

HINDI TRANSLATION OF THE VEDIC PERSONALITY INVENTORY (VPI)

Dissertation submitted by

MANDEEP SINGH

Towards the partial fulfillment of

MASTER OF SCIENCE (Yoga)

JUNE 2013



SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA

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

BENGALURU - 560 019

INDIA

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**Under the Guidance of
Dr. Sudheer Deshpande, Ph.D.**

Mr. V. Judullavarasu



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DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda Yoga AnusandhanaSamsthana (S-VYASA), Bengaluru, under the guidance of Dr. SudheerDeshpande, Ph.D.Registrar, S-VYASA University Bengaluru and Mr. V. Judullavarasu, Ph.D. scholar,S-VYASA University Bengaluru.

I also declare that the subject matter of my dissertation entitled HINDI TRANSLATION OF THE VEDIC PERSONALITY INVENTORY (VPI) has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

Date: 4th Jun, 2013

Name

Place: Bangalore

MANDEEP SINGH

CERTIFICATE

This is to certify that **MANDEEP SINGH** is submitting this dissertation comprising of literature review on “**Pranic Energization Technique**” and Experimental Research on “**Hindi Translation Of The Vedic Personality Inventory (VPI)**” towards partial fulfilment of the requirement for the ‘Master of Science’ in Yoga at Swami Vivekananda Yoga AnusandhanaSamsthana (S-VYASA) and this is a record of work carried out by him in this Institute.

Guide

Place: Bangalore

Dr. Sudhir Deshpandey

Date:

Registrar, S-VYASA

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Finally I thank that unseen Divine without whose wish, this work wouldn't have been possible.

Date:

MANDEEP SINGH

Place: Bengaluru

Name of the candidate

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

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

ABSTRACT

Background: Administration of a questionnaire in a language other than the native language of the participant would always pose threat to the validity of measurement. The Vedic Personality Inventory (VPI) was developed in English. This is one of the well validated tool for assessment of *Guṇās*. Considering its huge application, an attempt was made to translate the VPI from English to Hindi to help Hindi speaking people. In this study, translation procedure recommended by WHO is followed.

Objective: To translated the VPI from English to Hindi in Indian population.

Materials and methods: The original VPI was translated from English to Hindi by three language experts. A translation committee of three members consolidated the questionnaire into one Hindi version. It was then back translated by two experts and again the translation committee reviewed and approved final version of the Hindi VPI after minor corrections. The feedback was taken from the participants about the questionnaire.

Results: English VPI was translated to Hindi by adopting the standard WHO recommendations which has 56 questions and 7 point light scale.

Conclusion: The VPI was successfully translated into Hindi adopting WHO recommendations and under the guidance of expert committee.

Key wards: Vedic Personality Inventory (VPI), translation, WHO, Hindi language.

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CHAPTER 1

INTRODUCTION

INTRODUCTION

Study of *Guṇās* is very essential for yoga research. According the scripture, *Guṇās* are the fundamental ways by which a person's thought and deeds are guided. The concept of *Guṇās* is presented well in the text, the *Bhagavadgītā*, particularly, the fourteenth chapter, *Guṇatrayavibhāga Yoga* and the eighteenth chapter, *Mokṣa Sanyāsa Yoga*. According to *Sri Krishna*, *Sattva*, *Rajas* and *Tamas* are the three fundamental threads through which our personality is made of. These are the three basic ways by which we interact with our surroundings.

1.1 ACCORDING TO BHAGAVADGĪTĀ CHAPTER 18:

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः (भ. गी. १८(४०))

Na Tadasti Pṛthivyām Vā Divi Deveṣu Vā Punaḥ

Sattvaṁ Prakṛtijairmuktaṁ Yadebhiḥ Syāt Tribhirguṇaiḥ (B.G. 18(40))

The gist of the above verse is that there is nothing in this universe, which does not come under the purview of *Guṇās* (Chinmayananda, 2008). It is very essential that we understand *Guṇās* well in order to have better understanding of nature of human mind and its behavior.

Sri Krishna further classifies *Guṇās* into three major aspect in the following verse (Chinmayananda, 2008):

1.2 ACCORDING TO BHAGAVADGĪTĀ CHAPTER 14:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ॥

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् (भ. गी. १४(५))

Sattvaṁ Rajastama Iti Guṇāḥ Prakṛtisambhavāḥ

Nibadhnanti Mahābāho Dehe Dehinamavyayam (B.G. 14(5))

This gives us direction to focus our attention and gives the major conceptual framework for the study. Hence based on this concept, the concept of *Guṇās* is to be explored. It is quite important to bestow our attention in this area of research.

Vedic literature contains knowledge about all fields of human endeavor, from physics and psychology to medicine, art and aeronautics (Gowami, 1977). So, validation of knowledge of *Vedas* could result in advancement in many areas. Importance of knowledge of these *Guṇās* can be understood from the statement made in *Vedās* that all material elements are infused within these three modes of nature or *Guṇās*. *Dasgupta* in 1961 explained these *Guṇās* as “the universal characteristics of all kinds of mental tendencies”. So if we think from *Vedic* perspective, our psycho-physical disposition is nothing but manifested mixture of these *Guṇās* (*Prabhupada*, 1976).

Everything natural, which includes mind too, is a combination of these three *Guṇās* in different proportions and the proportion determines differences observed in the thing involved (*Bowes*, 1981). *Sattva*, the subtlest of the three, is the thought-stuff (or intelligence); *Rajas* is energy and *Tamas* is mass or inertia. While *Rajas* and *Tamas* predominate in gross matter, *Sattva* is predominant in psychical activities. *Sage Patañjali* explains three *Guṇās* with words *Prakāśa*, *Kriya* and *Sthiti* in the second chapter. According to *Rao* (1995), these *Guṇās* combine

in various proportions to produce the variety of objects and thoughts in the universe. At the psychological level, *Sattva* is gentle and controlled, *Rajas* violent and uncontrolled and *Tamas* is dull and uncontrolled (Wolf, 1998). These attributes are well in correlation with the *Prakāśa*, *Kriya* and *Sthiti* mentioned in *Patañjali Yoga Sutra*. Further Wolf states that, *Sattva* *Guṇa* is characterized by qualities such as cleanliness, truthfulness, gravity, dutifulness, detachment, discipline, mental equilibrium, and respect for superiors, sharp intelligence, sense control, and staunch determination. Attributes of *Rajas* *Guṇa* include intense activity, desire for sense gratification, little interest in spiritual elevation, dissatisfaction with one's position, envy of others, and a materialistic mentality. Qualities associated with *Tamas* *Guṇa* include mental imbalance, anger, arrogance, depression, laziness, procrastination and a feeling of helplessness. In an ideal situation of perfect health a man has the complete freedom to use any of these three patterns of psychological responses. Ill health or limited health occurs if *Rajas* or *Tamas* become dominant as one loses the freedom and gets habituated to either of these response patterns. *Yoga* aims at attaining a level when a person is able to achieve *Guṇātīta Sthitis* explained in first chapter of *Patañjali Yoga Sutra*.

There have been a few attempts to construct a personality inventory based on the three modes of nature (Pathak, Bhatt, Sharma, 1992; Rao, Harigopal, 1979; Wolf, 1998, 1999). Das et al., (1987) have studied managerial approaches in relation to the *Guṇās*. There are over a dozen questionnaires to assess *Guṇās*, the recent one being Development and Standardization of Mysore *Triguna* Scale (Shilpa, Murthy, 2012). Wolf has conducted the most extensive study to formulate a scale to assess *Guṇā* predominance. He devised a 90-item survey, with each question designed to elicit strong agreement from a person predominated by one of the *Guṇās*. *Guṇa* definitions were primarily obtained from the *Bhagavad-Gita*, Chapters 14, 17 and 18, and confirmed by *Vedic* scholars. For example, "I am satisfied with my life," was a *Sattva* item, and "I enjoy spending time in bars," was a *Tamas* item. Through statistical analysis, described in Wolf (1998, 1999), the 90-item VPI was reduced to an 80-item scale, which was further studied and then reduced to the final 56-item version. In this research, each *Guṇa* is a

subscale of the VPI. Reliability, or consistency, of a subscale measures the extent to which responses to one question on a subscale correspond to responses to the other questions on the subscale. In essence, this is an assessment of how well the subscale fits together as a unit. The loading of every item in the 56-item VPI is stronger for the intended sub scale. *Sattva* items generally correlated negatively with *Rajas and Tamas* subscales, and *Rajas* items tended to negatively correlate with *Sattva* and positively with *Tamas*. As predicted by Vedic theory, all *Tamas* items negatively correlated with the *Sattva* sub scale.

Vedic personality inventory (VPI) has been validated by further researches in this field and also is being utilized in many other researches. The VPI was used in experiments on the effects of chanting the *Hare Kṛiṣṇa Maha Mantra*, which is described in many of the *Vedas*, including the *Kali -Santarāṇa Upaniṣad*, the *Nārada Pañcaratna*, and the *Agni Purāṇa* (Prabhupada, 1972), as an important *mantra* for improving mental health. Primary hypothesis of the group study was that the *Maha Mantra* would increase *Sattva*, and decrease stress, depression, *Rajas* and *Tamas*, significantly more than the control and alternate *Mantra* groups. Result was in the direction predicted by *Vedic* theory (Wolf, 2001) and warranted a more rigorous group study on the intervention.

One important thing to note is that most of the questionnaires on *Vedic Personality* trait are developed in English. This give the widest usage and it is nonetheless not devoid of language barriers. This means, a questionnaire developed in English, and administered to people whose native or first language is not English always poses a threat to the measurement of that construct. This effect could have a magnified effect, especially in a subcontinent like India, where there are over hundreds of local languages. This means, there are innumerable ways to express their feelings in different words. Therefore we stress that usage of appropriate local language version of questionnaire in order to measure a construct should be promoted.

The current study attempts to develop a Hindi version of the *Vedic Personality Inventory*, VPI (Wolf, 1999). VPI is a well validated questionnaire to assess *Guṇās*. However, it was standardized in the western population. The construct validity was well established using factor analysis. Another agreeable feature of this questionnaire is that it has 56 items, which is an

optimal number, and is not very lengthy. Hence we propose to translate this VPI into Hindi, which is the official language of India and majority of the states chiefly speak Hindi. In this study, we also attempt to establish the VPI's Hindi version's (VPI-H).

CHAPTER 2

PET

2. *Prānic* Energization Technique

2.1 Introduction

Scientific and technological progress all over the globe has made man highly sensitive critical and also creative. Sharp to the core his intellect has gained tremendous power of analysis. The left side of the brain is highly developed helping him to unravel the subtle mysteries of nature and understand clearly the general laws of nature. Technology has helped man reap the benefits of its use. Automation and computers have brought great speed and sophistication in all our living standards by acquiring more and more comfort-giving object and experiencing sensual pleasures. To satisfy this desire we are always on the lookout to earn more and more. In the process we have become very active and have overcome our lethargy.

Associated with this growth is the emergence of two basic challenges: pollution and stress. The challenge of pollution is being tackled effectively but not met totally. Strict pollution control measures in the industrial sectors and extensive research leading towards the use of ecologically friendly technologies have certainly yielded dividends. But on the second front in spite of extensive research all over the globe a decreasing quality of life, increasing health hazards, social and student unrest etc. are on the increase. Traits which are all different expression of stress have shown no trend of decrease. On the contrary over the last two decades it is rather on the path of ascent.

