

**ITEM REDUCTION OF THE VEDIC PERSONALITY
INVENTORY: ANALYSIS ON POST GRADUATE STUDENTS**

**TOWARDS COMPLETION OF
MASTER OF SCIENCE IN YOGA THERAPY (MSc YT)**

SUBMITTED BY

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CERTIFICATE

This is to certify that **POOJA J B** who has got MSc registration with start from August 01, 2018, by **Swami Vivekananda Yoga Anusandhana Samsthana, deemed to-be University**, has successfully completed the required training in acquiring the relevant background knowledge in Yoga Therapy and has completed the M.Sc. course of 2 years to submit this research project entitled “**ITEM REDUCTION OF THE VEDIC PERSONALITY INVENTORY: ANALYSIS OF POST GRADUATION COURSE**”

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Date: 10/06/2021

Place: Bengaluru

DECLARATION

I hereby declare that the subjected study was conducted by me at **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)**, Bengaluru, under the guidance of **Dr. Judu Ilavarasu**.

I also declare that the subject matter of my dissertation entitled “**ITEM REDUCTION OF THE VEDIC PERSONALITY INVENTORY: ANALYSIS OF POST GRADUATION COURSE**” has not previously formed the basis of the award of any degree, diploma, associateship, fellowship, or similar titles.

DATE: 10/06/2021

PLACE: Bengaluru

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PLACE: Bengaluru

ABSTRACT

Background: *VEDIC PERSONALITY TOOL* Questionnaire is a cost-effective screening tool to detect different personality (*Guna*) of the people. Further the data can be used to interpret the *sattva*, *rajas*, & *tamas*

Aim: The aim of this study is to analyze post-graduation category & item reduction of *Vedic* personality inventory tool.

Methodology: The study employed tool development method through which a questionnaire with 56 items was developed. There was inclusion or exclusion criteria were done. The questionnaire was given in the campus to all the courses except BAMS & staff of college. Data was collected through questionnaire and then transfer to the Excel sheet which was further analyzed and interpreted by software JASP. As it was a survey design there was no intervention.

Result: This questionnaire study was done on total 1042 volunteer whose age range was 17 to 75 years. The construct that I selected from questionnaire was Post Graduation Course. Selected 18 item six question from each of the factor based on the higher to lower value. The overall internal consistency measured using Cronbach's alpha was 0.78 for 18 item and three factor solution the alpha value is 0.87 (*tamas*), 0.84 (*sattva*), 0.71 (*rajas*).

Conclusion: I have performed an analysis on post-graduation course and item reduction of prepared *Vedic* inventory tool, the Cronbach's alpha of *sattva* and *tamas* is more than *rajas* we also matched the question of *sattva*, *rajas* and *tamas* from the *Vedic* inventory tool we come to conclusion that factor 1 is *tamas*, factor 2 is *sattva* and factor 3 is *rajas*

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

a =	A	ìa =	‘	pa =	p
ä =	Aa	ca =	c	pha =)
i =	#	cha =	D	ba =	b
é =	\$	ja =	j	bha =	É
u =	%	jha =	H	ma =	m
ü =	^	ï =	 	ya =	y
å =	\	öa =	q	ra =	r
è =	§	öha =	Q	la =	l
e =	@	òa =	f	va =	v
ai =	@e	òha =	F	ça =	z
o =	Aae	ëa =	[ña =	;
au =	AaE	ta =	t	sa =	s
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ka =	K	dha =	x	tra =	Ç
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CHAPTER -1

1.INTRODUCTION

According to the Indian philosophy, *trigunas* (three trait-like components), likely, *sattva*, *rajas*, and *tamas*, are present in everyone, but it is the relative predominance of one of the three *gunas* that determines the personality of an individual. *Sattva guna* is displayed in equanimity, serenity, and poise. *Rajas* is shown in high action orientation, ambition, lust. *Tamas* is the trait which is manifested in sloth and laziness. The predictive relationship of these *trigunas* with organizational citizenship behavior, job satisfaction, and job performance (task performance and overall performance) was measured using the method of multiple regression analysis. Data were collected using 82 mid-level managers and their subordinates working in various Indian banking organizations. Results showed that high *sattva* guna strongly predicted organizational citizenship behavior and high performance but not job satisfaction. *Rajas* was the second-best predictor of these outcome behaviors (except job satisfaction) but was negatively related to them, suggesting that only when *rajas* were low would these desirable behaviors be exhibited. *Tamas* did not predict any of the result behaviors measured. The Indian perspective on personality has implications for cross-cultural management. These implications and limitations of the studies were discussed.

Gunas are basic ingredients or constituents in every being and each being is composed of all the three *Gunas*. When one of the three *Gunas* is high in a person, that person is characterized by that *Guna*. The *Gunas* were manipulated by a political leader as being high on one or two of the *Gunas*. The *Vedic* worldview (operationalized as an understanding of *Maya* and belief in *Karma*) was changed by portraying the leader as having or not having such a worldview. The outcome variable was transformational leadership as received by the participants.

Sattva Guna

Sattva guna is the “spiritual quality”. When *sattva* guna is dominant, a person has a desire to be good and caring. There is a determined constancy of mind and senses. When *sattva* is widespread, the light of wisdom shines through the individual. Sattvic intellect understands the difference between desirable and undesirable, undutiful and dutiful action. When *sattva* is dominant a person does their work as a duty. An action is done with better understanding and the person is free from doubts. When *sattva* is high a person pays homage to divine and spiritual values.

Strength Respect to Gurus, nonviolence, meditation, kindness, silence, self-control, and purity of character are the motive force of *sattvic* action. One of the limitations of *sattvic guna* is, it binds a person through attachment to happiness and knowledge. The *sattva guna* also carry with it the problem of goodness.

