

PART-1

GUNAS ACCORDING TO YOGA & ĀYURVEDA –

A COMPARATIVE STUDY.

PART-2

EFFECT OF INTEGRATED YOGA MODULE IN TRIGUNAS IN UNIVERSITY STUDENTS UNDERGOING YIC.

Dissertation Submitted by

Dr Neeraj Tripathi

Under the guidance of

Dr H R Nagendra ME, PhD

Towards the partial fulfillment of
Master of Science in *Yoga* & Education

MSc (Y & E)



To

S-VYASA

Swāmi Vivekānanda Yoga Anusandhāna Samsthāna

(Declared as Deemed University Under Section 3 of the UGC Act, 1956)

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CERTIFICATE

This is to certify that Dr Neeraj Tripathi is submitting this literature review "*Guṇas according to Yoga & āyurveda - a comparative study*" and Experimental Research on "**Effect of Integrated Yoga Module in Trigunas in University students undergoing YIC**" in partial fulfillment of the requirements for Master of Science (*Yoga & Education*) with effect from Jan 1, 2010 to Dec 31, 2011 by **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)** and this is a record of work carried out by him in this University.

Dr. H. R. Nagendra

Vice-Chancellor, S-VYASA

(Guide)

Dated:

DECLARATION

I under signed Dr. Neeraj Tripathi declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA), Bangalore, under the guidance of Dr. H. R. Nagendra, Vice-Chancellor SVYASA University, Bangalore. I also declare that this work entitled:

PART -1

Gunās according to Yoga & Ayurveda - a comparative study.

PART -2

Effect of Integrated Yoga Module in Trigunas in University students undergoing YIC.

has not previously formed on the basis of any degree, diploma, membership or similar titles.

Place: *Prashānti kuṭīram*

Dr Neeraj Tripathi

Date:

Acknowledgement

I express my sense of gratitude to SVYASA University for providing me this opportunity to be an important part for the pilot study. With heartfelt gratitude, I acknowledge the inestimable guidance bestowed on me by Dr. H.R. Nagendra, Mr Tikhe Sham Ganpat, and Smt. Kadambini Acharya. I acknowledge Sri Dayanand and his staff members of YIC for their guidance & support rendered to me during the study. I also acknowledge Ms. Bhavna & Mr Tikhe Sham Ganpat for

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ABSTRACT

PART – 1: *Guṇas* according to *Yoga & Āyurveda* - a comparative study.

Various ancient texts of *Yoga*, *Ayurveda* and *Puranas* talk about the *Gunas* related to health, behaviour and its effect of the personality in different ways. Many of those literary studies reveal the hidden facts which have been missed with the change of time. Still the correlation and difference of thought was yet to be explored. By quantifying those difference in thoughts and similar thoughts, one can come to a conclusion where *Gunas* as part of personality trait can be studied as aetiology for being diseased or diseased free.

The following literary study reveals the same in a detailed manner.

PART – 2: Effect of Integrated *Yoga* Module in *Triguṇas* in University students undergoing YIC.

Background & Methods

Personality is the particular combination of emotional, attitudinal, and behavioral response patterns of an individual. Indian philosophy provides *Guna* Theory; a composite framework of Tri-dimensional Personality where an ideal situation of perfect health is that stage where an

individual has the complete freedom to use any of three *Gunas* with dominance of Sattva *Guna* in his personality. In a phrase, personality is not just who we are, it is also how we are.

To assess *Guna* (personality traits) in students undergoing Yoga Instructor's Course (YIC), 68 YIC students with 28.03 ± 9.38 years of mean age participated in this single group pre-post study.

The Personality Inventory (PI) data was collected before (pre) and after (post) the YIC.

Means, standard deviations, Kolmogorov-Smirnov test, and Wilcoxon signed rank test were used for analyzing the data with the help of SPSS 16.

Results

The data analysis showed 11.33% decrease ($P < 0.01$) in Tamas *Guna* (dull personality trait), 0.68% decrease ($P = 0.819$) in Rajas *Guna* (violent personality trait) and 10.34% increase ($P < 0.01$) in Sattva *Guna* (balanced personality trait) scores.

Conclusion

The present study suggests that YIC can result in improvement of Sattva *Guna* (balance personality trait) among students, thus paving the way for their personality growth.

Key Words: Personality, ancient science of yogic life, university students

CHAPTER -1

INTRODUCTION

Various Indian Scriptures, including the *Bhagavad Gītā* (Chapter XIV), describe three types of *Guṇas* - constituents, attributes or qualities - that constitute the whole nature, including the human nature. These are *Satva*, *Rajas*, and *Tamas*. It is believed that some inscrutable combination and preponderance of one or more *guṇa* s determines the nature and character of a person. *Satva* relates with qualities of illumination, purity, and discrimination. It leads to the possibility of realization of the Self. *Rajas* deal with passion, activity, ambition, and desires, while *Tamas* is concerned with infatuation, delusion, lethargy, and ignorance. Naturally, great emphasis is laid on cultivating *sātvika* qualities in our personality.

Purification of mind, *Citta śuddhi*, is achieved by various spiritual disciplines that lead to development of more and more *satva*, keeping *Rajas* and *Tamas* at abeyance. Thereby a person attains proper control over senses and concentration of the mind. This leads to stoic state of equanimity and sage like nature. Such a person is truthful, does not harm anybody, and is engrossed in attempts to realize his true nature. His very presence makes the atmosphere peaceful. Only a person well established in *satva* can visualize the state beyond the three *guṇas*.

Transcending the *satva* itself, such a person becomes *triguṇātīta*- goes beyond the three *guṇas* - and is said to rest in the fourth state - the transcendental *Turiyā*. Through well guided and sincere efforts of *sāadhanā* - spiritual practices- one can attain this *sātvika* state of total purity and control of mind, overcoming the hindrance of *Rajas* and *Tamas*.

Rajasik nature may be understood if we visualize personality of a king, or a company executive. Such people are always active, ambitious, busy, and confident. They cherish power in the form of money and wealth, name and fame. A king can be ruthless in times of war and social unrest, but can be compassionate during famine or similar calamity. A chief executive officer is similarly competitive to the core and yearns to succeed in every aspect of economic, social, and even political dominance.

The third categories of people, who manifest *Tamasik* characteristics, are lazy, dull, and inactive. They, as if, do not understand the necessity of their own progress. They are deeply engrossed in darkness of ignorance and delusory concepts. At times they think that their inactivity is comparable with the tranquility of a *sātvika* sage! They think that by not acting or reacting they have reached the stage of a Wise *Yogi* (*Sthitaprajñā*, as described in the *Bhagavad Gītā*). They deceive themselves and others by their hypocritical behavior.

1.1 Present day Scenario

When society is full of such *Tamasik* people and tendencies, a time comes when it is conquered and enslaved by outside *Rajasik* forces. It is quite likely that such conditions had prevailed in medieval India and Africa leading to their downfall. While Africa as a continent is still reeling under the spell of disaster, India probably was saved from the final tragedy because of age-old tradition of *Vedas* and *Upanishads*. But, if there is no effort to develop combination of *satva* and *Rajas*, which I would like call "*sātvika rajoguṇa* ", and if any nation continues to cherish the illusion of *Tamasik* inactivity, the day is not far off when that nation would land up in deep

trouble. As *Svāmī Vivekānanda* pointed out in relation to India, 'then the Truth will vanish from the land of sages, as also from the world'.

Unfortunately, despite efforts of various *Vedāntic* Missions and organizations to spread this message, situation has not much changed in India or abroad. It is said that India has *satva* to offer and *Rajas* to take from outside; but, it seems that the desired "export of *satva* from India and import of *Rajas* from the Western societies" has not materialized. The expected impact of science of spirituality of the East on the culture of physical sciences of the West is not visible. On the other hand, everywhere one sees corrupting influence of '*Tamasik rajoguṇa* ' instead of desirable '*sātvika rajoguṇa* '. We have become partly *Rajasik* (active), no doubt, but we are engrossed in *Tamasik Rajas* (selfish activities) instead of *sātvika Rajas* (selfless activities - generosity, compassion, and altruism). It is clearly seen that people responsible for planning and executing programs for social welfare and justice are engaged in corrupt practices to earn money and power! This is an example of '*Tamasik Rajas*'. "Dishonesty has become the best policy; might of wealth and power has become *Right*."

The situation is throwing up a man with dreaded face of *Tamasik Rajas*, which *Sri Kṛṣṇa* has labeled as demonic or 'aasuri' qualities. Greed, lust, egotism, jealousy, and hatred are a few examples of *Tamasik Rajas*. Moreover, unfortunately, such qualities are given sanction of respectability!

The question is 'how to stem the rot?' '*Svāmī yatiśvaranandā* way back in 1925 (in *prabuddhā bhārata*) in the article 'Spirituality and Activity' had said: "Only a few thoughtful men and

women of different countries are now able to recognize the union and intermingling of the two forces of spirituality and activity. But sooner the bulk of mankind comes to realize this urgent need the better for the world and the human race."

1.2 Need for change in personality through Yoga & Spiritual lore

The person must clearly understand the nature of spiritual values, their origin, their need, and their effectiveness. He should not be satisfied with barren talk of 'divine brotherhood', 'universality of soul', etc., but should be able to live these values in his life; actually let them shine through in his every act. This is the meaning of *sātvika rajoguṇa*. The essential pre-requisite is to do regular *sāadhanā* (spiritual practice). The necessity of meditation and contemplation for glowing purity of character must be emphasized. It should be our firm belief that such practices are beneficial to the individual and the society at large.

The question is: Why is this not seen? The reason is that our genetic system is not conducive for *sāadhanā*! It is a selfish structure. It does not easily allow 'new lines of spirituality' to be etched on our brains. It resists every attempt to incorporate values in our personality. Only by 'conscious and deliberate' attempt can one possibly defy this genetic selfishness and win the battle. The modern day evolutionary biologists have drawn these conclusions. *Vedānta*, long back, has emphasized the same truth; only the word '*sāadhanā*' is used in place of 'conscious and deliberate attempt'!

1.3 Work already done

Many of the researchers have worked on the personality traits and that too based on Indian psychology i.e. *Guṇas*, the standardization work was done by Das in 1991 ^[1]. Thereafter, the

literary work as well as experimental work went on hand in hand parallelly. There are studies done where concept of *triguṇa* and *tridoṣa* have been explored. Both *yoga* and *Āyurveda* are the ancient *vedic* sisters who talk about the *guṇa* s in their own way stating the similar correlations in few aspects. Although it has also been found that *yoga* has been discovered by the ancient sages and researches as a way for life and *āyurveda* for curing the diseases / illness. But both *yoga* and *Āyurveda* talk about the stage of health and illness as mental, energic and physical imbalance. There have been some other literary surveys with reference to *guṇas*, to support the experimental works done on quality of life, self esteem etc ^{[2][3]}. So that the ancient lifestyle said in ancient scriptures by our ancestors should be proved and well documented. With result to that significant benefits following the introduction of *Yoga* in normal healthy volunteer participants were found which lead to improved Quality of Life, *Guṇās* and self-esteem. Thus, *yoga*, which is traditionally acceptable in India and cost effective, can be recommended with additional benefits of promotion of *Satva guṇā*.

CHAPTER-2

OBJECTIVES & SCOPE OF THE STUDY

2.1 Objectives

- a. Understanding the concept of *triguṇa s* from ancient Indian scriptures.
- b. To study the concept of *triguṇa*, according to *yoga* & spiritual lore.
- c. Correlating personality of an individual with *triguṇas* mentioned in ancient classical texts for taking necessary measures to lead a successful and peaceful life.

2.2 Methodology and Scope of the study

There are literary studies done where the hidden information and knowledge of *guṇas* has been rediscovered. These *guṇas* were found to be told by various *Ācāryas*, philosophizes, *vaidyas* etc. *Āyurveda* and *yoga* majorly talk about *guṇa s*. *Āyurveda* was science meant for curing the disease and *yoga* for living a healthy lifestyle. But they both talk for the same objective of being healthy and attaining *mokṣa*. In order to reach to the final destination of attaining *mokṣa*, the first step is to live a healthy life. Hence, to move on step by step towards *mokṣa* the *guṇa s* told in

Āyurveda and *yoga* has to be compared and followed accordingly. In the present study the concept of personality traits according to *saṁhitās* like- *Caraka Saṁhitā*, *Suśruta saṁhitā* were taken into consideration, and the assessment of personality according to *Bhagavad Gītā* were also studied. Compiling and comparing this information the study was done to fulfill the aim and objectives.

2.3 Sources

- a. *Bhagavad Gītā*
- b. *Taittirīya Upaniṣad*
- c. *Caraka Saṁhitā*
- d. *Ṛga -veda* and *Yajur veda*
- e. *Suśruta Saṁhitā*
- f. *Sāṅkhya Darshana*
- g. Literary theses and dissertation done.
- h. Other sources

CHAPTER-3

CONCEPT OF GUṆAS

3.1 *Guṇas* according to *yoga*

India has been the nursery of saints and sages, scientists and founders of world's major religions, certain *yogic* and religious practices, help to attain steady state of mind. *Maharṣi patañjali*, the father of modern concept of *yoga* and a great physician himself defined *yoga* as the complete mastery of mind and emotions. It is a science, which shows us the way to unite the body and mind.

According to *Vedānta* treatise, the structure of man can be further divided into five material layers enveloping atman. Atman is the core of personality. It is represented in the diagram by the mystic symbol. They are called sheaths or *koṣas* in '*sāṁskṛta*'

First layer, *Annamaya koṣa*, the gross body is made up of the *pañcamahābhūta*- the five primordial elements i.e. *ākāśa* (vacuum), *vāyu* (air), *agni* (fire), *jala* (water) and *prthvī* (earth). It is directly under control of the next subtler body, the *prāṇamaya koṣa* that consists of the vital energy.

The next three *koṣas*- *manomaya*, *vijñānamaya* and *ānandamaya* pertain to the mental faculties of a person. The *manomaya koṣa* receives all the sensory inputs, interprets them as good or bad and desires the good. The feeling of 'me' and 'mine' and the faculty of intelligence and reasoning constitute the fourth or *vijñānamaya koṣa*. The fifth or the *ānandamaya koṣa* means full of pleasure is the innermost *koṣa* in close proximity of the soul.

When one considers the symptoms of depression, religious flavor is evident in the ideas of guilt and sin and their expiation by the suicide act. Even lethargy and laziness is considered as a sign and symbol of devil and demons. In India, psychiatrist and psychologist use religion as psychotherapy, it performs certain function as answering question about the ultimate meaning. It gives emotional support, social cohesion sense of belonging and guidelines for life. A steady state of mind and sustenance of peace have been the aims of all philosophies. All these philosophies have been originated from different sources and from different routes who propagated the concept of *Guṇas* or personality in their own way. These sources are-

- a. *Vedas*.
- b. *Darśana - Sāṅkhya*
- c. *Bhagavad Gītā*

d. *Purānas* and other sources

2.1 *Guṇas* in *Vedas*

A mind is the cause for both bondage and liberation. The verse is an etymological *pun,manu*; human is derived from man 'to think' milk on too rhymed that the mind is in its own place; it may make heaven of hell or hell of heaven. Mind, which should have been the source of joy 'ānanda', becomes a source of sorrow, *dukha*. In *atharvaveda*, mind has been called as sixth sense, which is made active in us by the Supreme Being.

The old civilization of India was a concrete unity of many sided development in arts, architecture, literature, religion and morals and sciences as far as it was understood in those days. But the important achievement of Indian thought was philosophy. It was regarded as the goal of all highest practical and theoretical activities and indicated the point of unity amidst apparent diversities.

Hinduism is a major religion of India, which has at its heart a kind of ethical mysticism, based on their sacred scriptures. As its heart is a love of life in all its forms. It believes that one's action in this life will generate *karma* or consequences in the next life. Reincarnation (on the wheel of life, *samsāra*) may be at a higher level or not, depending on one's action. It accepts body and soul as an equal partner in life and the use of both in religious life. When *hindus* meet they greet god as present in other person. Many *hindus* believe that religious practice involves the awakening of the 'chakras' or energy centers of the body, in order to let divine energy flow into the body freely. This perception is included in the eastern and western ideas of energy bodies or 'auras' which surround the physical body.

2.1.1 Concept of mind in Vedas

Mind has been conceived to be a functional element of atman (soul which is self) in *Vedas*, which are earliest written script of human race. In *Rig-veda* and *yajur-veda* there is mention of prayer through *mantras* of noble thoughts to come in the mind. It has been mentioned that thoughts determine facial appearance; thoughts can be purified through mantras and purified thoughts influence instincts. In *veda* there is emphasis on prevention of mental pain (depression) In *Rig-veda*, the speed of mind, curiosity for methods of mental happiness, prayers for mental happiness and methods of increasing *medhā* (intelligence) has been described. It has been further stated in *Rig-veda* that purification of mind prevents diseases in human beings therefore, one should have noble thoughts. The power of mind in healing has also been described. First time the traits of personality-*Satva*, *Rajas* and *Tamas* were described and also-mental illness were independently identified along with the physical illnesses not destroy this body.

