

**AN EXPERIMENTAL STUDY OF INTEGRATED YŌGA MODULE ON
PERSONALITY AND PERFORMANCE OF EMPLOYEES**

Thesis submitted by

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Towards the partial fulfillment of

DOCTOR OF PHILOSOPHY(YŌGA)

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DECLARATION

I hereby declare that this study was conducted by me at Swami Vivekananda Yōga Anusandhana Samsthana (S-VYASA), Bengaluru, under the guidance of Dr. Sony Kumari, Prof. K.B.Akhilesh, Dr.H.R.Nagendra , S-VYASA University, Bengaluru

I also declare that the subject matter of my thesis entitled AN EXPERIMENTAL STUDY OF INTEGRATED YŌGA MODULE ON PERSONALITY AND PERFORMANCE OF EMPLOYEES has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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ALLMIGHTY for showering the best of the blessings and always taking care of me

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**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE
SANSKRIT WORDS**

अ	=	A	ड	=	ṅa	ब	=	ba
आ	=	ā	च	=	ca	भ	=	bha
इ	=	i	छ	=	cha	म	=	ma
ई	=	ī	ज	=	ja	य	=	ya
उ	=	u	झ	=	jha	र	=	ra
ऊ	=	ū	ञ	=	ña	ल	=	la
ऋ	=	ṛ	ट	=	ṭa	व	=	va
ॠ	=	ṛ	ठ	=	ṭha	श	=	śa
ए	=	ē	ड	=	ḍa	ष	=	ṣa
ऐ	=	ai	ढ	=	ḍha	स	=	sa
ओ	=	ō	ण	=	ṇa	ह	=	ha
औ	=	au	त	=	ta	क्ष	=	kṣa
अं	=	aṁ	थ	=	tha	त्र	=	tra
अः	=	aḥ	द	=	da	ज्ञ	=	jña
क	=	ka	ध	=	dha			
ख	=	kha	न	=	na			
ग	=	ga	प	=	pa			
घ	=	gha	फ	=	pha			

Glossary of important Sanskrit words used

Gunās: *Gunas* are the thought-textures of human beings. There are three *gunas* Viz., *sattva*, *rajas*, and *tamas* in varying proportions in each person. *Guna* is purely a technical name given by the scriptures for a certain phenomena; they are not attributes as we know, like big, small, green etc., which can qualify a substance. They are its very nature, *svarupa*. By these three *gunas* we are able to explain certain conditions we experience

Sraddha: *Sraddha* translated as faith, has a deeper import. It is the whole person. *Sraddha* is not your belief system, but your whole attitude towards life. Your attitude towards your body, towards wealth, towards people

Dharma: Basic nature, Righteousness. Generally denotes righteousness as also actions prescribed by the scriptures for the people in various stages of life or following different vocations

Upanisad: The word ‘*Upanisad*’ is derived from the verbal root *sad* which has several meanings: loosening, movement and annihilation. Putting all these three senses together, the word ‘*Upanisad*’ refers to that divine knowledge or wisdom which loosens the bonds of *samsara* (transmigratory existence) of being, annihilates his ignorance of his real nature, and leads him to God, the Absolute. The book or the scriptural work that teaches this wisdom is also called ‘*Upanisad*’. The number of works that go by the name ‘*Upanisad*’ and available in print today exceeds 200.

Vasanas : A strong impression in the mind, carried over from previous lives. It is so strong, when it arises in the mind, a person is forced to act without thinking of the consequences

Vedānta: Vedanta means culmination of knowledge (*Veda* = knowledge, *anta* = end). It reveals your real Self. Vedanta explains your true nature and your relationship with the world. Divinity is your real Self. You are essentially divine no matter what you appear to be – a sinner or a saint. Vedanta helps you to unfold your intrinsic Self. With this knowledge you live a life of perfect harmony, peace and bliss

Vedas: The word '*Veda*', derived from the root *vid* ('to know'), indicates a vast body of sacred and esoteric knowledge concerning the eternal spiritual values revealed to the great ones (men of wisdom, sages) in the depths of their meditation. The Hindu religious tradition has accorded the *Vedas* the highest place in its canonical literature. As such, they are revered as the basic scriptures of Hinduism. There are four *Vedas*

Ātman: The supreme Self within. A human being is constituted of Spirit and matter. The Spirit is the supreme Self, called Ātman. Matter is the body mind- intellect equipment. These three parts of matter equipment are inert and insentient by themselves. But, on contacting Ātman they gain sentiency, like electricity in a bulb giving light. *Ātman* is the core of the human being. This core is the same in one and all. It exists eternally, and does not change or die even after death

Important scriptures referred

Gita, Bhagavad Gita: It is the most beloved scripture of India, a scripture of scriptures. It is the Hindu's Holy book, the one book that all masters depend upon as a source of scriptural authority. Bhagavad Gita means "Song of the Lord".

Patanjali Yōga Sūtras(PYS) : It is written by sage Patanjali taking materials about Yōga from older traditions. It contains 196 principles.

Nārada Bhakti Sūtras: Purportedly spoken by famous sage Nārada. The text details the process of devotion(Bhakti)

Shivānanda Lahari: It is a devotional hymn composed by Adi Sankara. It consists of hundred stanzas. It literally means 'Wave of Auspicious Bliss'

ABSTRACT

This study evaluates the effect of changes in Big Five personality dimensions and Guṇas among the participants during the study period. Literature survey indicates well established relationship between Big Five personality dimensions and performance of employee. Therefore, efforts are made in this study to evaluate the effects of Integrated Yōga Module(IYM) on performance of employees through the implication of changes in Big Five personality dimensions.

Background

Improving the performance of employee is always a major issue for employee, employer and society at large. The present knowledge based industrial era is over emphasizing on increasing the performance of employee, but many employees are finding it difficult to cope up with this pressure and it is causing many personal, organizational and socio economic problems. Ancient scriptures and some of the modern studies indicates that practice of Yōga can bring positive changes in the personality dimensions. Swami Vivekananda stated that each soul is potentially divine and it can be brought through practice of Yōga is the inspiration to make this study. Thus this study is designed as an experimental study of Yōga on personality and performance of employees. Instead of bluntly pressurizing the employees to improve their performance, improving the performance oriented personality dimensions can ensure a good match between personality dimensions and role of work. This improves the job satisfaction, goal orientation etc., of employees besides reducing stress.

Integrated Yoga Module (IYM) integrates RājaYōga, Bhakti Yōga, Jñāna Yōga and Karma Yōga. It includes set of Āsanās, Prāṇayāmas, Bhajans, lectures, meditation.

No previous study has been made to study effect of any Yōga practice on Big Five personality dimensions, though a few studies were made to study the effect of IYM on Guṇas.

Aim and objectives of the study:

Aim: Aim of the study is to evaluate the impact of Integrated Yōga Module practices on Big Five Personality dimensions and Guṇa Traya dimensions of employees.

Objectives: The objectives of this study are as follows

1. To evaluate the impact of Integrated Yōga Module practices on Big Five Personality dimensions of employees assessed through Big Five Inventory
2. To evaluate the impact of Integrated Yōga Module practices on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory
3. To study the relationship between Big Five Personality dimensions and Guṇa Traya dimensions

Composition of study groups

The study is conducted on two groups of participants viz., Yōga Group and Control Group. Yōga group consists of 51 participants and Control group consists of 51 participants.

Methods

Inclusion and Exclusion Criteria: Employees-men and women , with normal health as declared by the participant, between 21 to 60 years of age are included in the study . Those who have any previous experience of any Yōga program, presently following any other type of Yōga

program, taking any medication for psycho somatic problems, self occupied people or retired people are excluded from the study.

Informed Consent

Written informed consent was taken from all the subjects in the beginning of study.

Approval by Ethics Committee

Permission of the Ethics Committee of SVYASA was taken for the study.

Data collection

The study was conducted for a period of four months. The data from participants was collected through 1) Big Five Personality Inventory and 2) Vedic Personality Inventory.

The data was collected three times viz., Before the study, in the middle of the study and at the end of the study.

Data extraction and analysis

The scoring instructions prescribed for the questionnaires were followed. SPSS version 20 was used to extract the data. RMANOVA test was used to study the changes in Big Five personality dimensions and Guṇas. Karl Pearson correlation test was used to study the relationship between Big Five Personality Inventory and Vedic Personality Inventory.

Results and discussion

In Big Five personality dimensions, significant changes ($p < .01$ to $p < .05$) are found in Openness to experience, Conscientiousness, Agreeableness and Neuroticism but not in Extraversion. Similar changes are found in Sattva and Tamas among Guṇas, but not in Rājas.

Significant correlation is found between Sattva Guṇa – with Openness to experience, Conscientiousness and Agreeableness, between Rājasika Guṇa and Extraversion, between Tamasika Guṇa and Neuroticism.

Conclusion

The study concludes that practice of IYM by employees can improve their personality dimensions. Since personality dimensions are relevant to job performance, it implies that performance of the employees can be improved through practice of IYM. Based on survey of literature, principles for Yōga way of work life are proposed, which can have positive implications for employee and organizational performance.

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CHAPTER 1

INTRODUCTION

Some people do the best work when led. Not every one is born to lead. The best leader, however, is one who ‘ leads like baby’. The baby, though apparently depending on everyone, is the king of household. At least, to my thinking , that is the secret.

- Swamy Vivekananda, Complete Works, 8:428

The above metaphor of Vivekananda reminds the basic message of Gita, which recommends ‘Action in inaction and inaction in action’. There seems to be a valuable solution for the ever vexing problem of best performance in work in the above metaphorical message.

1.1 Need for the study:

Human society is always changing and it is very important that every one should develop the abilities required for the changing society, be a part of the change and also lead the change progressively. As against the previous waves of agricultural and industrial revolutions, the present wave of knowledge revolution placed human resources and organization as the most important factors for the progress. Individuals identify themselves more with their work, work place and performance at work(Allvyn Toffler, 1991). In such a situation, it is most important to know what are the things expected from an employee to suit the present industry expectations.

A search for ‘ skills for new age employee’ in Google search resulted in 60,10,000 links. While going through the first ten links, it is found that, Times of India(2014) reported that Critical thinking, Problem solving, Creativity, Innovation, Collaboration, Communication skills, Global mindset and Agility are important expectations in employee. According to Forbes(2014), the first

five expectations from employee are Ability to work in a team, Ability to make decisions and solve problems, Ability to plan, Organize and prioritize work, Ability to communicate verbally with people inside and outside an organization, Ability to obtain and process information.

While the expectations of the industry are as above, the employee perceptions on these demands are reported by Business Standard(2013) in a survey as follows:

In India, 91% of the surveyed employees believe that employers make demand on their employees competencies than five years ago. Employers consider their employees' social skills (87%), digital skills(90%), education and refresher courses (88%) and experience(88%) to be more important now than five years ago. In India, 90% of employees expect their job requirements to be more demanding in the next five years which is above the world average of 76%. 90% of the Indian respondents believe that their job requirements have changed significantly in the last five years and this is higher in comparison to world average which is 72%.

While the gap between the expectations from employee and actual performance can be noted from the above discussion, it is our common understanding that we judge some one's personality based on our long term observations, among other things, about his work style. In the same way the researcher intuitively observed a relationship between the personality and performance. To verify this general observation, the researcher surveyed literature on the issue of personality and performance and learnt that Big Five Personality model is the most well known model which has established the relationship between the personality dimensions and performance in job. The following table briefly describes the Big Five Personality dimensions and it's importance in job performance.

Table 1 - Model of relationship between Big Five Personality dimensions and Organizational Behavioral dimensions

Big Five Personality Trait	Why is it relevant	What does it affect
Openness to Experience	Increased learning More creative More flexible and autonomous	Training performance Enhanced leadership More adaptable to change
Conscientiousness	Greater effort and persistence More drive and discipline Better organized and planning	Higher performance Enhanced leadership Greater longevity
Extraversion	Better interpersonal skills Greater social dominance More emotionally expressive	Higher performance Enhanced leadership Higher job and life satisfaction
Agreeableness	Better liked More compliant and vigilant	Higher performance Lower levels of deviant behavior
Emotional Stability	Less negative thinking Fewer negative emotions Less hyper vigilant	Higher job and life satisfaction Lower stress levels

Source : Stephen P.Robbins, Timothy Judge, Niharika Vohra(2011)

1.2 Confluence of western and Indian literature:

It can be observed that Big Five Personality dimensions cover most of what is expected from employee, as discussed earlier. So an extensive study of literature on relevance of Big Five Personality is made(discussed in chapter 3). However, it is found that the model is only normative. It simply states what should be the personality dimensions which are relevant for specific job performance. It does not discuss how to improve these personality dimensions. Then the researcher studied the literature on personality theories in the west and found Trait theory, Theory of Situationalism, Theory of Interactionism, the details of which are discussed in chapter 3. In brief they state that the personality is either not changeable or changes as per situation or environmental influences, which may be desirable or not. In other words, these theories do not give any idea on how to develop desired personality dimensions towards the progress of individual and / or institution (employer/industry/society etc).

However, ancient Indian literature (Vedic literature) is quite optimistic about development of personality which is reflected in Swamy Vivekananda's statement as follows.

“ Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by Work (Karma Yōga) or Worship(Bhakti Yōga) or Psychic control (Raja Yōga) or Philosophy(Jnana Yōga)- by one or more or all of these and be free.....”

Taking cue from the above statement of Swamy Vivekananda, study of ancient Indian literature is made with specific reference to personality development and managerial issues. Professor Chakraborty (1998) noted that Indian philosophy is robustly empirical, meant for here and now to the lives of individuals. Encouraged by this, further studies were made and found, among

others, Professor Subhash Sharma, Professor Mahadevan, Dr. Hasmukh Adhia have contributed valuable resources of knowledge which can be used for development of employee personality, performance and progress.

Subhash Sharma (2011) predicted that ancient Indian knowledge is going to be applied for modern world problems, inter alia, to issues of organizational management. He observed how American management principles, which were projected as universal were overtaken by Japanese management principles which integrated culture with technology. He reiterated how Indian management principles are gaining momentum in the modern era. He states that:

“..Evolution of management thought over last hundred years can be viewed in terms of a journey from Science in Management to Spirituality in Management. The journey began with Science in management initiated by Taylor. With the recognition of Human side of management in 1960, management thought evolved to it’s next level viz., incorporating the Human aspects in it’s fold. By 1990 concern for Good Governance became important and thus, Ethics and Values dimension entered the field of management thought. After 2000, new issues such as environmental concerns, organizational wellness, long term sustainability of institutions etc., became important paving the way for the idea of Spirituality in management. Further , success of Indian IT industry and global impact of the knowledge workers from India, led to an acceptance and respect the idea of ‘ Indian Management’. This also coincided with the popularity of Yōga and meditation as stress management tools. In brief

1900	Scientific era	Science in management	
1960	Humanistic era	Human dimensions	MBO (Management by Objectives)
1990	Ethics and values	Ethical values	MBHO (Management by Higher Objectives)

2000 Spirituality Spirituality MTSS(Managing through spiritual synergy)

It is further observed that emergence of Indian management coincided with the above historical perspective. Once the role of Yōga, meditation and spirituality was recognized in management, the idea of ‘ Indian management’ acquired intellectual legitimacy. In particular, YMCC(Yōga, Meditation, Consciousness of Consciousness) provided foundations for MTSS (Managing Through Spiritual Synergy).

According to him, idea of ‘Indian management’ has following distinctive features.

1. Roots in philosophy of life: It is rooted in a philosophy of life and not merely in a narrow philosophy of corporation to maximize shareholder value. This philosophy has been expressed in the form of Purusharthas(objectives of human life)
2. Primacy of heart over head: In western management there is primacy of head over heart as reflected in primacy of reason over emotion with roots in western enlightenment tradition where as in Indian management there is primacy of heart over head with roots in Bhakti and eastern awakening tradition.
3. Holistic Perspective of Development: The western models led to dangerous nuclear power and greedy super power, where as Indian model will ensure peaceful ‘nirvana power’ and sustainable ‘ superb power’. Western model led to conflict between individual and institution(employee, industry, society etc) where as Indian model will lead to synergy between individual and institution.

These thoughts of Subhash Sharma, with his specific remarks on Yōga and meditation led the researcher to make an action research study to evaluate the efficacy of Yōga practice on employee performance.

Mahadevan(2008,2011) in his series of writings in Vedanta Kesari and Sadguru Blessings explained how Bhagavad Gita, which is supposed to be the primary source of Yōga, contains the principles for progressive human resource management. He explained how the perils of excessive focus on ‘ends’ instead of ‘means’ led to managing ‘performance reports’ rather than ‘real performance’. He explained the dangers of ‘result oriented performance’ rather than ‘process oriented performance’. He explained how present yardsticks of measuring performance or progress led to decay in quality of life, environment degradation and associated social and cultural shocks now and in future. He advocated the use of Yōga Buddhi to enhance job performance in such a way to ensure holistic progress of individual and institution. He analyzed how different principles in Bhagavad Gita can be applied to modern managerial aspects like planning, execution, process oriented work, change management, methods to achieve innovation, team spirit, emotional stability etc.,

As explained before, Swamy Vivekananda’s proposal of how divinity can be manifested by a combination of Karma Yōga, Bhakti Yōga, Raja Yōga and Jnana Yōga is made as a module and named as Integrated Yōga Module (IYM) by SVYASA, Bengaluru, India. Hasmukh Adhia(2010) conducted an action research study on the effect of practice of IYM on employees on certain factors which are responsible for organizational success. These factors include Job satisfaction, Job involvement, Organizational commitment,

Organizational citizenship behavior, Goal orientation and Emotional intelligence of employees. The results showed significant improvement in many of these factors.

Importance of match between Personality and Job profile:

Personality is defined as relatively enduring thoughts, beliefs and behaviors that distinguishes an individual from one another(Caspi A, Roberts B. W. , 2001). When a person's personality doesn't fit the job, everyone loses. Not only will they be unhappy with their unsuitability for the role, but the organization also suffers from increased absenteeism, low productivity and loss of investment in training.(Greg Webb,2012). By matching the right personality with the right job and work climate, better synergy can be achieved resulting in increased job satisfaction and reduced employee turnover(Anderson et al, 2008). However it is not easy for the organizations to get the employee with right personality for the job role. In order to develop the match between the personality of employee and job role, organizations conduct personality development programs.

1.3 Importance of Yōga in personality development

However, from an analysis of western personality theories, it is hard to believe the effectiveness of such programs, since such programs work at and try to change, at most, only external behavioral aspects of employee rather than his enduring thoughts, beliefs and values which are embedded deep in the mind of employee. It is quite difficult to influence deeply embedded aspects of mind through personality development programs which appeal only to peripheral aspects of mind, for the obvious reasons. However the Yōga theory claims to bring internal changes in the mind of individual since Yōga is defined as '*Yōgah Citta Vritti Nirodhah*'. The word 'Citta' indicates deeper aspects of

mind and thus it is stated that practice of Yōga works at a deeper level of mind and brings changes in enduring thoughts, beliefs and values of an individual i.e, personality.

Thus if an employee whose personality does not suit specific job role, is forced to perform the job role, it can lead to job burnout, absenteeism, higher employee turnover, lower performance etc. Alternatively Personality development programs which are in vogue today may at most bring a superficial change rather than a real change in personality of employee and sustainable improvement in performance is doubtful. But practice of Yōga, as discussed, can bring real changes in an employee personality. Thus a change in personality can ensure sustainable progress in employee performance.

Therefore, in this action research study, it is proposed to evaluate the changes in personality of employees who practice Integrated Yōga Module which can imply a change in the employee performance too.

Bhagavad Gita as discussed earlier offers valuable lessons of management too. It talks about ‘ Guṇa karma’. Well known meanings of Guṇa is ‘personality’ and that of karma is ‘action/ performance/ work’ . Thus it asks every one to perform well by bringing a synergetic match between Guṇa and karma. This is well known as ‘Svadharmā’. Where as Big Five Personality model does not suggest any method to develop personality to increase performance, Bhagavad Gita not only suggest Guṇa Traya model to evaluate the personality but also suggest various methods like Karma Yōga, Bhakti Yōga, Raja Yōga and Jnana Yōga to develop one’s personality. Considering the effectiveness of Guṇa Traya model as above, it is proposed to use Guṇa Traya model to evaluate the changes in personality besides Big Five Personality model. Towards this end, Vedic Personality Inventory (VPI) developed on the lines of Guṇa Traya model by David Wolf and Big

Five Personality Inventory(BFI) developed by John P.Oliver are used in this study to evaluate the personality of participants in the study.

Many modern management theories actually have their roots in Indian Philoosphy(Palsane, 1993). Similarly, while studying the above two models i.e, Guṇa Traya measured through VPI and Big Five Personality measured through BFI, it revealed some similarities between these two. When asked by the researcher, two experts in management psychology, Professor Subhash Sharma and Dr. David Wolf indicated a prima facie relationship between these two. To confirm this relationship, it is proposed to study the relationship between Big Five Personality inventory and Vedic Personality Inventory.

1.4 Proposed Scheme of Study

Step 1: To study ancient and modern literature to understand different aspects of personality



Step 2: To study literature to identify if there is relationship between personality and job performance



Step 3: To make action research study of practice of IYM on employee personality



Step 4: If practice of IYM has an effect on employees' personality, then



Step 5: To establish the effect of practice of IYM on employee performance as an implication of steps 2,3,4



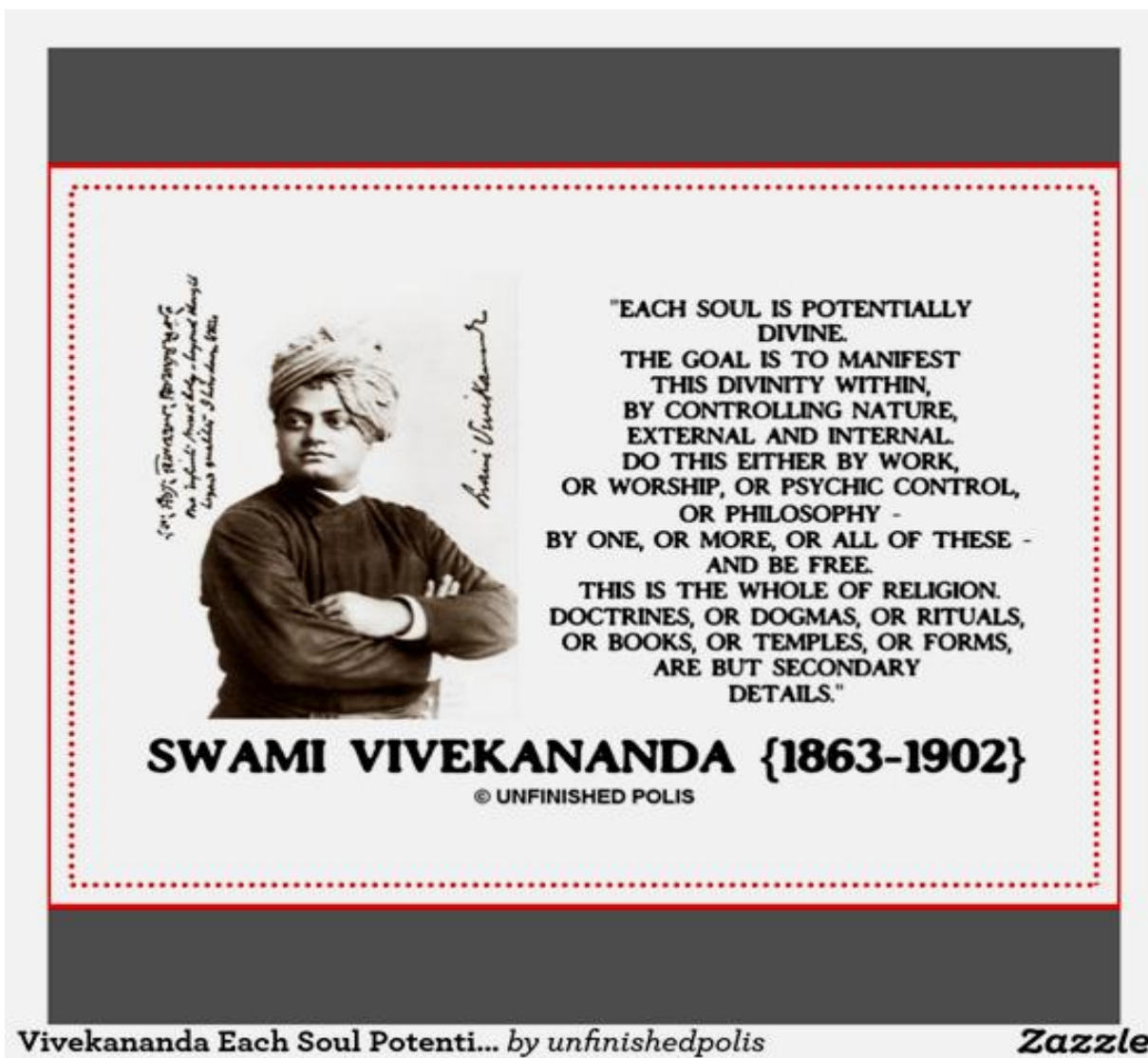
Step 6: To study the relationship between Big Five Personality dimensions and Guṇas on the basis of responses given by participants to VPI and BFI



Step 7: To identify and propose principles of Yōga way of work life

CHAPTER 2

LITERATURE SURVEY FROM YŌGA AND SPIRITUAL LORE



Manifest Divinity by Work
Manifest Divinity by Worship
Manifest Divinity by Psychic Control
Manifest Divinity by Philosophy

Karma Yōga
Bhakti Yōga
Raja Yōga
Jñāna Yōga

2.1 Introduction:

The Indian Scriptures, primarily meant for spiritual growth of a person, also present effective suggestions on how to develop one's personality and perform one's duties effectively such that one can progress in life.

The present research being the Study of Effect of Integrated Yōga on Personality and Performance of Employees, the main focus will be to review the following concepts from ancient Indian scriptures.

1. Integrated Yōga
2. Vedic concept of Personality (Guṇa Traya)
3. Yōga way (Sattvik way) of performing one's work

2.2 Aim :

To discuss the concepts of Integrated Yōga, Guṇa Traya and Yōga way of performing work from ancient scriptures

2.3 Objectives:

1. To understand the concepts of Integrated Yōga, Guṇa Traya and Yōga way of performing work
2. To study on how the ancient knowledge can be used to modern work and personal lives

2.4 Methodology:

At first, a survey of works done earlier on the concepts of Integrated Yōga, Guṇa Traya and Yōga way of work are done from earlier theses. It provided an idea of which ancient

literature shall be studied. Next step is to search for the above three key words in multimedia database, Śāstrāṇi, which is a reference manual for scriptures published by Ramakrishna Mission Ashram. The various texts searched include : 103 Upaniṣads, Bhagavad Gīta, Aṣṭāvakra Gīta, Guru Gīta, Śrī Śaṅkarācārya's Śivānandalahari, Vivēkacūḍāmaṇi, Vēdānta granthā's Brahmasūtras, Vēdāntasāram, Haṭha Yōga Pradīpika , Patañjali Yōgasūtra , Yōga Vāsiṣṭha, Mahā Bhāratā, Vālmīki Rāmāyaṇa, Nārada Bhakti Sūtra.

Bhagavad Gīta published by Gita press, Gorakhpur is referred for text, meanings and interpretation of Bhagavad Gīta. In addition, publications of Swami Vivekananda Yōga Prakashana, Ramanashramam and Professor Mahadevan's articles in Vedanta Kesari, Sadguru Blessings were studied. Desikachar's book ' The Heart of Yōga' is referred for comments on Patañjali Yōgasūtra.

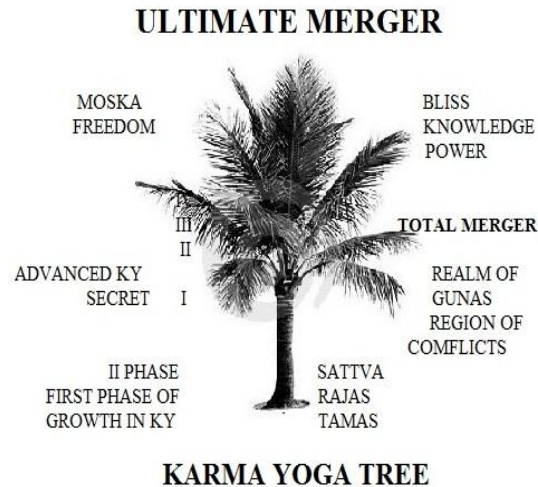
2.5 Inclusion and Exclusion criteria:

As the search results were large, we focused on words - Guṇa , Yōga, karma, karma Yōga, Jñāna Yōga, Bhakti Yōga, Raja Yōga, work life, Personality . The Modern literature published in modern journals or theses were excluded as they form part of review of modern literature discussed in next chapter.

2.6. KARMA YŌGA

Karma Yōga is the path of manifesting Divinity through the path of Selfless Work.

Figure 2.1- Karma Yōga tree



Bhagavad Gītā is a dialogue which took place between Arjuna and Lord Krishna, on the brink of a great war. Their conversation is prompted by Arjuna as he is engulfed by sorrow and misgivings regarding the oncoming battle in which he has friends and relatives on both sides. In reply, Krishna then elucidates the secrets of action called Karma Yōga by which Arjuna should indeed continue with the fight on righteous principles.

Karma Yōga is described as a way of acting, thinking and willing by which one orients oneself towards self realization by acting in accordance with one's duty (*dharma*) without consideration of personal self-centered desires, likes or dislikes. One acts without being attached to the fruits of one's deeds. Krishna explains that work done without selfish expectations purifies one's mind and gradually makes an individual fit to see the value of reason. It is not necessary to remain in external solitude, or remain action less, in order to practice a spiritual life, since the state of action or inaction is primarily determined in the mind.

श्री भगवानुवाचः

न कर्मणामनारम्भात् नैष्कर्म्यम् पुरुषोऽनुते।

न च संन्यसानादेव सिद्धिं समधिगच्छति॥ (गीता: -३।४)

Śrī Bhagavān uvāca:

na karmaṇāmanārambhāt naiṣkamryam puruṣo'snutē.

Na ca sann'yaśānādeva sid'dhiṁ sāmādhigacchati (Gītā - 3.4)

Meaning :Man does not gain actionlessness by abstaining from activity , nor does he rise to perfection by mere renunciation.

Non feeling of doership

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

मा कर्मफलहेतुर्भूः मा ते सङ्गोस्त्वकर्मणि॥ (गीता: -२।४७)

Karmaṇyēvādhikāraṣṭe mā phalēṣu kadācana

Mā karmaphalahēturbhū: Mā tē saṅgē'stvakarmani (Gītā - 2.47)

Meaning : Seek to perform your duty ; but lay not claim to its fruits. Be you not the producer of the fruits of Karma; neither shall you lean towards inaction.

Comment: This shloka is probably the most known and oft-quoted shloka in the Gītā. There are many chapters in the Gītā that go deeper into the layers and layers of meaning packed into this shloka. Shri Krishna says that we have authority only over the actions performed by us, but never on the result. In other words, we do not have complete control over the outcome of any activity. As we grow older and spend more time in this world, we know this fact instinctively. But

because we forget it, we tend to get disappointed when things don't go our way, or get elated when things do.

The outcome of any action is like an equation where we provide some of the variables, but not all of them. In fact, we may not even know all the variables that end up determining the outcome. We should never be motivated by the outcome when we know we have executed our actions with perfection, and that we do not have complete control on the outcome. Motivation for the outcome creates bondage, like a rope that ties us into the future. Instead, if we give up motivation for the outcome, there is no such binding created.

Let's address a few doubts that most of us may have when we hear this teaching. The first doubt could be : "If I am not motivated by the result, how will I know where I am heading? I want my project to be executed on time, I want my team to be inspired by a goal, I want progress in my career. How can I do all these things if I am not motivated by the result?"

To answer this, lets closely look at what Shri Krishna has prescribed. There is nothing wrong with aiming for a specific goal, or even to be inspired by it. Setting a vision, defining a goal, making a plan – all these things are absolutely required for the perfect execution of any work. We can always be motivated by the goal, but not be motivated by the outcome. There is a subtle but important difference.

Another doubt could be as follows: "If I know that I am only partially responsible for the outcome then why should I do any action at all? I will just quit my job, sit at home and do nothing." Shri Krishna cautions us not to do so in the last part of the shloka – do not get attached to inaction. If we know that we have performed our svadharma स्वधर्म and our actions to the best

of our ability, we know that in the end we will achieve our goals, even if things may not turn out as anticipated sometimes. But we should never totally give up and do nothing.

बुद्धियुक्तोजहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाययुज्यस्व योगः कर्मसुकौशलम् ॥ (गीताः - २।५०)

Bud'dhiyuktōjahātīha ubhēsukṛtaduṣkṛtē

Tasmādyōgāyayujyasva yōgah karma sukauśalam (Gītā - 2.50)

Meaning: endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yōga of equanimity. Skill in action lies in(the practice of this) Yōga.

Comment:

- If we ask people what is a good way to conclude that the work was executed better, a vast majority will tend to link it to how efficiently we performed the work. In our normal understanding, efficiency is the ratio of input to output. The way to improve the efficiency is to bring down the time required for the execution of the task. What we understand by efficiency is executing a work in lesser time and with fewer resources. When a machine is used for executing the task this method works well
- To have executional excellence , we need to have योग बुद्धि (Yōga bud'dhi) and be constantly be guided by this frame of mind while we engage in work.
- Through this shloka Lord Krishna enlarges the notion of executional excellence by suggesting that qualitative enrichment must co-develop with quantitative enrichment.

- Unlike the current thinking, executional excellence is not merely about using resources and time better, it is also about the process of achieving this. It is all about productive efficiency in the world outside and spiritual efficiency within.
- Achieving a greater sense of equanimity is an important fallout of developing Yōga bud'dhi. When we achieve this, we are not easily distracted by the ups and downs of work and the results arising out of it. In such a condition, thoughts and psychic energies of an individual do not get wasted unnecessarily.
- With improved focus and attention span, it is possible to get the same improvement in efficiency. However, this method of improving efficiency comes out of a much better frame of mind. Therefore, it does not introduce bad effects in the long run.
- Employees will be less fearful, may not get stressed too much and will be able, balance their work and family life. This in turn will add to the virtuous cycle and the situation is likely to get better in the future.
- Executional excellence is at its best when individuals are able to discover their true self in the process of doing work. The joy of contributing to a lasting change in an organization which can transform things in his/her surroundings is a matter of spirituality.
- It cannot be measured by comparing the input and the output of an individual alone. Nor its potential to convert executional excellence into a way of life should be simply ignored. A spiritually evolving person will bring greater energy at play while at work and demonstrate that work is joyful. His love for greater things in life, and the joy of making that happen will have a noticeable impact on the workplace. It will truly be contagious also as he can inspire people around him to bring out their best.

- It is this skill in action which characterizes karma. The *kausalam* is the skill which one reduces the intensity of attachment, strong likes and dislikes. It is this skill likes and dislikes. It is this skill that transform ordinary karma to Yōga. ‘*Kausalam*’ in action is to learn the skills to work with lesser attachment. Relaxed action, calm steady work is the key.

Action- Inaction:

किं कर्म किमकर्मेति कवयोप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसे शुभात् ॥ (गीता: - ४। १६।)

Kim karma kimakarmētikavayōpyatramōhitah

Tattē karma pravakṣyāmi yajjñātvā mōkṣasē śubhāt (Gītā- 4.16)

Meaning : Sages, too, are perplexed as to what is action, what is inaction, Therefore, I shall tell you what action is, by knowing which you shall be freed from evil.

Comment: What is the secret ?As we progress in Karma Yōga, the motivation of work moves from duty sense one of using all work for attuning ourselves to inner awareness. Working in awareness becomes the blissful process of unattached action. In certain professions and works there is an inherent awareness knit into it.

Some principles of Karma Yōga way of work life

कर्मणो ह्यपि बोधद्वयं बोधद्वयं च विकर्मणः

अकर्मणश्च बोधद्वयं गहना कर्मणो गतिः ॥ (गीता:।४। १७।)

Karmaṇō hyapi bōdhavyaṁ bōdhavyaṁ ca vikarmaṇaḥ.

Akarmaṇaśca bōdhavyaṁ gahanā karmaṇō gatiḥ (Gītā- 4.17)

Meaning : It is necessary to discriminate forbidden action, and to discriminate inaction; inscrutable is the way of Karma.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय

सिद्धयसिद्धयोः समोभूत्वा समत्वं योग उच्यते ॥ (गीताः - २।४८।)

Yōgasthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya
sid'dhayasid'dhayōh Samōbhūtvā samatvaṁ yōgaucyatē (Gītā - 2.48)

Meaning : Arjuna, perform your duties established in Yōga, renouncing attachment and even tempered in success and failure; evenness of temper is called Yōga.

तस्मादसक्तः सततं कार्यं समाचर।

असत्तो ह्याचरन् कर्म परमाप्नोति पुरुषः ॥ (गीताः - ३। १९।)

Tasmādasaktaḥ satataṁ kāryaṁ karma samācara.
Asaktō hyācaran karma paramāpnōti puruṣaḥ (Gītā -3.19)

Meaning: Therefore, constantly perform your obligatory duty without attachment. By performing unattached action, man verily obtains the supreme.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषणः

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ (गीताः - १। २। ५१)

Karmajaṁ bud'dhiyuktā hi phalaṁ tyaktava manīṣaṇa:
Janmabandhavinirmuktah Padaṁ gacchantyanāmayam (Gītā - 2.51)

Meaning: The wise, imbued with evenness of mind, renouncing the fruits of their actions, freed from the fetters of births , verily go to the stainless state.

Comment:

- Enjoying work revolves around shielding us from the ill-effects of the outcomes of the work we engage in.
- Distance ourselves from the outcomes when we engage in work so that the fear of outcomes is no longer an issue.
- Keeping away from outcomes is not about avoiding work or shunning our responsibilities or stopping setting goals and targets for our daily activities. In fact, we must continue to do these useful things in our life. With such set goals and targets we must actively engage in activities and put our best foot forward. However as we physically and intellectually engage in work, we must constantly train our mind to emotionally disengage from developing expectations about the outcomes and analyzing the potential effects that it can create one way or the other engaging in work with such a level of equanimity

2.7 BHAKTI YŌGA

Bhakti Yōga is the method of manifesting divinity through the path of Emotions Culture

Figure 2.2 - Śaraṇagati –Bhakti Yōga



When God is for us who can harm us? When God is not for us, who can save us ?

Bhakti Yōga is a practice of devotion towards God, solely motivated by the sincere, loving desire to please God, rather than the hope of divine reward or the fear of divine punishment. It is a means towards the attainment of "oneness" with God.

Bhakti signifies an attitude of devotion to a personal God which is similar to a number of interpersonal relationships between humans, such as between lovers or friends. The difference is that in *Bhakti* the relationship is between a soul(that of the devotee) and a "super soul" (God). While the exact form (deity) through which God is worshiped and the exact nature of the union varies between different schools, the essence of the practice displays remarkable homogeneity.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोर्जान।

आर्तो जिज्ञासुरथार्थी ज्ञानी च भरतर्षभ ॥ (गीता: - ७।१६)

Caturvidhā bhajantēmām janāḥ sukṛtinōrjāna.