The *Sattva Guna* stands for purity, stainlessness, and healthy habits. This type of people is free from attachment, are non- egoistic, endowed with firmness, and are unaffected by failures and successes. They remain same in pleasure and pain, forgiving, ever-content, and have self-control.

Sattva is characterized by balance, peace, equanimity, and qualities such as cleanliness, truthfulness, dutifulness, detachment, discipline, contentment, and staunch determination. (Wolf, 1999) *Sattvic* quality has been “free from attachment and vanity and absolutely unruffled in success and failure. (Dasgupta, 1961)

They can assert if they want to. They show meta-motivation and are capable of separate action. They are wise, mature, and intuitive. They are creative, self-actualizing, holistic, balanced, even-tempered, and dispassionate. They are capable of the deepest (at the same time detached) emotion and their predominant emotion is altruistic love and compassion. They are relaxed,

peaceful, self-sufficient, democratic, fair, unselfish, tolerant, transcending, and broad minded. They have a natural moral sense based on matured love and compassion.

Rajasic Guna

Rajas guna is the “active quality”. *Rajas guna* is considered to provide chance to passion and desire, it causes greed, activity, undertaking of works, restlessness, and desire. *Rajas*’ dominant person completely attached, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives contorted picture of right and wrong. Renunciation and detachment are not developed by *Rajas* dominant person. Enthusiasm, interest, and activity are some of the keys of this *guna*.

Rajas’ dominant person is always ‘on the go’ with plenty of energy but without direction. Since the assets are large, so are his expenditures. He has high vitality, show him match and show symbol of blazes. *Rājasic* person has mainly two ways of responding: rage and greed. His desires are compulsive, but willpower is weak, so he become victim of his own desires. Everything in its state is influenced by selfish attachment, ‘I’, ‘me’, ‘mine’, ‘my’, etc. This selfish attachment is felt with people too. It presents love and spoils relationships by ignoring other person’s needs and wellbeing.

Prabhupada has described *Rajas* as an intermediary between *Tamas* and *Sattva*. (Prabhupada, 1976) *Rajas* is intense, dynamic, passionate and is marked by agitation, anxiety, nervousness. Attributes of *Rajas* include intense activity, desire for sense gratification, little interest in spiritual elevation, envy of others, and materialistic mentality. (Wolf, 1999)

Tamasic Guna

It is manifested in dullness, lethargy, fatigue, and even depression. Qualities associated with *Tamas* include mental imbalance, anger, ignorance, arrogance, and helplessness. (Wolf, 1999) Dasgupta explains “the quality of Tamas overcomes the illumination of knowledge and leads to many errors. Tamas, being a product of ignorance, blinds all living beings and binds them down with carelessness, idleness, and sleep. (Dasgupta, 1961)

Characteristics of *Tamas guna* dominated people are careful, apprehensive, and revengeful. Tamasic guna also suggests disillusionment and cynicism.

When *Tamasic guna* is dominant, a person achieves greater happiness which originates and ends in self-delusion and miscomprehension. The positive manifestation of *Tamas guna* is to work very hard. One of these limitations of these attributes are attachment to possessions and self-centered attractions.

Tamas is characterized by lethargy, laziness, fear, inhibition, anxiety, shallowness of emotions, low initiative, low self- confidence, low self-respect, low motivation etc. People having a large degree of *Tamas* lack energy; they are slow, no dedication, not venturing, shy, withdrawn, weak-willed, suggestible, submissive, masochistic, intropunitive, and so on. They are unable to refuse, assert or argue individually; but are collectivistic and show hysteric collective aggression. They show blind conformity and inability to mix with new people. They do not have strong emotional ties. The strong emotion they show is fear. They believe in fate and luck and are superstitious. They have least awareness and show poor moral control and they have simple sensuous values. Mentally characterized by high *tamas* is most susceptible to separation. The person with high *tamas* has a loosely structured mind, imbalanced and it may have more than one relatively independent component. He has least control of his own mind and may function like different persons in different situations with different patterns of memory and action tendencies. He can also have circumscribed amnesia for events.

CHAPTER -2

2.LITERATURE REVIEW

2.1Ancient Literature Review

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥

*nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśhyati
guṇebhyaś cha param vetti mad-bhāvaṁ so 'dhigachchhati*

When wise persons investigate that in all works there are no persons of action other than the *tri guṇas*, and they know me to be transcendental to these *guṇas*, they attain my divine nature.

(Bhagwat Gita, Ch: 14 V: 19)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुः खैर्विमुक्तोऽमृतमश्नुते॥

*guṇān etān atītya trīn dehī deha-samudbhavān
janma-mṛityu-jarā-duḥkhair vimukto 'mṛitam aśhnute*

By transcending the three modes of material nature attached with the body, one becomes free from birth, death, old age, and misery, and gets immortality.

(Bhagwat Gita, Ch: 14 V: 20)

अर्जुन उवाच |
कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो |
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ||

arjuna uvācha
kair liṅgais trīn guṇān etān atīto bhavati prabho
kim āchāraḥ katham chaitāns trīn guṇān ativartate

Arjun asked: What are the characteristics of those who have gone above the three *guṇas*, O Lord? How do they behave? How do they go above the bondage of the *guṇas*?

(Bhagwat Gita, Ch: 14 V: 21)

श्रीभगवानुवाच |
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव |
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ||

śhrī-bhagavān uvācha
prakāśham cha pravṛtṭim cha moham eva cha pāṇḍava
na dveṣṭi sampravṛtṭāni na nivṛtṭāni kāṅkṣhati

The Supreme Divine Personality told: O Arjun, people who are transcendental to the *triguṇas* neither hate illumination (which is born of *sattva*), nor activity (which is born of *rajas*), nor even deception (which is born of *tamas*), when these are largely present, nor do they long for them when they are absent.