In *yajur-veda*, the mind has been conceptualized as the inner flame of knowledge. It describes perceiving knowledge is mind, that mind is control of mind and they function under them. Vedic therapy emphasize upon *sātvika* diet, as diet produces great effect on man's temperament. Non-vegetarian food makes man lustful, revengeful, and furious; while vegetarian diet makes him kind, cool, soft. Also enjoy on man to leave lethargy and lead life of actions.

2.2 Guṇas in Darshana (Sāṅkhya)

2.2.1 Sāṅkhya Philosophy

With the increasing realization that many of the Western psychological concepts and methods lack relevance to different cultural systems the need for developing indigenous psychologies was recognized all over the world. In recent times more and more researchers have taken active interest in indigenizing and developing indigenous Psychology. The structure, nature and evolution of human personality are elaborated in these sources with special reference to the concept of *Triguṇa* . More than 40 books have appeared in Indian Psychology.

The concept of *triguṇa* is in the *Sāṅkhya* system, that this concept has gained prominence as a major explanatory construct. *Sāṅkhya* is a dualistic philosophy, which postulates two interdependent, simultaneously existing realities *purusha* (Consciousness) and *prakṛti* (nature or matter). Apart from the *Puruṣa*, which forms the inner core of the personality, everything in the universe, physical and psychological, including the mind, are regarded as originated from *prakṛti*, which is constituted of three *guṇa* s viz. *satva*, *Rajas* and *Tamas*. These *guṇa* s act together and never exist in isolation. They interact and compete with each other resulting in the preponderance of one over the others. The degree of predominance of one *guṇa* determines the individual's personality type. Based on the above understanding, personalities are categorized into three viz. *satvic*, *Rajasic* and *Tamasic* types.

2.2.1.1 Discription of *Triguṇa*

Satva is that element of *prakṛti* which is of the nature of pleasure, and is buoyant of light (*laghu*), and bright or illuminating (*Prakāśaka*). Pleasure in its various forms, such as satisfaction, joy, happiness, bliss, contentment, etc. is produced by things in our minds through the operation of the power of *satva* inhering in them both.

Rajas are the principle of activity in things. It always moves and makes other things move. It is of the nature of pain, and is mobile and stimulating. It helps the elements of *satva* and *Tamas* which are inactive and motionless in them, to perform their functions. *Tamas* is the principle of passivity and negativity in things. It is opposed to *satva* in being heavy (*guru*) and in obstructing the manifestation of objects. By obstructing the principle of activity in it induces sleep, drowsiness, and laziness. It also produces the state of apathy or indifference (*viśāda*). Hence it is that *satva*, *Rajas* and *Tamas* have been compared respectively to whiteness, redness, and darkness.

The *guṇas* are in the state of both conflict and co-operation with one another. The *guṇas* are in the state of both conflict and co-operation with one another. They always go together and can never be separated from one another. Nor can any one of them produce anything without the help of other two.

The nature of things is determined by the predominant *guṇa*, while the other others are there in a subordinate position. The classification of objects to in good, bad and indifferent, or into pure, impure and neutral, or into intelligent, active and indolent, has reference to the preponderance of *satva*, *Rajas* and *Tamas* respectively.

2.3 Guṇas in Bhagavad Gītā

In fact, yogic conception of personality seems to be incomplete without the reference of *Bhagavad Gītā*. As *samkhya* and *Bhagavad Gītā* believe that every manifested thing is the production of the intercommunication of the *guṇa*. *Guṇa* in *sanskṛta* has three meaning. Its first meaning is 'secondary', secondly it means constituting elements, and thirdly it refers to quality.

Here we are concerned with the second meaning i.e., constituting element, because *prakriti* constitutes the three *guṇa* . The three guans are – *satva*, *Rajas* and *Tamas*. The *guṇas* are said to be extremely fine and subtle, their existence is inferred from their effects – pleasure, pain and indifference respectively. Since there is an essential identity between the effect and its cause, we know the nature of the *guṇas* from the nature of their products. In other words, we can infer that the ultimate cause of things must also have been constituted by the three elements of pleasure, pain and indifference. The *guṇas* are always changing and work together for the production of the world of effects, still they never coalesce. They are modified by mutual influence on one another or by their proximity. They evolve, join and separate. Not one loses its power, though the others may be actively at work. So, in the context of human personality, it is said that personality of a particular *guṇa* will determine a particular personality. In this

We find three types of personality on the basis of preponderance of *guṇa* -

1. Sattvic personality,
2. *Rajasic* personality, and
3. *Tamasic* personality

2.3.1 Sattvic personality: Etymologically, the word *satva* is derived from '*sat*', or which is real or existent. Since consciousness (*chaitanya*) is generally granted such existence, *satva* is said to be potential consciousness. In a secondary sense, '*sat*' also means perfection, and so the *satva* element is what produces goodness and happiness. It produces pleasure in its various forms, such as satisfaction, joy, happiness, bliss, contentment etc., is produced by things in our mind through the operation of the power of *satva* inhering in them both. *Satva* has been defined as "*satva* is

luminous and healthy because of its stainlessness. It is binded by attachment to happiness and by attachment to knowledge (*Gīta* XIV, 6). Though *satva* is the most divine mental attitude, it still binds us and act as limitation on our divine nature. *Satva* binds the infinite to matter through attachment to 'happiness' and 'knowledge' which here means lowers intellectual knowledge. When the mind is purified from all its agitations (*Rajas*) and the intellect is cleansed of its low passions and lusts (*Tamas*), the personality becomes purified. We can experience happiness and enjoy a greater share of subtle understanding and intellectual comprehension. The fruit of good action is *sattvic* and pure (*Bhagavad Gītā*, XIV-16). A thrilling joy of mental serenity is a state of minimum agitation. These all are indicated as the fruits of good actions. Knowledge arises from *satva*. The result of the predominant *satva* in our mind is ultimately the rediscovery of the self, the experience of pure wisdom. In other words, when *satva* becomes predominant, *satva* awakens knowledge just as the sun causes daylight. *Satva* enlightens the intellect.

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चा नघ ॥

tatra satvaṁ nirmalatvāt prakāśakama anāmayam |

sukhasaṅgena badhnāti jñānasaṅgena cā naghā ||14-6||Bhagavad Gītā

O sinless one (*arjuna*) of these three *guṇas* the stainless *satva* gives enlightenment and health.

Nevertheless, it binds man through attachment to happiness and attachment to knowledge.

सर्वद्वारेषु देहेस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥१४-११ ॥*Bhagavad Gītā*

sarvadvāreṣu dehesminprakāśa upajāyate |

jñānaṁ yadā tadā vidyādvivṛddhaṁ satvamityuta ||14-11|| *Bhagavad Gītā*

One may know that *satva* is prevalent when the light of wisdom shines through all sense gates of the body. The spiritual man is master of his senses and use them constructively. He perceives only good. All that he sees hears, smells, tastes, and touches remains him of god.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदो त्तमविदां लोकान् अमलान् प्रतिपद्यते ॥१४-१४ ॥ *Bhagavad Gītā*

yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt |

tado ttamavidāṁ lokān amalān pratipadyate ||14-14|| *Bhagavad Gītā*

A man may exist in any one of the three *guṇas* (modes) *satva*, *Rajas*, and *Tamas*. *satva guṇas* in its nature is immaculate. A man who dies with *satva* qualities predominant rises to the taintless regions which dwell knowers of the highest.

2.3.2 Rajasic Personality: *Rajas* which literally means foulness, is the principle of motion or action. *Rajas* are dynamic. It produces motion and it has the tendency to do work by overcoming resistance. So it always moves and makes other things movable. According to *Bhagavad Gītā*, "*Rajas* is of the nature of passions, the source of thirst and attachment; it binds fast, the embodied one, by attachment to action" (*Bhagavad Gītā* XIV, 7). Passion expresses itself in a million different urges, desires, emotions and feelings, representing the two distinct categories; desires (thirst) and attachment. Human personality thirsts for the satisfaction of every desire that burns him down. Once the desire is fulfilled, a sense of attachment comes like vicious passions to smother all the peace and joy of the mind. "Desire is our mental relationship towards objects,

which have not yet been acquired by us and attachment is the mental slavishness binding us to the objects so acquired". The characteristic that indicate the predominance of *Rajas* are described as 'greed, activity, undertaking of actions, restlessness – these arise when *Rajas* is predominant'. (*Bhagavad Gītā*, XIV, 12). The passionate seeking of life and its pleasure arises from the dominance of *Rajas*. The fruit of *Rajas* is pain. *Rajasic* action brings disappointment and dissatisfaction. *Rajasic* activities are tainted by selfish desires. Thus, its fruit is pain. Greed arises from *Rajas*. Greed brings misery and pain. Greed is born of *Rajas*.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निरुद्धाति कौन्तेय कर्मसङ्गेन देहिन्म् ॥१४-७ ॥*Bhagavad Gītā*

rajo rāgātmaṅgaṅ viddhi tṛṣṇāsaṅgasamudbhavam |

tannirudhnāti kaunteya karmasaṅgena dehinam ||14-7||*Bhagavad Gītā*

understand that the activating *Rajas* is imbued with passion, giving birth to desire, diseased and attachment. Its strongly binds the embodied soul by a clinging to works.

The performance of worldly activity without wisdom give rise to an unquenchable thirst of longings for and attachments to material objects and egotistical satisfactions.

लोभः प्रत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१४-१२ ॥*Bhagavad Gītā*

lobhaḥ pravṛttirārambhaḥ karmaṅāmaśamaḥ sprhā |

Rajasyetāni jāyante vivṛddhe bharatarṣabha ||14-12||*Bhagavad Gītā*

Preponderance of *Rajas* cause greed, activity, undertaking of works, restlessness, craving and desire. When there is an increase in the mode of passion. The activity and the undertaking of work of the average man are ego-trained and hence accompanied by various griefs and disillusionments.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१४-१५॥ *Bhagavad Gītā*

Rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate

tathā pralīnasTamasi mūḍhayoniṣu jāyate ||14-15|| *Bhagavad Gītā*

When the *Rajas* prevails at the time of death, a person is reborn among those attached to activity. He who dies permeated with *Tamas* enters the wombs (environment, family, state of existence) of the deeply deluded.

राजसास्तु दुःख बाहुलता ऽटनशीलता ऽधृतिरहंकार अनृतिकत्वमकारुण्यं दम्बो मनोऽहर्षः कामः

क्रोधश्च ॥पद ॥स्रु ॥१४ ॥

rājasāstu duḥkha bāhulatā 'ṭanaśīlatā' dhṛtirahaṅkāra anṛtikatvamakāruṇyaṁ dambo

mano'harṣaḥ kāmaḥ krodhaśca |pada||sru||14||

It is *upastambhaka* means initiates a thing and produces a movement (*chalatva*) in it the predominance of *Rajas guṇas* causes unhappiness, fickle minded, timid, proud, cruelty, superiority, falseness, favourism, selfishness, anger and miseries.

2.3.3 Tamasic Personality: *Tamas* literally means darkness, is the principle of inertia. *Samkhya*

karika states that *Tamasic* attributes are sluggish and obsuring. *Tamas* resists activity and produces the state of apathy or indifference (*visada*). It leads to ignorance and sloth. According

to *Bhagavad Gītā*, 'Tamas is born of ignorance, deluding all embodied beings, it binds fast by heedlessness, ignorance and sleep" (*Bhagavad Gītā* XIV 9). *Tamas* is born of ignorance. Under the influence of *Tamas* man's intellectual capacity to discriminate between *Right* and wrong gets veiled and he starts acting as if under some hallucination. When *Tamas* predominates, the symptoms are darkness (*aprakāśa*), inertness (*apavṛttī*), heedlessness (*pramādaḥ*) and delusion (*moha*). It is the tendency of *Tamas* to escape all responsibilities, the sense of incapacity to undertake any endeavor and the lack of enthusiasm to strive for and achieve anything in the world. Error, misunderstanding, negligence and inaction are the characteristic marks which indicate that *Tamas* is predominant. The aforesaid description of the yogic theory personality attempt was made to discuss some of the prominent metaphysical features of the *guṇas*. The *guṇas* are not only viewed as being the ultimate stuff of the objective world, but they are also the ultimate physical stuff, which lies at the root of all sorts of experiences. *Satva guṇa* consist of goodness, *Rajas* of passion and *Tamas* of darkness or delusion. Goodness is of different variety, such as calmness, lightness, contentment, patience, happiness etc. Passion manifests itself as grief, distress, separation, excitement, attainment of what is evil etc. Darkness is of endless varieties, such as covering, ignorance, disgust, misery, heaviness, sloth, drowsiness, intoxication etc. From this point of view, the *yoga* Psychology unanimously holds the view that the three *guṇas* give rise to pleasurable, painful and delusive cognitions.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥१४॥८॥*Bhagavad Gītā*

Tamas tv ajñānajaṁ viddhi mohanaṁ sarvadehinām |

pramādālasya nidrābhis tan nibadhnāti bhārata ||14|8|| Bhagavad Gītā

But known that *Tamas* (mode of darkness or ignorance)arises from ignorance, deluding all embodied beings. It binds them by misconception, idleness, heedlessness, indolence, slumber and sleep.

Tamas is the quality in nature that causes misery of all kinds. It is the dark evolute of the illusory power of *maya*, preventing divine realization and giving a seeming reality to the ego and matter as separate from spirit. The *Tamasic* man is full of wrong ideas. He is careless, indolent and oversleeping.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१४-१३ ॥*Bhagavad Gītā*

aprakāśo' pravṛttiśca pramādo moha eva ca |

Tamasyetāni jāyante vivṛddhe kurunandana ||14-13|| Bhagavad Gītā

Tamas as the ruling *guṇas* when there is an increase in the mode of ignorance, produces darkness, sloth, indiscrimination, inertness, unillumination, heedlessness, neglect of duties and delusion. The *Tamasic* man becomes exhausted and inactive. Failing to develop his intelligence by performance of his proper duties, he exists in stagnation and bewilderment. A *Tamasic* person exists like an inert, lifeless stone.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१४-१५ ॥*Bhagavad Gītā*

Rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate |

tathā pralīnas Tamasi mūdḥayoniṣu jaayate ||14-15|| *Bhagavad Gītā*

When the *Rajas* prevails at the time of death, a person is reborn among those attached to activity. He who dies permeated with *Tamas* enters the wombs (environment, family, state of existence) of the deeply deluded.

2.4 *Guṇas* in *Purāṇas* and other sources

Many *purāṇas* talk about the personality traits by comparing the quality of work done by different character mentioned in that particular *purāṇa*. But very few *purāṇas* like *varuna purāṇa* talks specifically on *triguṇas*.

संहृत्य च भुजौ श्रीमंस्तयैव च शिरोधराम् ।

तेजः सत्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥वा ॥ रा ॥ सुन्द ॥३६ ॥

samhṛtya ca bhujau śrīmaṁstayaiva ca śirodharām |

tejaḥ satvaṁ tayā vīryamāviveśa sa vīryavān ||srī ||va|| rā|| *sunda* ||36||

This *śloka* describes the real properties of *Hanumāna* – a mythological character: he is totally *satva* supplemented with adequate *Rajas* as active force to do *satva* work. In other words his *guṇas* are well balanced as he controls and maintain them properly for correctly using as demanded by time and location.

अय वैदूर्यवर्णेषु शद्वलेषु महाबलः ।

धीर सलिलक्लेषु विचचार यथासुखम् ॥वा ॥ रा ॥ सुन्द ॥३ ॥

aya vaidūryavarṇeṣu śadvaleṣu mahābalaḥ |

dhīra salilakṣeṣu vicacāra yathāsukham ||srī ||va ||rā|| *sunda* ||3||

In this *śloka* *Hanumāna* is said to be a *mahābala* which indicates the quality of *Rajas* and *dhra* is the quality of *satva* as he is having the quality of *satva* and *Rajas*. As *Rajas* motivate him to do work and *satva* motivate in proper direction of work so he is having the balanced state of *triguṇas*.

तामसास्तु विषादित्व नास्तिक्यं अधर्मशीलता ।

बुद्धिनिरोधो अज्ञानं दुर्मेदस्त्वकर्मशीलता निद्रालुत्वं चेति ॥पद ॥सु ॥१५ ॥

tāmasāstu viṣāditva nāstikyam adharmasīlatā

budhdirnirodho ajñānaṁ durmedastvakarmaśīlatā nidrālutaṁ ceti ||pada||sru||15||

Tamas is *guru* in nature and capable to control the movements (of *Rajasa*). It possesses the qualities like *avarodak* (obstructive), *āvartaka* (creates the false coverings over), *moha* (illusionary knowledge) *agyana avasada udaseenata* and causes *niskriata mandata jadatha* (dullness) ect.

The predominance of *tamo guṇa* causes sorrowfulness, atheistic, liar, misbehaviour, uncleverness (stupid), laziness, sleepy mood, illusions, dullness and with suppressed knowledge or intelligency. It restricts the activities of *satva* and *Rajas*.

3.2 *Guṇas* according to *āyurveda*

Just as the *doṣas* are essential components of the body, the three *guṇa s-Satva, Rajas, Tamas-* are the three essential components or energies of the mind.

The pathogenic factors in the body are *vayu, pitta* and *kapha* while those in the mind are *Rajas* and *Tamas*, the *satva* being non-pathogenic.