Ārtō jijñāsurarthatrthī jñānī ca bharatarṣabha (Gītā - 7.16)

Meaning : Four types of virtuous men worship Me, O Arjuna! The man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with wisdom, O best of the Bharatas!

Comment:

Bhakti Yōga is the science of emotion's culture. What does Yōga have to say about controlling these emotions? When thought is repeated again and again several times, it becomes an emotion. A potent thought becomes powerful and intense. Therefore, the emotion is nothing but a power thought, an intensified thought. That is the relation between a thought and an emotion (Desire/Love)

Love is of three varieties:

Ordinary or Selfish साधारण (Sādhāraṇa): Selfish love is the lowest. It makes a man only care for his own happiness without having any regard for the zeal or woe of the beloved काम **Kama**.

Mutual समंजस (Samañjasa) : The second kind of love is mutual love, in which the lover desires not only the happiness of his beloved but, has an eye to his own happiness also प्रेम (Prēma).

Unselfish समर्थ (Samartha): Unselfish love is of the highest kind. The lover here seeks only the welfare of the beloved, and does not care whether he suffers pains and hardships thereby भक्ति

(Bhakti)

Kama \Longrightarrow **Prema** \Longrightarrow **Bhakti**

Kama to Prema:

प्रेम = काम + त्याग

Prema= Kama + Tyaga

Kama is the gross form of love (illicit love). As नारद भक्ति सूत्र (ना भ सू)/(Nārada Bhakti

Sūtra) (NBS) puts it,

नास्त्येव तस्मिन् तत्सुखसुखित्वम्॥ ना । भ। सू - २४

Nāstyēva tasmin tatsukha sukhitvam (N B S -24)

Meaning: There (i.e. in that illicit love) certainly there can never be happiness of the other

Prema to Bhakti:

दैवी संपद्विमोक्षाय निबन्धायसुरी मता।

मा शुचः सम्पदं दैवीम् अभिजातोसी पांडव।।(गीताः - १६।५)

Daivī sampadvimōkṣāya nibandhāyasurī matā

Mā śucaḥ sampadaṁ daivīm abhijātōsī pāṇḍava (Gītā - 16.5)

Meaning: Fix your mind on Me alone, let your thoughts dwell in Me. You will hereafter live in Me alone. Of this, there is no doubt

नान्तोस्तिममदिव्यानांविभूतीनांपरंतप।

एषतूद्देशतः प्रोक्तो विभूतेर्विस्तरमया।। (गीताः - १०।४०)

Nāntōsti mama divyānām vibhūtīnām parantapa.

Ēṣa tūddēśataḥ Prōkto vibhūtērvistarō mayā (Gītā - 10.40)

Meaning: There is no end of My divine manifestations. O harasser of foes! This is only a brief exposition by Me of the extent of My glories.

यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा।

तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ।। (गीताः - १०।४१)

Yadyadvibhūtimat satvaṁ śrīmadūrjitamēva vā.

Tattadēvāvagaccha tvaṁ mama tējōśasambhavam (Gītā 10.41)

Meaning: Whatever being there is glorious, prosperous or powerful, know that to have sprung but from a spark of My splendor

मय्येवमनआधत्स्वमयिबुद्धिनिवेशय।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः।। (गीताः - १२।८)

Mayyēvamanaādhatsvamayibud'dhimnivēśaya.

Nivasiṣyasi mayyēva ata ūrdhvaṁ na sanśayaḥ(Gītā 12.8)

Meaning: To them, ever devout, worshipping Me with love, I give the Yōga of discrimination by which they come to Me

Bhakti = Prema + शरणा गति Śaraṇāgati (Surrender)

When there is surrender, our *Prema* gets purified. In *Bhakti*, we surrender ourselves totally, not only at the body level, but mentally and intellectually. Surrender to a personal God – सगुण

भक्ति *Saguṇa Bhakti* or to Reality - pure consciousness itself - निर्गुण भक्ति (Nirguṇa Bhakti).

All our limitations, shortcomings vanish. We get expanded to cosmic all pervasive eternal divinity. We tune ourselves to that Supreme सत् चित् आनंद (Sat Cit Ananda). Therefore, we move, losing our individuality, and reach that state of mere Existence, Consciousness and Bliss. Operating on our emotions, purifying our emotions, raising ourselves from Kama to Prema, from Prema raising ourselves to Bhakti, culminating in realization साक्षात्कार (Sākṣātkāra) , is total attunement to the God, the इष्टदेवत (Iṣṭadēvata), Divinity, to Reality itself. That is the path of Bhakti Yōga.

Pancha Mahabhavas(पंच महा भाव) of Bhakti:

1. Dasya Bhava (दास्य भाव) :It is surrendering *bhava* of a servant to his maker, a *sisya* to his guru. i.e. total surrender to the master, all the time looking to the good of the master, never bothering about himself. E.g. Hanuman’s Bhakti for Rama.

2. **Madhura Bhava(मधुर भाव)** :It is the love of a husband and wife or lovers. Eg: Radha's prema for Krishna

3.**Vatsalya Bhava (वात्सल्य भाव)**: A mother's love for her child. Also a child's love and its surrender to its mother. E.g. Yashodha's Bhakti for Lord Krishna.

4. **Sakhya Bhava (सख्य भाव)** : It is the bhava of a friend. E.g. Sudama's real friendship for Krishna, got transformed into the higher form of Bhakti.

5. **Śānta bhāva (शांत भाव)** :It is a steady, serene, peaceful feeling without any perturbation such as Yudhisthira's great Santabhava.

Nine Primary Forms of Bhakti (नव विध भक्ति मार्ग)

श्रवणं कीर्तनम् विष्णोःस्मरणं पादसेवनम् अर्चनम् वन्दनम् दास्यम् सख्यम् आत्मनिवेदनम्

इतिपुंसार्पि तविष्णौ भक्तिश्चान्नवा लक्षणः। श्रीमत् भागवतम् ।८।५।२३।।

Śravaṇaṁ kīrthānam viṣṇōḥsmaraṇaṁ pādasēvanam arcanam vandanam dāsyam sakhyam ātmanivēdanam iti punsārpita viṣṇauBhaktiścā navālakṣaṇaḥ. (Śrīmad bhāgavatam- 7. 5. 23)

Śrīmadbhāgavatam teaches nine primary forms of Bhakti

(1) **Śravaṇa** ("listening" to the scriptural stories of God and his companions)

(2) **Kīrtana** ("praising"; ecstatic singing)

(3) **Smaraṇa** ("remembering" or fixing the mind on God)

- (4) **Pāda-Sevana** (rendering service)
- (5) **Arcana** (worshiping an image)
- (6) **Vandana** (paying homage)
- (7) **Dāsyā** (servitude)
- (8) **Sākhyā** (friendship)
- (9) **Ātma-Nivedana** (complete surrender of the self)

Saguna Sakshatkara:

अर्जुनउवाच:

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥ (गीता: - ११।३)

Arjunauvāca:

ēvamētadyathā'tha tvamātmānaṁ paramēśvara.

Draṣṭumicchāmi tē rūpaṁ ishvaryam puruṣōttama (Gītā 11.3)

Meaning: As you have declared yourself to be, so it is, O Lord Supreme! (yet) I desire to see your Isvara-form, O Purusottama!

श्रीभगवानुवाच

न तु मां शक्यसे दृष्टं अनेनैव स्वचक्षुषा।

दिव्यं ददामि ते चक्षुः पश्यमे योगमैश्वरम्॥गीता: - ११।८॥

Śrībhagavān uvāca

na tu mām śakyasē dṛṣṭamanēnaiva svacakṣuṣā.

Divyaṁ dadāmi tē cakṣuḥ paśyamē yōgamaiśvaram (Gītā - 11.8)

Meaning: But you cannot see Me with these eyes of yours; I give you divine sight; behold My Supreme Isvara form.

संजय उवाच:

एवमुक्त्वा ततो राजन्महयोगेशचरो हरिः।

दर्शयामास पार्थाय परमं रूपमीश्वरम्।।गीता: - ११।९।।

Saṅjaya uvāca:

ēvamuktvā tatō rājanmahayōgēscarō hariḥ.

Darśayāmāsa pāsthāya paramam rūpamīśvaram(Gītā 11.9)

Meaning: Having thus spoken, O King, the great Lord of Yōga, Hari showed to Partha His supreme Isvara form

अर्जुन उवाच :

किरीटिनं गदिनं चक्रिणं च तेजोराशिम्सर्वतोदीप्तिमन्तम्।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता दीप्तानलार्कद्युतिमप्रमेयम्।।गीता: - ११।१७।।

Arjuna uvāca :

kirīṭinaṁ gadinaṁ cakriṇaṁ ca tējōrāśim sarvatōdīptimantam.

Paśyāmi tvāṁ durnirīkṣyaṁ samantāt dīptānalārkaadyutimapramēyam (Gītā - 11.17)

Meaning: I see you with diadem, club and discuss; a mass of radiance blazing everywhere, hard to look round dazzling like flaming fire and sun immeasurable

श्रीभगवानुवाच:

सुदर्शनमिदं रूपं द्रुष्टवानसि यन्मम।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः॥गीताः - ११।५२॥

Śrībhagavānuvāca

sudurdarśamidam rūpam dr̥ṣṭa vānasi yanmama.

Dēvā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ. (Gītā - 11.52)

2Meaning: The Lord said very hard it is, indeed, to see this form of Mine which you have seen.

Even the Devas are very eager to see this form

Comment:

When you take to the worship of different gods, you start imaging, saturating, intensifying all the emotions in that path. Therefore, the mind becomes completely involved in that particular thought, or concept and when you get the *Saksatkara* in the form of a vision, it is your own imagination. This is *SaGuṇa Saksatkara*.

The path of Bhakti has three streams, the Pasu (पशु), , Vira(वीर) and Divya (दिव्य) -bhavas.

They cater to the elevation of Tamasik, Rajasik and the Sattvik. They all lead to great silence and blissfull awareness.

NirGuṇa Saksatkara:

ब्रह्मभूतःप्रसन्नात्मा न शोचति न काङ्क्षति।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥ (गीताः-१८।५४)

Brahma bhūtaḥ prasatrātmā na śocati na kāṅkṣiti.

Samah sarvēṣu bhūtēṣu madbhatkim labhatē parām (Gītā - 18.54)

Meaning: Becoming Brahman, serene-minded, he neither grieves nor desires; the same to all beings, he obtains supreme devotion to Me

The real God is Nirguṇa because, according to Kēna Upaniṣat केन उपनिषत् :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः

चक्षुषः चक्षुः अतिमुच्य धीराः प्रेत्यासमाल्लोकादमृता भवन्ति।।(केन -२।३)

Śrōtrasya śrōtrammanasō manō yadvacō ha vācaṁsa u prāṇasyaprāṇaḥ
cakṣuṣaḥ cakṣuḥ atimucya dhīrāḥ prētyāsmāllōkādamṛtā bhavanti (KN - 1.3)

Meaning and comment : Brahman cannot be seen by your eyes. God cannot be visualized by your eyes. Because it is the God which makes your eyes see things. Similarly He is the ear of the ears, the mind of the mind. i.e. we cannot hear the voices of the God because even your ears, get their capacity and power to hear from that source, Brahman. Therefore, the real God, Brahman is NirGuṇa: no shape, no imaginations, no attributes. All other so-called gods are nothing but constructs of your mind, figments of the imagination of your mind.

The Upanisat says “there the Manas, Bud’ dhi, Bhavanas and even the prana subside. There is no movement whatsoever. And once that happens fully, there is no question of return. Once that process is complete, this body is also left.

न पुनरा वर्तते न पुनरा वर्तते इति Na punarā vartatē na punarā vartatē iti (प्रश्नोपनिषत्)

It says prana has subsided, has silenced itself. Manas, Bud’ dhi, citta, ahankara all get totally silenced. This deepest silence is the abode of all bliss, knowledge, creativity and freedom. Same thing you achieve in the path of Bhakti culminating in Nirvikalpa.

Para Bhakti (परा भक्ति)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।

अहंत्वासर्वपापेभ्यःमोक्षयिष्यमिमाशुचः॥ (गीताः - १८।६६)

Sarvadharmān parityajya māmēkaṁ śaraṇamvraja

Ahaṁtvā sarvapāpēbhyaḥ mōkṣayiṣyami māśucaḥ (Gītā - 18.66)

Meaning: Renounce all *dharma* and take refuge in Me alone. I shall liberate you from all sins, grieve not.

As the *bhakta* proceeds from *Saguṇa* to *Nirguṇa Bhakti* he finds God everywhere. The *Nirvikalpa* stage pervades all the transactions. This is called *Para Bhakti*. He knows, perceives and lives in that awareness of all pervasive existence of God.

Īśāvāsyōpaniṣat ((ईशावास्योपनिषत् :1) states that

ईशावसयमिदमसर्वम्। Īśāvasayamidam sarvaṁ. (Isa up: 1)

“God pervades everything of the creation”, as quoted by Īśāvāsyōpaniṣat, becomes a living reality”.

Adi Shankaracharya, in शिवानन्द लहरि (Śivānanda Lahari) explains different stages of attaining this Para Bhakti through metaphoric poetry

अङ्कोलं निजबीजसन्ततिरयस्कान्तोपलं सूचिका

साध्वी नैजविभुं लता क्षितिरुहं सिंधुः सरिद्वल्लभम्।

प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं

चोतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते॥ (शिवानन्द लहरि - ६१)

Aṅkōlaṁ nijabījasantatirayaskāntōpalaṁ sūcika

sādhvī najjavibhuṁ latā kṣitiruhaṁ sindhuḥ saridvallabham.

Prāpnōtīha yathā tathā paśupatē ḥpādāravindadvayaṁ

cōtōvṛttirupētya tiṣṭhati sadā sā Bhaktirityucyatē (Shivananda Lahari - 61)

Meaning and Comment: These five examples relate to five stages in Bhakti. In the first stage, the example point to the effort required on the part of the Bhakta . This is indicated by the fact that the seeds have to move towards the tree and not vice versa. Once a Bhakta makes genuine efforts, the Almighty showers its blessings on the Bhakta. Therefore for a step a Bhakta takes, God will come closer to the Bhakta. This is evident from the second example. Either the magnetic needle or the iron piece can move to provide the force of attraction. This signifies the threshold for melting of the Ego of the individual. The third stage of Bhakti is one of melting of the individuality and a desire to discover the oneness (Paraspara bhāva / परस्पर भाव). This is indicated with the example of a husband – wife relationship. A true husband – wife relationship is one of melting of the ego and the individuality and discovering the oneness of purpose with which they walk through the corridors of life. Only such a relationship can result in the *Gruhasta* and his wife leading a *Dharmic* life and fulfilling both materialistic demands of life and spiritual aspects. In the fourth stage of Bhakti, the relationship becomes much deeper and it takes the Bhakta to a stage of greater inseparable dependence on God (*Sharanagati*). This is depicted by the example of creeper and the tree. The existence of a creeper independent of a support is simply not possible. Once a Bhakta reaches this stage, he/she develops a state of restlessness to become one with the God. This is the final stage of Bhakti, which is indicated by the example of

the river and the ocean. It appears as though ever since its origin in a far off mountain range, the river runs ceaselessly until it merges into the ocean ऐक्यत (*Aikytha*). It is no wonder that the ocean enters into the land nearly up to 10 kilometers to receive the river (known as back waters). Such is the power of Bhakti. Adi Shankara says that when a Bhakta reaches the final stages of Bhakti, his mind is fixed on the lotus feet of Lord Shiva on a 24X7 basis.

2.8 RĀJA YŌGA

Raja Yōga is the method of manifesting divinity through the path of Mind Control.

Figure 2.3 - Rāja yōga



Patanjali Yōga Sutra / P Y S / (पतंजलि योग सूत्र / प यो सू) states that

योगश्चत्तत्रित्तिनिरोधः (प यो सू-१.२)

Yōgaçcittavātti nirodhah (P Y S- 12)

Meaning: To block the turbulances of mind is Yōga

But mind, by its very nature is turbulent. Bhagavad Gītā (Gītā / गीताः) says that:

अर्जुनउवाचः

चञ्चलं हि मनः कृष्ण प्रमथि बलवद्द्रुधम्

तस्याहंनिग्रहं मन्ये वयोरिवसु दुष्करम् । (गीताः - ६ । ३४)

Cañcalam hi manaḥ kruṣṇa pramathi balavaddrudham

tasyāhamnigrahaṁman'yē vayōrivasu duṣkaram (Gītā- 6. 34)

Meaning: ‘The mind verily is, O Krishna, restless, turbulent, strong and obstinate. I deem it as hard to control as the wind.’

Krishna answers Arjuna

श्रीभगवानुवाचः

असंशयं महाबाहो मनोदुर्निग्रहचलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च ग्रहयते॥ (गीता: - ३।६५)

Asañcayam mahābāhō manodurnigrahamcalam

abhyāsēnatu kōmtēya vairagyēṇacagruhyatē (Gītā. 6. 35)

Meaning: Doubtless, O mighty-armed, the mind is restless and hard to control; but by practice and non-attachment O son of Kunti! It can be controlled.

Gītā prescribes that by practice and non-attachment, mind can be controlled. Raja Yōga explains the methods of practice under eight limbs which can be broadly classified as Bahiranga Yōga and Antaranga Yōga

Bahiranga Yōga

Direct Method to Mind Control

1. Yama : A set of ‘Don’ts’
2. Niyama : A set of ‘Dos’
3. Asana : Yōga Postures
4. Pranayama: Mastery through breath
5. Pratyahara: Mastery through senses

Antaranga Yōga

Indirect method to Mind Control

6. Dharana : Focusing
7. Dhyana : Defocusing (Meditation)
8. Samadhi : Super Consciousness

The following verses from the Patanjali Yōga Sutras explains the above eight limbs

Yama (Patanjali Yōga Sutras- (PYS)- 2.30) :

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ।प यो सू ।२।३०।

Ahimsā satyastēya brahmacarya parigrahā yamaḥ (P Y S- 2. 30)

Meaning and Comment :

Yama comprises:

Ahimsā (अहिंसा) : Consideration for all living things, especially those who are innocent, in difficulty, or worse off than we are

Satya (सत्य) : Right Communication through speech, writings, gesture and actions

Asteya(अस्तेय) : Non covetousness or the ability to resist a desire for that which does not belong to us

Brahmacharya (ब्रह्मचर्य): Moderation in all our actions

Aparigraha (अपरिग्रह) : Non greediness or the ability to accept only what is appropriate

Patanjali is very clear that all these five aspects Ahimsā, Sathya, Asteya, Brahmacharya, and Aparigraha have to be brought in slowly, gradually and systematically to our lives.

Niyama (PYS - 2.32):

शौचसंतोषातपःस्वाध्यायेश्वरप्रणीधानानी नियमाः ।प यो सू ।२।३२।

Śaucasantōṣātapaḥsvādhyāyēśvara praṇīdhānānī niyamāḥ (P.Y.S - 2.32)

Meaning and Comment :

Niyama comprises:

1. शौच- Cleanliness
2. संतोष - Contentment
3. तप - Removal of impurities in our physical and mental systems through the maintenance of such correct habits as sleep, exercise, nutrition ,work and relaxation
4. स्वाध्याय - Study and the necessity to review and evaluate our progress
5. ईश्वरप्रणिधान - Reverence to a higher intelligence or the acceptance of our limitations in relation to God, the all knowing

Asanas (P Y S - 2.46)

स्थिरम्सुखम्आसनम्।प यो सू ।२।४६।

Sthiram sukham āsanam (P Y S - 2.46)

Meaning & Comment:

Asana must have the dual qualities of Alertness and Relaxation. Asana practices involve body exercises. When they are properly practiced there must be alertness without tension and relaxation without dullness or heaviness.

Pranayama (P Y S - 2.49)

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः। प यो सू ।२।४९।

Tasminsatisvāsapraśvāsayōrgativiccēdaḥ prāṇāyāmaḥ (P Y S - 2.49)

Meaning & Comment:

Pranayama is the conscious, deliberate regulation of the breath replacing unconscious patterns of breathing. It is possible only after a reasonable mastery of Asana practice.

Through Asana practices we can also understand how the breath behaves. Breathing patterns are very individual. They can vary as a result of our state of mind or bodily changes as a result of both internal and external forces. This knowledge of breath, gained through Asana practice, is the foundation for beginning Pranayama practice. This practice is usually done in a comfortable, but erect, seated position. Break the movement of the breath by consciously breathing long, subtly and with counts and having attention at different places.

Pratyahara (PYS - 2.54):

स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः । प यो सू ।२।५४।

Svaviṣayāsamprayōgē cittasya svarūpānukāra ivēndriyāṇāṁ pratyaharaḥ (PYS - 2. 54)

Meaning & Comments:

The restraint of senses occurs when the mind is able to remain in its chosen direction and the senses disregard the objects around them and faithfully follow the direction of the mind. At the stage of *pratyahara*, the consciousness of the individual is internalized in order that the sensations from the senses of taste, touch, sight, hearing and smell don't reach their respective centres in the brain and takes to next stages.

Dharana (PYS - 3.1):

देशबन्धश्चित्तस्य धारणा।प यो सू ।३।१।

Dēśabandhaścittasya dhāraṇā (P Y S - 3. 1)

Meaning & Comments:

The mind has reached the ability to be directed (Dharana) when direction toward a chosen object is possible inspite of many other potential objects within the reach of the individual. The object is chosen by the individual regardless of the attraction of alternatives. The chosen object may be sensual or conceptual, simple or complex, tangible or beyond touch, in favourable conditions or against all odds. The ability to maintain direction in this way is not possible if our minds are immersed in distractions or strongly affected by obstacles such as misapprehension

Dhyanam (PYS - 3.2)

तत्र प्रत्ययैकतानता ध्यानम्।प यो सू।३।२।

Tatra pratyayaikatānatā dhyānam (P Y S - 3. 2)

Meaning & Comment:

Then the mental activities form an uninterrupted flow only in relation to this object. Once the direction is fixed, a link develops between the mind's activities and the chosen object. Then the mental activities form an uninterrupted flow only in relation to this object. Initially our understanding is influenced by misapprehension, our imaginations and our memories. But as the process of comprehension intensifies it freshens and deepens our understanding of the object.

Samadhi (PYS - 3.3):

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः।प।यो। सू।३।३।

Tadēvārthamātranirbhāsaṁ svarūpaśūṇ'yamiva samādhiḥ.(PYS - 3. 3)

Meaning & Comment:

Soon the individual is so much involved in the object that nothing except its comprehension is evident. It is as if the individual has lost his own identity. This is the complete integration with the object of understanding (Samadhi). When one reaches this state all that is evident is the

object itself. One is not even aware that he is distinct beings separate from the object. Our mental activities are integrated with the object and nothing else.

सन्तोषादनुत्तमः सुखलाभः ।पायो। सू । -२।४२

Santōṣādanuttamaḥ sukhalābhaḥ. (PYS - 2.42)

Meaning& Comment:

You get immaculate bliss by taking to *Santoshā*. Penance is tapas, to stay on a single subject you have chosen. Whatever task you take up, put all your energies and do not stop till the task is finished. *Svādhyāyaa* is Self-analysis. Invariably we analyse others; we try to understand others, but not ourselves.

The following verses from Gītā talk about Raja Yōga

बन्धुरात्मात्मनस्य येनात्मैवात्मना जितः।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्।। (गीताः - ६।६)

Bandhurātmātmanasya yēnātmaivātmanā jitaḥ

Anātmnastu śatru tvē vartētātmaiva śatruvat (Gītā- 6.6)

Meaning: To him who has completed his (base) self by the (divine) Self, his own self is the friend; but to him who has not subdued the self, his own self acts as the foe

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।

नात्युच्छ्रितम् नातिनीचं चैलाजिनकुशोत्तरम्।।(गीताः- ६।११)

Śucau dēśē pratiṣṭhāpya sthiramāsanamātmanah

Nātyucchritam nātinīcaṁ cailājinkuśōttaram (Gītā - 7.11)

Meaning: Having firmly fixed in a certain place, his seat, neither too high nor too low, and having spread over it the kusa-grass, a deer skin and a cloth one over the other

आपने जुहवति प्राणं प्राणेपानम् तथापरे।

प्राणापानगति रुद्ध्वा प्राणायामपरायणाः॥(गीता:- ४।२९)

Āpanē juhvati prāṇam prāṇēpānam tathāparē

Prāṇāpānagati rud'dhvā prāṇāyāmaparāyaṇāḥ (Gītā - 4.29)

Meaning: 'Yet others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the flow of the outgoing and incoming breaths, solely absorbed in the regulation of the life-energy'.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नवभोधस्य योगो भवति दुः खहा॥(गीता: -६।१७)

Yuktāhāravihārasya yuktacēṣṭasya karmasu .

Yuktasvapnavabhōdhasya yōgōbhavati duḥkhahā (Gītā - 6.17)

Meaning: For him who is moderate in eating and recreation, temperate in his action, who is regulated in sleep and wakefulness, Yōga becomes the destroyer of pain

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।

उपविश्यासने युञ्ज्यात् योगमात्मविशुद्धये ।। (गीता: - ६।१२)

Tatraikāgraṁ manaḥkṛtvā yatacittēndriyakriyaḥ

Upaviśyāsane yuñjyāt yōgamātmaviśudhdayē (Gītā - 6.12)

Meaning: Sitting there on his seat, making the mind one-pointed and restraining the thinking faculty and the senses, he should practise Yōga for self-purification

समं कायशिरोग्रिवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ (गीताः - ६।१३)

Samam kāyaṣirōgrīvaṁ dhārayannacalam sthiraḥ

sampreṅkṣya nāsikāgraṁ svaṁ Diśaścānavalōkayan (Gītā- 6.13)

Meaning : Let him hold the body, head and neck erect and still, gazing at the tip of his nose, without looking around

शनैःशनैरुपरमेत् बुद्ध्या धृङ्गृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ (गीताः - ६।२५)

Śanaīḥ śanaīruparamētbud'dhyā dhṛṅgrīhītayā,

ātmasanstham mana ḥkṛtvā na Kiñcidapi cintayēt. (Gītā- 6.25)

Meaning: With his intellect set of firmness let him attain quietude little by little; with the mind fixed on the Self let him not think of anything.

प्रशान्तात्माविगतभीःब्रह्मचारिव्रतेस्थित ।

मनःसंयम्यमच्चित्तो युक्तआसीत्तत्परः ॥ (गीताः - ६।१४)

Praśāntātmā vigatabhīḥ brahmacārivratē sthitaḥ

manaḥ sanyamya maccittaō yukta āsīta matparaḥ (Gītā -6.14)

Meaning: Serene and fearless, firm in the vow of a Brahmachari, subdued in the mind, he should sit in Yōga thinking of Me and intent on Me alone.

Qualities and Outcome

आत्मौपम्येन सर्वत्र समं पश्यित् योर्जुन।

सुखम् वायदि वा धुःखं स योगी परमो मतः ॥(गीता:-६।३२)

Ātmaupamyēna sarvatra samam paśyitiyōrjuna

sukham avāyadi vā dhuḥkham sa yōgī paramō mataḥ (Gītā 6.32)

Meaning: That yogi, O Arjuna, is regarded as the supreme, who judges pleasure or pain everywhere, by the same standard as he applies to himself.

Advanced Raja Yōga:

सुखमत्यंतिकं यत्तद्बुद्धिग्रहयमतीन्द्रियम् ।

वेत्तियत्रनचैवायां स्थितश्चलति तत्त्वतः ॥ (गीता: - ६।२१)

Sukhamatyantikamyattatbud'dhigrahyamatīndriyam

vētti yatra na caivāyam stitascalati tattvataḥ (Gītā- 6.21)

Meaning: When he feels that the supreme bliss which is perceived by the intelligence and which transcends the senses, and wherein established he never moves from the Reality.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥(गीता: - ६।२८)

Yuñjannēvam sadātmānaṁ yōgī vigatakalmaṣaḥ

sukhēna brahmasansparśamatyantaṁ sukhamaśnutē (Gītā - 6.28)

Meaning: Constantly engaging the mind this way, the yogi who has put away sin, attains with ease the infinite bliss of contact with Brahman.

Comment: Patanjali has given the steps to move to higher levels called Samyama—Trayamēkatra sanyamaḥ (PYS- 3.4) त्रयमेकत्र संयमः. Here, Dharana, Dhyana and Samadhi have to be done together i.e. focus, defocus and jump. To prepare for this advanced Samadhi, one must be able to get to Samadhi any time by learning the trick of absorption. This requires surrendering our attachment even to Prana (प्राण). Patanjali says that one must focus, defocus and jump to the next level of Samadhi continuously. This is the Trifold process of Samyama which Patanjali speaks of. The type of Samadhis that he talks are: Savicāra (सविचार), Nirvicāra(निर्विचार), Savitarka (सवितर्क) , Nirvikalpa (निर्विकल्प), Sānanda (सानंद), Sasmita (सस्मित) , Sabīja (सबीज) , Nirbīja(निर्बीज), Dharma mēgha (धर्म मेघ) and Kaivalya(कैवल्य)

Through constant practicing, the yogi has cleanses his mind and attains bliss or Brahman. Higher Samadhis will call for still deeper and higher purification. That is, the movement from अन्न मय (Anna maya) to प्राण मय (prāṇa maya) to मनो मय (manō maya) to विज्ञान मय (Vijñāna maya) and then to आनंद मय (ānanda maya)

As one moves to the higher levels, bliss also gets intensified.

At the time of death:

प्रयाणकाले मनसाचलेन भक्त्यायुक्तो योगबलेनचैव।

भ्रुवोर्मध्ये प्राणमावेशय सम्यक् स तं परं पुरुषमुपैति दिव्यम्॥ (गीता: - ८।१०)

Prayāṅakā le manasācalēnabhaktyāyuktōyōgabalēnacaiva

bhūvōrmaḍhe prāṅamāvēśya samyaksataṁparaṁ puruṣa mupaiti divyam (Gītā - 8.10)

Meaning & Comment:

The Omniscient, the Ancient, the Ruler, Minuter than an atom, the Supporter of all, of Form inconceivable, Effulgent like the Sun and Beyond all darkness; he who meditates on this Resplendent, Supreme Purusa (पुरुष), at the time of death, with a steady mind, devotion and strength of Yōga, well-fixing the entire Prana in the middle of the eye-brows, he reaches Him.

The time has come for his departure from his body. With great humility, he brings his prana between the two eye-brows in the Ājñācakra आज्ञाचक्र , he comes out of his physical body.

Having released himself from the bondage of the physical body, he moves to Pranamaya Kosa, then to Manomaya, ViJñānamaya and Anandamaya Kosas and goes back to his Svarūpa स्वरूप

and merges into eternity. When he gets relieved from the bondages of all the Prakruti प्रकृति

(Tamas, Rajas and Sattva), he merges to his Svarūpa (स्वरूप) . Here, he attains Kaivalya

(कैवल्य) with all thoughts dissolving into the ocean of silence. This is the Divya Purusa (दिव्य

पुरुष), the highest levels of consciousness. By leaving, departing after focusing his Prana on the

Ajñā Cakra, he merges in the Lord.

Goal of Raja Yōga:

प्रशन्तमनसम् ह्येनम् योगिनम् सुखमुत्तमम्।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥(गीता: - ६।२७)

Praśānta manasam hyēnam yōginam sukhamuttamam

upaiti śāntarajasam brahmabhūtamakalmaṣam(Gītā - 6.27)

Meaning: Supreme Bliss verily comes to that yogi whose mind is calm, whose passions are pacified, who has become one with Brahman and who is sinless.

प्रयत्नद्यत्मानस्तु योगी संशुद्धकिल्बिषः।

अनेकजन्मसंसिद्धः ततोयाति परं गतिम् (गीता: - ६।४५)

Prayatnādyatmanastu yōgī saṁśud'dhakilbiṣaḥ

anēkajanmasansid'dhaḥ tato yati parāmgatim (Gītā - 6.45)

Meaning: The yogi who strives with assiduity, purified from sins and perfected through many births reaches then the Supreme Goal.

2.9 JÑĀNA YŌGA

Jñāna Yōga is the method of manifesting divinity through the path of Intellectual Inquiry.

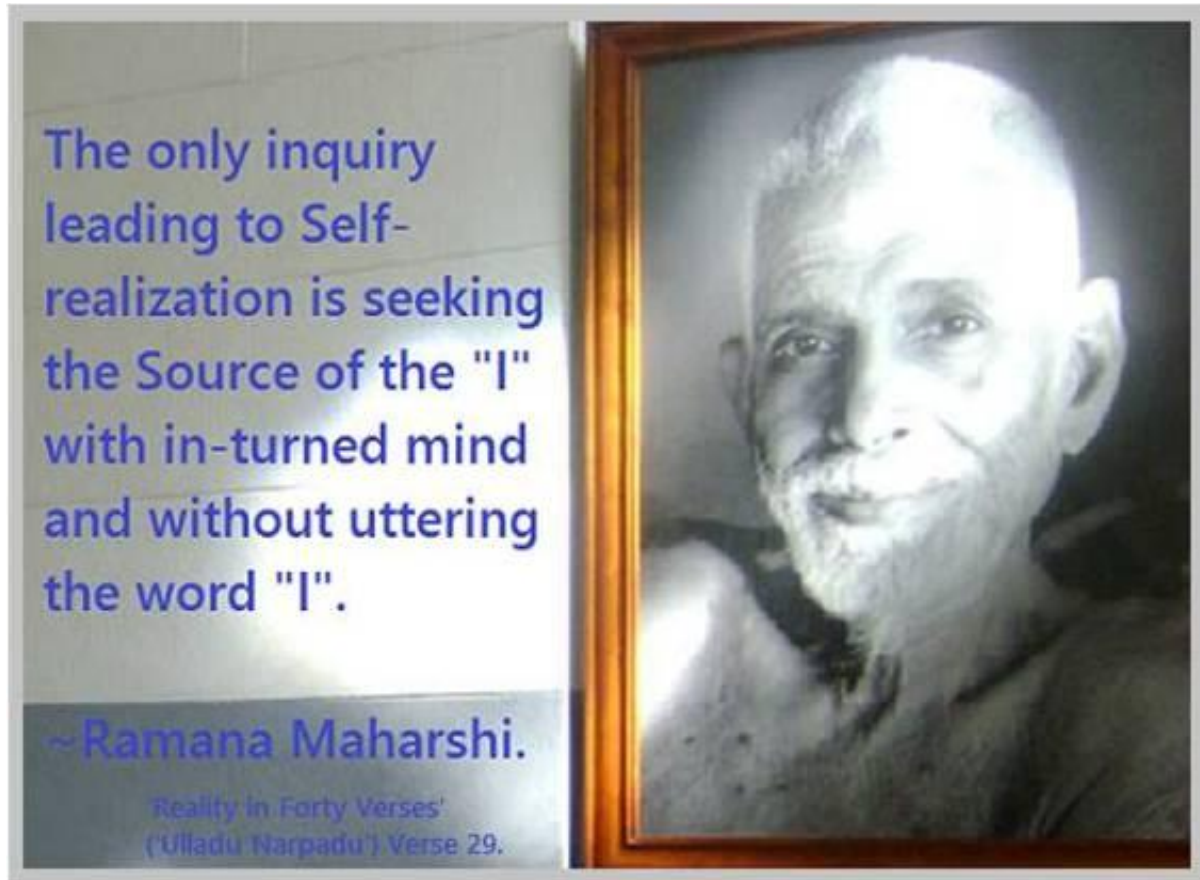


Figure 2.4 - Jñāna yōga

Our ultimate goal

We get an understanding that the ultimate goal of everybody's life is to obtain eternal bliss through eternal freedom from the clutches of birth and death. This has been articulated in several ways. आत्मा साक्षात्कार (*Ātmā sāksātkāra*) is a term that denotes how we realize the self within. Bhagavan Ramana Maharishi put this in simple terms by encouraging us to find a

lasting answer to the question “Who am I?” Another way to articulate this is जगत् जीव ईश्वर

ऐक्यानुभूति (*Jaga jīva īśvara aikyānubhūti*) where every individual realizes the oneness of the

God and His manifold manifestations. Adi Shankaracharya propounded the *Advaita* Philosophy by which this idea was explained in great. This philosophy is also called as *Jñāna Yōga*

Jñāna Yōga is knowing beyond name and form through pure understanding of the nature of doer, who when seen in clarity results in liberation. This path is different from other forms of Yōga in a sense that other forms emphasizes on a structured way of experiencing reality through a process of crystallization carried by doing different forms of meditation. However this path simply states that only knowing is enough. Adi Shankara gave primary importance to jñāna Yōga as "Knowledge of the Absolute".

According to Gītā, Jñāna consists of properly understanding क्षेत्र Kṣētra (the field of activity—that is, the body) and क्षेत्रज्ञ Kṣētrajña (the knower of the body—that is, the soul).

सर्वतः पाणिपादम् तत् सर्वतक्षि शिरोमुखम् ।

सर्वतः शृतिमल्लोके सर्वमावृत्य तिष्ठति गीताः।१३। ३।

Sarvataḥ pāṇipādam tat sarvata kṣi śirōmukham

Sarvataḥ śṛtimallōkē sarvamāvṛtya tiṣṭhati (Gītā 13.3)

Meaning : O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion

Advaita Vedanta emphasises the path of Jñāna Yōga, a progression of study and training to attain *Moksha* मोक्ष. साधना चतुष्टय (sādhana-catustaya) – The fourfold discipline prescribes to cultivate the following four qualities:

- *Nityā nitya vastu viveka* (नित्या नित्य वस्तु विवेकम्) — The ability (*viveka*) to correctly discriminate between the eternal (*nitya*) substance (*Brahman*) and the substance that is transitory existence (*anitya*).
- *Ihāmutrārtha phalabhoga virāga* (इहाऽमुत्रार्थ फलभोग विरागम्) — The renunciation (*virāga*) of enjoyments of objects (*arthaphalabhoga*) in this world (*iha*) and the other worlds (*amutra*) like heaven etc.
- *Śamādi ṣatka sampatti* (शमादि षट्क सम्पत्ति) — the six fold qualities,
 - *शम Śama* (control of the अन्तःकरण antahkarana).
 - *दम Dama* (the control of external sense organs).
 - *उपरति Uparati* (the cessation of these external organs so restrained, from the pursuit of objects other than that, or it may mean the abandonment of the prescribed works according to scriptural injunctions).
 - *तितीक्ष Tiitkṣa* (the tolerating of तापत्रय tapatraya).
 - *श्रद्ध Śrad'dha* (the faith in Guru and Vedas).
 - *समाधान Samādhana*(the concentrating of the mind on God and Guru).
- *मुमुक्षुत्वम् Mumukṣutvam* — The firm conviction that the nature of the world is misery and the intense longing for *moksha*(release from the cycle of births and deaths).