In order to overcome the current mechanistic world-view of the matter - based approach, the increased dependence on science and technology and the associated lifestyle have to undergo basic changes towards embracing a more holistic world - view and a healthier and more harmonious lifestyle. Emotion training, harnessing of the will - power and the growth of the right side of the brain in general are the associated adjuncts for such a holistic understanding and also for a healthier and harmonious living and for which *Yoga* is the answer.

As health hazard are increasing day by day, it is very irony that the people who are very young are facing lot of health problems such as blood presser, heart problems, irritable bowel syndrome etc., and the cause for all the psychosomatic problems are stress.

2.2 WHAT IS STRESS?

Stress according to yoga is imbalance. Imbalance is misery. At the mental and physical levels, it is excessive speed and thus a demanding situation which causes pain and leads to ailments and diseases. Imbalances at the emotional level manifest as upsurges which are caused by strong likes and dislikes. At the psychological level the imbalances lead to conflicts and often manifest as petty and narrow ego - centric behavior. Lack of holistic knowledge and a balanced outlook, at the subtle levels are responsible for imbalances found at gross levels.

Thus, while understanding stress, a holistic concept of man is kept in view and not merely his bodily existence. The *Taittiriya Upaniṣad* has presented this holistic concept of man systematically as having five major sheaths (*Pañcakōśa*) of existence namely:

1. *AnnamayaKōśa*:Physical sheath (body)
 2. *PrānamayaKōśa* :Vital sheath (body)
 3. *ManomayaKōśa* : Astral sheath (body)
 4. *VijnānamayaKōśa* :Wisdom sheath (body)
 5. *AnāndamayaKōśa* :Bliss sheath (body)
- (This has been depicted in picture 1).



PICTURE 1 - PAÑCAKŌŚĀ VIVEKA

2.3 INTEGRATED APPROACH OF YOGA THERAPY (IAYT)

2.3.1 THE SCIENCE OF ILLNESSES

In *Ānandamaya Kōśa* a man is healthiest with perfect harmony and balance of all his faculties. At *VijñānamayaKōśa* there are movements, but are channelized in the right direction. As such, it is in the *Manomaya* level the imbalances start, say the *Yoga* texts. Likes and dislikes have come to play at this level. They start governing our actions; often they are in the wrong direction. The liking of GulabJamoon in a diabetic may lure him to eat the same against doctor's advice. Thus going against what is right causes imbalances. These imbalances amplify themselves resulting in mental illnesses called 'Ādhis'. At this stage there are no symptoms at the physical level. Prompted by the perpetual growth of desires, these mental diseases disturb *Prāna* in *PrānamayaKōśa* in terms of unstable *Nāḍis* and irregular flow of *Prāna*. The *Nāḍis* can no longer, in this condition, maintain stability and steadiness, but quiver. Due to these disturbances of

the *Prāna* - and unsteadiness in the *Nāḍis*, the food does not get properly digested. There arises *Kujīrṇatvam*(wrong digestion), *Atijīrṇatvam*(non-digestion) and *Ajīrṇatvam*(over digestion). When this improperly digested food settles down in the body amidst such commotion it results in ailments of the psychosomatic type namely *Vyādhis* or the secondary diseases.

The *Ādhis* (primary diseases) are twofold-*Sāmānya* (ordinary) and *Sāra*(essential). The former includes the diseases incidental to the body while the latter is responsible for rebirth to which all men are subject. The *Sāmānya* are normally produced during the interactions with the world. These may be termed as psychosomatic ailments. When dealt with by suitable techniques and congenial atmosphere, *Ādhis* the ordinary type will vanish. Along with it are destroyed the physical ailments i.e., the *Vyādhis* caused by these *Ādhis*-*Ādhija Vyādhayaḥ*. The subtler *Ādhis* of the essential type (*Sāra*) which cause the birth of the physical body can be destroyed only by the realization of the causal states of mind and a corresponding ability to live in *Vijñāmaya* and *Ānandamaya Kośa*. In that state, man transcends the cycles of birth and death. The second category of ailment is *Ānadhija Vyādhayaḥ*- those not originated by mind. These would probably include the infectious and contagious diseases. The text says that *Ānadhija Vyādhis* can be handled through conventional medicines (the chemotherapy of modern medicine and *Āyurveda*), *Mantrās*(with their natural vibrational characteristics) and good actions. These bring about the purity of mind, the *Prāna* - flowing freely in the body and the food getting digested better and assimilated properly allowing the diseases to vanish.

2.3.2 THE INTEGRATED APPROACH

The disturbances in the *Manomaya Kośa* percolates into the physical layer (*Annamaya Kośa*) through the *Prānamaya Kośa*. Hence, in the treatment of these psychosomatic ailments, it becomes mandatory to work at all these levels of our existence to bring about the quickest results. The integrated approach, thus, consists in not only dealing with physical sheath, the relief of which could at best be temporary as is happening with the drugs used in modern medicine to treat diseases of the psychosomatic type like Asthma, Diabetes Mellitus, Hypertension, etc. it also includes using techniques to operate on different sheaths of our existence. The large number of *Yoga* practices available in the texts of *Yoga* and *Upaniṣads* are adopted to balance and

harmonise the disturbances at each of the five *Kośa* and tackle this type of complex psychosomatic ailments.

2.3.3 PRACTICES AT ANNAMAYA KOŚA (THE PHYSICAL LAYER)

A healthy *Yogic* diet, *Kriyās*, loosening exercises and *Yogāsanaś* are used to operate at the *AnnamayaKośa* level and to remove the physical symptoms of the ailments.

2.3.4 PRĀṆAMAYA KOŚA (THE LAYER OF PRĀNA)

Through the practice of proper breathing, *Kriyās* and *Prāṇayāma*, we start operating on the *Prāṇamaya Kośa*.

2.3.5 PRACTICES AT MANOMAYA KOŚA (THE MENTAL LAYER)

A direct operation on this level is made possible by the last three limbs of *Aṣṭāṅga Yoga of Patañjali–Dhāraṇa, Dhyāna and Samādhi*.

2.4.1 EMOTION CULTURE

To handle and gain control over the basic cause for mental agitations, we use the *Yoga* techniques that control our emotions. A devotional session containing Prayers, Chants, *Bhajans, Nāmāvalis, Dhuns, Stotras* etc., help to build a congenial atmosphere to evoke, recognise, attenuate and dissipate the emotions. Thus, control over emotions is obtained through the devotional session. The emotional imbalances and upsurges are eliminated by such control.

2.4.2 VIJÑĀMAYA KOŚA (THE LAYER OF WISDOM)

A basic understanding is the key to operate from *Vijñāmayakośa*. *Upaniṣads* are the treasure house of knowledge which is the redeemer of all miseries and obsessions. It is the lack of that inner *jñāna* which is responsible for many wrong habits, agitations, etc.

2.4.3 ĀNANDAMAYA KOŚA (THE LAYER OF BLISS)

To bring the bliss of our causal body (*Kāraṇa Śarīra*) called *Ānandamaya Kośa* in all our actions is the key for a very happy and healthy life. This also brings our innate healing powers to effect, a complete cure of our ailments. The techniques used come under the heading *Karma Yoga*, the secret of action.

2.5 INTEGRATED APPROACH OF ADVANCED YOGA TECHNIQUES (IAAYT)

There are some patients who are suffering from diseases like cancer, ADIS etc. There are some other patients who cannot sit properly or bed ridden. For such type of patients or participants, *Swami Vivekānanda Yoga Anusandhāna Samsthāna– (S-VYASA)* has developed Advance Techniques based on *Upaniṣadic* teaching. These are deeper level of *Yoga* practices to control and alleviate the primary and secondary consequences of the diseases. More and more patients are taking advantage of these techniques by learning the art of utilizing the subtle *Prānic*, mental and emotional energies to strengthen the immune system. Thus this helps them to widen their horizon, perception and vision of the world around to improve their quality of life. We present below the step involved in the practice of these advanced techniques: Thus, while understanding stress, a holistic concept of man is kept in view and not merely his bodily existence. The *Taittiriya Upaniṣad* has presented this holistic concept of man systematically as having five major sheaths (*Kośās*) of existence shown in figure 1. Different advanced techniques are used to strengthen for different *Kośās*.

2.5.1 ADVANCED TECHNIQUES FOR DIFFERENT KOŚĀS

2.5.2 ANNAMAYA KOŚĀ

2.5.2.1 INSTANTENOUS RELAXATION TECHNIQUE (IRT).

2.5.2.2 QUICK RELAXATION TECHNIQUE (QRT).

2.5.2.3 DEEP RELAXATION TECHNIQUE (DRT).

2.5.2.4 STRESS MANAGEMENT OF EXCESSIVE TENSION (SMET).

2.5.3 PRĀṆAMAYA KOŚĀ

2.5.3.1 PRĀNIC ENERGISATION TECHNIQUE (PET).

2.5.4 MANOMAYA KOŚĀ

2.5.4.1 MIND SOUND RESONANCE TECHNIQUE (MSRT)

2.5.4.2 MIND IMAGERY TECHNIQUE (MIRT)

2.5.4.3 MASTERYING THE EMOTIONS TECHNIQUE (MEMT)

2.5.5 VIJÑĀMAYA KOŚĀ

2.5.5.1 VIJÑĀNA SĀDHANA KAUSĀLA (VISAK).

2.5.6 ĀNANDAMAYA KOŚĀ

2.5.6.1 ĀNANDA AMṚTA SIŅCANA (ANAMS)

2.6 PRĀNIC ENERGISATION TECHNIQUE (PET)

This is an advanced *Yoga* technique in which we use our *Prānashakti* to energise our entire body. Each and every organ and system of the body can be revitalized by this process. Of particular importance will be its utility for strengthening the immune defense so that the modern dreaded killers- Cancer, Aids, Chronic Fatigue Syndrome, etc. can be effectively healed. This also strengthens the *Prāṇamaya Kośa*.

Prāṇa is the basic fabric of the whole creation," says *Praśnopaniṣad*. We believe that everything in creation is *Prāna*. Growth of *Prāna* from a lower strata to higher strata is the process that characterizes life. In man, this process is being accelerated by the conscious discrimination faculty and is called *Prāṇayāma*, regulation of *Prāna*. While the goal of life is to manifest the divinity in us'. The process of manifestation, a scientific method is "*Prāṇayāma*" or in general '*Yoga*'.

Student *Kausalya* asks the teacher Sage *Pippalada* the following questions in *Praśnopaniṣad*:

कुत एषः प्राणः जायते? कथम् आयाति अस्मिन् शरीरे?

आत्मानं वा प्रविभज्य कथं प्राथिष्यते ॥

केनोत्क्रमते? कथम् बह्यमभिधत्ते? कथमध्यात्ममिति? ॥ प्रश्न. उप ३(१) ॥

Kuta Eṣaḥ Prāṇaḥ Jāyate. Katham Āyāti Asmin Śarīre.

Ātmānam Vā Pravibhajya Katham Prāthiṣṭate

Kenotkramate.

Katham Bahyamabhidhatte.

