

Arishadvarga or Shadripu Personality Theory

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ABSTRACT

Personality is the answer to the question, who are we? Personalities determine our action, reactions, interaction and response to the outer world. There exist many theories of personality but the question from where personalities have their origin is still a matter of ambiguity. Some theories claim that people follow the personality of their parents; some believe that personality is inborn quality. Environment, gene and culture also have influence on the personality. Indian philosophy describes personality in a holistic manner without classifying it and names it as swabhava that covers all aspects of personality. Swabhava is our "own-being" meaning by that our inherent nature or the very essence of the human being. The Indian psychology is an upshot of the Indian philosophy. The three major theories of personality in Indian psychology are Pancha Kosha, Tridoshas and Triguna theories. Pancha Kosha theory of personality has been described by Satpathy B (2018). The Tridoshas and the Trigunas are the manifestation of the Pancha Maha Bhutas in varying combinations and degrees found in a person. This is the basis of classifying people in Ayurveda. The Trigunas theory of personality has been very lucidly explained by Lord Krishna in the Bhagavad-Gita. In this paper an attempt has been made to explain the Arishadvarga or Shadripu personality theory which is expounded by Shankaracharya who has mentioned six passions of mind that creates six patterns of personality.

Keywords: Swabhava, Pancha Kosha, Tridoshas, Triguna, Arishadvarga or Shadripu

Today the world has become a global village and people of all socio-demographic location are seen all around the globe. In the world today we require to know how the people around the world look at the theory of personality. The personality theories are based on culture and race. There exists no one theory on personality that is valid across the whole world and universally accepted. It has been felt that many western psychological concepts are irrelevant to many cultural systems, so there is a need for developing indigenous psychology. Indian philosophical systems are very old and are relevant and applicable even today.

“In *Ayurveda* Charaka and Sushruta recognize seven types or categories into which people can be classified, depending on the dominance of the *Doshas* in their body. Besides the basic seven types of *Prakriti* (*Vata*, *Pitta*, and *Kapha* and their blends), *Ayurveda* recognizes 16 types of personalities based on the classical *Guna* theory. Both *Charaka* and *Sushruta*

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Samhitas have a description of these types. There are seven types of *Sattva*, six of *Rajas*, and three of *Tamas*, totaling 16 types of personalities under which all people can be grouped. The seven types of *Sattva* are: Brahma *Sattva*, Mahendra *Sattva*, Varuna *Sattva*, Kubera *Sattva*, Gandharva *Sattva*, Yama *Sattva*, and Rishi *Sattva*. The six types of *Rajas* *Sattva* are: Asura *Sattva*, Rakshasa *Sattva*, Paisaca *Sattva*, Sarpa *Sattva*, Praita *Sattva*, and Sakuna *Sattva*. The three types of *Tamas* *Sattva* are Pasava *Sattva*, Matsya *Sattva*, and Vanaspatya *Sattva*.” (Kalpana Srivastava)

“Mind influences the physiology and pathology of the physical body. This fact was realized by the founding fathers of *Ayurveda*. Therefore, *Ayurveda* is defined as a philosophy and science of life...”. (Kalpana Srivastava) “Personality types that has been described by Triguna (*Sattva*, *Rajas* and *Tamas*) are Aindra, Yamyā , Varuna, Kauvera, Gandharva, Asura, Raksasa, Paisaca, Sarpa, Praita, Sakuni, Pasava and Matsya. These three gunas lead to different kinds of temperament and personality. This is primarily influenced by both physiological and psychological parameters.” (Kalpana Srivastava) The Bhagavad-Gita also talks about the *Guna* theory and says that we all are combinations of these Gunas (characteristics) which are *Tamas*, *Rajas*, and *Sattwa*. “Paranjpe, considers *jiva*, *svabha⁻va* and *prakṛti*, *ahamka⁻ra*, and *A⁻tman*, and *Purus⁻a* as the most important concepts related to personality and self, which can help in developing indigenous personality theories.”(Kalpana Srivastava)