Procedure of Jñāna Marga

- **श्रवण Śravaṇa** - listening to the teachings of the sages on the Upanishads and Advaita Vedanta, and studying the Vedantic texts, such as the Brahma Sutras. In this stage the student learns about the reality of Brahman and the identity of atman;
- **मनन Manana** - the stage of reflection on the teachings.
- **निधि ध्यासन Nidhi Dhyāsana**- the stage of meditation on the truth "*that art Thou*".

Bhagavān Ramaṇa Maharshi suggests as follows

हृदयकुहरामध्ये केवलम्ब्रह्ममात्रम्

हृदयहमहमिति साक्षात्आत्मरूपेणभाति

हृदिविशमनसास्वंचिंतवामज्जतावा

पवनचलनरोधात् आत्मनिष्ठोभवत्वम्

Hṛdayakuharāmadhyē kēvalam brahma mātram

hyahamahamitisākṣātaātmarūpēṇabhāti

hṛdiviśa manasā svañcintavāmajjatāvā

pavana calana rōdhātaātmaniṣṭōbhavatvam

Meaning: In the interior cavity of the Heart, the one Supreme Being, *Brahman* alone shines in the form of the *Ātman* with direct immediacy as 'I' 'I'. Enter into the Heart with one-pointed mind, either through self-enquiry, that is, constantly enquiring within yourself as to who am I, or by diving deep within, or through control of breath, and abide ever in the *Ātman*.

Eligibility- Qualification of Student:

तद्विद्धि प्रणीपातेन परिप्राणशनेन सेवया ।

उपदेक्ष्यन्तिते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः ।। (गीताः - ४।३४)

Tadvid'dhi praṇīpātēna pariprāṇaśnēna sēvayā

upadēkṣyantitē jñānaṃ jñāninaḥ tatvadarśinaḥ (Gītā- 4.34)

Meaning: Seek that enlightenment by prostrating, by questions and by service; the wise, the seers into the Truth will instruct you in that knowledge.

Qualifications of a Student

Pranipata - Total Surrender (to overcome ego tendency)

Pariprasna - Questioning to the core (scientific attitude)

Seva - Service to the tender (to overcome laziness)

Qualifications of a Teacher (Guru)

श्रोत्रियम् – Śrōtriyam - Well Versed in all Sastras (Theoretical Knowledge)

ब्रह्म निष्ठत्वम् Brahma niṣṭatvam - Having the Realisation of Truth of Reality (Experience)

Dimensions of reality:

न जायते म्रियते वा कदा चित्नायं भूत्वा भविता वा न भूयः

अजो नित्यः शाश्वतोयं पुराणः नहन्यतेहन्यमाने शरीरे॥ (गीता:-२।२०)

Na jāyatē mriyatē vākadācitnāyambhūtvā bhavitāvānabhūyaḥ

ajōnityaḥśāśvatōyam'purāṇa: Na han'yatēhan'yamānē śarīrē (Gītā 2.20)

Meaning: The Atman is neither born nor does it die. Coming into being and ceasing to be not take place in it. Unborn, Eternal, Constant and Ancient, it is not killed when the body is slain

वेदा विनाशिनं नित्यं यएनमजमव्ययम्।

कथं स पुरुषः पार्थकंघातयतिहन्तिकम्॥ (गीता:-२।२१)

Vēdā vināśīnaṁ nityaṁ yaēnamajamavyayam.

Kathaṁ sa puruṣaḥ pārthakaṁghātayatihantikam. (Gītā:2.21)

Meaning: Partha ! He who cognizes the Atman as indestructible, eternal, unborn and changeless, how can he slay, or cause another to slay?

नैनंछिन्दन्ति शस्त्राणि नैनं दहति पावकः

नचैनं क्लेदयन्त्यापः नशोषयति मारुतः॥(गीता:-२।२३)

Nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ.

Na cainaṁ klēdayantyaṣaḥ naśoṣayati mārutaḥ (Gītā - 2.23)

Meaning: Weapons do not cleave the Atman, fire burns it not, water wets it not, wind dries it not

अच्छेद्योयमदाहयोयंअक्लेद्योशोष्यएवच।

नित्यःसर्वगतःस्थाणुःअचलोयंसनातनः॥गीताः - २।२४॥

Acchēdyōyamadāhyōyamaklēdyōśoṣyaēva ca.

Nityaḥsarvagataḥsthāṇuḥacalōyamsanātanaḥ (Gītā 2.24)

Meaning: This Self is uncleavable, incombustible and neither wetted nor dried. It is eternal, all-pervading, stable, immovable and everlasting.

Qualities of a Jñāni:

प्रजहाती यदा कमान्सर्वान्पार्थामनोगतान्।

आत्मन्येवात्मनातुष्टः स्थितप्रज्ञस्तदोच्यते॥ (गीताः - २। ५५)

Prajaḥātī yadā kamānsarvānnpārthāmanōgatān.

Ātman'yēvātmanātuṣṭaḥ sthitaprajñāstadōcyatē (Gītā - 2.55)

Meaning: When a man abandons, O Partha, all the desires of the heart and is satisfied in the Self alone by the Self, then he is said to be one of steady wisdom.

यःसर्वत्रानभिस्नेह तत्तत्प्राप्यशुभाशुभम् ।

नाभिनन्दतिनद्वष्टितस्यप्रज्ञाप्रतिष्ठिता॥ (गीताः - २।५७)

Yaḥ sarvatrānabhisnēha: Tattatprāpyaśubhāśubham

nābhinandatinadvaṣṭitasyaprajñāpratiṣṭhitā (Gītā 2.57)

Meaning: 'He who is unattached everywhere, who is not overjoyed at receiving good nor rejected at coming by evil, is poised in wisdom.'

Higher dimensions:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥(गीताः-२।६९)

Yāniśā sarvabhūtānām tasyām jāgarti sanyamī.

Yasyām jāgrat ibhūtāni sā niśā paśyatō munēḥ (Gītā - 2.69)

Meaning: That which is night to all beings, in that the disciplined man wakes; that in which all beings wake, is night to the Atman cognizing Muni.

Ultimate Goal:

श्रद्धवान लभते ज्ञानं तत् परः संयतेन्द्रियः।

ज्ञानं लब्ध्वा परं शान्तिं अचिरेणाधिगच्छति।। (गीता:-४।३९)

Śrad'dhavān labhatē jñānam tat paraḥsanyatēndriyaḥ.

Jñānam labdhvā param śāntim acirēṇādhigachati (Gītā 4.39)

Meaning: The man of sraddha, the devoted, the master of his senses obtains knowledge. Having obtained with knowledge he goes promptly to the Peace Supreme.

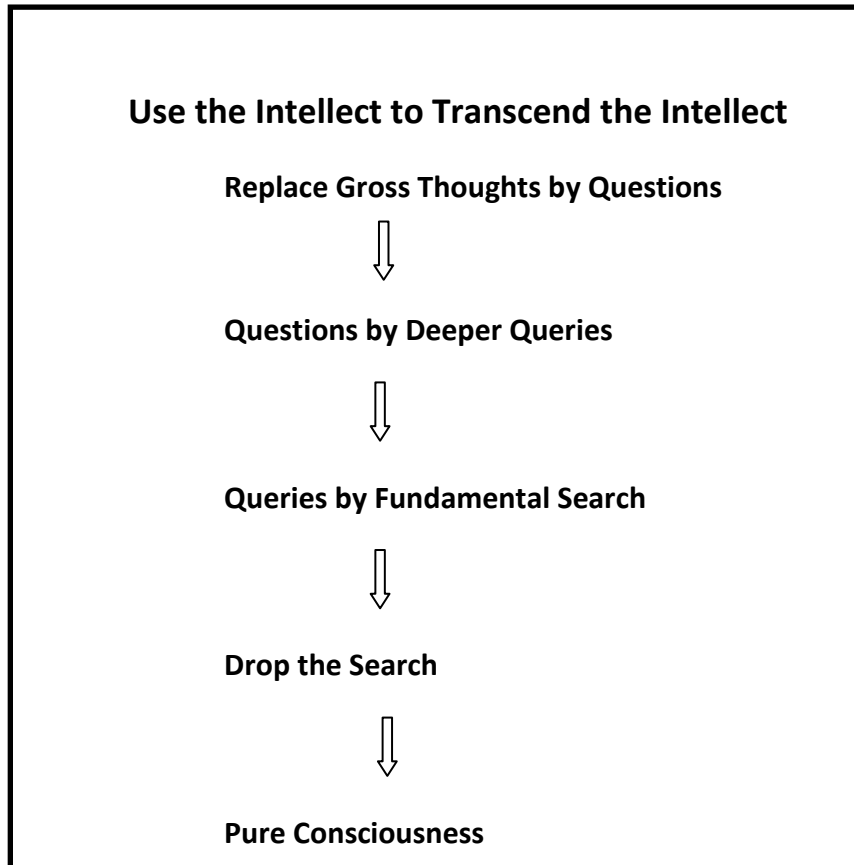
येषा ब्राह्मी स्थितः पार्थ नैनां प्राप्य विमुहयति।

स्थित्वास्यामन्तकालेपि ब्रह्म निर्वाणमृच्छति।।गीता: - २।७२।।

Yēṣābrāhmīsthtiḥpārthanaināṁprāpyavimuhyati.

Sthitvāsyāmantakālēpibrahmānirvāṇamṛcchati. (Gītā 2.72)

Meaning: This, O Partha, is the Brahmi state. Attaining this, none is bewildered. Being established in it even at the death-hour, a man gets into oneness with Brahman.



2.10. Guṇas – Ancient Literature

An important school of Vedic knowledge is Sāṅkhya darśana / Sāṅkhya (सांख्य दर्शन). An important doctrine of the Sāṅkhya is three Guṇas (गुण) ('Guṇa Traya' / 'Tri Guṇa' / 'Triguṇa' / 'Triguṇas'). It offers a great help to understand concepts of personality and its types. While the antecedents of this doctrine is found in *Chandagyopanishad* (चांदग्योपनिषत्) (Rande, 1968), the names of the Guṇas – 'Sattva', 'Rajas' and 'Tamas' appear together for the first time in *Maitrayani Upanishad* (मैत्रायनि उपनिषद्) (Keith, 1949). These were fully developed in *Samkhya Karika* (सांख्य कारिका), *Yōga Sutra* (योग सूत्र) , *Bhagavad Gītā*(Gītā / गीता:) and their several commentaries.

The word 'Guṇa' has different meanings in different contexts in ancient Indian literature. In the context of Philosophy, Ethics and understanding the Nature, "*Guṇa*(गुण) " with more dental *na* (ण) takes the meaning of addressing quality, substance, tendency and property. In abstract discussion, it includes all hues of qualities - desirable, neutral or undesirable; but if unspecified, it is assumed to be desirable, good and divine . Thus, *Guni* from the root "*Guṇa-*" means someone or something with "divine qualities", as in श्वेतश्वर उपनिषद् (Śvētaśvara Upaniṣad) hymn 6.2

Bhagavad Gītā describes different aspects of these Guṇas as below:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥ गीता:(१४।५)

**Sattvaṁ rajas tama iti guṇāḥ prakṛtisambhavāḥ |
nibadhnanti mahābāhō dēhē dēhinam avyayam || (Gītā- 14.5)**

Meaning: Mahabaho !Sattva, Rajas and Tamas- these three qualities born of nature tie down the imperishable soul to the body, Arjuna.

Comment:

According to above verse, Guṇas are called Prakṛti Sambhavā (प्रकृति संभवा) (born of Nature) in order to show that they are all evolutes of Prakṛti (प्रकृति) , and that the whole material creation is an amplification of these three Guṇas. These three Guṇas induce in the soul a sense of possession, attachment and a feeling of identification in respect of enjoyments and corresponding to themselves. What binds the soul is its feeling of identification, attachment and sense of possession in respect of bodies evolved from the three Guṇas, and of objects connected there with.

Description of Sattva Guṇa / Sattva/ Sattvika Guṇa (सत्त्व गुण / सात्त्विक गुण / सत्त्व)

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम्।

सुखसङ्गेना बध्नाति ज्ञानसङ्गेना चानघ॥ (गीता:-१४। ६)

**Tatra sattvaṁ nirmalatvātprakāśakāmanāmayam |
sukhasaṅgēnā badhnāti jñānasaṅgēnā cānaghā || (Gītā14.6)**

Meaning: Anagha! Of these Sattva, being immaculate, is illuminating and flawless; it binds through identification with joy and wisdom.

Comment: According to the above verse, quality of Sattva is absolutely pure in character and untainted by any form of evil; hence it is illuminating and free from morbidity of any kind. It lends illumination to the mind and the senses, and uprooting sorrow, distraction, depravities, evil propensities and vices. When the quality of Sattva is in the ascendant, the restlessness of the mind automatically disappears, and feeling disgusted with and losing all interest in the world, man gets absorbed in the thought of supreme Spirit, who is Truth, Consciousness and Bliss solidified.

Description of Rajas / Rajasika Guṇa/ Rajoguṇa(रजस् / राजसिक गुण / रजोगुण)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥(गीता:- ४ | ७)

Rajō rāgātmakam vid'dhi tṛṣṇāsaṅgasamudbhavam |

tannibadhnāti kauntēya karmasaṅgēnā dēhinām ||(Gītā 14.7)

Meaning: Kounteya! know the quality of Rajas, which is of the nature of passion, as born of cupidity and attachment. It binds the soul through attachment, to actions and their fruit.

Comment: The above verse explains that the quality of Rajas manifests itself in the form of passion, is its gross manifestation ,hence the quality of Rajas has been characterized as being of nature of the passion. Here it may be urged that desire itself has been declared as an offspring of Rajasika Guṇa(Gītā 3.37 and Gītā 14.12). How then are we to understand that Rajoguṇa is begotten of ‘cupidity’ and ‘attachment’? In this connection it may be submitted that the quality of Rajas develops through cupidity and attachment in their turn developed through RajoGuṇa. They are interdependent like the seed and the tree; while cupidity, attachment etc correspond to the tree. The seed is a product of the tree and yet it is the cause of the tree as well. It is in order to

make this point clear that at some places RajoGuṇa has been declared to be the cause of the desire etc., and desires have been declared to be the cause of RajoGuṇa. The compound word ‘*Trsnasangamudbhavam.....*’ in this very verse interpreted in both the ways. If it is interpreted to mean that which is born of *Trsna*(desire) and *Sanga*(attachment)- RajoGuṇa turns out to be an effect of the latter. If on the other hand, it is taken to mean that from which *Trsna*(desire) and *Sanga*(attachment) emanate- RajoGuṇa turns out to be the cause.

Description of Tamas/ Tamōguṇa/ Tāmasika guṇa (तमस् / तमोगुण/ तामसिक गुण)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥(गीता:-१४ । ८)

Tamastvajanayanajam vid'dhi mōhanam sarvadēhināma ।

pramādālasyanidrābhisa tannibadhnātī bhārata ॥(Gītā 14.8)

Meaning: And know Tamas, the deluder of all those who look upon the body as their own self, as born of ignorance. It binds the soul through error, sloth and sleep, Arjuna!

Comment: The above verse explains that the quality of Tamas(inertia) stupefies the mind and senses, depriving them of their cognitive faculty. All those living beings who have connection with the mind and senses and identify themselves with the body or claim it as their own regard their own self as benumbed when their mind and senses get benumbed during sleep.

Here it may be urged that verse 17 of this very chapter speaks of ignorance as a product of Tamo Guṇa. How then are we to understand that Tamo Guṇa has its root in ignorance. Like the seed and the tree they too are independent; ignorance is analogous to the seed, while Tamo Guṇa

corresponds to the tree. Therefore, at some places Tamo Guṇa is stated to be the cause, while at others it is declared to be product of ignorance.

Fruitless activity of the mind and the senses and neglect of duties enjoined by the शास्त्र (scriptures) is called 'Pramada'(error). 'Alasya' is inactivity or disinclination to perform one's duty. Drowsiness, the state of dream and deep sleep- all these are covered by 'Nidra'

The effect of Tri Guṇas on oneself

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥(गीता:-१४ । ९)

Sattvaṁ sūkhē sañjayati rājā karmāṇi bhārata।

jñānamāvṛtya tū tamāha pramādē sañjayatyutā॥(Gītā -14.9)

Meaning :Sattva drives one to Joy, and Rajas to action; while Tamas, clouding wisdom incites one to error as well as sleep and sloth.

Comment: Sukha here denotes that Sattvika type of Joy(Gītā - 18.36,18.37).Weaning man from worldly enjoyments and activities, as well as from error, sloth and sleep, Sattva Guṇa induces joy through contemplation on the self etc. This is what is meant when the Lord speaks of Sattva Guṇa as driving one to joy. Karma stands for action with an interested motive enjoined by the Sastras (and bearing fruit in the form of enjoyments of this world and the next). Awakening the desire for enjoyment of various kinds, RajoGuṇa stirs man to activity with a view to obtaining those enjoyments.

When TamoGuṇa preponderates, it sometimes robs man of his faculty of judgment, which determines what is right and what is wrong; while at others it induces sleep by dulling his mind and senses. This is what it seeks to convey when the verse speaks of TamoGuṇa as darkening one's wisdom and inducing delinquency and prompting man to idle pursuits.

Pre dominance of Guṇas

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥(गीता:-१४ | १०)

Rajastamaścābhibhūyā sattvaṁ bhavati bhārata।

rājā sattvaṁ tamaścaiva tamāha sattvaṁ rajastathā॥(Gītā - 14.10)

Meaning: Arjuna! Overpowering Rajas and Tamas, Sattva prevails; overpowering Sattva and Tamas, Rajas prevails even so, overpowering Sattva and Rajas, Tamas prevails.

Comment: The verse showed how each of the three Guṇas prevails over the other two. When the quality of Sattva begins to function, operation of Rajas and Tamas thwarts. When the quality of Rajas begins to function, operation of Sattva and Tamas thwarts. When the quality of Tamas begins to function, operation of Sattva and Rajas thwarts.

Features of prevalence of Sattva Guṇa

सर्वद्वारेषु देहे स्मिन्प्रकाश उपजायते।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥ (गीता:-१४ | ११)

Sarvadvārēṣu dēhē'zamīna prakāśa upajāyatē।

jñānam yadā tadā vidyā dvivṛḍḍhaṁ sattvamityutā॥(Gītā-14.11)

Meaning : When the light and discernment dawn in this body, as well as in the mind and senses, then one should know that Sattva is predominant.

Comment: When the quality of Sattva is predominant; man should scrupulously endeavor to denote his mind to the practices of meditation, adoration etc., Then alone the flow of Sattva Guṇa can endure for a considerable time. If on the other hand, he neglects the opportunity, Tamo Guṇa or RajoGuṇa may soon overpower it and start functioning itself.

Effects of RajoGuṇa:

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥(गीता:-१४ | १२)

Lōbhaḥ pravṛttira ārambhaḥ karmaṇām aśamaḥ sprhā

rajasyētānī jāyantē vivṛd'dhē bharatarṣabhā॥(Gītā 14.12)

Meaning :Arjuna! With the predominance of Rajas- greed, activity, undertaking of actions with an interested motive, restlessness and a thirst for enjoyment make their appearance.

Comment: Greed is lust for wealth, prompted by which man is ever busy devising means of multiplying his possessions, refuses to part with them even when there is suitable occasion for doing so and, while engaged in amassing wealth, seeks even to usurp the rights of others, minding not what is right and what is wrong. The urge or inclination, felt in the mind, to undertake various forms of activities is called ‘Pravrutti’ प्रवृत्ति and ‘Sprha स्पृहः’ consists in recognizing any mundane object an indispensable for one self. With the preponderance of Rajo

Guṇa, the effects of Sattva Guṇa viz., perspicuity, discrimination and tranquility etc., of those of Tamo Guṇa, viz., sleep, sloth and so on, get neutralized, man begins to feel the need for various forms of enjoyment. His mind is swayed by greed and obsessed with a strong desire for accumulation of wealth, he begins to feel the urge for various forms of activities, his mind becomes restless, and he takes to various activities in response to that urge. That is what happens during preponderance of Rajo Guṇa.

Effect of Tamas:

अप्रकाशो प्रवृत्तिश्च प्रमादो मोह एव च।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ (गीता:-१४ । १३)

Aprakāśō'pravrittiśca pramādō mōha ēva ca ।

tamasyētānī jāyantē vivṛd'dhē kurunandana ॥ (Gītā 14.13)

Meaning : Arjuna! With the growth of Tamas, obtuseness of the mind and senses, disinclination to perform one's obligatory duties, frivolity and stupor-all these appear.

Comment: When Tamo Guṇa preponderates, the mind and senses become blank, man finds no relish in activity of any kind; he feels inclined to remain idle and do nothing. He neglects his duties and indulges in frivolous pursuits; his mind gets stupefied, his memory fails him. He is overtaken by drowsiness or sleep or lapses into a dream; his judgment takes leave of him and his faculty of understanding is also lost.

The reward of effect of each Guṇa

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥(गीता:-१४ । १६)

Karmaṇaḥ sukritasyaahuh saattvikam nirmalam phalam |

Rajasastu phalam duhkham aJñānam tamasah phalam || (Gītā 14.16)

Meaning: The reward of a righteous act, they say, is Sattvika and faultless (in the shape of joy,wisdom and dispassion etc); sorrow is declared to be the fruit of a Rajasika act and ignorance, the fruit of a Tamasika act

The type of संस्कार (Sanskāra) or tendencies of all the three types of actions remain stored up in the heart of every individual. Out of these, the type of Sanskāra that come to the surface at a particular time stimulate corresponding impulses in the mind, and it is these impulses that take the form of actions. Actions give rise to Sanskāra, the latter in their turn develop qualities of a corresponding type.

What follows from each Guṇa are explained

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च।

प्रमादमोहौ तमसो भवतो ज्ञानमेवा च ॥(गीता:-१४ । १७)

Sattvāta sañjāyatē jñānam rājasō lōbha īvā ca |

pramādamōhau tamasō bhavatō jñānamēvā ca || (Gītā 14.17)

Meaning :Wisdom follows from Sattva, and greed, undoubtedly from Rajas, likewise obstinate error, stupor and also ignorance follow from Tamas.

Comment: The use of the word *Jñānam*(wisdom) in this verse is only symbolical; it should be regarded as inclusive of light, joy, peace and all other Sattvika qualities. Similarly

‘Lobha’(greed) should be taken to include activity, attachment, desire, undertakings of actions with an interested motive and all other Rajasika impulses. The use of the participle ‘Eva’ is intended to show that Tamo Guṇa not only breeds error, stupor and ignorance but also induces sleep, sloth, opacity, inactivity and all other Tamasika propensities.

Factors which influence the formation of Guṇas

Srimad Bhagavata(11/13/4) mentions the following ten factors as conducive to the growth of Guṇas :

आगमोपः प्रजा देशः कालः कर्मच जन्मच । ध्यानं मंत्रोथ संस्कारो दशैते गुणहेतवः

Āgamōpaḥ prajā dēśaḥ kālaḥ karmaca janmaca. Dhyānaṁ mantrōtha saṁskārō daśaitē guṇahēta vaḥ

“The sacred lore, water, progeny, place, time, occupation, birth, thought, mystic formulas and purificatory rites- these ten factors are conducive to the Guṇas i.e., to their growth”. That is to say, these factors promote that very Guṇa with which they are associated.

Actions associated with Guṇas

अनुबन्धं क्षयम् हिंसां अनवेक्ष्य च पोरुषम् ।

मोहादाभ्यर्ते कर्म यत्तत् तामस मुच्यते ॥ (गीता:-१८।२५)

Anubandhaṁ kṣayam hinsāṁ anavēkṣya ca pōruṣam.

Mōhādārbhyatē karma yattat tāmasa mucyatē (Gītā- 18. 25)

Meaning: That action which is undertaken from delusion,without heeding to the consequence of loss,injury and ability is declared to be Tāmasika

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

क्रियते बहुलायासं तद्रासमुदाहृतम् ।।(गीता:-१८।२४)

Yattu kāmēpsunā karma sāhaṅkāreṇa vā punaḥ
Kriyatē bahuḷāyāsaṁ tadrāsamudāhṛitam (Gītā-18. 24)

Meaning : But the action which is done by one craving for desires or gain with egoism or with much effort,that is declared to be Rajasika

Comment: Persons with Rajas predominance are sharp brilliant and dynamic “go getter”.They are however propelled to action by their drive of ‘selfishness’.

The best is Sattvik with concern & love for others.

नियतं सङ्गरहितं अराग द्षतः क्रितम् ।

अफलप्रेप्सुना कर्म यत्तत् सात्त्विकमुच्यते।।(गीता: -१८। २३)

Niyataṁ saṅgarahitaṁ arāgadvēṣataḥ kritam
Aphalaprēpsunā karma yattat sāttvikmucyatē (Gītā-18. 23)

Meaning: An action which is ordained,which is free from attachment,which is done without love or hatred by one not desirous of the fruit,that action is declared to be sattvika

Isvarakrishna, the author of Sāṅkhya kārīka *सांख्य कारिक*, the scripture most referred to by scholars due to its authority,describes the nature and characteristics of Trigūṇa,in verse 12 and 13th.The term *Prakasa, Pravrtti, Niyama* (*प्रकाश , प्रवृत्ति , नियम*) in the 12th verse are also

interpreted and translated variously by authors,as illumination,activity and restriction/restrain;as awareness,activity and inertia cited in Larson & Bhattacharya (1987) .

प्रीत्यप्रीतिविषादात्मकः प्रकाश प्रवृत्ति नियमार्थः।

अन्योन्य भिभवा ह्य - जनन - मितुनाव्रित्यस्य गुणौ ॥सांख्य । १२ ॥

Prityäprativisädätmakah prakäsapravrttiniyamärthäh|

Anyonyä bhibhavä hraya-janana-mithunavrttayas ca gunäù||SK- 12||

The verse 13th throws a little more light on the nature and functions of the three Guṇas. Shastri (1930) translates this Karika as follows.”Sattva is considered to be buoyant and bright, Rajas to be stimulating and mobile; Tamas alone is heavy and enveloping; their functioning for the goal (of the spirit) is like (the action of) a lamp”.

सत्त्वं लघु प्रकाशकं इष्टमुपस्तंबकंचलं च राजः।

गुरु वरनकं एव तमःप्रदिप्रवचो चरतो वृत्ति ॥सांख्य । १३ ॥

Sattvam laghu prakāçakam istamupastambakamcalam ca rajah|

Guru varanakam eva tamahpradipavac carthato vrittih||SK- 13||

Characteristics and manifestation of triguans in various text and the interpreation by scholars of the past and the present in realltion to etymology.Since the emanating, nature, and functions and manifestations of Triguans are available in great detail with clarity in the Aśvamēdhaparva (अश्वमेधपर्व) of Mahabharata (महाभारत) Bhagvad Gītā,which have great psychological relevance in undesratnding human nature these source may be given central importance in the future.The conceptual analysis leads to following conclusions: the meaning and nature of

TriGuṇa are attached and dependent to one another. All the three are simultaneously exist in everything in the universe. The most common descriptions for sattva are Prajñā (प्रज्ञ), laghu

(लघु), Prīti (प्रीति); for rajas- apleeti (अप्रीति), dukha (दुख), Rāga (राग) and Pravrutti

(प्रवृत्ति); and tamas Viṣāda (विषाद), Mōha (मोह), Niyama (नियम) and Ajñāna (अज्ञान). All

the three are present in everything in the Universe, including animate, inanimate and the mind. Therefore, manifest form of sattva, rajas and tamas can be categorised into manifestation in the universe and manifestation in human nature.

किं कर्म किमकर्मेति कवयोप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यद् ज्ञात्वा मोक्ष्यसे शुभात् ॥ (गीता:- ४।१६)

Kim karma kimakarmēti kavayōpyatra mōhitāḥ

Tattē karma pravakṣyāmi yad jñātvā mōkṣyasē śubhāt (Gītā - 4. 16)

Meaning : Even the wise are deluded in deciding what to do and what not to do. I will tell you that secret of action, knowing which you will be relieved of all miseries

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ (गीता:- ४। १७)

Karmaṇō hyapi bōd'dhavyaṁ bōd'dhavyaṁ ca vikarmaṇaḥ.

Akarmaṇaśca bōdda vyaṁ gahanā karmaṇō gatiḥ (Gītā- 4. 17)

Meaning: It is needful to descriminate the right action,the wrong action,and no action as well.Inscrutable is the way of Karma

Tamasic and Rajasic Karma are bad and Sattvika actions are good.In the redefined frame work of *Dharma* and Ethics, *Dharma* is the one that leads to *Moksha*.The whole life takes a new turn with this understanding that Ethics &Morality are meant to take us to *Akarma* leading to *Moksha*. Not only that our conflicts vamnishes but also our decisions each time resolve state of mind.we find our selfish,constricted ego gradually getting transformed to more encompassing subtle structure of greater selflessness capable of comprehensing deeper and far reaching implications of cosmic plan.This knowledge helps us to undesrtand that the cat of doing good to others is a self –transfromation exercrise.

Akarma is a tool of self transfromation towards a life of blissful awareness action through self-satisfaction and this is way to overcome from conflicts in day to day life by resolving the conflicts.

Beyond Guṇas: Guṇātīta गुणातीत

प्रकाशं च प्रव्रित्तिं च मोहमेव च पांडव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति । । (गीता:-१४। २ २)

Prakāśam ca pravrittiṁ ca mōhamēva ca pāṁḍava.

Na dvēṣṭi sampravrutṭā ni nanivrttāni kāṁkṣati (Gītā-14.22)

उदासीनवदासीनो गुणैर्यो न विचल्यते ।

गुणा वर्तात इत्येव योवतिष्ठति नेंगते । । (गीता:- १४। २३)

Udāsīnavadāsīnō guṇairyo na vicalyatē.

Guṇā vartānta ityēva yōvatiṣṭati nēngatē (Gītā -14.23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।

तुल्यप्रियप्रियो धीरः तुल्यनिंदत्संस्तुतिः । । (गीता:- १४। २४)

Samaduḥkhasukhaḥ svasthaḥ samalōṣṭāśmakāñcanaḥ.

Tulyapriyapriyō dhīraḥ tulyanindatmasanstutiḥ (Gītā -14.24)

मानाव मानयोस्तुल्यः तुल्यो मित्रारि पक्षयोः ।

सर्वारंभ परि त्यागी गुणातीतः स उच्यते ।। (गीता: -१४। २५)

Mānāva mānayōstulyaḥ tulyō mitrāri pakṣayōḥ.

Sarvārambha pari tyāgī guṇātītaḥ sa ucyatē (Gītā -14.25)

Meaning of above shlokas 14.22-25: A person who is Guṇatita, transcendental to the three modes, is one who does not hate illumination, activity and delusion when they occur, nor long for them when they cease, who is therefore indifferent to, and unmoved by, the Guṇas such as happiness and misery, knowing that the modes alone are acting, who remains undisturbed and even-minded, who is situated in his svarupa, who considers dirt, stone and gold to be the same, who is situated equally amidst pleasant and unpleasant events, who is intelligent, who remains equipoised both in criticism and glorification and in honour and dishonour, who treats friend and foe equally, and who has renounced all karma except that required to maintain the body.

2.11. Yōga(Sattvik) Way of Work

According to Mahadevan (2008) Bhagavad Gita and other scriptures, apart from being spiritual texts offers endless list of benefits that can be applied to present day problems of work life. His articles published in Vedanta Kesari and Sadguru Blessings focus on these aspects, whose essence is explained in brief as follows.

The world of Duality: Relevance to our work

The interconnection between work, outcomes and assessment needs to be well understood otherwise, we may end up in a situation that work can be a boring activity and an act of drudgery. Lord Krishna offers some insights to Arjuna pertaining to the interconnection between work, outcomes and assessment. He urges Arjuna to engage in work by treating the pairs of opposites alike so that the work and outcomes does not bother him

सुख दुःखे समे कृत्वा लाभालाभौ जयाजयौ

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ (गीता: - २। ३८)

Sukhadukhē samēkṛtvā lābhālābhau jayājayau

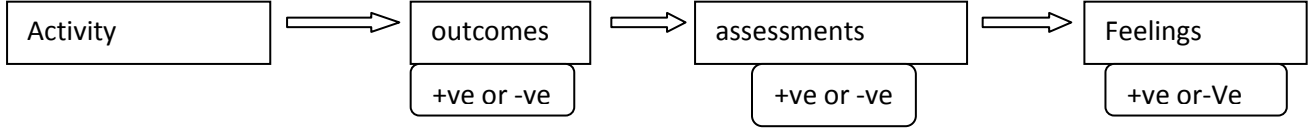
Tatō yud'dhāya yujyasva naivaṁ pāpamavāpsyasi (Gītā - 2.38)

Meaning : Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the fight, then, fighting thus you will not incur sin.

Comment: In the present work environment, there are four related components and their logical connections are as follows.

- i. Work – The activity that we do keeping certain targets and results in mind
- ii. Outcome – The actual outcome that accrues to us once we finish the work

- iii. Assessment – Outcome per se does not make any sense to us until we assess it using
- iv. some yard sticks (we use the term performance measurement to indicate this)
- v. Feelings – Our happiness or sadness is a function of what we found after assessing the outcome of a work



There are some fundamental principles in this framework that we need to understand. First of all, the four components always exist in any work and they are strictly in the order indicated. You cannot jump one step and go the next. It always happens sequentially. Except for work all the other three belong to the domain of “duality”.

Reality of difficult decision making situations

Our dilemmas of taking decision or toughness of the situation was smaller compared to dilemma of Arjuna. He underwent a severe stressful situation on the issue of fighting with his kith and kin. Lord Krishna counselled him to resolve the source of conflict.

Arjuna Uvacha:

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन

इषुभिः प्रतियोत्स्यामि पूजार्हवरिसूदन ॥ (गीता: - २ । ४)

Katham bhīṣmamahaṁ saṅkhyē drōṇaṁca madhusūdana
iṣubhiḥī pratyōtsyāmi pūjār'hau arisūdana (Gītā - 2.4)

Meaning: How Krishna, shall I fight Bhishma and Drona with arrows on the battle field? They are worthy of deepest reverence, O destroyer of foes.

Sri Bhagavan Uvaca:

कुतस्त्वाकश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन॥(गीता: - २।२)

Kutastvākaśmalamidaṁ viṣamē samupasthitam.

Anāryajūṣṭamasvargyaṁ akīrtikaramarjuna (Gītā - 2.2)

Meaning: Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥(गीता: -२।३)

Klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyatē.

Kṣudraṁ hṛdayadaurbalyaṁ tyaktvōttiṣṭha parantapa (Gītā - 2.3)

Meaning : O Arjuna! Do not yield to unmanliness, this is not worthy of you. O chastiser of enemies, giving up this base weakness of heart, rise up.

Comment: We may realize that there is a need to explore the problems and the solutions with a focused mind and concentrated action. When we approach a decision making situation with inadequate preparation, we end up hiding behind the excuse of “difficult decision making situation”. There are perhaps a fewer occasions in life when we may truly face real difficulty in decision making. The other lesson that we learn is that when we face difficult decision making situations, there is a greater possibility for us to run away from the situation. We may buckle miserably and end up with either a bad decision or meekly surrender to it with a feeling of

helplessness. This is not the way to handle such a situation. The question is how will we come out of this impasse? The greatest motivation to read Bhagavad Gītā lies here. If Arjuna, who faced a miserable situation could redeem himself from this and get back to the thick of action, we will also be able to get motivated enough to face some of the toughest challenges in life.

Developing steady Mind

Human mind is a greater than a super machine capable of performing multiple tasks at the speed of light. But if the machine has no control devices it will create more problems than benefits. Similarly human mind should be controlled to reap the full benefits from it.

प्रजहाति यदा कामान्सर्वान्पार्था मनोगतान्।

आत्मन्येवात्मनातुष्टः स्थितप्रज्ञस्तदोच्यते ॥ (गीता:- २।५ ५)

Prajahātī yadā kamān sarvān pāṛthā manōgatān.

Ātman'yēvātmanā tuṣṭaḥ sthitaprajñāstadōcyatē (Gītā - 2.55)

Meaning: Arjuna! When one thoroughly dismisses all cravings of the mind, and is satisfied in the self through the joy of the self, then he is called person of stable mind.

Comment: Training the mind to revel in the world within does not amount dismissing the world outside with hatred and contempt. It does not also mean getting disinterested with the world outside. It will merely reorient our perspectives about the world outside in a way that we make more meaning out of our life, choices and decisions that we make. Contrary to the modern thinking of “**brain storming**”, this will help us in “**brain stilling**”. if we still our brain using the tool of a steady mind, we will become very reflective and deep in our thoughts. It will help us

take decisions in calmness and a serene state of mind. In the second stage, this exercise of training the mind to revel in the world within will greatly facilitate our spiritual journey. We will begin to relate with the world outside with a different perspective and meaning.

Being alert in life

Nobody likes to put enormous efforts in doing things and end up with a sense of dissatisfaction. Therefore, it is important for us to address this issue at a fundamental level. Moreover, all these will leave a trail of unhappiness and frustration in our mind. If this repeats we may develop a negative attitude towards people, lose interest in engaging in such activities and begin to blame others for the mistakes. In some extreme cases we find fault with ourselves and withdraw from many worldly activities. Such an approach to life is not very good. There could be several reasons for this state of affairs. We may not have the skill and knowhow of doing things. If that is the situation, then we need to equip ourselves with the required skills and expertise. On the other hand if we have the required skills and expertise and still end up in such a situation it is a much serious issue to be addressed. One of the reasons for this could be that we haven't developed an eye for details. Once we develop an eye for details, it raises our level of alertness in discharging various activities in life.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः(गीताः - २ । ६९)

Yā niśā sarvabhūtānāṃ tasyāṃ jāgarti sanyamī.

Yasyāṃ jāgrati bhūtāni sā niśā paśyatō munēḥ (Gītā - 2.69)

Meaning: That which is night to all beings, in that state(of Divine knowledge and supreme Bliss) the God realized Yogi keeps awake. And that (the ever changing, transient worldly happiness) in which all beings keep awake is night to the seer.

Comment: The implications of the shloka can be understood at two levels. In a day-to-day living sense, what this suggests is that when we are able to see what others are normally not able to see, clearly it means that we have a much better eye for details. The ongoing discussion also points to the route to develop alertness in life. It simply boils down to being very thoughtful. A thoughtful person's understanding of various outcomes and events in life will be deeper and the response more measured. Such a person will not be judging every event and people. around him/her. He/she will quickly understand that such an approach will only agītāte the mind more and make his/her life more stressful. On the other hand, he/she will seek meaning to outcomes and events that unfold around him/her. In a much evolved state, such a person will gracefully take these events and outcomes and *bhagavath prasada* and save him/her of strenuous rationalization of the events in life.

Evolving through work

The present model of career progression is understood as a mechanism by which one can get faster promotions, better salary and perquisites and improve the opportunities for locating better options both within an organization and outside. An individual who has been good in meeting these attributes is generally considered to have a better career progression trajectory and a successful person in his/her working life. Gītā says that an individual does not reach a workless state without starting the work . Further he says that one does not also attain a state of supreme fulfillment by just giving up work.

