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**THE PRANAYAMA MODULE IS AN ELEVATOR OF SATTVA  
CHARACTER: A PILOT STUDY**

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Received 19<sup>th</sup> Nov. 2022; Revised 16<sup>th</sup> Dec. 2022; Accepted 1<sup>st</sup> April 2023; Available online 1<sup>st</sup> Dec. 2023

<https://doi.org/10.31032/IJBPAS/2023/12.12.7618>

**ABSTRACT**

**Objective:** This study is designed to assess the change in one's personality, three gunas by adapting certain pranayama module. This study is designed to measure the increase in the sattva characteristics in one's personality. This study is designed to observe the change in anger by using clinical anger scale. Therefore, this study is an observing influence of the pranayama on the sattva character whether it is increase or decrease, whether it creates any change in the overall personality.

**Methods:** In this study, we used 1) The Vedic Personality Inventory 2) Clinical Anger Scale & 3) Short General health questionnaire for assessment of triguna and personality which are a valid and reliable inventory that can measure the three patterns of behaviour successfully. An assessment done before & after completing the study.

**Observation:** In this study, it is observed that the pranayama module greatly influenced the human moods and behaviour as well as their thinking nature. The given pranayama module when participants consistently did for 12 wks., they observed drastic change in their routine

angry behaviour, change in stress level. The peacefulness & stillness of mind increased greatly is the most important observation of this study.

**Results:** The given pranayama module successfully did impact on sattva character of the personality. It is observed & examined that Sattva characters increases in the personality as compared to raja tamas characters.

**Conclusion:** Sattva is buoyant/lighthearted (laghu) and illuminating (prakashaka) in nature [4]. Shabdakalpadruma defines it as an attribute of prakriti. It represents light (prakasha), knowledge (dnyana) and happiness (sukha) [3]. Monnier Williams dictionary defines it as the quality of good will, purity, reality, knowledge, virtue, excellence, and truth [3].

The pranayama gives strength to build the sattva character successfully in the human personality. The yoga path is always an enlightener of the wisdom which is true nature of the soul itself. Therefore, its concluded that the pranayama increases the sattva character in the personality.

**Keywords: Yoga, Pranayama, Personality Measures, Personality Inventory, Personality Assessment, Psychology change, Positive Psychology**

## INTRODUCTION:

An ashtanga yoga path consists of one edge known as Pranayama. Pranayama is a psycho, somatic, spiritual regulation for achieving best harmony between our mind, body, and soul and the ultimate union of our individual consciousness with the supreme universal consciousness. Pranayama is the controlled breathing to achieve the divine stillness in all aspects. Pranayama has an ultimate power to purify negative gunas, six enemies of the mind {Kama (desire), Krodha (anger), Lobha (greed), Mada (arrogance), Moha (delusion), and Matsarya (jealousy)}. It has a power to control the mind work like thoughts, concentration, feelings, and behaviours etc. Yogi believes that one can transform or cultivate the personality by changing the pattern of

breathing. The sattva, raja and tama are the main building blocks of individual's personality which makes everyone unique and special from each other.

hence it helps to re-establish one's good character. Therefore, the pranayama is the best tool for getting change in personality, change in someone's characteristics.

If someone willing to get rid from all the sufferings of the life, they should adapt the path of yoga. Yogic path is tough but not difficult to connect with ultimate happiness. One simply should go very sincerely, enthusiastically, and patiently on this yogic path of life. As we go deep in this path, we get unknown secrets of this living as well as we get positive psychological health. In the higher state of mind, pure consciousness

secreted as a nectar in the mind. It dwells in the body, mind, and soul as an elevator from all aspects of life.

Ill health occurs if *Rajas* or *Tamas* become dominant and the individual gets habituated to either of these response patterns. Furthermore, the *Gita* goes on to analyse the state of mind and says that when one is dominated by these two *gunas* can shows upsurges of emotions and impulsive behaviour.

### **Effects of Pranayama on Total Health: Significance of This Study**

Pranayama is for happiness only. It does not require power. It speeds up blood flow, absorbs more oxygen to the body's molecules, relieves fatigue and lethargy, and eliminates depression. Unlike other exercises, it will not make you the wrestler, but pranayama can make you more powerful, energetic, and radiant than that exercise. Pranayama brings physical, mental health, restraint, three-intellect, talent, and a great personality. There is no other medicine like pranayama to get rid of diseases and addictions. Practicing it increases will power and self-confidence. Fascination is easily achieved.

### **Objectives:**

- 1) To study the efficacy of pranayama module on *Triguna* (personality measure).
- 2) To study the efficacy of pranayama module on Sattva Guna characters.

3) To study the efficacy of pranayama module on Anger.

4) To study the efficacy of pranayama module on general health.