The *Tridoṣas* are reconciled by therapies based on religious rites and physical propriety and those by *Rajas* and *Tamas* by spiritual and scriptural knowledge, patience, memory and meditation.

It also provides a distinct description of people on the basis of their *manasa* (psychological) *Prakṛti* (constitution). Genetically determined, these psychological characteristics are dependent on the relative dominance of the three *Guṇas*.

While all individuals have mixed amounts of the three, the predominant *Guṇa s* determines an individual's *manasa prakṛti*. In equilibrium, the three *Guṇas* preserve the mind (and indirectly the body), maintaining it in a healthy state. Any disturbance in this equilibrium results in various types of mental disorders.

Satva, characterized by lightness, consciousness, pleasure and clarity, is pure, free from disease and cannot be disturbed in any way. It activates the senses and is responsible for the perception

of knowledge. *Rajas*, the most active of the *guṇas*, have motion and stimulation as its characteristics. All desires, wishes, ambitions and fickle-mindedness are a result of the same. While *Tamas* is characterized by heaviness and resistance. It produces disturbance in the process of perception and activities of the mind. Delusion, false knowledge, laziness, apathy, sleep and drowsiness are due to it.

Rajas and *Tamas*, as with the *dosas*, can be unbalanced by stress and negative desires as *Kāma* (lust), *Īrṣā* (malice), *moha* (delusion and hallucinations), *Lobha* (greed), *Cintā* (anxiety), *bhaya* (fear) and *krodha* (anger). Each of these three properties is also comprised of sub-types and the particular sub-type to which one belongs to determine the qualities of that individual.

Sātvikaa individuals are usually noble and spiritual in character, their nature determined as much body type as their star constellation, having an element of *Kapha* in their constitution.

3.5 Effect of *Triguṇas* on Personality (Mind)

The mind or consciousness in general, is naturally the domain of *satva*. Consciousness is *satva* in *samskr̥ta*. Unlike the mind is calm and clear, we cannot perceive anything properly. *Satva* creates clarity, through which we perceive the truth of things, and gives light, concentration, and devotion. *Rajas* and *Tamas* are factors of mental disharmony, causing agitation and delusion. They result in wrong and misperception.

From *Rajas* comes the false idea of the external world as real in itself, which causes us to seek happiness outside ourselves and lose track of our inner peace. *Rajas* create desire, distortion, turbulence, and emotional upset. It predominates in the sensory aspect of the mind because the

senses are even moving and seeking various objects. As long as we remain immersed in the pursuit of sensory enjoyment, we fall under the instability of *Rajas*.

From *Tamas* comes the ignorance that veils our true nature and weakens our power of perception. Through it arise the idea of an ego or separate self, by which we feel ourselves to be alone and isolated. *Tamas* prevails in consciousness identified with the physical body which is dull and limited. As long our identity and sense of wellbeing is primarily physical, we remain in the dark realm of *Tamas*.

3.5.1 *Guṇas* of Mind as said in *āyurveda*

आस्ति खलु सत्त्वमौपपादुकं यज्जीवं स्पृकशरिरेणाभिसंबध्नाति यस्मिन्नपगमनपुरस्कृते शीलमस्य व्यावर्तते भक्तिर्विपर्यस्यते सर्वेन्द्रियाण्युपतप्यन्ते बलं हीयते व्याधय आप्याय्यन्ते यस्माद्धीनः प्राणाञ्जहाति यदिन्द्रियाणामभिग्राहकं च मन इत्यभिधीयते तत्रिविधमाख्यायते शुद्धं रजसं तामसमिति । येनास्य खलु मनो भूयिष्ठं तेन द्वितीयायामाजातौ संप्रयोगो भवति यदा तु तेनैव शुद्धेन संयुज्यते तदा जातेरतिक्रान्ताया अपि स्मरति । स्मार्तं हि ज्ञानमात्मनस्तस्यैव मनसोऽनुधादनुवर्तते यस्यानुवृत्तिं पुरस्कृत्य पुरुषो जातिस्मर इत्युच्यते । यानि खल्वस्य गर्भस्य सत्त्वजानि यान्यस्य सत्त्वतः संभवतः संभवन्ति तान्यनुख्यास्यामः तद्यथा भक्तिः शील शौचं द्वेषः स्मृतिर्मोहस्त्यागो मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्षण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयश्चान्ये ते सत्त्वविकारा यनुत्तरकालं सत्त्वभेदमधिकृत्योपदेक्ष्यामः । नानाविधानि खलु सत्त्वानि तानि सर्वाण्येकपुरुषे भवन्ति न च भवन्त्येककालम् एकं तु प्रायोवृत्त्याऽऽह ॥ च ॥ सू ॥३ ॥१३

āsti khalu satvamaupapādūkam yajjīvaṁ sprkaśarireṇābhisambadhṇāti
yasminnapagamanapuraskṛte śīlamasya vyāvartate bhaktirviparyasyate

*sarvendriyāṅyupatapyante balaṁ hīyate vyādhaya āpyāyyante yasmādhīnaḥ prāṇāñjahāti
yadindriyāṅāmabhiḡrāhakaṁ ca mana ityabhidhīyate tattrivoidhamākhyāyate śudhdaṁ Rajasaṁ
tāmasamitiḥ | yenāsya khalu mano bhūyīṣṭhaṁ tena dvitīyāyāmājātau samprayogo bhavati yadā
tu tenaiva śudhdena saṁyujyate tadā jāteratikrāntāyā api smaratiḥ | smārtam hi
jñānamātmanastasyaiva manaso'nudhādanuvartate yasyānuvṛttiṁ puraskṛtya puruṣo jātismara
ityucyaroḷyāni khalvasya garbhasya satvajāni yānyasya satvataḥ sambhavataḥ sambhavanti
tānyanukhyāsyāmaḥ tadyathā bhaktiḥ śīla śaucaṁ dveṣaḥ smṛtirmohastyago mātsarya śaurya
bhayaṁ krodhastandrotsāhastaiḡṣṇyaṁ mārdaṁ
gāmbhīryamanavasyitatvamityevamādayaścānye te satvavikārā yānuttarakālam
satvabhedamadhikṛtyopadeḡsyāmaḥ | nānāvidhāni khalu sattvāni tāni sarvāṅyepakuruṣe
bhavanti na ca bhavantyekakālam ekaṁ tu prāyovṛtṭyā'haḥ | chaḥ | sār | 3 | 13*

Mind is also the connecting link which connects the soul with the physical body. So on the eve of death when the mind starts living the body, there occurs a change in the normal behaviour and inclinations, the sense organs are disturbed, strength diminishes and living beings are attacked with diseases. Living being devoid of mind, breath their last because the sense organs derive their inspiration from nothing but mind.

The objects of senses are of three types, viz. *sātvika*, *Rajasika*, and *Tamasika*. The mind dominated by any of the above mentioned attributes in one life follows in the subsequent life as well. When the individual is endowed with the *sātvika* type of mind from his previous life then he can recall things even beyond that life (that is he can recall the events of his pastlife).

We shall hereafter describe those aspects of the individual which are derived from mind and which are manifested because of the existence of mind. They are likings conduct, purity, enmity, memory, attachment, detachment, matsarya (stronger desire not to part with), valour,

fear, anger, drowsiness, enthusiasm, sharpness, softness, seriousness, instability and such other manifestations of the mind which will be described later while discussing the various types of mind. All of them occur in the same man but all of them are not manifested at the same time. An individual is said to belong to that particular type of mind by which he is dominated

अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं चेतः इत्याहुरेके

तदर्याखत्मसंपदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥ च ॥ सू ॥८ ॥४ ॥

atīndriyaṃ punarmanaḥ satvasañjñakaṃ cetaḥ ityāhureke

tadaryātmāsampadāyattaceṣṭaṃ ceṣṭāpratyayabhūtamindriyāṇām|cha||sū||8|4 ||

Mind, on the other hand transcends all sense perception. It is known as *satva* ; some call it ‘*cetas*’ its action is determined by its contacts with its objects (like happiness, misery etc) and the soul; this acts as a driving force for all the sense faculties.

रजस्तामोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः ।

गतिप्रवृत्त्योस्तु निमित्तमुक्तं मनः सदोषं बलवच्च कर्म ॥च ॥ सू ॥२ ॥३८

Rajastāmobhyāṃ hi mano’nubaddhaṃ jñānaṃ vinā tatra hi sarvadoṣāḥ |

gatipravṛttyostu nimittamuktaṃ manaḥ sadoṣaṃ balavacca karma||cha||sār||2||38

The mind is constantly associated with *Rajas and Tamas*. In the absence of knowledge , *Rajas and Tamas* cause all morbidity. The morbid mind and strong action. In the association of impure mind the soul enters into the world bondage and in the diseases.

तत्र त्रयं शरीरदोषा वातपित्तश्लेष्माणः ते शरीरं दूषयन्ति द्वौ पुनः सत्वदोषौ रजस्तमश्च तौ सत्त्वं दूषयतः । ताभ्यां च

सत्त्वशरीराभ्यां दुष्टाभ्यां विकृतिरुपजायते नोपजायते चाप्रदुष्टाभ्याम् ॥ च ॥ सू ॥४ ॥३४ ॥

*tatra trayam śarīradoṣā vātapittaśleṣmāṇaḥ te śarīraṁ dūṣayanti dvau punaḥ satvadoṣau
Rajastamaśca tau satvaṁ dūṣayataḥ| tābhyāṁ ca satvaśarīrābhyāṁ duṣṭābhyāṁ
vikṛtirupajāyate nopajāyate cāpraduṣṭābhyāam|| cha||sut||4||34||*

Now there are three physical doṣas (vitiating elements) viz. vāta, pitta and kapha they vitiate the body. Again there are two mental dosas viz *Rajas and Tamas* they vitiate the mind vitiation of the body and the mind result in the manifestation of diseases there is no disease without their vitiation.

शरीरं सत्त्वसंज्ञं च व्याधीनामाश्रयो मतः ।

तथा सुकानां योगस्तु सुखानां कारणं समः ॥च ॥सू ॥१ ॥५५ ॥

*śarīraṁ satvasaṅjñam ca vyādhīnāmāśrayo mataḥ|
tayā sukānāṁ yogastu sukhānāṁ kāraṇaṁ samaḥ||cha||sūt||1||55||*

The body and mind (*satva*) constitute the substrate of disease and happiness (i.e. positive health). Balanced utilisation of *satva*, *Rajas*, and *Tamas* (of time, mental faculties and objects of sense organs) is the cause of health and happiness.

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः ।

चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः ॥च ॥सू ॥१ ॥५६ ॥

*nirvikāraḥ parastvātmā satvabhūtaguṇendriyaiḥ|
caitanye kāraṇaṁ nityo draṣṭa paśyati hi kiyāḥ||cha||sūt||1||56||*

The soul is essentially devoid of all pathogenicity. He is the cause of consciousness through the *satva* mind and the specific qualities of basic elements he is eternal. He is an observer of all activities.

वायुःपित्तं कफश्चोक्तः शारीरो दोषसंग्रहः ।

मानसः पुनरुहिद्धि रजश्च तम एव च ॥ च ॥सू ॥१ ॥५७ ॥

vāyuhpittam kaphaścoktaḥ śārīro doṣasaṅgrahaḥ|

mānasaḥ punaruhīṣḍdi rajaśca tama eva ca||cha||sūt||1||57||

Pathogenic factors in the body are *vāyu*, *pitta* and *kapha* while those in the mind are *Rajas* and *Tamas*. This being manily internal medicine, emphasis here is on the description of *vāta*, *pitta* and *kapha* as pathogenic factors of the body. *Rajas* and *Tamas* which constitute pathogenic factor of mind and are of psychological importance have just been briefly described in the work. Out of the three qualities (*guṇas*) of mind Viz., *satva*, *Rajas* and *Tamas*, it is only that latter two that causes vitiation of the mind the former one being non-pathogenic.

3.5.2 Effect of *Guṇas* in mind and body as per *Āyurveda*

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं रजस्तमःसत्त्वगुणयोगच्च न चानेकात्वं नह्येकं

ह्येककालमनेकेषु प्रवर्तते तस्मन्नैककाला सर्वेन्द्रियप्रवृत्तिः ॥च ॥ सू ॥८ ॥५ ॥

Svārtendriyārtasaṅkalpavyabhicaraṇāccānekamekasmin puruṣe satvaṁ

Rajastamaḥsatvagūṇayogacca na cānekātvaṁ nahyekaṁ hyekakālamanekeṣu pravartate

tasmannaikakālā sarvendriyapravṛtatiḥ||cha||sūt||8||5||

In the one and the same individual the mind appears to be mutiple in character due to variations relating to the experience of its objects, perception of the objects of the sense faculties, its disposition and also its contact with *Rajas*, *Tamas* and *satva* qualities similarly it takes various forms due to its contact with *Rajas*, *satva* and *Tamas* qualities. For example, if the mind is dominated by *Rajas* it has the anger, if the mind is dominated by *Tamas* of ignorance, fear, ect if

by *satva* it imbibes truthfulness, cleanliness ect all this *guṇas* supports the apparent multiplicity of the mind

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बहुल्यानुशयात् ॥च ॥सू ॥८ ॥६

yadguṇaṁ cābhikṣṇaṁ puruṣamanuvartate satvaṁ tatsatvamevopadiśanti munayo bahulyānuśayāt ॥cha ॥sūt ॥8 ॥6

According to *Ācaryas* the mind of the person is qualified on the basis of the type of his repeated action; It is so because that quality must be predominating in him. How it is that an individual is know as *Sātvika*, *Rajasika* or *Tamasika* in nature? The mental condition of every individual is flexible; sometime, it is *Rajasa*, sometime it is *sātvika* and some time *Tamasa*. But inspite of the everychanging state of the mind, there is one and only one quality which predominates an individual. This predominance is judged by the frequency of a given quality in an individual. So, if somebody frequently displays the quality of *satva* (even though occasionally he might be displaying *Rajasa* and *Tamasa* qualities) will be know as the man of *satvaika* nature. That is to say, the quality of *satva* would be the general rule for him, *Rajas* and *Tamasa* would be treated as exceptions.

3.5.3 Description of Mind Based On *Guṇas* as mentioned in *āyurvedic* texts

त्रिविधं खलु सत्त्वं शुद्धं राजसं तामसमिति । तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात् राजसं सदोषमाख्यातं रोषांशत्वात् तामसमापि सदोषमाख्यातं मोहांशत्वात् । तेषां तु त्रयाणामपि सत्वानामेकैकस्य भेदाग्रमपरिसङ्घथेयं तरतमयोगाच्छरीरयोनिविशेषेभयश्चान्योन्यानुविधानत्वाच्च । शरीरं ह्यपि सत्त्वमनुविधियते सत्त्वं च शरीरम् । तस्मात् कतिचित्सत्त्वभेदाननूकाभिनिर्देशेन निदर्शनार्थमनुव्याख्यास्यामः ॥ च ॥ श ॥४ ॥३६ ॥

*trividham khalu satvam śuddham rājasam tāmasamiti | tatra śuddhamadoṣamākhyātām
kalyāṇāmśatvāt rājasam sadoṣamākhyātām roṣāmśatvāt tāmasamāpi sadoṣamākhyātām
mohāmśatvāt | teṣāṁ tu trayāṇāmapi satvānāmekaikasya bhedāgramaparisaṅkhatheyām
taratamayogāccharārayoniviśeṣebhayaścānyonyānuvidhānatvācca | śarīram hyapi
satvamanuvidhiyate satvam ca śarīram | tasmāt katicitsatvabhedānanūkābhinirdeśena
nidarśanārthamanuovyākhyāsyāmaḥ | cha | sar | 4 | 36*

Mental faculty is of three types *sātvika*, *Rajasik* and *Tamasik*. The *sātvika* one is free from defects as it is endowed with auspiciousness. The *Rajas* type is defective because it promotes wrathful disposition. The *Tamas* one is similarly defective because it suffers from ignorance.

Each of the three types of mental faculty is in fact of innumerable variety by permutation and combination of the various factors relating to the body follows the mind and vice versa. So we shall now explain some of the varieties of mental faculties briefly by way of illustration.

The body follows the mind e.g. if the mental faculty is pure then one gets a divine body. Similarly, the mind also follows the body e.g. the mind in the bodies of animals, human beings and the gods are *Tamasa*, *Rajasa* and *sātvika* respectively.

3.6.1.1 Different Types of *Sātvika* Individuals:

तद्यथा-शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचनप्रतिवचनसंपन्नं स्मृतिमन्तं

कामक्रोधलोभमानमोहेर्ष्याहर्षामिषपितं समं सर्वभूतेषु ब्राह्मं विद्यात् ॥ च ॥ श ॥ ४ ॥ ३७ ॥ १

tadyathā-śuciṁ satyābhisandham jītātmanam saṁvibhāginam

jñānavijñānavacanaprativacanasampanna smṛtimantaṁ

kāmakrodhalobhamānamoherṣyāharṣāmarṣāpetarṁ samam sarvabhūteṣu brāhmaṁ

vidyāt | ca | sar | 4 | 36-1 |

This stanza means, “purity, love for truth, self-control, power of discrimination, mental and spiritual knowledge, power of exposition, memory, freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance and equally favourable disposition for all creatures are the characteristics *sātvikas*”.