Personality Integration

“According to Indian psychology, personality includes body, sense organs, mind, intellect and the self. Personality integration means integration of all these under the direction of the self. According to Bhagavad Gita, the senses and the mind should be controlled through reason while reason itself is controlled by the self. Thus, integrated personality is self-directed. Personality integration requires self realisation. According to Kathopanisad, self alone is the enjoyer of the body, the sense organs, the mind and the intellect. (Kathopanisad) Disorganisation or disorder of vrittis (Modifications) of the chitta (mind) leads to disintegration of personality. Human personality is the personality. The effective karmas may not be of this birth itself but even of the past birth. If the past actions of a person are good, his personality is integrated. If the past actions of a person are evil, his personality is disintegrated. The Karma creates samskaras (Impressions). While the evil Karmas create evil Samskaras, the good Karmas create good Samskaras. Similarly, lust, jealousy, pride, etc., create evil samskaras leading to disintegrated personality. As are the samskaras so is the personality while good samskaras lead to integrated personality evil samskaras lead to disintegrated personality.” (Nautiyal and Nautiyal)

Mind (Manas) is the instrument, which is the driving force behind actions, speech, and the thinking process i.e Karma. It also receives the sensory inputs. Mind is perceived here as a physical instrument not the *Antahkarana* that includes Manas, Ahamkara, Buddhi, Chitta, along with the senses and the five elements (Earth, Air, Space, Fire and Water). (Kalpana Srivastava) This mind is subject to be affected by six defects or enemies. These ten indriyas are evolutes of mind, they are five *Karmendriyas* and five *Jyanendriyas* or five active senses i.e Speaking, Holding (Hand), Moving (Legs), Excreting and Procreating and five cognitive senses i.e Nose, Ear, Eyes, Touch (Skin) and Tongue. The Shadripu or the six negative characteristics overwhelm the mind through these senses and thus the man is prevented from having a balanced personality.

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“In Hindu spirituality, Arishadvarga or Shadripu/Shada Ripu (Sanskrit: षड्रिपु meaning the six enemies) are the six enemies of the mind, which are: kama (lust), krodha (anger), lobha (greed), Mada (arrogance), moha (delusion), and matsarya (jealousy); the negative characteristics that prevent man from attaining moksha or salvation.” “In Arishadvarga, Shankaracharya has mentioned six passions of mind that create six patterns of personality.” http://dspace.hmlibrary.ac.in:8080/jspui/bitstream/123456789/1290/9/09_CHAPTER_1.pdf

Table 1 Passions of mind and Pattern of mind

Sl.No	Passions of mind	Sanskrit	In Roman Letters	Pattern of mind
1	Lust or desire	काम	Kama	Erotic Pattern
2	Anger	क्रोध	Krodha	Aggressive Pattern
3	Greed	लोभ	Lobha	Acquisitive Pattern
4	Delusion	मोह	Moha	Infatuated Pattern
5	Arrogance, Ego, Pride	मद	Mada	Egoistic Pattern
6	Jealousy, Enviousness	मात्सर्य	Matsarya	Envious Pattern

Table 2 Passions of mind and Personality Type

Sl.No	Pattern of mind	Personality Type
1	Erotic Pattern	Erotic Personality
2	Aggressive Pattern	Aggressive Personality
3	Acquisitive Pattern	Acquisitive Personality
4	Infatuated Pattern	Infatuated Personality
5	Egoistic Pattern	Egoistic Personality
6	Envious Pattern	Envious Personality



Figure 1 Mind Affected by Sadripu/ Arishadvarga (Six Enemies)

SIX ENEMIES OF MAN

Lord Krishna says –

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ||

"One should uplift oneself by oneself; one should not degrade oneself. Indeed, the mind alone is the friend of oneself and mind alone is one's enemy". (Bhagavad-Gita Chapter 6, Verse 5)

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No enemy can cause any more harm than one's own mind. One can protect oneself against physical or emotional injury by others, but protection against one's harmful thoughts, attitudes and feelings is not an easy task. However if one is committed to one's own growth and maturity, there is no better friend than oneself. One becomes one's own benefactor doing what needs to be done to tackle the six fold enemies within the mind which is of prime importance in facilitating one's inner growth. Therefore Upaniṣads also say:

“The mind alone is the cause of bondage and liberation (Mokṣa) in humans. When attached to sense objects, the mind brings bondage. When detached from objects, it brings freedom.

Bhagavān Krishna explains one of the possible relationships between some of these six enemies in the following verses. He shows how these Shadripus overpower the critical and discriminating ability of our intellect (Buddhi) due to which we forget the purpose of our life, and then they destroy us completely.

