

**CERTIFICATE FROM  
THE INSTITUTIONAL REVIEW BOARD / INSTITUTIONAL ETHICS  
COMMITTEE (IEC)**



# स्वामी विवेकानन्द योग अनुसंधान संस्थान

## Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: [svyasa@svyasa.org](mailto:svyasa@svyasa.org) Website: [www.svyasa.org](http://www.svyasa.org)

This is to confirm that neither Mr. Suresh N nor any staff participating in this study were involved in the voting procedures and decision making.

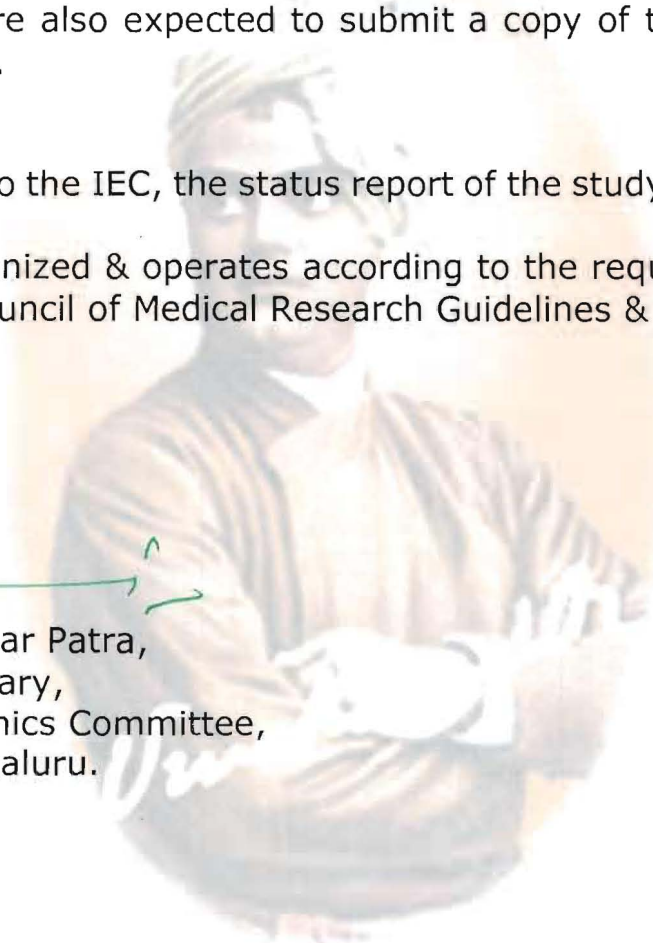
The Institutional Review Board / Institutional Ethics Committee (IEC) are expected to be informed about the progress of the study / any changes in the protocol and patient information / informed consent. The investigators are also expected to submit a copy of the final report to IEC for records.

Please submit to the IEC, the status report of the study as per the SOPs.

The IEC is organized & operates according to the requirements of ICH-GCP, Indian Council of Medical Research Guidelines & Schedule Y.

Best Wishes,

Dr. Sanjib Kumar Patra,  
Member Secretary,  
Institutional Ethics Committee,  
S-VYASA, Bengaluru.





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**RES/IEC-SVYASA/134/2018**

**03 Sep 2018**

To,  
Mr. Suresh N,  
PhD Scholar,  
S-VYASA University,  
Bengaluru.

Reference:

"Development of Personality Model based on Triguna concept of Sankhya philosophy", - Committee **Post Facto - Approval** of the above mentioned study.

**Dear Mr. Suresh N,**

We have received from you the following study related documents vide your letter dated 29 June 2018.

1	Project Proposal
2	Informed consent form

Ethics committee meeting was held on **30 June 2018** between 2:00 PM and 5:00 PM at Ekmath Bhavan, Bengaluru. Above documents were examined and discussed in the meeting. After due consideration, the committee has decided to Post facto approve the aforementioned study.



APPENDIX III

QUESTIONNAIRE IN ENGLISH

**DEVELOPMENT OF PERSONALITY MODEL BASED ON  
TRIGUNA CONCEPT OF SANKHYA PHILOSOPHY  
Swami Vivekananda Yoga Anusandhana Samsthana Yoga University.**

*Research Scholar*  
*N.Suresh*  
*Mobile: 9449637363*

*Guidance*  
*Prof. M.K.SRIDHAR*  
*Dean of Academics and Dean, Division of Yoga  
and Humanities. S-VYASA Yoga University.*

**Natural Response Inventory**

**Organization/ Institution:**

**Designation:**

Name:	Mobile No.	Gender	Qualification	Age:	Total Experience

***Instructions:***

Here are a few statements, dealing with your job, vis-à-vis yourself. Each statement has three alternatives. You are requested to select just one alternative, and encircle or tick the same. Usually the *spontaneous choice* is most correct response. Therefore, you *need not unnecessarily* give a longer thought over any statements. *Act simultaneously*. Kindly make sure that you have dealt with all statements. These questions are no way reflecting your job or your personality. Thank you for your co-operation.

1. The best way to improve both physically and mentally is continuous effort.
  - A. No, because it affects my health
  - B. It depends on what are my needs at that time
  - C. Yes, it is the only way
2. Do you feel the need to live up to the expectations of family?
  - A. Sometimes
  - B. Yes
  - C. No
3. Are there any television series that you do not want to miss even an episode?
  - A. No
  - B. Yes, more than one
  - C. Yes, just one
4. Do you blame yourself for your silly mistake?
  - A. Some times
  - B. Many times
  - C. Rarely or never
5. You are in a queue and someone pushes in front of you. What will be your reaction?
  - A. Say nothing
  - B. Say 'Excuse me, but the back of the queue is down there'
  - C. I may say something to them depending on the circumstances at the time
6. On how many occasions do you wash your hands every day?
  - A. More than twelve times per day
  - B. Less than six times per day
  - C. Between six and twelve times per day
7. How do the incomplete works bother you??
  - A. Don't bother me at all
  - B. Whenever remembered, I feel ashamed
  - C. will have challenge to complete them
8. How do you rate your average daily activity?
  - A. Boring

- B. difficult
  - C. Challenging
9. If someone asked you to complete many works in a day, what would be your most likely reaction?
- A. Try to renegotiate the deadline in the first instance
  - B. Somehow complete it
  - C. Say it is not possible
10. Do you outburst if things have not gone the way you wanted?
- A. Always
  - B. Rarely or never
  - C. Some times
11. If you were invited for meeting the Chief Minister of this state, how would you feel?
- A. I will simply attend
  - B. I fear about what to wear, what to talk and all other manner of things
  - C. I will go and make the most use of the opportunity
12. Each night before you go to bed do you check that all doors are locked?
- A. I don't usually carry out a check
  - B. I tend to carry out a double-check
  - C. Usually a single check
13. How often do you look at a clock or watch while doing a task?
- A. Once or Twice
  - B. Three to four times
  - C. Frequently
14. Doing everyday household works irritate you?
- A. Yes, occasionally
  - B. Yes, every time
  - C. No
15. How often do you enquire about well being of your family when they have gone out for a long time?
- A. Once or Twice
  - B. Every day
  - C. Never
16. Do you always listen to what others say?
- A. It depends on the subject what I am listening to
  - B. It depends on the person who is telling
  - C. Yes
17. If you see someone throw garbage in a public place what would you do?
- A. I will keep quiet
  - B. I will also throw in the same place
  - C. I will tell him not to throw there
18. How important to you is the need to arrange the furniture in your house in a certain and ordered way?
- A. Not at all important
  - B. Very important
  - C. Not very important, although I do like to keep things neat and tidy
19. You are going to an important interview and are stuck in a traffic jam. What do you do?
- A. Go after it is cleared
  - B. Try to find a way to let them know I am delayed
  - C. Accept my bad luck and return home.
20. How important to you is success and recognition?
- A. It is nice to have success and recognition but it is not the be all and end all
  - B. Very important
  - C. Not important
21. Do you prefer doing more than one activity at the same time?
- A. Yes, but not too many
  - B. No, I prefer one activity at a time
  - C. Cannot say
22. Do you always fear about the consequences of your actions?
- A. Rarely or never
  - B. Sometimes
  - C. Always
23. If you want to complain about something, which of the following would you prefer?
- A. Write a letter
  - B. Speak to the people concerned face to face
  - C. Speak to the people concerned on the telephone
24. Do you clean and arrange your house every time you are expecting a visitor?
- A. Not every time as I don't mind what others think
  - B. Yes, Every time

- C. Sometimes, but not excessively
25. How often you completely forget a work told in the previous day to do next day?  
A. Never  
B. Always  
C. Some times
26. Do you clean your house yourself?  
A. No, others do it  
B. when no one else is there to do  
C. Every time with self interest
27. Do you have any hobbies or sporting activities that dominate your life?  
A. Nothing  
B. Yes, many  
C. One or two only
28. Do you justify yourself for what you are?  
A. Not always – it is sometimes necessary to seek the guidance of others to change myself for the better  
B. Yes, even if others don't accept  
C. To a certain extent – but it is reassuring when other people appreciate me
29. Do you think it is preferable to solve your problems by own?  
A. No, a problem shared is a problem halved  
B. Yes  
C. If possible, but from time to time it is necessary to seek the help or advice of others
30. When you have locked your house and gone out of station, do you worry that you did not check whether all the switches and appliances are off.  
A. It rarely or never comes to my mind  
B. Yes, always  
C. Yes, some times
31. How often you did not get sleep at night because of responsible work pressure?  
A. some times  
B. Never  
C. always
32. If chairmanship of your welfare committee becomes vacant. What your course of action?  
A. Not seek the position of chairman even if asked  
B. Seek the position of chairman and drop a hint or suggestion to someone that they propose you.  
C. Only consider chairman post if asked
33. How often do you worry that slight aches and pains may be something more serious?  
A. Rarely or never  
B. Always  
C. Some times
34. Did you get very irritated by rules and regulations of your school?  
A. Always  
B. Never  
C. Some times
35. How easy is it for you to discuss your problems with someone?  
A. Very easy  
B. Normal  
C. Very difficult
36. What will you do with useless things?  
A. I clear them out mercilessly  
B. I tend to store them all  
C. Keep some items and clear out remaining

