother. She pays respect to her husband. Such one is called sisterly wife (*bhagini bariya*). There is a sixth kind of wife she is very pleased at the sight of her husband as a friend is happy at the sight of his friend after long absence. She is high bred virtuous and is always ready to sacrifice her life to save her husband just as a doer and loving friend such is called the friendly wife (*sakhi bariya*). There is still another kind of wife she is calm even when abused by the husband. She keeps silent she is full of dogged patience true hearted bending to husband's will she never shows rough face she loves her husband as an obedient servant loves his master such is called the servant like wife (*dāsa*).

According to economical development

1. He who is blind
2. He who is one eyed
3. He who is two-eyed (*A.N.dvicakkhu sutta*)

Here first one is a certain person who does not have a view of attaining a discovering that he not has been attain and he has not even insight to distinguish good and bad, he is a person who is blind eyed. Second one is a person who has the eye of knowledge whereby he can attain that wealth which he could not attain before and can more ever. But he does not possess that mental vision. Such a one is said one eyed. A certain person possesses that eye which can help bring wealth. He could not attain before and also to increase it, as well as that insight, which makes it possible for him, its said he is two eyed.

According to the nature of the mind

1. The one whose mind is like an open sore (*arakupamacitto*)

2. The lighting minded (*vijjūpama citto*)
3. The diamond minded (*vajirūpama citto*) (*G.S.III-vol, I,p, 106*)

Here cancer minded is angry full of despair gets wrathful and enraged. Becomes stubborn, when something tells however little is spoken to him. He gives vent to his rage just as a gangrenous sore when poked with something discharges putrid matter; even so he bursts in to anger at slightest provocation. Second one lightning minded is who understands the nature of things as they are just like a possessed of sight can see things by the flash of lightning in the darkness; he is able to understand the nature of things quickly. The third one diamond minded is a person who destroying all dormant tendencies as achieved the goal his mind is as solid as a diamond.

According to how they retain their anger

1. A person like a mark inscribed on a stone (*pāsana lēkupama*)
2. A person like a mark drawn on earth (*pathawilekūpama*)
3. A person like a mark drawn on water (*udakalēkupama-Pug.p, 47*)

The first is repeatedly angry and his anger endures for a long time just as a mark inscribed on a stone. Second person is repeatedly angry but his anger disappears after some period, just as a mark drawn on earth. The third person gets angry but disappears instantly just as a mark drawn in the water.

According to their attentiveness

1. Person who is inverted intelligence (*awakujja pañño*)
2. Person who is folded intelligence (*ucchangapañño*)
3. Person who is of wide intelligence (*puthupañño*), (*Pug.p, 45*)

First one is just as a pot turned upside down, water poured there on runs off and does not stay in the pot, even so this kind of person does not listen and is incapable of grasping what is being taught. The second understanding is confined only to that particular moment. Just as a person who collects things on his lap scatter them on the ground when he stands up even so this type of person gets up from his seat and goes away and does not remember anything he has heard. The third is a person of wide understanding as a pot kept upright can hold water poured in to it even he gets up from his seat and goes away he continues to hold in mind what he has heard.

Types of persons comparable to serpents

1. Quick but not strong poisoning (*āgataviso no ghoraviso*)
2. Strong but not quick poisoning (*ghoraviso no āgataviso*)
3. Quick as well as strong poisoning (*āgataviso ca ghoraviso ca*)
4. Neither quick nor strong poisoning (*neva āgataviso no ghoraviso*), (*Pug.p, 66*)

Here also define of one's mind as their temperaments. One gets angry repeatedly but his anger does not exist long time.

Second person is get angry repeatedly, when he gets angry his anger endures for a pretty long time. Third person gets angry repeatedly and his anger lasts long. Last one neither gets angry repeatedly nor his anger last long.

According to post canonical texts

According to temperament have various classifications in the various places. The Buddha has recognized three major character types regard to tendency to mental illness.

1. Desire-driven character (*rāga carita*)
2. Hatred-driven character (*dōsa carita*)
3. Ignorance-driven character (*mōha carita*), (P. De Silva, 2000) [6].