(Bhagwat Gita, Ch: 14 V: 22)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥

udāsīna-vad āsīno guṇair yo na vichālyate
guṇā vartanta ity evaṁ yo 'vatishṭhati neṅgate

They remain impartial to the modes of nature and are not distracted by them.
Knowing it is only the guṇas that act, they stay well connected in the self, without
wavering.

(Bhagwat Gita, Ch: 14 V: 23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

sama-duḥkha-sukhaḥ sva-sthaḥ sama-loṣṭāśhma-kāñchanah
tulya-priyāpriyo dhīras tulya-nindātma-sanstutiḥ
mānāpamānayos tulyas tulyo mitrāri-pakṣhayoḥ
sarvārambha-parityāgī guṇātītaḥ sa uchryate

Those who are like minded in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal importance; who remain the same in pleasant and unpleasant events; who are intelligent; who accept both blame and praise in same way; who remain and who have avoided all enterprises they are said to have risen above *triguṇas*.

(Bhagwat Gita, Ch: 14 V: 24,
25)

**त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन |
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ||**

*trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān*

The Vedas offer three modes of material nature, O Arjun. Rise above all three modes to a state of pure spiritual consciousness. Relive yourself from dualities, eternal fixed truth, and without intension for material gain and safety, be situated in the self.

(Bhagwat Gita, Ch: 2 V: 45)

**श्रीभगवानुवाच |
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा |
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ||**

śhrī-bhagavān uvācha
tri-vidhā bhavati śhraddhā dehinām sā svabhāva-jā
sāttvikī rājasī chaiva tāmasī cheti tām śhrīṇu

The Supreme Divine Personality told: Each human being is born with innate faith, which can be of three kinds—*sāttvic*, *rājasic*, or *tāmasic*.

(Bhagwat Gita, Ch: 17 V: 2)

**नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यतत्सात्त्विकमुच्यते॥**

niyataṁ saṅga-rahitam arāga-dveṣhataḥ kṛitam
aphala-prepsunā karma yat tat sāttvikam uchyate

Action that is in accordance with these scriptures, which is free from attachment and a version, and which is performed without desire for rewards, is in the mode of goodness.

(Bhagwat Gita, Ch: 18 V: 23)

**त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥**

trai-guṇya-viṣhayā vedā nistrai-guṇyo bhavārjuna
nirdvandvo nitya-sattva-stho niryoga-kṣhema ātmavān

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(Bhagwat Gita, Ch: 2 V: 45)

श्रीभगवानुवाच ।
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

śhrī-bhagavān uvācha
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अफलप्रेप्सुना कर्म यतत्सात्त्विकमुच्यते ॥

niyataṁ saṅga-rahitam arāga-dveṣhataḥ kṛitam
aphala-prepsunā karma yat tat sāttvikam uchyate

Action that is in accordance with these scriptures, which is free from attachment and aversion, and which is performed without desire for rewards, is in the mode of goodness.

(Bhagwat Gita, Ch: 18 V: 23)

2.2 SCIENTIFIC LITERATURE REVIEW

Author and year	Title	Tools and meth od	Limitatio ns and Strength	Results	Conclusion
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(Singh, 2008)	a study of relationship between triguna and Cattellian factors of personality	178 graduate students (122 females and 56 males) were randomly drawn from the various colleges of Kurukshetra with the age ranging from 17 to 20 years with the mean age of 18.5 years.	Description of the Bhagavad-Gita (Prabhupada, 1986) and Dasgupta (1961), fifty statements were formulated for each Guna. It was felt that normalizing transformation is not required and hence not undertaken.	Distributions of scores of VPI and 16 PF along with their means, standard deviations, skewness's, and kurtoses are reported in Table-5 and Table-6. An inspection of these tables reveals that these distributions are normal. Despite minor discrepancies in some of the	Shrimad Bhagavada Purana (Skandha-XI, Chapter-25) Hence, the present finding has provided significant information's about the relationship among Triguna of Prakriti (Vedic Model) and their relationship with factors of personality (G, A and Q2) indexed by 16 PF (Cattellian model). Combination of Trigunas and Cattellian personality
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				distributions	dispositions are also. Matching to the contextual descriptions of Rājasic and Tamasic person given in the 14 th Chapter of Shrimad Bhagavad-Gita, Ashvamedha
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					Parva of Mahabharata (Section-36 & 37)
(Pulkit Khanna, kalmesh Singh)	Relationship Between Triguna theory and well-being Indicators	80 Indian professionals (males = 51 and females = 29) with mean age = 28.8 years (SD = 7.19) who were	Sattva was found to be positively correlated with wellbeing. Rajas and Tamas were negatively correlated	Correlation analysis between Guna and well-being scores across Both samples was employed. Correlation was also studied at the level of	the Indian perspective of personality deals with the tri-dimensional classification of Gunas (Sattva, Rajas, and Tamas) entailing

administered Psychological Capital Questionnaire[3] and Big-Five Personality Inventory [4] and the second sample consisted of 110 students (males = 82	with wellbeing. The predominance of males in both samples hindered a fair gender-based comparison of test scores. Moreover, all participants were limited to urban,	both samples Individually in terms of Guna scores and the other tests administered. Differences in mean scores on Guna and well-being across the variables of age and gender	physical, mental, and spiritual elements of personality. The present Study aims to examine the relationship between Gunas and well-being indicators such as
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		<p>and females (n = 28) with mean age = 21 years (SD = 2.72) who were administered Satisfaction with Life Scale and Subjective Happiness Scale.</p>	<p>educated population.</p>	<p>were also studied.</p>	<p>psychological Capital, personality, life satisfaction, and subjective happiness. Future work in the area can look at a holistic picture integrating different Indigenous components, including Ayurveda, Yoga, folk</p>
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					medicines, etc., and their impact on body-mind processes.
(Richa Banerjee)	Relationship Between Personality and job performance: Indian perspective of Triguna Theory	The study has been done on the employees of service sector of the Gwalior central India. The objective of This study	three Gunas namely, Sattva, Rajasic and Tamasic are considered as basis of personality Formation according to Indian psychology	Sattva Guna provides for intellectual clarity, reflective discernment. Rajas personality hence shows impact on job performance as they believe	The study has been done to develop and standardize measure to Evaluate impact of Sattva and Rajas Gunas on job performance. reliability