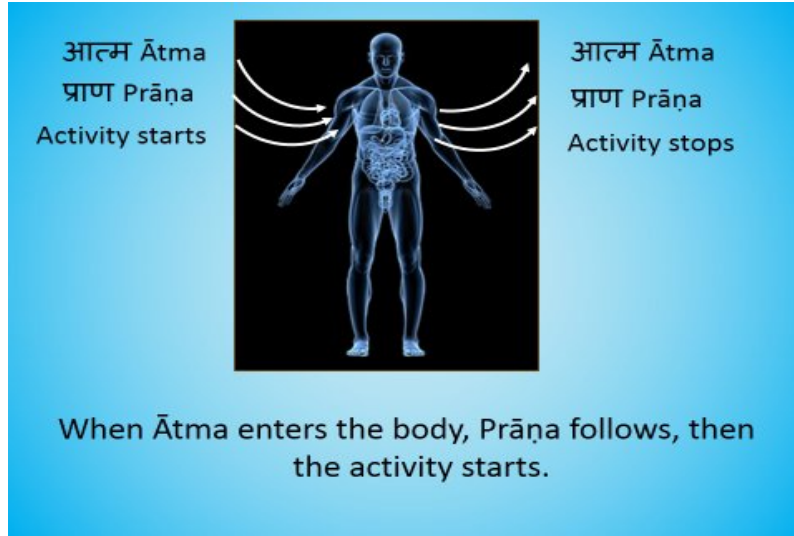
Kathamadhyātmamiti (Praśna Upa 3(1))

Sage Pipplada explains:

आत्मन एश प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्श्रीरे ॥ ॥ प्रश्न. उप ३(३) ॥

*Ātmana Eśa Prāṇo Jāyate | Yathaiṣā Puruṣe Chāyaitasminnetadātataṁ
Manokṛtenāyātyasmiñśrīre (Prašna Upa 3(3))*

From the *Self (Ātma)* born this *Prāṇa*. Just as there can be this shadow when a man is there, so that *Prāṇa* is fixed on the *Self*. He comes to this body owing to the actions of the mind. When the *Self* enters the body, the *Prāṇa* enters the body. When the *Self* goes out of the body, the *Prāṇa* will go out of the body.

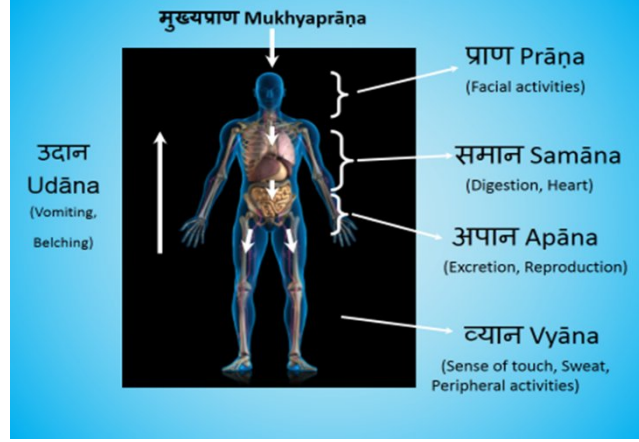


PICTURE 2 - PRANA

In its dormant form, it exists in the mineral world. In the vegetable kingdom, we can observe that primary facets of *Prāṇa*. As *Prāṇa* manifests more and more in the animal and human spectra, newer faculties emerge. The structure of body is also suitably transformed giving scope for the fuller manifestations of the higher emerging faculties such as mobile limbs and senses in the animal world and complex anatomy of human body.

This *Mukhya Prāṇa* enters the human system and manifest into five *Prāṇas* namely *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, and *Vyāna*, which exist in the *Prāṇamaya Kośa* and operate in the region of head and chest below the navel abdomen along the alimentary canal/the

spinal canal and all over the surface of the body respectively. These five *Prānas* called as *PañcaPrānas* control the physiological functions in the physical body.



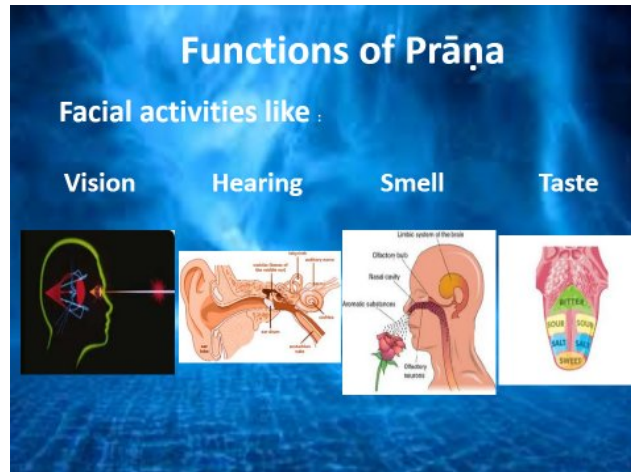
PICTURE 3 – MENTION OF PRĀNA IN THE BODY

यथा सम्राडेवाधिकृतान् विनियुग्न्यक्ते । एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमैवैष प्राण इतरान् प्राणान् पृथक्

पृथगेव सनिधत्ते ॥ प्रश्न. उप ३(४) ॥

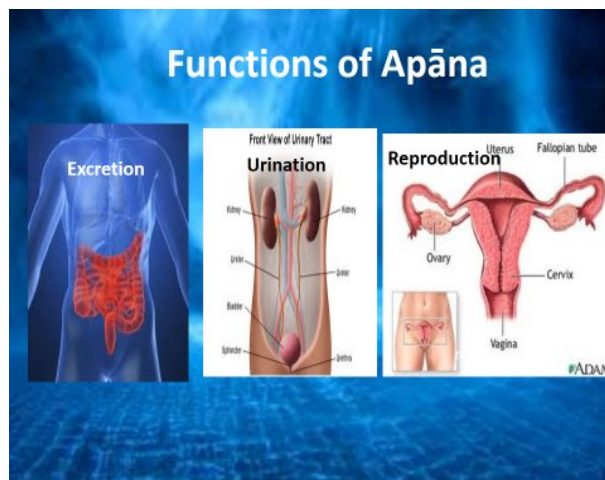
*Yathā Samrāḍevādhikṛtān Viniyugnykte | Etān Grāmānetān
Grāmānadhitiṣṭsvetyevamevaiṣa Prāṇa Itarān Prāṇān Pṛthak Pṛthageva
Sanidhatte(Praśna Upa 3(4)*

As it is the king along who employs the officers saying, 'Rule over these villages, (and) these villages', just so this *Prāṇā* engages the othr organs seperatley indeed. *Prāna* governs all functions in the upper region and mainly respiration;



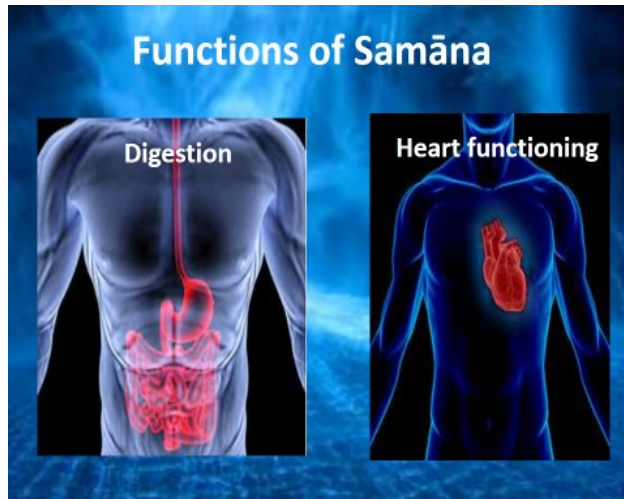
PICTURE 4- FUNCTION OF PRANA

Apāna those in the lower regions and mainly excretion and urination;



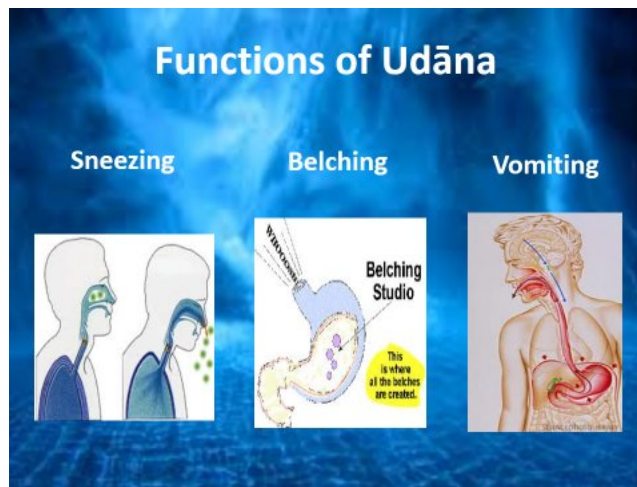
PICTURE 5– FUNCTION OF APANA

Samāna those in the abdominal regions and mainly the digestion;



PICTURE 6 – FUNCTION OF SAMANA

Udāna controls those which are upward and mainly belching, vomiting, anti-peristaltic moments and in its subtle form *Kuṇḍalini* movement;



PICTURE 7 – FUNCTION OF UDANA

Vyāna all through the body particularly the sense of touch.



PICTURE 8 – FUNCTION OF VYANA

These five *Prānas* are supported by *Upaprānas* namely *Naga*, *Kurma*, *Kṛkāla*, *Devadatta* and *Dhanañjaya*.



PICTURE 9 – MENIFESTATION OF MUKHYA PRANA

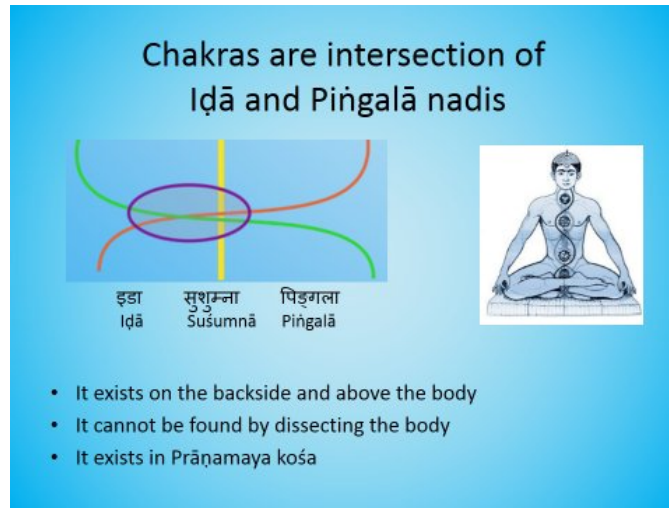
These *Prānas* move inside the body through *Nāḍis*. *Nāḍis* are channels for flow *Prānas*. There are 72, 72, 10,201 *Nāḍis* in the body according *Praśnopaniṣad*.