Because of these primary states of mind there are many character types that developed later period. *Acariya Buddhaghōṣa* have described of character types In the *Visuddhimagga*. The subject of meditation is selected to suit the method of practicing gives them. Samadhi in *Visuddhimagga* gives a clear exposition on the character types. This study is very useful to understand nature of human mind and actives. And it shows how to leads to enlightenment. They are,

1. The lustful character
2. The hated character
3. The deluded character
4. The faithful character
5. The intelligence
6. The applied character (*Visiddhimagga kamatthana Niddesa,1979*)

In this occasion, which is elucidating the lustful character, shows eight states. They are willingness, Deceitfulness, pride evil desire, covetousness, contentedness, lasciviousness, and frivolity. In addition he may be known by conduct in deed whose is of lustful conduct is graceful in his nature gait puts down his foot softy and even lifts it up evenly and the foot print is deluded in the middle in standing up he who is of lustful conduct prepares his bed evenly and without haste lies down gently and sleep in a compose. Hatred character shows six states mainly. Anger, malice, hypocrisy, rivalry, envy, meanness are arise in hate. He who walks in hate walks as if digging with the toes puts down his foot suddenly. Lifts it up suddenly and the footprint leaves a trait behind it.

Sloth, torpor, distraction, worry, misgiving obstinate grasping, tenacity these are the states arise one who walks in deluded. He who is deluded in conduct goes with a wobbling gait puts down his foot as though frightened, and the footprint is a hasty impression. Clean liberality desire to see the noble ones desire to here the good low abundance of joy, absence of craftiness absence of willingness. Faithfulness in object of faith these and other states arise frequently in one who walks in faith. Docility, good, friendship, moderation, in food, mindfulness and comprehension, application to wakefulness, emotion over object of emotions, wise effort due to emotion these are the things arise in intelligence abundantly. Talkativeness fondness of society wants of delight in moral application, unsteadiness in work, smokiness by night luminosity by day (striving to do in the day what was thought of at night) running after this and

that object (meditating at night on things to be done by day) these and other states arise in one who walks in thought.

There are fourteen kinds of persons given in the *Vimuttimagga* they are,

1. The person walking in passion.
2. The person walking in hates
3. The person walking in infatuation.
4. The person walking in faith
5. The person walking in intelligence.
6. The person walking in excogitation.
7. The person walking in passion hates.
8. The person walking in passion intelligence.
9. The person walking in hates infatuation.
10. The person walking in passion hates infatuation.
11. The person walking in faith intelligence.
12. The person walking in faith excogitation.
13. The person walking in intelligence.
14. The person walking in faith intelligence excogitation.

These fourteen character types may be reduced to seven kinds, (Arahant Upatissa, 1961) ^[1] though the walker in passion (*raga*) and the walker in faith (*saddhā*) becoming one. Other six character types are respectively.

Changing behavior patterns

Behavior patterns of the people are always changing. That may be a psychological trend inherited by human. This fact has been explained by the monk, who was conferred the eminent position among those of great wisdom by the Buddha. He is none other than the venerable. He while admonishing the monks to put away grudges) against those who are hostile and revengeful, asks them to ponder over five kinds of character traits manifested in people's behavior.

1. A person may be impure in word but pure in deed
2. A person may be impure in deed but pure in word.
3. A person may be impure both in deed and word and yet from time to time he may obtain mental clarity and mental poise.
4. A person may be impure in both deed and word and May not from time to time obtain mental clarity and mental poise.
5. A person may be pure in both and word and word and May from time to time obtain mental clarity and mental poise. (A.N. III, pp. 186)

The commentary to the *nettipakarana* drafts thirty-eight ways in regard to behavior patterns of deception that people exhibit from time to time. They are called "deceptive tendencies" (*dhamma*) Buddhist psychology being empirical and realistic the description brings the complexity of human psychology to light from a broader angle. It is interesting to note that in this analysis, the commentator provides us with a penetrative insight into the unconscious temptations of the human mind. Hidden emotions of the human psyche may manifest unnoticed, under the pretext of socially or religiously accepted wholesome thoughts. What is significant in this context is, even the person concerned does not know that he is acting under a pretext. The description is of immense

importance for a practicing therapist or counselor to beware of the pitfalls in his practice.