*I am grateful to you for sparing and devoting your valuable time for answering to this Questionnaire. Please be assured that the information that you have provided in this Questionnaire will be kept confidential and will not be used for any purpose other than my research work.*

*With Regards  
Research Scholar  
N.Suresh*

APPENDIX IV  
QUESTIONNAIRE IN  
KANNADA

## ಸ್ವಾಭಾವಿಕ ಪ್ರತಿಕ್ರಿಯೆ ಸಂಗ್ರಹಕ

<b>Name:</b>	<b>Qualification:</b>	<b>Age:</b>	<b>Experience:</b>
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ಸೂಚನೆ: ಪ್ರತಿ ಪ್ರಶ್ನೆಗೆ ನಿಮಗೆ ಸರಿಯಾಗಿ ಹೊಂದುವ ಒಂದು ಉತ್ತರಕ್ಕೆ ಮಾತ್ರ ಸೋನ್ನೆ ಸುತ್ತಿರಿ

ಉದಾ: ನೀವು ಇಲ್ಲಿಗೆ ಯಾವುದರ ಮೂಲಕ ಬಂದಿರಿ?

ಅ. ಆಟೋ

ಬಸ್ಸು

ಚ. ಕಾರು

೧. 'ದೈಹಿಕ ಮತ್ತು ಮಾನಸಿಕ ಅಭಿವೃದ್ಧಿಗೆ ಇರುವ ಉತ್ತಮ ಮಾರ್ಗ ಎಂದರೆ ಸತತ ಪರಿಶ್ರಮ'  
 ಅ. ಇಲ್ಲ, ಏಕೆಂದರೆ ಅದು ನನ್ನ ಆರೋಗ್ಯದ ಮೇಲೆ ಪರಿಣಾಮ ಬೀರುತ್ತದೆ  
 ಬ. ಅದು ನನ್ನ ಆ ಸಮಯದ ಅವಶ್ಯಕತೆಯನ್ನು ಅವಲಂಬಿಸಿದೆ  
 ಚ. ಹೌದು, ಅದೊಂದೇ ಮಾರ್ಗ
೨. ನೀವು ನಿಮ್ಮ ಕುಟುಂಬದವರ ಆಸೆಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಬದುಕಲು ಇಷ್ಟಪಡುವಿರಾ?  
 ಅ. ಕೆಲವೊಂದು ಬಾರಿ  
 ಬ. ಹೌದು  
 ಚ. ಇಲ್ಲ
೩. ನೀವು ನೋಡಲು ಒಮ್ಮೆಯೂ ತಪ್ಪಿಸದಿರುವ ಯಾವುದಾದರೂ ಟಿ.ವಿ. ಧಾರಾವಾಹಿಗಳವೆಯೇ?  
 ಅ. ಯಾವುದೂ ಇಲ್ಲ  
 ಬ. ಹೌದು, ಒಂದಕ್ಕಿಂತ ಹೆಚ್ಚು  
 ಚ. ಹೌದು, ಒಂದೇ ಒಂದು
೪. ನಿಮ್ಮ ಸಣ್ಣ ತಪ್ಪುಗಳಿಗಾಗಿ ನಿಮ್ಮನ್ನು ನೀವೇ ಹಳೆಯುವಿರಾ?  
 ಅ. ಕೆಲವು ಬಾರಿ  
 ಬ. ಪ್ರತಿ ಬಾರಿ  
 ಚ. ಯಾವಾಗಲೂ ಇಲ್ಲ
೫. ನೀವು ಸರತಿಸಾಲಿನಲ್ಲಿ ನಿಂತಿದ್ದಾಗ ಯಾರಾದರೂ ಮುಂದೆ ನುಗ್ಗಿದರೆ ನೀವೇನು ಮಾಡುವಿರಿ?  
 ಅ. ಏನನ್ನೂ ಹೇಳುವುದಿಲ್ಲ  
 ಬ. 'ಕ್ಷಮಿಸಿ, ಸಾಲಿನ ಕೊನೆ ಹಿಂದಿದೆ' ಎಂದು ಹೇಳುವೆ  
 ಚ. ಸಂದರ್ಭಕ್ಕೆ ತಕ್ಕಂತೆ ಏನಾದರೂ ಹೇಳುವೆ
೬. ನೀವು ದಿನದಲ್ಲಿ ಎಷ್ಟು ಸಂದರ್ಭಗಳಲ್ಲಿ ನಿಮ್ಮ ಕೈಗಳನ್ನು ತೊಳೆಯುವಿರಿ?  
 ಅ. ಹನ್ನೆರಡು ಬಾರಿಗೂ ಹೆಚ್ಚು  
 ಬ. ಆರು ಬಾರಿಗೂ ಕಡಿಮೆ  
 ಚ. ಆರರಿಂದ ಹನ್ನೆರಡು ಬಾರಿ
೭. ಅರ್ಧಕ್ಕೆ ನಿಂತುಹೋದ ನಿಮ್ಮ ಕೆಲಸಗಳು ನಿಮ್ಮನ್ನು ಹೇಗೆ ಬಾಧಿಸುತ್ತವೆ?  
 ಅ. ನನ್ನನ್ನು ಹಾಗೆಲ್ಲ ಬಾಧಿಸುವುದಿಲ್ಲ  
 ಬ. ಅದರ ನೆನಪಾದಾಗಲೆಲ್ಲ ಕಸಿವಿಸಿಯಾಗುತ್ತದೆ  
 ಚ. ಅಂತಹ ಕೆಲಸಗಳನ್ನು ಪೂರ್ಣಗೊಳಿಸಬೇಕೆಂಬ ಛಲ ಇರುತ್ತದೆ
೮. ನಿಮ್ಮ ದೈನಂದಿನ ಚಟುವಟಿಕೆಗಳನ್ನು ಏನೆಂದು ವಿಂಗಡಿಸುವಿರಿ?  
 ಅ. ನೀರಸವಾಗಿದೆ  
 ಬ. ಕಠಿಣವಾಗಿದೆ  
 ಚ. ಸ್ಪರ್ಧಾತ್ಮಕವಾಗಿದೆ
೯. ನಿಮ್ಮನ್ನು ಯಾರಾದರೂ ಹಲವು ಕೆಲಸಗಳನ್ನು ಒಂದೇ ದಿನದಲ್ಲಿ ಮುಗಿಸಲು ಕೇಳಿದರೆ ನಿಮ್ಮ ಸಾಮಾನ್ಯ ಪ್ರತಿಕ್ರಿಯೆ ಏನು?  
 ಅ. ಹೆಚ್ಚಿನ ಸಮಯಕ್ಕಾಗಿ ಅವರೊಡನೆ ಸಂಧಾನ ಪ್ರಯತ್ನ ಮಾಡುವೆ  
 ಬ. ಏನಾದರೂ ಮಾಡಿ ಅದನ್ನು ಮುಗಿಸುವೆ  
 ಚ. ಆಗುವುದಿಲ್ಲ ಎನ್ನುವೆ
೧೦. ನಿಮ್ಮ ಇಷ್ಟದಂತೆ ಕೆಲಸಗಳು ಆಗದಿದ್ದಾಗ ನೀವು ಉದ್ವೇಗಗೊಳ್ಳುವಿರಾ?  
 ಅ. ಯಾವಾಗಲೂ  
 ಬ. ಅಪರೂಪವಾಗಿ  
 ಚ. ಅನೇಕ ಬಾರಿ
೧೧. ನಿಮ್ಮನ್ನು ಈ ರಾಜ್ಯದ ಮುಖ್ಯಮಂತ್ರಿಗಳ ಭೇಟಿಗಾಗಿ ಕರೆದರೆ ನೀವು ಏನು ಮಾಡುವಿರಿ?  
 ಅ. ಸುಮ್ಮನೆ ಹೋಗಿಬರುವೆ  
 ಬ. ಏನನ್ನು ಧರಿಸಲಿ, ಏನನ್ನು ಮಾತನಾಡಲಿ, ಎಂದು ಭಯಪಡುವೆ  
 ಚ. ಸಿಕ್ಕಿರುವ ಅವಕಾಶವನ್ನು ಸರಿಯಾಗಿ ಉಪಯೋಗಿಸಿಕೊಳ್ಳುವೆ