### **Materials and Methods: Assessments were done using the following questionnaires:**

1. The Vedic Personality Inventory (VPI) [7]
2. Short General Health Questionnaire (GHQ)
3. Clinical Anger Scale (CAS) [8]

**Statistical tests applied:** Wilcoxon-sign rank Test to all three criteria.

### **Study**

#### **Inclusion criteria:**

- (a) Normal physically healthy volunteers.
- (b) Age 18–60 years
- (c) Scores greater than 6 in the General Health Questionnaire.
- (d) Participants should have anger characteristic.
- (e) Those who have *tamas* and *rajas* Guna score higher than *sattva* score in VPI.
- (f) Willing and serious for the study.

#### **Exclusion criteria:**

- (a) Subjects with any physical ailment.
- (b) Having any addiction (Chronic / Acute).
- (c) Mentally unhealthy (having any mental disorder).
- (e) Unwilling for participate in the study.

### **Pranayama module given to the participants:**

**Asanas:** (Chittasthairyakar, Dhyanatmak Yogasanas)

- 1) Namaskar asana – For 3 – 5 min.
- 2) Padmasana – For 3 – 5 min.
- 3) Sidhhasana – For 3 – 5 min.
- 4) Swastikasana – For 3 – 5 min
- 5) Sahajasana – For 3 - 5 min

**Pranayama:** Nadi shudhhi pranayama was given from 8:32:16 as starting count. It allows to increase by 1 after every 4 days. Therefore, the sequence of nadishudhhi counts must be as follows - 1st 4 days - 8:32:16; next 4 days - 9:36:18; next 4 days - 10:40:20; next 4 days - 11:44:22 so as. All 90 days of the study achieved 30:120:60 count, which is nearest to pravar pranayama

count. The pranayama started from avar pranayama and ended at pravar pranayama to aquire benefits of Nadishodhan early. Along with this purak, rechak and kumbhak, Participants guided for bandhas also as

**Module:**

- 1- Bhastrika 10/10
- 2- Deep breathing – 10 rounds
- 3- Anulom vilom without kumbhaka 10/10

**Bandhas:** (After puraka (End of inhalation) & in antahkumbhaka state - Mula bandha + Jalandhar bandha\_after rechak - Mula bandha + Uddiyan bandha + Jalandhar bandha)

**4- Purak – Kumbhak – Rechak**

(8: 32: 16) – first 4 days (Avar pranayama)
(9: 36: 18) - next 4 days
(10: 40: 20) – next 4 days
(11: 44: 22) – next 4 days
(12: 48: 24) – next 4 days
(13: 52: 26) – next 4 days
(14: 56: 28) – next 4 days
(15: 60: 30) – next 4 days
(16: 64: 32) – next 4 days (Madhyam pranayama)
(17: 68: 34) – next 4 days
(18: 72: 36) – next 4 days
(19: 76: 38) – next 4 days
(20: 80: 40) – next 4 days
(21: 84: 42) – next 4 days
(22: 88: 44) – next 4 days
(23: 92: 46) – next 4 days
(24: 96: 48) – next 4 days
(25: 100: 50) – next 4 days
(26: 104: 52) – next 4 days
(27: 108: 56) – next 4 days
(28: 112: 58) – next 4 days
(29: 116: 60) – next 4 days
(30: 120: 62) – next 4 days (Pravar pranayama)

Addition to this, some hand mudras which are beneficial to stabilize the

mind and helps to increase the sattva guna were added to this module.

**Mudra:**

1. Gyan Mudra – 15 min daily at morning
2. Anjali /Namaskar Mudra – 15 min daily at evening
3. Dhyana Mudra – 15 min daily at night before going to bed.

**Poorva Karma:**

1. 15 willing participants were enrolled in this study from Havya ayurveda, Yoga and Panchakarma clinic, Pune.
2. The Case History was taken from every participant and had checked & confirmed whether they can be enrolled by inclusion criteria or not.

**Pradhan Karma:**

1. The Participants will be allowed to sit in a quiet place, in natural airy room, free from distractions.
2. Introductory and explanatory lecture was arranged. About 1 hr demonstration and appropriate guidance was given.
3. For the need of practise, 7 days' workshop was organised in which pranayama module, instructions related to it and Diet regulations all were explained very well & given to each participant.
4. Timetable and cycle count of pranayama were given. Practise way of Pranayama module in our day-to-day life consistently was configured perfectly.

5. Pranayama should be done at early morning when waked up from bed after completing morning urges, 1-2 hrs before lunch, 1-2 hrs before sunset and at bedtime i.e., totally four times per day, every day for about 12 weeks.

**Pashchyat karma: -**

1. Participants were allowed to get into savasana for 20-25 mins.
2. After that they allowed to do routine daily work
3. Participants were allowed to do the same in their routine daily for twelve weeks, without fail. The assessments were taken before and after completion of twelve weeks.
4. Generals follow up were taken on call weekly once regularly.