	<p>is to evaluate the impact of Sattva and Rajas Guna on employee job performance. The identified person was approached either with printed questionnaire or with the</p>	<p>which decides an individual's orientation towards something.</p>	<p>in transactional contract and the focus is economic and Short-term. Tamasic personality people have external focus (Frawley and Summerfield Kozak, 2001) and more concerned or interested in worldly affairs</p>	<p>measure. In this study the job performance as Dependent variable and Sattva and Rajas Gunas as independent variables. The study has been done on the employees of service sector of the Gwalior</p>
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	<p>help of</p> <p>email or</p> <p>online</p> <p>questionnai</p> <p>re</p> <p>e. The</p> <p>respondent</p> <p>s</p> <p>were</p> <p>informed</p> <p>that the</p> <p>data</p>		<p>(Ganguli, 2005)</p> <p>they always</p> <p>have focus on</p> <p>the future</p> <p>(Murthy and Kumar, 2007)</p> <p>or</p> <p>what they</p> <p>will</p> <p>get in return</p> <p>blinded by</p>	<p>region. The</p> <p>objective of</p> <p>this study is</p> <p>to</p> <p>evaluate the</p> <p>impact</p> <p>of Sattva and</p> <p>Rajas Guna</p> <p>on</p> <p>job</p> <p>performance</p> <p>as</p>
	<p>that we are</p> <p>collecting</p> <p>will be</p> <p>used</p> <p>only for</p> <p>academic</p> <p>research.</p>		<p>personal</p> <p>desires,</p> <p>audacity,</p> <p>experiences</p> <p>struggle</p> <p>(Goswami</p> <p>and</p>	<p>a result we</p> <p>found that</p> <p>Sattva and</p> <p>Rajas</p> <p>Gunash are</p> <p>important</p>

		<p>The return rate of the questionnaire was 83%.</p> <p>Total 167 questionnairees was received back out of 200 and finally, 149 responses were used.</p>		<p>Adhikari, 1988) and hence showing positive Significant impact on job performance of an employee.</p>	<p>dimension in employees behavior which affect the individual behavior towards his job Performance in the organization which leads to success and failure his in job Performance. The results of study clearly show that of Sattva Guna</p>
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					is not making any significant impact on job performance of employee while Rajas Guna has significant positive impact on the job performance.
(Kiran Kumar, Mariam Thomas, 2013)	Creativity and Triguna personality of Managers	Present study describes the triguna	study is not free of limitations. There	The present study describes The creativity and	Considering the study as one among the

		<p>personality of 40 managers from different metropolitan cities of India</p>	<p>could be errors due to conduction of the questionnaire, participation of the</p>	<p>personality of managers with theoretical framework of Triguna theory of personality.</p>	<p>many initiatives in bringing a culturally rooted and holistically Inclined</p>
		<p>and their nature of creativity. IAS rating scale, and Wallach</p>	<p>managers in the study, and Any other external factors on the performance</p>	<p>Results are divided into three sections namely: nature of personality, nature of</p>	<p>Oriental philosophy to analyze the workplace, the research has a lot of</p>

		<p>and Kogan verbal creativity test was the two measurement tools that Were surveyed through mail. Based on the descriptive analysis, the following four types</p>	<p>of the sample. While working managers have very less leisure time to devote to academic work, their motivation, mood, fatigue, and stress in participating in such a study might have impacted the results.</p>	<p>Creativity and personality, and creativity of managers</p>	<p>scope in the future that can do with qualitative methodology and extensive analysis. Sattvic personality performance is superior to other personalities, and corresponding the results</p>
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	<p>of personalities were identified: Sattvic, Rajasic, Sattvic- Rajasic, and Sattvic- Tamasic personalities .</p>	<p>A creative person in the management field holds the key for success. The organizational excellence depends on innovative ideas of employee, who possesses divergent thinking, and</p>	<p>on creativity scale show that all personality groups have a urge to be creative, but managers with Sattvic personality is able to display their creative abilities very exceptionally than other</p>
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			harmony of mind and soul, and balance of temperament.		groups, thus showing their balance and Harmony of mind and soul.
(Swaroop R, Kiran Salagame, 2016)	Triguna: A Conceptual study and the development and validation of AHS scale	Sampling Method was administered on 2300 persons who hailed From all walks of	Lack the stamp of objectivity demanded by the modern science. Yet, potentially, Many a	the value for the equal length was found to be 0.933 and that of unequal length was found to be 0.934 thus	The reliability has been high the validity has been satisfactory. It will be useful in

		life. Out of them 446 persons had ill-	times, subjective experiences of those individuals	predicting high reliability. The Guttman Split- half coefficient	contemporar y research on happiness and
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(Bhat, 2012)		filled the booklet and hence they were rejected and were not included in final analysis. The data of the remaining 1854 participants were included for further analysis. These participants represented the following occupatio	belonging to ancient India apparently form to be fragments of objective truths. It is in this context today that the empirical analysis of those concepts appears relevant and render meaningful .	when computed was 0.645. The high level of correlation indicates that the scale is highly reliable. The test has high internal consistency and hence reliable.	well-being since the conceptual foundation of sattva, rajas, and tamas as derived from the gitā suggests clearly there is a causal relationship between desire and happiness and the link between them is the instrumenta l motives determined by the three. Altruism, Hedonism
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		<p>ns and hence the sample was quite heterogenous. The age of the participants ranged between 15 and 75.</p>		<p>and Sadism understood as one manifestation of the operation of sattva, rajas, and tamas and assessed through the present tool can contribute for the rapprochement of Indian Psychology with Positive Psychology.</p>
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CHAPTER -3

3.AIM AND OBJECTIVE

3.1 Aim

The aim of the study is to analyze and item reduction of already prepared *Vedic* personality inventory tool.