೧೨. ಪ್ರತಿದಿನ ರಾತ್ರಿ ಮಲಗುವ ಮೊದಲು ಮನೆಯ ಕದಗಳನ್ನು ಸರಿಯಾಗಿ ಹಾಕಿದೆಯೇ ಎಂದು ನೀವು ಪರೀಕ್ಷಿಸುವಿರಾ?  
 ಅ. ನಾನು ಪರೀಕ್ಷಿಸುವುದಿಲ್ಲ  
 ಬ. ಎರಡೆರಡು ಬಾರಿ ಪರೀಕ್ಷಿಸುವೆ  
 ಚ. ಸಾಧಾರಣವಾಗಿ ಒಮ್ಮೆ ಪರೀಕ್ಷಿಸುವೆ
೧೩. ನೀವು ಒಂದು ಕೆಲಸ ಮಾಡುವಾಗ ಎಷ್ಟು ಬಾರಿ ಗಡಿಯಾರವನ್ನು ನೋಡುವಿರಿ?  
 ಅ. ಒಂದೆರಡು ಬಾರಿ  
 ಬ. ಮೂರಾಕು ಬಾರಿ  
 ಚ. ಪದೇ ಪದೇ
೧೪. ನಿಮ್ಮ ಮನೆ ಕೆಲಸಗಳನ್ನು ಮಾಡುವುದು ನಿಮ್ಮನ್ನು ಸಿಡಿಮಿಡಿಸಿಗೊಳಿಸುವುದೇ?  
 ಅ. ಅಪರೂಪವಾಗಿ  
 ಬ. ಪ್ರತಿ ಬಾರಿ  
 ಚ. ಯಾವಾಗಲೂ ಇಲ್ಲ
೧೫. ನೀವು ಎಷ್ಟು ಬಾರಿ ಕಾರ್ಯನಿಮಿತ್ತ ಬಹುದಿನ ಹೊರಹೋಗಿರುವ ನಿಮ್ಮ ಕುಟುಂಬದ ಸದಸ್ಯರ ಕ್ಷೇಮದ ಬಗ್ಗೆ ವಿಚಾರಿಸುವಿರಿ?  
 ಅ. ಒಂದೆರಡು ಬಾರಿ  
 ಬ. ಪ್ರತಿ ದಿನ  
 ಚ. ಯಾವಾಗಲೂ ಇಲ್ಲ
೧೬. ನೀವು ಇತರರು ಹೇಳಿದ್ದನ್ನು ಯಾವಾಗಲೂ ಕೇಳುವಿರಾ?  
 ಅ. ಅದು ವಿಷಯದ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿರುತ್ತದೆ  
 ಬ. ಅದು ಹೇಳುವ ವ್ಯಕ್ತಿಯ ಮೇಲೆ ಅವಲಂಬಿತವಾಗಿರುತ್ತದೆ  
 ಚ. ಹೌದು
೧೭. ಯಾರಾದರೂ ಸಾರ್ವಜನಿಕ ಸ್ಥಳದಲ್ಲಿ ಹೇಸಿಗೆ/ಗಲೀಜು ಮಾಡುವುದನ್ನು ನೋಡಿದಾಗ ನೀವೇನು ಮಾಡುವಿರಿ?  
 ಅ. ನೋಡದಂತೆ ಇರುವೆ  
 ಬ. ನಾನೂ ಅಲ್ಲಿಯೇ ಮಾಡುವೆ  
 ಚ. ಅವರಿಗೆ ಹಾಗೆ ಮಾಡದಂತೆ ಹೇಳುವೆ
೧೮. ನಿಮ್ಮ ಮನೆಯ ಪೀಠೋಪಕರಣಗಳನ್ನು ಸರಿಯಾಗಿ ಇಡುವುದು ನಿಮಗೆಷ್ಟು ಅವಶ್ಯಕ?  
 ಅ. ಯಾವುದೇ ಅವಶ್ಯಕತೆ ಇಲ್ಲ  
 ಬ. ಅತ್ಯಂತ ಅವಶ್ಯಕ  
 ಚ. ಅಷ್ಟೇನೂ ಅವಶ್ಯಕವಲ್ಲ, ಆದರೂ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ಪ್ರಯತ್ನಿಸುವೆ
೧೯. ನೀವು ಒಂದು ಮುಖ್ಯವಾದ ಸಂದರ್ಶನಕ್ಕಾಗಿ ಹೋಗುತ್ತಿರುವಾಗ ರಸ್ತೆತಡೆಯಲ್ಲಿ ಸಿಕ್ಕಿಕೊಂಡರೆ ಏನು ಮಾಡುವಿರಿ?  
 ಅ. ತೆರವಾದನಂತರ ಹೋಗುವೆ  
 ಬ. ತಡವಾಗುತ್ತದೆಂದು ಅವರಿಗೆ ತಿಳಿಸಲು ಮಾರ್ಗವನ್ನು ಹುಡುಕುವೆ  
 ಚ. ಅದೃಷ್ಟವಿಲ್ಲವೆಂದು ಹಿಂತಿರುಗುವೆ
೨೦. ನಿಮಗೆ ಜೀವನದಲ್ಲಿ ಸಫಲತೆ ಮತ್ತು ಸನ್ಮಾನ ಎಷ್ಟು ಮುಖ್ಯ?  
 ಅ. ಆನಂದವಾಗುತ್ತದೆ, ಆದರೆ ಅದೇ ಅಂತಿಮವಲ್ಲ  
 ಬ. ಅತಿ ಮುಖ್ಯ  
 ಚ. ಮುಖ್ಯವಲ್ಲ
೨೧. ನೀವು ಒಂದೇ ಸಮಯದಲ್ಲಿ ಹಲವು ಕೆಲಸಗಳನ್ನು ಮಾಡಲು ಬಯಸುವಿರಾ?  
 ಅ. ಹೌದು, ಆದರೆ ತುಂಬಾ ಕೆಲಸಗಳನ್ನಲ್ಲ  
 ಬ. ಇಲ್ಲ, ಒಮ್ಮೆಗೆ ಒಂದು ಕೆಲಸವನ್ನಷ್ಟೆ ಮಾಡುವೆ  
 ಚ. ಏನನ್ನು ಹೇಳಲಾರೆ
೨೨. ನೀವು ನಿಮ್ಮ ಕಾರ್ಯಗಳ ಪರಿಣಾಮಗಳ ಬಗ್ಗೆ ಭಯಪಡುವಿರಾ?  
 ಅ. ಯಾವಾಗಲೂ ಇಲ್ಲ  
 ಬ. ಕೆಲವು ಸಾರಿ  
 ಚ. ಪ್ರತಿ ಸಾರಿ
೨೩. ನೀವು ಯಾವುದರ ಬಗ್ಗೆಯಾದರೂ ದೂರು ನೀಡಬೇಕಾದಲ್ಲಿ ಯಾವುದನ್ನು ಅನುಸರಿಸುವಿರಿ?  
 ಅ. ಪತ್ರ ಬರೆಯುವೆ  
 ಬ. ಸಂಬಂಧಿಸಿದವರ ಬಳಿ ಖುದ್ದಾಗಿ ಮಾತನಾಡುವೆ  
 ಚ. ಸಂಬಂಧಿಸಿದವರ ಬಳಿ ದೂರವಾಣಿಯಲ್ಲಿ ಮಾತನಾಡುವೆ
೨೪. ನಿಮ್ಮ ಮನೆಗೆ ಅಧಿತಿಗಳು ಬರುತ್ತಾರೆಂದಾಗ ಮನೆಯನ್ನು ಶುಚಿ ಮತ್ತು ಅಣಿಗೊಳಿಸುವಿರಾ?  
 ಅ. ಇಲ್ಲ, ಏಕೆಂದರೆ ಅವರು ಏನೆಂದುಕೊಳ್ಳುವರೆಂದು ಚಿಂತಿಸುವುದಿಲ್ಲ  
 ಬ. ಹೌದು, ಪ್ರತಿಬಾರಿ  
 ಚ. ಕೆಲವು ಬಾರಿ, ಆದರೆ ಅತಿಯಾಗೇನಲ್ಲ

