Research Paper

Eating Habits in an Indian Philosophical Perspective

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ABSTRACT

The purpose of this study was to find the difference in eating behaviour and gender on Personality and relation between eating behaviour and gender in the personality of the individuals. The data was collected from 50 individuals (23 Females & 27 Males) among them, 22 are vegetarians and 28 are non-vegetarians aged from 18 to 30 and hailing from different socio-economic status using purposive sampling technique using the Vedic personality inventory. The obtained data was analysed using independent samples t-test and Pearson's product moment correlation. As a result, the findings of this study reveal that, there is no significant difference in personality among males & females, There is no significant difference in personality among Vegetarians & Non-Vegetarians, There is no significant relation between eating behavior and personality of individuals and There is no significant relation between Gender and personality types of individuals. According to the results of the group the males have sattvic guna as dominant and among females rajo guna and tamasic guna are dominant.

A n adult is a mature, fully developed person. An adult has reached the aged when they are legally responsible for their actions. Adulthood begins around 20 years old and has three distinct stages: early, middle and late. Each stage brings its own set of rewards and challenges. By the time reaching at early adulthood (20 to early 40's), physical maturation is complete, all the height and weight may increase slightly. Early adulthood is a period of lifestyle change and personal development which may influence dietary behavior.

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Early adulthood is a period associated with poor diet and rapid weight gain. This is also an age of transition, including environmental social and lifestyle changes which may be associated with changes in diet. We assess longitudinal association between four early adulthood transitions (leaving home, leaving education, entering employment and cohabitation) and changes in consumption of fruits, vegetables, confectionery and sugar-sweetened beverages.

According to psychology, adults are those who are above 18 years old, fully grown or developed. The personality of an adult is influenced by social, biological, environmental etc. even food we eat can also determine our personality. A recent study published in the journal Appetite and conducted at ETH Zurich matches specific personality traits with eating habits. Using a reasonably large example, the researchers have shown that how we eat correlates with our personalities. Over half of all Indians, especially women, eat an imbalanced diet devoid of fresh fruits, green pulses, meat and milk products that are needed to leas a healthy life. A well-balanced diet is one that contains enough proteins, fats, carbohydrates, vitamins and minerals. A healthy diet is one of the major that we consumed throughout the life-course helps in preventing malnutrition in all its forms as well as wide range of non-communicable diseases and conditions. But rapid urbanization/globalization, increased consumption of processed foods and changing life styles has led to a shift in dietary patterns. People are consuming more foods high in energy, fats, free sugars or salt/sodium, and many do not eat enough fruit, vegetables and dietary fibers such as whole grains. So, these all factors are contributing to an imbalanced eating. A balanced and healthy diet will vary depending on the individual need (egg: age, gender, lifestyle, degree of physical activity), cultural context, locally available foods and dietary customs but the basic principles what constitute a healthy diet remain the same.

Food is fundamental to human existence. Attitudes to food vary across societies, cultures, and even persons. There is a massive amount of glamour, sensuality, aesthetics, fashion and even sex-appeal associated with foods. Further there are more vegetarians in India than the rest of the world combined. We can find quite a few of these rules in the four Vedas but most of them are found in the Smriti texts (like Manu smriti), the Dharma sutra and the Brahmaputra. We can glean several interesting details from our traditional works. These are many references to meat eating in our scriptures. In the oldest composition of them all, the Rigveda Samhita, we see that our ancients cooked the flesh of oxen and offered it to the Gods. Although animal sacrifices were prevalent in the Vedic period, these were already some attempts to reduce this. They came up with the idea that instead of killing an animal, one could offer heartfelt praise to the gods or fuel-stick or cooked food. In later times, they even developed an ingenious theory that a person who eats meat will-in his next birth-become the meat eaten by that animal. In the Mahabharata, sage Markandeya tells Yudhishthira, the story of a hunter and a priest. When the priest accuses the hunter of violence, he latter narrates the story of king Rantideva. "In Rantideva's kitchen, two thousand animals were killed every day as where two thousand animals were killed every day as were two thousand cows. Rantideva became famous because he fed meat to his people".