न कर्मणामनारम्भात्नैष्कर्म्यं पुरुषोऽश्नुते।

न च संन्यसनादेव सिद्धिं समधिगच्छति॥ (गीता: - ३।४)

Na karmaṇāmanārambhāt naiṣkarmyaṁ puruṣo'śnutē.

Na ca sann'yasanādēvā sid'dhiṁ samadhigachati (Gītā - 3.4)

Meaning : Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

Comment: There are two interesting, albeit subtle messages in this shloka. we begin our journey in the working life to eventually evolve to a state of worklessness. A workless state is one in which we experience fulfilment and contentment while engaging in the thick of work. By that it means while we work, the effects of work does not bother us too much and we can be in “a free state of mind”. Clearly this will indicate that we have evolved our “inner-self” and have developed a strong character. Viewed in this perspective the long term goal of life is to reach a state of worklessness. The second message we get is that work is the only means for the evolution of our “self”. By giving up work we actually give up the possibility of evolution of our “self”.

The principle of peaceful coexistence

This fundamental urge (or instinct) to become better stays with us forever. It merely takes a different perspective and context. While this idea is not wrong, the question that needs some answer is can an individual pursue this objective in an almost unfettered independent fashion? Are there some governing principles for us to embark on this journey? This question assumes

importance on account of certain realities that we witness. In other words this cannot be a purely selfish agenda. Our ability to become better is inextricably linked to others in the system. It calls for honouring the cardinal principle of sustainability in the long run. Let us see what message *Gītā* has for us in this regard.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ (गीता:-३।१३)

Yajñasiṣṭāśinaḥ santo mucyantēsarvakilbiṣaiḥ

Bhuñjatē tē tvaghaṁ pāpā ye pacantyaātmakāraṇāt (Gītā - 3.13)

Meaning : Those wise individuals who consume the remains of *yaJñā*, they are liberated from all sins. But those sinful ones who cook only for themselves, they consume only sin.

Comment: *YaJñā* promotes in the long run a mechanism for peaceful coexistence. This is the bedrock of social sustainability. It is the only means by which we can ensure that while each one of us pursue our journey of becoming better, we will not face any threat or obstacle in the process. *YaJñā* means a sustainable way of life.

Traits of inspirational leadership

The present thinking about leadership is that a leader has greater freedom to exercise his/her choices. Leaders can command people and resources at their disposal to achieve the targets. The leader does not require approval from someone to plan and execute things that he/she wants to. A leader is also expected to deliver results for the organization that he/she is leading. The reality does not seem to prove this model right. Meeting the targeted outcomes is not that

straightforward in reality as there are several factors outside the control of the leader and the organization. Eventually they begin to indulge in other means of fixing this anomaly. Recent events in the global financial markets, software and consulting firms where the top management engaged in unethical practices is a case in point. It points to the tip of the iceberg of the problem arising out of this method. Gītā comes with a different set of assumptions as to what makes leaders to excel

यद्यदाचरति श्रेष्ठः तत्त देवेतरोजनः

सयत्प्रमाणंकुरुते लोकस्तदनुवर्तते ॥ (गीता:- ३।२१)

Yadyadācarati śrēṣṭhaḥ tattadēvētaraḥjanah.

Sa yatpramāṇam kurute lōkastadanuvartatē (Gītā - 3.21)

Meaning : Whatever an ideal person does, so do other people (imitate him). Whatever standard he sets, other people follow.

न में पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन

ननवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ (गीता: - ३।२२)

Na mēm pārthāsti kartavyam triṣu lōkēṣu kiñcanā

nanavāptamavāptavyam varta ēva ca karmaṇi (Gītā- 3.22)

Meaning : O son of Pritha, there is no work prescribed for Me within all the three planetary systems. Nor am I in want of anything, nor have I a need to obtain anything—and yet I am engaged in prescribed duties.

यदि ह्यहमन्वर्तेयं जातु कर्मण्यतन्द्रितः

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (गीताः -३।२३)

Yad ihyahamnavartēyaṁ jātu karmaṇyatandritaḥ

mama vartmānuvartantē manuṣyāḥ pārtha sarvaśaḥ (Gītā - 3.23)

Meaning : For if I ever failed to engage in carefully performing prescribed duties, O Partha, certainly all men would follow My path.

Comment :

- i. A leader should not operate with a mind-set of “what is in it for me”.
- ii. Leader has very few degrees of freedom with respect to his/her choice of actions. The moment a leader ceases to work (for whatever reason) others take clue from it and adjust their responses accordingly. It appears as though the leader is sitting in a glass house and is in a 3600 view for all the followers. Therefore, a truly inspirational leader will ceaselessly work even when there is really no personal benefit that will accrue to him/her on account of his/her work.
- iii. Organizations and the society need several average leaders to meet short term goals. They may struggle to meet or exceed the yardsticks set to earn their monetary and non-monetary rewards. But they cannot lead the organization and the society to a new path, another level of thinking and higher order of existence. This is an exclusive domain for inspirational leaders.

The importance of aligning with one’s own nature

Let us pause for a moment and try to understand how we make certain important life choices. The most important among them is what do I want to be? If we carefully analyze how we seem to be making this choice, it is obvious that the herd mentality is working at its best. This raises a fundamental question. Are human beings exactly like the products manufactured in a factory where all items “look alike” with exact specifications and behavioural characteristics? Since the mental makeup and interests are likely to be different between these two, they ought to be doing different things in life. Perhaps, what drives satisfaction to them and bring them a sense of happiness may also be varying. Is it not then important that this is taken into consideration before we make important choices in life such as what should I become in life?

श्रेयान्स्वधर्मोविगुणः परधर्मात्स्वनुष्ठितात्।

स्वधर्मेनिधनंश्रेयः परधर्मोभयावहः॥ (गीताः - ३। ३५)

Śrēyānsvadharmōvigūṇaḥ paradharmātsvanuṣṭhitāt

Svadharmēnidhanamśrēyaḥ paradharmō bhayāvahaḥ (Gītā - 3.35)

Meaning : It is far better to discharge one’s prescribed duties, even though faultily, than another’s duties perfectly. Destruction in the course of performing one’s own duty is better than engaging in another’s duties, for to follow another’s path is dangerous.

Comment:

- A person who is able to step out of the domain of “what is in it for me?” will unlock enormous energy as they have less tendency to suffer from mental stress. Therefore such a person will be able to focus on the work in an unencumbered manner without any fear of outcomes. In fact engaging in work with such a frame of mind may increase the propensity

to achieve the desired results than the other model since the leader is not subjected to too many mental distractions. The immediate material gains that such leaders may get will be incidental and they will be guided by a bigger picture.

- A leader has very few degrees of freedom with respect to his/her choice of actions. The moment a leader ceases to work (for whatever reason) others take clue from it and adjust their responses accordingly. It appears as though the leader is sitting in a glass house and is in a 360° view for all the followers. Therefore, a truly inspirational leader will ceaselessly work even when there is really no personal benefit that will accrue to him/her on account of his/her work.

The axioms of meaningful work

One of the central themes in Bhagavad Gītā is that work is a very enjoyable activity. Not only work is enjoyable, it is the only way an individual can evolve, flower into a full blown personality and lead a life of contentment. This is in direct conflict with our current understanding of work and its effect on us. A vast majority of people all over the world are increasingly complaining of deprived meaning at their work place. When work becomes less meaningful, it invariably introduces enormous stress in a person and results in what is now frequently discussed viz., job burnout. Gītā states certain axioms relating to work which could indeed become the key principles behind approaching work or for that matter in anything that we do in our life

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः(गीता:- ३।५)

Na hi kaścit kṣaṇamapi jātu tiṣṭhatyakarmakṛt.

Kāryatē hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ (Gītā - 3.5)

न कर्मणामनारंभात् नैष्कर्म्यं पुरुषोऽनुते ॥ गीताः ३।४।

Na karmaṇāmanārambhāt naiṣkarmyaṁ puruṣōśnutē. (Gītā - 3.4)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥ (गीता:- ३।८)

Niyataṁ kuru karma tvam karma jyāyō hyakarmaṇaḥ (Gītā - 3.8)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते संगेस्त्व कर्मणि ॥ (गीता:- २।४७)

Karmaṇyēvādhikārastē mā phalēṣu kadācana.

Mā karma phalahēturbhūrmātē saṅgestva karmaṇi (Gītā - 2.47)

Meaning: You have choice to work only, but never to the fruit thereof. Be not instrumental in making your actions bear fruit, not let your attachment to be inaction.

यज्जार्थात्कर्मणोन्यत्र लोकोयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचरः ॥ (गीताः -३।९)

Yajñārthātkarmaṇōn'yatra lōkōyaṁ karmabandhanaḥ.

Tadarthaṁ karma kauntēya muktasaṅgaḥ samācara (Gītā 3.9)

Meaning : Other than those actions performed for yaJñā, this world gets bound by action.

Therefore, O Kaunteya, perform actions in that regard, without attachment.

Comment:

Axiom 1: There is no state of “no work”

Axiom 2: Work is the only means for evolution of oneself

Axiom 3: Engaging in work is always superior to not doing any work

Axiom 4: Other than the work itself, we have no locus of control on other aspects of work

Axiom 5: Work without attachment (what is in it for me) is bound to be always superior & fulfilling

Dharma - The universal principle of equilibrium

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता: १४।७।

Yadāyadā hi dharmasyaglānirbhavatibhārata
abhyut'thānamadharmasya tadātmānam sṛjāmyaham (Gītā 4.7)

Meaning : Whenever there is a decline in righteousness, and a rise in unrighteousness prevails, then do I manifest myself, O Bhaarata.

परित्रणायसाधूनां विनाशायच दुष्कृताम्

धर्म संस्थापनार्थाय संभवामि युगेयुगे ॥गीता: १४।८।

Paritraṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma sansthāpanārthāya sambhavāmi yugē yugē (Gītā 4.8)

Meaning : For the protection of the good, and the destruction of the wicked, I manifest in every age to establish righteousness.

The value of mutual dependence

Today's era is characterized by dominance of individuality as a value of life. People with originality (often taken as a good measure for their individuality) are looked at with awe and inspiration. The society also views individual rights as an important element of growth and progress. Asserting individuals right and space in all matters of civil society seems to be the way

forward to make a great country. The spirit of questioning everything (as opposed to the spirit of inquiry) and seeking one's own understanding of the issue is another aspect promoted today. In all these matters the common thread is to promote individuality either directly or indirectly. The idea that begins as individuality will soon transform into selfishness as people become very sensitive to their possessions, wants and needs and begin to demand or bargain for these things in life. This will take away the culture of sharing as give and take is simply not easier to practice. Gītā brings this aspect by advising Arjuna that in order to achieve ultimate prosperity and success in whatever we do we need to honour the principle of mutual dependence. The spirit of sharing and unconditional giving (the virtue of YaJñā) is the basis on which everything in the world sustains.

देवान् भावयतानेन ते देवा भावयंतु वः ।

परस्परं भावयंतः श्रेयः परमवाप्स्यथ । । (गीताः - ३ । ११)

Dēvān bhāvayatānēna tē dēvā bhāvayantu vaḥ.

Parasparam bhāvayantaḥ śrēyaḥ paramavāpsyatha (Gītā - 3. 11)

Meaning : You will make the deities prosper through this (yaJñā), and the deities will make you prosper. By mutually making each other prosperous, you will attain the highest good.

- i. Mutual Dependence is Critical for Sustainability
- ii. In order to achieve ultimate prosperity and success in whatever we do we need to honour the principle of mutual dependence. The spirit of sharing and unconditional giving (the virtue of Yajñā) is the basis on which everything in the world sustains.

- iii. The Gods bless the living beings with this virtue and in turn the living beings give back to the Gods using this principle. Paraspara bhāva (*परस्पर भाव*) is the one that guarantees us ultimate prosperity - Param śrēyās - *परम श्रेयास*
- iv. If you are a manager or a leader in an organization, the first lesson you will learn to be successful in discharging your work is the value of mutual dependence. Your subordinates are as important as you are.

Managing Stress in our Daily Life

Materialistic benefits and opportunities for consuming them are far more than what it used to be 20 years back but peace of mind is a big challenge that society is currently facing. Working people complain of excessive stress and frustration. This raises a fundamental question of what indeed enables an individual to lead a life which is relatively more satisfying and rewarding than what we are currently going through. In order to understand this aspect we need to step back and see how several events in our life create stress and low morale to many of us. We all live in a world of duality. Success and failure, good and bad, desirable and undesirable, friend and foe, hot and cold, happiness and sadness, up and down, higher and lower and so on. The list of dualities is endless. Ordinary people get carried away by the pulls and pushes of life. Gītā offers a solution.

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुख दुःखदाः

आगमापायिनो नित्याः तांस्तितिक्षश्च भारत ॥ गीताः ॥ २.१४ ॥

Mātrāsparsāstu kauntēya śītōṣṇa sukha duḥkhadāḥ

āgamāpāyinōnityāḥ tānstitiśva bhārata (Gītā 2.14)

Meaning : O son of Kunti ! the contact between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore avoid them, Arjuna!

Comment : The crucial difference between a person, who can lead a contented and a successful life and others is the ability to handle the world of dualities. Every one of us will encounter ups and downs in life during various occasions. As long as we are active, our five senses are alert and they will constantly feed signals from the outside world into our mind. Our mind is always trained to process every activity, the outcomes, the benefits and the impact on us from purely a perspective of a world of dualities.

सुखदःखे समेकृत्वा लाभालाभौ जयाजयौ

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ (गीता:- २।३८)

Sukhada:Khē samēkṛtvā lābhālābhau jayājayau

Tatō yud'dhāya yujyasva naivaṁ pāpamavāpsyasi (Gītā - 2.38)

Meaning: Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the fight, then; fighting thus you will not incur sin.

Comment: A wise person understands that the world of dualities has two attributes i.e being temporary in nature and transitory in its effect. We need to remind ourselves that while developing capabilities to be successful may appear very useful, developing capabilities to transcend the world of success and failure is indeed valuable. There lies the secret behind discovering the peace of mind in our life.

Breaking the connection between work and stress

Irrespective of the nature of work, every work is characterized by five elements: a purpose, a doer, resources, a target or a goal to achieve, and an outcome of the work. The root cause of work-induced stress is the tight linkage that we make in our minds between the goal and the outcome. Gītā provides an anti-dote to this problem by suggesting that the solution to this problem lies in delinking work and the outcome (fruits of the action performed). According to Gītā there are four aspects to work: you have the right to work, but never to the fruits of the action, you do not have the right to the root cause of the fruits of action and also do not have the right to remain in the society without performing any work.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

मा कर्मफलहेतुर्भू माते संगेस्त्वकर्मणि ॥ गीता: |२|४७|

Karmanyēvādhikārastē mā phalēṣu kadācana

Mā karmaphalahēturbhū: Mātē saṅgēstvakarmani (Gītā 2.47)

Meaning: Your authority is to work only, but never to the fruit thereof. Be not instrumental in making your actions bear fruit, not let your attachment to be inaction .

Comment :

Many of us with some work experience will be able to relate to these side effects:

- i. At every moment, we will start worrying about the possibility of reaching the target or otherwise. Vary of potential failures, many of us will end up not making the required efforts in the first place.
- ii. We have a tendency to excessively focus on “ends” instead of “means”. This is what

most working in today's private firms are busy doing. Modern day managers spend significant time to manage "performance reports" rather than "performance" itself.

- iii. In order to be good in managing the performance report, "process orientation" must give way for "result orientation"
- iv. Furthermore, getting the results at any cost will become the governing principle behind doing work. People will resort to short cuts and unfair means to get the results with its attendant risks.
- v. This fixation on results is fundamentally unscientific. Work is in the "present" and the results are in the "future". Worrying about the results and constantly thinking about the results is akin to "dreaming". So we end up escaping the dynamics of the "present" and go after the "future". How can the mind distracted with such thoughts focus and deliver the best with respect to the work on hand?

Avoid being a victim of situations

Every one of us often face a common problem in our lives on a day-to-day basis. This relates to our inability to handle a difficult situation that we face either in our office or in our home. Is there a way we can handle this weakness of ours? Gītā provides several ideas and advises on this important issue.

इन्द्रयाणां हि चरतां यन्मनोनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ (गीता:- २।६७)

Indrayāṇāṃ hi caratām yanmanōnu vidhiyatē

Tadasya harati prajñām vāyurnāvamivāmbhasi (Gītā - 2.67)

Meaning : As the wind carries away a boat upon the waters, even so of the senses moving sense objects, the one to which the mind is joined takes away his discrimination.

Comment :

- i. A Sthita Prajñā will have a calm mind.
- ii. The calming of the mind enables the person to respond to the outside situations in a controlled fashion. It also helps to turn the attention inward. In this process this person will become more and more thoughtful, silent and composed in life.

यदा संहरते चायं कूर्मो गानीव सर्वशः

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ (गीता:- २.५८)

Yadā sanharatē cāyam kūrmo'ṅganiva sarvaśa:

Indriyāṅīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā (Gītā - 2.58)

Meaning: when like a tortoise, which draws in its limbs from all directions, he withdraws his senses from the sense objects, his mind is (should be considered as) stable.

Comment: We become the victim of situation simply because of our inability to control our senses. The moment we sense situation getting out of control we need to immediately withdraw our senses as a tortoise does. The idea here is not to instantaneously react to the situation. If only we can delay our response during an unpleasant situation by a few moments most of our problems will be solved. We will not regret for our action later.

Developing the right perspective of life

Why does a materially rich person still feel missing something in life? Think about the frequently heard terms such as “happiness”, “peace of mind”, and “fulfillment”. What do we understand by these terms and more importantly how do we attain these in our life? Let us look at Gītā for some ideas on these aspects of one’s life

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना

न चाभवयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ गीताः ॥२॥६६॥

Nāsti bud'dhirayuqtasya na cāyuqtasya bhāvanā

Na cābhavayataḥ shāntiḥ: Aśāntasya kutaḥ sukham (Gītā 2.66)

Meaning: He who has not controlled his mind and senses can have no reason; nor can such undisciplined man can think of God. The unthinking man can have no peace; and how can there be happiness for one lacking peace of mind?

- i. Value of being a Yukta (An integrated perspective of life) by linking it with fulfillment and peace of mind.
- ii. one who is well connected with the laws of nature and dharma is in simple terms a Yukta.
- iii. for such a person the thoughts, action and understanding of various aspects of life are not in conflict with the laws of nature and dharma.
- iv. Such a person will be a truly integrated personality with no conflicts in the mind, and action.
- v. He will be in a much better position to take the results that come his way It is better to develop a sense of inquiry योग बुद्धि (Yōga buddi) about these aspects of our life as early as one can.

Measuring progress in one's life

It is a common and a fair expectation for every individual to aspire to progress in life, find

methods by which he/she can measure the progress and take concerted steps to indeed make progress along the expected lines. The moot question is what do you mean by progress in one's life? A correct understanding of this aspect of life is crucial to every one of us.

आपूर्यमाणमचलप्रतिष्ठः समुद्रमापःप्रविशान्ति यद्वत्

तद्वत्कामा यं प्रविशान्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥गीताः॥२॥७०॥

Āpūryamāṇamacalapratiṣṭhaḥ Samudramāpaḥpraviśānti yadvat

Tadvatkāmā yaṁ praviśānti sarvē sa śāntimāpnōti na kāmakāmī (Gītā 2.70)

Meaning: Just like the ocean remains unmoved though water enters it from all sides, so does that (tranquil) individual attain peace in whom all desires enter, but not the desirer of desires.

Comment : We need to practice a way of life which amounts to active physical engagement in the world of activities and an emotional disengagement. It is a difficult task, however worth the effort as we want to emulate the behavior of a great ocean. Once we become steadfast in this idea, the divine grace will follow.

YaJñā: The Cardinal Principle of Sustainability

Modern way of work, production and consumption systems are like a riding a tiger with out knowing how to get out of it. Environmental degradation and running after achieving targets are the main features of this. At the end man lost happiness. Gītā states a Dharmic way of life.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापति :

अनेन प्रसविष्यध्वं एष वो स्त्विष्टकामधुक् ॥ गीताः ॥३॥१०॥

Sahayajñāḥ prajāḥ sṛṣṭvā purōvāca prajāpati:

Anēna prasaviṣyadhvaṁ eṣa vō stviṣṭakāmadhuk (Gītā 3.10)

Meaning : Having created mankind with their duties specified at the beginning of creation the creator, Brahma, said to them, “You shall prosper by this; may this yield the enjoyment you seek”.

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥गीताः ॥३॥१२॥

Tairdattānapradāyaibhyo Yō bhuñktē stēna ēva saḥ (Gītā 3.12)

Meaning: “Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments”. He who enjoys the gifts bestowed by them, without giving them in return, is undoubtedly a thief.

भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् गीताः ॥३॥१३॥

Bhuñjatē tē tvaghaṁ pāpāḥ Yē pacantyātmakāraṇāt (Gītā 3.13)

Meaning : But those sinful ones who cook only for themselves, they consume only sin.

Comment: The critical aspect of YaJñā is giving (or sharing) without a sense of attachment.

- i. Yajñā is giving back to the system
- ii. Yajñā is about sharing, giving back to the system and not organizing life in a pure “selfish” or “what is in it for me to enjoy” mode.
- iii. These three together play the central role of ensuring sustainability in the long run.

Developing a Sustained Commitment

Sustained commitment is required in all pursuits in one’s life – spiritual, religious, social and materialistic. If only one understands how to make a sustained commitment to an idea or a

thought, it can be applied over and over in multiple situations. Such a person will be successful in many things that he/she does. Undoubtedly, this is a useful skill for our life.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्यचारः स उच्यते ॥ (गीता:-३।६।)

Karmēndriyāṇi sanyamya ya āstē manasā smaran

Indriyārthān vimūḍātmā mithyacārah Sa ucyatē (Gītā - 3.6)

Meaning: He who outwardly restraining the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is called a hypocrite.

Comment:

- i. Mind control – Essential for Sustained Commitment
- ii. If the mind is not actively engaged into the commitment process, the benefit is likely to be temporary. This is simply because the mind will refuse to cooperate and will become the master while bud'dhi will be its slave. The mind will wonderfully work in myriad ways to direct the bud'dhi to process the information to its benefit.
- iii. The central issue in developing a sustained commitment is to control the sense organs with the mind. Once we develop this skill, we will succeed in many things that we do in our life.
- iv. Making Mind a slave to *Bud'dhi*- *Bud'dhi* is endowed with the power of discrimination and this power must be exploited to its best to win the mind. When a resolution is taken it must be preceded with considerable amount of thinking. Out of deep thinking and

analysis of the consequences of the decision one can develop a firm conviction in the matter.

- v. Commitment to a new thought or a resolution also means changing some of our familiar practices and inheriting new ones. It is about changing the status quo. This will create some inconvenience, and will require more time and effort. It also means coming out of a familiar terrain and making new experiments and learning. This is why people drift away from their commitment after a few days. Therefore, the other aspect is to reflect on the positives of the changed behavior. Once we get convinced of the reason for the new commitment making additional efforts to make it happen will follow naturally.

यसित्वन्द्रियाणि मनसा नियम्यारभतेर्जुन

कर्मन्द्रियैः कर्मयोगं असक्तः स विशिष्यते ॥ (गीताः - ३। ७)

Yasitvandriyāṇi manasā niyamyārabhatēṛjuna

karmēndriyaiḥ Karmayōgaṁ asaktaḥ sa viśiṣyatē (Gītā - 3.7)

Meaning: on the other hand, he who controlling the organs of sense and action by the power of his will, and remaining unattached, undertakes the Yōga of Action through those organs, Arjuna, he excels.

- i. Sustained commitment is required in all pursuits in one's life – spiritual, religious, social and materialistic. If only one understands how to make a sustained commitment to an idea or a thought, it can be applied over and over in multiple situations.
- ii. A shallow commitment will mean that the mind is not part of the commitment.
- iii. Merely restraining the sense organs (*Indriyas*) but thinking differently about the issue in the mind is always the root cause of the problem.

- iv. Such an approach is hypocritical (*Mithya Aachara*). Those with such levels of commitment are indeed foolish (*Vimooda Atma*).

The power of Concentration

Root cause for low performance - Gītā traces the problem to the issue of concentration of the mind and consequently the bud'dhi as well. An individual has to first understand clearly the consequences of not concentrating on the issue on hand. Only then the scope for improvement is maximum.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन

बहुशाखा ह्यनन्ताश्च बुद्धियो व्यवसायिनाम् (गीता: -२।४१)

Vyavasāyātmikā bud'dhih Ēkēha kurunandana

Bahuśākhā hyanantāśca bud'dhiyō' vyavasāyinām (Gītā - 2.41)

Meaning: Arjuna! In this Yōga (of disinterested action) the intellect is determinate and directed singly towards one ideal; whereas the intellect of the undecided (ignorant man moved by desires) wanders in all directions, after innumerable aims.

भोगैश्वर्यप्रसत्तानां तयापहृतचेतसाम्

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ (गीता:-२।४४)

Bhōgaiśvaryaprasattānām tayāpahṛtacētasām

Vyavasāyātmikā bud'dhi: Samādhau na vidhīyatē (Gītā - 2.44)

Meaning: those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God.

Comment:

- i. Developing one pointed focus is a job well done through meditation. Meditation helps calm the mind, reduce the number of thought waves from several to a few by sustained practice over a period of time. Once the many thoughts come down to a few, the possibility of a single pointed focus brightens up.
- ii. developing the power of concentration is a slow and steady process as it involves
- iii. the mind. It also requires deep conviction to set off time for meditation. This calls for
- iv. behavioural modifications and sometimes even life style changes.
- v. Root cause for low performance –lack of concentration of the mind and consequently the bud'dhi as well.
- vi. An individual has to first understand clearly the consequences of not concentrating on the issue on hand. Only then the scope for improvement is maximum.
- vii. develop *Vyavasayatmika Bud'dhi*. Vyavasaya means tremendous determination and effort.
- viii. in order to develop tremendous determination there must be a one-pointed focus of Bud'dhi. (*Bud'dhi Ekeha Kuru*)
- ix. Concentration – Anti-dote to low performance

The notion of change and changelessness

Changes happen in one's personal, professional and social lives all the time. Yet everyone avoids facing this reality and gets affected by it, sometimes badly. the issues are far more serious and challenging in an organization. Changes introduced in the manner an activity is done is resisted with great might. If an organization introduced a computer based software and new forms and procedures the employees will resist it by striking work. While part of the reasons for such a resistance is to bargain better pay and working conditions, a vast majority oppose because

of the fear of the unknown. Therefore, managers in organizations constantly worry about the adverse fallout of the changes that they want to introduce and plan for change management programs by experts and consultants. In a nutshell, change management is all about getting equipped with facing the changes as they unfold.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि हृष्टोन्तः त्वनयोस्तत्त्वदशिभिः ॥ (गीता:- २।१६)

Nāsatō vidyatē bhāvo Nābhāvō vidyatē sataḥ

Ubhayōrapī haṣṭōntaḥ tvanayōstattvadaśibhiḥ (Gītā - 2.16)

Meaning: The unreal has no existence, and the real never ceases to be, the reality of both has thus been perceived by the seers of truth.

Comment:

- i. Our inability to understand the changelessness is the root cause of all the problems pertaining to changes that we face.
- ii. Another important point to note is that our inner self always has a natural tendency to gravitate towards the changeless aspects of life (Sat).
- iii. Search for the changelessness in everything
- iv. whenever we face an unpleasant situation arising out of changes happening
- v. around us, it is worthwhile to ask what is the changeless aspect through which I perceive the change? Does that get affected anyway?
- vi. the problem stems from one's inability to develop a correct understanding of "the reality" behind things, events and outcomes.

- vii. Change by its very definition is something that is there only for a temporary period of time and is not there (*Asat*) afterwards. What is there permanently is called Sat.
- viii. a person who has developed such an understanding has indeed mastered the art of knowing the reality (the truth behind events and outcomes) in life (*Tatva Darshi*).

Meaning of life and innovation

What is the meaning of life? What are we supposed to achieve in this life and what happens if we don't? These questions blindfold us and often times we are not even sure of where to begin our search for the answers to these questions. We do not know what happens after death. This single issue puts enormous pressures on us. Sub-consciously many of us think that we have only one chance to live and therefore set forth in life with a sense of urgency to perform and achieve whatever we need to achieve. Even the greatest personalities in human history have had this pressure of performance. However, at some stage reality and wisdom dawns on us

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोपराणि

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही ॥ गीता: ॥२॥२२॥

Vāsānsi jīṇāni yathā vihāya navāni Gṛhṇāti narōparāṇi

Tathā śarīrāṇi vihāya jīrṇā nyan'yani sanyāti navāni dēhī. (Gītā 2.22)

Meaning: As a man shedding worn-out garments, takes over new ones, likewise the embodied soul, casting off worn out bodies, enters into others which are new.

- i. Address some of the vexing problems in business management.
- ii. change management in organizations
- iii. discarding old ideas and mind-set is a very important pre-requisite for moving forward.

- iv. Today in business management the important word is innovation. Organizations are told that unless they usher in innovation they may not be able to face the onslaught of competition. In our personal and professional life we find it difficult to make improvements because of mind-set inertia.
- v. Innovation through creative destruction
- vi. Innovation requires inheriting new ideas and it happens only when old ideas are discarded.
- vii. In modern management the word creative destruction is used to communicate this idea.

Landing in troubles and failures in life: A root cause analysis

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोभिजायते ॥ (गीताः - २।६२)

क्रोधाद्भ्रमति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृति भ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ (गीताः - २।६३)

Dhyāyatō viṣayānpunsaḥ saṅgastēṣupajāyatē

saṅgatsañjāyatē kāmaḥ Kāmātkrōdhōbhijāyatē (Gītā - 2.62)

Krōdhādbhabhati sammōhaḥ sammōhātsmṛtivibhramah

smṛti bhrāśādbud'dhināśō bud'dhināśāt praṇāśyati (Gītā - 2.63)

Meaning: When a man constantly thinks about objects, attachment for those objects arises. From attachment is born desire, and from desire is born anger. From anger comes delusion, from delusion comes loss of memory, from loss of memory comes destruction of intellect, and once the intellect is destroyed, he perishes.

Comment:

An Individual develops deep thoughts on certain aspects that he/she comes across



The deep thoughts over a period of time develops into a sense of attachment towards it



Successive waves of attachment transform into a cyclone of deep desire



Deep desire increases the propensity for greater dis-appointment leading to anger



An angry mind very soon becomes a confused and a deluded mind



A deluded frame of mind soon loses the efficacy of its memory



A weakened memory invariably loses the power of discrimination



An individual losing the power of discrimination indeed perishes over time

large scale attempts in this way of doing things will make individuals very unhappy and dissatisfied and eventually leave them stressed out in life. Further, it pushes one to cross ethical and moral boundaries and keep repenting about it much later in life

Working your way to contentment

Current model pertaining to work

Develop some clear expectations arising out of work



Set out to work with this clarity and motivation



Get the results that you aimed for



Get rewarded for the efforts.

- By implication what it means is that if there is a possibility of this chain of logic breaking somewhere, simply disengage from work.
- Disengaging from work happens in many ways – lose interest in the work, work for the sake of work, merely offer the physical body for the work but switch off the brain and all its marvelous analytical capability that can add very well to the work that one is doing, abstain from working, exhibit indiscipline in work related behavior.
- In fact before dis-engaging from work , one makes multiple efforts to somehow ensure that the chain of logic indeed does not break. This includes finding ways to twist and tweak the reward system pertaining to the outcome into one's favour, influencing the power center so that even if the logic breaks the expected rewards accrue, engage in a variety of unethical means and immoral ways to short change the system so that the rewards accrue independent of the quality of work and the output etc.

- Due to such attempts to protect the chain of logic of work and rewards or to eventually disengage from work, it leaves a bad taste in the hands of every individual in the work place. Further the working atmosphere is vitiated, the goodness of the work and the results are often compromised
- What we need in life are indeed happiness, peace of mind, freedom and joy in doing our work and a sense of contentment. In fact the material progress and the improved social status that we are all aiming for today could at best be a surrogate to achieve these core objectives in life.

Work – Contentment

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः

जन्मबन्धविनिर्मुक्ता पदं गच्छन्त्यनामयम्॥ गीता: |२|५१|

Karmajam bud'dhiyuktā hi phalaṁ tyaktva manīṣaṇa:

Janmabandhavinirmuqta Padaṁ gacchantyanāmayam. (Gītā 2.51)

Meaning: for wise men possessing an equipoised mind, renouncing the fruits of actions and freed from the shackles of birth, attain the blissful supreme state.

- Cuts at the very root the link between work and reward expectations.
- In the process, it may indeed increase the propensity of getting the rewards because the frame of mind with which we engage in work will be qualitatively superior to the other model.
- We do not have to waste time to short change the system. Nor do we need to develop excess mental stress.
- Our brain and analytical faculty will be free from needless restrictions. We may be able to focus well in the job and in the process increase the chances of our succeeding in it.
- It helps us develop a positive attitude and perspective towards several work place

related matters. This can further improve our inter-personal skills and communication skills and groom us into a better person in the society and the family.

- Are these not valuable enough in our day to day living? Above all people will slowly begin to experience firsthand what joy of work means.
- The most important change that one will get if we follow these prescriptions is our approach to work in the long run. We will stop thinking that work is primarily for materialistic and ego satisfying aspects. Instead we will internally realize that the goal of working is to evolve ourselves into an integrated personality with larger perspectives in life, spiritual evolution and a balanced approach to many things in life.

How to react to real time events and outcomes?

One should develop the habit of reacting to events with deep thinking and avoid reacting impulse

**Yaḥ sarvatrānabhisnēha: Tattatprāpyaśubhāsubham
nābhinandatinadvaṣṭitasyaprajñāpratiṣṭhitā (Gītā 2.57)**

Meaning: ‘He who is unattached everywhere, who is not overjoyed at receiving good nor rejected at coming by evil, is poised in wisdom.’

Comment:

- i. Merely reacting to the stimuli. Such people can never develop inner strength and character required to take responsible roles in the family, society and work place.
- ii. Emotional detachment leads to steady mind & wisdom
- iii. Bud’dhi is the faculty endowed with the power of discrimination. However, in an emotional state, the mind gains control over the Bud’dhi and switches it off. Once this

happens, we will react to the situation in a manner that we may regret later (when the mind is calm and the control is restored back to Bud'dhi).

- iv. Developing emotional detachment is a very valuable capability in life. One requires time and continuous effort to acquire this capability. We must engage in repeated questioning and analysis of our responses to situations. By doing this consciously over time we will develop a good sense of why it is valuable to be emotionally detached. Such repeated questioning and self-introspection could help us develop an objective view of the world and the situations that we face. An objective view of the world helps us restore the seat of control to the bud'dhi most of the times. This will prepare the mind to listen to the bud'dhi and take its advice seriously.
- v. A pleasant outcome of this journey is that emotional detachment leads us to greater and intense physical attachment to activities and situations around us. We will begin to discover the joy of work as opposed to the drudgery and boredom of work that we currently experience. A closer scrutiny of the life and works of great leaders brings out this aspect clearly.

Understand the power of senses

Human beings are considered to be the most evolved of all the living creatures. We are endowed with the five sensory organs and the power of discrimination. This separates us from all other living beings and enables us to "think and act" accordingly. Despite such a rare endowment of special capabilities why are we not able to achieve this goal in life?

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥(गीताः -)

Yatatō hyapi kauntēya puruṣasya vipaścitaḥ

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ (Gītā - 2.60)

Meaning: Turbulent by nature, the senses even of a wise man, who is practicing self-control, forcibly carry away his mind, Arjuna.

Comment :

- i. One of the common limitations we all have is that our peace of mind is remote controlled by many others around us. Our actions controlled by others fundamentally work at cross purposes and prevent us from realizing our simple goal of being peaceful.
- ii. One important reason for losing mind control is succumbing to powerful senses.
- iii. How do we develop sense control?
- iv. The first step is to understand the power of the senses in hijacking oneself to an undesirable path. This can be achieved only by repeated contemplation of this very thought.
- v. create a meaningful delay between stimulus and response. Such a delay will provide an opportunity for the bud'dhi to rationally analyse the situation on hand and provide an appropriate response after taking into consideration the pros and cons of various options.
- vi. If we live in a place infested with deadly snakes we exhibit utmost care. Since this thought engulfs us on a 24x7 basis we are always alert. We need to develop a similar approach towards handling our sense organs. Repeated contemplation of this shloka and the grace of Lord Krishna can help up escape the mouse trap set by the senses.

How to cope with changes?

The biggest reason for people to resist change is that they develop a psychological viewpoint that the status quo is a permanent thing in their life. Consequently, they love the status quo and get emotionally engaged with the existing state of affairs. Therefore, the only way to get people out of this trap is to show them the futility of this assumption. More than the people who are affected, the champions leading the change need to develop greater clarity and conviction in this thought. How well can organizations implement change and individuals cope up with changes critically hinges on this aspect.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च

तस्मादपरिहार्ये न त्वं शोचितुमर्हसि ॥गीताः ॥२॥२७॥

Jātsya hi dhruvō mṛtyuḥ dhruvaṁ janma mṛtasya ca
tasmādaparihāryē rthē na tvaṁ śōcitumar'hāsi (Gītā 2.27)

Meaning: for in that case death is certain for the born, and rebirth is inevitable for the dead. You should not, therefore, grieve over the inevitable.

Comment:

- i. One of the biggest pre-occupations of management all over the world is making changes in organizations. Organizations identify new practices and methods of doing work, so they want to implement these changes. Employees are asked to learn new methods and do things differently.
- ii. In a vast majority of these situations, the basic premise for making changes is to improve the state of affairs and make things much better for everyone including the employees,

supervisors, managers and customers. A vast majority of managers will agree that this is the most painful job and is fraught with a lot of risks, tensions and challenges.

- iii. Whenever a change is introduced, it calls for an intensive phase of learning and adjustments on the part of the people in the organization.
- iv. Changes are “impermanent things”-The biggest reason for people to resist change is that they develop a psychological viewpoint that the status quo is a permanent thing in their life
- v. There is an important difference between permanent and impermanent things.
- vi. Understand that the synonym for change is “impermanent things in life”. This very thought will take off considerable amount of stress from our mind and psychologically prepare us to face the changes as they unfold.

The immutable self within us

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः

अजो नित्यः शाश्वतोयं पुराणः न हन्यते हन्यमाने शरीरे ॥ गीता: १२।२०।

Na jāyatē mriyatē vā kadācit nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

Ajō nityaḥ śāśvatōyaṁ purāṇaḥ Na han'yatē han'yamānē śarīrē (Gītā 2.20)

Meaning : It (the eternal essence) is neither born, nor does it ever die; nor is it that having come into existence, it will again cease to exist. It is birthless, eternal, changeless and primeval, it is not slain when the body is killed.

Comment: Developing the mindset of a traveler/ tenant – not attached to vehicle/place/house is the best Yōga way of work.