೨೫. ನೀವು ಎಷ್ಟು ಬಾರಿ ಹಿಂದಿನ ದಿನ ಹೇಳಿದ ಕೆಲಸಗಳನ್ನು ಮಾರನೆ ದಿನ ಮಾಡಲು ಮರೆತಿರುವಿರಿ?  
 ಅ. ಒಮ್ಮೆಯೂ ಇಲ್ಲ  
 ಬ. ಪ್ರತಿ ಬಾರಿ  
 ಚ. ಕೆಲವು ಬಾರಿ
೨೬. ನಿಮ್ಮ ಮನೆಯನ್ನು ನೀವೇ ಶುಚಿಗೊಳಿಸುವಿರಾ?  
 ಅ. ಇಲ್ಲ, ಇತರರೇ ಮಾಡುತ್ತಾರೆ  
 ಬ. ಯಾರೂ ಮಾಡಲು ಇಲ್ಲದಿದ್ದಾಗ ಮಾಡುವೆ  
 ಚ. ಪ್ರತಿ ಬಾರಿ ನಾನೇ ಆಸಕ್ತಿಯಿಂದ ಮಾಡುವೆ
೨೭. ನಿಮಗೆ ಅತಿಯಾದ ಆಸಕ್ತಿ ಇರುವ ಯಾವುದಾದರೂ ಹವ್ಯಾಸ ಅಥವಾ ಕ್ರೀಡಾಚಟುವಟಿಕೆಗಳು ಇವೆಯೇ?  
 ಅ. ಯಾವುದೂ ಇಲ್ಲ  
 ಬ. ಬಹಳ ಇವೆ  
 ಚ. ಒಂದೆರಡು ಮಾತ್ರ
೨೮. ಹೇಗಿರುವಿರೋ ಹಾಗೆ ನಿಮ್ಮನ್ನು ನೀವು ಸಮರ್ಥಿಸಿಕೊಳ್ಳುವಿರಾ?  
 ಅ. ಹಾಗೇನಿಲ್ಲ, ಕೆಲವು ಬಾರಿ ಇನ್ನೊಬ್ಬರ ಮಾರ್ಗದರ್ಶನವೂ ಬೇಕಾಗುತ್ತದೆ  
 ಬ. ಹೌದು, ಇತರರು ಒಪ್ಪದಿದ್ದರೂ ಪರವಾಗಿಲ್ಲ  
 ಚ. ತಕ್ಕಮಟ್ಟಿಗೆ, ಆದರೆ ಇತರರು ಮೆಚ್ಚಿದಾಗ ನಂಬಿಕೆ ಬರುತ್ತದೆ
೨೯. ನಿಮ್ಮ ಸಮಸ್ಯೆಗಳನ್ನು ನೀವೇ ಪರಿಹರಿಸಿಕೊಳ್ಳುವುದು ಸೂಕ್ತ ಎಂಬುದನ್ನು ಒಪ್ಪುವಿರಾ?  
 ಅ. ಇಲ್ಲ, ಹೇಳಿಕೊಂಡ ಸಮಸ್ಯೆ ಅರ್ಥ ಪರಿಹಾರವಾದಂತೆ  
 ಬ. ಹೌದು  
 ಚ. ಸಾಧ್ಯವಾದಲ್ಲಿ, ಆದರೆ ಕೆಲವೊಮ್ಮೆ ಇತರರ ಸಹಾಯದ ಅವಶ್ಯಕತೆ ಇರುತ್ತದೆ
೩೦. ನೀವು ಮನೆಗೆ ಬೀಗ ಹಾಕಿ ದೂರದ ಊರಿಗೆ ಹೋದ ನಂತರ ಮನೆಯಲ್ಲಿ ವಿದ್ಯುತ್ ದೀಪ ಮತ್ತು ಇತರ ಉಪಕರಣಗಳನ್ನು ಆರಿಸದೇ ಬಿಟ್ಟಿರುವಿರೇ ಎಂದು ಚಿಂತಿಸುವಿರಾ?  
 ಅ. ಅಂತಹ ಆಲೋಚನೆಗಳು ಬರುವುದಿಲ್ಲ  
 ಬ. ಹೌದು, ಯಾವಾಗಲೂ  
 ಚ. ಹೌದು, ಕೆಲವು ಸಾರಿ
೩೧. ಜವಾಬ್ದಾರಿಯ ಕೆಲಸಗಳ ಒತ್ತಡದಿಂದ ನಿಮಗೆ ಎಷ್ಟು ಬಾರಿ ನಿದ್ರಾಹೀನತೆ ಉಂಟಾಗಿದೆ?  
 ಅ. ಕೆಲವು ಬಾರಿ  
 ಬ. ಒಮ್ಮೆಯೂ ಇಲ್ಲ  
 ಚ. ಪ್ರತಿ ಬಾರಿ
೩೨. ನಿಮ್ಮ ಶಾಲೆಯ ವಿಧ್ಯಾರ್ಥಿ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷ ಸ್ಥಾನವು ಖಾಲಿಯಾದಲ್ಲಿ ನೀವೇನು ಮಾಡುವಿರಿ?  
 ಅ. ಕೇಳಿಕೊಂಡರೂ ಅಧ್ಯಕ್ಷನಾಗುವುದಿಲ್ಲ  
 ಬ. ಅಧ್ಯಕ್ಷನಾಗುವ ಇಚ್ಛೆಯನ್ನು ಇತರರಿಗೆ ತಿಳಿಯುವಂತೆ ಮಾಡುವೆ  
 ಚ. ಇತರರು ಕೇಳಿಕೊಂಡರೆ ಮಾತ್ರ ಅಧ್ಯಕ್ಷನಾಗಲು ಒಪ್ಪುವೆ
೩೩. ನೀವು ಎಷ್ಟು ಸಾರಿ ಆಲಸ್ಯ ಮತ್ತು ಮೈನೋವುಗಳು ಗಂಭೀರ ಖಾಯಿಲೆಯಿರಬಹುದೆಂದು ಭಯಪಟ್ಟಿದ್ದೀರಿ?  
 ಅ. ಅಪರೂಪವಾಗಿ  
 ಬ. ಯಾವಾಗಲೂ  
 ಚ. ಕೆಲವು ಸಾರಿ
೩೪. ನೀವು ನಿಮ್ಮ ಶಾಲೆಯ ನಿಯಮಾವಳಿಗಳಿಂದ ಸಿಡಿಮಿಡಿಸಿಗೊಂಡಿದ್ದೀರಾ?  
 ಅ. ಯಾವಾಗಲೂ  
 ಬ. ಇಲ್ಲ  
 ಚ. ಕೆಲವು ಸಾರಿ
೩೫. ನಿಮ್ಮ ಸಮಸ್ಯೆಗಳನ್ನು ಚರ್ಚಿಸಲು ನಿಮಗೆಷ್ಟು ಸುಲಭ?  
 ಅ. ಬಹಳ ಸುಲಭ  
 ಬ. ಸಾಧಾರಣ  
 ಚ. ಬಹಳ ಕಷ್ಟ
೩೬. ನೀವು ಅನುಪಯುಕ್ತ ವಸ್ತುಗಳನ್ನು ಏನು ಮಾಡುವಿರಿ?  
 ಅ. ನಿರ್ದಯವಾಗಿ ವಿಲೇವಾರಿ ಮಾಡುವೆ  
 ಬ. ಎಲ್ಲವನ್ನೂ ಸಂಗ್ರಹಿಸಿಡುವೆ  
 ಚ. ಕೆಲವು ವಸ್ತುಗಳನ್ನು ಸಂಗ್ರಹಿಸುವೆ

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PUBLICATION O F ARTICLES

## MODELLING OF THE RELATIONSHIP BETWEEN ATTITUDE AND BEHAVIOUR AS BASIS OF PERSONALITY USING SAMKHYA PHILOSOPHY

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ABSTRACT

Most of the studies on personality, done in the recent past, are mainly based on western ideological framework of attitude and behaviour. The Indian philosophy of *Samkhya* profoundly advocates a different framework for the trilogy of attitude, behavior and personality. But with this Indian framework very little published studies are available. One of the ways to study personality is through *Samkhya* philosophy which is the basis of *Triguna*. The concept of the *Triguna*, i.e., *Satva*, *Rajas* and *Tamas*, as it was elucidated in classical Indian literature seems to have implication to our understanding of human behaviour. The blend of these three *gunas* determine the attitude and behavior of a person and there by respective personality. Theory of *Triguna* provides a very useful framework to understand behaviour of individuals. The type of *guna* dominant in the individual at a particular point of time is responsible for the way an individual responds to the challenges he faces at that time. In this paper an attempt has been made to model the correlation of attitude and behavior as the consequence of *Triguna* using *Samkhya* philosophy.

**Keywords:** *Samkhya, Triguna, Attitude, Behaviour, Personality*

### 1. Introduction

This wonderful and glorious world of plurality has been at all times a mystery from caveman to present scientific man. The source of universe and the reason for all happening around is a question that has been bothering the entire mankind all around the globe from times immemorial till today. We are investigating and inquiring for an answer. These exercises lead the mankind to mysticism of religion with or without objective facts. But the modern studies are nowhere near to a perfect explanation of the material world. The modern Science is all about investigation, observing the factors, codifying the observations systematically for a meaningful representation. So far the western social science and the behavioural studies have denounced the fundamental constituents of human personality, which the sages of ancient India had long back established by inquisition. They were rejected because the western society thought that modern science is better than ancient Indian philosophy. The modern science has undoubtedly established the fundamental truth that all human being are same, i.e., are one biological species called 'Homo-sapiens'. But at the same time the fundamental question bothering all the civilised societies is the distinctive nature of all the individual human beings. Post Second World War, the study of attitude started gaining importance due to its assumed influence over the social behaviour of individuals. Several studies were carried out to predict and explain human behaviour (Ajzen, 1991). Recent studies in this field have concluded that the

attitude represent attributes of a person's behaviour. (Conner & Armitage, 1998)

The Modern Psychologies have been very active in linking Psychological factors of personality. But this approach always has been a challenge due to a theoretical and vague approaches. Hence the various theories based on Psychological approach have failed to gain popular acceptance or universal acceptance. Many of these theories were based on basic religious Psychological belief held at that time, in those societies of their origin. It is generally accepted that personality is not an empirically pure discipline, because it encompasses the elements of Arts, Science and Philosophy, to draw any conclusions about the general forms of personality.

#### 1.0 Definitions and Models of Attitude based on Western Concepts

In social psychology attitude is considered as one of the main psychological experiences. There exist numerous definitions and models of attitude, evolved over several centuries. Some of them are as listed below;

- 1) Attitude is readiness of the psyche to act or react in certain way. Attitude very often come in pairs, one conscious and the other unconscious (Jung, 1971).
- 2) Attitude is the affect for or against a psychological object (Thuestone, 1931).
- 3) Attitude is a mental or neural state of readiness. Organised through experience, exerting a directive or dynamic influence on the individual's response to

all objects and situations to which it is related. It is a tendency to respond to some object or situation (Allport, 1935)

- 4) Attitude is held with respect to some aspect of the individual's world, such as another person, a physical object, behaviour, or a policy. Therefore, the way a person reacts to his surroundings is called his attitude (Ajzen & Fishbein, 1977).
- 5) Attitude is relatively lasting clusters of feelings, belief, and behaviour tendencies directed towards specific person, ideal, objects or groups (Baron & Byrne), 1984).
- 6) The object or phenomenon can be anything a person discriminates or holds in mind and many include people, products, and organisations (Bohner and Wanke, 2002)
- 7) Attitude is a summary evaluation of an object or thought (Malhotra, 2005).
- 8) Attitude may be positive, negative, or neutral (Walley et al., 2009)

Many models of attitude have been proposed by the different scholars. Some of the relevant and well-recognized models are given below;

- 1) Expectancy-value Model - Among the early expectancy-value models is, one offered by Rosenberg in 1956 in which he suggests that the 'value importance' and 'perceived instrumentality' are separate and possibly manipulable dimensions of attitude-related cognitive structures.
- 2) Multi attribute Measurable Model - This model of attribute is proposed by Fishbein in 1963. According to him, attitude is an independent measure of affect for or against the attitude object, which is a function of belief strength and an evaluative aspect associated with each attribute.
- 3) Vector Model - Calder and Litz in 1972 represented attitude structure in their research work, as a two-dimensional metric space, which recognized as Vector Model. According to them one dimension represents an affective component (linking or favourableness) and the other represents a cognitive component (likely or probable).
- 4) The Tripartite Model - This model consists of three components of attitude: feelings, Beliefs and Behavior Spooner (1992).
- 5) ABC Model - ABC model is one of the most cited (Eagly and Chaiken 1998) model of attitude. ABC model suggests that has three elements in Affect, Behaviour and Cognition. Affects denotes the

individual's feeling about an attitude object. Behaviour denotes the individual's intention towards an attitude object. Cognitive denotes the belief an individual has about an attitude object.