But over years, meat eating reduced in India. This was due to combination of socio-religious and cultural factors. However, we observe that meat was still consumed as part of rituals and special occasions. Jainism was the first religion whose adherence were strictly vegetarian. Buddhism did not forbid meat-eating person but they were against animal sacrifice. People were weakened away from eating meat due to the influence of these two religious and also

with the rise of the Vaishnava faith, which used Bhagavata purana as their reference for wholly avoiding meat.

Attitude towards Food

We cannot altogether be non-violent but to the extent possible we should avoid violence. It is noteworthy that Manu prohibits any form of killing for pleasure and declares that a person who does not injure any living being attains the highest bliss.

Therefore, when it comes to food habits, being a vegetarian is preferred-with sustainably in view-but not impressed. Keeping this in mind, it will be better if meat eaters respect their vegetarian better rather than look upon them with domain. On the other hand, the vegetarians need not look at meat-eaters with a "holler than thou" attitude because it is only natural for humans to eat meat.

A commonly used word for food in Sanskrit and other languages is Ahara. The etymology of the word-ahritayeithiaharah, 'ahara is that which is taken in'-suggests that it refers to anything that we consume, not just food. If we truly want sustainability of the planet and all the living beings in it, then we have to look at our intake not just from the point of view of food.

Just as a start, think about how our food is produced, processed and shipped. If we learn more about procurement, then we can make more informed choices of what foods to avoid and how we can help sustainability in the large sense.

Whatever positive ecological effects one might have by being vegetarian might be cancelled out by a bad choice in what kind of foods we pick. Similarly, the negative effects of meat-eating can be tempered by making better choices in how the meat is procured. The knowledge, words, wisdoms and experience are valuable to the processes of staying healthy. Showing care for what you eat can save your body and mind. Eat moderately and consume simple, pure, healthy foods (a Sattvic diet) even when not fasting. The diet code divides food into three categories, based on the food's effect on the body and the temperament:

- Tamasic food is left over, state, overripe, spoiled or other impure food, which is believed to produce negative emotions such as anger, jealousy and greed.
- Rajasic is food that is believed to produce strong emotional qualities, passions and restlessness in the mind. This category includes meat, eggs, fish, spices, onions, garlic etc.
- The most desirable type of food, Sattva, is food that is non-irritating to the stomach and purifying to the mind; it includes fruits, nuts, whole grains, and vegetables. These foods are believed to produce calmness and nobility, or what is known as an 'increase in our magnetism'.

Health Considerations of the Vegetarian Diet

There is a myth that vegetarian suffer from vitamin deficiencies. The truth is that all needed nutrients are found in vegetables, fruits and nuts when eaten in sufficient amounts; the only exception is vitamin B12. To overcome this potential deficiency, which can cause anemia and other disorders, vegetarians need to markedly increase their protein intake. According to the recommendation of the American Dietetic Association (ADA), vegetarians should increase their consumption of rice milk, soy milk, yeast extract and breakfast cereals to ensure a sufficient intake of vitamin B12.

Some vegetarian refrain from eating meat, fish or fowl but do consume eggs and/or dairy products. In contrast, a vegan diet is a total vegetarian diet that excludes any and all animal products (i.e., no meat, eggs and diary). Therefore, vegans generally have a lower calcium intake than non-vegetarians, but they may have lower calcium requirements as well. Vegans are advised to increase their intake of Omega-3 fatty acids found in flax seeds, walnuts, soybeans and dark green vegetables. Here are some additional benefits of the vegetarian diet:

- Food is easier to digest, provides a wider range of nutrients and requires less effort to purify the body from its wastes.
- Vegetarians' immune systems are stronger, their skin is less flawed and their bodies are purer and more refined.
- Finally, because meat is expensive compared to fruits vegetables, etc., a vegetarian diet can also have financial benefits for low-income populations. Unfortunately, lack of sufficient access to food stores that sell good quality fresh products continues to be a serious health problem in disadvantaged communities.