3.2 Objective

The objective is:

1. To find out collective response ratio of *sattva*, *rajas* and *tamas*.
2. Exploratory factor analysis on the large data set to assess reliability of shorter version of the scale.

3.3 Research Question

Can the Vedic Personality Inventory be reduced to a smaller set without losing reliability of original scale?

CHAPTER-4

4.METHODOLOGIES

4.1 Material and methods

A total of 2675, students of SVYASA Yoga university pursuing residential and distance courses participated in the study.

Age range :18 years to 75 years.

Participant: N = 2675

4.2 Sample Size:

The total number of males and females are n = 962 and n = 1713 respectively.

Inclusion Criteria

4.3 Source of Sample:

We have collected the source of sample from the questionnaire.

4.4 Inclusion Criteria:

- Given consent to participate in the study.
- Age range between 10 to 75 years.
- English language proficiency

4.5 Exclusion Criteria:

- Non-Teaching Staff
- Teaching Staff
- BAMS Students

4.6 Ethical Consideration

A written consent form to participate in the study was filled up by each participant to fill up research questionnaire.

Variable – *Sattva, Rajas, Tamas*

CHAPTER-5

5.DATA ANALYSIS AND EXTRACTION

5.1 Data Analysis

Data was collected through questionnaire. The data analysis was done in jasp software. The data was initially extracted to excel sheet and checked for any wrong data entry. we deleted. The missing value (email address) other than this there was no missing values. We created one new column same as age using left function, I extracted 1st two digit in the left most from the existing age column using formula =LEFT (f2 ,2), since age column had both numeric & categorical value, using left column all the values were stored as text, so I converted them into a number finally I deleted the existing age column. Now we have pre and post data from which we have separate out only pre data there was total 790 post values I deleted them all.

Now we left with 2986 observation, then we had removed all the observation having duplicate name there was 311 duplicate and we left with 2675 observation. One of the aims of the study is to do analysis of prepared ‘The *Vedic* personality inventory’ tool.

Hence I was doing analysis on the basis of post-graduate students and I removed all the undergraduate students now there are total 1042 observation we used exploratory factor analysis to determine number of nature of underline factor of the “*Vedic* personality inventory tool “ there was 56 questions so we push all the 56 question into the variable then we used manual option and change the factor from 1 to 3 then we got three factor and we selected six item from each factor where factor 1 is sattva factor 2 is tamas factor 3 is rajas so there were total 18 item for analysis..

5.2 Factor analysis:

As the aim of this study is to analyze & item reduction of prepared *Vedic* personality inventory tool, so we used exploratory factor analysis to determine the number and nature of underlying factors of VPI we had manually changed the factor to three as we have three factor *sattva, tamas & rajas*, so now we got three factors. principal axis was performed to evaluate the number of underlying factors by employing oblique rotation (oblimin) as the domain were anticipated to be correlated.

Exploratory factor analysis on a sample of n=56 was performed bartlett's test of sphericity was performed to check suitability of performing factor analysis and result was statistically significant showing that factor analysis can be performed.

Factor Loading Table

The cut off value for factor loading is 0.3.

Factor Loadings

	Factor 1	Factor 2	Factor 3	Uniqueness
Q14	0.793			0.410
Q52	0.753			0.422
Q33	0.757			0.447
Q35	0.785			0.424
Q41	0.725			0.441
Q31	0.620			0.553
Q12		0.691		0.536
Q10		0.715		0.464
Q38		0.717		0.489
Q28		0.629		0.615
Q37		0.698		0.470
Q13		0.660		0.567
Q9			0.776	0.471
Q16			0.726	0.526
Q2			0.335	0.867
Q11			0.385	0.782
Q50			0.459	0.792
Q22			0.614	0.547

Kaiser Meyer olkin Test

The Kaiser Meyer olkin KMO test a measure of sampling adequacy revealed that values for all the items were greater than 0.75.

Now we selected 18 item six question from each of the factor based on the higher to lower value then we did exploratory factor analysis for 18 items, again we did KMO TEST overall mean sample adequacy (MSA) 0.88 and the MSA for individual item range was 0.92 to 0.82 given below.

Bartlett's test of sphericity was significant as p value is less than 0,001 as given below.

Kaiser-Meyer-Olkin test

	MSA
Overall MSA	0.886
Q14	0.905
Q52	0.910
Q33	0.915
Q35	0.915
Q41	0.920
Q31	0.919
Q12	0.864
Q10	0.867
Q38	0.815
Q28	0.890
Q37	0.819
Q13	0.877

Q9	0.835
Q16	0.858
Q2	0.880
Q11	0.937
Q50	0.875
Q22	0.895

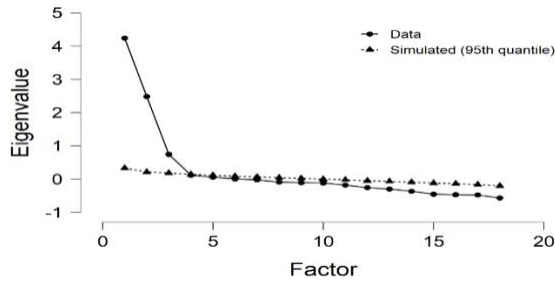
<u>Bartlett's test</u>		
<u>X²</u>	<u>df</u>	<u>p</u>
6621.823	153.000	< .001

Bartlett’s test sphericity was performed to check the suitability of performing factor analysis and result was statistically significant showing.