“Dwelling or thinking on the objects of the senses a man develops attachment for them. From attachment, desire is born. Desire gives rise to anger. From anger arises delusion. From delusion arises a failure of memory. From failure of memory results a destruction of the intellect; and through the destruction of intellect, total destruction ensues.”(Bhagavad-Gita 2.62-63)

When an individual experiences an object it may or it may not leave an impression in one's mind. If one thinks about the object again it does become an impression. If one continues to dwell upon or associate with the object, desire is born to re-experience it or even to possess it. Then the person acts to fulfil that desire. The more intense the desire, the greater becomes the need to fulfil it. Whatever comes in the way of fulfilling the desire evokes anger.”
(http://www.hindupedia.com/en/Ideals_and_Values/The_Six_Internal_Enemies)

“The following Shloka from Vairagya Dindima explains the Shadripu very well-

कामः क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्कराः।

ज्ञानरत्नापहाराय तस्मात् जाग्रत जाग्रत॥३

Kama Krodascha Lobhascha Dehe Thishtanthi Taskarahi

Jnana Ratno-paharaya Tasmata Jagrata Jagrata.॥

Desire, anger, greed, attachment, pride, jealousy — these dacoits are residing within your own body. They are not outside. They are residing as fifth column enemies within you. And, why are they there? To loot you of the Jnana-Ratna, to rob you of the precious gem of spiritual wisdom or atma-jnana, to loot you and deprive you of the precious gem of Self-awareness and make you forget your Self and weep and wail and be in ignorance. In order to deprive you of this jewel of atma-jnana, they are there. Therefore, oh man, oh Sadhak, Jagrata, Jagrata. Beware, beware. In this way, from the submerged level of the chitta or the deep within, various samskaras and vasna are brought into activity.”

— **Aḍi Shankaracharya**

(<https://brah.ma/lekh/the-six-enemies-of-the-mind-arishadvarga-shadripu/>)

Erotic Personality

“Kama (Sanskrit, Pali, Devanagari: काम; LUST: kāma) means "desire, wish, longing" in Hindu, Buddhist, and Jain literature. Kama often connotes sensual pleasure, sexual desire, and longing both in religious and secular Hindu and Buddhist literature, as well as contemporary Indian literature, but the concept more broadly refers to any desire, wish, passion, longing, pleasure of the senses, desire for, longing to and after,

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the aesthetic enjoyment of life, affection, or love, enjoyment of love is particularly with or without enjoyment of sexual, sensual and erotic desire, and may be without sexual connotations.” <https://en.wikipedia.org/wiki/Kama>

“Lust is a psychological force producing intense desire for an object, or circumstance while already having a significant other or amount of the desired object. Lust can take any form such as the lust for sexuality (libido), money, or power. It can take such mundane forms as the lust for food (gluttony) as distinct from the need for food. It is similar to but distinguished from passion, in that passion propels individuals to achieve benevolent goals whilst lust does not.

Lust is defined as immoral because its object or action of affection is improperly ordered according to natural law and/or the appetite for the particular object (eg sexual desire) is governing the person's intellect and will rather than the intellect and will governing the appetite for that object.

In the Bhagavad Gita, Lord Krishna, an Avatar of Vishnu, declared in chapter 16, verse 21 that lust is one of the gates to Naraka or hell.

Arjuna said: O descendant of Vishnu, by what is one impelled to sinful acts, even unwillingly, as if engaged by force? Then Krishna said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world. As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of this lust. Thus, the wise living entity's pure consciousness becomes covered by his eternal enemy in the form of lust, which is never satisfied and which burns like fire. The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him. Therefore, O Arjuna, best of the Bharatas, in the very beginning curb this great symbol of sin—(lust) by regulating the senses, and slay this destroyer of knowledge and self-realization. The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence. Thus, knowing oneself to be transcendental to the material senses, mind and intelligence, O mighty-armed Arjuna, one should steady the mind by deliberate spiritual intelligence and thus—by spiritual strength—conquer this insatiable enemy known as lust. (Bhagavad-Gita, 3.36–43) In this ancient manuscript the idea behind the word 'Lust' is best comprehended as the psychological force called 'Wanting'.”

(<https://en.wikipedia.org/wiki/Lust#:~:text=Lust%20is%20a%20psychological%20force,%20C%20money%20or%20power.>)

Traits of Erotic Personality

These types of people live in a state of mind that is normally related with a number of effects. A person with an erotic desire tends to act, feel and think in certain different ways. Eroticism is an impulse, desire, or pattern of sexual thoughts in the mind that is reflected in one's behaviour such as in language, look or even in one's artwork, painting, photography, drama, film, music and literature etc.

The people with erotic personality believe that sex has the capacity of capturing and maintaining aliveness, vibrancy, vitality, life source and life energy through the act of sex.