**Advice of Yogic Diet –**

- a. Yogic diet creates impact on emotional and spiritual well-being. This diet is based on the yoga principles of purity, nonviolence, Happiness, Satisfaction, and balanced living. All participants had given the simple yoga diet chart in which dos and don'ts about diet is summarized / mentioned clearly. i.e., *Pathyaapathya suchi* in ayurveda given below: A sattvic diet, also known as a yoga diet which is based on foods that are strong in the sattva Guna and helps in giving clarity and

upeksa (equanimity) of mind while being beneficial to the body. Such food include water, cereal, grains, legumes, vegetables, fruits, nuts, unpasteurized fresh milk,.The sattvic food is cooked with least number of spices and without much seasoning. The food is fresh and nutritive, is cooked in a simple way. The diet seeker should take Sattvic and Mitahar. Which should be balanced. (Balanced diet) Shali, Gudhum should be used in grains and Mudga pulses should be used instead of Tur pulses. Fruits like Dudhi, Karle, Padwal, Vastuk, Vartak, Dodke etc. should be included in the vegetable class while spinach, fenugreek, chawlai and other green leafy vegetables should be included in the diet. The diet seeker should take Sattvic and Mitahar. Which should be balanced. (Balanced diet) Shali, Gudhum should be used in grains and Mudga pulses should be used instead of Tur pulses. Fruits like Dudhi, Karle, Padwal, Vastuk, Vartak, Dodke etc. should be included in the vegetable class while spinach, fenugreek, chawlai and other green leafy vegetables should be included in the diet.

- b. Fruits include figs, amla, dates, raisins, grapes etc. Consume khichdi,

soji (porridge) milk, sweet and greasy foods with ghee but fruits and sweets made from milk are difficult to digest and should be avoided regularly.

- c. Takra should be consumed.
- d. Do not consume unhealthy liquids and yogurt. Also avoid excessive acid, salt, bitter, volatile foods, mustard oil, oily food, stale food, garlic, palandu, meat, fish, alcohol, opium, cannabis, charas etc. Do not consume hot spicy drinks.
- e. Food cooked more than three hours before being eaten, which is tasteless, stale, putrid, decomposed, and unclean are liked by people in the mode of ignorance, it should be strictly avoided.
- f. Food that are too bitter, too sour, salty, pungent, dry, and hot, are liked by people in the modes of passion. Such foods cause pain, distress, and disease.
- g. Food in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness, and satisfaction. Such nourishing foods are sweet, juicy, fattening, and palatable.

Yogis should eat food that is nutritious, sweet, and unctuous, products of cow's milk and nourishing food of their own choice suitable for practice.

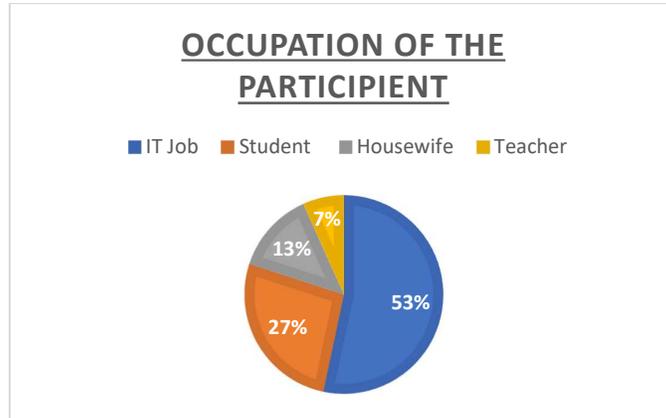
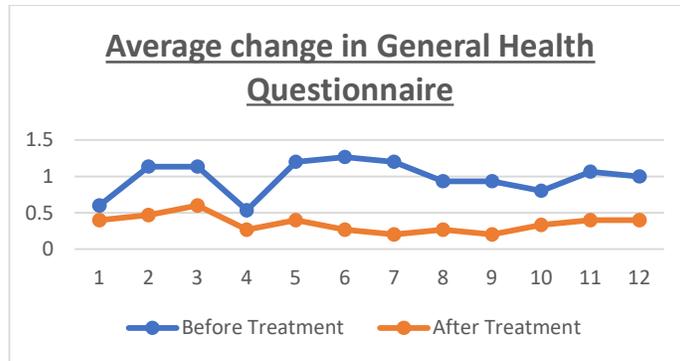
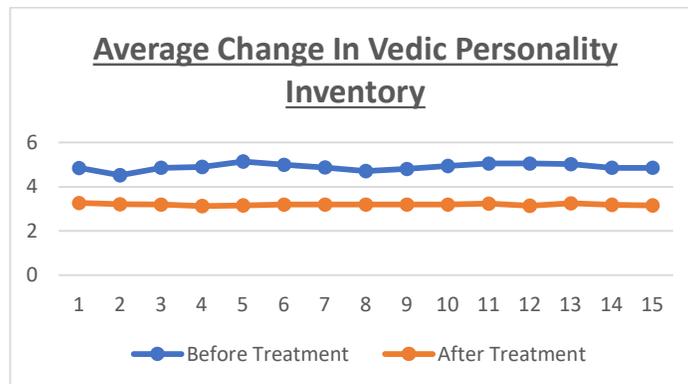