Hence factor analysis can be performed.

Screen plot was also made for further factor analysis.

Figure 1: Scree Plot

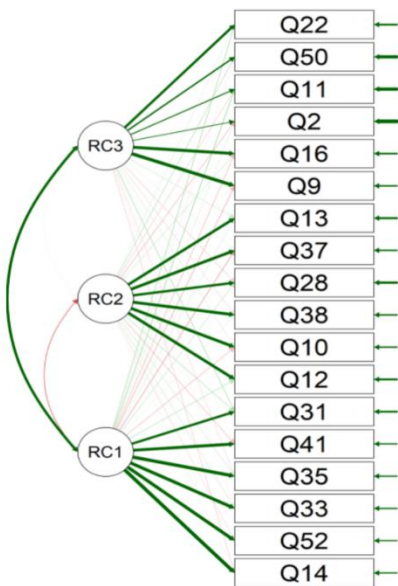


By observing the screen plot we can analyze that there are only two dots above 1 hence only two factor I can be reasonable to be extracted. All other factors are below 1.

Path Diagram

Path Diagram was also made for further analysis. This path diagram represents that the construct is related to total 18 domains.

Figure 2: Path Diagram



Reliability: The overall internal consistency measured using Cronbach’s alpha was 0.78 for 18 item and three factor solution the alpha value is 0.87 (*tamas*), 0.84 (*sattva*), 0.71 (*rajas*).

CHAPTER -6

6.RESULT

This questionnaire study was done on total 1042 volunteer, whose age range was 17 to 75 years. the construct that I selected from questionnaire was male. the descriptive statistics of the assessed subject for this construct given below.

Descriptive Statistics

	Age		Course	
	Female	Male	Female	Male
Valid	604	438	604	438
Missing	0	0	0	0
Mean	33.449	34.372		
Median	33.000	33.000		
Mode ^a	24.000	25.000		
Std. Deviation	8.417	9.593		
Range	42.000	56.000		
Minimum	19.000	19.000		
Maximum	61.000	75.000		

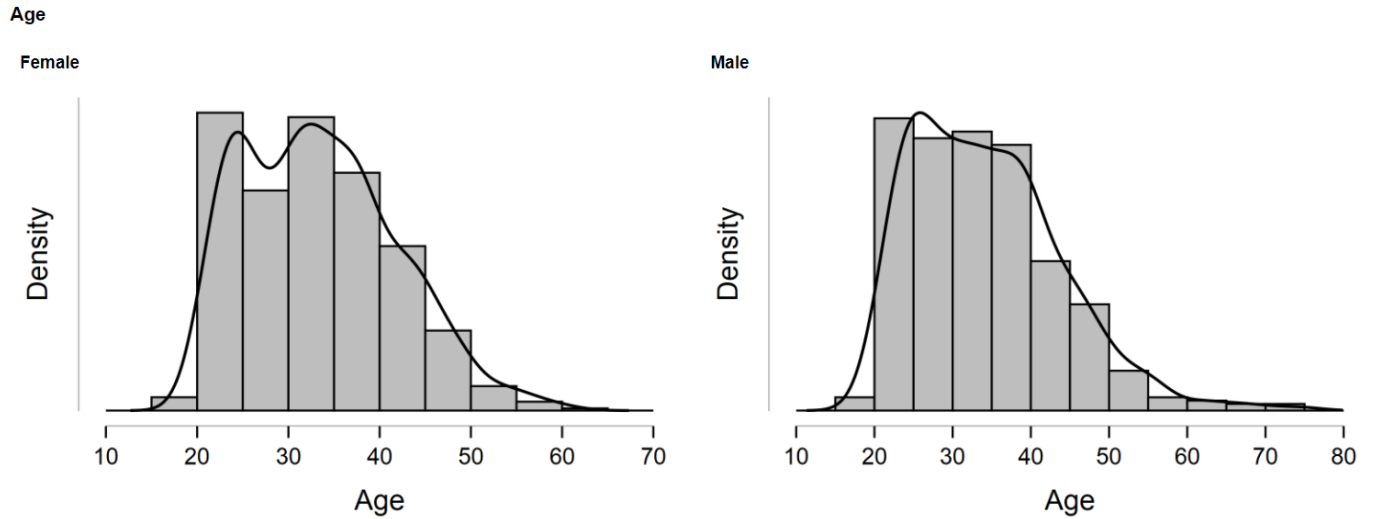
Frequency Tables

Frequencies for Course

Gender	Course	Frequency	Percent	Valid Percent	Cumulative Percent
Female	MD	4	0.662	0.662	0.662
	MSc	595	98.510	98.510	99.172
	PhD	5	0.828	0.828	100.000
	Missing	0	0.000		
	Total	604	100.000		
Male	MD	3	0.685	0.685	0.685
	MSc	434	99.087	99.087	99.772
	PhD	1	0.228	0.228	100.000
	Missing	0	0.000		
	Total	438	100.000		