1. Sensual desire deceives in the guise of non-repulsion
2. Aversion deceives in the guise of repulsion
3. Sloth and torpor deceive in the guise of concentration
4. Restlessness deceives in the guise of setting up of effort
5. Worry deceives in the guise of desire for training
6. Skeptical doubt deceives in the guise of investing both parties
7. Delusion deceives in the guise of equanimity to both what are beneficial and not beneficial
8. Conceit deceives in the guise of looking after oneself so that one may not be hurt
9. Wrong view with fake means deceives in the guise of investigation
10. Lack of compassion towards beings deceives in the guise of detachment
11. Self indulgences deceives in the guise of the enjoyment of what is permitted
12. Abstentions from sharing with others deceives in the guise of purity of livelihood
13. Wrong livelihoods deceives in the guise of sharing with others
14. Nature of abstaining from attendance to others deceives in the guise of living aloof
15. Unsuitable associations deceives in the guise of attendance to others
16. Carrying tales deceives in the guise of speaking truth
17. Desires for ruin deceives in the guise of not carrying tales
18. Desires for flattery deceives in the guise of pleasant speech
19. Attitude of not rejoicing with others deceives in the guise of measured conversation
20. Fraud and duplicity deceives in the guise of rejoicing with others
21. Desires for harsh speech deceives in the guise of running down wrongdoing
22. Nature of looking into others faults deceives in the guise of condemning evil
23. Jealousy for (rich) families deceives in the guise of compassion
24. Jealousy for a living abode deceives in the guise of desire for its long duration
25. Jealousy for the doctrine deceives in the guise of protecting the doctrine from external calamities
26. Talkativeness deceives in the guise of desire for preaching
27. Attachment to company deceives in the guise of attendance to multitudes
28. Attachment to work deceives in the guise of desire for doing meritorious deed
29. Mental agony deceives in the guise of comprehending the nature of things
30. Lack of investigate ability deceives in the guise of faithfulness
31. Lack of faith deceives in the guise of investigation
32. Rejection of teachers' instructions deceives in the guise of the authority of referring to one's own conscience
33. Disrespect towards the fellow Brahma fares deceives in the guise of the authority of referring to dharma

34. Running down of both oneself and the doctrine deceives in the guise of the authority of referring to the world
35. Lust deceives in the guise of loving-kindness
36. Grief deceives in the guise of compassion
37. Craving tinged with joy deceives in the guise of sympathetic joy
38. Disinterestedness to do wholesome deeds deceives in the guise of equanimity (*Nettipakarana*, pp. 76-77).

Conclusion

As a result of globalization the world becomes smaller and there is need for psychologist to be prepared for practices with clients from diverse cultural background. Buddhism is deep psychological tradition that has numerous teachings to practice for modern psychologist. In Buddhist psychology, it is necessary to understand the personality types and changing behaviors of a person and it is the way to understand what the clients really think. In *Visuddhimagga*, (Path of fortification), in fifth-century, Buddhist scholar *Buddhaghosa* divided a section to the 'six types of persons'. Each type corresponds to one dominant characteristic, and these characteristics are grouped into three pairs, each representing 'wholesome' and 'unwholesome' manifestation of a certain tendency. It elucidates further more in other texts. According to the discourses the Buddha has divided the persons living in the society in various categories. In doing so the Buddha has pointed out various criteria. Such as morality, economically, karma and fruits, specific skills inherited by persons. One by one I have explained in detailed the above classifications. In addition special attention has been made to describe the classification of character types referred to canonical and post canonical texts such as *puggalapannati* and *Vissuddhimagga*. Personality types of Buddhist psychology will provide many new aspects of personality and thus make a contribution towards the further expansion of concept of personality types and development of modern psychology. It is not plausible to assume that two systems will be integrated entirely.