अत्रैतदेकशतं नाडीनां तासां शतं शतमकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहाणि भवन्त्यासु

व्यानश्चरति ॥ प्रश्न. उप ३(६) ॥

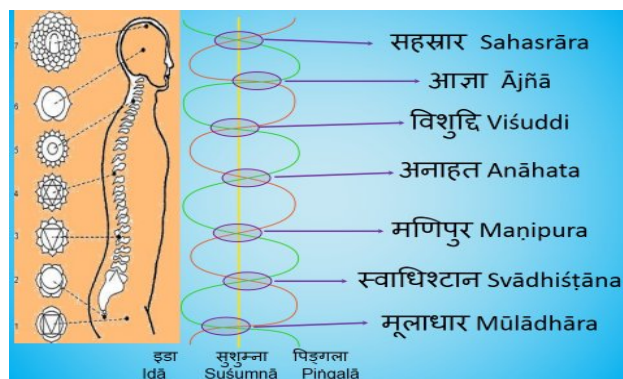
Atraitadekaśataṁ Nāḍīnāṁ Tāsāṁ Śataṁ Śatamaṅkaikasyāṁ
Dvāsaptatirdvāsaptatiḥ Pratiśākhānāḍīsahrāṇi Bhavantyāsu Vyānaścarati
(Praśna Upa 3(6))

Out of these 72 lacs *Nāḍis*, there are 3 *Nāḍis* are very important namely *Idā*, *Piṅgalā* and *Suśumna*. These *Nāḍis* exist on the back of the body and slightly above the spine which cannot be seen by the eyes. *Idā* exists in the left side of the body. *Piṅgalā* exists in the right side of the body and *Suśumna* exists in the center. The intersection of *Idā* and *Piṅgalā* are called as *Cakrās*. They are energy centers.



PICTURE 10 - CHAKRA

There are seven *Cakrās*. The one exist at the base of the spine is called *Mūlādhāra*. Above *Mūlādhāra* exist (at the region of genital organs) *Svādhiṣṭāna*. Above *Svādhiṣṭāna* at the naval region exist *Maṅipura*. Above *Maṅipura* at the heart region is *Anāhata*. Above *Anāhata* at the throat region exist *Viśuddhi*. Above *Viśuddhi* at the eye brow center is *Ājñā*. Above the head is *Sahasrāra*.



PICTURE 11 – SAPTA CHAKRA

Prāṅāyāma is the science of regulating and gaining control over this *Mukhya Prāṅā* allowing its fuller manifestations to emerge and is also process of making *Prāṅā* flow through *Suśumnā Nāḍi*. The most interesting aspect found by our seers is that the flow of *Prāṅā* through these *Iṅā* and *Piṅgalā Nāḍis* is connected to the left and right nostrils breathing respectively. When the breath is balanced between the two nostrils and slowed down with awareness, the imbalances of *Prāṅā* are cleared. The *Prāṅic* balance thus obtained in *Prāṅamaya Kośa* opens up *Suśumnā Nāḍi* and the subtle *Prāṅā* starts moving up in the central *Nāḍi*, *Suśumnā* which is popularly known as *Kuṅḍalini Jagṛti*. Such subtle *Prāṅic*, movements will help manifest the dormant potentialities within us which are called supernatural powers. To bring out this balance, the texts on *Yoga* offers very simple practices of *Prāṅāyāma* which can be practiced by everyone to take care of health and keep them fit and unravel the hidden powers dormant in the human being as these *Prāṅas* are subtle hence are powerful. But if the diseases are too severe like cancer, aids etc., simple *Prāṅāyāmas* may not yield quick results and hence severe practices like *Prāṅic Energisation Technique (PET)* is used. In *Prāṅic Energisation Technique (PET)* all the five aspects of *Prāṅa* - are felt it is *Vyāṅa* that is mainly used for energisation and revitalization.

Normally *Prāṅa* - cannot be felt unless we have very high sensitivity levels with a corresponding deep relaxation. Hence *Prāṅic Energisation Technique (PET)* systematically trains the practitioner to feel the *Prāṅa* starting from breath awareness. From the simple to the gross known to the subtle unknown is the approach of Science and also that of *Yoga*.

In *Prāṅic Energisation Technique (PET)*, we use *Nāḍiśuddhi* for balancing the breath and thereby the *Prāṅa*.

2.7 PRACTICE OF PRĀṅIC ENERGISATION TECHNIQUE (PET)

2.7.1 PRAYER

Sit in any meditative comfortable position or lie down in *Śavāsana*.

Let us begin the session by offering our salutation to force of Energy which protects the whole universe.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञांश्च विदेहि न इति ॥

*Prānasyedaṁ Vaśe Sarvaṁ Tridive Yat Pratiṣṭitam |
Māteva Putrān Rakṣasva Śrīśca Prajñāṁśca Videhi Na Iti ||*

All that exists in all the three worlds are under the governance of *Prāna*. Oh *Prāna* just like mother protects her children protect us and give us wealth and wisdom.



PICTURE 12 – OPENING PRAYER

Let us proceed to relax the whole body by loosening the joints and deeply relaxing the muscles.

2.7.2 DEEP RELAXATION TECHNIQUE (DRT)

Lie down in *Śavāsana*. Move your body, make yourself comfortable and relax completely.

- Bring your awareness to the tip of the toes, gently move your toes and relax. Sensitize the soles of your feet; loosen the ankle joint; relax the calf muscles; gently pull up the knee caps release and relax; relax your thigh muscles, buttock muscles; loosen the hip joints, relax the pelvic region and the waist region. Totally relax your lower parts of the body. **R..e..l..a..x...** chant *A-Kara* and feel the vibration in your lower parts of the body.
- Gently bring your awareness to the abdominal region and observe the abdominal movement for a while, relax your abdominal muscles and relax

- the chest muscles. Gently bring your awareness to your lower back, relax your lower back, and loosen all the vertebral joints one by one. Relax the muscles and nerves around the back bones. Relax your middle back, shoulder blades and upper back muscles, totally relax. Shift your awareness to the tip of the fingers, gently move them a little and sensitize. Relax your fingers one by one. Relax your palm, loosen the wrist joints, relax the forearms, loosen the elbow joint, relax the hind arms - triceps, biceps and relax your shoulders. Shift your awareness to your neck. Slowly turn your head to the right and lift, again bring back to the center. Relax the muscles and nerves of the neck. Relax your middle parts of the body, totally relax **R..e..l..a..x..** .. Chant *U-Kara* and feel the vibration in the middle parts of your body
- Gently bring your awareness to your head region. Relax your chin, lower jaw and upper jaw, lower and upper gums, lower and upper teeth and relax your tongue. Relax your pallets hard and soft; relax your throat and vocal chords. Gently shift your awareness to your lips, relax your lower and upper lips. Shift your awareness to your nose, observe your nostrils and feel the warm air touching the wall of the nostrils as you exhale and feel the cool air touching the walls of the nostril as you inhale. Observe for a few seconds and relax your nostrils. Relax your cheek muscles, feel the heaviness of the cheeks and have a beautiful smile on your cheeks. Relax your eye muscles, feel the heaviness of eye balls, relax your forehead, temple muscle, ears, the sides of the head, back of the head and crown of the head. Relax your head region, totally relax **R..e..l..a..x..** .and chant *M-Kara* and feel the vibrations in your head region.
 - Observe your whole body from toes to head and relax, chant *AUM* in a single breath. Feel the resonance throughout the body.
 - Slowly come out of the body consciousness and visualize your body lying on the ground completely collapsed.
 - Imagine the vast beautiful blue sky. The limitless blue sky. Expand your awareness as the blue sky. Merge yourself into the blue sky. You are becoming the blue sky. You are the blue sky. Enjoy the infinite bliss **E...N...J...O...Y...** the blissful state of silence and all pervasive awareness.

- Slowly come back to body consciousness. Inhale deeply. Chant an “*AUM-Kara*”. Feel the resonance throughout the body. The soothing and massaging effect from toes to head.
- Gently move your whole body a little. Feel the lightness, alertness and movement of energy through the body. Slowly bring your legs together and the hands by the side of the body. Turn over to the left or the right side and come up when you are ready.

2.8 BREATH AWARENESS

Slowly take your awareness to the nostrils. Start feeling the movement of the breath at the nostrils. Your awareness confined to the region of the nostrils, beginning from the tip of the nostrils to the root of the nose. Just feel the movement of the breath, at the level of the nostrils only. Go on sensitizing your nostrils and recognize the expression of your breathing. Feel the cool air entering in and the warm air coming out. Recognize the speed of your breath, the force of your breath and the rhythm of the breath. Go on sensitizing the breath at the nostrils. As you go on sensitizing, you will start recognizing the imbalance of flow at the nostrils. You will notice that breath is flowing easily through one of the nostrils and another is partially blocked. One of the nostrils completely opened up and the other nostril partially closed. Recognize the imbalance flow of breath in the nostrils. This is nothing but imbalance in the flow of *Prāna*. A mere recognition without any effort to change it or correct it.

With the recognition, gradually extend your awareness into deeper into deeper levels of respiration moving towards the throat and extend that sensitivity into the whole of your respiratory system. Sensitize every part and every cell of your respiratory system, beginning from the tip of your nose to the depth of your lungs. Go on feeling your breath completely, deep inner awareness. No effort, no manipulation. The most natural flow of your breath. As you go on sensitizing your breath, you will recognize various deformities in your breathing. You will notice that the breath is not flowing equally to all parts of your lungs. Some parts remaining dormant due to the shallowness of the breath. Recognize the shallowness of your breath. You may also recognize jerks in your breathing. Your breath may not be smooth and continuous. You may also recognize the haphazardness in your breathing, the lack of rhythm or it may

be any other imbalance. Just recognize it. Without making any effort in changing it or correcting it. Recognize and understand the limitation of your breath. Once you clearly understand the entire drawback in the breathing, let us slowly proceed to correction of the breathing. Consciously make your breath deeper and deeper. Deep inhalation and complete exhalation. Take in as much of air as possible during every inhalation by expanding your lungs and empty the air from the lungs with every exhalation. Make your breath deeper and deeper to overcome shallowness. Make your breath slower and slower, the smoother and smoother. Slow deep inhalation, smooth complete exhalation, the smoothness to overcome jerks and haphazardness in breathing you can very clearly feel all those dormant region of your lungs once again sensitized and whole of your respiratory system getting. Feel the breath entering into the depth of your lungs....

Total expiratory system and the last bit of air being thrown out.....complete contraction of respiratory system. Gradually reduce all efforts. Relax yourself and allow the breath to flow once again freely and smoothly. Let the breathing flow on its own. No control no effort. Slowly come back to the nostrils and once again start feeling the movements of breath at the nostrils. You can very clearly recognize that all the imbalances are getting rectified.

2.9 CORRECTION OF BREATHING

The breath has begun to flow smoothly and equally through both the nostrils. Both the nostrils have completely opened up allowing the breath to flow easily through both the nostrils. Let us now slowly proceed to exercise the power of the mind to manipulate breathing. Use the power of your mind to guide the flow of the breath through alternate nostrils. Moving in and out through one nostril at a time. The practice of *Nāḍīsuddi*. With mere will power. The mind directing the flow breath through alternate nostrils. You can very clearly feel that the breath coming under the control of your mind beginning to flow smoothly through the alternate nostrils. Continue the practice of *Nāḍīsuddi*...One cycle of nine roundsRecognize the wonderful effect of *Nāḍīsuddi* within the mind. A very pleasant tranquility will be generated in your mind....With every round of *Nāḍīsuddi*, the mind identifying itself with the breathing...and flowing out and in through alternate nostril... generating deeper and deeper tranquility within the mind. Every breath takes you into still deeper levels of tranquility. After nine rounds of *Nāḍīsuddi*, drop down all the efforts and again allow

the breath to flow on its own, no control, and no effort. Become aware of that inner calmness of mind and total relaxation of the body.