## 2.0 Critical Review of Western Concept of Attitude and Behaviour

An elaborate review of various definitions and the models of attitude confirm that all the models are based on one or the other conceptual definition. Since each of the models is based on a definition which partially characterises the concept of attitude and behaviour, the corresponding models show some contradictions. For example, many early definitions describe attitude as a response towards an object in the real world (Jung 1921; Thurstone 1931; Allport, 1935; Ajzen & Fishbein, 1977). The later definitions hold attitude as a complex cluster of cognition and evaluation process resulting in an intended action (Baron & Byrne, 1984; Bohner & Wanke, 2002; Malhotra, 2005; Walley et al., 2009)

Thus the earlier description of attitude was as a reactive phenomenon and the latest description is as a proactive phenomena. This paradigm shift in the perception of attitude has resulted in weakening of the various models based on these definitions. Hence it is argued here that these models have resulted in limited understanding of attitude, behaviour and their relationship with the personality of an individual. Therefore there is a need to develop a comprehensive model which unambiguously explains the rationality for distinctive attitude and behaviour of a personality.

The various shortcomings of the western theories are the discernment or contradictions in the concept of Freedom versus determination, Heredity versus environment, Uniqueness versus Universality, Active versus reactive, optimistic versus pessimistic etc.

## 3.0 Ancient Indian Concept of Personality based on Attitude and Behaviour

Ancient Indian Philosophies have proposed a scientific analysis in order to develop a rational explanation for existence of mankind in the materialist world.

Among these philosophies, the '*Sankhya*' philosophy is considered one of the oldest Hindu systems of philosophy of *Maharushi Kapila*, is considered to be the fundamental for other philosophy. Sankhya Philosophy is a dualistic system by accepting real and unreal entities. According to this philosophy what is un-manifested is called 'Prakruthi' and what is manifested is called 'Purusha'. Here an attempt is made establish a model connecting the changing factors to a constant profession, by incorporating the published interpretations of *sankhya* Philosophy. This paper aims to develop a rational ontological formation by of personality by linking the *triguna* as a medium of change.

Our aim in this article is not to give a detailed account of the concept of *samkhya* which is well narrated in published literatures from times immemorial till date by various philosophers and researchers. However, from a personality perspective, *samkhya* is considered as a set of three basic types of tendency; 'Satva', 'Rajas' and 'Tamas' are the three components. Each of these *gunas* is characterized by its own properties. *Samkhya* is basically a tendency of expression of behaviour. Depending upon the observed behavioural characteristic we can assess the *guna*, which propelled that action. The element of freedom also decreases from *satva* to *rajas* to *tamas*. The *tamas* is the state of maximum inertia, *rajas* drives the activity with attachment and associated excitement and misery. *Satva* is a state of equilibrium and least agitation of mind. Even in *satva* state the bondage is present though the freedom is also available to a greater extent.

#### 4.0 The Human Mind is a Mixture of Trigunas

In any human being, though all these three qualities will be present in varying proportions, generally one of these qualities will be more predominant than the other two. For example, a contended person like saint or sage is predominantly *satvic*, an ambitious person is predominantly *rajasic* and a sensitive person is predominantly *tamasic*. A well-balanced human being should have 70% *Satva*, 20% *Rajas* and 10% *Tamas*. While a true *Guru* has 100% *Satva*. When there is a perfect equilibrium of the three *Gunas*, there is no manifestation of the universe. It is only when there are fluctuations or modifications (*Vikaras or Vikritis*) among them that begin to manifest (Rastogi, 2005). Nevertheless, *Shastras* state that the function of three qualities in their proper place is needed for normal existence. Without *Rajas* one cannot perform various actions that require to rest. Individuals under the influence of an excess of *Rajas*, find it difficult to rest or to sleep. It is maintained that *Gunas* act together and that they are found in every object in the universe. They never exist in isolation. They interact and compete with one another resulting in the domination of one over the others. No personality is exclusively *Satvic*, *Rajasic* or *Tamasic* (Singh, 1972). The predominance of one *Guna* and the degree of predominance are the determinants of the individual's behaviour (Rastogi, 2005). When *Satva* is dominant over the other two, purity, wisdom, love of knowledge, spiritual excellence and other such noble qualities are present. *Rajas* indicate activity and when dominant would indicate the rise of passions, emotions and desires (Rastogi, 2005).

#### 6.0 Proposed Model of Personality

The following figure shows the proposed model of personality based on *samkhya* and *triguna* concepts. In this model an attempt is made to establish a rational association of various western and Indian concepts pertaining to attitude, behaviour and personality. The personality of an individual is developed based on two aspects, namely; *Prakruti* (analogous

to Traits) and *Purusha* (analogous to Identity). The amalgamation of these two will give rise to the *Guna* (analogous to Intellect). Intrinsically the *Guna* exists in three phases, namely; *satva*, *rajas* and *tamas*. The blend of *trigunas* is a unique admixture for a specific time and space resulting in extrinsic behaviour. Thus personality is a dynamic phenomenon manifested by *trigunas* as behaviour at a particular instance depending on the attitude of each individual. Hence it may be said that personality development is in fact the moderation of *trigunas* through various physical and mental efforts.

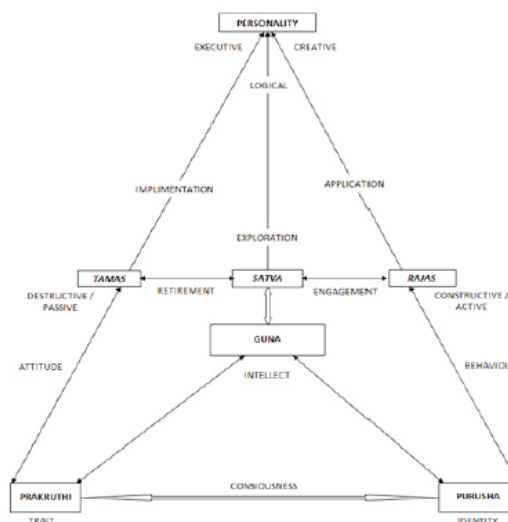


Figure 1: Personality Model based on Samkhya Philosophy

#### 7.0 Model Validation:

To validate the model, a psychometric tool to measure *satva*, *rajas* and *tamas* (SRT) was used. This instrument is a self assessment questionnaire, originally developed to measure the attitude of industrial workers by behaviourally anchored responses for normal life situations (Nagendra, 2013). The instrument was administered to two pilot groups of apparently distinctive personality. The first group was faculty of management in various B-schools with minimum qualification of masters degree in management and the second group was 10<sup>th</sup> class passed out students in the age group of 16 to 18 years. 2-tailed t-test assuming unequal variance at 5% significance level was applied to compare the scores from instrument. Summative percentage scores were used in the pilot study. The results are as shown below in table -1;

Table 1.: Two-Sample t-Test (Assuming Unequal Variances)

	Faculty	Student
Mean	62.76	50.67
Variance	35.30	39.69
Observations	91	61
Hypothesized Mean Difference	0	
df	124	
t Stat	11.86*	
P(T<=t) two-tail	0.00	
t Critical two-tail	1.98	

(\* Significant at 5%)

### Conclusion

The test results indicate that there is a significant difference in the SRT score of two sample groups as a result of their intellect or trigunas. Thus it can be concluded the instrument was effective in measuring the different constituents of personality in an effective way and hence the validates the model on which this instrument was developed.

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# HOLISTIC MODEL OF PERSONALITY BASED ON THE SIX SCHOOLS (DARSHANAS) OF HINDU PHILOSOPHY AND WESTERN PERSONALITY CONCEPT.

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## Abstract

Personality—it's who we are. Our personalities determine how we act and react, as well as how we interact with and respond to the world. Despite much research, the origins of personality are still a mystery, though there are many theories that attempt to explain them. Some researchers propose that children learn personality from their parents; others believe personality is fixed from birth. Some theories address how environment, genetics, and culture influence the development of personality. Our saints and sages did the study on personality with out categorizing it as, personality but concept of *swabhava* referred to in scriptures, covering all aspects of personality. In recent years academicians and recruiters have expressed concern about the issues in personality development. While most of them agree that these issues need attention but concerns around as to how to develop and measure is yet to be arrived. This paper examines a new approach towards modelling the personality and tries to validate the model through a pilot study.

**Key Words:** Nyaya, Purva Mimamsa, Sad-Darsanas, Sankhya, Triguna, Vaisheshika, Vedanta, Yoga.

## 1.0 Introduction:

### Indian Philosophy:

India has a rich and diverse philosophical tradition dating back to the composition of the Upanishads in the later Vedic period. According to Dr. S. Radhakrishnan, the oldest of these constitute "the earliest philosophical compositions of the world." Indian philosophy, the systems of thought and reflection were developed by the civilizations of the Indian subcontinent. They include both orthodox (*astika*) systems, namely, the Nyaya, Vaisheshika, Sankhya, Yoga, Purva-Mimamsa (or Mimamsa), and Uttata Mimamsa or Vedanta schools of philosophy, and unorthodox (*nastika*) systems, such as Buddhism, Charvaka and Jainism.