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It's a way to reconnect with renewal, playfulness, aliveness, curiosity, mystery and even with transcendence.

People of this kind live in an internal world of sensual and sexual experiences infused with fancies and wishes often to satisfy the unfulfilled sensual and sexual needs, longings and unresolved conflicts.

Aggressive Personality

Characteristics that are noticed with aggressive personalities:

1. They speak up when an idea comes to their mind.
2. They react violently to injustice.
3. They take up every opportunity to do things better.
4. Depending on their overall personality type and the degree to which they have the aggressive personality trait, they may come across as confident, demanding, passionate, outspoken, or commandeering.
5. They approach people in authority about problems.
6. People with extreme aggressive personality, may fight with others, be assertive or sometimes may react too harshly.

Acquisitive Personality (Greedy Personality)

1. Greedy people are very overtly self-centered. Kindness, compassion, charity, or benevolence is not found in their personal life. They have very little regard for the needs and feelings of others.
2. Greed is a strong desire for more and more possessions (such as wealth and power).
3. Greedy people lack empathy. They are not caring people. They are little concerned about the feelings of others. As such, they never mind about causing pain to others. They lack empathy. They lack genuine interest in the ideas and feelings of others. They are unwilling to take personal responsibility for their behaviour and actions. They are very difficult people to deal with.
4. They are never satisfied with what they have and crave for more and more. They want to grab more even depriving others from their legitimate share.
5. Greedy people are manipulative in nature. They take credits for the work done by others and they want to be with people who satisfy their ego.
6. Greedy people are always onto satisfying their immediate gain. They leave others to face the consequences and do not take care of others.
7. For the greedy people there is no limit of their material wants. Greedy people are not good at maintaining boundaries. For them moral values and ethics have no meaning to achieve their goals. They take advantages of loopholes in the system and find smart ways to flout the rules and regulations.

Infatuated Personality

Moha (Sanskrit) means 'Infatuation' or 'Delusion' or not seeing things just as they are, but imagining them to be different from what their real nature is. Infatuation is a deep sentiment of wish and liking for something. In reality, impractical hopes are the result of infatuation. Because of an infatuation, it is easy to miss the truth.

1. Persons with infatuation suffer from wrong understanding. This wrong understanding is called Avidya in Sanskrit. Example may be, every day we see people dying but we live in a manner as if we will never die.
2. These persons have strong attachment (Mamatva in Sanskrit). They have a strong feeling of 'mine' and 'others'. This attachment can be for some person or even for

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materials. In fact, the second cause of our delusion is our erroneous thinking that something or someone 'belongs to us.' In reality, nothing belongs to us and no one owns us.

3. People with infatuated personality possess strong feeling of likes and dislikes (Rāga and Dveśa). Liking someone, for biased reasons or for no sensible reason, can lead to favouritism and nepotism similarly disliking may lead to hating and punishing for no valid reason.

The infatuated person is someone who is in a trance or under a spell or in a state of hypnotism due to wrong understanding, attachment and feeling of likes and dislikes. Such a person cannot react normally and logically to the environment around him. "Infatuations need not only involve people, but can extend to objects, activities, and ideas. 'Men are always falling in love with other men...with their war heroes and sport heroes' with institutions, discourses and role models." <https://en.wikipedia.org/wiki/Infatuation>

Egoistic Personality

Egoistic people think very much about themselves, have an exaggerated feeling of superiority complex, believe themselves different from others by the way of outward appearance and thoughts. They are basically narcissists. Narcissists are self-centered, self loving, haughty in thinking and behaviour. They do not have empathy and kindness for other people. They have excessive aspiration for high regard. They are boastful, manipulative, selfish, disparagement, and tough. They can insult others easily.

Some Signs of Egoistic Personality

1. They value material objects above all other things and crave for having more, better, and the latest. Their own comfort is their biggest priority.
2. They are angry many times. They gossip, criticize and condemn others.
3. They interrupt others in between because they feel their talk is more valuable than others.
4. They are power hungry people.
5. They speak loudly and move fast to make people pay attention to them.
6. They do not like losing for the fear that others would feel them inferior. They may cheat or lie to be the winner or save face.
7. They always want social recognition. In gatherings they want to be in focus.
8. They take credits for the success of others and do not like to be blamed for their mistakes and blame others for the mistakes and find fault in others.
9. They do not take others view seriously and are very much biased. They are very much focused on their own point of view, image, and preferences.
10. They are ungrateful people. They think themselves better than others so they do not feel it necessary to thank others for their help.
11. They like to be with people like them who support their feelings and reinforce their beliefs about themselves.
12. They possess a very high level of confidence and presume everyone else to be wrong. They feel, act, consider, and speak; only that what they think to be right.
13. They are proud in nature.