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथिव्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषं प्रतिभावचनविज्ञानोपधारणशक्तिसंपन्नमार्थं
विद्यात् ॥ च ॥ श ॥४ ॥३७ ॥२ ॥

*ijyādhyayanavratahomabrahmacaryaparamatithivratamupaśāntamadamānarāgadveṣamohalobha
roṣaṁ pratibhāvācanavijñānopadhāraṇaśaktisampannamārṣaṁ vidyāt||cha||sha||4|| 37|| (2)||*
“Devotion to sacred rituals, study, sacred vows, oblations and celibacy, hospitable disposition, hatred, ignorance, greed and anger intellectual excellence and eloquence and power of understanding and retention”.

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेतमक्लिष्टकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् ॥ च ॥
श ॥४ ॥३७ ॥ ॥३ ॥

*aiśvaryaavantamādeyavākyaṁ yajvānaṁ śūramojasvinam tejasopetamakliṣṭakarmāṇaṁ
dīrghadarśinaṁ dharmārthakāmābhiratamaindrāṁ vidyāt||cha||sha||4|| 37|| (3)||*
“Lord-ship and authoritative speech, performance of sacred rituals,bravery, strength, splendour freedom from mean acts, far sightedness and devotion to virtuous acts,earning of wealth and proper satisfaction of desires”.

लेखास्थवृत्तं प्राप्तकारिणमसंप्रहार्यमुत्थानवन्तं स्मृतिमन्तमैश्वर्यलम्बिनं व्यापगतरागेज्याद्वेषमोहं याम्यं विद्यात् ॥ च ॥
श ॥४ ॥३७ ॥४ ॥

lekhāsthavṛttāṃ prāptakāriṇāmasamprahāryamutthānavantāṃ

smṛtimantamaiśvāryalambhināṃ vyāpagatarāgersyādveṣamohaṃ yāmyāṃ

vidyāt||cha||sha||4|| 37|| (4)||

“Observance of the propriety of action, initiation of action in time, non-violability, readiness for initiating action memory and lordship, freedom from attachment, envy, hatred and ingnorance”.

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररतिमक्लिष्टकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् ॥ च ॥

श ॥४ ॥३७ ॥ ॥५ ॥

sūraṃ dhīraṃ śucimaśucidveṣiṇaṃ yajvānamambhovichāraratimakliṣṭakarmāṇaṃ

sthānakopaprasādaṃ vāruṇaṃ vidyāt||cha||sha||4|| 37|| (5)||

“Bravery, patience, purity dislike for impurity, observance of religious rites fondness for aquatic sports, aversion for mean-acts, exhibition of anger and pleasure inproper place”.

स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् ॥ च ॥

श ॥४ ॥३७ ॥ ॥६ ॥

sthānamānopabhogaparivārasampannaṃ dharmārthakāmanityaṃ śuciṃ sukhavihāraṃ

vyakatkopaprasādaṃ kauberāṃ vidyāt||cha||sha||4|| 37|| (6)||

Possession of station, honour, luxuries, attendants, constant liking for virtuous acts, wealth, and satisfaction of desires, purity and liking for pleasures of recreation.

प्रियनृत्यगीतवादित्रोल्लापकश्लोकारख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीविहारकामनित्यमनसूयकं

गान्धर्वं विद्यात् ॥ च ॥ श ॥४ ॥३७ ॥ ॥७ ॥

priyanṛtyagītavādītrōllāpakaślokākhyaīketihāsapurāṇeṣu kuśalaṃ

gandhamālyānulepanavasaṇāstrī vihāraṃkāmanityamaṇasūyakaṃ gāndharvaṃ

vidyāt||cha||sha||4|| 37|| (7)||

Foundness for dancing, singing, music, praise expertness in poetry, stories, historical narrations, epics constant fondness for scents, garlands, unguents apparel, association of women and passion.

इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात् तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत् ॥ च ॥

श ॥४ ॥३७ ॥

ityevam śuddhsya satvasya saptavidham bhedāṁśaṁ vidyāt kalyāṇāṁśatvāt tatsamyogāttu brāhmamatyantaśuddham vyavasyet ||cha||sha||4||(37)||

The *sātvika* type of mental faculty is auspicious , the one likened to *Brahma* is the purest. *Satva* is the quality of intelligence, virtue and goodness and creates harmony, balance and stability. It is light (not heavy) and luminous in nature. It possesses an inward and upward motion and brings about the awakening of the soul. *satva* provides happiness and contentment of lasting nature. It is the principle of clarity, wideness, and peace, the force of love that unites all things together.

3.6.2.1 Different types of *Rajasika* individuals:

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् ॥ च ॥ श ॥४ ॥३८ ॥ ॥१ ॥

śūraṁ caṇḍamasūyakamaiśvarya vantamaupadhikaṁ raudramananukrośamātmapūjakamāsuraṁ vidyāt ||cha||sha||4||36||(1)||

Bravery, cruelty, envy, lordship, movement in disguise, terrifying appearance ruthlessness, indulgence in self-praise.

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमाभिषप्रियतमं स्वप्नायासबहुलमीर्ष्युं राक्षसं विद्यात् ॥ च ॥

श ॥४ ॥३८ ॥२ ॥

*amarṣiṇamanubandhakopaṁ chidraprahāriṇaṁ krūramāhārātīmātrarucimāmiṣapriyatamaṁ
svapnāyāsabahulamīrṣyaṁ rākṣasaṁ vidyāt||ch||sha||4||36||2||*

Intolerance, constant anger, violence at weak points, cruelty, gluttonous habits and fondness for non-vegetarian food, excessive sleep, indolence and envious disposition.

महाशनं स्त्रैणं स्त्रीरहस्काममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृतविहाराहारशीलं पैशाचं विद्यात् ॥ च ॥

श ॥४ ॥३८ ॥३ ॥

*mahāśanaṁ straiṇaṁ strīrahaskāmamaśuciṁ śucidveṣiṇaṁ bhīruṁ bhīṣayitāraṁ
vikṛtavihārāhāraśīlaṁ paiśācaṁ vidyāt||ch||sha||4||36||3||*

Gluttonous habits, fondness for women, liking for staying with women in lonely place, unclean habits, disliking for cleanliness, cowardice, terrifying disposition, resorting to abnormal diet and regimens.

कुद्धशूरमकुद्धभीरुं तीक्ष्णमायासबहुलं संत्रस्तगोचरमाहारविहारपरं सर्पं विद्यात् ॥ च ॥ श ॥४ ॥३८ ॥४ ॥

*kruddhśūramakruddhbhīruṁ tikṣṇamāyāsabahulaṁ santrastagocaramāhāravihāraparaṁ sārpaṁ
vidyāt||ch||sha||4||36||4||*

Bravery when in wrathful disposition, cowardice when not in wrathful disposition, sharp reaction, excessive indolence, walking, taking food, and resorting to other regimens with a fearful disposition.

आहारकाममतिदुःखशीलाचारोपचारमसूयकमसंविभागिनमतिलोलुपमकर्मशीलं प्रैतं विद्यात् ॥ च ॥ श ॥४ ॥३८ ॥५ ॥

*āhārakāmamatiduhkhaśīlācāropacāramasūyakamaśāṁvibhāginamatilolupamakarmaśīlaṁ
praitaṁ vidyāt||ch||sha||4||36||5||*

Excessive desire for food, excessively painful disposition in character and past times, enviousness and actions without discrimination, excessive greediness and inaction.

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसंचयं शाकुनं विद्यात् ॥ च ॥ श ॥४ ॥३८ ॥६ ॥

*anuṣaktakāmamajasramāhāravihāraparamanavasthitamamarṣaṇamasāñcayam śākunaṁ
vidyāt||ch||sha||4||36||6||*

Attachment with passion, excessive food, regimen, unsteadinessruthlessness and unacquisitive.

इत्येवं खलु राजसस्य सत्त्वस्य षड्विधं भेदांशं विद्यात् रोषांशत्वात् ॥ च ॥ श ॥४ ॥३८ ॥

*ityevam khalu rājasasya satvasya ṣaḍvidham bhedaṁśam vidyāt roṣāṁśatvāt||cha
||sha||4||38||*

This are the qualitys of *Rajasika* type mental faculty represents wrathful disposition with greedy, cruelty, self praise, anger, etc.,are stated above.

Rajas is the quality of change, activity, and turbulence. It introduces a disequilibrium that upset an existing balance. *Rajas* motivates to act, ever seeking a goal or an end that gives it power. It possesses outward motion and causes self- seeking action that leads to fragmentation and disintegration. While in the short term, *Rajas* is stimulating and provides pleasure, owing to its unbalanced nature it quickly results in pain and suffering. It is the force of passion, which causes distress and conflict.

3.6.3.1 Different types of *Tamasika* individuals:

निराकरिष्णुममेधसं जुगुप्सिताचाराहारं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् ॥ च ॥ श ॥४ ॥३९ ॥१ ॥

*nirākariṣṇumamedhasam jugupsitācārāhāraṁ maithunaparam svapnaśīlam pāśavam
vidyāt||cha||sha||4|| 39|| (1)||*

Forbidding disposition, lack of intelligence, hateful conduct and food habit, excessive sexual indulgence and sleep.

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात् ॥ च ॥ श ॥४ ॥३९ ॥२ ॥

bhīrumabudhamāhāralubdhamanavasthitamanuṣaktakāmakrodham saraṇaśīlam toyakāmaṁ mātsyaṁ vidyāt||cha||sha||4||39||2||

Cowardice, lack of intelligence, greediness for food, unsteadiness constant passionate, wrathfull disposition and fondness for constant movement and desire for water.

अलसं केवलमभिनविष्टमाहारे सर्वबुद्धयङ्गहीनं वानस्पत्यं विद्यात् ॥ च ॥ श ॥४ ॥३९ ॥३ ॥

alasaṁ kevalamabhiniviṣṭamāhāre sarvabuddhyaṅgahīnaṁ vānaspatyaṁ vidyāt||cha||sha||4||39||3||

Indolence, indulgence in food and deficiency of all the intellectual faculties.

इत्येवं तामसस्य सत्त्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात् ॥ च ॥ श ॥४ ॥३९ ॥४ ॥

ityevaṁ tāmasasya satvasya trividhaṁ bhedaṁśaṁ vidyānmohāṁśatvāt||cha||sha||4||39||4||

The *Tamasika* type of mental faculty represents laziness, dull, dirty and ignorant are some of the characteristic of *Tamasika*.

Tamas is the quality of dullness, darkness and inertia and is heavy, veiling or obstructing in its action. It functions as a force of gravity that retards things and holds them in specific limited forms. It possesses a downward motion that causes decay and disintegration. *Tamas* brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness that veils consciousness.

Tables-1 below shows characteristics of *trigunas* that are inevitable parts of the entire universe.

<u>Characteristics of Trigunas</u>			
<u>Character</u>	<u>Satva</u>	<u>Rajas</u>	<u>Tamas</u>
<u>Color</u>	White, purity and	Red, action and	Black, darkness and

	harmony	passion	delusion
Time	Day, clarity	Sunrise and sunset twilight, transition	Night, darkness
Energy	Neutral or balanced	Positive, sets things in motion	Negative, retards motion
World	Heaven or space, the regions peace	Atmosphere the region of storms	Earth, the realm the realm of gravity and inertia
Levels of cosmos	Causal or ideal	Subtle or astral, pure form	Gross or physical
Kingdom of nature	Spiritual beings gods, goddesses and sages	Human realm	Mineral, plants and animal kingdoms
States of consciousness	Waking	Dream	Deep sleep
Diet	Vegetarian	Some meat	Heavy meat diet
Drugs, alcohol	Never	Occasionally	frequently
Sensory impressions	Calm, pure	Mixed	disturbed
Need for sleep	Little	Moderate	High
Sexual activity	Low	Moderate	High
Control of senses	Good	Moderate	weak
Speech	Calm and peaceful	Agitated	Dull
Cleanliness	High	Moderate	Low
Work	Selfless	For personal goals	Lazy
Anger	Rarely	Sometimes	Frequently
Fear	Rarely	Sometimes	Frequently
Desire	Little	Some	Much
Pride	Modest	Some ego	Vain
Depression	Never	Sometime	Frequently
Love	Universal	Personal	Lacking in love
Violent behaviour	Never	sometimes	Frequently

Attachment to money	Little	Some	A lot
Contentment	Usually	partly	Never
Forgiveness	Forgives easily	With effort	Holds, long-term grudges
Concentration	Good	Moderate	Poor
Memory	Good	Moderate	Poor
Will power	Strong	Variable	Weak
Truthfulness	Always	Most of the time	Rarely
Peace of mind	Generally	partly	rarely
Creativity	High	moderate	low
Spiritual study	Daily	Occasionally	Never
Mantra, prayer	Daily	Occasionally	Never
Meditation	Daily	Occasionally	Never
Service	Much	Some	None

CHAPTER-4

SUMMARY OF COMPARISON AND CONCLUSIONS

4.1 Summary of Comparison

Yoga examines individuals in term of their mental/spiritual level according to the three *guṇas*.

Āyurveda looks at individual in term of their psychophysical constitution through the three

doṣas. Yet, *Āyurveda* also considers the role of *guṇas* as factor of mental health and well being

and *yoga* considers the *doṣas* relative to psychological functioning. For a complete ascertainment of the individual nature, the nature of both the *guṇa* and *doṣas* must be considered.

S.N	Ayurveda		Yoga	
	Qualities	Reference	Qualities	Reference
I	Satva		Satva	
1	Light	<i>Ca. sa. 37/6</i>	Buoyant of light	<i>14-6. Bhagavad Gītā</i>
2	Knowledge	<i>Ka.Ri 13</i>	Bright or illuminating	<i>14-11 Bhagavad Gītā</i>
4	Pleasure	<i>Ca. sa. 36/3</i>	Nature of pleasure	<i>14-11 Bhagavad Gītā</i>
5	Consciousness	<i>Ca. sa. 37/4</i>	Satisfaction	<i>14-6 Bhagavad Gītā</i>
6	Clarity	<i>Ca. sa. 37/4</i>	Joy, happiness	<i>14-6 Bhagavad Gītā</i>
7	Pure	<i>Ca. sa. 37/4</i>	Bliss, contentment	<i>14-14 Bhagavad Gītā</i>
9	Cannot be disturbed in any way	<i>Ca. sa. 37/5</i>	Luminous and healthy because of its stainlessness	<i>14-6 Bhagavad Gītā</i>
II	Rajas		Rajas	
1	Unsteady	<i>Ca. sa. 36/2</i>	Always moves and makes other things move	<i>14-15 Bhagavad Gītā</i>
2	Stimulating	<i>Ka.Ri 13</i>	Nature of pain	<i>Paḍa sru 14</i>
3	Most active result of the same	<i>Ca. sa. 36/1</i>	Mobile and stimulating	<i>14-7 Bhagavad Gītā</i>
4	Have motion and stimulation	<i>Ca. sa. 36/4</i>	Helps the <i>satva</i> and <i>Tamas</i> which are inactive and motionless	<i>14-12 Bhagavad Gītā</i>
5	All desires, wishes	<i>Ca. sa. 36/3</i>	Nature of passions, the source of thirst and attachment	<i>14-7 Bhagavad Gītā</i>
6	Ambitions and fickle-mindedness	<i>Ca. sa. 36/2</i>	Binds fast, the embodied one, by attachment to action	<i>14-12 Bhagavad Gītā</i>
8	Angry	<i>Ca. sa. 36/2</i>	Angry	<i>14-12 Bhagavad Gītā</i>
III	Tamas		Tamas	
1	Heavy	<i>Ca. sa. 39/4</i>	Heavy (<i>guru</i>) and	<i>14-8 Bhagavad Gītā</i>
2	Covered	<i>Ka.Ri 13</i>	Drowsiness, induces sleep, and laziness	<i>14-8 Bhagavad Gītā</i>
3	Resistance	<i>Ca. sa. 39/2</i>	Apathy	<i>14-15 Bhagavad Gītā</i>
4	It produces disturbance in the process of perception and activities of the mind	<i>Cha. Su.8/5</i>	Obstructing the manifestation of objects	<i>14-15 Bhagavad Gītā</i>

5	Delusion, false knowledge, apathy,	Ca. sa. 39/3	Ignorance, deluding all embodied beings	14-13 Bhagavad Gītā
6	laziness,	Ca. sa. 39/3	it binds fast by heedlessness	14-13 Bhagavad Gītā
7	sleep and drowsiness	Ca. sa. 39/4	ignorance and sleep	9-9 Bhagavad Gītā
IV	Common			
1	Just as the doshas are essential components of the body, the three guṇa s-Satva, Rajas, Tamas-are the three essential components or energies of the mind.	Cha. Su. 4/34	Satva, Rajas, and Tamas have been compared to whiteness, redness, and darkness respectively	srī va rā sūnda
2	Balanced utilisation of satva, Rajas, and Tamas (of time, mental faculties and objects of sense organs) is the cause of health and happiness.	Cha. Su 1/55	The guṇas are extremely fine and subtle, their existence is inferred from their effects – pleasure, pain and indifference respectively	Taimini

तेषां कायमनोभेदादधिष्ठानमपि द्विधा ।

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ॥ अ । ह- ४४

teṣāṃ kāyamanobhedādadhīṣṭhānamapi dvidhā ।

Rajastamaśva manaso dvo ca doṣāvudāhratau ॥ a | hra- 44

For the body and mind there are different classifications of *guṇa* s and *doṣa*s. The *doṣa*s for the body are- *Vāta*, *pitta* and *kapha*. In the same way the *doṣa*s of the mind are- *Rajas* and *Tamas* but the *guṇa*s of mind are- *satva*, *Rajas* and *Tamas*.