Indian thought has been concerned with various philosophical problems, significant among which are the nature of the world (cosmology), the nature of reality (metaphysics), logic, the nature of knowledge (epistemology), ethics, and the philosophy of religion. Since the late medieval age (1000-1500BCE) various schools (*darshanas*) of Indian philosophy are identified as orthodox (*astika*) or non-orthodox (*nastika*) depending on whether they regard the Veda as an infallible source of knowledge. There are six schools of orthodox Hindu philosophy and three heterodox schools. The orthodox are Nyaya, Vaisesika, Sankhya, Yoga, Purva mimamsa and Uttata Mimamsa or Vedanta. The Heterodox are Jain, Buddhist and materialist (Carvaka).

The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries CE. Subsequent centuries produced commentaries and reformulations continuing up to as late as the 20th century by Aurobindo and Prabhupada among others. Competition and integration between the various schools was intense during their formative years, especially between 800 BCE to 200 CE. Some of them like the Jain, Buddhist, Shaiva and Advaita schools survived, while others like Sankhya and Ajivika did not, either being assimilated or going extinct. The Sanskrit term for "philosopher" is *darsanika*, one who is familiar with the systems of philosophy, or *darsanas*.

**Western philosophy** is the philosophical thought and work of the Western world. Historically, the term refers to the philosophical thinking of Western culture, beginning with Greek philosophy of the Pre-Socratics such as Thales (624–546 BCE) and Pythagoras ( 570–495 BCE), and eventually covering a large area of the globe (Kenny, Anthony, 2010). The word *philosophy* itself originated from the ancient Greek word: *philosophia*, literally meaning, *love of wisdom* (*philo* -loving, *sophia* -wisdom).

Greek philosophy started as a kind of naturalism as the distinction between mind and matter was not clearly recognized that time, now called Materialism by some philosophers with a scientific basis. Western philosophy is generally divided into three periods, Greek, Christian and modern. In between the first two is a period called Hellenistic, during which the Jew thought got developed.

Western philosophers have often been divided into some major branches, or schools, based either on the questions typically addressed by people working in different parts of the field, or notions of ideological undercurrents. In the ancient world, the most influential division of the subject was the Stoics' division of philosophy into logic, ethics, and physics (conceived as the study of the nature of the world, and including both natural science and metaphysics). In contemporary philosophy, specialties within the field are more commonly divided into metaphysics, epistemology, ethics and aesthetics (the latter two of which together comprises of axiology, or value theory). Logic is sometimes included as a main branch of philosophy, sometimes as a separate science philosophy happen to work on, and sometimes just as a characteristically philosophical method applying to all branches of philosophy.

The main aim of contemporary Western philosophy is to liberate the outward from the inwardness of man, to treat the outward as having its own life, nature, growth and to discover methods for understanding them and to apply the same methods to inward also. But, is it possible to separate the Outward from the Inward and treat them as separate objects? In the Indian context, it is like saying that the body and soul are two separate objects that can exist, live independently of each other. Man's inwardness is to be as real as his outwardness, and has to be studied carefully. But when human reason freed itself from the servitude to faith after the Renaissance; it was then unable to develop a rational, naturalistic philosophy of the Spirit, because Spirit remained an object of faith or religion.

Hence philosophies of religion, which human reason began to build up, could think of God only as a concept, rationally outward but not inward to man. Those who looked inward were called Mystics. Buoyed by the Renaissance, Reason was unable to find freedom within the inwardness, so turned completely outward towards matter that it could control, divide, and combine in as many ways as it was capable. Slowly, it tended to ignore the mind and then deny its reality. It ceased to recognize inwardness without which the life of a man becomes shallow.

## **2.0 Comparison between Eastern and Western Philosophies:**

### ***I. Sankhya Philosophy verses Evolutionary Theory:***

*Sankhya Philosophy:* Its profounder was sage Kapila, who authored *Samkhya Sutra*. *Sankhya* System considers reality to be constituted by two principles: *Purusha*(male) and *Prakriti* (female). *Prakriti* and *Purusha* are supposed to be completely independent and absolute. *Purusha* is mere consciousness and cannot be changed or modified. *Prakriti* has three attributes- Thought, movement and change/transformation. *Sankhya* philosophy establishes relationship between *Purusha* and *Prakriti* to explain creation of the Universe and explains phenomenon of evolution.

*Evolutionary theory:* Its profounder is Charles Erasmus Darwin who authored theory of the 'Origin of New Species by Natural Selection'. The evolutionary approach to personality psychology is based on this theory. This theory examines how individual personality differences are based on natural selection. That is 'struggle for existence and survival of the fittest'. Natural selection organisms change over time through adaptation and selection. Traits are developed and certain genes come into expression based on an organism's environment and how these traits aid in an organism's survival and reproduction.

### ***II. Nyaya Philosophy verses Trait Theory.***

*Nyaya Philosophy:* It is described in *Nyaya Sutras* authored by Gautama. It is a technique of logical thinking. It considered valid knowledge as real knowledge that is the knowledge of an object as it exists. They identified four sources of knowledge. They are perception, inference, comparison and testimony.

*Trait Theory:* The ancient Greeks thought that four types of humors corresponded to personality types. Traits are characteristic thoughts of a person. Personality traits are consistent and long lasting (valid), while states are temporary (unreal). Raymond Cattell used factor analysis to cluster traits into sixteen groups.

### ***III) Yoga Philosophy verses Behavioural Theory***

#### **Yoga Philosophy:**

Yoga means the union of two principal entities. This system was described in *Yogasutra* written by Patanjali around 200 BCE. It works towards systematic release of *Purusha* from *Prakriti* by purifying and controlling changes in mental mechanism. The technique of Yoga is controlling of mind, body and sense organs. Hence, it is considered a means to attain liberation (*mukti*). It says that freedom can be attained by practicing *yama* (self-control), *niyama* (observation of rules), *asana* (fixed postures), *pranayama* (breath control), *pratyahara* (withdrawal of sense organs), *dharna* (fixing the mind), *dhyana* (concentration), *Samadhi* (complete dissolution of self by merging mind and object).

#### **Behaviourist Theories:**

The school of behaviorism emerged in the 1910s, led by John B. Watson who is often considered as the “father” of behaviorism. Skinner, Bandura, and Walter Mischel all proposed important behaviorist theory. According to this school of thought, behavior can be studied in a systematic and observable manner regardless of internal mental states. Behaviorists study only observable behavior. Their explanations of personality focus on learning. Psychologists agree that personality is formed through a two-way interaction between personal characteristics and the environment. This interaction is called reciprocal determinism. B.F. Skinner believed that people’s personalities arise from response tendencies and that consequences shape the responses. Strict behaviorists believed that any person can potentially be trained to perform any task, regardless of genetic background, personality traits, and internal thoughts within the limits of their physical capabilities.

#### **IV Mimamsa Philosophy versus Humanistic Theory**

##### **Mimamsa School of Indian Philosophy**

**Sabar Swami** and **Kumarila Bhatta** are associated with *Mimamsa* School. It is based on analysis of interpretation, application and use of the text of the *Samhita* and *Brahmana* portions of the *Veda*. The main text of *Mimamsa* is *Jaimini Sutras of Gaimini*, written around 3rd century BCE. *Jaimini* defines “*dharma*” as a command or injunction which compels people to action. It considers the philosophy of *Vedas* to be eternal and processes all knowledge, and religion means fulfilment of duties prescribed by the *Vedas*. It emphasizes the concept of valid knowledge. The essence of the system is *Dharma*, considered to be a dispenser of fruits.

##### **Humanistic Theory.**

Two psychologists, Abraham Maslow and Carl Rogers, became well known for their humanistic theories. Humanistic theories emphasize subjective viewpoints when studying personality. They have an optimistic view which focuses on humans’ rationality, consciousness, and freedom. Abraham Maslow studied the healthy personality and described the characteristics of the self-actualizing personality. Carl Rogers’ person-centred theory suggests that the self-concept is the most important feature of personality. Children’s self-concepts match reality if their parents give them unconditional love. Rogers said that people experience anxiety when reality threatens their self-concepts.

#### **V Vaisheshika Philosophy versus Psycho-Analytic Theory.**

##### **Vaisheshika School of Indian Philosophy:**

The proponent of this system of philosophy was Kanada. A significant work on *Vaisheshika* is “*Prashastapada Bhashya*“. It is a realistic and objective philosophy of the universe. *Vaisheshika* considers that the creation and destruction of universe is a cyclic process and it occurs according to the wishes of God. It explains the phenomenon of the universe by the atomic theory, where the combination of atoms and molecules into matter. It explains the mechanical process of formation of universe. It considers the reality to have many bases or categories, which are attributing; action, substance, genus, distinct quality and inference. *Vaisheshika* believes that objects of universe are composed of five elements: earth, water, air, fire and ether. It considers that living beings are rewarded or punished according to law of karma.

##### **Psycho-Analytic Theory:**

Psychoanalytic theories explain human behaviour in terms of the interaction of various components of personality. Sigmund Freud was the founder of this school of thought. Freud divides human personality into three significant components: the *id*, *ego*, and *super-ego*. The *id* acts according to the pleasure principle, demanding immediate gratification of its needs regardless of external environment; the *ego* then must emerge in order to realistically meet the wishes and demands of the *id* in accordance with the outside world, adhering to the *reality principle*. Finally, the *superego* (conscience) inculcates moral judgment and societal rules upon the *ego*, thus forcing the demands of the *id* to be met not only realistically but morally. The *superego* is the last function of the personality to develop, and is the embodiment of parental/social ideals established during childhood. According to Freud, personality is based on the dynamic interactions of these three components.