Envious Personality

Lord Krishna in the Bhagavad-Gita, Chapter 12 and Verse 15 has said, "One who does not envy but is a compassionate friend to all, such a devotee is very dear to Me."

Envy is considered to be a ruinous emotion, if such deceitful emotion is allowed to take control of the mind than man suffers from mental agony as he cannot see the possessions

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such as wealth, power, superior quality, achievement and popularity of others and go through a feeling of inferiority complex.

“Aristotle defined envy as pain at the sight of another's good fortune, stirred by "those who have what we ought to have". Bertrand Russell said that envy was one of the most potent causes of unhappiness. Not only is the envious person rendered unhappy by their envy, Russell argued, but that person may also wish to inflict misfortune on others to reduce their status.

Psychologists have suggested that real or malicious envy should be distinguished from "benign envy"—malicious envy being proposed as an unpleasant emotion that causes the envious person to want to bring down the better-off even at their own cost, while benign envy involves recognition of other's being better-off, but causes the person to aspire to be as good. Benign envy is still a negative emotion in the sense that it feels negative. According to researchers, benign envy can provide emulation, improvement motivation, positive thoughts about the other person, and admiration. This type of envy, if dealt with correctly, can positively affect a person's future by motivating them to be a better person and to succeed. Human instinct is to avoid negative aspects in life such as the negative emotion, envy. However, it is possible to turn this negative emotional state into a motivational tool that can help a person to become successful in the future.” (<https://en.wikipedia.org/wiki/Envy>)

A study on human behaviour has reported that enviousness is a very common basic personality trait found among almost one-third of the human population. This challenges the theory that human is a rational animal.

Envious or jealous people feel insecure and have low self-esteem. Jealousy is very harmful and can affect the person who possesses it and also it is harmful for the person whom someone envies. It can have negative psychological affect on the person who is jealous. Some of the characteristics of the jealous persons are as follows:

Outwardly they are welcoming but bitter inside

They don't exhibit hatred outside but their aim is to crush the person they envy. Their insecurity never let to be in peace.

Publicly they admire but in the back they speak negative

Envious people generally do not defame or criticize the person whom they envy. Publicly they respect, compliment and may give a fake smile. In back they speak negative if someone praises or compliments they remain silent. They are not in a mood to accept the compliments as their ego is too fragile.

In disguise they copy the behaviour of the person whom they envy

Envious persons try to copy the behaviour, style, habits of the person whom they envy. Because they feel that such behaviour, style and habits are the source of compliments and deep inside their heart they feel to follow the person. Envious people destroy their self-worth and self-esteem by competing with others. They always try to prove their superiority so they are over-competitive.

Envious people give credit to luck for other's success.

Envious people give credit to luck for other's success. They always want to get praise, compliments, and rewards as they feel themselves to be the only one worth for it.

They gossip

Envious people if they don't find anything to belittle a person than they gossip about their looks and appearance and spread false things. These people are usually anxious and unhappy.

They minutely follow and condemn the intentions of the person of whom they are envious.

Jealous people feel extremely powerless in the core of their heart. Publicly they take pride in condemning the words of someone they are jealous of. Even if the words are a slip of the tongue. They minutely follow every little action and every word of the person of whom they are envious.

CONCLUSION

In Bhagavad-Gita Chapter 18, Verse 41, Swabhava is described as one's nature, innate quality or can be called the personality. Swabhava guides one to what is one's Karma (actions). The mind is called *Atindriya* (Super Sense) because it is not a cause of knowledge of external objects like the other senses. It is directly responsible for pleasure and pain and it is through mind all the senses get their experience or knowledge. Main functions of *manas* or the mind are *iccha* (desire), *dvesa* (hatred), *sukha* (pleasure), *dukha* (pain), and *prayatna* (effort). The mind is afflicted by the Arishadvarga or Shadripu which ultimately affects the Swabhava or the personality. This paper can be classified as the trait theory of Indian personality psychology based on the six traits of Arishadvarga or Shadripu as described by Shankaracharya. The findings of this paper can be utilized for further development of this theory and empirical tests can also be performed based on this theory.

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