वायुपित्तकफश्चेति शरीरो दोषसंग्रहः ।

मनसः पुनरुतिष्ठो रजश्च तम् एव च ॥ च-सु-५७

vāyupittaṅkaphaścheti śarīro doṣasaṅgrahaḥ ।

manasaḥ punarutiṣṭho rajaśca tam eva ca ॥ ca-su-57

In other words, the pathogenic factors in the body are *Vāta*, *pitta* and *kapha*. But those in the mind are *Rajas* and *Tamas* where, the *satva* being non-pathogenic. *Guṇa*s when studied and

compared from the view of *āyurveda* texts, then it was found the *doṣas* and *guṇas* have been correlated in some aspects.

Tridosha and triguṇa correlation

Vata- *Rajas*.

Pitta- *Satva* and *Rajas*.

Kapha- *Tamas*.

Āyurveda and *Yoga* use the three *guṇas* for determining individual mental or spiritual nature.

Generally one *guṇa* predominates in our nature. However, we all have spiritual or satvic moments, *Rajasic* or disturbed times and *Tamasic* or dull times which may be shorter or longer depending upon our nature. We also have *satvic*, *Rajasic* and *Tamasic* phases of life which may last for months or even years.

4.2 Conclusion

Triguṇas are very much related with the personality and states of our mind. The ancient scriptures talk about the traits of personality in a spiritual and scientific manner. The scriptures talk about that in a very clear way that mind affects the intelligence, and then intelligence gets its command on the object and finally the object can be used. So the mind is the initial tool which later helps us in using any object. If the mind gets influences by devil powers then the object will be used in bad ways, but if the mind is influenced by divine culture the each and every object will be used in a regenerative and creative way for mankind. This devil, divine influence is nothing else but the facets of same coin which are explained in a clear way in scriptures as *satva*, *Rajas* and *Tamas*.

Our ancient texts like- *Bhagavad Gītā*, *Vedas* and *āyurvedic* literature says that *guṇa* s present in balanced conditions makes the person enjoy health and happiness. They stress the importance of mind and its influence on the body as cause of health or disease. The *satva* makes the clear humanistic and honest picture of the human being whereas; *Tamas* make the demonist picture of the person. *Rajas* which is basically known for the dynamics when gets associated with *satva* leads a man towards the positive building and success towards divinity. But when *Rajas* associates with *Tamas* leads the man act like animals. There is also positivity in *Tamas* which helps us to go to the state of sleep and rest but excess of *Tamas* makes person lazy towards work. Therefore, the classics mainly talk on the balance of *guṇas*. Hence, these classical literatures conclude that the balance of *triguṇa* is basically a healthy and happier body, mind and soul.

CHAPTER-5

INTRODUCTION & LITERATURE SURVEY

Personality is the particular combination of emotional, attitudinal, and behavioral response patterns of an individual. It can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, motivations, and behaviors in various situations.^[4] Personality may also refer to the patterns of thoughts, feelings and behaviors consistently exhibited by an individual over time that strongly influence our expectations, self-perceptions, values and attitudes, and predicts our reactions to people, problems and stress. In a phrase, personality is not just who we are, it is also how we are.^[5]

The study of personality has a broad and varied history in psychology, with an abundance of theoretical traditions. The major theories include dispositional (trait) perspective, psychodynamic, humanistic, biological, behaviorist and social learning perspective. There is no consensus on the definition of "personality" in psychology. Most researchers and psychologists do not explicitly identify themselves with a certain perspective and often take an eclectic approach.

5.1 Personality Theories as per western psychology

Critics of personality theory claim personality is "plastic" across time, places, moods, and situations. Changes in personality may indeed result from diet (or lack thereof), medical effects, significant events, or learning. However, most personality theories emphasize stability over fluctuation. The definition of personality that is most widely supported to date is attributed to the neurologist Paul Roe. He stated personality to be "an individual's predisposition to think certain patterns of thought and therefore engage in certain patterns of behaviour".

5.1.1 Trait theories

According to the Diagnostic and Statistical Manual of the American Psychiatric Association, personality traits are "enduring patterns of perceiving, relating to, and thinking about the environment and oneself that are exhibited in a wide range of social and personal contexts." Theorists generally assume a) traits are relatively stable over time, b) traits differ among individuals (for instance, some people are outgoing while others are reserved), and c) traits influence behavior.

The most common models of traits incorporate three to five broad dimensions or factors. The least controversial dimension, observed as far back as the ancient Greeks, is simply extraversion and introversion (outgoing and physical-stimulation-oriented vs. quiet and physical-stimulation-averse).

- **Gordon Allport** delineated different kinds of traits, which he also called dispositions. Central traits are basic to an individual's personality, while secondary traits are more peripheral. Common traits are those recognized within a culture and thus may vary from culture to culture. Cardinal traits are those by which an individual may be strongly recognized.
- **Raymond Cattell's** research propagated a two-tiered personality structure with sixteen "primary factors" (16 Personality Factors) and five "secondary factors."
- **Hans Eysenck** believed just three traits—extraversion, neuroticism and psychoticism—were sufficient to describe human personality. Differences between Cattell and Eysenck emerged due to preferences for different forms of factor analysis, with Cattell using oblique, Eysenck orthogonal rotation to analyze the factors that emerged when personality questionnaires were subjected to statistical analysis. Today, the Big Five factors have the weight of a

considerable amount of empirical research behind them, building on the work of Cattell and others.

- **Lewis Goldberg** proposed a five-dimension personality model, nicknamed the "Big Five":
 1. **Openness to Experience**: the tendency to be imaginative, independent, and interested in variety vs. practical, conforming, and interested in routine.
 2. **Conscientiousness**: the tendency to be organized, careful, and disciplined vs. disorganized, careless, and impulsive.
 3. **Extraversion**: the tendency to be sociable, fun-loving, and affectionate vs. retiring, somber, and reserved.
 4. **Agreeableness**: the tendency to be softhearted, trusting, and helpful vs. ruthless, suspicious, and uncooperative.
 5. **Neuroticism**: the tendency to be calm, secure, and self-satisfied vs. anxious, insecure, and self-pitying^[6]

The Big Five contain important dimensions of personality. However, some personality researchers argue that this list of major traits is not exhaustive. Some support has been found for two additional factors: excellent/ordinary and evil/decent. However, no definitive conclusions have been established.^[7]

- **John L. Holland's** RIASEC vocational model, commonly referred to as the **Holland Codes**, stipulates that six personality traits lead people to choose their career paths. In this circumplex model, the six types are represented as a hexagon, with adjacent types more closely related than those more distant. The model is widely used in vocational counseling.

Trait models have been criticized as being purely descriptive and offering little explanation of the underlying causes of personality. Eysenck's theory, however, does propose biological

mechanisms as driving traits, and modern behavior genetics researchers have shown a clear genetic substrate to them. Another potential weakness of trait theories is that they may lead some people to accept oversimplified classifications—or worse, offer advice—based on a superficial analysis of personality. Finally, trait models often underestimate the effect of specific situations on people's behavior. It is important to remember that traits are statistical generalizations that do not always correspond to an individual's behavior

5.1.2 Type A and Type B personality theory

During the 1950s, Meyer Friedman and his co-workers defined what they called Type A and Type B behavior patterns. They theorized that intense, hard-driving Type A personalities had a higher risk of coronary disease because they are "stress junkies." Type B people, on the other hand, tended to be relaxed, less competitive, and lower in risk. There was also a Type AB mixed profile.

5.2 Personality Theories as per Indian psychology

Indian psychology is based on various philosophies like- Nyaya philosophy, *Bhagavad Gītā*, *Sāṅkhya* philosophy etc. All these philosophies talk mainly about the *guṇa* as personality trait. A *guṇa* is one of three "tendencies": *Tamas*, *satva*, and *Rajas*. These categories have become a common means of categorizing behavior and natural phenomena in Hindu philosophy, and also in Ayurvedic medicine, as a system to

assess conditions and diets. For this reason *triguṇa* and *tridosā* are considered to be related in the traditions of Āyurveda. *Guṇa* is the tendency not action itself. For instance, *satva guṇa* is the tendency towards purity but is not purity itself. Similarly *Rajas guṇa* is that force which tends to create action but is not action itself. Each of the three *guṇa* s is ever present simultaneously in every particle of creation but the variations in equilibrium manifest all the variety in creation including matter, mind, body and spirit.^{[8] [9]}

All creation is made up by a balance composed of all three forces. For creation to progress, each new stage "needs a force to maintain it and another force to develop it into a new stage. The force that develops the process in a new stage is *rajo guṇa* , while *tamo guṇa* is that which checks or retards the process in order to maintain the state already produced, so that it may form the basis for the next stage".

These philosophies states that the entire physical universe, including the human mind, is composed of three basic constituents (*Satva*, *Rajas*, and *Tamas*) termed *Guṇa* s^[10]. They are not only the form-giving substances but also act and interact with the environment to find expression as qualities or personality traits. Das (1987) found support for the claim that the three *Guṇa* s are exclusive of each other^[11]. These *Guṇa* s constituting a unity in trinity coexist and cohere. The *Guṇa* s might initially vary in their dominance in determining the personality of an individual

but gradually the individual's personality mostly settles on one ^[12]. A person could thus be Sattvic, *Rajasic*, or *Tamasic* depending on which of the three *Guṇa*s is dominant. Of these, *Satva* 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 ^[13].

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 in the box ^[14].

Characteristics of Trigūṇa ^[15]

A. Faith: The faith of each individual corresponds to his or her temperament. *Satva* makes one worship gods and thus value all godly tendencies; *Rajas* shows inclination towards power and wealth, and *Tamas* towards ghostly spirits.

B. Food: Sattvic people like food that increases their vital force, energy, strength, appetite, and health. Such food is juicy, soothing, savoury, fresh, and agreeable. *Rajasic* people prefer food that is violently bitter, sour, salty, hot, pungent, acidic, and burning. Such food causes pain, bitterness, ill health, and distemper of mind and body. *Tamasic* people take pleasure in food that is stale, tasteless, cold, insipid, putrid, rotten, and impure.

C. Sacrifice: *Satva* dominates when people offer sacrifice willingly as a duty without desire for fruits thereof. *Rajas* inspire sacrifice that is performed for outward show and in the hope of

divine reward. Sacrifice that is performed without faith and with complete disregard to scriptural instructions is driven by *Tamas*.

D. Austerity: Austerity guided by *Satva* is three-fold-of body, of mind, and of speech. Austerity of body makes one revere gods and scholars and practice straightforwardness, harmlessness, physical cleanliness, and sexual purity. Austerity of mind withdraws one from sense objects and inspires integrity of motive, serenity, sympathy, and meditation. Austerity of speech inspires spiritual study and use of words that do not hurt others and are true and agreeable. Austerity guided by *Rajas* is practised for ostentation and for gaining praise and honor. It is fleeting and unstable. Austerity driven by *Tamas* is practiced with foolish obsessions of torturing oneself or hurting others.

E. Gift: Gift given as a matter of duty, without expectation of any return, at a suitable place and time, and to the deserving person is said to be inspired by *Satva*. Gift that is given either with the hope of receiving in return or with a view of winning merit or grudgingly is driven by *Rajas*. From *Tamas* comes the 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.

F. Obligatory work: *Satva* is dominant when one does obligatory work with a sense of duty, abandoning attachment to the outcomes.

G. *Rajas* makes a person shirk from difficult work from fear of pain or bodily trouble. *Tamas* leads to total abandonment of one's allotted task due to delusion.

H. Knowledge: Knowledge guided by *Satva* enables one to see the underlying oneness in all things despite the superficial diversities. Knowledge guided by *Rajas* makes one see various

entities of distinct kinds and many souls in different beings. *Tamas* shrouds all knowledge rendering one incapable of seeing either the different souls or the underlying oneness.

I. Action: *Satva* prompts one to act with non-attachment. *Rajas* make one act with self-conceit for want of fruits thereof. Such action involves much dissipation of energy. *Tamas* makes one act in delusion without assessing one's capabilities to perform the same and be heedless of harm to others.

J. Agent: An agent who is free from attachment, non-egoistic, endowed with fortitude and enthusiasm, and unaffected by success or failure is inspired by *Satva*. Likewise, agents in *Rajas* are passionate, greedy, malignant, impure, and easily elated or dejected. Those under *Tamas* are unsteady, vulgar, arrogant, dishonest, malicious, indolent, despondent, and procrastinating.

K. Intellect: People whose intellect is guided by *Satva* know the path of work and renunciation, *Right* and wrong action, fear and fearlessness, and bondage and liberation. When *Rajas* dominates, the intellect decides erroneously between *Right* and wrong and when the conscience is so thickly wrapped in ignorance that it mistakes wrong for *Right* and sees everything distorted, and then it has the nature of *Tamas*.

L. Determination: Determination inspired by *Satva* never wavers. People with this kind of determination gain control over their mind, vital energies, and senses. *Rajas*-inspired determination makes one seek wealth or do duty looking for reward and personal advantage. Determination inspired by *Tamas* is nothing but obstinacy. It makes a person stubbornly refuse to shake off dullness, fear, grief, low spirits or vanity.

M. Happiness: *Satva* drives happiness that is experienced through realization of the ultimate reality. Such happiness may be attained after strict self-schooling and toil; such realization is not easy, but once achieved, it gives deep delight. Happiness in *Rajas* arises from the contact of objects with senses and is short-lived, ultimately graduating into pain. Bred from *Tamas* is brutish contentment in stupor and sloth and obstinate error. Such happiness begins and results in self-delusion.

5.3 Questionnaires for measurement of *Guṇa* s.

Every person has three *guṇa* s or three “modes” that are qualities of the material world. They are *satva* that is ‘goodness’, *Rajas* that is ‘passion’ and *Tamas* that is ‘ignorance’ ^[16] ^[17]. Every person is inherently born with these three qualities in different permutations. They act on us at all times with different permutations and influence decision making ^[18]. It is found that in every person one of the three *Guṇa* s is there with superior strength and reflects all they do and think ^[19]. Das has found that the three *Guṇa* s are exclusive of each other ^[20]. These *Guṇa* s initially vary in their dominance in determining the personality of an individual however they gradually settle on one personality type ^[21]. Sreekumar, R and Jacob George used the I.A.S. Rating Scale and Psi Inventory on 200 subjects showing that females reported significantly more psi experiences than males. This shows gender as an important factor in evaluating *triguṇa* s. Sebastian and Mathew have also found that PSI experience was positively related to *Satva* and *Rajas* for females ^[22]. Haigh suggested a three layered training for individual development ^[23], Level 1 Dispelling *Tamas*: That is literally, removing ignorance, Level 2 Engaging *Rajas*: That is

literally, engaging creativity, passion and energy, Level 3 Reflecting *Satva*: Involving synthesis and overall reflection. Narayanan and *Krṣṇan* (2001) had measured the three *Guṇas* along ten dimensions that is attribution, leisure, food, interests, praise and criticism, sympathy, *Right* and *wrong*, working with determination, motivation to work, and accepting pain. They showed that the *Sattvic* dimensions enhanced transformational leadership and *Rajasic* dimensions reduced the *Karma*. The paper published in ‘The Indian Journal of Industrial Relations’ explored the impact that the personality factors having an influence on the individual attitude this, in turn, has an influence on individual intention. This paper examines the *guṇa* s personality construct and looked at behavior based on these factors based on the traditional Indian literature. Subhash Sharma has explored an Indian way of managing (Theory K) derived from the Kutumbh or family ^[24]. The organization is considered like a family and the interconnectivity is established with the other well known theories. Dr. Dhira Govinda Dasa had in his study analyzed 619 subjects for their vedic personality inventory (VPI) in the US with oRiginally 90 items that was subsequently shortened to 56 items based on reliability and validity analysis ^[25]. These were analyzed based on six demographic questions pertaining to age, years of education, ethnicity, religion, gender and friends. These supported the construct validity of the VPI.

Diener defined subjective wellbeing (SWB) as ‘how people evaluate their lives’. SWB is considered to be a function of three variables: life satisfaction, lack of negative mental states and the presence of positive mood and emotion ^[26]. The direct aim of ancient Indian education was to make the student fit to become a useful and pious member of society ^[27]. Ancient Indian educational system focused on building a disciplined and values-based culture. Human values such as trust, respect, honesty, dignity, and courtesy are the building blocks of any free,

advanced society^[28]. Valentin et al. discussed the quality of education as a permanent priority of any institution or organization. The personal development depends on the qualitative learning that results in the society progress and the care of the environment^[29].