CHAPTER 3

LITERATURE SURVEY FROM SCIENTIFIC RESEARCH

Modern literature is reviewed with the objective of understanding the following issues

1. Western (Modern) perspective of concept of personality
2. Changeability of personality
3. Measuring personality
4. Big Five Personality model
5. Studies which show the relevance of Big Five Personality dimensions on job performance
6. Ancient Indian perspective of concept of personality
7. Studies on Guṇa Traya and its application in Organisational Behavior
8. The Guṇa Theory: Basis for the Total Quality of Mind
9. Studies on application of Yōga on managerial issues
10. Yōga way of Human Resource Management- Subhashism

3.1. Inclusion and Exclusion criteria:

The literature to the extent it is relevant to the present study which focus on managerial issues, employee performance are included. Studies on application of Yōga on medical aspects are excluded in the literature research

3.2 Concept of Personality- western perspective

According to Merriam Webster dictionary “Personality is the collection of emotional and behavioral traits that characterize a person”

According to Gordon Allport (1937) “Personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustments to his environment”

According to Stephen P. Robbins(2011) “Personality is the sum of total ways in which an individual reacts and interacts with others”

According to Edwin Locke(2011) “Personality is an individual’s relatively stable and enduring pattern of thoughts, feelings and actions”

We most often describe personality in terms of measurable traits a person exhibits. The term personality trait refers to enduring personal characteristics that are revealed in a particular pattern of behaviour in a variety of situations

Changeability of Personality

An early debate in personality research centered on whether an individual’s personality was the result of hereditary or of environment. Gordon W.Allport(1937), one of the earliest and most important researchers on the personality based on the trait approach understood traits as stable dispositions of an individual. This is well known as the theory of *Personality Trait Consistency*.

Mischel (1968) introduced what has been called *Situationalism*. It suggests that human behaviour is largely dependent on situations. He made two empirical arguments: 1) a review of the literature shows that personality traits only have a correlation of about 0.30 with personal behaviour in any given situation and 2) the cross sectional behaviour is also only around 0.20-0.30.

The study of both Personality Trait theory and Situationalism is called *Interactionalism*. Rather than saying that situations determine behaviour (which ignores differences in individual reactions) or that personality determines behavior(which is misleading because of low cross situational consistency of behavior) *Interactionalism* expresses it differently.

In some studies empirical data show that personality traits change through out the life time. Mean level changes in personality traits have been demonstrated in young adulthood(Helson & Moane,1987) , midlife(Dudek & Hall 1991) and old age (Hann et al, 1986) . This position should also be reconciled with studies demonstrating that individual differences in personality change are related to environmental experiences in young adulthood(Helson et al 1984), midlife(Helson & Wink 1992) and old age (Tower & Kasl 1996). It is an inescapable fact that traits show evidence for change throughout midlife and that change in personality traits is sometimes related to environmental factors'(Roberts & Caspi 2001). This *Interactionist* approach allows us to assume that the person is free because his personality is not genetically determined and that some of his personality traits may vary because of his own decisions(Jose Hernandez and Ricardo Mateo 2012). In the most recent times ,in 2012 Brent W.Roberts etc has made the following clarifications about the long debated issue about the changeability of personality.

“ The concept of a personality trait carries with it some unnecessary baggage that we would like to address forthwith. A common misperception of personality traits is that they denote the existence of highly heritable (e.g., 80%–90% heritable), unchangeable, and decontextualized constructs. We have provided an alternative vision of personality traits that expands on the structure, the developmental, as well as the contextual nature of traits that attempts to address these misperceptions (Roberts & Jackson, 2008) , which we summarize here. To start, although

conscientiousness is heritable, the best estimate of the heritability of conscientiousness-related traits is between 40% and 50% (Krueger & Johnson, 2008) . Thus, like almost all constructs studied in psychology, the majority of variance in conscientiousness is attributable to environmental influences (Krueger & Johnson, 2008) . Moreover, the general heritability of a personality trait is an estimated population average value that collapses across diverse circumstances in which the heritability can be either higher or lower than the average value. This observation signals the sensitivity of genetic effects on personality to environmental contexts (Krueger et al, 2008) . In addition, the assumption that traits are immutable is clearly wrong. Empirical evidence has repeatedly shown that conscientiousness, and the related constructs that fall within the conscientiousness spectrum, such as impulse control, are both changeable and continue to develop and change well into adulthood (Roberts B.W & Jackson J.J, 2008) . Though changeability should not be taken as meaning inconsistency, it is clear that personality traits retain robust rank-order consistency over time while showing slow, incremental changes from year to year (Roberts & Mroczek, 2008).

3.3 Measuring Personality

Personality can be measured through a variety of tests and the most popular technique is the Self Report Inventory. It is a series of answers to a questionnaire that asks participant to indicate the extent to which sets of statements or adjectives accurately describe their own behavioral or mental state. Many efforts are made to identify the primary traits that govern behaviour and these efforts resulted in long lists. Out of these, Myers Briggs Type Indicator(MBTI) and Big Five Personality Model(also known as Five Factor Model) are most widely used in identifying and classifying traits(R.B. Cattell,1996).

In MBTI individuals are classified as Extraverts or Introverts, Sensing or Intuitive, Thinking or Feeling, Judging or Perceiving. In spite of its popularity, evidence is mixed about MBTI's validity as a measure of personality, with most of the evidence suggesting that it is not. It often forces a person into either one type or another. There is no in between, though people can be both extraverts and introverts to some degree.

3.4 Big Five Personality Model

But the Big Five Personality Model, supported by an impressive amount of research suggests that the five basic dimensions underlie all others and encompasses most of the significant variation in human personality. The following are the five basic factors.(J.M.Digman,1990).

According to Atkinson et al(2000)

- 1. Openness to experience:** Openness reflects the degree of intellectual curiosity, creativity and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent, and depicts a personal preference for a variety of activities over a strict routine. This dimension encompasses range of interests and fascination with novelty. Extremely open people are creative, curious, and artistically sensitive. Those who score low on openness category are conventional, cautious and find comfort in the familiar.
- 2. Conscientiousness:** This dimension refers to the reliability of an individual. It is A tendency to be organized and dependable, show self discipline, act dutifully, aim for achievement, and prefer planned rather than spontaneous behavior. A person who scores high on this dimension is responsible, organized, dependable and persistent.

Those at the other end of the conscientiousness are easily distracted, disorganized, easy going, careless and unreliable.

- 3. Extraversion:** This dimension refers to our comfort level with relationships. It includes energy, positive emotions, assertiveness, sociability and the tendency to seek stimulation in the company of others, and talkativeness. Extraverts tend to be gregarious, assertive and sociable. Those who are low in this dimension called as introverts tend to be reserved, solitary, timid and quite.
- 4. Agreeableness:** It is a tendency to be compassionate and cooperative rather than suspicious and antagonistic others. It is also a measure of one's trusting and helpful nature, and whether a person is generally well tempered or not. This dimension addresses an individual's propensity to differ to others. Persons who score high on this dimension are cooperative, warm and trusting. People who score low on agreeableness are cold, disagreeable, and antagonistic.
- 5. Emotional Stability:** This dimension is often referred by its converse Neuroticism. It states a person's ability to withstand stress. People with Emotional Stability are calm, self confident and secure. People with low emotional stability are nervous, depressed and insecure

Note: The word 'Emotional stability' is often referred through its antonym 'Neuroticism' and in the present thesis they are used as such at appropriate contexts

Table 3.1 – Big Five Personality Dimensions and Facets

<u>Big Five dimensions</u>	<u>Facet (and correlated trait adjective)</u>
Extraversion vs. Introversion	Gregariousness (sociable) Assertiveness (forceful) Activity (energetic) Excitement-seeking (adventurous) Positive emotions (enthusiastic) Warmth (outgoing)
Agreeableness vs. Antagonism	Trust (forgiving) Straightforwardness (not demanding) Altruism (warm) Compliance (not stubborn) Modesty (not show-off) Tender-mindedness (sympathetic)
Conscientiousness vs. Lack of direction	Competence (efficient) Order (organized) Dutifulness (not careless) Achievement striving (thorough) Self-discipline (not lazy) Deliberation (not impulsive)
Neuroticism vs. Emotional stability	Anxiety (tense) Angry hostility (irritable) Depression (not contented) Self-consciousness (shy) Impulsiveness (moody) Vulnerability (not self-confident)
Openness vs. Closedness to experience	Ideas (curious) Fantasy (imaginative) Aesthetics (artistic) Actions (wide interests) Feelings (excitable) Values (unconventional)

Source: John, Oliver. P. (1999).

3.5 Relevance of Big Five Personality dimensions on job performance

Research on the Big Five has found relationship between personality traits and job performance is summarized below:

Relevance of Conscientiousness in Job Performance:

- The preponderance of evidence show that conscientiousness is the most important trait among all the five traits, which contribute to the performance of employee. The individuals who are dependable, reliable, careful, thorough, able to plan, organised, hard working, persistent and achievement oriented tend to have higher job performance in most if not in all occupations. A study of the personality scores of 313 CEO candidates in private companies(of whom 225 were hired, and their companies' performance later correlated with their personality scores) found conscientiousness in the form of persistence, attention to detail and setting high standards was more important than other traits (Stephen Robbins, 2004)
- Studies demonstrate that conscientiousness, and to a lesser extent, emotional stability, are valid predictors of job performance in a wide variety of jobs. Eight meta-analyses conducted since 1990 and reported that construct valid measures of conscientiousness and emotional stability predicted overall job performance with an average true score validity of .24 and .15, respectively (e.g. Barrick & Mount, 1991; Barrick, Mount, & Judge, 2001; Hough, 1992; Hertz & Donovan, 1998; Salgado, 1997, 1998).
- Conscientiousness and emotional stability have been found to consistently (negatively) predict an individual's propensity to withdraw from the job. Barrick and Mount (1996)

showed that voluntary turnover was predicted by both personality traits, with true score correlations across two firms ranging from -.21 to -.26.

- Employers are very interested in eliminating counterproductive or antisocial behavior at work. Research demonstrates integrity tests are valid predictors of these behaviors (Ones et al, 1993), and also predict supervisory ratings of performance ($\rho = .46$). In addition, Ones (1993) identified more than 100 studies reporting correlations between integrity tests and temperament measures. She found that integrity tests were related primarily to conscientiousness and emotional stability (along with agreeableness). Ones and Viswesvaran (1996) found that emotional stability emerged as the strongest personality based predictor of customer service orientation followed by conscientiousness. Thus, a major component of what is measured by integrity tests and customer service tests is conscientiousness and emotional stability.
- Turning to the Customer Service Construct, Frei and McDaniel (1998) reported a mean validity of customer service measures for predicting supervisory ratings of performance of .50. Customer service measures were strongly related to conscientiousness and emotional stability (again, along with agreeableness).
- Selecting on conscientiousness and emotional stability is also important from the viewpoint of conforming to existing laws and legal precedents. In a meta-analysis reported by Hough (1995), differences between African American and Hispanic subgroups versus White subgroups were very small. Similar non-significant differences have also been found for gender. In a meta-analysis by Feingold (1994), only small gender differences were found on measures of conscientiousness and emotional stability. Thus, from a legal perspective, selecting on conscientiousness and emotional stability

(and other personality dimensions) is advantageous because it does not appear to result in adverse impact which could lead to litigation.

- Conscientiousness and emotional stability are positively related to job satisfaction. Judge, et al (1999) found that conscientiousness and emotional stability assessed at an early age (12-14) were strong predictors of overall job satisfaction in late adulthood ($r = .40$ and $.34$, respectively). In turn, job satisfaction has been shown to be positively related to performance
- Conscientiousness plays a major role in both job and life satisfaction because conscientious behavior is instrumental in attaining outcomes such as career success that achievement-oriented people value (McCrae and Costa, 1991).
- Schmutte and Ryff (1997) concluded that those high in conscientiousness are more satisfied because they achieve a heightened sense of control and competence through their diligent and responsible behavior.
- Mount and Barrick (1995) found that conscientiousness correlates highly with amount of effort exerted ($\rho = .51$). This strong relationship indicates that conscientiousness affects task performance through increased time on task, which in turn affects performance through its effect on other mediating variables. They found that conscientiousness is strongly correlated with quality ($\rho = .44$).
- Conscientious people develop greater job knowledge and produce more and better quality output, they develop more positive beliefs about their capabilities to accomplish particular tasks. Chen et al (2001) have shown that conscientiousness predicts self-efficacy and, in turn, self-efficacy is related to task performance

- A study by Barrick et al (1993) showed that highly conscientious sales representatives are more likely to set goals autonomously and to be more committed to their goal, which, in turn, led to higher performance . It was found that about half of the total effect of conscientiousness on performance was indirect.
- During the 1980's, the U.S. Army conducted the Selection and Classification Project (Project A). The findings (McHenry et al, 1990) from this large-scale project were that intelligence tests provided the best prediction of job-specific and general task proficiency (core technical proficiency and general soldiering proficiency), whereas the personality composites, particularly those traits measuring conscientiousness and emotional stability, were the best predictors of giving extra effort and leadership (multiple R = .33, uncorrected), exhibiting personal discipline (multiple R =.32, uncorrected), and physical fitness and military bearing (multiple R=.37, uncorrected)
- In a cross sectional survey with a study population of 159 employees of a pharmaceutical company showed that among others Conscientiousness is directly related to task performance (S.Rothman and E.P.Coetzer,2003)
- In a study, the highest validity (PV=0.20) was found for Conscientiousness among the all the Big Five. For all four of the occupational categories under the study, conscientiousness exhibited the highest estimated true validity ranging from 0.15 to 0.26 across occupations. It's highest validities were for Sales (PV=.26) and customer service(PV=.25) jobs. (Gregory M.Hurtz and John.J.Donovan 2000)
- In eight meta-analyses, Murray and Barrick(1991) reported that construct valid measures of emotional stability predicted overall job performance with an average true score validity of.15. Conscientiousness and emotional stability have been found to consistently

(negatively) predict an individual's propensity to withdraw from the job. Zimmerman (2008) showed that personality traits impact individuals' intentions to withdraw from work. Thus selecting on conscientiousness and emotional stability will reduce workforce instability due to excessive absenteeism, tardiness, even turnover

- Barrick et al (1998) found conscientiousness and emotional stability were consistently related to team work. Based on responses of employees in 51 work teams they found that teams higher in conscientiousness and emotional stability (as well as general mental ability and extraversion) received higher supervisor ratings of team performance
- Employers are very interested in eliminating counterproductive or antisocial behavior at work. Research demonstrates integrity tests are valid predictors of these behaviors (Ones et al, 1993), and also predict supervisory ratings of performance. It found that integrity tests were related primarily to conscientiousness and emotional stability (along with agreeableness). Hurtz and Donovan (2000) found that conscientiousness and emotional stability influence citizenship behaviors at work through their relationship to job dedication and interpersonal facilitation. Berry et al. (2007) clarified how emotional stability and conscientiousness predict counterproductive behavior. They stated emotional stability predicts both interpersonal deviance and organizational deviance, the more conscientious and emotionally stable a firm's employees are, the less likely they are to engage in counterproductive behaviors at work. A meta - analysis by Clarke and Robertson (2005) showed that emotional stability, were also found to be negatively correlated to accidents.
- Ones and Viswesvaran (1996) found that emotional stability emerged as the strongest personality based predictor of customer service orientation followed by

conscientiousness. Frei and McDaniel (1998) reported that customer service measures are strong predictors of supervisory ratings of performance. Hogan et al (1984) state that Emotional stability is expected to be related to the worker's customer orientation. Correlation between Emotional Stability and work performance is consistent even across different occupational categories (e.g., sales, customer service, and managers

- Selecting employees on conscientiousness and emotional stability is also important from the viewpoint of conforming to laws on anti discrimination. In a meta-analysis reported by Hough (1995), when selection of employees are made based on personality tests differences in selections between different races were very small . Similar non-significant differences have also been found for gender. Feingold (1994) found only small gender differences were found on measures of conscientiousness and emotional stability. Thus, from a legal perspective, selecting on conscientiousness and emotional stability (and other personality dimensions) is advantageous.
- McHenry et al (1990) found in Project A that intelligence tests provided the best prediction of job-specific and general task proficiency (core technical proficiency and general soldiering proficiency), whereas the personality composites, particularly those traits measuring conscientiousness and emotional stability, were the best predictors of giving extra effort and leadership.
- Judge et al (2002) conducted a meta - analysis of the relationship between the personality traits and leadership ,using a criterion that consisted of both leader emergence and leader effectiveness. Their results showed that both conscientiousness and emotional stability were generalizable predictors of leadership as were extraversion and openness to experience.

Relevance of Emotional stability in Job Performance

- Smithikrai's (2007) found that emotional stability can predict job performance better than conscientiousness in Asian countries. Civil servants officers who have higher emotional stability described themselves as trusting, unsuspecting and accepting . They were also self-assured, unworried and complacent, relaxed, placid and patient and emotionally stable, adaptive and mature. All these traits contributed to high job performance especially on task performance, followed by contextual performance and supervisory assessment. Individuals who are higher on both conscientiousness and emotional stability perform better as expatriates (Mol et al, 2005).
- Neurotic individuals have been shown to have lower resistance to stress and spend more time ruminating about illnesses (Ozer et al ,2006). In essence, those with lower levels of emotional stability experience higher rates of actual illness and are more vulnerable to illness due to how the trait shapes the person's reaction to illness. Neurotic people are not able to control their emotions and moods. Consequently, they cannot maintain focus and concentration on the task at hand especially under stress or in crisis situations (Kanfer and Heggstad, 1997). This lack of attention can lead to less productivity, more errors, and hence lower performance. Borman et al(1991) state that those prone to greater anxiety and insecurity (low on emotional stability) tend to be fearful of novel situations, be more concerned about failure, and are more susceptible to fail. Those who experience greater and more frequent negative emotions may choose to withhold effort rather than risk the potential affective consequences of failure. Inability of neurotics to cope with fear of failure substantively impacts job performance through the inhibitory effects on motivational levels. In contrast, employees scoring high on emotional stability are likely

to be steady, calm, and predictable, which helps them obtain more commendations and recognition at work. In turn, commendations along with fewer disciplinary actions and reprimands have been linked to higher performance ratings.

- Conscientiousness and emotional stability are positively related to job satisfaction. Judge et al (1999) found that conscientiousness and emotional stability assessed at an early age (12-14) were strong predictors of overall job satisfaction in late adulthood and job satisfaction motivates employees to perform well in their jobs. Judge and E.Bano (2001) found the Results based on 274 correlations suggest that emotional stability is an predictor of job satisfaction and job performance. Thoresen et al (2003) found neurotic individuals are less satisfied, less committed to the organization, and have higher turnover intentions. People who suffer from low emotional stability experience greater distress and reduced job and life satisfaction because they experience more adverse events, and react negatively and more strongly when such problems occur.
- Edwin A.Locke (2009) studied the importance of Emotional Stability on the following aspects of employee performance viz., Citizenship and non counterproductive work behavior, Low turnover and absenteeism, Leadership and entrepreneurship, Expatriate success, Earnings, safety, Compliance, Healthy behaviors and longevity, Motivation, Job satisfaction, commitment, Life satisfaction
- Research on the Big Five personality dimensions has found that burnout is linked to the dimension of Neuroticism(Adhia et al,2010). Several studies in the past concluded that burnout has negative effects on job performance. Burnout leads to lower productivity and effectiveness at work (Maslach et al, 2001). Consequently, it is associated with decreased job satisfaction and a reduced commitment to the job or the organization. People who are

experiencing burnout can have a negative impact on their colleagues, both by causing greater personal conflict and by disrupting job tasks. Thus, burnout can be “contagious” and can perpetuate itself through informal interactions on the job (Maslach et al, 2001).The visible portion of these costs stems from compensation claims (Kottage, 1992), reduced productivity and increased absenteeism (Manuso, 1979), added health insurance costs (Mulcahy,1991), and direct medical expenses for related diseases such as ulcers, high blood pressure, and heart attacks (Newman and Beehr, 1979).

Relevance of Agreeableness in Job Performance:

- Agreeableness is relevant because they are better liked and they are more compliant and confirming. In jobs requiring significant teamwork or frequent interpersonal interactions , higher performance and lower levels of deviant behavior is very important (Stephen Robbins, 2004)
- Conscientiousness, extraversion, and agreeableness are positively correlated with job satisfaction (Judge, 2002)
- Workplace deviance was more likely to be endorsed with respect to an individual when both the perception of the workplace was negative and emotional stability, conscientiousness, or agreeableness was low (Colbert, 2004).
- Witt et al. (2002) argued that the interaction between conscientiousness and agreeableness is most relevant for ‘jobs requiring substantial cooperative interaction.
- Employees with high levels of conscientiousness and agreeableness are more likely to possess the resources required to excel in bank teller jobs requiring speed, accuracy, and customer service. It is critical for positions with frequent interpersonal interactions

to be filled by employees who have high levels of both conscientiousness and agreeableness (Russell P. Guay,2013)

- Elisa Ilarda etc(2006) found that the strongest correlations with team work are found to be with extraversion, total emotional intelligence, agreeableness
- Cooper (1997) found that the relationship between extraversion, openness, agreeableness, conscientiousness and attitude were all found to be linked to being adoptable to change in an organization
- Agreeableness was significantly related to interpersonal teamwork behavior, collective efficacy also was found to moderate the relationship between agreeableness and interpersonal teamwork behavior. Agreeableness and interpersonal teamwork behavior relationship is stronger for those in high collective efficacy groups. (Kevin Tasa,2010)
- Agreeableness, and Emotional Stability are positively related to different aspects of contextual performance (Hogan J and Holland B. 2003)
- Agreeable individuals are better able to resolve conflict or facilitate its resolution when it arises (Frederick P. et al 2005)

Relevance of Openness in Job Performance

- Tett et al (1991) found that Openness to be a valid predictor of job performance with the estimated true score 0.27. Jesus F. Salgado (1997) found openness to experience was valid predictors of training proficiency. Hurtz and Donovan (2000), in a study found , the true operational validity was 0.15 for openness to experience.
- Dollinger et al (1996) have found that the people high on the trait of the openness to experience consistently hold the values of being broad minded and imaginative. Barrick and Mount (1991) found that Openness to experience is expected to be a valid predictor

of one of the performance criteria namely training proficiency. Mark N Bing, John W.Lounsbury (2000) found that openness predicted unique variance in job performance for employees above and beyond both cognitive aptitude and the other four personality dimensions of Big five personality factors.

- McCrae and Costa(1986) found that Individuals who score high on this openness are likely to have positive attitudes towards learning experiences in general. S Rothmann et al (2003) found that Openness to Experience is related to task performance and creativity. Openness to Experience facilitates adapting to change (Mark N.Bing et al,2000). Salgado (1997) found that Openness to Experience predicted police and skilled labour performance
- Gouri Mohan and Zubin R.Mulla(2013) found that Openness relates negatively to performance in the case of low complexity jobs and positively in the case of high complexity jobs. Openness is an important quality required for skill acquisition (Oakes, 2001). It was also seen that those who are high on openness showed better performance in unfamiliar environments (Bing &Lounsbury, 2000).The natural ability to thrive in higher complexity would mean that open individuals would be preferred for higher positions in the hierarchy. This is supplemented by the correspondence of openness to ambition and need for achievement (De Jong , 2001). Open individuals also show a natural aptitude to emerge as leaders in a group since they are most likely to initiate new ideas, ask more questions, and give more opinions (Kickul & Newman, 2000) .
- Individuals high on openness are naturally suited to high complexity jobs (De Jong et al., 2001) .They also exhibit higher levels of creativity when the ends and means to their task are ill-defined (George & Zhou, 2001) . High openness also indicates that an individual

will be more cued in to his environment and will be attentive to multiple influences while taking decisions (McElroy & Dowd, 2007) . Openness correlates with divergent thinking (McCrae, 1987) and is strongly related to both personality-based and behavioral measures of creativity (Feist, 1998). Creativity appears to be an important skill of effective leaders. Creativity was one of the skills contained in Yukl's (1998) summary of the skills of leaders, which was based on Stogdill's (1974) earlier review. Research indicates that creativity is linked to effective leadership (Sosik , 1998) suggesting that open individuals are more likely to emerge as leaders and be effective leaders

Relevance of Extraversion in Job Performance

Research has suggested that individuals who are considered leaders typically exhibit lower amounts of neurotic traits, maintain higher levels of openness (envisioning success), balanced levels of conscientiousness (well-organized), and balanced levels of extraversion, outgoing, but not excessive(Mischel,1968) Further studies have linked professional burnout to neuroticism, and extraversion to enduring positive work experience(Rosenthal R, 1990).

Extraverts tend to be happier in their jobs and in their lives as a whole. They experience more positive emotions than do introverts, and they more freely express their feelings. They also tend to perform better in jobs that require significant interpersonal interaction, perhaps because they have more social skills- they usually have more friends and spend more time in social situations than introverts(Stephen Robbins, 2011). Extraversion is relatively strong predictor of leadership emergence in groups; extraverts are more socially dominant, 'take charge' sorts of people, and they are more generally more assertive than introverts (R.J.Foti and M.A.Hauenstein,2009). Extraverts are positively

related to affective commitment (Erdheim, 2006). High extraverts are positively associated with extrinsic career success (Judge et al., 1999). Extravert is a personality types which is positively related to performance in jobs that require interpersonal skills (Barrick & Mount, 1991).

3.6 Concept of personality - Ancient Indian perspective

The concept of Svabhāva

This concept is very indigenous to the Indian description of personality and temperament. In Indian psychological thought the term ‘personality’ has not been used in strict sense, instead the concept of *Svabhāva* referred in scriptures, covers all aspects of personality. *Svabhāva* is the essential quality. It is that speed of spirit which manifests itself as the essential quality in all becoming. “ *Dharma*, says the Gita, is action governed by *Svabhāva*, the essential law of one's nature and this *Svabhāva* is at its core the pure quality of the spirit in its inherent power of conscious will, and in its characteristic force of action.”. Sri Aurobindo in his “Essays on the Gita” used the term “spiritual personality” too. According to him “We have before us three powers, the *Puruṣōttama* as the Supreme truth into which we have to grow, the Self and the *Jīva*. The supreme spiritual nature of being, the *Para Prakṛiti*, free from any limitation by the conditioning ignorance, is the nature of *Puruṣōttama*. In the impersonal self, there is the same divine nature, but there it is in its state of eternal rest, equilibrium, inactivity, *Nivṛiti*. Finally for activity, for *Pravṛitti*, the *Para Prakṛiti* becomes spiritual personality, the *Jīva*.” The spiritual personality is explained as expression of actions of supreme power, the loss of doership in actions is another facet of spiritual personality. The Yōga is instrumental in leading to egolessness and desirelessness, without which the development of impersonality is not possible (Kapur, 2008)

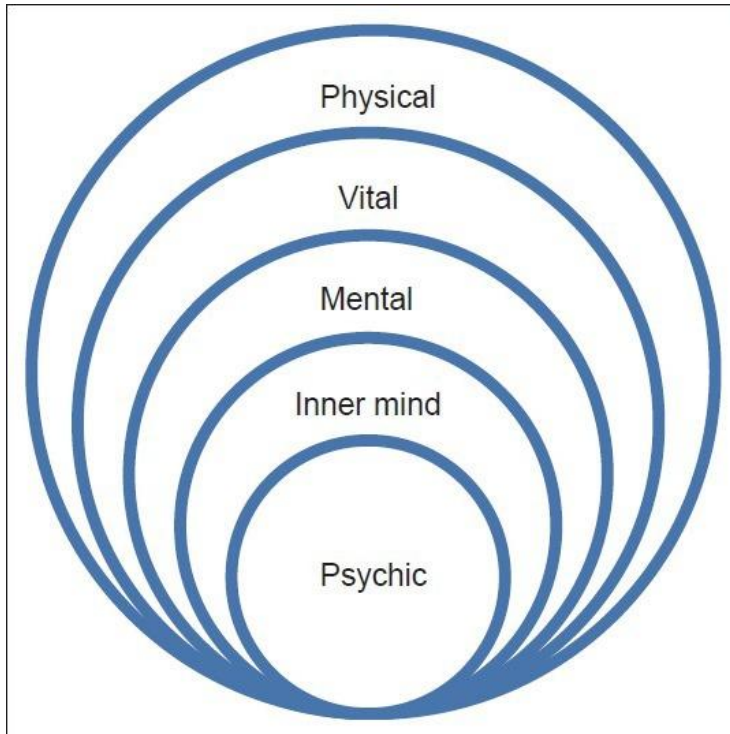
Levels of Consciousness

Sri Aurobindo emphasized on simultaneous activity of the concentric system and a vertical system. The concentric system is like a series of rings or sheaths. The outermost circle is comprised of awareness of physical body, awareness of vital (Pranic) body or sheath, and awareness of mental sheath. These three types of consciousness are interconnected. The inner circle is composed of inner mind which is in touch with the universal mind or Supreme Energy. The innermost core is called as Psychic being which is a spark of the Divine (Supreme Energy) present in all of us and in everything. It is also called as Atman. The vertical systems is like a staircase consisting of various levels, planes of consciousness ranging from the lowest– to the highest–Sat Cit Ananda (Arabindo,1942)

Upanishads are store house of psychological material. The nature of mind and its functions and different psychological phenomena–normal, abnormal, pathological, paranormal, and spiritual– are explained in Vedas and Upaniṣats. The core themes, according to the ancient philosophical tradition are centered around self, soul, human nature, human existence, and human experience(Aurabindo,1990)

The ancient Indian model of “Personality”, given in the Upanishads, consists of the ‘five’ sheaths. They are ‘*Annamaya*’ (food sheath), ‘*Prāṇamaya*’ (vital air sheath), ‘*Manōmaya*’ (mental sheath), ‘*Vijñānamaya*’ (intellectual sheath), and ‘*Ānandamaya*’ (bliss sheath). ‘*Annamaya*’, a segment of human system is nourished by ‘*Anna*’, that is, food. ‘*Prāṇamaya*’ is that segment which is nourished by ‘*Praṇa*’, that is, ‘bioenergy’. ‘*Manōmaya*’ is the segment nourished by ‘education’. ‘*Vijnanamaya*’ is nourished by ‘ego’ and ‘*Anandamaya*’ is the segment nourished by ‘emotions’(Das,1987)

Figure 3.1- Levels of Consciousness



Source: Kalpana Srivatsava(2012)

Bhagavad Gita, at different places gives the models of highly developed human potential in its totality. It also describes three Guṇas and says that we all are combinations of these Guṇas (characteristics) which are Tamas, Rajas, and Sattva. Paranjpe(2004) considers *Jīva*, *Svabhāva*, *Prakṛti*, *Ahaṁkāra*, *Ātman*, *Puruṣa* as the most important concepts related to personality and self, which can help in developing indigenous personality theories.

Descriptions of the evolutes of Prakṛti

The most important principles are that of *Puruṣa* and *Prakṛti*, which are consciousness and primordial matter. All the levels of manifestation of the human (gross and subtle) are *Prakṛti*, but have life due to the infusion of *Puruṣa*. It is the primordial state of matter, even prior to

matter as we know it in the physical sense. *Prakṛiti* manifests as the three Guṇas and the other evolutes.

Puruṣa

Puruṣa is consciousness that is untainted, it is self-existent, standing alone from other identities of individuality, the principle of spiritual energy.

Mahat or Buddhi

This is the purest, finest spark of individuation of *Prakṛiti* (primordial matter). It is very first of the evolutes of *Prakṛiti*. It is individuation, but yet, without characteristics.

Ahamkāra

This is the process of ego, by which consciousness can start to (incorrectly) take on false identities. Ego refers to the actual qualities such brother or sister, or loving or cruel, but the capacity itself to take on the countless identities.

Guṇas

Prakṛiti (primordial “matter”) has three characteristics or attributes of lightness (*sattva*), activity (*rajas*), and stability (*tamas*). These three combine and recombine so as to form the various aspects of mind, senses, and the five elements: Earth, water, fire, air, and space.

Mind

Mind (*manas*) is the instrument, which is the driving force behind actions, speech, and the thinking process. It is also the recipient of the sensory input. It is useful to know that, here, mind is being used in this more limited way, rather than the whole of the inner process

called *antahkarana*, which includes *manas*, *ahamkāra*, *buddhi*, *citta*, along with the senses and the five elements.

Senses/Instruments

The five senses and five instruments of expression are like 10 instruments These ten indriyas are evolutes of mind

Figure 3.2 – Prakriti and it's Evolutes

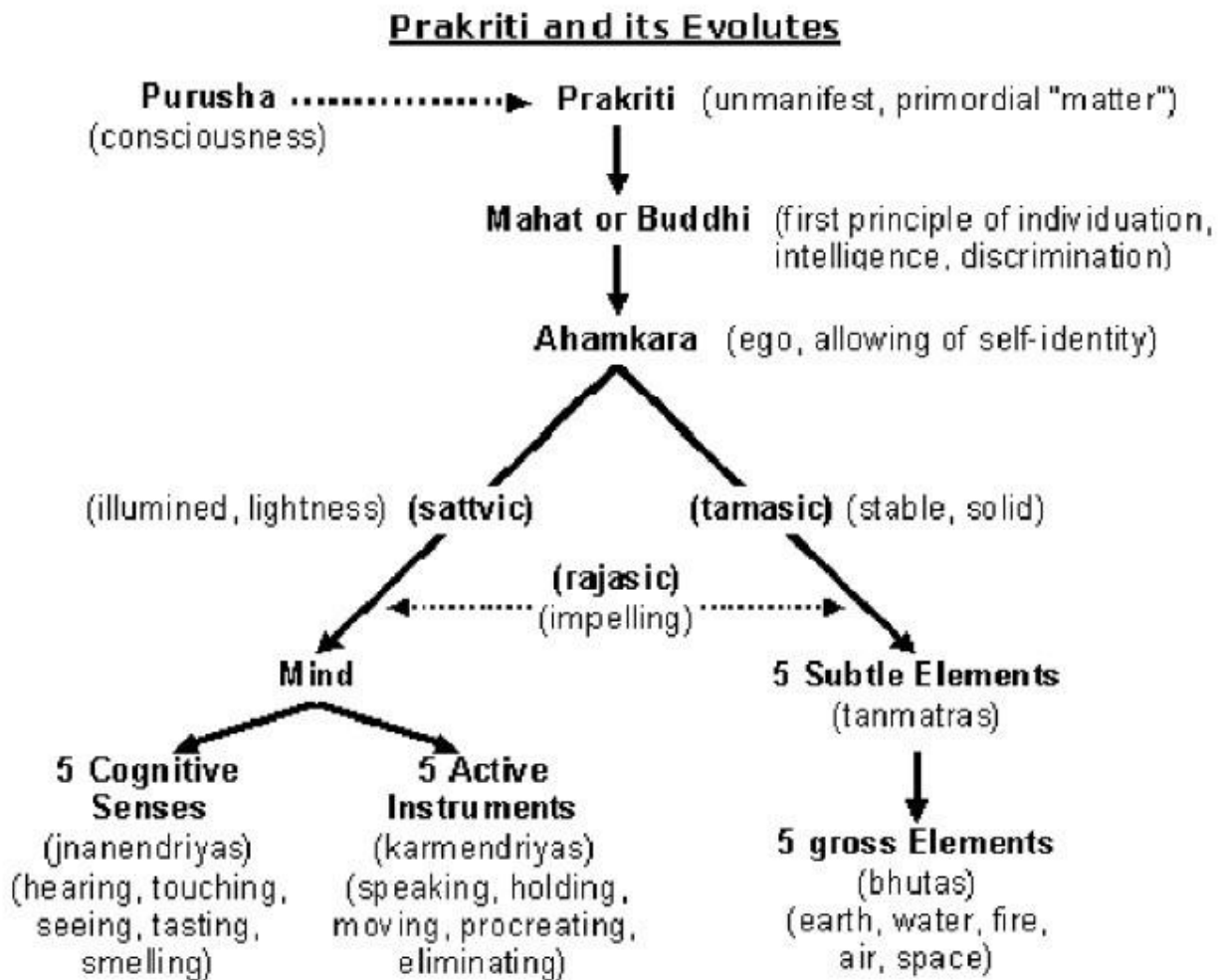


Chart adapted/modified from Yoga Sutras commentary of U. Arya.

SwamiJ.co

Source: Swamy Jnaneswara Bharati (<http://www.swamij.com/Prakriti-purusha-sankhya.htm>)

Description of Guṇas by different authors :

The material personality manifested through the Guṇas is a covering of the original spiritual personality of the light entity (Prabhupada, 1986). The self is eternally an individual. Prabhupada explains “Arjuna and all the kings who are assembled on the battlefield are eternally individual beings ...It is not that they did not exist as individuals in the past, and it is not that they will not remain eternal persons. Their individuality existed in the past, and their individuality will continue in the future without interruption”. By removing the covering of the modes of nature the original spiritual personality of each individual will be manifest. Without such restoration of spirituality, relationships are mechanically conducted on the basis of the Guṇas. Fully spiritual relationships can be achieved only when the Guṇas are absent, and replaced with the quality of pure goodness, or *Śud'dha Sattva शुद्ध सत्त्व* which is the platform of spiritual existence (Prabhupada, 1986)

The three Guṇas-Sattva, Rajas and Tamas-also promote different kinds of temperament based on the dominance of one or the other Guṇas. No personality is exclusively Sattvic, Rajasic or Tamasic. In words of Aurobindo , all men have in them in whatever degree the Rajasic impulse of desire and activity and the Sattvic boon of light and happiness, some balance, some adjustment of mind to itself and its surroundings and objects, and all have their share of Tamasic incapacity and ignorance. Individuals are born with certain personality patterns that gradually change as a result of interaction with the environment.

David Wolf (1999) states that Sattva Guṇa is characterized by qualities such as cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, respect for superiors, contentment, sharp intelligence, sense control, and staunch determination.

Attributes of Rajo Guṇa include intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one's position, envy of others, and a materialistic mentality. Qualities associated with Tamo Guṇa include mental imbalance, anger, ignorance, arrogance, depression, laziness, procrastination, and a feeling of helplessness.

The word Sattva is derived from 'Sat' or that which is real or existent. 'Sat' also means perfection and therefore, Sattva element is that which produces goodness and pleasure (Radhakrishnan, 1948). Sattva is the angelic human, the aspect of the subtlest primordial matter (*Prakruti*) which was nature of existence, light, illumination, sentience, harmony, truthful, self controlled, virtuous, kind, forgiving, righteous, mentally and physically pure, intelligent, theist, studious, genuine, unperturbed by sorrows and joy, free from desire, passion and angers, dignified, handsome and energetic, or stable. Sattvic individuals are usually noble and spiritual in character.