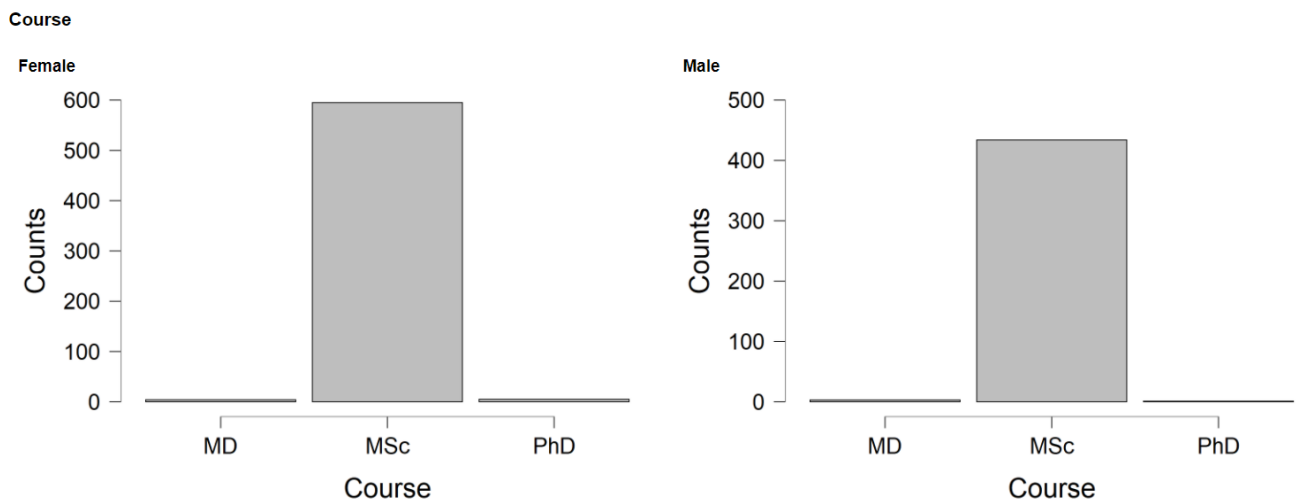
As we can see in above frequency table the cumulative percentage of post-graduation course is more in PhD which is 100% and MSc is having 99% and least percentage is in MD is 0.6%

Figure 3: Distribution Plots- Age



As you can see in above graph the maximum age range between female is 20 to 35 years and in male is 20 to 35 years.

Figure 4: Distribution Plots- Course



As you can see in above graph the MSc students are more willing to participate compared to MD and PhD students in the questionnaire.

CHAPTER 7

7.DISCUSSION

We intended to perform analysis & item reduction of prepared *Vedic* inventory tool. In total we selected 18 items from 56 question and three factors (*sattva*, *rajas* & *tamas*). In which factor one was *tamas*, factor two was *sattva* & factor three was *rajas*. So, we performed factor analysis of 18 item.

The total number of papers published on *triguna* is considerably small. Interest in *guna* research has waxed and waned, grown stronger in the 1970s and then declined. There are more books than scientific articles explaining *gunas*, the majority are related to philosophy. In earlier days, the development of tools (questionnaires) to assess *triguna* was the prime focus. (Uma, 1971).

Sattva guna is mainly the “spiritual quality”. When *sattva guna* is dominant, a person has ability to be good and caring. In such individuals, the mind and senses are at a constant, and an understanding to differentiate between desirable and undesirable, and undutiful and dutiful action prevails. One overriding issue is the scarcity of studies using these questionnaires to study human behavior in different contexts. (Sharma, 1999)

The people with dominant *sattva* consider work as their duty. They work with peaceful mind and free of doubts. When *sattva* is dominant a person contribute homage to divine and spiritual values. Strength and respect for Gurus, nonviolence, meditation, kindness, silence, self-control, humble and purity of character are common traits of *sattvic* action. One of the limitations of *sattvic guna* is that it binds people through happiness and knowledge. The *sattva guna* also carry the problem of goodness.

Qualities in a Sattvic personality:

- Mental strength
- Respect for *Gurus* (teachers)
- Non-violence
- Kindness
- Silent demeanour
- Self-control
- Meditative

Rajas guna is nothing but the “active quality”. *Rajas guna* in people drives towards more passion and desire in them, which may subsequently lead to greed, activity, taking up work, and restlessness. People with rajas-dominant personality are completely attached and has desire to get rewarded for their actions. Due to the dominance of self-interest in these people, they have a distorted picture of what is right and what is wrong. These individuals refrain from detachment and abandonment. Enthusiasm, interest, and activity are some of the actions of this *guna*.

Qualities in a *Rajas* personality:

- Enthusiasm
- Interest
- Activity & work driven.
- Restlessness
- Desire
- Greed

Tamas guna is essentially the “material quality”. *Tamas* arises from desire and phantom, and it makes people prone to qualities such as ambiguity, idleness, fantasy, and persistence. Some

common characteristics of *Tamas*-dominant people include cautiousness, apprehensiveness, and proactive to seek revenge. *Tamasic guna* also suggests disillusionment and cynicism.

In people with *tamasic guna*, is less happy and usually originates and ends in self-delusion. One positive quality of *tamas* personality is their willingness to work hard. On the other hand, one limitation of *tamas* personality is easy attachment to possessions and self-centered fantasies.

Each *Guna* gives certain typical qualities to the person, based on which an individual can be classified as belonging to that *Guna* type. Ayurveda describes seven classifications of human personalities based on combinations of these *Gunas* and their existence with respect to each other.

The *trigunas* are thus the foundation for all existence. They are contained in balance by *Prakruti* (nature). When this balance is disturbed, there is an interaction of the *gunas*, which will endanger the evolution of the universe.

Qualities in a *Tamas* personality:

- Cautiousness
- Apprehension
- Revengeful
- Hard working
- Materialistic

My focus was on post-graduation course and I did analysis on post-graduation students. There was total 1042 students both male and female, and 18 items the Cronbach's alpha for overall 18 items was 0.781 which is not bad. then I separately check Cronbach's alpha for *sattva*, *rajas*, & *tamas* so it is shown alpha value are 0.87 (*tamas*), 0.84 (*sattva*), 0.71 (*rajas*). So, as we can see that *sattva* and *tamas* are dominant in post-graduation students.