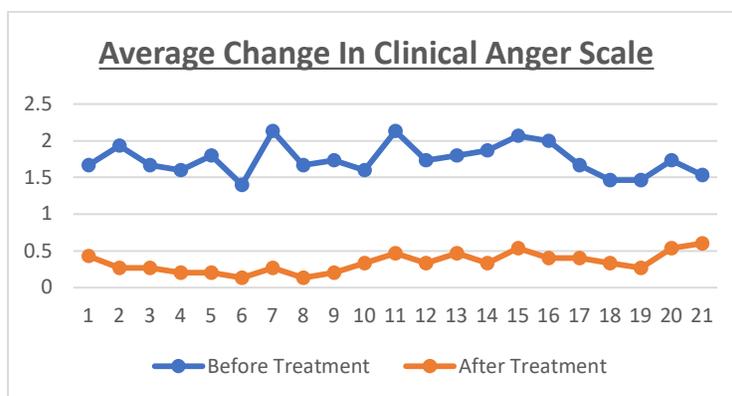
Diagram – Occupation of the participants



Graph showing average change in general health questionnaire readings



Graph showing average change in vedic personality inventory readings



Graph showing average change in clinical anger scale readings

## RESULT & DISCUSSION:

The optimum level or functioning of the sattva guna is necessary to maintain health. [Cha.Sa.Sutra Sthana 29/38] Presence and union with sattva guna (sattvalakshanasamyoga) is one of the signs of health (aarogya). [Cha.Sa.Indriya Sthana 12/87] Hence, sattva sampat is an essential quality in rendering physical and mental health. [Cha.Sa.Siddhi Sthana 12/9] [Cha.Sa.Sharira Sthana 6/13]. The attributes of sattvika person are purity of body and mind (shoucha), faith in the god (astikya), honesty (shukla dharma), devotion (ruchi), knowledge (mati) [6]. Sattvavana, or the individual with sattva predominance, has high tolerance toward physical and mental ailments [2]. The sattva dominance is devoid of sorrow (vyasana/dukkha), happiness (abhyudaya/sukha), malaise (glani), and exhilaration (harsha). Hence, they are considered supreme for the promotion of

health [2]. The Sattvika individual is characterised by qualities like avoidance of violent actions (anrushanshya), sharing (samvibhagaruchita), forgiveness (kshama), truthfulness (satya), righteousness (dharma), devotion (astikya), knowledge (dnyana), intellect (buddhi), wisdom (medha), memory (smriti), detachment from the material world (anabhishanga) [1] [2] [5].

All the three-questionnaire data of 15 candidates were analysed. The data shows statistically significant results after performing given pranayama module along with proper mudra asanas and diet. In the clinical anger test, all readings are statistically significant. In the general health questionnaire, all readings are statistically significant except questions 1 & 3 among 12 questions. Similarly, in the Vedic personality inventory, all readings are statistically significant except questions

7,11,12,17,29,36,42 among 56 questions. Hence pranayama helps to elevate sattva Guna in the personality and therefore it is best to include it in our daily routine with proper rules and regulations throughout the life. When Sattva guna increases, the positive psychology also begins to build up. The positive approach towards life and living is necessary to maintain a good psychology which can be very easily achieved by including pranayama practises in our daily routine.

#### CONCLUSION:

A vast vision is expected for the purity of the patient's mind, the physician desperately needs confidence, patience, forbearance, self-control and even a special life. All the virtues can be attained by practicing pranayama. Pranayama strengthens will and helps sadhaka to complete his sadhana in worldly troubles with patience, enthusiasm, and exuberant, uninterrupted speed. The real 'pranayama' makes the worship emotional. Eliminates volatile moods, distractions, and mood swings. Destroys genetic evil diseases, superstitions. Pure mind confirms shatsanskaras. Increases self-confidence, and self-esteem. Destroys your evil interests. "Self-consciousness unites with para-consciousness, liberates the seeker from life." To attain the pure consciousness, one should study the divine remedy i.e.,

Pranayama is the simplest way of the expansion as well as control of the vital energy of the life. From the above study and observation, we can conclude that the pranayama given module with rules and diet regulation affects positively to one's characteristics & behaviour. An efficacy of the pranayama towards changes in sattva, rajas and tamas Guna of the personality is very strong. Therefore, from all observations, Pranayama module helps to change one's personality by following definite rules and diet in day-to-day life.

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