5.4 Effect of Yoga on personality traits- a survey

The focus derived from some of the previous research on the effects of *yoga* on personality, suggesting the potential of *yoga* for use in the management of clinical psychotic problems like depression. In a form of *yoga* (Hatha *Yoga*) that has a strong exercise dimension much like Iyengar *yoga*, with stretching, balancing and breathing routines, subjects from various studies reported being less anxious, tense, angry, fatigued and less confused after classes than just before class and, in a second study, *yoga* and swimming showed comparable positive effects on mood reports^{[30][31]}. More recently, in a non-clinical sample, reductions in negative mood occurring from before to after *yoga* classes were greater for subjects scoring higher on scales of depression and anxiety than those scoring lower on these traits^[32]. *Yoga* is considered to be a tool for both physical and mental development of an individual is being recognized around the globe only in the last century although it has been practised in India over several centuries to promote positive health and well being. It gives solace for the restless mind and can give great relief to the sick^{[33][34]}. It has become quite fashionable even for the common man to keep fit^[35]. Some use *yoga* for developing memory, intelligence and creativity^[36]. With its multifold advantages, *yoga* is becoming a part of school education^[37]. Specialists use it to unfold deeper layers of consciousness in their move towards spiritual perfection^[38]. With growing scientific evidence, *yoga* is emerging as an important health behavior-modifying practice to achieve states of health, both at physical and mental levels. Several studies

have demonstrated the beneficial effects of *yoga* on health behavior in many life style-related somatic problems such as hypertension ^[39], bronchial asthma ^[40], diabetes ^[41] including some psychiatric conditions such as anxiety neurosis ^[42] and depressive illness ^[43] etc.

Guṇa personality variables are three Vedic personality patterns named *satva*, *Rajas* and *Tamas*:

Satva brings calmness, lightness, illumination, control, and the beginning of selflessness, all

triggering constructive action; *Rajas* is a more compulsive tendency to action and selfishness,

producing pain, and a restless mind; *Tamas* manifests as lethargy, drowsiness or sleepiness,

blocks, and stagnation. According to Vedic psychology, these *guṇa s* constantly control a

person's tendencies: "Everyone is helplessly driven to action by the *guṇa s*" ^[44]. An evaluation of

yoga's impact on the *guṇa s*, and on self-ideal disparity ^[45] found significant correlations between

self and ideal self for the *yoga* group, but not for controls. *Tamas* was associated with disparity

between self and ideal self. Another study ^[46] found that the Hare *Kṛṣṇa* mantra increased *satva*

and decreased *Rajas* and *Tamas*. Generally, *Yoga* aims to improve *guṇa* quality, until *satva*

dominates all the time ^[47]. Correlations between attention and *guṇa s*: *guṇa s* are related to

cognitive characteristics ^[48], perceptual acuity and field independence ^[49], intelligence, memory,

and attention-concentration ^[50]. Negative correlations are reported between *Tamas* and field

independence, short-term memory, intelligence and attention-concentration, and positive

correlations between *satva* and general intelligence, short-term memory and attention-

concentration. Ability to focus attention correlates positively with *satva*, and negatively with

Tamas.

Correlations between emotional quotient (EQ) and *guṇa s* have been studied by Kumari *et al.*^[51] Finding none, they concluded that the two are distinct personality concepts. Correlations between health and *guṇa s*: A study of *Rajas* and *Tamas* in psychological disturbance found the two predominant factors in the patient population ^[52], suggesting that elevated levels of *Rajas* and *Tamas* give rise to mental ill health. It is generally agreed that predominance of *Rajas* and *Tamas* leads to psychological disturbance. *Satva guṇa* , on the other hand, leads to positive mental health and optimal functioning. It embodies spiritual values, considered to take subjects beyond mental health problems. Similarly, a study of 100 cancer patients found that patients high in *Rajas* or *Tamas* are more prone to cancer ^[53]. On the other hand, an RCT on *guṇa s* and health ^[54] found *satva* improved more in the *yoga* group than in controls. *Rajas* reduced significantly in the physical exercise (control) group. General health status improved in both groups, consistent with the finding that, while *satva* correlates positively with health, *Rajas* correlate negatively. Based on previous studies on various variables and their correlations, we give below details of different tests by which these variables are measured.

5.5 JUSTIFICATION OF THE STUDY

The students who wish to be certified *yoga* instructors are taken for study. So this study tests the change in personality after being educated as *yoga* instructor by following yogic life style. Before going through this course they may have lived a normal lifestyle of modern times but after becoming a *yoga* instructor they may have a change in personality. We want to assess that personality change in them.

They may be doing asanas, pranayama, and meditation since long time. But this is a first time training in integrated *yoga* module throughout a day with *yoga* life style. This *yoga* module has the holistic way of

eating, behaving, thinking and performing the daily livelihood procedures. Can this yogic module is able to bring change in personality is a special study of its type. The module is combination of all four streams of *Yoga* i.e. *raja yoga*, *karma yoga*, *bhakti yoga*, *jnana yoga*. This study tells the effect of training, on personality of students in module which has the combination of all four streams.

Thus this study is one of its type and can bring us o some conclusion of changes in personality traits.

CHAPTER-6

AIM AND OBJECTIVES

6.1 AIM

To understand the effect of *Yoga* modules on the personality traits (*Guṇa*) in University students undergoing *Yoga* Instructor's course (YIC).

6.2 OBJECTIVES OF THE STUDY

- To assess effect of *Yoga* on specific *Guṇa* s in university students using General Health Questionnaire (GHQ).
- To assess the effect of integrated *yoga* modules on general health of the subjects.

CHAPTER-7

MATERIAL AND METHODS

Subjects comprised 68 healthy students (male and female, aged 18-37 years, mean = 24.96 ± 5.79 attending 21 days, residential, *Yoga* Instructor's Courses at *Svāmī Vivekānanda Yoga Anusandhana Samsthana (SVYASA)*, Bangalore during August and September 2011.

7.1 Subjects

7.1.1 Inclusion criteria

1. Both genders (Male & Female)
2. Age between 18-37 years (married or single).
3. Subjects who would understand instructions given in English and Hindi.
4. Education- 12th / PUC pass.

7.1.2 Exclusion criteria

1. Presence of cognitive and / or psychiatric disorder,
2. Neurological disorder
3. Other physical disability
4. Pregnancy & Menses

7.1.3 Source

Head office of S-VYASA (Prashanti Kuteeram).

7.1.4 Informed Consent & IEC Clearance

1. Signed informed consent will be taken.
2. Requirement as mentioned in the IEC clearance proposal will be fulfilled

7.2 Design

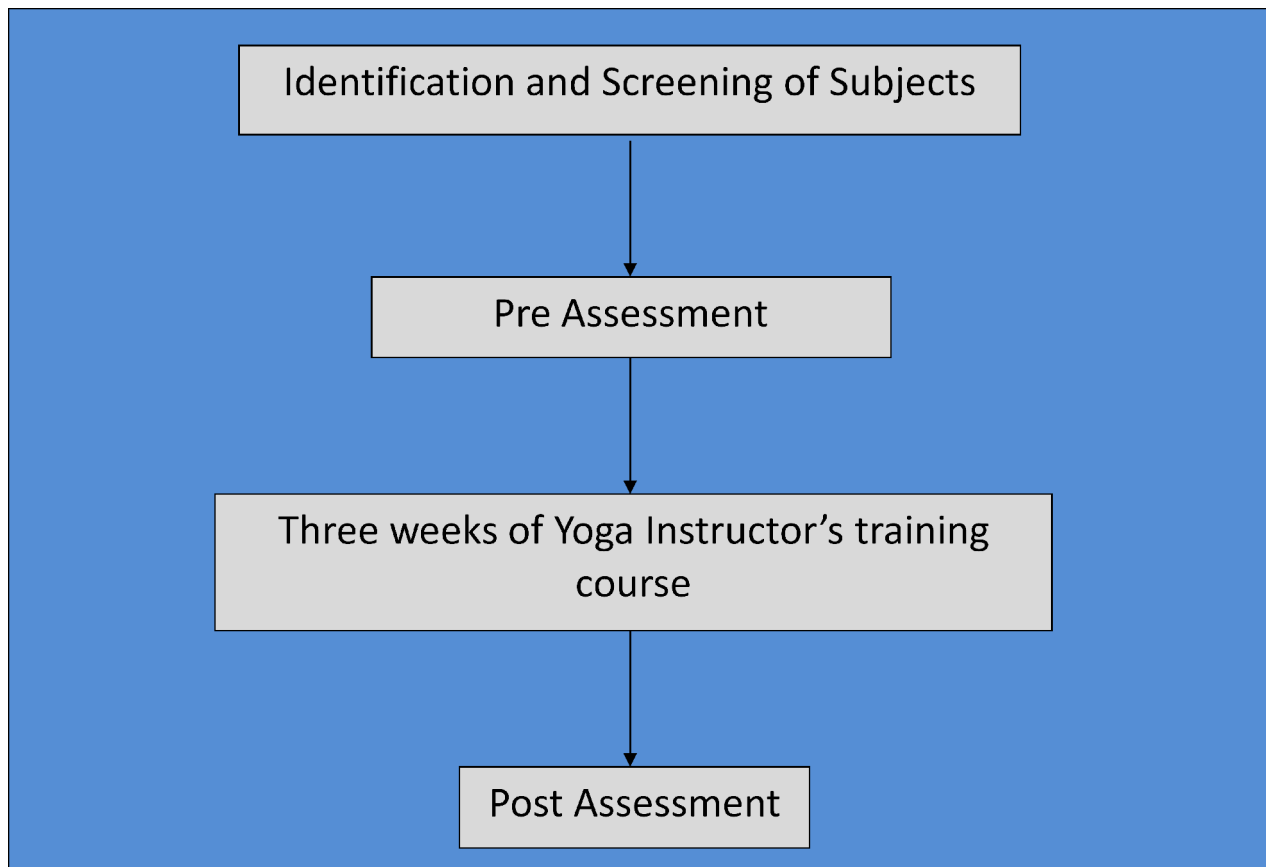


Figure-1. Design of the proposed study

7.3 Intervention

Table 1 shows the list of activities done throughout the day. The integrated *yoga* module is selected from the integrated set of *yoga* practices.^[55] This integrated approach is developed based on ancient *Yoga* texts,^[56] to bring about a total development at physical, mental, emotional, social, and spiritual levels.^[57] [Table-2] The techniques include physical practices (*Kriyas*, *asanas*, healthy *yoga* diet), breathing practices with body movements, and *Pranayama*,

meditation, devotional sessions, lectures on *yoga*, stress management, and lifestyle change through notional corrections for blissful awareness under all circumstances (action in relaxation).

Yoga was taught by qualified *yoga* teachers.

Table-1 Daily routine of intervention

Time	Session
4.30 to 5.25 AM	Wake up/Bath & Wash
5.30 to 5.55 AM	OM meditation
6.00 to 6.55 AM	<i>Yogasanas/ Kriyas</i> (Mon. & Wed)
7.15 to 8.00 AM	<i>Karma Yoga</i>
8.10 to 8.55 AM	<i>Bhagavad Gītā</i> chanting & Discourse
9.00 to 10.55 AM	Breakfast
10.45 to 11.30 AM	Lecture sessions
11.30 to 12.55 PM	Pranayama + <i>Yoga</i> asanas
01.00 to 01.55 PM	Lunch
02.30 to 3.25 PM	Lecture
3.30 to 3.55 PM	Library- Self study/group discussion
4.00 to 4.55 PM	Cyclic Meditation
5.00 to 5.55 PM	Tuning to nature
6.00 to 6.25 PM	Devotional session
6.30 to 7.25 PM	Trataka/Mind Sound Resonance Technique
7.30 to 8.25 PM	Dinner
8.30 to 8.55 PM	Happy assembly
9.00 to 09.55 PM	Self study

Table-2 Yoga modules followed for 3 weeks

1.1				1.2			
Practices for 1 st & 3 rd weeks				Practices for 2 nd week			
Sl.no	Name of practices	No.of repetitions	Duration	Sl.no	Name of practices	No.of repetitions	Duration
	Starting prayer/ <i>Arambhika Prarthana</i>		3 mins		Starting prayer / <i>Arambhika Prarthana</i>		3 mins
Breathing practices / <i>Swashana prakriya</i>				Breathing practices/ <i>Swashana prakriya</i>			
1	Hands stretch breathing / <i>Hashta Khichava Svasana</i>	180°-5 rounds 135°-5rounds 90°-5 rounds	3 mins	1	Jogging / <i>Dhavana</i>	Slow – 10 rounds Backward –20 rounds Forward -20rounds Sideward -20 rounds	3 mins
2	Hands in and out breathing/ <i>Hashta Antarika avam bahya svasana</i>	5 rounds	2 mins	2	<i>Bhujāṅgāsana</i> Breathing/ <i>Svasana</i>	5 rounds	2 mins
3	Tiger breathing / <i>Vyaghra svasana</i>	5 rounds	2 mins	3	Straight Leg Raise Breathing / <i>Ekpada utthana svasana</i>	5 rounds	2 mins
4	Instant Relaxation Technique / <i>Ati-sheeghra Aramdayak tantra</i>		1 mins	4	Tiger breathing / <i>Vyaghra svasana</i>	5 rounds	2 mins
5	<i>Surya namaskara</i>	3 -5 rounds	15 mins	5	Instant Relaxation Technique/ <i>Ati-sheeghra Aramdayak tantra</i>		1 mins
	Quick Relaxation Technique (QRT) / <i>sheeghra Aramdayak tantra</i>		3 mins	6	<i>Surya namaskara</i>	5-10 rounds	15 mins
Asanas				Quick Relaxation Technique (QRT) / <i>sheeghra Aramdayak tantra</i>			
1	<i>Ardhakati cakrāsana</i>	Alternate	2 mins	Asanas			
2	<i>Ardha cakrāsana</i>	1 round	2 mins	1	<i>Ardhamatsyendra asana</i>	Alternate	3 mins
3	<i>Pada hastasana</i>	1 round	2 mins	2	<i>Matvasana</i>	1 round	2 mins

4.7 Assessments

Assessments were done using the Personality Inventory (PI).

The *Guṇa* Questionnaire (GQ): In this study we will use GQ developed by Pathak, Bhatt and Sharma. It has 24 items for *Satva Guṇa* (balanced, gentle and controlled personality trait), 34 items for *Rajas Guṇa* (violent and uncontrolled personality trait) and 30 items for *Tamas Guṇa* (dull and uncontrolled personality trait). It has good internal consistency and reliability and in terms of validity, all the three traits showed low correlation with each other indicating that these three traits are independent. ^[58] GQ is based on *Sāṅkhya* Philosophy's concept of *Guṇa*. ^[59] In an ideal situation of perfect health, an individual has the complete freedom to use any of these three *Guṇa* with dominance of *Satva Guṇa* in his personality. Ill health or limited health occurs if *Rajas* or *Tamas Guṇa* becomes dominant, as one loses freedom and gets habituated to either of these *Guṇa*. Hence, the degree of positive health can be measured by a tool that can grade these three personality traits or *Guṇa*. ^[60]

CHAPTER-8

DATA COLLECTION AND ANALYSIS

8.1 Data collection

The pre and post data consisting of demographic data, blood pressure, breathe hold time (bhramari), respiratory rate, pulse rate and General health questionnaire was taken by trained research assistants on the 1st day and 22nd day of YIC course. Different files for pre data and post data have been maintained and after the collection of data, the data entry was done on an excel sheet for further analysis.

8.2 Data Analysis

Tables 3, 4 and 5 are showing the items in their respective *Guṇa* (personality) with their interpretation and test-retest reliability co-efficient. Responses to inventory items are received in terms of choices between very much, much, moderate, little or not at all. These raw answers are then converted to numerical values from 5 to 1 respectively. Answers to all items on all three scales are converted to 5,4,3,2 or 1, as above. Addition of scores on all items on a particular scale gives the individual's total score on that scale. In this way, each individual receives a score on

each of the three scales. Percentage of each was calculated by dividing the score of each *Guna* with total score and multiplying by 100.

Table 3 Interpretation of Guna (Personality) Inventory Scores

<i>Gunas</i>	Item Numbers	Total No. of Items	Maximum Scores
<i>Tamas</i>	5,9,13,16,18,22,24,26,29,30,37,38,40,46,47,55,57,58, 61,67,71,72,77,79,80,82,84,85,86, & 88	30	120
<i>Rajas</i>	1,2,7,10,14,15,19,20,21,31,32,33,36,39,44,45,49,50, 51,52,53,56,59,62,63,64,65,66,69,70,73,74,76 & 81	34	136
<i>Satva</i>	3,4,6,8,11,12,17,23,25,27,28,34,35,41,42,43,48,54, 60,68,75,78,83 & 87	24	96
Total	1 to 88	88	352

Table 4 Test-Retest Reliability Co-efficient of Guna

<i>Satva</i>	<i>Rajas</i>	<i>Tamas</i>
0.62	0.83	0.70

Table 5 Interpretation of Guna Scores

Responses	Score
Very much	5
Much	4
Moderate	3
Little	2
Not at all	1

Statistical analysis was done with the help of Statistical Package for Social Sciences [SPSS]-16.

The Kolmogorov-Smirnov Test showed that the data were not normally distributed. We used the

Wilcoxon Signed Ranks Test to compare means of the data collected before (pre) and after (post) the YIC program.