Let us now slowly enter into the world *Prāna*. Let us slowly enter the field of energy by going through different sensation in the body beginning with *Cin Mudra*. Adopt *Cin Mudra* and take your awareness to the point where the tip of the thumb and the tip of the pointer meet. Begin to observe all sensation in that region with pointed awareness, beginning from gross sensation of touch, move to subtler and subtler sensation. It may be itching, pulsation, heated or it may be any one of the subtler sensation like tingling, tickling or twitching. Whatever the sensation may be just recognise that. Every minute sensation is nothing but the expression of *Prāna*. The *Prāna* expresses itself in the form of various sensations. Understand the nature of *Prāna* - though its expression.

Gradually extend that awareness in all the ten fingers by adopting *Cinmaya Mudra* and start sensitizing all ten fingers and feeling all sensation coming up. It may be gross sensation or subtler sensation or it may be mere expression of vibration. It may be an unpleasant sensation or it may be a pleasant sensation. Do not react to any sensation. You only have to understand the expression of *Prāna*. The moment you start reacting to the sensation your understanding becomes incomplete.

Release the fingers and slowly spread that awareness into both palms by adopting *Namaskāra Mudra*. Join the palms in front of your chest at the heart center and begin to feel all the expression of *Prāna* in the chest. Feel your heart beat. You can also experience the magnetic effect of *Prāna* beyond the frame of the body by moving your palms apart. Recognize and feel the space between the palms. Once again bring the palms closer each other. Find surface awareness. You can clearly feel the point where the magnetic field is coming into your experience. Stay within the magnetic field. You can also generate that electricity by churning the *Prāna*.....the rotation by moving your palms and feel electricity being generated between both the palms. Feeling becoming stronger as you increase the speed of rotation and feeling becoming milder as you reduce the speed.

2.10 ROTATION OF PRĀNA

Slowly bring your hands on the floor again and now spread your awareness in different parts of the body which are in contact with the floor, beginning from heels up to the back of your head. Go on sensitizing every little part of the body touching the floor. Recognize all the sensation coming up in those regions. It may be gross expressions, a pulsation, a pain, heat, itching, pricking or it may be subtle sensation like twitching or

tingling. You may also experience mild electric in some parts of the body, the subtlest expression. Just recognize every subtle expression of energy. Every sensation is nothing but manifestation of *Prāna*. *Prāna* expressing itself in the form of thousands of sensation. Gradually spread that awareness into the whole body from top of the head to the tip of the toes. The whole body is nothing but a bundle of *Prāna*. A huge store house of energy. The *Prāna* expressing itself in thousands of sensations everywhere. Recognize the huge world of *Prāna*.

Let us now go on scanning the whole body with inner awareness to recognize different areas of imbalance. As you go on passing through the different parts of the body, you will feel that in some part there is only gross unpleasant sensation. Recognize that as areas of excessive flow of energy. In some parts of the body you will recognize numbness either partial or complete. The area where energy is not flowing properly or it may be region of absence of *Prāna*. You can also feel blockage in some parts of the body. In some parts you will experience very pleasant sensation, subtler sensation, region where there is harmonious flow of energy. The finest flow of *Prāna* is experienced as mild electric current as vibrations, *Spandana*, the subtlest nature of *Prāna*. Go on scanning different parts beginning with the top of your head understanding various expression of energy. Now the nature of *Prāna* is working there. The mere process of recognition itself brings correction and you can see that *Prāna* begins to flow smoothly.

Then, proceed to the next part. Once again do not react to any sensations. Do not try to avoid unpleasant and gross sensation and do not try to ask for more and more of pleasant sensation. Just recognize the areas of imbalance and go on correcting them. Once again using the power of your mind, the same faculty of the mind which you used in *Nāḍīsuddhito* bring harmony, balanced flow of energy. Recognize every moment imbalance in your *Prānic* body and go on correcting with the power of the mind. Passing through different parts of body moving towards the legs. Slowly come to the toes once again. Spread your awareness in to the whole body and recognize that harmonious and balanced flow of *Prāna* everywhere. A blissful experience throughout the body and from now on you can see that force or energy, for bringing any correctional change in the body by using the power of the thoughts. You can direct the flow of energy in any part of the body. Use it as a healing force with positive thoughts. You can use it as a force to reduce pain in any particular part of the body, to rejuvenate the whole body, to strengthen immune system. Learn the technique of pushing positive through flow of *Prāna*.

Let us slowly come back to normal body consciousness and chant one Omkar. Feel the beautiful resonance throughout the body.

Slowly come back to normal body consciousness. Gently move your toes and feel your legs. Feel your hands and move the fingers. Feel the respiration. Turn your head from left to right and right to left. Take your own time and slowly come to any comfortable sitting posture, without disturbing that inner feeling. Continue with that feeling with your eyes closed. Maintain that feeling throughout the day.

2.11 SILENCE

The dimensions of the unknown are the layers of Silence, where there are no thoughts. Mind appears to be silent. Silence is not a single state (as many think). Then what is Silence? A state where there are no thought or you are not aware of them. The state of purest silence is the one in which the mind, *Prāna*, emotions and even the intellect are completely nullified. All have diffused into oblivion. Just as a salt doll, trying to measure the depths of an ocean, loses itself fully retaining no individuality whatsoever and becoming one with the ocean.

अप्राणाः अमनाः शुभ्राः । अक्षरात् परतः परः ।

Aprāṇāḥ Amanāḥ Śubhrāḥ | Akṣarāt Parataḥ Paraḥ

No prana nor mind but purity, even beyond the unchanging, transcendent.

न पुनरावर्तते इति ।

Na Punarāvartate Iti.

No return and returns not (the individual merging with the total). Until we diffuse to this state of total silence which is also the abode of all creation as repeatedly mentioned in the *Upaniṣadas* in *Taittiriya*.

आनन्दाध्येव खलु इमानि भूतानि जायन्ते ।

Ānandādhyeva Khalu Imāni Bhūtāni Jāyante

From where the whole creation has emerged.

Hence, this pure silence is fullness and not oblivion or zero. Silence means that the mind, intellect, *Prāna* etc., are completely silent. Hence, as you progress towards this

purest silence, all your capacities will increase – the balance of *Prāna* and mind, emotional maturity, the depth and expansion of the intellect etc.,

There are various layers of silence. Grosser layers of silence are featured by Tamas, dullness, stagnation and constrictions. Subtler ones are expansive, brighter, dynamic, effortless, more and more blissful, calmer and more and more peaceful and serene, endowed with greater and greater freedom, knowledge, creativity and creative powers. To move from grosser to subtler is what we call 'growth'.

Feel the *Prāna* around the body expanding and diffusing into the infinite blue sky resulting in experiencing expansive silence, *Prāna* and the associated bliss. Stay as long as you can.

Thoughts come up. Recall the picture of infinite blue sky and *Prāna* diffusing into it leading to silencing of the mind. Dwell in silence longer and longer.

The mind would have reached a state of expansive silence by now which is full of bliss and peace and would be receptive for resolve?

2.12. RESOLVE

A verse in the *Veda* says, "What you see, you become." In other words, just the experience of perceiving the world makes you what you are. This is a quite literal statement. Children growing up in homes where there is inadequate love can show a variety of symptoms—they may be unhappy, neurotic, schizophrenic, sickly, angry, or any number of other responses.

Gifted with total flexibility in our nervous systems, we all have the choice to build boundaries or tear them down. Every person is continually manufacturing an infinite array of thoughts, memories, desires, objects, and so on. These impulses, rippling through the ocean of consciousness, become our reality.

In *Vibhuti Pāda* of *Patañjali Yoga Sutrās*, *Samīyama* is defined as three fold process namely *Dhāraṇa* (concentration), *Dhyāna* (meditation) and *Samādhi* (absorption). When these three are brought to bear upon one subject, the true nature of an object is known. Through mastery of *Samīyama*, comes the light of knowledge. A resolve is a method of

constant thinking of the true nature, through concentration and then meditation happening on the true nature of the objective of resolve.

Resolve is a clearly thought out, well formulated, minimum number of words and a positive thought. Resolve is done nine times for maximum effectiveness. It should be short, precise and positive. Normally the practice of resolve results in fructification gradually, but in exceptional cases almost immediately.

The resolve can be as follows:

'I am ever blissful'.

'All my cells are booming with health'.

'My immune system is very powerful'.

'I am highly creative'.

'I am full of energy'.

'Enthusiasm is my birthright'.

However, let us look at the real scenario. When you are in a negative state of depression, ill health, pain, or misery, can you ever say that 'I am ever enthusiastic, healthy or blissful?' It just looks artificial, and hence diplomatic at best. You are not telling the truth; you know that. That is nothing rare, nothing uncommon; it is but natural.

Then, why resolve? If we understand the mechanism behind the origin of these diseases or problems or negativity, we understand that we can uncoil them. The software in our mind kept started to write these negative thoughts at certain triggering condition and then on it just kept on writing the same thoughts again and again. Now all that needs to be done is to make another trigger (that is what *Patañjali* calls it concentration – determination) and keep overwriting the old negative thoughts with the positive thoughts, until all the old negative thoughts are replaced with positive ones. It is for this reason all great masters including *Swāmi Vivekānanda* warns us "You are what you think you are". There is also a *Saṁskṛt* saying (source unknown), "*Mana Eva Manuśyāṇāṁ Kāraṇam Bandha Mokṣayoḥ*" meaning, "Mind alone is the cause of both bondage and freedom."

2.13 CLOSING PRAYER

सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः ॥
सर्वे भद्राणि पश्यन्तु । मा कश्चिद् दुःख भाग् भवेत् ॥
ओम् शान्तिः शान्तिः शान्तिः ॥

*Sarve Bhavantu Sukhinaḥ. Sarve Santu Nirāmayāḥ.
Sarve Bhadrāṇia Paśyantū. Mā Kakṣict Duḥkhabhāg Bhavet
Om Śāntiaḥ Śāntiaḥ Śāntiaḥ*

May all be happy? May all be free from diseases? May all see only things auspicious? May none be subject to misery?



PICTURE 13 – CLOSING PRAYER

While the practice PET is done keeping a separate time of about half an hour every day in the mornings and evenings, it is equally important to spread the experience of *Prāna* throughout the day. This is called *Anusandhāna*– recollection of *Prāna* for revitalising the body, mind and the whole being. This process of *Prāna Anusandhāna* helps further in deepening the experience and effects of PET. The momentum builds up to improve the quality of life.

PRĀNA ANUSANDHĀNA

The whole process is to relieve the experience of *Prāna*, its balance energisation and diffusion into the infinite sky, leading to blissful *Prānic* awareness.