#### **Vedanta Philosophy versus Social Cognition Theory.**

##### **Vedanta School of Indian Philosophy:**

It refers to the philosophy of the *Upanishads* (concluding part of *Vedas*). The proponent of Vedanta is Shankaracharya, who wrote commentaries on *Upanishads*, *Brahma Sutras* and *Bhagavad Gita*. His philosophical views are known as *Advaita Vedanta*. *Advaita* means non-dualism (belief in one reality). *Vedanta* denies the existence of apparent ego; this makes *Vedanta* unique in all the philosophies in World. Its core message is that every action has to be governed by intellect. The mistakes are made by the mind but

the intellect tells that action is in our interest or not. *Vedanta* allows practitioner to access the realm of spirit through the means of intellect.

### Social Cognition Theory (SCT)

Social cognitive theory (SCT), used in psychology, education, and communication, holds that portions of an individual's knowledge acquisition can be directly related to observing others within the context of social interactions, experiences, and outside media influences.\*The theory states that when people observe a model performing a behaviour and the consequences of that behaviour, they remember the sequence of events and use this information to guide subsequent behaviours. Observing a model can also prompt the viewer to engage in behaviours they already learned. Depending on whether people are rewarded or punished for their behaviours and the outcome of the behaviour, the observer may choose to replicate behaviour model.

### 3.0 Research Methodology

#### Objectives of this study:

- 1) The primary objective of this study of this paper is to compare and contrast the Indian Oriental personality concept with Modern Western concept of personality and to develop an integrated holistic Model system.
- 2) To find out whether there is significant difference in *Rajoguna* after the intervention of yoga and to those who were not given yoga intervention.

#### Hypotheses

H<sub>0</sub>: There is no significant difference in *rajoguna* of Apprentice who were given yoga intervention and those who were not given yoga intervention.

H<sub>1</sub>: There is significant difference in *rajoguna* of Apprentice who were given yoga intervention and those who were not given yoga intervention.

#### 4.0 Development of Model:

The entire human personality can be explained with the foundation of *Sankhya* philosophy. *Sankhya* is dualistic realism. It advocates two ultimate realities: *Prakriti*, matter and *Purusha*, self (spirit). When *Purusha* comes in contact with *prakriti*, it gives rise the intellect (*Buddhi*). *Buddhi* comprises of three characteristics (*trigunas*), that is; *Sattva*, *Rajas* and *Tamas*. All the three *gunas* are there in all of us. The Entire personality of all human beings is due to the combinations of the above in different proportions. No individual's conduct, character, aspirations, values and drives are same as another person's. Why is it so? It is purely because the ratio in which these three qualities are built in the psyche of each person is different. *Sattva* is a time when the mind and intellect are peaceful. *Rajas* make the mind agitated and the *tamas* decreases the intellect, making the intellect to lose the power of discrimination. *Sattva* does a balancing act between *Rajas*, *Tamas* and hence it is taken at the centre (fulcrum). *Sankhya* is taken as the base of the proposed model. The other two sides of the triangle are *Nyaya* and *Yoga* which is considered as pillars of personality. This is so because valid real knowledge and control of mind and body are the two essential pillars of personality. The *Vaisheshika* acts as the beam (between *Nyaya* and *Yoga*) that connects valid knowledge of person's body and mind into a unique personality, through the manifestation of *trigunas*. On this beam, the canopy of person sits as exhibited deeds and social cognition i.e. imbue ment of *Mimamsa* and *Vedanta*. Canopy is a way to spiritual enlightenment of a personality. As *Sankhya* is dualistic philosophy and divine nature (selfless), measuring both is practically not possible as the unit of measurement is yet to be determined either in Indian or western philosophy. Hence the only possibility of estimating the personality is by measurement of *triguna* through psychometric analysis.

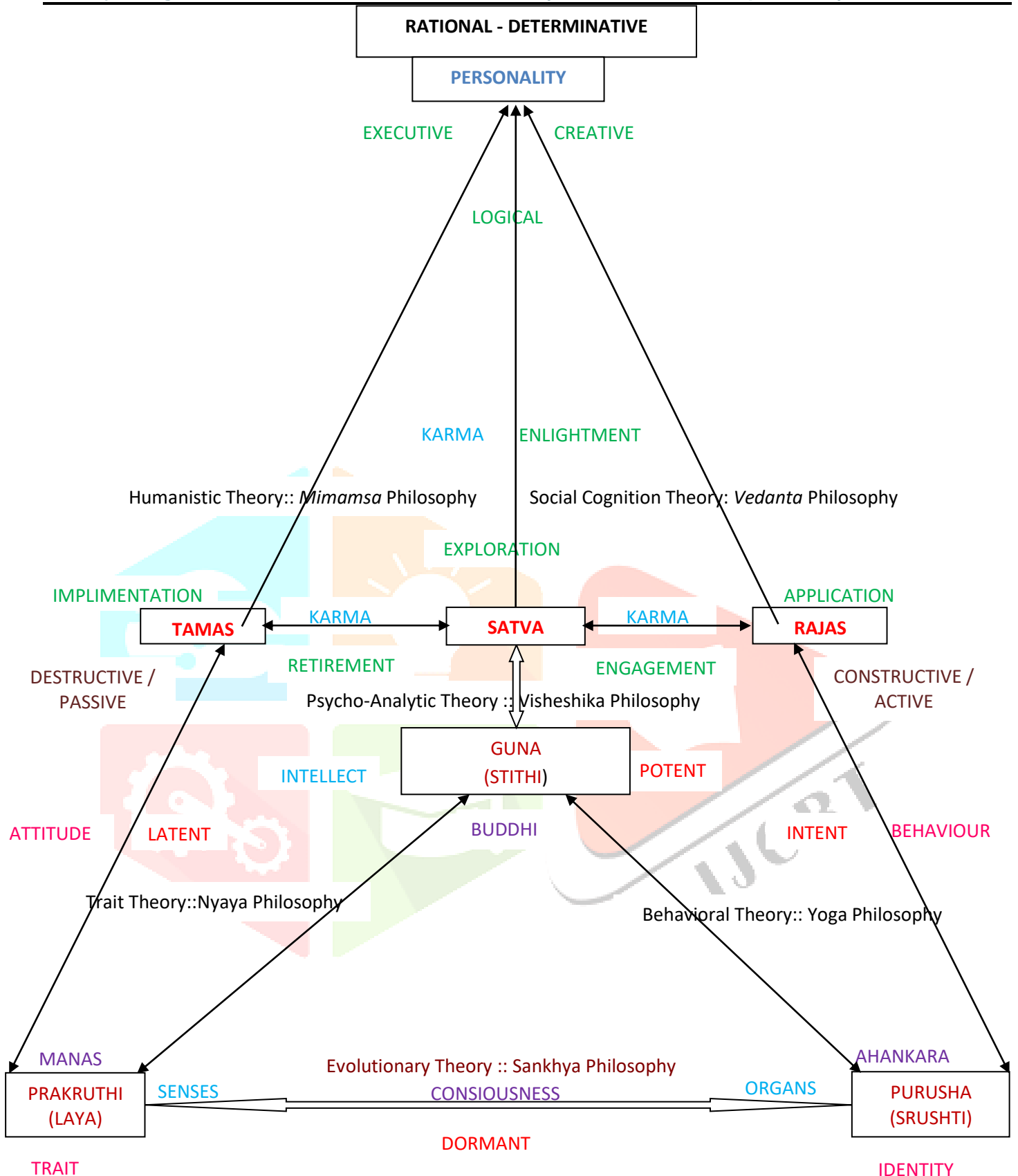


Fig. : Personality Model based on Sankhya Philosophy

**5.0 Model Validation**

A structured questionnaire was developed in correlation with objectives of research. Thus data using structured questionnaire was collected from apprentice who were undergoing training at Vocational Training Institute and those who were not undergoing training.

Research Area Bangalore

**Testing of Hypotheses:**

t- Test was used to find the significance of difference in *rajoguna* of Apprentice who were given yoga intervention and those who were not given yoga intervention.

**Test Result:**

Table 1: Summary of 2-tail t-test

Description	Apprentice	Untrained
Mean	72.986	50.672
Variance	34.226	39.690
Observations	60	61
Hypothesized Mean Difference	0	
df	119	
t Stat	20.192	
P(T<=t) two-tail	3.000	
t Critical two-tail	±1.9800	

**Interpretation:**

The t-test indicates that the trained student's score of *rajoguna* was significantly higher than the untrained sample. Hence  $H_0$  is rejected.

**Conclusion:**

This Pilot study using the newly developed personality model and SRT Instrument was reasonably successful in capturing the personality changes in the targeted group.

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## Effect of Yoga on Trigunas - An Empirical Study

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### Abstract

The *Trigunas*' concept of the Indian tradition has attracted the attention of psychologists in India which has been involved in the development of indigenous theories and models of human behavior, particularly personality. Here, attempts are made to relate effect of yoga on gunas. A sample of 91 management educators, 53 yoga practitioners and 43 senior citizens was selected on the basis of random sample technique. Descriptive statistics were used to analyze the data. The t-test was applied. The results indicate a significant difference in summative scores of *Trigunas* between management educators, yoga practitioners, and also between senior citizens and yoga practitioners. Findings of this study indicate that practice of yoga reduces Rajoguna significantly.