Rajasic is earthen human, the aspect of *Prakruti*, which has the nature of activity, motion, energy, valiant, cruel, authoritarian, terrifying, brave when angry but timid when calm, unkind, indulged in self adulation, envious impulsive, cowardly, gluttonous, movement, or changing and have excessive desires (Rangacharya, 1989). Rajas is the principle of motion. *Samkhya* accounts for the causation of the universe on the basis of this Guṇa of motion. Sattva and Tamas Guṇas in themselves are immobile. They are rendered active because of the energizing influence of Rajas. All work comes from Rajas, the principle of energy, which overcomes the resistance of matter and supplies even intelligence with the energy which is required for its own work of conscious regulation and adaptation (Seal, 1915). Rajas may be taken as the motivating force seeking, propelled by desire and impulsion. Tamas, which literally

means darkness, is the principle of inertia. It resists activity and produces indifference, ignorance, confusion, passivity and negativity. It is heavy and enveloping and as such is opposed to Sattva. It is also opposed to Rajas, for it arrests activity. Tamasic is the animal, aspect of *Prakruti*, which has the nature of darkness, dullness, heaviness, insentience, nonintellectual, unwise, somnolent, timid, disgusting behavior and dietary habits, forbidding disposition, brutish contentment in stupor and sloth and obstinate error. Such happiness begins and results in self-delusion

Sattvic quality as being free from attachment and vanity and absolutely unruffled in success and failure and the quality of Tamas overcomes the illumination of knowledge and leads to many errors(Das Gupta,1961). Sattva is free from evil, immaculate, flawless, and is expressed in qualities like purity, wisdom, goodness, fineness, bliss, and a love for knowledge. Rajas is characterized by egoism, activity, restlessness, assumption of undertakings, craving, passion, lust, greed, and the need for power. Tamas is exhibited in sloth, delusion, ignorance, heedlessness, inertia, procrastination, confusion, and perversion in thought and action (Chakraborty, 1987).

While all individuals have mixed amounts of the three, the predominant Guṇa determines an individual's Personality. At the microcosmic level, the three Guṇas manifest themselves at different levels of consciousness. The evolutionary scale is representative of different organizations of three Guṇas, with one Guṇa being predominant, overshadowing the remaining two. It is this predominance which characterizes an object- a thing being good, bad or indifferent; a thing being pure, impure or neutral. The balance of Guṇas of everything and everyone can change and does. Change needs internal or external influence or reinforcement, as knowledge and force to transform. The force to change comes from Rajasika Guṇa, while Sattva

Guṇa empower towards harmonious and constructive change, while Tamasika Guṇa checks or retards the process. The entire physical universe, including the human mind, is composed of three basic constituents termed. They are not only the form-giving substances but also act and interact with the environment to find expression as qualities or personality traits (Chakraborty,1987) .

Das (1987) found support for the claim that the three Guṇas are exclusive of each other. These Guṇas constituting a unity in trinity coexist and cohere. The Guṇas might initially vary in their dominance in determining the personality of an individual but gradually the individual's personality mostly settles on one (Das, 1991). A person could thus be Sattvic, Rajasic, or Tamasic depending on which of the three Guṇas is dominant.

Radhakrishnan (1948) states that the dominant Guṇa could be identified along 12 different dimensions. One could be Sattvic on one dimension, Rajasic on another, and Tamasic on yet another. The 12 dimensions and the characteristics of each Guṇa along each of those dimensions are explained below.

Table 3.2 - Twelve dimensions of Guṇas

Dimensions	Type of Guṇa		
	Sattva	Rajas	Tamas
Faith	Worships divine, value all divine tendencies	Worships power and wealth	Worships ghostly spirits
Food	Likes food that increases their vital force, energy, strength, appetite, and health. Such food is juicy, soothing, savoury, fresh, and agreeable	Prefer food that is violently bitter, sour, salty, hot, pungent, acidic, and burning.	Take pleasure in food that is stale, tasteless, cold, insipid, putrid, rotten, and impure.
Sacrifice	Sacrifice willingly as a duty without desire for fruits thereof	Sacrifice that is performed for outward show, in the hope of divine	Sacrifice that is performed without faith and with complete disregard to

		reward	Dharma
Austerity	Austerity of body, of mind, and of speech	Practiced for ostentation and for gaining praise and honour, fleeting and unstable.	Practiced with foolish obsessions of torturing oneself or hurting others
Gift	Gift given as a matter of duty, without expectation of any return, at a suitable place and time, and to the deserving person	Gift that is given either with the hope of receiving in return or with a view of winning merit or grudgingly	Gift that is given to an unworthy person at the wrong time and place disdainfully, without regard to the feelings of the person who receives it.
Obligatory Work	Does obligatory work with a sense of duty, abandoning attachment to the outcomes	Shirk from difficult work from fear of pain or bodily trouble	Total abandonment of one's allotted task due to delusion.
Knowledge	Enables one to see the underlying oneness in all things despite the superficial diversities	Makes one see various entities of distinct kinds and many souls in different beings.	Shrouds all knowledge, rendering one incapable of seeing either the different souls or the underlying oneness.
Action	Act with non-attachment	Act with self-conceit for want of fruits thereof. Such action involves much dissipation of energy	Act in delusion without assessing one's capabilities to perform the same and be heedless of harm to others.
Agent	An agent who is free from attachment, non-egoistic, endued with fortitude and enthusiasm, and unaffected by success or failure	Passionate, greedy, malignant, impure, and easily elated or dejected	Unsteady, vulgar, arrogant, dishonest, malicious, indolent, despondent, and procrastinating.
Intellect	Know the path of work and renunciation, right and wrong action, fear and fearlessness, and bondage and liberation	Decides erroneously between right and wrong	Mistakes wrong for right and sees everything distorted,
Determination	Never wavers; gain control over their mind, vital energies, and senses	Seek wealth or do duty looking for reward and personal advantage.	Obstinacy; makes a person stubbornly refuse to shake off dullness, fear, grief,

			low spirits or vanity
Happiness	Experienced through realization of the ultimate reality.	Arises from the contact of objects with senses and is short-lived, ultimately graduating into pain	Brutish contentment in stupor and sloth and obstinate error. Such happiness begins and results in self-delusion

Source: Aditi Kejriwal (2004)

3.7 Application of theory of Guṇa Traya in Organisational Behavior

In modern times, a few studies were made on some aspects of Guṇa Traya and its application to Organisational Behavior

Sony Kewalramani (2013) made an empirical study on the relationship of with certain demographic variables of managers- management level, mode of recruitment, number of years in service, type of organization, age, education, type of family and wife's working position. The findings are as follows.

Management level	Lower level managers have more Rajas and Tamas than higher level managers
Type of organization	Service sector managers are found higher on Rajas than manufacturing sector managers
Experience	With experience Rajas acquires significance
Mode of recruitment	Mode of recruitment (direct/ through promotion) does not have any significant effect on Guṇas
Age	Age has no significant effect on dominance of Guṇa
Education	Graduate managers are higher on both Rajas and Tamas than Post

Graduate managers

Wife's working position It has no significant effect on Guṇas

Family system Managers from joint families are higher on Sattva than managers from nuclear families. The managers from nuclear families are higher on Tamas than managers from joint families

- Kiran Kumar and Tissy Mariam Thomas(2013) made a study on effect of Guṇas on Creativity of managers. For the purpose of the study, based on dynamics of Guṇas they divided the personalities as Sattvik, Rajasik, Sattvik - Rajasik and Sattvik – Tamasik. They found that Sattvic managers can handle any kind of situation and can be productive in their work. These individuals can achieve the goals with planning, effective utilization of the resources, and can perform well. Rajasik managers have the ability to be creative but are unable to have divergent thinking. These managers need direction and planning to execute their ideas. They have knack for excelling in service oriented jobs where communication and high energy are important characteristics. Sattvic - Rajasik managers need guidance in directing their energy, there is a need to bring awareness in the managers about their personality to perform effectively. They can work in sales, executive, and HR profiles, where they can bring change with effective utilization of their qualities of passion and reasonability.
- Managers with Sattvic and Tamasic Guṇas are characterized by extremities such as stability, controlled mind, balanced emotions on the one hand and ignorance, dullness, and inertia on the other hand. The predominance of the two extreme Guṇas in one's

personality has been given importance in this study as previous studies have not identified any individuals with the quality of Tamas and Sattva (Mathew, 2010)

- Mohan and Sandhu (1988) found no gender differences in Guṇas between college on gender basis.
- Narayanan and Krishnan (2003) studied relationship between Guṇas, Karma - Yōga and transformational leadership. Results demonstrated that three Sattva dimensions (sympathy, motivation to work and accepting pain) enhance transformational leadership and two Rajas dimensions (attribution, and right and wrong) reduce Karma Yōga.
- Rastogi (2004) made an attempt to relate Trigūṇa to seven constructs of psychological well-being from western perspective. The seven constructs included self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, satisfaction with life and personal growth. A revealing observation of the research was that Tamas was found to be negatively and Sattva to be positively correlated with all the seven constructs of psychological well-being. The relationship of Rajas with the constructs changes from negative to positive
- Wolf and Abell (2003) showed that Japam is effective in bringing positive human changes. Japam of the mahamantras increased Sattva and decreased stress, depression and Tamas.
- Zaidi and Singh (2001) reported significant effect of Sattva and Rajas Guṇa on depression, the former leading to low depression and latter to high depression. High Sattva, low Rajas and high Tamas groups reported higher psychological well-being.
- Kapur et al (1997) made an effort to explore temperamental differences based on Trigūṇa among normal and psychologically disturbed children. They found majority of

normal children having Sattvic disposition and reported that normal and psychiatric children had distinct temperamental profiles.

- Sitamma M, Rao, Rao (1995) and Rao and Harigopal (1979) made an attempt to relate personality types based on Triguna to memory and extrasensory perception (ESP). Results showed a significant negative correlation between memory scores and Tamas . There was a significant negative correlation between ESP scores and Tamas
- Bhushan, Siddhartha(2007) found that practice of *Yōga Nidra* increased the level of Sattva Guṇa and significantly decreased the level of Rajas and Tamas Guṇas in the practicing female subjects in comparison to their control group. Among the male subjects substantial increase in Sattva Guṇa has been found but the decrease in the level of Rajas and Tamas Guṇas has not been found significant.
- Kaur and Sinha (1992) aimed at an empirical analysis of the Indian concept of Guṇa and its relationship with some organizationally relevant variables like work ethics, personal effectiveness, self-actualizing behaviour, organizational effectiveness, and the least preferred coworker with determination, and accepting pain. They showed that three *Sattva* dimensions (sympathy, motivation to work, and accepting pain) enhanced transformational leadership and two *Rajas* dimensions (attribution and right and wrong) reduced *Karma-Yōga*.
- Sebastian and Mathew (2002) found that PSI experience (freedom from compulsive action patterns) was positively related to *Sattva* and *Rajas* for females. *Sattva* and *Rajas* might combine to exert beneficial effects.
- Aditi Kejriwal and Venkat R Krishnan(2004) conducted a study on Impact of Vedic Worldview and Guṇas on Transformational Leadership and found that Sattva and Vedic

worldview separately enhance transformational leadership whereas Tamas reduces it. Sattva-Rajas combination also enhances transformational leadership but the effect is not more than the effect of Sattva alone. Sattva and Vedic worldview together do not enhance transformational leadership more than what Sattva alone does. The paper concludes with a discussion on what the organizations can do for enhancing transformational leadership by using the Guṇa framework and by reinforcing the Vedic worldview which are summarized as follows:

- a) Design training programs to develop Sattva and reduce Tamas.
- b) Build team-orientation and self-sacrifice for directing energies towards super ordinate goals.
- c) Base organizational policies on a competency framework built around Sattva and a Vedic orientation.

3.8 Guṇa theory: Basis for the Total Quality of Mind

Subhash Sharma (2008) developed the theory of ‘Total Quality of Mind’ based on the philosophy of Guṇa Traya. This model is a very potential model to develop Sattva in the minds of all stakeholders in organization and thus ensure enduring progress in performance of the organization. The salient features of the model are described below.

Every person is a combination of all Guṇas, with different proportions and when one Guṇa dominates, the other subdues. As a result of s Guṇa dynamics, four dominant combinations emerge as

1. The dominance of harmony seeking behavior or Sattva Guṇa
2. Intense activity with harmony seeking orientation or the Rajas with Sattva combination

3. Intense activity with some inertial content, or the Rajas with Tamas combination
4. Complete inertia or Tamas

Based on their mental orientation different types of persons are named as ‘r’, ‘s’, ‘a’, ‘i’

1.Sattva /Self Realization (‘r’) Types: Persons in whom the Sattva Guṇa completely dominates over the Rajas and Tamas Guṇas. These persons are driven by the idea of ‘Welfare for All’. They display a high degree of ethical and spiritual perfection. They are the leaders of the moral growth of organizations.

2. Rajas-Sattva / Self Sacrificing (‘s’) Types: Persons in whom the Rajas Guṇa dominates and Sattva Guṇa appears as back up. These people are driven by the selfless desire to improve the living conditions of people. Most social activists, social reformers, administrators and managers driven by the desire to undertake activities for the larger social concern. Thus, they have a high degree of ‘eco- orientation’ or concern for others.

3. Rajas-Tamas/ Self Actualization(‘a’) Types: Persons with a high drive for the pursuit of their self interest. Such people tend to manipulate resources, including people to their personal advantage. They are likely to display high degrees of administrative and calculative modes of thinking. The accumulative instinct is the prime mover. These people have a high degree of ‘ego-orientation’ i.e., self centeredness. They are characterized by lust for power,zeal for achievement at any cost and greed for control over resources.

4. Tamas/Self Indulgence (‘ i’) Types : Persons who display neither the drive of the Rajas type nor the willingness to do good things for the larger interest. They just put in the critical minimum effort to survive in the organization. Most motivational techniques tend to fail in the case of persons of this type.

Effect of relationship of persons in performance of employee

The performance of an employee depends not only on the type of his / her personality but also the type of person with whom he/she is working with. Therefore, in an organization, interpersonal interactions and relationships of different combinations may lead to different types of performance like progress in performance or group conflicts and decay in performance or manipulating and reporting the performance than actual performance. Table 3.3 presents different combinations of relations of employee A, employee B as a team. In this figure self-realization, self-sacrificing, self actualization, self indulgence are represented by letter r,s,a, i respectively.

Table 3.3- Guṇa Dynamics- Orientation and driving forces

Personality Type	Dominant Self Orientation	Driving Force	Illustration
Sattva (r)	Self- realization(r)	Welfare of all	Intuitive, holistic, visionaries
Rajas-Sattva(s)	Self –sacrificing(s)	Social/ collective interest	Social activists, social reformers
Rajas-Tamas(a)	Self actualization(a)	Self Interest	Typical Professional Manager
Tamas(i)	Self indulgence(i)	Minimum critical effort	Managers with low drive

In table 3.4, each cell has different implications for the nature of the relationship between two persons. Some interactions strengthen the bonds, others lead to problems. These type of interactions can be observed in all organizations and groups. Thus this framework can also be useful in analyzing group dynamics in organizations

Table 3.4- Effect of relationship of persons on performance of employee

		Personality type of employee B			
Personality type Of employee A		R	S	A	I
	R	r,r	r, s	r,a	r,i
	S	s,r	s,s	s,a	s,i
	A	a,r	a,s	a,a	a,i
	I	i,r	i,s	i,a	i, i

Source: Subhash Sharma (2008)

For eg:

- ‘i,i’ combination leads to waste of resources.
- In combination of ‘a, i’ / ‘i, a’ , if ‘i’ is a team member lead by ‘a’ manager, ‘i’ easily become the instruments in the hands of ‘a’ to manipulate the things for self interest of ‘a’ . So the performance of ‘i’ should be monitored and lead by ‘s’ or ‘r’ only
- In organizations, the major conflicts can be seen in combination of ‘a’ and ‘s’ . If ‘a’ is lead or work with ‘s’ , conflicts arise leading to decline in organizational performance, so such a combination should be discouraged.
- ‘a’ has a tendency to manipulate the things for self interest so their performance need to be monitored and lead by ‘r’.
- ‘a’ can not lead by ‘i’ , since ‘i’ is not intelligent enough to understand the manipulative performance of ‘a’

- ‘s’ type persons, though have energy, have lesser intuitional abilities. They should be guided by ‘r’ type persons to get the optimum performance
- ‘r’ type persons are harmony seekers and natural leaders. They can work with any type of persons.

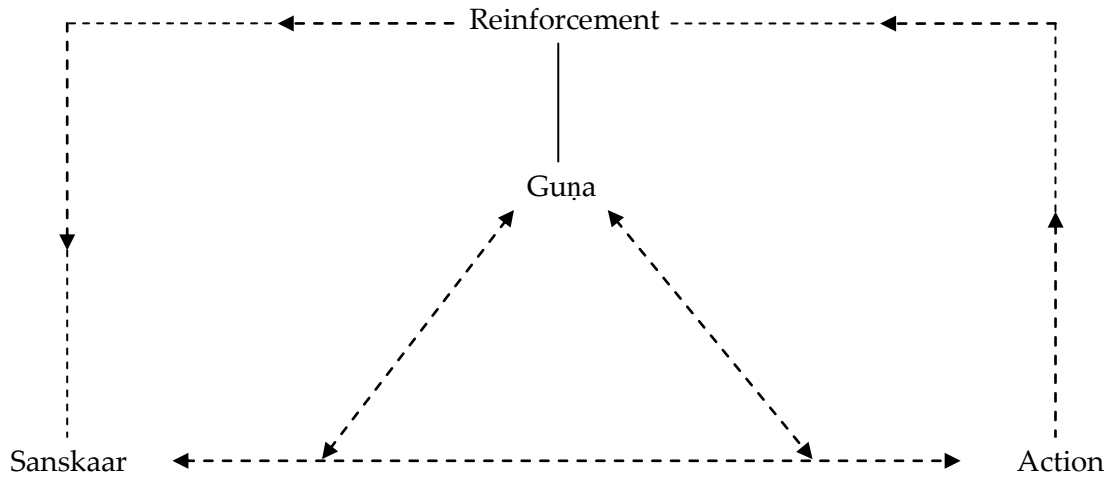
Sanskāras -Reinforcement model of Human Quality Development

The Sanskāras - Reinforcement model views Human Development in terms of Sanskāras and their reinforcements. This model is based on Chakraborty’s(1987), framework can also be traced in the Sankhya philosophy and Bhagavadgita (14.16- commentary). In this philosophy, Guṇa, Sanskāras and action are the three important aspects o human behavior. Sanskāras refer to the subliminal impressions stored in the subconscious or unconscious. Guṇas and Sanskāras interact, and an individual actions are determined by such interactions. Further the results of the actions have a ‘feed back effect’(internal reinforcement) on the Guṇas and Sanskāras. In addition external reinforcement can also affect the Sanskāras. External reinforcements in the form of rewards and punishments, could influence the internal reinforcements, and thereby bring about a change in the Guṇa mode and Sanskāras. Thus the relationship between the Guṇas, Sanskāras, actions and reinforcements is an interactive relationship. The below figure - presents this interactive process model.

Like Guṇas, the Sanskāras and actions can also be classified in terms of their Tamasik, Rajasik and Sattvik nature. Actions which create high negative externalities are categorized as Tamasik and actions that create high positive externalities, with out any expectation of returns, are Sattvik in nature. Actions that have the mixed effect of creating positive externalities for some and negative externalities for others are Rajasik in nature.

Figure 3.3- S-R Model of Human Action Processes –

Subhash Sharma(2008)



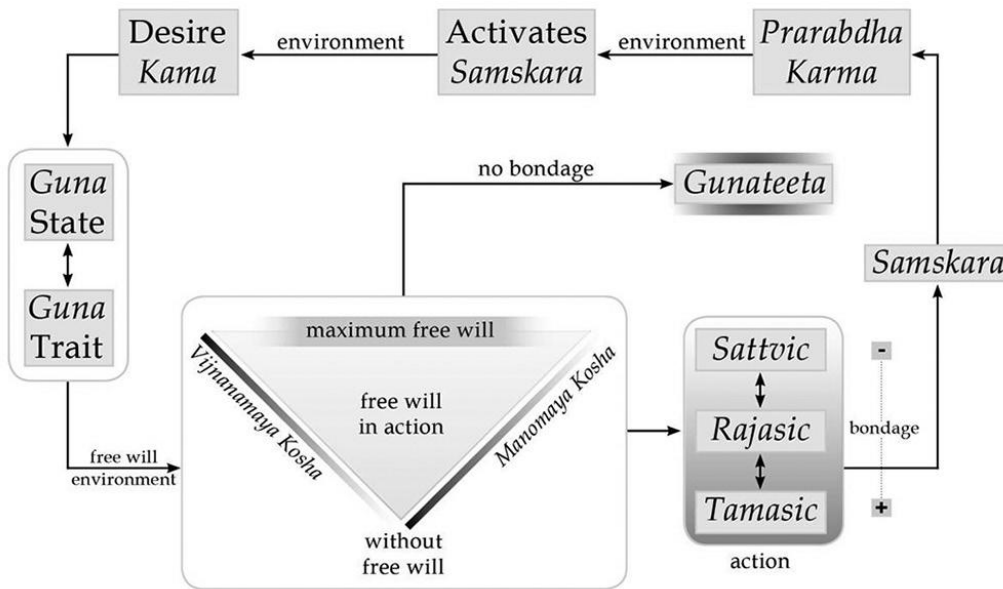
The researcher feels that practice of Integrated Yōga by a person for four months is an Action of Sattvik- Reinforcement-Samskaar. The present study tests the above model of Human Quality Development

Once the combination of the Guṇas is determined, it strongly binds the person in this birth. They almost guide every behavior of his. How does a particular Guṇa emerge at a given time? What factors determine that? Why Guṇas are required? These are some of the common questions. Basically, we are propelled to exhaust our Karmas by involving in action. This fruition of the fruits of Karma starts from our *Sanskāras* (all the impressions of our previous experiences, including earlier births). Our *Sanskāras* create a desire, which is an attempt of expression of *Sanskāras*. This expression of desire requires certain vehicle to convey and that can be attributed as Guṇas. Guṇas are the means through which our *Sanskāras* are expressed in terms of thoughts

of desires, which impel us into action. There are deeper implications to this. As the impetus of *Sanskāras* cannot be suppressed; similarly, inhibition of expression of behaviors through one of the Guṇas or through any of their combinations is not equally possible. Like the force of gravity on earth, the laws of Guṇas are always acting on us, hence we cannot neglect them, so the best approach would be to understand them and use them according to our needs. When a particular *Sanskāras* finds suitable environment outside, for its expression that *Sanskāras* would emerge and manifest itself. This gives the reason, why a particular thought must arise in our mind at a given time or situation? Time and situation provide congruent environmental support for the expression of *Sanskāras*. We can control the manifestation of *Sanskāras* by controlling the inner nature or by carefully choosing the external environment. That is the reason, it is considered very important to have a congenial environment for one's growth, because a good external environment might inhibit the emergence of ill *Sanskāras* and promote manifestation of good *Sanskāras*. Once the *Sanskāras* manifest, they happen through one of the Guṇas. This conceptual framework can be further expanded to incorporate the element of free will as attempted in Figure1. The *Prārabdha Karma*, which is available for fruition in this birth, activates *Sanskāras* according to the influence of the environment including imagination from memory. as a *Sanskāras* get activated, it creates a desire. Desire propels a person into action, the expression of the action happens through Guṇas. Before action is actually executed, there is an element of "free will," which is the inherent capacity to execute choices. Action can be executed with or without free will. Action with maximum utility of free will leads to no bondage and that is Guṇateeta state. Actions with decreasing gradation of free will cause bondage and strengthen further *Sanskāras*. Such actions are expressed through one of the possible combinations of the Guṇas. Hence, the key to freedom from actions is action without attachment by consciously

using the free will, with awareness. Use of free will decide whether an action will lead to further bondage or freedom

Figure 3.4 : Model of Karma, Guṇa, Samskāras and Free Will, in Action



Source: Judu Ilavarasu(2013)

Importance of the study for Organisational Development:

Every organization wants to achieve it’s vision, which may be in terms of financial targets or rendering service. The performance of the organization depends on the personality i.e., Guṇas of people working in the organization. Swamy Vivekananda said that each soul is potentially divine and the divinity can be manifested either by action(Karma Yōga), or Psychic Control (Raja Yōga) or Devotion (Bhakti Yōga) or Philosophy (Jnana Yōga) or all of them, which is generally called as Integrated Yōga. The previous discussion makes it clear that by creating a suitable environment in the organization and practice of Yōga by people in the organization, the

personalities of people in organization can be transformed to be Sattvik. Such Sattvik personalities can enhance organizational performance and enable it to achieve its vision.

3.9 Application of principles of Yōga in managerial issues

According to Swami Tapasyananda (1984), “Man is an integrated whole, his mind being a complex of feeling (emotions), will and intellection. In the four spiritual disciplines (i.e. four types of Yōga-Raja, Karma, Bhakti and Jnana), one of these dominates, while the others, though subordinate, complete the discipline. This is the integrated Yōga of the Gita. ”Swami Vivekananda too has interpreted Vedanta in this way, giving equal place to all the four Yōgas.”

The philosophy of Bhagavad Gita appeals to people who are stressed out in success. Engage in the world but remain detached from the fruits of your work, do not react to the results of your work’ are the advices by which work becomes an enjoyable experience (Swami Bodhanand Saraswati, 2007). It is very important that one must live in constant awareness of oneself so that she has power over her thoughts, and choose any responses to the world as per her values. This is the power that Patanjali enunciates through a simple principle of controlling or mastering the thought modifications of the mind (*Citta vrutti nirōdha*) (Swami Bodhananda Saraswati, 1998).

According to Rama Swami et al. (1976) Yōga psychology integrates behavioral and introspective approaches to growth. It provides a perspective from which one can become disengaged from involvement in the unhappy personalities he has created for himself and in the negative role he has adopted. It moves quickly to a training program for changing habits, thought patterns and self concepts.

Chakraborty (1987, 1993) provides experimental evidence that practicing Yōga, mediating, controlling breathing and stilling the turbulent mind can enable workers & managers to purify their *Citta* and make it spiritual, expand their self to include others around them, and help them grow & transform themselves without expecting anything in return. Misra (1989) found that effort orientation rather than concerns for outcome leads to greater intrinsic satisfaction

According to Bhole (1977), Hatha-Yōga practices like Asanas , Pranayamas, Kriyas, Mudras and Bandhas are mostly taught as physical practices. While various meditation techniques work at the mental level, all these practices are intended to develop a certain type of awareness within oneself. This in turn is expected to bring about a change in the emotional and visceral functions and through them, a change in the intellectual and somatic functions of the individual.

According to Fersling (1997), although there is lack of controlled studies, Yōga is regarded as a promising method for the treatment of stress-related problems. Several studies have shown Yōga to be promising for physiological (Murugesan et al, 2000) and psychological outcome measures (Malathi , 2000)

Most of the work available on the subject of impact of Yōga on work life/ management centre around the impact of Transcendental Meditation on various aspects of Management. Transcendental Meditation is a skill of effortlessly minimizing mental activity so the body settles into a state of rest deeper than deep sleep while the mind becomes clear and alert. A review (Orme-Johnson et al , 1992) of over 500 experimental studies conducted in over 200 Universities in 33 countries revealed that Transcendental Meditation helps expand consciousness, decrease oxygen intake and stress level, increase basal skin resistance and coherence in EEG and virtually suspends breathing up to one minute.

At the University of Texas, Orme-Johnson et. al. (1992) showed that meditators display a greater physiological equilibrium than non-meditators. He also showed that meditators maintain this equilibrium under stress more effectively than non-meditators. Dr. David Frew, (1974) completed a study that concludes that TM increases individual productivity. He found that meditators show increased job satisfaction, a decreased desire to change jobs, better performance, and better relationships with supervisors and co-workers.

Findings on the TM technique relevant to organizational performance include improved cognitive performance (see Orme-Johnson, Alexander, & Hawkins, 2005, for a recent summary of studies), increased self-esteem and higher levels of self-actualization and development (Alexander et al., 1991) associated with more effective managerial performance (Torbert, 1987). Previous case studies suggest that large proportions of organization members practicing the Transcendental Meditation technique contribute to improvements in organizational performance (Schmidt-Wilk et al., 1996).

An experiment on stress reduction using the Transcendental Meditation (TM) technique and Progressive Muscle Relaxation (PMR) was conducted at a South African firm with 80 employees. (Broome et al,2005). Six weeks of TM practice produced greater reductions in psychological stress than six weeks of PMR ($p < .03$). Rao PVK (1995) in his paper has dealt with the scientific and psychological significance of Yōga as a means of attaining spiritual emancipation. According to this author, findings from empirical studies on Yōga revealed that long-term practitioners of Yōga had acquired a remarkable voluntary control over their autonomic processes, which helped them in coping with psychological stress. The author describes Yōga as a system of psychotherapy and calls upon clinicians to perfect Yōga therapy so as to make its application universal.

Taking the cue from the philosophical texts of India, Pande and Naidu (1986) studied the effort and outcome orientations as moderators of the stress-strain relationship. They noted that the concept of 'detachment' is highly valued in Indian culture. The doctrine of detached action calls upon the individual to serve society by scrupulous performance of detached action calls upon the individual to serve society by scrupulous performance of one's duties with utmost skill but without desiring the fruits of actions so performed. It is one of the ways in which an altered super-conscious state or self-realization can be attained. Effort orientation, according to this doctrine, is the 'individual's focusing on task at hand' and 'advice of not to focus on or to be concerned about the outcomes of that activity'. Further, the doctrine emphasizes that an effort should be made to maintain emotional stability regardless of the outcome of the effort; be it success or failure. The authors theorized that the effort and outcome orientations may moderate the stress-strain relationship for three reasons. First, the individual practicing the ideal of detached action would concentrate on most of the activities in which he engages which, in turn, would lead to the attainment of higher degree of skills. Second, the practice of being mentally less concerned about the outcomes may help in conserving the physical and psychic energies and hence, the subject would be less affected by mental distracters such as anxiety and fear of failure (which lead to energy dissipation). Third, it is likely that the person practicing these ideals cognizes the stressful events in relatively more positive terms. In the light of these reasons the authors hypothesized to those with a high outcome orientation: (a) the correlation between stress and strain events would be smaller; and (c) the means of different strain scores would be smaller.

The authors concluded that (a) concentration on the task at hand not only protected the subject from succumbing to his/her stressful experiences by also improved his/her health even in the face

of overt stress; (b) the absence of concern regarding outcomes during work activities minimized strain and fostered positive health status.

Nagendra and Nagararhna (1988) have dealt with stress management in their book entitled *New Perspectives in Stress Management*. According to them, the ancient Indian science of Yōga holds the key for combating this modern menace. Some modern methods of stress management and their limitations and the management of stress by Yōga are discussed in the book, for example, SMET (Self Management of Executive Tension) technique; QRT (Quick Relaxation of Technique). These are some of the programs developed by Vivekananda Kendra for the management of stress which have been found to reduce stress significantly.

A study showed effect for Yōga Training helps in reducing incongruence in self -structure of one's personality (Rani Jhansi, 1992). Sripriya Krishnan(2006) in an empirical study proved that Yōga can develop personality and academic excellence among students. R.Rangan et al (2010) made a study on the students' planning ability, visual and verbal memory, sustained attention and proved that Yōga system of education improves the planning ability. These three abilities which are important for students performance which also are required for employee performance are similar to aspects of conscientiousness.

Padmavati (2014) A five day Self Management of Excessive Tension (SMET) program, based on the five layer model espoused by Yōga theory and is believed to facilitate improvements in qualities required in leadership development. Multi-factor Leadership Questionnaire (MLQ) was used for assessment of 62 managers on Oil and Natural Gas Corporation. A significant improvement ($p < 0.05$) in the attributes of the managers is observed in the pre-post results.

Tikhe Sham Ganpat (2011) made a study on Efficacy of SMET program on Managerial Effectiveness. It showed a significant improvement in Emotional Quotient of participants. There was significant decrease in Rajas and Tamas where as there is significant increase in Sattva of participants.

Hasmukh Adhia(2009) conducted an important study relating to Improving Organisational Performance by practice of Integrated Yōga by employees . This study deals with impact of adoption of Yōga way of life on the organizational factors responsible for success of the organization. The factors measured in this empirical study are Emotional Intelligence, Stress or Job Burn Out, Job Satisfaction, Job Involvement, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour. It is established in the study that by practice of Integrated Yōga Module

- a) Emotional Intelligence can be enhanced and Job Burnout or Stress can be reduced
- b) Emotional Intelligence is positively correlated with Job Satisfaction, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour.
- c) The implication of the above two conclusions mean practice of Integrated Yōga can bring better organizational climate which can bring organizational success.

In a study by Sony Kumari(2008) it is proved that practice of Yōga improves Emotional Intelligence and Emotional Competence. Sudhir Deshpande (2009). In a randomized control trail of the effect of Yōga on personalities of 226 people stated that practice of Yōga develops Sattva Guṇa(balanced personality).

3.10 Yōga way of Human Resource Management- Subhashism (Ideas of Subhash Sharma, Management Guru)

According to Sharma Subhash (2006) Indian Management ideas such as Yōga in management, *Vedanta* in management and *Kōśa* model in management offer us new approaches to the concept of management wherein competitive advantage, collective advantage and karma advantage are balanced. According to him, Indian word ‘*UdYōga*’ (which means Industry) contains in itself the word ‘Yōga’. Thus, in Indian Management thought, *UdYōga* is a Yōga(*Udyog hi yog hai/ Udyog bhi ek yog hai*). In popular terms he refers to this as BHNS (Body- Heart- Mind- Soul) model. There is an interactive relationship between Body, Heart, Mind and Soul. They influence each other in varying ways. Even organizations can be conceptualized as BHMS systems. With the arrival of the services and knowledge economy, the need for BHMS approach to management is getting attention. This implies a shift from a fragmented view to holistic view of human beings, society and organizations. Vedanta in management implies management by higher values and higher vision. Thus, **YVK** (Yōga, Vedanta, Kōśa) constitute three ‘Eastern Doors’ that can be combined with ‘Windows’ (traditional Western Management theories and concepts). These ideas can be combined with various wisdom traditions to arrive at a new philosophy of what he calls ‘Western Windows, Eastern Doors and Wisdom Corridors’ in the field of management and related social sciences.

According to him the history of modern management theory developed from industrial era to knowledge era underwent the transition of management thinking from ‘Scientific Management’ to MBO (Management By Objectives) to MBHO (Management By Higher Objectives) to MTSS (Managing Through Spiritual Synergy). In his books ‘Western Windows Eastern Doors’, ‘New Mantras in Corporate Corridors’, ‘New Ideas in Strategic Thinking and

Management’ and others his ideas about Managing Through Spiritual Synergy are discussed in detail. We can call them as ‘ Yōga way of Management’. According to him work is not just for the sake of work. It is also not for the sake of returns which modern social values have taught us like monetary benefits, status etc., but for the realisation of Oneness with the Supreme Oneness. He used Samkhyas(Numbers) to explain this concept on how to achieve the Oneness. Hence, we can call it as modern Samkhya philosophy. These ideas are discussed in brief below

Seven Symbols of Indian Management Philosophy

In the following discussion we provide seven symbols of Spiritual and Human Values representing some New Mantras in the field of Management Thought. They also define the Spirit of ‘Indian Management Thought’ as well as some interesting lessons in management and leadership. These symbols also provide us some new models and concepts of management with roots in Indian thought. These symbols of spirituality providing us some lessons in management and leadership are presented below:

i. Management Lesson from Indian Flag

Indian National flag contains three colors viz., Green, White, Saffron . They represent Physical force, Knowledge force and Spiritual force respectively. In management context, success is achieved when there is convergence of these three energies. Successful employees consciously or unconsciously use this ‘energies convergence approach’ to management and leadership.

ii. Management Lesson from Four Lions

In organizational context the four lions represent Force of Market , Force of State/ Government , Force of People/ Community , Force of Self (Spiritual self)/ Spirituality. In general we tend to see only three lions. The fourth lion viz. lion representing Self is hidden from our view. Hence,

we tend to ignore this dimension. When we look at the four lions symbol from 45 degree angle we see only two lions viz. Market and State. For many years we have ignored the importance of the force represented by the Community and the force represented by Self. Four lions symbolism suggests that we should take a holistic perspective in understanding the macro-level dynamics between four fundamental force influencing our institutions and organization.

iii. **Management Lesson from ‘Chakra’**

‘Truth is one, it has many manifestations’ declared Upanishad. When viewed in the context of ‘Chakra as Omega circle’, it implies, a ‘parikrama’/ 360 degree view of reality. Managerial implication of this is that managers should take a holistic perspective to problem solving and development of shared vision.

iv. **Management Lesson from Lotus**

Lotus is a symbol of ‘Self Evolution’ through connectivity with ground and linkage with open space. In the context of management, it implies organisation’s evolution through connectivity with its cultural heritage and historic experiences and openness to the contemporary global influences.

v. **Management Lesson from ‘Dia’ (Lamp)**

Lamp represents spreading knowledge and removing ignorance .Management implications of this concept is that Corporate Managers should bring the inner light into play not only in their inter-personal relationships but also in decision making. Let the work places be lightened up by inner-lamp. This will create spiritual synergy at the workplaces. When corporate managers look at the problems and issues from a higher level of consciousness, they arrive at new and creative solutions to the problems. The leadership should also remove the ignorance of all people in the organization so that they can envision their true potential.

vi. Management Lesson from ‘Samudra manthan’

Samudra manthan – Churning of the ocean, is a powerful metaphor from Indian mythology that depicts the dynamics between two opposing forces. Managers and leaders have to deal with the ‘negative energies’ (poison) and they have to learn to deal with them through synergy approach. In essence they have to learn to convert the ‘pain points’ (problems) in to nirvana points (solutions).

vii. Management Lessons from Festivals: Indian ‘HRD’ Festivals

In general all festivals symbolize the ‘spirit of celebration’. Indian Festivals of Happiness have some interesting management lessons to offer. We can refer to them as Indian ‘HRD’ Festivals represented by Holi, Rakhi and Diwali. They also represent the essence of Indian Management Philosophy.

Holi: Festival of colors - Different colors represent different perspectives leading to holistic approach

Rakhi: Festival of Relationships – Create good relationship with stakeholders

Diwali: Festival of Lights and Wealth- Wealth has divinity inherent in it. Take positive and responsible attitude towards wealth creation represented by the idea of Shubh-labh.

Six needs in single basket : Maslow’s hierarchy of needs has misled the people to think that needs are to be satisfied in a hierarchical way and thus to achieve physical and security needs, social and self esteem needs are to be given up. A clear consequence of this type of understanding is seen in the turbulences which are faced by the present corporate employee. They strain and stress beyond the threshold limits to make wealth in the first ten, fifteen years of their career at the cost of their health, family relations, emotional needs and social interests. As against this chaotic theory, Sharma emphasized the ‘ Basket of Needs’. It states the importance

of fulfilling all the needs, without ignoring one for the sake of another. Such an outlook can take care of the sustainable development of employee, organization and society at large.

Figure 3.5 – Six needs in a single basket



Source: Subhash Sharma (2008)

Special note may be made about achievement of Self Realisation needs rather than Self Actualisation needs

Five levels of Consciousness: This concept conceives human entity in terms of *Pancha Kōśa* (Five levels of Consciousness) viz., *Annamaya Kōśa*, *Prāṇamaya Kōśa*, *Manōmaya Kōśa*,

Vijnānamaya Kōśa, Ānandamaya Kōśa. Every one should work in such a way that one uses his physical body(*Annamaya*), Life energy(*Prāṇamaya*), Emotions(*Manōmaya*), Intellectual (*Vijnānamaya*) energies to the optimum extent to achieve the Eternal Bliss(*Ānandamaya*).