- During the day, periodically check the flow of breath through the nostrils and also the flow of air through them. Build the awareness of breath and balance the same between the two nostrils.
- Expand the awareness of breath throughout the respiratory tract and start feeling the nerve impulses.
- Sensitize further to feel the *Vyāna* and allow it to spread through the body.
- Recognise the imbalances in *Vyāna* and allow it to spread throughout the body.
- Recognise the imbalances in *Vyāna* and rotate and control the flows to have a fine balanced spread of *Vyāna* throughout the body.
- Enjoy the diffusion of *Vyāna* expanding beyond the body all over the space.
- Retain this blissful awareness *Prāna* throughout the day

CHAPTER 3

LITERATURE REVIEW

3. LITERATURE REVIEW

Development of measurement tools to assess *Guṇās* is not recent. Prior to the *Vedic Personality Inventory* (VPI), there are few reported studies which tried to develop questionnaire to assess *Guṇās*. Some of them were developed by (Uma, Lakshmi, Parameswaran, 1971), (Singh, 1971), (Rao, Harigopal, 1979), (Mohan and Sandhu, 1986, 1988), (Das, 1991) and (Pathak, Bhatt, Sharma, 1992). However, one serious limitation of these questionnaires is that they were not widely applied later. This fails to establish the practical validity of these questionnaires. Moreover these questionnaires did not validate the construct in the most rigorous way as it is done today, especially using factor analysis.

A study was conducted to assess psychological approach to uncover the personality trait structure of Hindi speaking Indians by Jitendra Kumar Singh (jitendrasingh08@gmail.com), Defence Institute of Psychological Research (DIPR), Delhi, GirishwarMisra University of Delhi, India. The endorsement for personality descriptive adjectives was obtained from young adults (n=240) using a Likert-type 5-point rating scale. The principal component analysis using varimax rotation revealed a six-factor structure comprised of (I) *Rajasic* (passion and mobility), (II) *Sattvic* (goodness and harmony), (III) *Tamasic* (dullness and inertia), (IV) competence, (V) neuroticism, and (VI) extraversion. The six-factor structure of personality in Hindi language has broader psychological space than what is proposed in the “Big Five” personality theory.

A study was conducted by SudheerDeshpande, H R Nagendra, NagarathnaRaghuram to study the efficacy of *Yoga* on *Guṇās* (yogic personality measure) and general health in normal adults. Of the 1228 persons who attended introductory lectures, 226 subjects aged 18–71 years of both sexes, who satisfied the inclusion and exclusion criteria and who consented to participate in the study were randomly allocated into two groups. The *Yoga* (Y) group practiced an integrated *Yoga* module that included *Āsana*, *Prāṇāyāma* and meditation, notional correction and devotional sessions. The control group practiced mild to moderate physical exercises (PE). Both groups had supervised practice sessions (by trained experts) for one hour daily, six days a week for eight weeks. *Guṇā* (yogic personality) was assessed before and after eight weeks using

the self-administered Vedic Personality Inventory (VPI) which assesses *Sattva* (gentle and controlled), *Rajas* (violent and uncontrolled) and *Tamas* (dull and uncontrolled).

The general health status (total health), which includes four domains namely somatic symptoms (SS), anxiety and insomnia (AI), social dysfunction (SF) and severe depression (SP), was assessed using a General Health Questionnaire (GHQ).

There was an improvement in *Sattva* in both the *Yoga* and control groups with a trend of higher effect size in *Yoga*. *Rajas* reduced in both but significantly better in PE than in *Yoga* and *Tamas* reduced in PE. The general health status improved in both the *Yoga* and control groups.

A study was conducted by A Sham GanpatTikhe, H. R. Nagendra, NeerajTripathi, to assess Ancient science of *yogic* life for academic excellence in university students. Academic excellence is essential to provide opportunities for students to work together to improve their understanding of concepts in their academic core. Academic excellence helps students to teach problem-solving and collaborative learning strategies. The objective of this study was to assess *Guṇā* (personality traits) in students undergoing *Yoga* Instructor's Course (YIC). In all, 68 YIC students with a mean age of 28.03 ± 9.38 years participated in this single group pre – post study. The Personality Inventory data were 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. The data analysis showed 11.33% decrease ($P < 0.01$) in *TamasGuṇā* (dull personality trait), 0.68% decrease ($P = 0.819$) in *Rajas Guṇā* (violent personality trait), and 10.34% increase ($P < 0.01$) in *SattvaGuṇā* (balanced personality trait) scores. This study suggests that YIC can result in the improvement of *SattvaGuṇā* (balance personality trait) among students, thus paving the way for their academic excellence.

Mrs. ParvinderKaur conducted an experiment to assess Dimension of *Guṇā* in Organisational setting. The Indian concept of *Guṇās* namely *Sattwa*, *Rajas*, and *Tamas* is perceived to be useful in organizational behavior research and practice. Analyzing data collected

from 310 executives of 13 organizations, Kaur and Sinha identify four factors — *TamasGuṇā*, *Rajas Positive Guṇā*, *SattvaGuṇā* and *Rajas Negative Guṇā* and discuss the relationship of these variables with some organizationally relevant variables.

An experiment was conducted by AditiKejriwal and Venkat R Krishnan about the Impact of *Vedic*Worldview and *Guṇās* on Transformational Leadership. This study explores the personality traits and world view of transformational leaders from an Indian cultural perspective. Indian philosophy provides a framework to help understand a person's mental make-up. It offers the *Guṇā* theory, also called the tri - dimensional personality theory, to explain differences across individuals. The *Vedic* texts also outline concepts like *Karma* (cause-effect chain or the basic law governing all actions) and *Maya*(existing bundle of inexplicable contradictions of the world) which help in comprehending a person's worldview. Only through a clear understanding of the leader's worldview can we unravel the secrets of transformational leadership and try enhancing it. This paper reports an experiment conducted to observe the impact of the different *Guṇās* and the *Vedic* worldview on the magnitude of transformational leadership. There are three *Guṇās*: *Sattva* (awareness), *Rajas*(dynamism), and *Tamas*(inertness). *Guṇās* are fundamental ingredients or constituents in every being and each being is composed of all the three *Guṇās*. When one of the three *Guṇās* is dominant in a person, that person is characterized by that *Guna*. The *Guṇās* were manipulated by portraying a political leader as being high on one or two of the *Guṇās*. The *Vedic* world view (operationalized as an understanding of *Maya* and belief in *Karma*) was manipulated by portraying the leader as having or not having such a worldview. The outcome variable was transformational leadership as perceived by the participants. The sample consisted of 140 students, 97 males and 43 females, aged between 16 and 20 years, from a prominent school in eastern India. A 3 x 2 + 1 factorial design was used where *Sattva*, *Rajas* and *Sattva - Rajas* combinations were crossed with *Vedic* worldview (yes or no) to produce six cells, *Tamas* being the seventh cell. A 47-item multi- factor leadership questionnaire was used to capture the five factors of transformational leadership as perceived by the participants: attributed charisma, idealized influence, inspirational leadership, intellectual stimulation and individualized

consideration. The mean of the five factors formed the transformational leadership score. The results of analyses of variance indicate the following:

Sattva and *Vedic* worldview separately enhance transformational leadership whereas *Tamas* reduces it. *Sattva-Rajas* combination also enhances transformational leadership but the effect is not more than the effect of *Sattva* alone.

Sattva and *Vedic* worldview together do not enhance transformational leadership more than what *Sattva* alone does. The paper concludes with a discussion on what the organizations can do for enhancing transformational leadership by using the *Guṇā* framework and by reinforcing the *Vedic* worldview which are summarized as follows:

Design training programmes to develop *Sattva* and reduce *Tamas*.

Build team-orientation and self-sacrifice for directing energies towards superordinate goals.

Base organizational policies on a competency framework built around *Sattva* and a *Vedic* orientation.

CHAPTER 4

AIM AND OBJECTIVE

4.1AIM

4.1.1 To translate the *Vedic Personality Inventory* (VPI) in Hindi in Indian population.

4.2OBJECTIVE

4.2.1 To translate VPI from English language to Hindi language.

4.2.2. To run a test administration of translated Hindi VPI on a small sample to establish face validity of the questionnaire.

CHAPTER 5

METHODOLOGY

5. METHODOLOGY

WHO has recommended procedure for carrying out translation in different languages. This is to achieve different language versions of the English instrument that are conceptually equivalent in each of the target countries/cultures. That is, the instrument should be equally natural and acceptable and should practically perform in the same way. The focus is on cross-cultural and conceptual, rather than on linguistic/literal equivalence. A well-established method to achieve this goal is to use forward-translations and back-translations. The following are the sequence of steps:

- 5.1 Forward translation
- 5.2 Expert panel Back-translation
- 5.3 Pre-testing and cognitive interviewing
- 5.4 Final version

5.1 FORWARD TRANSLATION

One translator, preferably a health professional, familiar with terminology of the area covered by the instrument and with interview skills should be given this task. The translator should be knowledgeable of the English-speaking culture but his/her mother tongue should be the primary language of the target culture.

Instructions should be given in the approach to translating, emphasizing conceptual rather than literal translations, as well as the need to use natural and acceptable language for the broadest audience. Translators should always aim at the conceptual equivalent of a word or phrase, not a word-for-word translation, i.e. not a literal translation. They should consider the definition of the original term and attempt to translate it in the most relevant way. Translators should strive to be simple, clear and concise in formulating a question. Fewer words are better. Long sentences with many clauses should be avoided.

The target language should aim for the most common audience. Translators should avoid addressing professional audiences such as those in medicine or any other professional group. They should consider the typical respondent for the instrument being translated and what the respondent will understand when s/he hears the question. Translators should avoid the use of any

jargon. For example, they should not use: technical terms that cannot be understood clearly; and colloquialism, idioms or vernacular terms that cannot be understood by common people in everyday life. Translators should consider issues of gender and age applicability and avoid any terms that might be considered offensive to the target population.

5.2 EXPERT PANEL

A bilingual (in English and the target language for translation) expert panel should be convened by a designated editor-in-chief. The goal in this step is to identify and resolve the inadequate expressions/concepts of the translation, as well as any discrepancies between the forward translation and the existing or comparable previous versions of the questions if any. The expert panel may question some words or expressions and suggest alternatives. Experts should be given any materials that can help them to be consistent with previous translations. Principal investigators and/or project collaborators will be responsible for providing such materials. The number of experts in the panel may vary. In general, the panel should include the original translator, experts in health, as well as experts with experience in instrument development and translation. The result of this process will produce a complete translated version of the questionnaire.

5.3 BACK-TRANSLATION

Using the same approach as that outlined in the first step, the instrument will then be translated back to English by an independent translator, whose mother tongue is English and who has no knowledge of the questionnaire. Back-translation will be limited to selected items that will be identified in two ways. These items will be distributed when the English version of the instrument is distributed. As in the initial translation, emphasis in the back-translation should be on conceptual and cultural equivalence and not linguistic equivalence. Discrepancies should be discussed with the editor-in-chief and further work (forward translations, discussion by the bilingual expert panel, etc.) should be iterated as many times as needed until a satisfactory version is reached.

5.4 PRE-TESTING AND COGNITIVE INTERVIEWING

It is necessary to pre-test the instrument on the target population. Each module or section will be fully tested using the methodologies outlined below.

Pre-test respondents should include individuals representative of those who will be administered the questionnaire. Pre-test respondents should number 10 minimum for each section. They should represent males and females from all age groups (18 years of age and older) and different socioeconomic groups.