Chapter-8

8.CONCLUSION

I have performed analysis on post-graduation course and item reduction of prepared *Vedic* inventory tool , the Cronbach's alpha of *sattva* and *tamas* is more than *rajas* so by looking at the value of Cronbach's alpha we can say that the quality of *sattva* and *tamas* is more and *rajas* is less as compared to other two *gunas*, we also matched the question of *sattva* , *rajas* and *tamas* from the *Vedic* inventory tool we come to conclusion that factor 1 is *tamas* , factor 2 is *sattva* and factor 3 is *rajas*.

CHAPTER-9

9.APPRAISAL

Strength of the study

The most remarkable feature of this study was its cumulative percentage. Also, another important feature is the number of samples collected. It was very high and complex tool. We Compressed the data into small item for better result. We utilized the samples of students and working population as the focus of the research is item reduction and analysis of post-graduation category observed. This tool can be used to know different Gunas in different people.

Limitations of the study

Although our sample size was very large it was very difficult to compress the item and to find duplicate in the data. there were 311 duplicates in the data. We observe that many people fill the age in a categorical manner which was difficult to convert into nominal hence we removed the age which was categorical. Also, when we were selecting the factor, it was coming five factors, so we manually reduced in to three factors.

Scope of the Study

This tool can be used further for checking the *rajas*, *sattva* & *tamas prakriti* in post-graduation course.

CHAPTER-10

10.REFERENCES

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APPENDIX

Timestam p	Pre or post?	Respond ent Type	Course	Name	Age	Gender
2017-06- 27 11:56:28	PRE	Distanc e Educati on Student	MSc	Dr. Amrita Acharya	31	Female
2017-06- 27 13:20:21	PRE	Distanc e Educati on Student	MSc	Vikas Kumar Manoria	38	Male
2017-06- 27 23:18:28	PRE	Distanc e Educati on Student	MSc	Dr. Karishma Landge	24	Female
2017-06- 28 10:50:59	PRE	Distanc e Educati on Student	MSc	Divya K	36	Female

2017-06- 28 13:41:31	PRE	Distanc e Educati on Student	MSc	Veerabhadra Rao Dasari	40	Male
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2017-06-29 11:56:28	PRE	Distance Education Student	MSc	Raja Rao P	40	Male
2017-06-29 14:49:52	PRE	Distance Education Student	MSc	Mary Cecil	45	Female
2017-06-29 21:15:23	PRE	Distance Education Student	MSc	Priya Vasudeva	32	Female
2017-07-01 00:30:25	PRE	Distance Education Student	MSc	Rahul Sharma	34	Male
2017-07-01 11:30:17	PRE	Distance Education Student	MSc	Tanisha Mahajan	22	Female

The reduced items (a new questionnaire) are given below:

1. I become happy once I believe the fabric assets that I possess.
2. I am good at using willpower to realize goals.
3. I enjoy spending time in bars.
4. Cleanliness is very important to me.
5. I often feel depressed.
6. I greatly admire materially successful people
7. Having possessions is very important to me.
8. I feel that my knowledge is always increasing.
9. I prefer city night life to a enter the forest.
10. I take guidance from higher ethical and moral laws before I act.
11. I become greatly distressed when things don't compute on behalf of me.
12. I often feel fearful.
13. I often feel emotionally unbalanced.
14. I am self-controlled.
15. I am very dutiful.
16. I never believe abandoning my wealth and position for an easier life.
17. I often feel mentally unbalanced.
18. I often feel dejected.

Below given *Vedic* inventory tool:

1. I am straightforward in my dealings with other people.
2. I have very little interest in spiritual understanding.
3. I am satisfied with my life.
4. Fruits and vegetables are among my favorite foods.
5. All living entities are essentially spiritual.
6. In conducting my activities, I do not consider traditional wisdom.

7. I often act without considering the future consequences of my actions.
8. I usually feel discontented with life.
9. I become happy when I think about the material assets that I possess.
10. I am good at using willpower to achieve goals.
11. I enjoy spending time in bars.
12. Cleanliness is very important to me.
13. Others say that my intelligence is very sharp.
14. I often feel depressed.
15. I often put off or delay my responsibilities.
16. I greatly admire materially successful people.
17. When I speak, I really try not to irritate others.
18. I believe life is over when the body dies.
19. I often feel helpless.
20. I enjoy foods with strong tastes.
21. I am constantly dissatisfied with my position in life.
22. Having possessions is very important to me.
23. When things are tough, I often bail out.
24. I often feel like a victim.
25. I feel that my knowledge is always increasing.
26. I prefer city night life to a walk in the forest.
27. For me, sex life is a major source of happiness.
28. I take guidance from higher ethical and moral laws before I act.
29. I enjoy intoxicating substances (including coffee, cigarettes and alcohol).
30. I often feel greedy.
31. I become greatly distressed when things don't work out for me.
32. I am often angry.
33. I often feel fearful.

34. I do not have doubts about my responsibilities in life.
35. I often feel emotionally unbalanced.
36. I enjoy eating meat.
37. I am self-controlled.
38. I am very dutiful.
39. When I give charity, I often do it grudgingly.
40. Self-realization is not important for me.
41. I often feel dejected.
42. I carry out my responsibilities regardless of whether there is success or failure.
43. I often neglect my responsibilities to my family.
44. I am easily affected by the joys and sorrows of life.
45. I often whine.
46. Regardless of what I acquire or achieve, I have an uncontrollable desire to obtain more.
47. I am currently struggling with an addiction, physical or psychological, to some type of intoxicant (including caffeine, cigarettes and alcohol).
48. I often envy others.
49. My job is a source of anxiety.
50. I never think about giving up my wealth and position for a simpler life.
51. It often happens that those things that brought me happiness later become the source of my suffering.
52. I often feel mentally unbalanced.
53. I don't have much will power.
54. I often neglect my responsibilities to my friends.
55. I often act violently towards others.
56. I am good at controlling my senses and emotions