Four Puruṣa rthas: *Dharma, Artha, Kama, Moksha* are the four *Puruṣarthas*. *Dharma* is ethical dimension, *Artha* is wealth dimension, *Kama* is pleasure dimension and *Moksha* is Transcendental liberation. The implication is that a person should work to earn wealth to get the worldly pleasures , but only through ethical means and thus achieve liberation.

Three Qualities in Nature: Nature displays three fundamental properties namely *Sattva*(Synergy), *Rajas*(Energy) and *Tamas*(Negative Energy). While spending energy in work, one should use it to control the negative energy and to attain synergy in organization and society he is in.

Two Types of Human Beings: *Bhagavad Gita* suggests a typology of human beings in terms of Divine- Demonic like qualities. Every one should work in divine way i.e in Positive Thought Action approach and not in Demonic way i.e., Negative Thought Action approach.

Oneness: Truth is one, it has many manifestations. One should appreciate in diversity in organization, society, and life and still should understand the underlying unity and strive to achieve that unity, which is the Ultimate Reality

CHAPTER 4

AIM AND OBJECTIVES OF THE STUDY

4.1 Aim: Aim of the study is to evaluate the impact of Integrated Yōga module practices on Big Five Personality dimensions and Guṇa Traya dimensions of employees.

4.2 Objectives: The objectives of this study are as follows

4. To evaluate the impact of Integrated Yōga Module practices on Big Five Personality dimensions of employees assessed through Big Five Inventory
5. To evaluate the impact of Integrated Yōga Module practices on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory
6. To study the relationship between Big Five Personality dimensions and Guṇa Traya dimensions

4.3 Hypotheses

Hypothesis 1 : Practice of Integrated Yōga Module has impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

Hypothesis 2 : Practice of Integrated Yōga Module has impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Hypothesis 3 : There is relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

4.4 Null Hypotheses

Null Hypothesis 1 : Practice of Integrated Yōga Module has no impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

Null Hypothesis 2 : Practice of Integrated Yōga Module has no impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Null Hypothesis 3 : There is no relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

CHAPTER 5

DESIGN OF THE STUDY

5.1 Composition of study groups

The study is conducted on two groups of participants viz., Yōga Group and Control Group. Yōga group consists of 51 participants and Control group consists of 51 participants

5.2 Source of participants

The participants of the Yōga group are taken from people who come to practice Integrated Yōga Module at Andhra Pradesh Yōga Adhyayana Parishad (Vemana Yōga Research Institute), Hyderabad. The institute is a state government establishment. It has a nature cure hospital offering BNYS course. It is located in Begumpet, the heart of city. Being in the convenient centre of city, every day about 750 people come to learn and practice Yōga here. It has three large Yōga halls, each can accommodate about 50-150 people to practice Yōga. Every day four or five sessions of Yōga are conducted. They have qualified Yōga instructors to teach Integrated Yōga to participants.

The participants of the Control group are the people who volunteered to give data for the purpose of study. They are sourced through the contacts of participants of the Yōga group. Most of them are the colleagues/friends of participants of Yōga group. This method ensured similarity in backgrounds of participants of both the groups.

5.3 Procedure for selection of participants

The inclusion and exclusion criteria, the purpose and modality of the study, expectations from the participants of the study are informed to all the participants. The informed expectations include regularity in attending Yōga practice and theory sessions and filling the data collection questionnaires in the prescribed times. Among the Yōga practitioners, who are newly joined and meet inclusion and exclusion criteria were requested to participate in the study. The profile of this group can be seen in Appendix 5. The procedure of selection of 51 participants for Yōga Intervention Group is as follows.

Participants volunteered to participate in the Yōga intervention study by way of filling the data collection forms	124
Who do not meet inclusion and exclusion criteria	12
Yōga Participants giving baseline data	112
Yōga Participants dropped from attending Yōga class in first two months(mid study)	18
Yōga Participants who gave data for mid study	94
Yōga participants dropped from attending Yōga classes in next two months(end study)	26
Yōga participants continued Yōga classes through out study	68
51 participants on the basis of highest attendance, average attendance being 90%	51

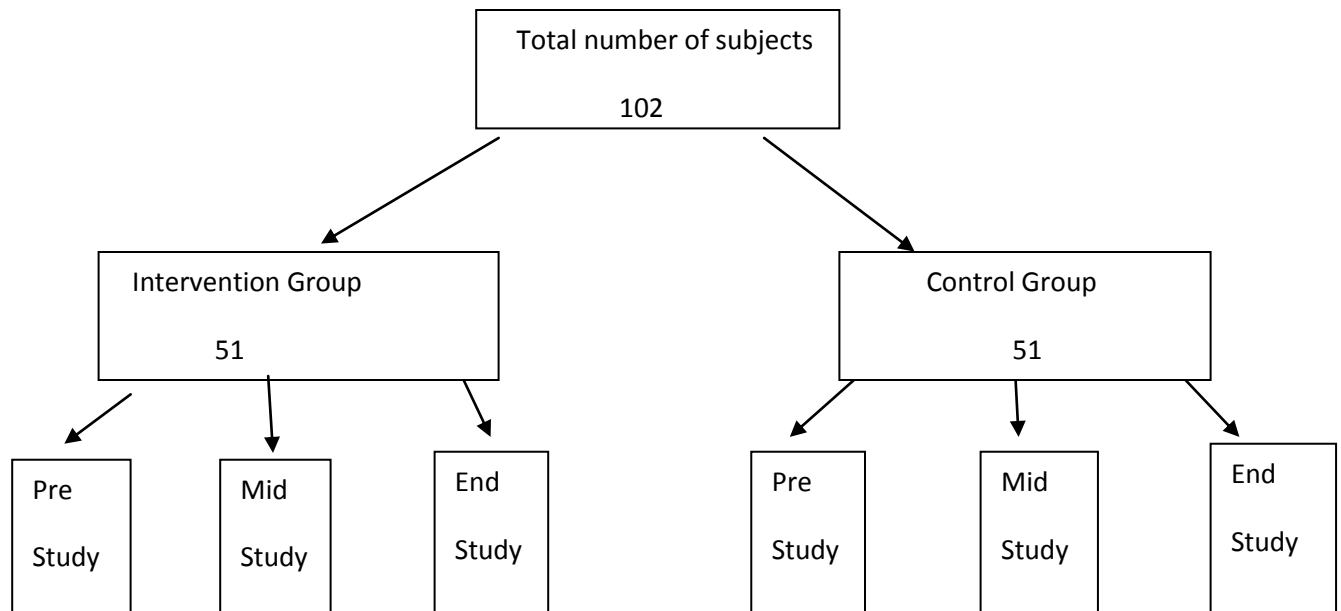
Initially 118 people volunteered to give data in control group. After going through their profiles to ensure similarity between Yōga Group and Control Group, and who meet inclusion and exclusion criteria, 51 people were selected for the Control group. They were explained about

the purpose and method of study and expectation about filling data collection questionnaires in prescribed time. The profile of this group can be seen in Appendix 6

5.4 Time and period of study

1. The data for the study was collected before the study i.e., before giving intervention(Pre Study), in the middle of the study i.e, two months after the intervention(Mid Study) and at the end of the study.i.e., four months from the Pre study(End Study).
2. The period of study is four months i.e from 1st October 2014 to 31st January 2015.
3. The subjects in the intervention group practiced Integrated Yōga for 4 months(100 days, after deducting holidays etc.,) for 1.5 hours a day.
4. Data was collected for both the groups before the study i.e, on October 1st 2014(Pre Study), in the middle of the study i.,e on December 1st 2014(Mid Study), at the end of the study i.e., on 31st January 2015 (End Study)

Figure 5.1 - Schematic presentation of the study plan



Note: Pre Study = before study

Mid study= 2months from pre study

End study= 4 months from pre study

5.5 Brief profile of participants:

Table 5.1: Age and job experience of participants

	Age of Intervention group	Experience Of intervention group	Age of Control group	Experience Of Control group
Mean	34.78	10.62	32.21	7.21
std dev	6.66	6.17	4.77	4.26

Table 5.2: Age wise distribution of the participants

	Yōga group	Control group
Less than 30 years	11	18
30- 40 years	24	29
40-50 years	11	3
More than 50 years	5	1

Table 5.3: Industry wise distribution of participants

Sectors	Intervention group	Control group
IT and related	21	20
Finance and related	15	14
Others	15	17

Table 5.1 represents age and experience of subjects. The average age of subjects in intervention group is 34.7 years with standard deviation of 6.6 where as the average age of subjects in control group is 32.21 with standard deviation of 4.77. The average experience of subjects in intervention group is 10.6 years with standard deviation of 6.17 where as the average experience of subjects in control group is 7.21 years with standard deviation of 4.2 years. The average experience of subjects of intervention group is about 3.4 years more than that of control group. This is in line with the average age of subjects, where average age of subjects in intervention group is more by 2.5 years. Table 5.1 shows that the background of subjects in terms of age and experience in control group and intervention group is similar.

Table 5.3 represents the industries in which the subjects are employed. For the sake of study, the industries are divided as 1) Information Technology and related services like BPO, electronics 2) Finance and related services include banking, insurance, mutual funds, accounting services 3) those who do not fall under the above two are categorized as 'others'. The table shows the similarity in distribution of the subjects in both control group and intervention group.

In Yōga group 32 participants are men and 19 participants are women. In Control group 28 participants are men and 23 participants are women.

Appendix 5 gives details of participants of Intervention group. Appendix 6 gives details of participants of Control group

5.6 Inclusion Criteria

1. Employees-men and women
2. Normal health as declared by the participant
3. Age range between 21 to 60 years

5.7 Exclusion Criteria

The following people are excluded from the study-

1. Those who have any previous experience of any Yōga program
2. Presently following any other type of Yōga program
3. Taking any medication for psycho somatic problems
4. Self occupied people or retired people

5.8 Informed Consent

Written informed consent was taken from all the subjects in the beginning of study, the format of which can be seen at Appendix 2.

5.9 Approval by Ethics Committee

Permission of the Ethics Committee of SVYASA was taken for the study.

5.10 Intervention

- The Yōga group was given 100 Yōga practice sessions(approximately 90 minutes every day) and 6 hours of theory lectures on Yōga way of life and work.
- Typical daily Yōga practice schedule is as follows:

Beginning prayer	2 mins
Warm up exercises	8 mins
Surya namaskars	12 mins
Relaxation in savasana	2 mins
Asanas	30 mins

Deep relaxation technique(DRT)	4 mins
Pranayama-	10 mins
Bhajan, Japa, Meditation	10 mins
Brief discourse on Yōga way of life and work	10 mins
Closing prayer	2 mins

Appendix 1 gives a brief description of the practices of IYM intervention

Every month a lecture viz., Jnana Yōga class for 1-2 hours on application of traditional Indian knowledge is conducted by the researcher on the following topics, either thru oral lectures or audio visual presentations.1) Yōgah Karma sukousalam 2) Integrated Yōga way of life 3) Axioms of meaningful work 4) Lord Krishna as modern manager.

The participants visited a government primary school to render selfless service of Karma Yōga to the school children by way of gifting dresses, play kits, sweets etc on 13th December,2014

Free soft copies of the above presentations were given to all participants

The Control group is not given any intervention.

5.11 Calculations of Sample Size and Effect Size

The sample size was calculated based on a previous research (Hasmukh Adhia,2010) where the sample size was 35. The effect size for the present study is calculated through ‘G Power’ software. It is a tool to compute statistical power analyses for many different *t* tests and also used to compute effect sizes and to display graphically the results of power analyses from

previous studies. Alpha was set at 0.05, Power at 0.8 and effect size obtained was 0.55 (Adhia,2010) and the calculated sample size was 28.

To ensure better precision a larger sample size is essential. Based on the G power analyses, sample sizes in previous researches in Yōga and management, and expedience in view of space of Yōga practice hall, convenience of Yōga instructor, a sample size of 51 was chosen.

5.12 Assessment Tools

Two inventories were used viz., Vedic Personality Inventory and Big Five Inventory.

1. Vedic Personality Inventory

The Vedic Personality Inventory(VPI) , developed by David Wolf(1999), is the most extensively researched and validated psychological assessment tool based on three Guṇas. Further the results from the VPI can serve as a foundation for scientific monitoring of systematic elevation of spiritual consciousness. It is one of the most rigorously validated questionnaires until date, in which the author has used statistical procedure called factor analysis for validation.

The inventory assesses three personality constructs, Sattva,Rajas, Tamas, based on their description in the Vedic Knowledge, hence the name Vedic Personality Inventory. It contains 15 items for Sattva Guṇa, 19 for Rajas and 22 for Tamas, in all 56 items. It has good internal consistency and reliability, Cronbach Alpha values being 0.85 for Sattva,0.92 for Rajas and 0.70 for Tamas. The inventory is based on a 7-point likert scale. Scores are calculated for each of the sub-domain as well as for all the three domains together. Permission of the author is taken to use the inventory in the study.

Appendix 3 shows the Vedic Personality Inventory

2. Big Five Inventory

To assess the Big Five Personality dimensions, The Big Five Inventory (BFI) developed by John P. Oliver et al(2008) is used. It is a self-report inventory, quite brief for a multidimensional personality inventory, and consists of short phrases with relatively accessible vocabulary. No permission is needed to use the BFI for noncommercial research purposes. It has 8 items for Extraversion, 9 items for Agreeableness, 9 items for Conscientiousness, 8 items for Neuroticism, 10 items for Openness and totally 44 items. The BFI has mean reliability coefficient of 0.83, with 0.88 for Extraversion, 0.79 for Agreeableness, 0.82 for Conscientiousness, 0.84 for Neuroticism and 0.81 for Openness. It has mean Validity coefficient of 0.92 with 0.94 for Extraversion, 0.92 for Agreeableness, 0.92 for Conscientiousness, 0.90 for Neuroticism, 0.92 for Openness.

Appendix 4 shows the Big Five Inventory

CHAPTER 6

DATA EXTRACTION AND ANALYSIS

Data was collected through two questionnaires. 1) Big Five Personality Inventory (BFI) and 2) Vedic Personality Inventory (VPI) for both Intervention group and Control group. Data was collected three times, before Intervention i.e, on October 1st 2014(Pre), in the middle of the study i.,e on December 1st 2014(Mid), at the end of the study i.e., on 31st January 2015 (End)

The three questionnaires were filled up by the subjects on the dates specified above. Both the questionnaires were given to the participants on the same day. A separate group was assigned to distribute the questionnaires and collect the filled in forms from participants, so that masking or blinding was achieved in this study.

To intervention group, the questionnaires were distributed and were asked to fill the same on the specified dates above at the venue of Yōga centre before doing Yōga. Collecting the datasets required considerable efforts especially with participants of Control group ,data has to be collected from them individually at their offices in their free time.

6.1 Scoring Procedure for Big Five Personality Inventory (BFI) :

The BFI contains 44 questions. It is a five point likert type scale. Each point denotes the following.

- 1- Disagree Strongly
- 2- Disagree a little
- 3- Neither agree nor disagree

4- Agree a little

5- Agree strongly

The 46 questions pertain to different dimensions as follows.

Openness – 10 questions

Conscientiousness – 9 questions

Extraversion – 8 questions

Agreeableness – 9 questions

Neuroticism – 8 questions

Scoring Instructions for BFI

To score the BFI, reverse-scoring of all negatively-keyed items were done, which were as follows:

Extraversion: 6, 21, 31

Agreeableness: 2, 12, 27, 37

Conscientiousness: 8, 18, 23, 43

Neuroticism: 9, 24, 34

Openness: 35, 41

To recode the above reverse scored items, the score for them is subtracted from 6. That is, a score of 1 becomes 5, 2 becomes 4, 3 remains 3, 4 becomes 2, and 5 becomes 1. Then scale

scores were created by averaging the following items for each B5 domain (where R indicates using the reverse-scored item).

Extraversion: 1, 6R, 11, 16, 21R, 26, 31R, 36

Agreeableness: 2R, 7, 12R, 17, 22, 27R, 32, 37R, 42

Conscientiousness: 3, 8R, 13, 18R, 23R, 28, 33, 38, 43R

Neuroticism: 4, 9R, 14, 19, 24R, 29, 34R, 39

Openness: 5, 10, 15, 20, 25, 30, 35R, 40, 41R, 44

6.2 Scoring Procedure for Vedic Personality Inventory(VPI):

VPI contains 56 items. It is a seven point likert type scale. Each point denotes the following

1: Very Strongly Disagree

2: Strongly Disagree

3: Somewhat Disagree

4: Neutral

5: Somewhat Agree

6: Strongly Agree

7: Very Strongly Agree

The 56 questions pertain to different Guṇas as follows

Total number of items belonging to Sattva are 15, Total number of items belonging to Rajas are

19 and Total number of items belonging to Tamas are 22

Items pertaining to Sattva Guṇa are : 1, 3, 4, 5, 10, 12, 13, 17, 25, 28, 34, 37, 38, 42, 56

Items pertaining to Rajasika Guṇa are : 8, 9, 16, 18, 20, 21, 22, 23, 26, 27, 30, 31, 39, 44, 46, 48, 49, 50, 51

Items pertaining to Tamasika Guṇa are : 2, 6, 7, 11, 14, 15, 19, 24, 29, 32, 33, 35, 36, 40, 41, 43, 45, 47, 52, 53, 54, 55

Summing all the responses for a Guṇa, and then this sum was divided by the total possible score for the Guṇa. This will give the Guṇa score in the form of a percentage. Then, to obtain a standardized score for a Guṇa, sum the three Guṇa percentage scores and divide it into the Guṇa percentage scores

Example: For the 15 Sattva items a respondent scores 60, or an average of 4.0. This converts to a Guṇa percentage score of 57.14% ($60/105$ or $4/7$). For the 19 Rajas items a respondent scores 57, or an average of 3.0. This converts to a Guṇa percentage score of 42.86% ($57/133$ or $3/7$). For the 22 Tamas items a respondent scores 55, or an average of 2.5. This converts to a Guṇa percentage score of 35.71% ($55/154$ or $2.5/7$). The sum of the three Guṇa percentage scores is $57.14 + 42.86 + 35.71 = 135.71$ The standardized Sattva score is $57.14/135.71 = 42.10\%$ The standardized Rajas score is $42.86/135.71 = 31.58\%$ The standardized Tamas score is $35.71/135.71 = 26.31\%$.

6.3 Data analysis

Data was analysed using IBM statistics SPSS 21 version.

Since the data was normally distributed, we have conducted parametric test Oneway RMANOVA .

We have taken Pre assessment in the beginning of Yōga intervention(Pre study) and after two months from beginning (Mid Study) and at the end of Intervention (End study)

To prove the first hypothesis we have conducted RMANOVA (Repeated Measures of Analysis of Variance) to see the changes between Pre Study to Mid Study and Mid Study to End Study

To prove the second hypothesis to check the correlation between Vedic Personality Inventory and Big five Personality Inventory , Parametric test - Karl Pearson Correlation test was used.

CHAPTER 7

RESULTS

Since the objectives of this study are:

1. To evaluate the impact of Integrated Yōga Module practices on Big Five Personality dimensions of employees assessed through Big Five Inventory
2. To evaluate the impact of Integrated Yōga Module practices on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory
3. To study the relationship between Big Five Personality dimensions and Guṇa Traya dimensions

the results are discussed under the following sub topics

1. Demographic particulars of participants
2. Changes in Big Five Personality dimensions of employees- with in group during the study period and between the groups during the study period
3. Changes in Guṇa Traya dimensions of employees- with in group during the study period and between the groups during the study period
4. Correlation between Big Five Personality dimensions and Guṇa Traya dimensions

Notes:

1. The study is repeated on the same subjects for three times. Hence Oneway RMANOVA test is applied to study the changes with in the group and between the group.
2. In this chapter, the abbreviations denote the following meanings

*indicates that the values are significant

** indicates that the values are highly significant

Pre, Mid, End study means the Study before intervention, Study in the middle of intervention, Study after intervention respectively

Y1,Y2,Y3 means Yōga Intervention group at the time of - Before study, Middle of study, At the end of study

C1,C2,C3 means Control group at the time of - Before study, Middle of study , At the end of study

Y means Intervention group and C means Control group

SD / Std dev means Standard Deviation

O,C,E,A,N means Openness to experience, Conscientiousness, Extraversion, Agreeableness, Neuroticism respectively

S,R,T means Sattva Guṇa, Rajasika Guṇa, Tamasika Guṇa respectively

7.1 Demographic particulars of participants

Table 7.1- Particulars of age and job experience of participants

	Age of Intervention group	Experience Of intervention group	Age of Control group	Experience Of Control group
Mean	34.78	10.62	32.21	7.21
std dev	6.66	6.17	4.77	4.26

Table 7.1 represents age and experience of subjects. The average age of participants in Intervention group is 34.78 years with standard deviation of 6.66 where as the average age of participants in Control group is 32.21 with standard deviation of 4.77. The average experience of participants in Intervention group is 10.62 years with standard deviation of 6.17 where as the average experience of participants in Control group is 7.21 years with standard deviation of 4.26 years. The average experience of participants of Intervention group is about 3.4 years more than that of Control group. This is in line with the average age of participants, where average age of participants in Intervention group is more by 2.5 years. Table 7.1 shows that the background of subjects in terms of age and experience in Control group and Intervention group is similar.

Table 7.2 – Particulars of industry wise distribution of participants

Industry	Intervention group	Control group
IT and related	21	20
Finance and related	15	14
Others	15	17

Table 7.2 represents the industries in which the subjects are employed. For the sake of study, the industries are divided as 1) Information Technology and related services like BPO,

electronics 2) Finance and related services include banking, insurance, mutual funds, accounting services 3) those who do not fall under the above two are categorized as ‘others’. The table shows the similarity in distribution of the participants in both Control group and Intervention group.

7.2 Changes in Big Five Personality dimensions during the study period

Openness to experience

Table 7.3 - Mean changes in Openness to experience during the study period

	Mean Y	Mean C	SD Y	SD C	Change	Change
Pre	29.61	29.92	5.66	5.02		
Mid	31.81	30.43	5.42	5.03	7.41%	1.66%
End	34.08	30.51	5.87	5.21	14.82%	2.04%

Table 7.3 represent the mean changes in the Openness to experience in Intervention group and Control group. Since the total number of items in Openness to experience are 10 and scale points are five, the maximum score is 50. The pre study i.e., base line data shows that score of Openness to experience is 29.61 with standard deviation of 5.66 in Intervention group where as the same for Control group is 29.92 and 5.02 respectively which show that the both groups are similar in Openness to experience before the study. The Mid study shows that there is 7.41% increase in Openness to experience in Intervention group ,but only 1.66% increase in Control group. Similarly End study shows that there is 14.82% increase in Intervention group where as it is only 2.04 % in Control group. This indicates the increase of Openness to experience by 7.5 times more from Pre study of study to the End study of the study, in Intervention group compared to Control group.

Table 7.4 - Changes in Openness to experience within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**
	Mid vs End	.001**
Control	Pre vs Mid	.842
	Pre vs End	.922
	Mid vs End	1.000

Table 7.4 shows changes in Openness to experience with in Intervention group and Control group during the study. It shows a continuous highly significant increase in Openness to experience from Pre study to Mid study($p < .01$), Mid study to End study ($p < .01$) and Pre study to End study ($p < .01$) in Intervention group . There is no significant change in Openness to experience from Pre study to Mid study($p > 0.05$) or Mid study to End study($p > .05$) or Pre study to End study ($p > .05$) in participants of Control group

Table 7.5 - Changes in Openness to experience between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.346
Mid	Y2 vs C2	.008**
End	Y3 vs C3	.001**

Table 7.5 Shows the change in Openness to experience in Intervention group and Control group using between group through Oneway RMANOVA test . Pre study values shows that baseline data is matched means both the groups are identical. Mid study shows that there is highly significant increase in the Openness to experience in Intervention group compared to

Control group ($p < .01$). End study shows that there is highly significant increase in the Openness to experience in Intervention group compared to Control group ($p < .01$).

Conscientiousness

Table 7.6 - Mean changes in Conscientiousness during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	28.54	28.17	3.83	4.21		
Mid	31.25	28.70	3.93	4.08	9.61%	2.01%
End	33.65	28.96	4.46	4.92	18.07%	3.04%

Table 7.6 represent the mean changes in the Conscientiousness in Intervention group and Control group. Since the total number of items in Conscientiousness are 9 and scale points are five, the maximum score is 45. The pre study i.e., base line data shows that score of Conscientiousness is 28.54 with standard deviation of 3.83 in Intervention group where as the same for Control group is 28.17 and 4.21 respectively which show that the both groups are similar in Conscientiousness before the study. The Mid study shows that there is 9.61% increase in Conscientiousness in Intervention group ,but only 2.01% increase in Conscientiousness in Control group. Similarly End study shows that there is 18.07 % increase in Intervention group where as it is only 3.04% in Control group. This indicates the increase of Conscientiousness by 6 times more from Pre study of study to the End study of the study, in Intervention group compared to Control group.

Table 7.7 - Changes in Conscientiousness within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**
	Mid vs End	.001**
Control	Pre vs Mid	.275
	Pre vs End	.327
	Mid vs End	1.000

Table 7.7 shows changes in Conscientiousness with in Intervention group and Control group during the study. It shows continuous highly significant increase in Conscientiousness from Pre study to Mid study($p < .01$), Mid study to End study($p < .01$) and Pre study to End study ($p < .01$) in Intervention group . There is no significant change in Conscientiousness from Pre study to Mid study($p > 0.05$) or Mid study to End study($p > .05$) or Pre study to End study ($p > .05$) in Control group

Table 7.8 - Changes in Conscientiousness between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.056
Mid	Y2 vs C2	.001**
End	Y3 vs C3	.001**

Table 7.8 Shows the change in Conscientiousness in Intervention group and Control group using between group through Oneway RMANOVA test . Pre study values shows that baseline data is matched means both the groups are identical. Mid study shows that there is highly significant increase in the Conscientiousness in Intervention group compared to Control group ($p < .01$).End study shows that there is highly significant increase in the Conscientiousness in Intervention group compared to Control group ($p < .01$).

Extraversion

Table 7.9- Mean changes in Extraversion during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	27.31	27.73	3.22	3.72		
Mid	27.72	28.12	3.25	3.29	0.75%	1.89%
End	28.39	28.18	3.63	3.36	3.06%	2.42%

Table 7.9 represent the mean changes in the Extraversion in Intervention group and Control group. Since the total number of items in Extraversion are eight and scale points are five, the maximum score is 40. The pre study i.e., base line data shows that score of Extraversion is 27.31 with standard deviation of 3.22 in Intervention group where as the same for Control group is 27.72 and 3.72 respectively which show that the both groups are similar in Extraversion before the study. The Mid study shows that there is 0.75% increase in Extraversion in Intervention group and 1.89 % increase in Extraversion in Control group. Similarly End study shows that there is 3.06 % increase in Intervention group where as it is only 2.42 % in Control group. These results indicate that there is no significant mean changes in Extraversion in Intervention group compared to Control group.

Table 7.10 - Changes in Extraversion within each group during the study period

Group	Group	Significance (p value)
Yōga	Pre vs Mid	.273
	Pre vs End	.011**
	Mid vs End	.072
Control	Pre vs Mid	.205
	Pre vs End	.436
	Mid vs End	1.000

Table 7.10 shows changes in Extraversion with in Intervention group and Control group during the study. It shows no significant increase in Extraversion from Pre study to Mid study($p > .01$), Mid study to End study($p < .01$) and there is a significant increase in Pre study to End study ($p < .01$) in intervention group . There is no significant change in Extraversion from Pre study to Mid study($p > .05$), Mid study to End study($p > .05$) and Pre study to End study ($p > .05$) in Control group

Table 7.11 - Changes in Extraversion between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.231
Mid	Y2 vs C2	.226
End	Y3 vs C3	.048**

Table 7.11 Shows the changes in Extraversion in Intervention group and Control group using between group through Oneway RMANOVA test. Pre study values shows that baseline

data is matched means both the groups are identical. It shows that the score of Extraversion is relatively same in both groups before study. Mid study shows that there is no significant increase in the Extraversion in Intervention group compared to Control group ($p < .001$). End study shows that there is highly significant increase in the Extraversion in Intervention group compared to Control group ($p < .05$).

Agreeableness

Table 7.12- Mean changes in Agreeableness during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	28.22	28.51	4.51	4.21		
Mid	29.71	28.20	4.86	5.23	4.44%	0.74%
End	31.12	28.47	5.50	5.42	11.1%	0.01%

Table 7.12 represent the mean changes in the Agreeableness among the subjects in Intervention group and Control group. Since the total number of items in Agreeableness are nine and scale points are five, the maximum score is 45. The pre study i.e., base line data shows that score of Agreeableness is 28.22 with standard deviation of 4.51 in Intervention group where as the same for Control group is 28.51 and 4.21 respectively which show that the both groups are similar in Agreeableness before the study. The Mid study shows that there is 4.44% increase in Agreeableness in Intervention group ,but only 0.74% increase in Agreeableness in Control group. Similarly End study shows that there is 11.1% increase in Intervention group where as it is only 0.01% in Control group.

Table 7.13- Changes in Agreeableness within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**
	Mid vs End	.001**
Control	Pre vs Mid	1.000
	Pre vs End	1.000
	Mid vs End	1.000

Table 7.13 shows changes in Agreeableness with in Intervention group and Control group during the study. It shows a continuous highly significant increase in Agreeableness from Pre study to Mid study($p < .01$), Mid study to End study($p < .01$) and Pre study to End study ($p < .01$) in Intervention group . There is no significant change in Agreeableness from Pre study to Mid study($p > 0.05$), Mid study to End study($p > .05$) and Pre study to End study ($p > .05$) in Control group

Table 7.14 - Changes in Agreeableness between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.315
Mid	Y2 vs C2	.012**
End	Y3 vs C3	.001**

Table 7.14 Shows the change in Agreeableness in Intervention group and Control group using between group through Oneway RMANOVA test . Pre study values shows that baseline data is matched means both the groups are identical. Mid study shows that there is highly

significant increase in the Agreeableness in Intervention group compared to Control group ($p < .01$). End study shows that there is highly significant increase in the Agreeableness in Intervention group compared to Control group ($p < .01$).

Neuroticism

Table 7.15- Mean changes in Neuroticism during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	28.12	26.39	3.37	3.52		
Mid	25.94	26.02	3.90	3.86	-7.9%	-1.9%
End study	23.52	26.10	4.55	4.02	-17%	-2.4%

Table 7.15 represents the average changes in the Neuroticism in Intervention group and Control group. Since the total numbers of items in Neuroticism are eight and scale points are five, the maximum score is 40. The pre study i.e., base line data shows that score of Neuroticism is 28.12 with standard deviation of 3.37 in Intervention group whereas the same for Control group is 26.39 and 3.52 respectively which show that the both groups are similar in Neuroticism before the study. The Mid study shows that there is 7.9 % decrease in Neuroticism in Intervention group, but only 1.9% decrease in Control group. Similarly End study shows that there is 17% decrease in Intervention group where as it is only 2.4% decrease in Control group. This indicates the decrease of Neuroticism by 7 times more from Pre study of study to the End study of the study, in Intervention group compared to Control group.

Table 7.16 - Changes in Neuroticism within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**

	Mid vs End	.001**
Control	Pre vs Mid	.529
	Pre vs End	1.000
	Mid vs End	1.000

Table 7.16 shows changes in Neuroticism with in Intervention group and Control group during the study. It shows a continuous decrease in Neuroticism from Pre study to Mid study($p < .01$), Mid study to End study($p < .01$) and Pre study to End study ($p < .01$) in Intervention group . There is no significant change in Neuroticism from Pre study to Mid study($p > 0.05$), Mid study to End study($p > .05$) and Pre study to End study ($p > .05$) in Control group

Table 7.17- Changes in Neuroticism between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.001**
Mid	Y2 vs C2	.215
End	Y3 vs C3	.060

Table 7.17 shows the change in Neuroticism in Intervention group and Control group using between groups through Oneway RMANOVA test. Pre study values shows that baseline data is not matched means both the groups are not identical($p < .05$) hence we couldn't see any significant changes in values of mid and post studies

7.3 Changes in Guṇa Traya dimensions during the study period

Sattva Guṇa

Table 7.18- Mean changes in Sattva Guṇa during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	75.61	79.12	7.03	8.47		
Mid	80.22	81.34	7.42	8.32	6.11%	2.83%
End	85.89	81.28	7.91	9.03	13.71%	2.75%

Table 7.18 represent the mean changes in the Sattva Guṇa in Intervention group and Control group. Since the total number of items in Sattva Guṇa are 15 and scale points are seven, the maximum score is 105. The pre study i.e., base line data shows that score of Sattva Guṇa is 75.61 with standard deviation of 7.03 in Intervention group whereas the same for Control group is 79.12 and 8.47 respectively which show that the both groups are similar in Sattva Guṇa before the study. The Mid study shows that there is 6.11% increase in Sattva Guṇa in Intervention group ,but only 13.71% increase in Sattva Guṇa in Control group. Similarly End study study shows that there is 13.71% increase in Intervention group where as it is only 2.75% in Control group. This indicates the increase of Sattva Guṇa by 5 times more from Pre study of study to the End study of the study, in Intervention group compared to Control group.

Table 7.19- Changes in Sattva Guṇa within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**
	Mid vs End	.001**
Control	Pre vs Mid	.012**
	Pre vs End	.201

	Mid vs End	1.000
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Table 7.19 shows changes in Sattva Guṇa with in Intervention group and Control group during the study. It shows a continuous highly significant increase in Sattva Guṇa from Pre study to Mid study ($p < .01$), Mid study to End study ($p < .01$) and Pre study to End study ($p < .01$) in Intervention group. There is significant increase in Sattva Guṇa from Pre study to Mid study ($p < 0.05$), but no significant changes in Mid study to End study ($p > .05$) and Pre study to End study ($p > .05$) in Sattva Guṇa of Control group

Table 7.20 - Changes in Sattva Guṇa between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.930
Mid	Y2 vs C2	.286
End	Y3 vs C3	.001**

Table 7.20 Shows the change in Sattva Guṇa in Intervention group and Control group using between group Oneway RMANOVA test . Pre study values shows that baseline data is matched means both the groups are identical. Mid study shows that there is no significant increase in the Sattva Guṇa in Intervention group compared to Control group ($p > .05$). End study shows that there is highly significant increase in the Sattva Guṇa in Intervention group compared to Control group ($p < .01$).

Rajas

Table 7.21- Mean changes in Rajasika Guṇa during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	101.26	102.97	8.28	7.93		
Mid	100.39	103.05	8.17	7.87	- 0.86%	0.07%

End	99.54	105.28	9.17	8.88	-1.69%	2.24%
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Table 7.21 represent the mean changes in the Rajasika Guṇa in Intervention group and Control group. Since the total number of items in Rajasika Guṇa are 19 and scales are seven, the maximum score is 133. The pre study i.e., base line data shows that score of Rajasika Guṇa is 101.26 with standard deviation of 8.28 in Intervention group where as the same for Control group is 102.97 and 7.93 respectively which show that the both groups are similar in Rajasika Guṇa before the study. The Mid study shows that there is 0.86% decrease in Rajasika Guṇa in Intervention group , 0.07% increase in Rajasika Guṇa in Control group. Similarly End study shows that there is 1.69 % decrease in Intervention group where as 2.24% increase in Control group.

Table 7.22 - Changes in Rajasika Guṇa within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.463
	Pre vs End	.172
	Mid vs End	.577
Control	Pre vs Mid	1.000
	Pre vs End	0.052
	Mid vs End	0.004**

Table 7.22 shows changes in Rajasika Guṇa with in Intervention group and Control group during the study. It shows no change in Rajasika Guṇa from Pre study to Mid

study($p > .01$), Mid study to End study($p > .01$) and Pre study to End study ($p > .01$) in Intervention group . There is no significant change in Rajasika Guṇa from Pre study to Mid study($p > 0.05$) and Pre study to End study ($p > .05$), but there is highly significant increase from Mid study to End study ($p < 0.01$) in participants of Control group

Table 7.23- Changes in Rajasika Guṇa between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.256
Mid	Y2 vs C2	.467
End study	Y3 vs C3	.582

Table 7.23 Shows the change in Rajasika Guṇa in Intervention group and Control group using between group through Oneway RMANOVA test . Pre study values shows that baseline data is matched means both the groups are identical. Mid study shows that there is no significant change in the Rajasika Guṇa in Intervention group compared to Control group ($p > .05$). End study shows that there is no significant change in the Rajasika Guṇa in Intervention group compared to Control group ($p > .05$).

Tamas

Table 7.24- Mean changes in Tamasika Guṇa during the study period

	Mean Y	Mean C	SD Y	SD C	Change Y	Change C
Pre	106.12	102.48	12.51	11.92		
Mid	99.12	101.08	13.02	12.63	-4.38%	-1.31%
End study	91.98	100.52	14.10	13.71	-13.04%	-1.92%

Table 7.24 represents the average changes in the Tamasika Guṇa in Intervention group and Control group. Since the total number of items in Tamasika Guṇa are 22 and scale points are seven, the maximum score is 154. The pre study i.e., base line data shows that score of

Tamasika Guṇa is 106.12 with standard deviation of 12.51 in Intervention group whereas the same for Control group is 102.48 and 11.92 respectively which show that the both groups are similar in Tamasika Guṇa before the study. The Mid study shows that there is 4.38 % decrease in Tamasika Guṇa in Intervention group, but only 1.31% decrease in Tamasika Guṇa in Control group. End study shows that there is 13.04% decrease in Intervention group where as it is only 1.92% in Control group. This clearly indicates the decrease of Tamasika Guṇa by 6.8 times more from Pre study of study to the End study of the study, in Intervention group than in Control group.

Table 7.25 - Changes in Tamasika Guṇa within each group during the study period

Group	Time factor	Significance (p value)
Yōga	Pre vs Mid	.001**
	Pre vs End	.001**
	Mid vs End	.001**
Control	Pre vs Mid	0.426
	Pre vs End	0.433
	Mid vs End	1.000

Table 7.25 shows changes in Tamasika Guṇa with in Intervention group and Control group during the study. It shows a continuous highly significant decrease in Tamasika Guṇa from Pre study to Mid study ($p < .01$), Mid study to End study ($p < .01$) and Pre study to End study ($p < .01$) in Intervention group . There is no significant change in Tamasika Guṇa from Pre study

to Mid study ($p > 0.05$), Mid study to End study ($p > .05$) and Pre study to End study ($p > .05$) in Control group

Table 7.26 - Changes in Tamasika Guṇa between groups during the study period

Time factor	Group	Significance (p value)
Pre	Y1 vs C1	.035**
Mid	Y2 vs C2	.708
End	Y3 vs C3	.173

Table 7.26 Shows the change in Neuroticism in Intervention group and Control group using between group Oneway RMANOVA test . Pre study values shows that baseline data is not matched means both the groups are not identical. ($p < .05$) hence we couldn't see any significant changes in values of mid and post studies

7.4 Correlation between Big Five Personality dimensions and Guṇa Traya dimensions

One of the objectives of this research is to study the relationship between Big Five Personality dimensions and Guṇa Traya dimensions. The BFI and VPI are used three times (before study, middle of study, end of the study) to collect data from the participants to study changes in Big Five personality dimensions and Guṇas. This information is used to study the relationship between the Big Five personality dimensions by applying the Karl Pearson correlation test. The following tables 7.27, 7.28, 7.29 shows the results of the correlation test.