Pre-test respondents should be administered the instrument and be systematically debriefed. This debriefing should ask respondents what they thought the question was asking, whether they could repeat the question in their own words, what came to their mind when they heard a particular phrase or term. It should also ask them to explain how they choose their answer. These questions should be repeated for each item. The answers to these questions should be compared to the respondent's actual responses to the instrument for consistency. Respondents should also be asked about any word they did not understand as well as any word or expression that they found unacceptable or offensive. Finally, when alternative words or expressions exist for one item or expression, the pre-test respondent should be asked to choose which of the alternatives conforms better to their usual language. This information is best accomplished by in-depth personal interviews although the organization of a focus group may be an alternative. It is very important that these interviews be conducted by an experienced interviewer. A written report of the pre-testing exercise, together with selected information regarding the participating individuals should also be provided.

5.5. DOCUMENTATION

All the cultural adaptation procedures should be traceable through the appropriate documents. These include, at the least: initial forward version; a summary of recommendations by the expert panel; the back-translation; a summary of problems found during the pre-testing of the instrument and the modifications proposed; and the final version.

It is also necessary to describe the samples used in this process (i.e. the composition of the expert panel and the pre-test respondent samples). For the latter, the number of individuals as well as their basic characteristics should be described, as appropriate.

CHAPTER 6

RESULTS

6.RESULTS

WHO has recommended procedure for carrying out translation in different languages. This is to achieve different language versions of the English instrument that are conceptually equivalent in each of the target countries/cultures. That is, the instrument should be equally natural and acceptable and should practically perform in the same way. The focus is on cross-cultural and conceptual, rather than on linguistic/literal equivalence. A well-established method to achieve this goal is to use forward-translations and back-translations. The following are the sequence of steps:

- 6.1 Forward translation
- 6.2 Expert panel Back-translation
- 6.3 Pre-testing and cognitive interviewing
- 6.4 Final version

6.1 FORWARD TRANSLATION

Instructions should be given in the approach to translating, emphasizing conceptual One translator, preferably a health professional, familiar with terminology of the area covered by the instrument and with interview skills should be given this task. The translator should be knowledgeable of the English-speaking culture but his/her mother tongue should be the primary language of the target culture. rather than literal translations, as well as the need to use natural and acceptable language for the broadest audience. Translators should always aim at the conceptual equivalent of a word or phrase, not a word-for-word translation, i.e. not a literal translation. They should consider the definition of the original term and attempt to translate it in the most relevant way. Translators should strive to be simple, clear and concise in formulating a question. Fewer words are better. Long sentences with many clauses should be avoided.

The target language should aim for the most common audience. Translators should avoid addressing professional audiences such as those in medicine or any other professional group. They should consider the typical respondent for the instrument being translated and what the respondent will understand when s/he hears the question. Translators should avoid the use of any jargon. For example, they should not use: technical terms that cannot be understood clearly; and colloquialism, idioms or vernacular terms that cannot be understood by common people in

everyday life. Translators should consider issues of gender and age applicability and avoid any terms that might be considered offensive to the target population.

6.1.1 METHODOLOGY ADOPTED BY US

We also adopted the same methodology as suggested by WHO. The process of Vedic personality inventory translation started with two members one male (a Ayurvedic medical graduate) and one female (a Yoga therapist) with MA English qualification. After going through two translated versions, the both versions were combined and one final questionnaire was prepared by two psychologists and co-investigator. The final Hindi version of VPI was retranslated into English by two persons, an English professor, and another Ayurvedic doctor. This version of Vedic Personality Inventory was submitted during synopsis presentation.

6.2 EXPERT PANEL

A bilingual (in English and the target language for translation) expert panel should be convened by a designated editor-in-chief. The goal in this step is to identify and resolve the inadequate expressions/concepts of the translation, as well as any discrepancies between the forward translation and the existing or comparable previous versions of the questions if any. The expert panel may question some words or expressions and suggest alternatives. Experts should be given any materials that can help them to be consistent with previous translations. Principal investigators and/or project collaborators will be responsible for providing such materials. The number of experts in the panel may vary. In general, the panel should include the original translator, experts in health, as well as experts with experience in instrument development and translation. The result of this process will produce a complete translated version of the questionnaire.

6.2.1 EXPERT PANEL IDENTIFIED

As per the recommendations given by the advisory committee members, the Vedic Personality Inventory questionnaire was translated by different experts from different states especially from the northern parts of India namely:

- Mr. Sunil Kumar, MSc Physics, M tech. Guru Jambheshwar University, Hissar, Haryana.
- Dr Ghanshyam Thakur, Ph.D., Assistant Professor, Hemavati Nandan Garhwal University, Uttarakhand.
- Mrs. Shagun, BA, MA (Sanskrit) Delhi
- Mr. Chandra Shekhar Sinha, MA, BL, IRPS. Bihar.

6.2.2 BACK-TRANSLATION

Using the same approach as that outlined in the first step, the instrument will then be translated back to English by an independent translator, whose mother tongue is English and who has no knowledge of the questionnaire. Back-translation will be limited to selected items that will be identified in two ways. These items will be distributed when the English version of the instrument is distributed. As in the initial translation, emphasis in the back-translation should be on conceptual and cultural equivalence and not linguistic equivalence. Discrepancies should be discussed with the editor-in-chief and further work (forward translations, discussion by the bilingual expert panel, etc.) should be iterated as many times as needed until a satisfactory version is reached.

6.2.3 BACK-TRANSLATION

The Hindi versions were combined after detailed discussion into one final Hindi version by the translation committee which consisted of:

- one of the investigators.
- Mr, Kuldeep (PhD scholar).
- Dr. Purnandu Sharma, BAMS, MD (Yoga and Rehabilitation) (Medical graduate).
- Dr. Vinod Kumar, BAMS. Currently he is doing his MD (Yoga and Rehabilitation) (Medical graduate).

This final Hindi version was sent for back translation into the English language by

- Mr. William Fernandes, MBA (educationalist).
- Mr Krishnamurthy, BSc (Public relation officer).

The translation committee again reviewed both the translated and back translated versions and made minor corrections and finally approved the current final version of the Hindi VPI which is appended in **(Appendix 1)**.

6.3 PRE-TESTING AND COGNITIVE INTERVIEWING

It is necessary to pre-test the instrument on the target population. Each module or section will be fully tested using the methodologies outlined below.

Pre-test respondents should include individuals representative of those who will be administered the questionnaire. Pre-test respondents should number 10 minimum for each section. They should represent males and females from all age groups (18 years of age and older) and different socioeconomic groups.

Pre-test respondents should be administered the instrument and be systematically debriefed. This debriefing should ask respondents what they thought the question was asking, whether they could repeat the question in their own words, what came to their mind when they heard a particular phrase or term. It should also ask them to explain how they choose their answer. These questions should be repeated for each item. The answers to these questions should be compared to the respondent's actual responses to the instrument for consistency. Respondents should also be asked about any word they did not understand as well as any word or expression that they found unacceptable or offensive. Finally, when alternative words or expressions exist for one item or expression, the pre-test respondent should be asked to choose which of the alternatives conforms better to their usual language. This information is best accomplished by in-depth personal interviews although the organization of a focus group may be an alternative. It is very important that these interviews be conducted by an experienced interviewer. A written report of the pre-testing exercise, together with selected information regarding the participating individuals should also be provided.

6.3.1 ADMINISTRATION OF THE QUESTIONNAIRE

The final version of Hindi-VPI which was approved by the translation committee was administered on a small sample of 30 participants individually. Subjects were students and staff of a Swami Vivekananda Yoga Anusandhana Samsthana, a premier Yoga University (campus) at Bangalore which has got its head quarters at Prashanti Kuteeram where participants and students from all over the world will come. While administering specific questions related to overall understanding, vocabulary ambiguity, etc., related to the questionnaire were asked. This phase of test administration was found to be satisfactory. The data of the pre test is appended in (Appendix 2).

6.4 FINAL VERSION

The final version of the instrument in the target language should be the result of all the iterations described above.

6.4.1 FINAL HINDI VERSION

Hence we recommend that this questionnaire may be administered on a population for further evaluation of various psychometric properties of Hindi-VPI.

6.4.2 DOCUMENTATION

All the cultural adaptation procedures should be traceable through the appropriate documents. These include, at the least: initial forward version; a summary of recommendations by the expert panel; the back-translation; a summary of problems found during the pre-testing of the instrument and the modifications proposed; and the final version.

6.4.3 CONCLUSION:

The English version of the VPI was translated into Hindi and then back translated to English, under the supervision of a three member committee, according to the guidelines of the WHO. The translated version was found satisfactory.

6.5 FEED BACK FORMS

The questionnaires were given to many subjects and out of which 10 subjects have given their feed back. Most of the subjects expressed that the questionnaire is very good and can be understood very easily.

CHAPTER 7
DISCUSSION

7. DISCUSSION

Study of *Guëäs* is very essential for understanding the personality of a person and for yoga research. According the scripture, *Guñās* are the fundamental ways by which a person's thought and deeds are guided. The concept of *Guñāis* presented well in the text, the *Bhagavadgītā*, particularly, the fourteenth chapter, *Guñatrayavibhāga Yoga* and the eighteenth chapter, *Mokṣa Sanyāsa Yoga*. According to *Sri Krishna*, *Sattva*, *Rajas* and *Tamas* are the three fundamental threads through which our personality is made of. These are the three basic ways by which we interact with our surroundings.

There have been a few attempts to construct a personality inventory based on the three modes of nature (Pathak, Bhatt, Sharma, 1992; Rao, Harigopal, 1979; Wolf, 1998, 1999). Das et al., (1987) have studied managerial approaches in relation to the *Guëäs*. There are over a dozen questionnaires to assess *Guëäs*, the recent one being Development and Standardization of Mysore *Triguna* Scale (Shilpa, Murthy, 2012). Wolf has conducted the most extensive study to formulate a scale to assess *Guñā* predominance. He devised a 90-item survey, with each question designed to elicit strong agreement from a person predominated by one of the *Guñās*. *Guñā* definitions were primarily obtained from the *Bhagavad-Gita*, Chapters 14, 17 and 18, and confirmed by *Vedic* scholars. For example, "I am satisfied with my life," was a *Sattva* item, and "I enjoy spending time in bars," was a *Tamas* item. Through statistical analysis, described in Wolf (1998, 1999), the 90-item VPI was reduced to an 80-item scale, which was further studied and then reduced to the final 56-item version. In his research, each *Guñā* is a subscale of the VPI. Reliability, or consistency, of a subscale measures the extent to which responses to one question on a subscale correspond to responses to the other questions on the subscale. In essence, this is an assessment of how well the subscale fits together as a unit. The loading of every item in the 56-item VPI is stronger for the intended sub scale. *Sattva* items generally correlated negatively with *Rajas* and *Tamas* subscales, and *Rajas* items tended to negatively correlate with *Sattva* and positively with *Tamas*. As predicted by Vedic theory, all *Tamas* items negatively correlated with the *Sattva* sub scale.

Vedic personality inventory (VPI) has been validated by further researches in this field and also is being utilized in many other researches. The VPI was used in experiments on the effects of chanting the *Hare KriṣṇaMaha Mantra*, which is described in many of the *Vedas*, including the *Kali -Santaraṇa Upaniṣad*, the *Nārada Pañcaratna*, and the *Agni Purāṇa*(Prabhupada, 1972), as an important *mantra* for improving mental health. Primary hypothesis of the group study was that the *Maha Mantra* would increase Sattva, and decrease stress, depression, *Rajas* and *Tamas*, significantly more than the control and alternate *Mantra* groups. Result was in the direction predicted by Vedic theory (Wolf, 2001) and warranted a more rigorous group study on the intervention.