**Key Words:** *Trigunas, Sattva, Rajas, Tamas, and Personality*

### 1.0 Introduction

Since the beginning of 19th century, many scholars have shown great interest in Indian scriptures with psychology. The Science of Emotions authored by Bhagavan Das (1905) was probably the first of such efforts to integrate the philosophical insights with psychology thereby creating significant interest in comprehending Indian psychology (Cornelissen, Misra, & Varma, 2011a & b; Rao, Paranjpe & Dalal, 2008; Rao & Paranje, 2016).

Researchers have made in-depth study into the Indian scriptures to explore and expose its possible empirical applicability as well. This has further resulted in people undertaking research works that are thought provoking but overall progress is slow and steady in this domain.

### 1.1 Indian Psychology

The term Indian Psychology has been incorrectly understood for more than a century. *Swami Vivekananda* used it explicitly in his lectures in the United States of America and distinguished it from Western Psychology. Later, *Sri Aurobindo* also used the same in his essays on education. Subsequently, *Mrs. Rhys Davids*, a Buddhist Scholar, used the term Psychology. An Indian philosopher adept in modern psychology got inspired by their works and published three volumes under the title „Indian Psychology“ (*Sinha J, 1958*), which created an intellectual arena for other scholars and psychologists to undertake research on this theme. All this happened

in the first half of the 20th century. Since then, the pace at which the Indian Psychology research has proceeded is slow but steady in nature.

Indian psychology is more focused on the consciousness, as its central idea, which actually acts as a distinctive factor from all the other branches of psychology. To substantiate, K. Ramakrishna Rao says that “Indian psychology is a distinct psychological tradition rooted in the native Indian ethos. It manifests in the multitude of practices prevailing in the Indian subcontinent for centuries. Unlike the mainstream psychology, Indian psychology is not overwhelmingly materialist-reductionist in character. It goes beyond the conventional third-person forms of observation to include the study of first-person phenomena such as subjective experience in its various manifestations and associated cognitive phenomena. It does not exclude the investigation of extraordinary states of consciousness and exceptional human abilities. The quintessence of Indian nature is its synthetic stance that results in a magical bridging of dichotomies such as natural and supernatural, secular and sacred, transactional and transcendental. The result is a psychology that is practical, positive, holistic and inclusive” (K. Ramakrishna Rao K, et. al 2008).

It is also evident from the work of Matthijs, who claimed that concepts and theories go beyond merely tracing the history of Indian thought. It demonstrates how ideas and practices from Vedic, and Yogic traditions can be used to tackle issues in contemporary psychology. With its contribution to theory building and application, it gives a new direction to psychology as it is studied today (Matthijs *et. al.*, 2011).

Psychology’s roots have been traced to the folk and classical Western traditions of different cultures. Many modern psychologists and personologists from the West have appreciated the importance of psychological insights available in other cultures (Kim & Berry, 1993).

Referring to Asian culture, Hall and Lindsey (1989) observe that, “Asian psychology has proved remarkably durable, surviving longer than two thousand years; western personality theories are quite young by comparison. Virtually every eastern meditation system transplanted to the West-Transcendental Meditation, Zen and the like- stems from this psychology or another much like it”. Further, they note that, “While eastern psychologies are concerned with states of consciousness and the laws that govern their alteration, they also contain articulate theories of personality. The goal of eastern psychologies is to alter a person’s consciousness so as to transcend the limits imposed by the habits that form the person’s personality. Each personality type needs to overcome different obstacles to attain the liberation from these limits”. In light of the teachings and behavior of the eastern masters, the methods and aims of western psychotherapy were inadequate. Compared with the degree of self-purification, eastern discipline demands, even the best western training analysis is not much more than an introductory course. A more frequently investigated Indian psychological concept in relation to the understanding of human motivation and personality is *Trigunas* (Murthy & Kumar, 2007).

## 1.2 *Trigunas* according to the Samkhya Philosophy:

The Samkhya system advocates the ontological dualism of *Prakriti* and *Purushas* (individual souls). It believes in the evolution of the cosmos including matter, life and mind out of the eternal *Prakriti* to serve the ends of an infinite number of individual souls. The dualism of *Prakriti* and souls is the fundamental doctrine of Samkhya system.

*Prakriti* is constituted by *Sattva*, *Rajas* and *Tamas*, which are called the *Gunas*. These are not qualities but substances, which are the ultimate elements of *Prakriti*. They are called *Gunas* because they are subordinate to the souls, realizing their ends, or because they are the three strands in the constitution of *Prakriti* even as three strands in a string, or because they fetter the souls to empirical life. They are substances because they are capable of conjunction and disjunction, and because they have qualities. They are not perceived, but inferred from their effects. They are of the nature of pleasure, pain and delusion, and are feeling substances. *Sattva*

manifests an object to consciousness. *Rajas* is the principle of activity, and makes an object to move and act. *Tamas* is inertia, resistance, or restraint. *Sattva*, *Rajas*, and *Tamas* have the function of manifestation, activities and restraint respectively. They produce pleasure, pain and delusion or indifference respectively.

*Bhagavan Das (1955)*, formulated an interaction theory of *Guna* to ascertain the effectiveness and the influence of the *Trigunas* on personality such an examination of *Trigunas* in relation to varied components of personality which is of utmost importance. Considering the fact that *Triguna* predominantly functions in combinations of two or more dispositions, the conclusions drawn and the characteristics derived appear to be ambiguous and unfinished.

## 1.3 Objectives of the Study

- 1) To study the effect of yoga on the summative percentage scores of Management Educators, Management Educators and Yoga Professionals.
- 2) To study the effect of yoga on the summative percentage scores of senior citizens and Yoga Professionals.

## 1.4 Hypothesis of study

H1: There is significant difference between the summative percentage scores of Management Educators, Management Educators and Yoga Professionals.

H2: There is significant difference between the summative percentage scores of *Trigunas* in senior citizens and Yoga Professionals.

## 1.5 Research Methodology

A reliable and valid research instrument which was developed earlier is used to collect primary data for the purpose of investigating. Psychometric measurement tool (Questionnaire) which can answer the questions related to the objectives and hypotheses of the study were

administered to the target population (management educators and senior citizens). This instrument had 36 questions to measure *Triguna*.

### 1.6 Sample

A sample of 91 management educators, 53 yoga practitioners, 43 senior citizens and 53 yoga practitioners was selected on the basis of random sample technique. Descriptive statistics were used to analyze the data. The t-test was applied. The results indicate a significant difference in summative scores of *Triguna* between management educators and yoga practitioners and also between senior citizens and yoga practitioners.

### 1.7 Analysis, Result and Discussion:

Table 1: Mean Scores - Management Educators & Yoga Professionals

t-Test: Two-Sample Assuming Unequal Variances		
	<i>M.E</i>	<i>Y.P</i>
Mean	62.76	57.87
Variance	35.30	56.42
Observations	91	53
Hypothesized Mean Difference	0	
df	90	
t Stat	4.06	
P(T<=t) one-tail	5E-05	
t Critical one-tail	1.66	
P(T<=t) two-tail	0.0001	
t Critical two-tail	1.98	

The above Table-1, shows, at 5% level of significance the t-calculated value is 4.06. The critical value for one tail test is 1.66 and two tails is 1.98. The calculated value falls in the rejection region. Hence Null hypothesis is rejected. *There is significant difference between the summative percentage scores of Trigunas in Management Educators and Yoga practitioners.*

Table 2: Mean Scores – Senior Citizens Professionals & Yoga Professionals

t-Test: Two-Sample Assuming Unequal Variances		
	<i>S.C</i>	<i>Y.P</i>
Mean	61.93	58.47
Variance	39.92	57.66
Observations	43	58
Hypothesized Mean Difference	0	
df	98	
t Stat	2.50	
P(T<=t) one-tail	0.0070	
t Critical one-tail	1.66	
P(T<=t) two-tail	0.0141	
t Critical two-tail	1.98	

From the Table 2, at 5% level of significance the t- calculated value is 2.5. The critical value for one tail test is 1.66 and two tails is 1.98. The calculated value falls in the rejection region. Hence Null hypothesis is rejected. Hence, there is significant difference between the summative percentages cores of *Trigunas* in Senior Citizens and Yoga Professionals.

### 1.8 Conclusion

Usually, one of the *Gunas* is more predominant than the other two *Gunas*, to lead a happy, healthy, calm and contented life for balancing all three *Gunas*. The specific amount of each of the three *Gunas* a person needs, is based on environment, type of work performed, physical constitution and spiritual goals. A *Rajas* is one of the *Gunas* - the three basic energetic constituents of the cosmos. The *Gunas* are in a constant flux and they affect everything around us - energy, matter, and consciousness. *Rajas* is a state of energy, action, change, and movement. The nature of *Rajas* is of attraction, longing, and attachment. When in excess, *Rajas* can create anxiety, excessive thinking, and hyperactivity. This study clearly shows that, *Rajas* Guna can be reduced and balanced through some simple yoga practices.

### 1.9 Limitations of Study

The present study is not free of limitations. There could be errors due to conduction of the questionnaires, participation of the subjects in the study, and any other external factors on the performance of the sample. While working professionals have very less leisure time to devote to academic work, their motivation, mood, fatigue, and stress in participating in such a study might have impacted the results.

### 1.10 Future Scope of Study

Applying Eastern philosophies for development of personality is an upcoming area with vibrant research potentials. Whether in leadership or performance, eastern theories have much

scope to look into the changing pattern of job in the modern work scenario. As the workforce is going to be global and diverse in the present industrial world, more and more research is required to address the practice of job performance, and suitable style of leading a happy life. Considering the study as one among the many initiatives in finding the effect of yoga on *Trigunas*, the research has a lot of scope in the future that can be conducted with qualitative methodology and extensive analysis.

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