On the other hand, it is possible to envisage that a certain aspect may be fruitfully affected personality types to modern psychology. In sociologically, those classifications are applicable to understand the word which we know as person as well as psychological aspect. The Buddha preached the doctrine according to this diversity of persons. Even in the society, which we live in, we can use knowledge of understating characters practically in some extent. But understand the classifications of person, which is very subtle and deep. This contribution is likely to be particularly significant study for personality types of modern psychological from historical culture.

References

1. Arahants Upatissa. *Vimuttimaggā: The Path of Freedom*, Buddhist Publication Society, Sri Lanka, 1961, 54-55.
2. Batcherlor, Stephen. *The Awakening of The West, The Encounter of Buddhism and Western Culture*, Parallax press, California, 2004.
3. Bhikku Nanamoli. *Visuddhimaggā: The Path of Purification*, Buddhist Publication Society, Sri Lanka, 1991.
4. Collins Steven. *Selfless Persons*, Buddhist Cultural Center,

- Sri Lanka, 1982, 156.
5. Colman, Andrew M. *Companion Encyclopedia of Psychology*, Book, Taylor & Francis Ltd.- Routledge Companion Encyclopedias, London, 1994, 609.
6. De Silva Padmasiri. *An Introduction to Buddhist Psychology*, Rowman & Littlefield Publishers, London, 2002.
7. Edirisingha Daya. *Psychology Schools of Thought and Psychologists*, Godage Press, 1998, 164.
8. Edwina Pio. *Buddhist Psychology: A Modern Perspective*, Abhinava-Publications, 1988, 13.
9. Morris EDR, Hardy E. *Anguttara Nikaya: The Book of Gradual Sayings*. London, 1885-1900.
10. Morris EDR, Hardy E. *Majjima Nikaya: Middle Length*, Pāli Text Society (PTS), London, 1988.
11. Landsberg EDG, Rhys Davids CAF. *Puggalapannati Atthakatha*, Pāli Commentaries, Pāli Text Society (PTS), London, 1941.
12. Morris EDR, Hardy E. *Samyutta Nikaya*, Pāli Text Society (PTS) London, 1988, 39-79.
13. Morris EDR, Hardy E. *Puggalapaññatti: Gradual Sayings*, Pāli Text Society (PTS), London, 1988.
14. Egerton C Baptist. *Supreme Science of the Buddha: A Glimpse into the Supreme Science of the Buddha*, Colombo Apothecaries; 2nd Edition. Sri Lanka, 1999, 126.
15. George Frank, Skurnik, Larry S. *Psychology for Every Man*, Penguin Books, London, 1964, 92.
16. Simon Hewawitharana. *Nettipakarana Atthakatha*, Bequest, (Sinhala script), Colombo, Sri Lanka, 1990.
17. Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*, Buddhist Publication Society, Fourth Revised Edition, edited by Nyanaponika Mahathera, (First Edition 1952) Sri Lanka, 1987, 145.
18. Rune EA, Johansson. *The Dynamic Psychology of Early Buddhism*, Curzon Press, 1979, 17.
19. Rahula Walpola. *What the Buddha Taught*, Buddhist Culture Center, Sri Lanka, 1996, 55.
20. Rowe, Clarence J, Clarence John. *An outline of psychiatry*, Dubuque, Iowa: Wm. C. Brown, 1984, 16.
21. Sinha SC. *Anmol's Dictionary of Philosophy*, Anmol Publications Pvt. Limited New Delhi, 1990, 145.
22. Angus S, Brown L. *The Shorter Oxford English Dictionary on Historical Principles*, Oxford University press, London, 1973, 1509.
23. Saket RTCL, Rather, Yogesh, Singh K. *Health and Psychical Education*, A.P.H. Publishing corporation, New Delhi, 2007.
24. Trevor OL. *A Dictionary of Buddhism: in Indian and East Asia*. New Delhi, 1981.
25. *The Oxford English Dictionary*. Oxford University Press, London, 2007, 1560.