Triguna and Personality

The concept and Guna dates back to Atharva veda, it was discussed in Bhagavat Gita and data included in Sankhya Darshana. The concept of Triguna has been utilized to explain the concept of personality in modern era as well. India research have also deliberated on this concept of Triguna in their writings. The development of consciousness is apparently rooted in this concept of Triguna. These are known as 'sattva' called as stability, 'rajas' called as activation and 'tamas' called as inertia. Manas has been ascribed the functions which are mental functions and mental processes. They considered to be manifestations of Triguna. Bhagavat Gita, at different places gives the models of highly developed human potential in it totally. It also describes three gunas and says that we all are combinations of these gunas (characteristics) which are Tamas. Rajas, and Sattva.

Ancient Indian Science divided food into three basic categories called the,

1. Sattvic food
2. Rajasic food
3. Tamasic food

To understand this concept, one has to essentially understand the three Gunas on the three basic personality traits. (The Triguna Theory of Personality). They are the

1. Sattva Guna
2. RajoGuna
3. TamoGuna

They are also called as, Sattva, Rajas, Tamas.

The Tri-guna theory

The Triguna theory is a composite framework on tri-dimensional personality to aid the understanding of the mental makeup of the person. The term 'guna' refers to the inherent energy or tendency with which 'prakriti' is created and with which human mind functions. The dynamism of prakriti is due to the continuous the continuous flux of three qualities (gunas):

1. Sattva (balanced)
2. Rajas (passionate)
3. Tamas (dull)

These three gunas in different proportions influence the mental and intellectual caliber of every individual. Guna indicates the attitude with which human mind functions. Dominance of guna determines the individual's personality.

The Qualities of the Gunas
The qualities of Sattva: Sattva guna is the "spiritual quality". When Sattva guna is dominant, a person has inherent desire to be good and caring. There is a resolute constancy of mind and senses. When Sattva is prevalent, the light of wisdom shines through the individual. Sattvic intellect clearly understands the difference between desirable, undutiful and dutiful action. When Sattva is dominant a person does his work as a duty. An action is done with calm understanding and the person is free from doubts. The Sattva guna also brings with it the problem of goodness. Persons, who predominantly have the qualities of this guna are called Sattvic personalities. These individuals are usually calm and composed. They are attribute and forgiving in nature; they try to help those in need. They put others before self and are truthful and honest. They do not generally succumb to the temptations of guard or lust.

The qualities of Rajas: Those who harbor more of Rajas are called Rajasic personalities. These individuals are basically dominating and aggressive. Rajas guna is the "active quality". Rajas guna is considered to give rise to passion and desire, it causes greed, activity, understanding of words, restlessness and desire. Rajas dominant person is full of attachment, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives distorted picture of right or wrong. Renunciation and detachment are not fostered by raja's dominant person. Enthusiasm, interest and activity are some of the attributes of this guna.

They have leadership qualities in abundance. They make good inspiring leaders or politicians. They are comfortable in professions like the defense. They protect the weak and fight against the evil. They then could make them tend towards cruelty and criminality.

The qualities of Tamas: The Tamasic people are dull and lazy, and may be depressed. They are negative in their approach. Tamas guna is the "material quality'. Tamas arises from hopes and illusions. Tamas produces ambiguity, idleness, fantasy and persistence. Characteristics or tamas guna dominant people are cautious, apprehensive and revengeful. Tamasic guna is dominant, a person derives happiness which originates and ends in self-delusion and miscomprehension. They tend to live at others expense. They may be cunning and deceitful and vindictive towards those who they perceive as having harmed or challenged them in the past. Unforgiving in nature, they are not at peace with themselves. They may become paranoid at the intentions of others, at society in general. A significant percentage of these individuals lean towards drug abuse and crim.

Archana Satsangi, Sanjesh Kumar (2018) conducted a study on Yogic and Modern Education system: Gunas. The results reveal that yogic education system promotes sattvagunas in students while Modern Education system facilitates Tamas gunas in them. It shows that there is a significant difference is sattva and Tamas gunas between Students of yogic and Modern Education system.