CHAPTER-9

RESULTS

Appendix 2 shows the demographic details with 68 students (41 females and 27 males) at the age range of 18-37 years (Mean = 24.96 ± 5.79). They all were normal individuals, who came for *yoga* relearning under the course of YIC. The baseline clinical tests for normal individuals coming for *yoga* relearning in YIC course were done on the 1st day which included blood pressure, pulse rate, breath hold time and respiratory rate and the post clinical tests were done on 22nd day. **Table-1** shows the pre and post data of the clinical variables assessed.

The comparison of pre and post data showed in **Figure 1 & 2** shows that the blood pressure and pulse rate has improved towards normal range, respiratory rate has come down with the increase in breath hold time (*bhramari*).

Table-1, changes in clinical variables

	<u>BP</u>				<u>RR</u>		<u>BHT</u>		<u>PULSE</u>	
	<u>Systolic</u>		<u>Diastolic</u>		<u>1st</u>	<u>22nd</u>	<u>1st</u>	<u>22nd</u>	<u>1st</u>	<u>22nd</u>
	<u>1st</u>	<u>22nd</u>	<u>1st</u>	<u>22nd</u>						
	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>	<u>day</u>
<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	
<i>Mean</i>	115.76	121.21	74.97	79.53	17.38	15.97	11.71	19.09	79.50	75.62
<i>±sd</i>	±11.72	±8.67	± 9.2	±3.85	±2.45	±2.96	±3.85	±3.27	±8.32	±6.08
<i>% change</i>	4.71		6.08		-8.11		63.02		-4.88	

Figure 1 (a) & (b)- Graphical representation of changes in blood pressure

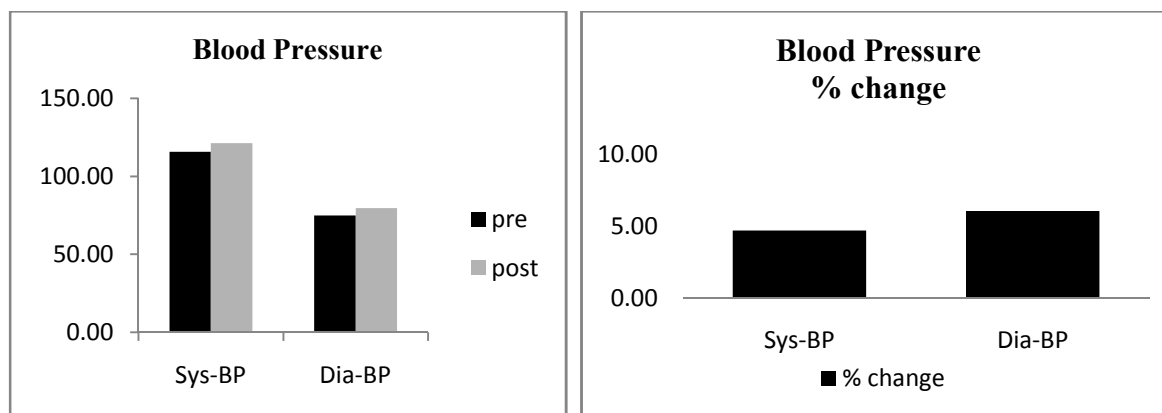


Figure 2 (a) & (b) - Graphical representations of changes in respiratory rate, breath hold time and pulse rate

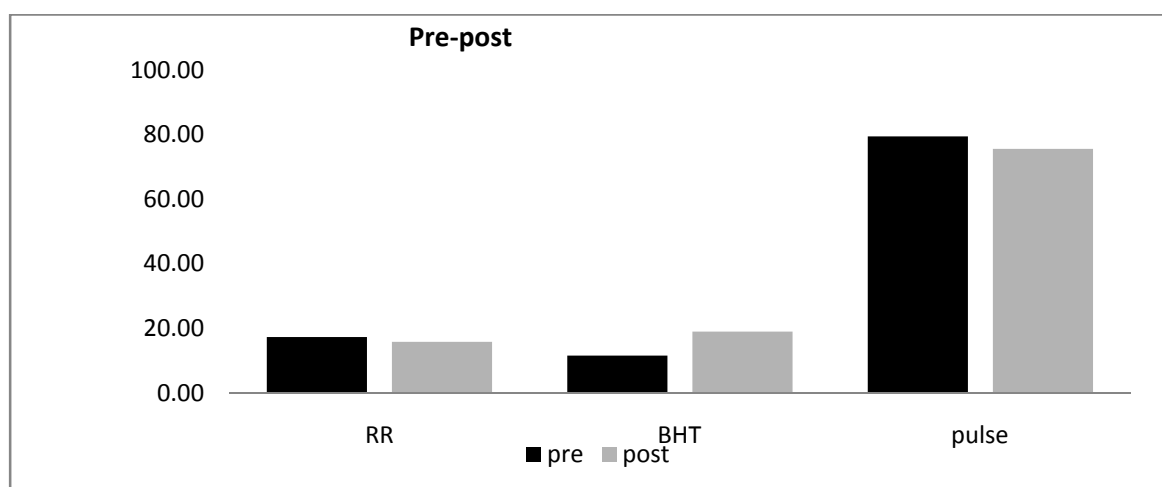


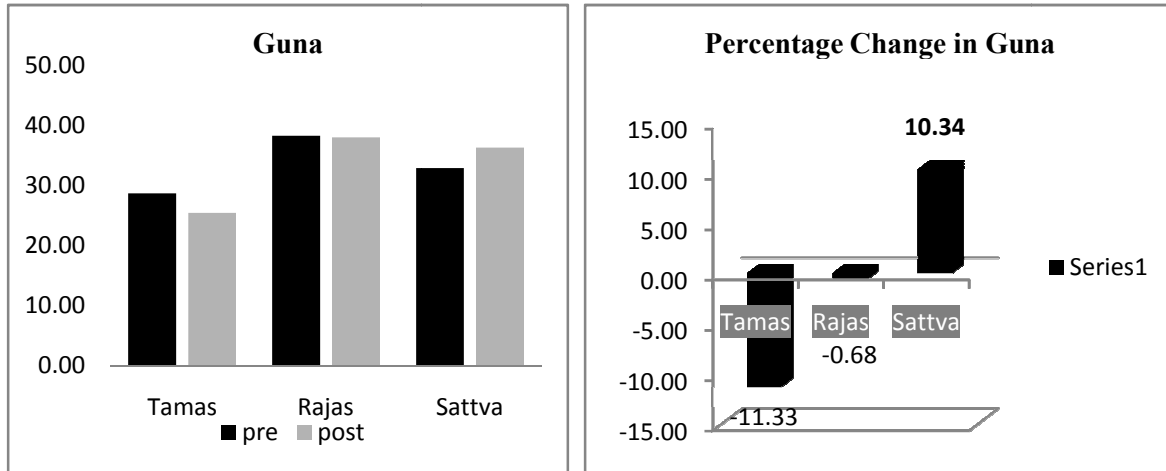
Table-2, changes in Personality

	<i>Tamas</i>		<i>Rajas</i>		<i>Satva</i>	
	<u>1st day</u>	<u>22nd day</u>	<u>1st day</u>	<u>22nd day</u>	<u>1st day</u>	<u>22nd day</u>
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
<i>Mean</i>	28.73	25.48	38.33	38.07	32.92	36.33
<i>±sd</i>	±5.37	±4.56	±3.34	±3.57	±5.39	±6.10
% change	-11.33		-0.68		10.34	

The data analysis showed 11.33% significant decrease ($P<0.001$) in *Tamas Guṇa* (dull personality trait), 0.68% non significant decrease in *Rajas Guṇa* (violent personality trait)

and 10.34% significant increase ($P < 0.001$) in *Satva Guna* (balanced personality trait) scores. [Table 2].

Figure 3 (a) & (b) - Graphical representations of changes in *Guna* s (Personality)



Looking at the percentage and pre-post comparison (**Figure 3**), it is clear that there is change in personality from the *Tamas* to *satva*. *Rajas* have also decreased to some extent. *Rajas* have been known for vigourity and productivity but when *Rajas* combines with *Tamas* then the end product of every act can be unsocialistic or devilistic. But when *Rajas* combine with *satva* then the end product is good for mankind. *Rajas* is speed which has to be controlled by balanced trait i.e. *satva*. The result hereby shows that *yoga* doesn't decreases vigourity or potentiality (*Rajas* slightly decreased by 0.68) but it gives the *Right* direction for vigourity and potentiality to have a better end product.

Table-3, Sex wise changes in personality by Integrated Yoga module

MALE (n=27)	Mean ± Standard deviation		% change	P value
	Pre	Post		

<i>Tamas</i>	28.68±5.18	25.08±4.06	↓12.5523	< 0.05*
<i>Rajas</i>	38.42±3.56	39.1±3.42	↑1.769912	= 0.501
<i>Satva</i>	32.86±5.45	35.47±5.80	↑7.942788	< 0.05*

FEMALE (n=41)	Mean ± Standard deviation		% change	P value
	Pre	Post		
<i>Tamas</i>	28.76±5.55	25.73±4.88	↓10.5355	< 0.05*
<i>Rajas</i>	38.27±3.23	37.39±3.54	↓2.29945	= 0.408
<i>Satva</i>	32.96±5.41	36.89±6.28	↑11.92354	< 0.05*

*Significant at 0.05 level

By comparing the change of personality sex wise, it was found that there was decrease of *Tamas* in 27 males by 12.55% (p<0.05) to that of 41 females by 10.53% (p<0.05), *Rajas* was decreased by 2.29 in females whereas increased by 1.76% in males. *Satva* was significantly increased in both males by 7.94% (p<0.05) and in females by 11.92%.

[Table 3].

Table-4, Age wise changes in personality by Integrated Yoga module

AGE(>20yrs) n=8	Mean ± Standard deviation		% change	P value
	Pre	Post		
<i>Tamas</i>	29.74±5.11	25.86±3.94	↓13.0464	< 0.05*
<i>Rajas</i>	39.41±4.30	37.95±4.81	↓3.70464	= 0.302
<i>Satva</i>	30.83±5.06	36.14±7.94	↑17.22348	< 0.05*
AGE(20-30yrs)	Mean ± Standard deviation		% change	P value

n=42	Pre	Post		
<i>Tamas</i>	30.2±6.27	25.42±3.96	↓15.8278	< 0.05*
<i>Rajas</i>	38.48±3.22	38.44±3.40	↓0.10395	= 0.507
<i>Satva</i>	32.24±4.56	36.37±5.17	↑12.81017	< 0.05*
AGE(31-37yrs) n=18	Mean ± Standard deviation		% change	P value
	Pre	Post		
<i>Tamas</i>	27.03±7.01	25.37±6.08	↓6.14132	< 0.05*
<i>Rajas</i>	37.5±3.15	37.24±3.40	↓0.69333	= 0.402
<i>Satva</i>	35.39±6.61	37.32±7.52	↑5.453518	< 0.05*

*Significant at 0.05 level

In the same way when comparison was done age wise, it was found that those who are at the age range below 20; the *Tamas* was significantly ($p < 0.05$) decreased by 13.04%, *Rajas* decreased by 3.7% and *satva* significantly increased by 14.69% ($p < 0.05$). Those between 20yrs-30yrs, *Tamas* decreased by 15.82% ($p < 0.05$), *Rajas* decreased by 0.1% and *satva* significantly increased by 12.81% ($p < 0.05$) and in those between 31yrs -37 yrs, *Tamas* was decreased by 6.14%, *Rajas* by 0.69% and *satva* increased by 5.45%.

Table 4.

CHAPTER – 10

DISCUSSION

This age wise and sex wise comparison shows that the intervention of integrated *yoga* module has equivalent effect on personality of both sex. Whereas, in age wise comparison the effect of integrated *yoga* module on personality of age group below 20

and in between 20yrs to 30 yrs is more positive as compared to age group between 31 to 37yrs.

The behavior of a human being is an expression of a combination of different *Guṇas*.

There are studies which show significant positive change in *guṇa s* (personality) after doing Intergrated *yoga* module (IYM) for one hour a day. *Yoga* which has been said to be the lifestyle correction process has to be followed throughout the day. So, when *yoga* has been performed in the form of IYM for whole day, significant decrease in *Tamas* and increase in *satva* has been found. Although *Rajas* was not significantly decreased, but *Rajas* along with *satva* can be a more fruitful in a positive way rather than *Rajas* with *Tamas*.

Tamas (meaning darkness) is the grossest aspect of our personality characterized by excessive sleep, innocence, laziness, depression, procrastination, a feeling of helplessness, impulsivity, anger and arrogance (packed up with vital energy). When we reduce *Tamas* through mastery over the mind, we become dynamic, sensitive and sharp to move towards *Rajas* (the shining one) characterized by intense activity,

ambitiousness, competitiveness, high sense of self importance, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one's position, envy of others and a materialistic cleverness. [61]

With further growth and mastery, one moves into *Satva* -a dominance which includes the qualities of truthfulness, stability, discipline, sense of control, sharp intelligence, preference for vegetarianism, truthfulness, gravity, dutifulness, detachment, respect for superiors and staunch determination.¹⁸ and stability in the face of adversity and also conscious action. As, we can see that although both *Rajas* and *Tamas* are dynamic, but have both positive and negative qualities. They are the manifestation of a violent state of mind in which a person lacks mastery over upsurges of emotions and impulsive behavior. [62] Hence, the growth of *satva* leads to the mastery over violent and dynamic state of mind resulting to discipline, stability, truthfulness etc. Most of the qualities of *Satva* which are manifestation of a calm state of mind are achievable by different *yoga* techniques (physical postures, *pranayama* and/or meditation) meant for mastery over the mind-body complex. [63] Several earlier studies have independently corroborated

these notions. It has been shown that self esteem as well as the sense of control and determination improved after meditation.^[64] Reduction in crime rate has also been reported after transcendental meditation (TM).^[21]^[65] These positive effects also show up as better perception and memory as well as better motor performance (dexterity and coordination tests).^[66] The three cardinal principles of *yoga*, i.e. relaxing the body, slowing down the breath and calming down the mind ^[67] can help in understanding the mechanism of how *yoga* can help in reduction of *Tamas* and controlling *Rajas* by *satva*. Recent research has shown a positive relationship between personality trait and *yoga*. The present study is consistent with these findings, indicating that a systematic full day module of *yoga* in the form of YIC can result in improved personality and better life.

CHAPTER-11

SUMMARY AND CONCLUSION

The present study suggests that YIC can result in improvement of *Satva Guṇa* (balance personality trait) among students, thus paving the way for their positive quality of life.

11.1 Strength and limitations

The study on full module of Integrated *yoga* in the form of lifestyle intervention has been not been studied yet, whereas the treatment has been targeted to all five layers of existence leading to change in personality.

Although the control group has not been taken, hence the bias of placebo effect has not been eliminated.

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APPENDIX-3

RAW DATA-3A

NAME	AGE	GENDER	COUNTRY	BP PRE_SYS	BP POST_SYS	BP PRE_DIAS	BP POST_DIAS
Mr.SOMASHEKAR.D.S	25	M	INDIAN	110	118	70	78
Mr.PRAMOD.M	30	M	INDIAN	140	120	80	80
Mr.ANNADANAYYA	24	M	INDIAN	120	128	70	82
Mr.VISHNUKUMAR.G	18	M	INDIAN	110	118	70	78
Mr.SELVAGANAPATHY	18	M	INDIAN	118	120	74	78
Mr.NIMMAGADDA SIMHADRI	37	M	INDIAN	128	120	86	78
Mr.RAJANISH GOVIND	29	M	INDIAN	140	130	100	90
Mr.B.K.SUDHARSHAN	28	M	INDIAN	140	126	90	80
Mr.RANJAY KUMAR	24	M	INDIAN	110	122	80	82
Mr.AJAY BIJALWAN	23	M	INDIAN	120	122	80	82
Mr.MAHESH .K.N	24	M	INDIAN	130	120	90	80
Mr.HARIDEV.S	25	M	INDIAN	120	124	80	80
Mr.BASIL.P.JOHNSON	21	M	INDIAN	120	120	80	88
Mr.CHEVULWAR VEERANNA	20	M	INDIAN	118	122	70	78
Mr.DHANANJAY KUMAR JAIN	31	M	INDIAN	110	180	70	80