Notes to tables 7.27, 7.28, 7.29:

1. ** indicates Correlation is significant at the 0.01 level (2-tailed).
2. * indicates Correlation is significant at the 0.05 level (2-tailed).
3. O, C, E, A, N represent Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism dimensions of Big Five Personality model

4. S,R,T represent Sattva, Rajas and Tamas dimensions of Guṇa Traya model

Table 7.27 -Pre Study- Correlation between Big Five Personality dimensions and Guṇa Traya dimensions

		O	C	E	A	N
S	Correlation-r	.293	.237	.360	.452	-.248
	Significance-p	.003 **	.017 *	.001 **	.001 **	.012
R	Correlation-r	.298	.173	.214	.185	-.165
	Significance-p	.002 **	.084	.032 *	.064	.099
T	Correlation-r	-.133	-.188	-.381	-.178	.515
	Significance-p	.185	.060	.001 **	.075	.001**

Table 7.27 shows that according to pre study data- Sattva has highly significant positive correlation with Openness to experience, Extraversion , Agreeableness and significant positive correlation with Conscientiousness. It shows that Rajas has highly significant positive correlation with Openness to experience and significant positive correlation with Extraversion. It shows that Tamas has highly significant negative correlation with Extraversion and highly significant positive correlation with Neuroticism.

Table 7.28 -Mid Study- Correlation between Big Five Personality dimensions and Guṇa Traya dimensions

		O	C	E	A	N
S	Correlation-r	.500	.463	.449	.505	-.348
	Significance-p	.001 *	.001 **	.001 *	.001 **	.001 **
R	Correlation-r	.351	.202	.349	.102	.190
	Significance-p	.001 **	.042 *	.001 **	.309	.056
T	Correlation-r	-.153	-.191	-.323	-.105	.447
	Significance-p	.124	.055	.001 **	.296	.001 **

Table 7.28 shows that according to mid study data- Sattva has highly significant positive correlation with Conscientiousness, Agreeableness, significant positive correlation with Openness to experience, Extraversion and highly significant negative correlation with

Neuroticism.Rajas has highly significant positive correlation with Openness to experience, Extraversion and significant positive correlation with Conscientiousness.Tamas has highly significant negative correlation with Extraversion and highly significant positive correlation with Neuroticism.

Table 7.29- End Study - Correlation between Big Five Personality dimensions and Guṇa Traya dimensions

		O	C	E	A	N
S	Correlation-r	.585	.666	.498	.628	-.379
	Significance-p	.001 **	.001**	.001 **	.001**	.001**
R	Correlation-r	.276	.112	.424	.073	.093
	Significance-p	.005**	.262	.000 **	.469 **	.350 *
T	Correlation-r	-.259	-.352	-.487	-.264	.501
	Significance-p	.001**	.001 **	.001 **	.007 **	.001 **

Table 7.29 shows that according to End study data – Sattva has highly significant positive correlation with Openness to experience, Conscientiousness, Extraversion, Agreeableness and highly significant negative correlation with Neuroticism.Rajas has highly significant positive correlation with Openness to experience, Extraversion, Agreeableness and significant positive correlation with Neuroticism. Tamas has highly significant negative correlation with Openness to experience, Conscientiousness, Extraversion, Agreeableness and highly significant negative correlation with Neuroticism.

An overview of tables 7.27, 7.28 and 7.29 shows that:

Sattva shows positive correlation at very significant level with Agreeableness in all three studies. In two studies, Sattva shows positive correlation with Openness(pre,end), Conscientiousness (mid,end) and Extraversion(pre,end) at very significant level. In one study Sattva showed positive correlation with Openness(mid), Conscientiousness(pre) and

Extraversion(mid) at significant level. In two studies it shows negative correlation with Neuroticism at very significant level(mid, end).

Rajas shows highly significant positive correlation with Openness in all three studies. In two studies it shows highly significant positive correlation with Extraversion (mid, end) and in one study with Agreeableness(end). In one study it shows significant positive correlation with Extraversion(pre), Conscientiousness(mid) and Neuroticism(end).

Tamas shows highly significant positive correlation with Neuroticism in all three studies. It shows highly significant negative correlation with Extraversion in all three studies. In one study it shows highly significant negative correlation with Openness (end), Conscientiousness (end), Agreeableness(end).

Further discussion follows on the above correlation study in chapter on Discussion (Chapter 8)

CHAPTER 8

DISCUSSION

The main purpose of the study , as discussed in Introduction(Chapter 1) is to study the effect of practice of Integrated Yōga Module by employees on personality and performance of employees. The Review of scientific literature (Chapter 3) proved the importance of Guṇas and Big Five Personality dimensions in job performance. The results (Chapter 7) investigated the effect of the Integrated Yōga Module on Big Five Personality dimensions and Guṇa Traya dimensions. In this chapter, discussion is made on whether the aim and objectives of this study are fulfilled. In this chapter, firstly, discussion on results of effect of practice of Integrated Yōga by employees on Guṇas and Big Five Personality dimensions are made. Then a brief survey of literature on importance of the Guṇas and Big Five Personality dimensions is made. Then efforts are made to establish how changes in personality in employees during Intervention period can have an impact on their job performance. This chapter also discusses what could be the factors in Integrated Yōga Module which could bring changes in personality.

The tests were conducted three times- before the Yōga intervention(Pre study), in the middle of the Yōga Intervention(Mid study) and at the end of Yōga intervention(End study) by using two questionnaires viz., Big Five Personality Inventory and Vedic Personality Inventory. Results(chapter 7) show highly significant increase in four out of five of the Big Five Personality dimensions i.e., Openness to experience, Conscientiousness, Agreeableness and Emotional stability in Intervention group, compared to Control group. It also shows, with regard to Guṇas, highly significant increase in Sattva Guṇa and highly significant decrease in Tamasika Guṇa in Intervention group, compared to control group. It also shows results of correlation study

between Guṇas and Big Five dimensions. This chapter discusses whether the results prove or disprove the hypotheses of the study.

The study has three hypotheses as follows.

Hypothesis 1 : Practice of Integrated Yōga Module has impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

Hypothesis 2 : Practice of Integrated Yōga Module has impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Hypothesis 3 : There is relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

Let us discuss all Hypotheses

The first Hypothesis and first Null Hypothesis of the study are

Hypothesis 1 : Practice of Integrated Yōga Module has impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

Null Hypothesis 1 : Practice of Integrated Yōga Module has no impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

To test this Hypothesis we studied the effect of practice of Integrated Yōga by employees on Big Five Personality dimensions. The Big Five Personality dimensions are Openness to experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism. Effect of Integrated Yōga on each of these dimensions are discussed below:

8.1 Discussion on changes in Big Five personality dimensions

Openness to experience

Table 7.3(page 181) shows the changes in mean values of Openness to experience. It increased by 7.4 % and 14.8% in pre study and mid study respectively in Intervention group compared to that of 2% and 3% in Intervention group. RMANOVA test results in tables 7.4 and 7.5(page 182) also indicate continuous increase in Openness to experience in Intervention group, but not in Control group. It can mean that practice of Integrated Yōga can bring sustained changes in the Big Five personality dimension of Openness to experience.

In relation to job performance, the personality dimension of Openness to experience indicate Training proficiency(Jesus F. Salgado (1997),Broad minded and imaginative (Dollinger, Leoung, and Ulicni ,1996), Predicted unique variance in job performance (Mark N.Bing, John W.Lounsbury , 2000), Positive attitudes towards learning experiences in general(McCrae and Costa, 1986), Task performance and Creativity(S Rothmann et al, 2003), performance in high complexity jobs (Gouri Mohan & Zubin R.Mulla, 2013), Skill acquisition (Oakes et al, 2001), Better performance in unfamiliar environments (Bing &Lounsbury, 2000), higher levels of creativity when the ends and means to their task are ill-defined (George & Zhou, 2001), More cued in to environment and will be attentive to multiple influences while taking decisions (McElroy & Dowd, 2007), Divergent thinking (McCrae, 1987).

Thus from the above discussion of the results of study and survey of earlier studies regarding relationship between Openness to experience and Job performance, it may imply that practice of Integrated Yōga can improve the training proficiency, broad mindedness, imagination, creativity, skill acquisition, performance in unfamiliar environment or complex jobs, divergent thinking etc in the employees. These facets are quite essential in presently fast growing jobs like intellectual works, pilot projects, off site projects etc., This trait may also imply that employee can easily attune to diversities of work, culture and people. One can

perceive that the above mentioned qualities are more essential to new employees and to bring these qualities in them.

What could be the reason for this highly significant results in Openness to experience. One explanation can be that Practice of Yōga controls the disturbances of mind and helps to expand one to progress in *vijnanamaya kosha*. This could develop the intellectual abilities of a person(Rangan et al,2010). In daily practice of Integrated Yōga, after Deep Relaxation(DRT) is being practiced, excerpts from Gita are told to participants(named as Jnana Yōga, which is as earlier discussed, is a part of Integrated Yōga).Some of these excerpts relate to Openness to experience.

According to Mahadevan (2012) Gita suggests us to be open to experience to the world of dualities of good and bad experiences and yet focus on the non changing self. The “self” has a tendency to return to a natural state even after these disturbances. Therefore, all that a change management could do is to facilitate this process of returning to this natural state with less stress. Change by its very definition is something that is there only for a temporary period of time and is not there (Asat) afterwards. What is there permanently is called Sat. Nobody can shield themselves from the onslaught of changes, but can take steps to face it better as it unfolds. Contemplating on the notion of change and changelessness and developing a superior sense of discrimination between what is real and what is unreal is the divine prescription.

Practice of Yōga results in Brain Stilling and enables mind to expand it's horizon(Subhash Sharma, 2008) beyond it's earlier stored enduring patterns of thoughts, feelings, and the resulting behaviors. The above messages are given to the participants as part of Integrated Yōga program and they are asked to contemplate on them and when they

contemplate, it may be change their hitherto ideas of change and make them open to new experiences

Thus this empirical study proved that the first dimension of Big Five Personality viz., Openness to experience of employees can be improved by practice of Integrated Yōga.

Conscientiousness

The second dimension in Big Five Personality is Conscientiousness. The maximum change among the Big Five Personality dimensions is seen in Conscientiousness. Table 7.6(page 183) shows that it is increased by 9.6% and 18% at the time of Mid study and End study in Intervention group compared to that of 1.89% and 2.42% respectively in Control group. RM ANOVA tests in tables 7.7 and 7.8(page 184) also shows that there is highly significant and continuous improvement in Conscientiousness in Intervention group, but not in Control group during the study period.

In relation to job performance Conscientiousness indicate high self efficacy, develop greater job knowledge and produce more and better quality output, develop more positive beliefs about their capabilities to accomplish particular tasks (Chen, Casper et al , 1999), give extra effort and leadership, personal discipline, physical fitness and military bearing (McHenry, Hough, Toquam, Hanson, & Ashworth, 1990) , better Task performance (S.Rothman and E.P.Coetzer, 2003), negative correlation with an individual's propensity to withdraw from the job(Barrick and Mount, 1991), high correlation with effort exerted, affecting task performance through increased time on task (Mount and Barrick ,1995) , Conscientious sales representatives are more likely to set goals autonomously and to be more committed to their goal (Barrick, Mount, and Strauss , 1993), Less counterproductive behaviour at work, high integrity (Ones, Viswesvaran & Schmidt, 1993), High customer service orientation (Ones and Viswesvaran

,1996), High job satisfaction (Judge, Higgins, Thoresen, and Barrick ,1999), High job and life satisfaction(McCrae & Costa, 1991), More satisfied because they achieve a heightened sense of control and competence through their diligent and responsible behavior (Schmutte and Ryff , 1997). Studies show that it is a direct indicator of task performance(S.Rothman and E.P.Coetzer, 2003). Among all the Big five personality dimensions Conscientiousness is the most important performance indicator(Barrick et al, 1991). Thus practice of Integrated Yōga by employees can result in better performance in job.

What could be the component of Integrated Yōga Module which could cause improvement in Conscientiousness? One possible reason can be Surya Namaskar and Asanas. These bring muscle relaxation. This in turn can stimulate the sympathetic nervous system to work well in times of necessity and in a more productive way. Another reason could be that In daily practice of Integrated Yōga, after DRT is being practiced, excerpts from Gita are told to participants. Some of these excerpts relate to Conscientiousness.

An important definition of Yōga is ‘Yōgaḥ karma sukauśalam’ which means ‘Yōga is skill in action’. Description of Conscientiousness also indicate that it talks about skill in action. According to Mahadevan (2011) Yōga is working with mastery over knowledge of means and goals of work, Yōga is dexterity and skill in action, Yōga is working with proper order and industry, Yōga is working with focus on present activity rather than future results which depend on many external factors, Yōga is to work in a sustainable way of life and social order(Dharma), Yōga is work with out stress, Yōga is working one’s way to contentment, Yōga is to work with excellence in execution. Yōga is to work with the knowledge and abilities of - how to react to real time events, of change management, there is no state of ‘no work’, work is the only means for evolution of one self, engaging in work is always superior to no work, other

than the work itself, we have no locus of control on other aspects of work, work without attachment (what is in it for me) is bound to be always superior & fulfilling.

As explained earlier, DRT resulted in Brain stilling and These principles from Bhagavadgita are explained to the participants after their DRT as part of Jnana Yōga program, which can have an impact on enduring thoughts, beliefs and behaviours stored in the mind , which could bring a change in their mindset towards work.

Thus this study proved that the second dimension of Big Five Personality viz., Conscientious of employees can be improved by practice of Integrated Yōga. The survey of literature show the importance of Conscientiousness in job performance. Since Integrated Yōga improves Conscientiousness and Conscientiousness in turn improves Job performance, thus it may be implied that practice of Integrated Yōga improves Job performance.

Extraversion

The third Big Five Personality dimension is Extraversion. Among all the Big Five personality dimensions, Extraversion is least affected during the study period. Table 7.9(page 185) shows that it increased by 0.75% in Mid study and 3.06% in End study in Intervention group. In Control group it increased by 1.89% in Mid study and 2.42% in End study. In the Mid study more increase can be seen in Control group than in Intervention group and in End study more increase is seen in Intervention group than in Control group. Thus, unlike in case of other dimensions , this dimension has shown a mixed trend of change. However the changes in either case is only marginal. It may be possible to see more improvement in Extraversion if IYM is practiced for much longer time since better physical and mental well being created by practice of IYM may induce people friendly nature which could eventually lead to social relations.

Thus the above discussion concludes that there is no significant effect of Integrated Yōga practice on Extraversion

Agreeableness

The fourth Big Five Personality dimension is Agreeableness. Table 7.12(187) shows that it is increased by 4.44 % and 11.10 % in Mid study and End study respectively in Intervention group compared to that of 0.74 % and 0.01% in Control group. RMANOVA test results in tables 7.13 and 7.14(page 188) also indicate continuous increase in Openness to experience in Intervention group, but not in Control group. It could mean that practice of Integrated Yōga can bring sustained changes in the Big Five personality dimension of Agreeableness.

In relation to job performance, the personality dimension of Agreeableness indicate that employees are more compliant and confirming, good in teamwork or interpersonal interactions, with lesser deviant behavior (Stephen P.Robbins,2004), more job satisfaction (Judge, Heller, & Mount, 2002), substantial cooperative interaction (Witt et al, 2004), better customer service(Russel P.Guay et al, 2013), better Emotional Intelligence (Elisa Illarda,2006), better adoptability to change(Cooper, 1997), better inter personal team work and collective efficacy (Kevin Tasal et al, 2011), better in resolving conflicts or facilitate its resolution when it arises (Frederick, 2005).

How could this be possible? What component of Integrated Yōga Module enhances Agreeableness among participants of Intervention group? Integrated Yōga includes Bhakti Yōga. Bhakti implies surrender to the Almighty, accept and agree to everything , good or bad, as a gift given by God. According to Mahadevan (2011) Gita discusses the importance of being agreeable and cooperative for the progress of society and self. The spirit of sharing and unconditional giving (the virtue of Yajna) is the basis on which everything in the world sustains. The Gods bless the living beings with this virtue and in turn the living beings give back to the Gods. The

concept of mutual dependence is the corner stone behind ancient Indian living. Yajna way of living about sharing, giving back to the system and not organizing life in a pure “selfish” or “what is in it for me to enjoy” mode. If we take such an approach(Yajna approach) to work we will indeed be free of several layers of bondage that we ourselves have inflicted on us. Such an approach to work will take us to the pinnacle of what we need to achieve in life. It essentially means that the peace of mind and happiness for which we are struggling hard will indeed be ours.

As explained earlier, DRT resulted in Brain stilling and when these principles from Bhagavadgita are explained to the participants after their DRT as part of Jnana Yōga program, it can have an impact on enduring thoughts, beliefs and behaviours stored in the mind , which could bring a change in their mindset towards work.

Thus this proved that the fourth dimension of Big Five Personality viz., Agreeableness of employees can be improved by practice of Integrated Yōga. The survey of literature shows the importance of Agreeableness in job performance. Since Integrated Yōga improves Agreeableness and Agreeableness in turn improves Job performance, thus it may be implied that practice of Integrated Yōga improves Job performance.

Emotional Stability/ Neuroticism

The last dimension in Big Five Personality is Neuroticism. Second maximum change is observed in Neuroticism, among the Big Five personality dimensions. Neuroticism is many times referred to through it's inverse ‘Emotional Stability’. Table 7.15(page 189) shows that Neuroticism has decreased(Emotional Stability increased) by 7.9% in Mid study, 17% in End study in Intervention group where as for the Control group, the same is 1.9% and 2.4 %

respectively . ONEWAY RMANOVA test in table 7.16(page 189) and 7.17(page 190) also shows highly significant continuous improvement in the Emotional Stability.

Studies on importance of Emotional Stability explain it's relevance in job performance. Emotional stability resulted in Citizenship and Non counterproductive work behavior, Low turnover and absenteeism, Leadership and Entrepreneurship, Expatriate success, Earnings, Safety, Compliance, Healthy behaviors and longevity, Motivation, Job satisfaction, Commitment, Life satisfaction(Edwin A.Locke,2009) , lesser propensity to withdraw from the job(Barrick and Murray,1991), reduce workforce instability due to excessive absenteeism, tardiness, even turnover (Zimmerman , 2008) , Team performance(Barrick et al , 1998), Job dedication , Interpersonal facilitation, Citizenship behaviors at work (Hurtz and Donovan , 2000), Lesser accidents, Customer orientation (Hogan et al, 1984), giving extra effort and leadership(McHenry et al, 1990), Leader emergence and leader effectiveness (Judge et al , 2002), better performance as expatriates (Mol et al, 2005), maintain focus and concentration on the task at hand especially under stress or in crisis situations (Kanfer and Heggstad, 1997), Job satisfaction and Job performance (E.Bano,2001),

To the best of researcher's knowledge no earlier study has been done to evaluate the effect of any Yōga practice on Big Five Personality dimensions. However, effect of Yōga practices on aspects like Emotional Intelligence(EI), Emotional Competence(EC), Emotional Quotient(EQ), Anxiety, Stress, Job Burnout etc., have been studied. Sony Kumari(2008) made a study to assess the effect of Yōga practice on EI and EC and between Intervention and Control groups, the results showed highly significant increase in EI in Intervention group. Significant improvement in pre-post values occurred in all EC sub scales in Yōga Intervention group, but

not in Control group. The above results are in conformity with the results of the present study. Thus we may infer similarities between Emotional Stability and Emotional Competence.

Hasmukh Adhia(2009) study deals with impact of adoption of Yōga way of life on the organizational factors responsible for success of the organization. It is established in the study that by practice of IYM , Emotional Intelligence can be enhanced and Job Burnout can be reduced. The study further stated that Emotional Intelligence is positively correlated with Job Satisfaction, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behaviour. According to the researcher, a conceptual analysis can also show that the above factors i.e, Goal Orientation, Affective Organisational Commitment and Organisational Citizenship Behavior, Job satisfaction are either facets or results of Conscientiousness and / or Emotional Stability.

Study by Ghansham Tikepat(2011) showed significant increase in Emotional Quotient in Yōga Intervention group. The results are similar to our studies on Emotional Stability. Vempati R.P and Telles S (1999) stated that practice of Yōga reduced anxiety and depression. Subramanya P and Telles S (2009) stated that practice of Yōga improves concentration and reduces anxiety. Khemka S S et al (2009) stated that practice of Yōga reduces anxiety. All these studies are in confirmation with the present study result of increase in Emotional stability or decrease in Neuroticism.

What component of IYM could have caused such highly significant improvement in Emotional Stability. The Yōga intervention included Surya Namaskar and Asanas, Pranayama, DRT, Lectures on Yōga way of life. Stimulation and relaxation of Mind and Body is the essence

of Yōga(Nagendra and Nagaratna, 1988). Alex Korb, a Neuro Scientist explained the neuro biological mechanism of how Asanas influence the mental Body - Mind system, as follows.

“ It is your attempts to remain calm during this stress that create Yōga's greatest neurobiological benefit. Your brain tends to react to discomfort and disorientation in an automatic way, by triggering the physiological stress response and activating anxious neural chatter between the prefrontal cortex and the more emotional limbic system. The stress response itself increases the likelihood of anxious thoughts, like "Oh god, I'm going to pull something," or "I can't hold this pushup any longer". And in fact, your anxious thoughts themselves further exacerbate the stress response. Interestingly, despite all the types of stressful situations a person can be in (standing on your head, running away from a lion, finishing those TPS reports by 5 o'clock) the nervous system has just one stress response. The specific thoughts you have may differ, but the brain regions involved, and the physiological response will be the same. The physiological stress response means an increase in heart rate, breathing rate, muscle tension and elevation of cortisol and other stress hormones. The fascinating thing about the mind-body interaction is that it works both ways. For example, if you're stressed, your muscles will tense (preparing to run away from a lion), and this will lead to more negative thinking. Relaxing those muscles, particularly the facial muscles, will push the brain in the other direction, away from stress, and toward more relaxed thoughts. Similarly, under stress, your breathing rate increases. Slowing down your breathing pushes the brain away from the stress response, and again toward more relaxed thinking. So how does this all fit together? As I stated before, the stress response in the nervous system is triggered reflexively by discomfort and disorientation. The twisting of your spine, the lactic acid building up in your straining muscles, the uneasy feeling of being upside down, the inability to breathe, are all different forms of discomfort and

disorientation, and tend to lead reflexively to anxious thinking and activation of the stress response in the entire nervous system. However, just because this response is automatic, does not mean it is necessary. It is, in fact, just a habit of the brain. One of the main purposes of Yōga is to retrain this habit so that your brain stops automatically invoking the stress response

(Source: <https://www.psychologytoday.com/blog/prefrontal-nudity/201109/Yōga-changing-the-brains-stressful-habits>)

During the Surya Namaskar and Asanas, the above mechanism functions and habituates the mind towards stability. Nagendra and Nagaratna(1988) state that practice of Pranayama controls the emotional disturbances of mind. DRT improves Emotional Competency(Sony Kumari,2008) . The message of Gita on *Sthitha prajnatha* is very similar to Emotional Stability and after DRT and during monthly Jnana Yōga lectures, these concepts are explained to participants. It is possible that all these activities resulted in highly significant improvement in Emotional Stability.

Thus this empirical study proved that the fifth dimension of Big Five Personality viz., Emotional Stability of employees can be improved by practice of Integrated Yōga. The survey of literature shows the importance of Emotional Stability in job performance. Since Integrated Yōga improves Emotional Stability and Emotional Stability in turn improves Job performance, thus it may be implied that practice of Integrated Yōga improves Job performance.

The above discussion on effect of practice of IYM on Big Five Personality show highly significant results in improving the personality dimensions except Extraversion. This is in conformity with studies of Brent Roberts (2012) that Big Five personality dimensions can be

changed through out the adulthood. However, it is important that the participants should continue the practice of IYM as a part of their life to reap its benefits in a sustainable way.

The first Hypothesis and first Null Hypotheses of the study are

Hypothesis 1 : Practice of Integrated Yōga Module has impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

Null Hypothesis 1 : Practice of Integrated Yōga Module has no impact on the Big Five Personality dimensions of employees assessed through Big Five Inventory

From the above discussion it is clear that Hypothesis 1 is proved and Null Hypothesis 1 is disproved.

The Second Hypothesis of the study is

Hypothesis 2 : Practice of Integrated Yōga Module has impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Null Hypothesis 2 : Practice of Integrated Yōga Module has no impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Guṇa Traya dimensions of Sattva Guṇa, Rajasika Guṇa and Tamasika Guṇa are assessed through Vedic Personality Inventory. The effect of practice of IYM by employees on each Guṇa are discussed below.

8.2 Discussion on changes in Guṇas

Sattva Guṇa

Among all the three Guṇas, maximum change is seen in Sattva Guṇa. Table 7.18(page 191) shows that it is increased by 6.11% in Mid study and by 13.7% in End study in Intervention group where as the same is 2.83% and 2.75% respectively in Control group. The RMANOVA test in tables 7.19(page 191) and 7.20(page 192) also shows that Sattva Guṇa increased continuously in Intervention group, but not in Control group. It indicates that Sattva Guṇa can be improved and sustained by practice of Yōga as stated in ancient as well as modern literature. According to scriptures Sattva is a divine trait(*daivi Guṇa*) and Swamy Vivekananda stated that each soul is potentially divine and that divinity can be manifested through practice of Integrated Yōga.

Rajasika Guṇa

According to table 7.21(page 192) Rajasika Guṇa has shown a marginal decrease of 0.086% in Mid study and 1.69% in End study in Intervention group compared to 0.07% decrease in Mid study and 2.24% increase in End study in Control group. While Intervention group has shown continuous, though marginal decrease , Control group has shown a mixed trend of a marginal decrease in Mid study and a small increase in End study. RMANOVA test in tables 7.22(page 193) and 7.23(page 194) indicate no significant changes in Rajasika Guṇa

Tamasika Guṇa

According to table 7.24(page 194) Tamasika Guṇa has shown a continuous decrease of 4.38 % in Mid study and 13% in End study in Intervention group where as the same has decreased by

1.3% and 1.9% respectively in Control group. RMANOVA tests in tables 7.25(page 195) and 7.26(page 196) also show a similar trend of decrease in Tamasika Guṇa in Intervention group, but not in Control group. It indicates that Tamasika Guṇa can be reduced by practice of IYM.

Earlier some studies were made to study the effect of Yōga practices on Guṇas. Important among them are as follows.

Training in Jnana Yōga will enable executives and students to view a managerial problem or conflict - episode in an illuminated perspective with greater detachment and objective clarity of Sattva(Chakraborty , 1987). Wolf and Abell (2003) showed that Japam is effective in bringing positive human changes. Japam of the mahamantras increased Sattva and decreased stress, depression and Tamas. Bhushan, Siddhartha(2007) found that practice of Yōga Nidra increased the level of Sattva Guṇa and significantly decreased the level of Rajas and Tamas Guṇas in the practicing female subjects in comparison to their control group. Tikhe Sham Ganpat (2011) made a study on Efficacy of SMET program on Managerial Effectiveness. It showed a significant improvement in Emotional Quotient of participants. There was significant decrease in Rajas and Tamas where as there is significant increase in Sattva of participants. Sudhir Deshpande (2009) in a randomized control trail of the effect of Yōga on personalities of 226 people stated that practice of Yōga develops Sattva Guṇa(balanced personality). The study did not show significant reduction in Tamas in Yōga intervention but is shown in Control group which did physical exercise.

The above studies on effect of Yōga practices on Guṇas are in conformity with the present study.

The literature survey shows the importance of Guṇas on job performance. Sattva Guṇa enhances transformational leadership whereas Tamasika Guṇa reduces transformational leadership (Kejriwal and Krishnan, 2004) , Sattva Guṇa works at self actualization level, Rajasika Guṇa at esteem where as Tamasika Guṇa at only the basic needs level (Daftuar and Sharma ,1997). Sattva at the level of the cognition is perfect knowledge, Rajas is clouded intellect and Tamas is ignorance (Das, 1955), three Sattva dimensions (sympathy, motivation to work and accepting pain) enhance transformational leadership , transformational leadership was positively related to Sattva and not Rajas Guṇa (Narayanan and Krishnan ,2003). Sattvic and Rajasic persons were almost equal in their job involvement, Tamasic workers had a significantly lower level of job involvement (Elankumaran , 2004). TriGuṇas are related to Transformational Leadership, Job Involvement, Organisational Climate (Kiran Kumar, 2013). Tamas is negatively and Sattva is positively correlated with psychological well-being (Rastogi ,2004). Sattva Guṇa enhances work ethics, personal effectiveness, self-actualising behaviour, organisational effectiveness, true understanding of facts and events (Kaur and Sinha , 1992). Sattvic personality performs better than Rajasic and Tamasic personalities (Mathew, 2010). In service management, Rajas and Sattva Guṇas in people result in effective work (Biswas , 2010). Sattva Guṇa and Rajasika Guṇa which have transformational leadership potentials whereas Rajasika and Tamasika Guṇa have negative influence on management (Ammineedu, 2009).

The literature survey explained the effect of Guṇas on aspects relating to performance of employee and / or organization. The present study found that practice of Integrated Yōga increases Sattva Guṇa and reduces Tamasika Guṇa. From these two points it may be implied practice of Integrated Yōga enhances Sattva Guṇa and reduces Tamasika Guṇa , which in turn may result in the following.

1. Enhances transformational leadership
2. Promotes self actualization
3. Promotes perfect knowledge and reduce ignorance
4. Improves sympathy, motivation to work and withstand pain
5. Promotes job involvement
6. Improves the ability to view a managerial problem or conflict –episode with greater detachment and objective clarity
7. Enhances organizational climate
8. Enhances psychological well being
9. Improves work ethics, personal effectiveness, organizational effectiveness, better understanding of facts and events
10. Effective performance in service management

The second hypothesis and null hypothesis of the present study is

Hypothesis 2 : Practice of Integrated Yōga Module has impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

Null Hypothesis 2 : Practice of Integrated Yōga Module has no impact on Guṇa Traya dimensions of employees assessed through Vedic Personality Inventory

The study has proved the Hypothesis 2 and disproved the Null Hypothesis 2

The third hypothesis of the study is

Hypothesis 3 : There is relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

To test this hypothesis, Karl Pearson Correlation test (2- tailed) is used. Tables 7.27(page 197),7.28(page 197),7.29(page 198) show the relationship of each of the Guṇas(rows) with Big Five Personality dimensions- Openness to experience, Conscientiousness, Extraversion, Agreeableness, Neuroticism(OCEAN) as follows :

8.3 Discussion on relationship between Big Five personality dimensions and Guṇas Sattva Guṇa with OCEAN

1. with Openness to experience, it has highly significant correlation in pre study, mid study and end study (in all three studies, highly significant correlation)
2. with Conscientiousness, it has significant correlation in pre study, highly significant correlation with mid study and end study
3. with Extraversion, it has highly significant correlation in pre study, mid study and end study (in all three studies, highly significant correlation)
4. with Agreeableness, it has significant correlation in pre study, mid study and end study(in all three studies, highly significant correlation)
5. with Neuroticism, no significant correlation in pre study, highly significant negative correlation in mid study and end study

Therefore , in general terms it can be said that Sattva has highly significant positive correlation with Openness to experience, Extraversion and Agreeableness , good positive correlation with Conscientiousness and negative correlation with Neuroticism

Rajas with OCEAN

1. with Openness to experience, highly significant correlation in pre study, mid study and end study (Highly significant positive correlation in all studies)
2. with Conscientiousness, no significant correlation in pre study, significant correlation in mid study, no significant correlation in end study
3. with Extraversion, highly significant correlation in pre study, mid study and end study (Highly significant positive correlation in all studies)
4. with Agreeableness, no significant correlation in pre study and mid study, highly significant correlation in end study
5. with Neuroticism, no significant correlation in pre study, mid study and significant correlation in end study

Therefore, it can be observed Rajas has highest positive correlation with Extraversion followed by Openness to experience. Compared to Sattva it has lesser correlation with other dimensions.

Tamas with OCEAN

1. with Openness to experience, no significant correlation in pre study, mid study, highly significant correlation in end study
2. with Conscientiousness, no significant correlation pre study, mid study, highly significant correlation in end study
3. with Extraversion highly significant correlation in pre study, mid study and end study

4. with Agreeableness no significant correlation in pre study, mid study , highly significant correlation in end study
5. with Neuroticism highly significant correlation in pre study, mid study and end study.

Therefore it can be observed that Tamas has shown highly significant correlation with Neuroticism, followed by Extraversion

Overview of relationship between Guṇas(Sattva,Rajas,Tamas) and Big Five Personality dimensions(OCEAN)

While a definite, one- to-one relation is hard to observe , the following observations can be made

1. Tamas has always shown a highly significant positive correlation with Neuroticism. Tamas shown such a relation with Extraversion too but , since Extraversion has shown significant correlation with Sattva and Rajas too, Extraversion is not considered to have an exclusive relation with Tamas. But since Neuroticism has shown Highly significant positive correlation exclusively with Tamas, we can conclude that Tamas and Neuroticism are very similar
2. Rajas has shown highly significant positive correlation in all studies with Openness to experience and Extraversion. But Sattva also has shown such a relation with Openness to experience and Extraversion. So definite relation can not be concluded between Rajas and any Big Five Personality dimensions

3. Sattva has shown, in all three studies, highly significant correlation with Openness to experience, Extraversion and Agreeableness and in two studies with Conscientiousness. Since Extraversion has shown such a relation with Rajas too, it is excluded from conclusion. Thus we can conclude that Sattva is very similar to Agreeableness(high correlation in three studies) followed by Conscientiousness(high correlation in two studies). Sattva has always shown a highly significant negative correlation with Neuroticism. This supports the basic premise of the Guṇa theory that Tamas is the lowest(heinous) quality, where as Sattva is the highest quality of human beings.
4. One significant observation can be that Sattva has positive correlation with all four Big Five Personality dimensions which improves job performance(Openness to experience, Conscientiousness, Extraversion, Agreeableness) where as it has negative correlation with Neuroticism which deteriorates job performance. Hence we can conclude that Increase of Sattva itself causes improvement in job performance.

The third hypothesis of the study is

Hypothesis 3 : There is relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

Null Hypothesis 3 : There is no relationship between Big Five Personality dimensions and Guṇa Traya dimensions assessed through Big Five Inventory and Vedic Personality Inventory

The above study has proved the Hypothesis 3 and disproved the Null Hypothesis 3

8.4 Principles of Yōga way of work life

A major motivating factor to the researcher to make this study is observation and experience of many problems in present style of work life. The researcher wants to study if any good solutions are available for these problems of modern life in ancient knowledge. Accordingly ideas taken from the scriptures are summarized as principles for Yoga way of work life, which are discussed in Appendix 12.

Conclusion:

This chapter discussed how the present empirical study has shown that practice of Integrated Yōga has an impact on the Big Five personality dimensions and Guṇas. The chapter made a brief survey of earlier studies(elaborate discussion is made in chapter 2) about impact of Big Five personality dimensions and Guṇas on job performance. Thus, it shows how practice of Integrated Yōga helps to improve job performance. The chapter also discuss the principles of Yōga way of work life, which may be propagated to young working people.

CHAPTER 9

SUMMARY AND APPRAISAL

9.1 Study design

The study involves the assessment of personality of Yōga intervention group and Control group through self reported questionnaires. The data was collected three times- Before the Intervention, in the middle of Intervention, at the end of the Intervention.

9.2 Assessments

Two questionnaires were used. 1) Big Five Personality Inventory developed by John Oliver
2)Vedic Personality Inventory developed by David Wolf

9.3 Results

Results has shown, among Big Five Personality dimensions, significant increase in Openness to experience, Conscientiousness and Agreeableness, significant decrease in Neuroticism and no significant change in Extraversion. Among Guṇas, there was significant increase is Sattva Guṇa, significant decrease in Tamasika Guṇa and no significant changes in Rajasika Guṇa

9.4 Discussion

Effect of changes in the Big Five personality dimensions and Guṇas on the job performance were discussed based on the earlier studies which studied the relevance of personality

dimensions on job performance. Correlation between Big Five Personality dimensions and Guṇas were discussed

9.5 Conclusions

The main purpose of the study is to evaluate the effect of practice of Integrated Yōga Module on the personality and performance of employees. The survey of literature found that Big Five Personality dimensions were closely related to Job performance. It implies that if practice of IYM results in changes Big Five Personality dimensions, then practice of Integrated Yōga has an impact on performance of employee. In addition the study assessed the impact of IYM on TriGuṇas. Correlation between Big Five Personality dimensions and Guṇas were discussed.

The results were in support of proving the three hypotheses and disproving the null hypotheses. It showed that practice of Integrated Yōga has significant impact on Big Five personality dimensions and on Guṇas. It found a significant correlation between Big Five Personality dimensions and Guṇas.

9.6 Strength of the study

- a) This is the first study to assess the effect of practice any Yōga by employees on the Big Five Personality dimensions. Big Five personality has proved relevance on job performance. Therefore it can be implied that this is the first study to evaluate the effect of any Yōga practice on performance of employees
- b) The Yōga Intervention is given for a period of four months to assess the personality changes, longer than similar studies earlier. Many such studies(not on

Big Five Personality but on aspects like leadership traits) were done over a period of one week to three months

- c) The data is collected three times- before intervention, in the middle of intervention and at the end of intervention, while many similar studies earlier were based on Pre study and Mid study only
- d) Yōga intervention is given to participants as daily routine. They continued to work in their jobs. Some earlier studies were conducted on employees in an in - campus serene environment. It may be possible that such serene campus environment prompts a temporary change in participants mindset positively and answer the questionnaires accordingly. The present study is made on employees while they continued with their daily routine jobs

9.7 Limitations of the study

- a) The participant employees were working in different companies or industries during the study period. It may be possible that changes in work environment during the study period can affect their responses to questionnaires. This issue can be treated as a limitation as well as strength
- b) The control group is not given any Intervention which may affect their interest to respond to study
- c) The reported changes in responses may not be sustained due to changes in participants' discontinuing Yōga practice or due to external environmental dynamics

9.8 Suggestions for future

- a) To directly study the effect of Yōga Intervention on task performance of employees.
Though it is difficult for an outside researcher to collect data on task performance of employee, with full support of top management it can be done
- b) To give some non Yōga intervention to Control group to ensure their interest in response to the study
- c) To do the study on employees from single organization to ensure that changes in work environment does not affect them
- d) To do the study for a longer period to ensure that the changes sustain in the long run.
- e) To do the study with more number of participants which may ensure better results

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