Simant Sourav and K. V. Indapurakar (2017) conducted a study of Manasprakriti with special Reference to Rajas and Tamas and Effect of Meditation on It. In this study investigator observed Manas Prakriti. They are located in Mind and body. Rajas and Tamas are as considered as the two Doshas of the Manas. An Ayurveda divides person according to prakriti belongs to vatha, pitta, kapha and Manasprakriti belongs to Sattva, Rajas and Tamas.

Meditation is the Method by which the restless made in peaceful and the energy directed into constructive channels increasing in Rajas and Tamas leads to contributory factors for ill health. The results of the meditation effects are to be seen to decrease Rajas and Tamas. So, quantitative estimation of Rajas and Tamas is essential to study the effect of Meditation In this Research theoretical and experimental study proves that Meditation decreases the level of Manas Doshas.

Dhara R. Doshi and Yogesh A. Jogsan (2017) studied on Indian Three Dimensions personality and Aggression on Diabetic People. The aim of this research makes an attempt to ascertain the Indian Three Dimensions personality and Aggression in Diabetic people. Results show that there was significant Difference in Sattva, Rajas and Tamas Gunas in Diabetic and Non-Diabetic people.

Santosh Kumar Yadav, Shiv Prakash, Rajt Kumar Jain (2016) conducted research study on Tri-Gunas (sattva, Rajas and Tamas) and Risk – Taking Behaviour among Undergraduate Students. Tri – Guna is considering an important personality factor in the eastern philosophy. Findings of the study are Sativic, Rajsic and Tamsic personality and risk – taking behavior are not correlated to each other significantly in male Students but in case of female Students there exists a positive and significant correlation.

Kamlesh Singh (2016) a Cross cultural differences on Gunas and other well-being dimensions. Indian perspective of human nature and personality are often viewed through a trigunas perspective sattva, Rajas and Tamas. Regression analysis revealed that Trigunas accounted significantly for well-being dimensions, for instance, sattva accounted for 48 % variance in Czechs, 56% in Indians and 55 % in Americans, Rajas accountable for 21 % Variance in Czechs, 08 % in Indians and 54% in Americans and Tamas accounted for 50 % Variance in Czechs, 20 % in Indians and 64 % in Americans. The Results reinforce that trigunas personality significantly predict well-being dimensions.

Tushar Soubhari and Yathish Kumar (2015) conducted a research study on Personality Self-Assessment and its impact ON stress: AN Explorative study using guna Theory. The purpose of this study is to understand the personality types based on Guna Theory, using the Vedic – personality inventory (VPI). Besides this, the impact of such personality on personal stresses studies; for which, a survey was conducted among two hundred respondents from various backgrounds using Questionnaire.

Chintaharan Betal (2015) studied Role of Trigunas in Framing of personality. Therefore, the main objective of this study was to investigate whether the trigunas have any role in framing of variant personality pattern. He is found to be more passionate, more anxious, more industrious, more sensuous, more jealous and not interested in any spiritual persuasion. Tamas guna when becomes predominant in an individual's psyche, his personality displays the characteristics of ignorance, torpid and delusive. They are destructive, drowsy, aggressive, fearful and sloth by nature. Thus, the study conducted that the trigunas such as sattva, Rajas and Tamas play an important role in framing of an individual's Personality.

Nivedita A. Pandya (2014) conducted a Study of Sattvic, Rajasic and Tamasic Characteristic of Personality in Reference to Emotional Maturity. According to statically analysis of data, there is no difference between emotional maturity of humanities and social sciences teachers. There is no difference between Sattvic, Rajasic and Tamasic emotional maturity of male and female university teachers of both the department.

Influence of Food on Behaviour

While it appears simple to draw an analogy by comparing the aggressive behavior or carnivores with the docile behavior of the herbivores in the animal kingdom, we should not forget the fact that carnivores become aggressive, because they have to haunt for their food but herbivores don't suffer their need to be aggressive because they are blessed to find all around them. But again, they are a caveat here; it is common knowledge that the meat-eating communities among humans are generally aggressive and the vegetarians are sober and sober and quiet. Unlike, in the animal kingdom, the meat eaters here do not have to chase their food.