Mr.PAWAN SINGH BHATI	24	M	INDIAN	118	120	72	80
Mrs.GITANJALI BHORASKAR	31	F	INDIAN	90	100	60	70
Ms.VANASHREE J KARKAL	23	F	INDIAN	118	120	70	80
Ms.SONG JISONG	25	F	INDIAN	100	110	68	70
Ms.MASELLA HEGAN	19	F	INDIAN	110	120	66	76
Ms.SARASWATHI.H	20	F	INDIAN	120	120	70	80
Ms.NAGASRAVANI AKULA	24	F	INDIAN	90	110	64	74
Ms.POOJA SHARMA	26	F	INDIAN	110	120	60	70
Mrs.SAMANT AMITA.P	36	F	INDIAN	110	118	70	76
Ms.NITHYA.K	18	F	INDIAN	118	120	76	80
Ms.LATA M KANTHI	34	F	INDIAN	110	120	70	80
Ms.AMBILI SUDHAKARAN	23	F	INDIAN	110	118	70	82
Ms.VIDYAM RANGA RAVALI	19	F	INDIAN	110	120	60	76
Mrs.RESHMA MULANI	35	F	INDIAN	100	112	70	80
Mrs.VASUDHA	37	F	INDIAN	132	130	90	88
Ms.ROHINI R MATAPATI	21	F	INDIAN	110	118	70	78
Ms.RITU SHARMA	25	F	INDIAN	114	120	70	80
Ms.TRIPATI JANGIR	20	F	INDIAN	100	116	80	80
Ms.LI YUN LI	27	F	INDIAN	100	124	80	78
Ms.DONG QING	23	F	INDIAN	100	120	70	80
Ms.FU FENG QIN	35	F	INDIAN	100	110	72	78
				BP	BP	BP	BP
NAME	AGE	GENDER	COUNTRY	PRE_SYS	POST_SYS	PRE_DIAS	POST_DIAS
Ms.SHREE HARSHINI	23	F	INDIAN	110	120	72	78
Ms.SPHOORTI BHUVANESHWAR	22	F	INDIAN	110	120	70	78
G.KOTI REDDY	36	M	INDIAN	156	132	110	88
ARUN DAMERA	25	M	INDIAN	118	120	76	80
V. PRABHAKAR	36	M	INDIAN	140	128	100	90
LEE JUNG HWAM	32	M	INDIAN	120	120	76	82
VISHWANATHA.D	26	M	INDIAN	128	122	76	80
GAUTAM .N	18	M	INDIAN	128	120	76	80
LATEESH.H	30	M	INDIAN	120	120	80	80
MANJUNATH .M	31	M	INDIAN	118	120	78	76
JITESH. M	30	M	INDIAN	122	122	80	80
MASAHIRO.M	35	M	INDIAN	108	122	80	84
JISHNU.M	26	M	INDIAN	110	118	70	78
CORINNA HAMMER	29	F	INDIAN	118	120	78	80
RUSHIKA	23	F	INDIAN	108	118	60	74
LAUREN	24	F	INDIAN	110	120	70	76
TANYA	27	F	INDIAN	106	118	70	80

MADINA	36	F	INDIAN	108	120	80	80
V. SAI. SUDHA	25	F	INDIAN	106	122	70	78
BARBARA	37	F	INDIAN	110	124	60	74
VILAXANA JOSHI	25	F	INDIAN	118	126	78	80
MOHINI	24	F	INDIAN	110	124	70	76
PREMA	27	F	INDIAN	110	120	70	80
DEEPIKA	22	F	INDIAN	120	120	76	80
P. MAMATHA	25	F	INDIAN	126	128	78	82
N .MOONIKA	25	F	INDIAN	110	118	70	84
SRUTI	21	F	INDIAN	120	120	80	82
SHARVARI	19	F	INDIAN	126	124	80	80
LOVELEEN KAUR	36	F	INDIAN	120	120	70	78
CHRISTINA	32	F	INDIAN	116	118	70	80
SANGEETHA	36	F	INDIAN	118	122	76	80
MAISARAND. M	18	F	INDIAN	120	120	80	80

RAW DATA-3B

NAME	RR PRE	RR POST	BHRAMARI PRE	BHRAMARI POST	PULSE PRE	PULSE POST	TAMAS PRE	TAMAS POST
Mr.SOMASHEKAR.D.S	20	14	6	14	88	76	24.78	24.78
Mr.PRAMOD.M	20	16	6	18	86	72	27.28	22.75
Mr.ANNADANAYYA	18	14	8	12	90	78	34.01	22.81
Mr.VISHNUKUMAR.G	22	16	6	16	80	72	33.07	29.6
Mr.SELVAGANAPATHY	18	16	8	18	78	72	30.38	23.55
Mr.NIMMAGADDA SIMHADRI	20	16	8	16	92	72	28.68	23.32
Mr.RAJANISH GOVIND	18	14	14	20	88	70	21.29	21.1
Mr.B.K.SUDHARSHAN	18	14	12	20	94	74	29.51	25.32
Mr.RANJAY KUMAR	20	18	10	18	82	68	26.71	23.97

Mr.AJAY BIJALWAN	20	16	14	20	88	74	24.07	26.73
Mr.MAHESH .K.N	20	14	12	20	78	64	30.28	29.07
Mr.HARIDEV.S	16	14	12	18	84	70	29.39	19.81
Mr.BASIL.P.JOHNSON	16	14	12	18	88	72	31.34	24.12
Mr.CHEVULWAR VEERANNA	16	14	12	20	90	72	30.74	29.37
Mr.DHANANJAY KUMAR JAIN	18	14	12	18	86	70	25.56	27.76
Mr.PAWAN SINGH BHATI	16	14	10	18	88	72	31.78	26.59
Mrs.GITANJALI BHORASKAR	16	14	8	14	60	72	16.03	15.74
Ms.VANASHREE J KARKAL	14	12	12	20	90	74	28.76	24.87
Ms.SONG JISONG	16	12	8	20	80	74	32.75	31.64
Ms.MASELLA HEGAN	16	14	6	18	78	72	26.92	18.02
Ms.SARASWATHI.H	16	12	10	16	72	74	26.07	21.6
Ms.NAGASRAVANI AKULA	14	12	12	18	84	70	21.83	20.68
Ms.POOJA SHARMA	16	14	10	18	82	70	25.99	21.76
Mrs.SAMANT AMITA.P	18	14	12	20	84	76	18.97	19.44
Ms.NITHYA.K	18	14	10	18	80	68	27.53	25.93
Ms.LATA M KANTHI	16	14	12	18	76	70	32.67	33.79
Ms.AMBILI SUDHAKARAN	18	14	10	16	86	72	21.72	21.43
Ms.VIDYAM RANGA RAVALI	20	14	8	18	84	76	22.69	24.79
Mrs.RESHMA MULANI	20	16	12	18	92	70	22.4	19.73
Mrs.VASUDHA	18	12	10	16	88	72	23.53	20.58
Ms.ROHINI R MATAPATI	16	14	6	16	76	72	35.44	29.35
Ms.RITU SHARMA	16	12	10	18	82	70	30.34	21.95
Ms.TRIPATI JANGIR	14	12	10	14	72	72	37.4	21.37
Ms.LI YUN LI	16	14	6	18	68	70	40	34.47
Ms.DONG QING	14	12	10	14	72	70	36.6	33.59
Ms.FU FENG QIN	16	12	14	26	72	68	33.5	35.66
Ms.SHREE HARSHINI	16	14	16	20	72	70	29.57	26.92
Ms.SPHOORTI BHUVANESHWAR	20	12	14	20	70	78	30.31	29.55
NAME	RR PRE	RR POST	BHRAMARI PRE	BHRAMARI POST	PULSE PRE	PULSE POST	TAMAS PRE	TAMAS POST
G.KOTI REDDY	16	18	10	18	80	76	34.19	30.76
ARUN DAMERA	28	22	12	20	82	72	22.3	22.53
V. PRABHAKAR	18	18	16	20	80	84	15.58	17.84
LEE JUNG HWAM	16	20	16	22	80	82	37.4	31.92
VISHWANATHA.D	18	16	10	20	82	86	24.37	21.25
GAUTAM .N	16	18	26	28	78	80	30.67	28.52
LATEESH.H	22	20	10	18	90	84	31.02	23.55
MANJUNATH .M	20	20	16	20	82	80	36.25	20.08
JITESH. M	18	24	14	18	78	82	36.14	29.6
MASAHIRO.M	18	16	8	16	80	84	21.57	31.94

JISHNU.M	16	14	20	28	70	78	26.12	18.58
CORINNA HAMMER	16	14	14	22	78	84	21.6	22.75
RUSHIKA	18	20	14	20	80	86	30.92	24.78
LAUREN	16	18	16	18	72	78	33.9	23.32
TANYA	18	20	14	24	50	68	34.36	21.1
MADINA	16	20	14	20	72	70	34.51	25.32
V. SAI. SUDHA	18	18	12	18	76	82	28.64	26.72
BARBARA	16	18	18	20	68	80	27.31	25.1
VILAXANA JOSHI	18	20	12	20	82	86	26.11	23.97
MOHINI	18	18	12	22	80	88	31.15	23.94
PREMA	14	20	16	24	76	80	27.87	28.12
DEEPIKA	16	18	10	18	80	86	27.52	25.17
P. MAMATHA	16	18	10	20	78	84	26.64	33.13
N .MOONIKA	18	16	8	18	78	84	31.93	29.35
SRUTI	10	16	10	18	80	86	29.54	30.24
SHARVARI	18	20	20	28	52	66	26.96	26.22
LOVELEEN KAUR	16	18	8	18	74	74	22.91	22.22
CHRISTINA	20	20	20	28	84	82	23.29	30.21
SANGEETHA	18	20	14	20	84	82	33.33	30.39
MAISARAND. M	16	20	8	16	80	80	39.77	30.31

RAW DATA-3C



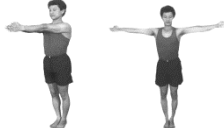



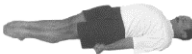














NAME	RAJAS PRE	RAJAS POST	SATTVA PRE	SATTVA POST
Mr.SOMASHEKAR.D.S	34.07	32.17	41.15	43.04
Mr.PRAMOD.M	36.67	38.63	35.56	38.63

Mr.ANNADANAYYA	40.89	45.25	25.1	22.81
Mr.VISHNUKUMAR.G	39.69	40.4	27.24	30
Mr.SELVAGANAPATHY	40.93	37.74	28.69	38.71
Mr.NIMMAGADDA SIMHADRI	35.09	35.18	36.23	41.5
Mr.RAJANISH GOVIND	37.62	38.82	41.09	40.08
Mr.B.K.SUDHARSHAN	32.79	31.76	37.7	42.92
Mr.RANJAY KUMAR	40.41	36.7	32.88	39.33
Mr.AJAY BIJALWAN	38.43	37.79	37.5	35.48
Mr.MAHESH .K.N	41.04	42.25	28.69	28.68
Mr.HARIDEV.S	39.59	43.96	31.02	36.23
Mr.BASIL.P.JOHNSON	37.31	40.79	31.34	35.09
Mr.CHEVULWAR VEERANNA	44.16	39.68	25.11	30.95
Mr.DHANANJAY KUMAR JAIN	39.85	39.54	34.59	32.7
Mr.PAWAN SINGH BHATI	41.59	41.67	26.64	31.75
Mrs.GITANJALI BHORASKAR	38.82	36.04	45.15	48.22
Ms.VANASHREE J KARKAL	35.4	34.01	35.84	42.12
Ms.SONG JISONG	39.02	41.82	28.22	26.55
Ms.MASELLA HEGAN	44.23	27.33	28.85	54.65
Ms.SARASWATHI.H	37.91	35.21	36.02	43.19
Ms.NAGASRAVANI AKULA	39.29	38.4	38.89	40.93
Ms.POOJA SHARMA	40.79	40.59	33.21	37.66
Mrs.SAMANT AMITA.P	42.29	34.26	38.74	46.3
Ms.NITHYA.K	38.87	38.43	33.6	35.65
Ms.LATA M KANTHI	39.44	37.44	27.89	28.77
Ms.AMBILI SUDHAKARAN	40.4	45.41	37.88	33.16
Ms.VIDYAM RANGA RAVALI	44.12	42.74	33.19	32.48
Mrs.RESHMA MULANI	33.8	32.29	43.67	47.98
Mrs.VASUDHA	40.78	41.56	35.69	37.86
Ms.ROHINI R MATAPATI	36.49	39.59	28.07	31.06
Ms.RITU SHARMA	41.03	41.06	28.63	36.99
Ms.TRIPATI JANGIR	38.17	41.53	24.43	37.1
Ms.LI YUN LI	32.2	38.64	27.7	26.89
Ms.DONG QING	34.2	34.77	29.2	31.64
Ms.FU FENG QIN	37.44	39.92	29.06	24.42
Ms.SHREE HARSHINI	38.91	40.38	31.52	32.69
Ms.SPHOORTI BHUVANESHWAR	40.55	38.46	29.13	31.98
NAME	RAJAS PRE	RAJAS POST	SATTVA PRE	SATTVA POST
G.KOTI REDDY	36.4	38.07	29.41	31.15
ARUN DAMERA	44.96	41.9	32.73	35.56
V. PRABHAKAR	37.23	40.52	47.19	41.63

LEE JUNG HWAM	32.82	33.46	29.77	34.61
VISHWANATHA.D	43.28	41.66	32.35	37.08
GAUTAM .N	40.89	39.43	28.43	32.04
LATEESH.H	32.85	37.74	36.13	38.71
MANJUNATH .M	35.46	37.94	28.29	41.96
JITESH. M	35.34	40.4	28.51	30
MASAHIRO.M	43.14	45.25	35.29	22.81
JISHNU.M	35.07	37.16	38.81	44.24
CORINNA HAMMER	41.31	38.63	37.09	38.63
RUSHIKA	37.4	32.17	31.68	43.04
LAUREN	36.44	35.18	29.66	41.5
TANYA	38.83	38.82	26.8	40.08
MADINA	36.08	31.76	29.41	42.92
V. SAI. SUDHA	35.45	37.79	35.91	35.48
BARBARA	32.53	35.14	40.16	39.74
VILAXANA JOSHI	36.95	36.7	36.95	39.33
MOHINI	32.79	33.8	36.07	42.25
PREMA	41.39	38.67	30.74	33.2
DEEPIKA	41.09	38.81	31.4	36.01
P. MAMATHA	41.61	33.43	31.75	33.43
N .MOONIKA	42.11	38.56	25.96	32.08
SRUTI	40.51	34.02	29.96	35.73
SHARVARI	31.74	41.95	41.3	31.81
LOVELEEN KAUR	35.24	38.66	41.85	39.11
CHRISTINA	37.44	37.02	39.27	32.76
SANGEETHA	41.2	36.12	25.46	33.48
MAISARAND. M	34.85	35.88	25.38	33.79





















APPENDIX-2




Figures/Plates of practices for Morning Sessions

Starting Prayer/ <i>ārambhika Prārthana</i>			
Practices Name	Photos	Practices Name	Photos
Hands stretch breathing <i>/Hastha Khichāva Svasana,</i> 3 mins, 90 ⁰ , 135 ⁰ , 180 ⁰ -5 rounds		9. <i>Sasankasana</i>	
Hands in and out breathing/ <i>Hastha āntarika avam bāhya</i> <i>svsana,</i> 2 mins		10. <i>Aswasanchalanasana</i>	
Tiger breathing / <i>Vyaghra</i> <i>svasana,</i> 2 mins		11. <i>Padahasttonasana</i>	
Instant Relaxation Technique / <i>Ati-sheeghra</i> <i>āramdayak tantra,</i> 1 mins		12. <i>Hastautthanasana</i>	
<i>Surya namaskāra</i>	3 -5 rounds, 15 mints	<i>āsanas</i>	
1. <i>Hastautthanasana</i>		<i>Ardhakati cakrāsan,</i> <i>Alternate,</i> 2 mins	
2. <i>Padahasttonasana</i>		<i>Ardha cakrāsan,</i> 1 round, 2 mins	
3. <i>Aswasanchalanasana</i>		<i>Pāda hastāsana,</i> 1 round, 2 mins	
4. <i>Samatulasana</i>		<i>Shashāñkāsana breathing</i> <i>/ Swasana</i> 5 rounds, 2 mins	
5. <i>Sasankasana</i>		<i>Ardhamatsyendrāsana,</i> <i>Alternate,</i> 2 mins	
6. <i>Astanganamaskara</i>		Deep Relaxation Technique (DRT) / <i>dīrgha- Aramdayak</i> <i>tantra,</i> 15 mins	
7. <i>Bhujangasana</i>			

8.Parvatasana		Closing Prayer/ <i>Samāpana Prārthana</i> 2 mins
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Practices for Evening Sessions

Starting Prayer/ <i>ārambhika Prārthana</i>			
Practices Name	Photos	Practices Name	Photos
Jogging / <i>Dhāvana</i> , Slow – 10 rounds, Backward –20 rounds, Forward -20rounds, Sideward -20 rounds, 3 mins		9.Sasankasana	
<i>Bhujangāsana</i> Breathing/ <i>Svasana</i> , 5 rounds, 2 mins		10.Aswasanchalanasana	
Straight Leg Raise Breathing / <i>Ekpada utthāna svasana</i> , 5 rounds, 2 mins		11.Padahasttonasana	
Tiger breathing / <i>Vyāghra svasana</i> , 5 rounds, 2 mins		12.Hastautthanasana	
Instant Relaxation Technique / <i>Ati-sheeghra āramdayak tantra</i> , 1 mins		Quick Relaxation Technique (QRT) / <i>shīghra āramdayak tantra</i> , 3 mins	
<i>Surya namaskāra</i> 3 -5 rounds, 15 mints		<i>āsanas</i>	
1.Hastautthanasana		<i>Ardha matsyendra asana, Alternate</i>	
2.Padahasttonasana		<i>Matsyāsana, 1 round</i>	
3.Aswasanchalanasana		Sarvāngāsana, 1 round	
4.Samatulasana		Shashāškāsana, 1 round	
5.Sasankasana		Uṣṭrāsana, 1 round	

6.Astanganamaskara		Deep Relaxation Technique (DRT) / <i>dīrgha- Aramdayak tantra</i> , 15 mins
7.Bhujangasana		Closing Prayer/ <i>Samāpana Prārthana</i> 2 mins
8.Parvatasana		

Group Class Photos