One important thing to note is that most of the questionnaires on *Vedic Personality* trait are developed in English. This gives the widest usage and it is nonetheless not devoid of language barriers. This means, a questionnaire developed in English, and administered to people whose native or first language is not English always poses a threat to the measurement of that construct. This effect could have a magnified effect, especially in a subcontinent like India, where there are over hundreds of local languages. This means, there are innumerable ways to express their feelings in different words. Therefore we stress that usage of appropriate local language version of questionnaire in order to measure a construct should be promoted.

The current study attempted to develop a Hindi version of the *Vedic Personality Inventory*, VPI (Wolf, 1999) which is a well validated questionnaire to assess *Guṇās*. However, it was standardized in the western population. The construct validity was well established using factor analysis. Another agreeable feature of this questionnaire is that it has 56 items, which is an optimal number, and is not very lengthy.

CHAPTER 8

CONCLUSION

8 CONCLUSION

The VPI was successfully translated into Hindi adopting WHO recommendations and under the guidance of expert committee. The committee has approved this questionnaire to be administered on a larger sample to study other psychometric properties. This questionnaire will be helpful for Hindi speaking population.

8.1 IMPLICATION OF THE STUDY

The initiative taken in this study would have far reaching implications. This would help assessment of *Triguṇās* in Indian population in a common language friendly and culturally validated tool. It will have greater application in the field of yoga research. As Hindi is the national language of India, it could be used nation-wide on various age groups to assess *Guṇās*.

8.2 STRENGTH OF THE STUDY

This is the first attempt to translate the well popular English version of the Vedic Personality Inventory to the Hindi language. The translation procedure followed is the standard WHO recommendations.

8.3 LIMITATION OF THE STUDY

This study was only the first phase of the translation and validation process of a questionnaire.

8.4 SUGGETIONS FOR THE FUTURE STUDY

Actual administration on a large population to evaluate various psychometric properties were not done. This can be undertaken in the next stage of the study.

CHAPTER 9
APPENDICES

Name:

Age:

Education:

Gender:

The Vedic Personality Inventory (Hindi Version)

1. पूरी तरह असहमत 2. असहमत 3. थोडा असहमत
4. निष्पक्ष 5. थोडा सहमत 6. सहमत
7. पूरी तरह सहमत

1. मैं दूसरे लोगों के साथ व्यवहार में स्पष्टवादी हूँ।

1 2 3 4 5 6 7

2. आध्यात्मिक विषयों में मेरी रुचि बहुत कम है।

1 2 3 4 5 6 7

3. मैं अपने जीवन से सन्तुष्ट हूँ।

1 2 3 4 5 6 7

4. फल एवं सब्जियाँ मेरे पसंदीदा भोजन हैं।

1 2 3 4 5 6 7

5. सभी जीव स्वभाविक रूप से आध्यात्मिक हैं।

1 2 3 4 5 6 7

6. मैं अपने कार्यों को करते समय पारम्परिक सोच का ध्यान नहीं रखता हूँ।

1 2 3 4 5 6 7

7. मैं अक्सर अपने कार्य के परिणाम के बारे में नहीं सोचता।

1 2 3 4 5 6 7

8. मैं प्रायः अपने जीवन से असंतुष्ट महसूस करता हूँ ।
1 2 3 4 5 6 7
9. मैं अपनी भौतिक संपत्ति के बारे में सोचकर खुश होता हूँ ।
1 2 3 4 5 6 7
10. मैं अपने लक्ष्य प्राप्ति के लिए मनोबल का उपयोग अच्छे से करता हूँ ।
1 2 3 4 5 6 7
11. मुझे मदिरालय में समय व्यतीत करना अच्छा लगता है ।
1 2 3 4 5 6 7
12. स्वच्छता मेरे लिए बहुत महत्व रखती हैं ।
1 2 3 4 5 6 7
13. दूसरे कहते हैं कि मैं बहुत बुद्धिमान हूँ ।
1 2 3 4 5 6 7
14. मैं प्रायः उदास महसूस करता हूँ ।
1 2 3 4 5 6 7
15. मैं प्रायः अपनी जिम्मेदारियों को टालता रहता हूँ ।
1 2 3 4 5 6 7
16. मैं आर्थिक रूप से सफल लोगों की बहुत प्रशंसा करता हूँ ।
1 2 3 4 5 6 7
17. जब मैं बोलता हूँ तब कोशिश करता हूँ कि दूसरे नाराज़ न हों ।
1 2 3 4 5 6 7
18. मेरा मानना है कि शरीर के अन्त के साथ जीवन समाप्त हो जाता है ।
1 2 3 4 5 6 7
19. मैं प्रायः असहाय महसूस करता हूँ ।
1 2 3 4 5 6 7

20. मैं तीखा भोजन पसन्द करता हूँ ।

1 2 3 4 5 6 7

21. मैं जीवन में अपने स्तर (पद) से निरन्तर असन्तुष्ट रहता हूँ

1 2 3 4 5 6 7

22. संपत्ति मेरे लिए महत्वपूर्ण है ।

1 2 3 4 5 6 7

23. जब परिस्थितियाँ कठिन हो जाती हैं, मैं प्रायः उन्हें छोड़ देता हूँ ।

1 2 3 4 5 6 7

24. मैं प्रायः पीड़ित महसूस करता हूँ ।

1 2 3 4 5 6 7

25. मैं यह महसूस करता हूँ कि मेरा ज्ञान निरन्तर बढ़ रहा है ।

1 2 3 4 5 6 7

26. मुझे जंगल में घूमने की बजाय रात का शहरी जीवन पसंद है ।

1 2 3 4 5 6 7

27. सम्भोग मेरे लिए खुशी का स्रोत है ।

1 2 3 4 5 6 7

28. मैं किसी कार्य को करने से पहले उच्च नैतिक मूल्यों और आदर्शों का सहारा लेता हूँ ।

1 2 3 4 5 6 7

29. मुझे नशीले पदार्थ अच्छे लगते हैं । (कॉफी, धूम्रपान और मदिरापान)

1 2 3 4 5 6 7

30. मैं प्रायः लालची महसूस करता हूँ ।

1 2 3 4 5 6 7

31. जब कार्य मेरे अनुसार नहीं होता तो मैं बहुत परेशान हो जाता हूँ ।

1 2 3 4 5 6 7

32. मैं प्रायः क्रोधित हो जाता हूँ।

1 2 3 4 5 6 7

33. मैं प्रायः भयभीत महसूस करता हूँ।

1 2 3 4 5 6 7

34. मुझे जीवन में अपनी ज़िम्मेदारियों के प्रति कोई सन्देह नहीं है।

1 2 3 4 5 6 7

35. मैं प्रायः भावनात्मक रूप से असन्तुलित महसूस करता हूँ।

1 2 3 4 5 6 7

36. मुझे मांसाहार पसन्द है।

1 2 3 4 5 6 7

37. मैं अपने आप पर संयम रखता हूँ।

1 2 3 4 5 6 7

38. मैं बहुत कर्तव्यनिष्ठ हूँ।

1 2 3 4 5 6 7

39. मैं प्रायः दान अनिच्छापूर्वक करता हूँ।

1 2 3 4 5 6 7

40. आत्मबोध मेरे लिए महत्वपूर्ण नहीं है।

1 2 3 4 5 6 7

41. मैं प्रायः उत्साहहीन महसूस करता हूँ।

1 2 3 4 5 6 7

42. मैं अपनी ज़िम्मेदारियों को निभाते समय सफलता, असफलता की परवाह नहीं करता।

1 2 3 4 5 6 7

43. मैं अपनी पारिवारिक ज़िम्मेदारियों के प्रति लापरवाह हूँ।

1 2 3 4 5 6 7

44. मैं जीवन के सुख-दुःख से आसानी से प्रभावित हो जाता हूँ ।

1 2 3 4 5 6 7

45. मैं प्रायः दुःखी स्वर में शिकायत करता हूँ ।

1 2 3 4 5 6 7

46. मुझे जीवन में जितना भी प्राप्त हो, परन्तु और पाने की इच्छा अनियंत्रित रहती है ।

1 2 3 4 5 6 7

47. मैं शारीरिक या मानसिक नशीली लत से अभी छुटकरा पाने के लिए संघर्ष कर रहा हूँ । (जैसे: कॉफी, धूम्रपान तथा मदिरा)

1 2 3 4 5 6 7

48. मैं प्रायः दूसरों से ईर्ष्या करता हूँ ।

1 2 3 4 5 6 7

49. मेरी नौकरी चिन्ता का एक कारण है ।

1 2 3 4 5 6 7

50. मैं साधारण (सादा) जीवन के लिए अपने धन और पद का त्याग करने के बारे में काभी नहीं सोचता ।

1 2 3 4 5 6 7

51. प्रायः ऐसा होता है कि जिन वस्तुओ से मुझे खुशी प्राप्त होती है, वही बाद में दुःख का कारण बन जाती है ।

1 2 3 4 5 6 7

52. मैं प्रायः मानसिक रूप से असन्तुलित महसूस करता हूँ ।

1 2 3 4 5 6 7

53. मुझमें अधिक मनोबल नहीं है ।

1 2 3 4 5 6 7

54. मैं प्रायः मेरे दोस्तों के प्रति मेरी जिम्मेदारियों की उपेक्षा करता हूँ ।

1 2 3 4 5 6 7

55. मैं प्रायः दूसरों के प्रति हिंसात्मक रूप से व्यवहार करता हूँ ।

1 2 3 4 5 6 7

56. मैं अपनी इन्द्रियों और भावनाओं को नियन्त्रित करने में सक्षम हूँ ।

1 2 3 4 5 6 7

Scoring Key for the Vedic Personality Inventory

Sattva- 1, 3, 4, 5, 10, 12, 13, 17, 25, 28, 34, 37, 38, 42, 56

Rajas- 8, 9, 16, 18, 20, 21, 22, 23, 26, 27, 30, 31, 39, 44, 46, 48, 49, 50, 51

Tamas- 2, 6, 7, 11, 14, 15, 19, 24, 29, 32, 33, 35, 36, 40, 41, 43, 45, 47, 52, 53, 54, 55

Scoring Instructions: Sum all the responses for a guna, then divide this sum by the total possible score for the guna. This will give the guna score in the form of a percentage. Then, to obtain a standardized score for a guna, sum the three guna percentage scores and divide it into the guna percentage scores.

The three standardized scores form the guna profile for a person.

Example:

For the 15 sattva items a respondent scores 60, or an average of 4.0. This converts to a guna percentage score of 57.14% ($60/105$ or $4/7$).

For the 19 rajas items a respondent scores 57, or an average of 3.0. This converts to a guna percentage score of 42.86% ($57/133$ or $3/7$).

For the 22 tamas items a respondent scores 55, or an average of 2.5. This converts to a guna percentage score of 35.71% ($55/154$ or $2.5/7$).

The sum of the three guna percentage scores is $57.14 + 42.86 + 35.71 = 135.71$

The standardized sattva score is $57.14/135.71 = 42.10\%$

The standardized rajas score is $42.86/135.71 = 31.58\%$

The standardized tamas score is $35.71/135.71 = 26.31\%$

CHAPTER 10

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