Beena Sachan, Mohammad ZafarIdris, Savita Jain, Reema Kumari, Ashutosh Singh, et al (2012); conducted a research study with an objective to study the nutritional status of school going adolescent girls in Lucknow district, Uttar Pradesh, India. Overall prevalence of overweight was found to be 5.4% and 3.9% (BMI >85th percentile according to NCHS-CDC reference) among urban and rural school going adolescent girls, respectively.

Cutler GJ, Flood A, et al (2011); conducted a research study to find the association between major patterns of dietary quality and weight status in adolescents. It was found that the relationship between dietary intake and obesity is complex, and dietary pattern analysis may offer new insight. Result shows associations between dietary patterns identified in a diverse cohort of adolescents and weight status cross-sectionally and over a 5-year period.

Need and Significance of the Study

Our ancestors have been emphasizing for centuries that the food we consume influences our personalities. In this present study we are investigating whether food has an impact on our personality in relation to trigunas as said. In Indian philosophy it is said that the trigunas, i.e., Sattva, Rajas, Tamas exhibit specific kinds of characteristics traits and classified food into 3 basic categories called Sattvic foods, Rajasic foods, Tamasic foods based on their influence on trigunas of mind.

The findings of this study may be useful to understand whether there is any significant relation eating pattern and personality of an individual.

METHODOLOGY

Sample

The sampling method used here is Purposive sampling technique. This study consists of 50 samples, age ranging from 18 to 30 and hailing from different socio-economic status. The participants were from parts of Kerala.

Tools

- **The Vedic Personality Inventory:** The Vedic Personality Inventory (VPI) standardized by Wolf (1998) was employed to measure personality in terms of Indian conceptions of Tri-gunas. The scale was translated by three researchers from English to Hindi followed by retranslation from Hindi to English. The researchers have used this questionnaire extensively across the globe. The questionnaire has been well researched and validated psychological assessment tool based on the three Gunas (Wolf, 1998). It consists of 56 items with seven point scale (1-Very Strongly Disagree, 2-Strongly Disagree, 3–Somewhat Disagree, 4–Neutral, 5–Somewhat Agree, 6-StronglyAgree, 7-Very Strongly Agree) which includes 15 items for Sattva guna, 19 items for Rajas guna and 22 items for Tamas guna. Wolf (1998) reported

that VPI has good internal consistency ranging from a 0.70 to 0.92 for the three Gunas (Wolf, 1998). Reliability coefficients of the questionnaire reported by the researchers range from 0.74 to 0.79 (Das, 1999).

- **Socio - demographic data sheet:** The socio demographic data sheet is a semi structured interview schedule. It includes information regarding relevant variables such as name, age, gender and eating behavior (vegetarian or non vegetarian).

Design of the study
The experimental design adopted in the study is descriptive design. Descriptive design is a research design in which describes a phenomena, a current situation and answer the question of who, what, where, when and how the particular person or a situation.

Objective
The aim of the study was to find the difference and relation of eating behaviour in the personality types of the individuals across the gender.

Hypothesis
H_{01}- There is no significant difference in personality type among males & females
H_{02}- There is no significant difference in personality type among Vegetarians & Non-Vegetarians
H_{03}- There is no significant relation between eating behavior and personality type of the individuals
H_{04}- There is no significant relation between Gender and personality type of the individuals.

Variables:
- Independent variable: Eating habits, Gender (male & female)
- Dependent variable: Personality

Inclusion Criteria
- Male and female adolescents
- Adolescents who are aged from 18 to 30 years
- Vegetarians and Non-Vegetarians

Exclusion Criteria
Adolescents with severe mental illness, cognitive impairment and physical illness were excluded

Procedure
The consent was obtained and socio-demographic details were collected. Followed by, The Vedic inventory scale was assessed for the participants. The questionnaire was administered through Google forms considering COVID-19 Pandemic situation. The data was collected from Kerala. A debriefing was done regarding the data collection and research work. The samples were collected randomly aged between 18 to 30 years. The participants were asked to fill the questionnaires properly without any omissions. 50 completed questionnaires were obtained from the data collected.

The collected data was scored and interpreted according to scoring norms. The data was tested for normalcy if the data is under NPC or not and the data was calculated using SPSS software.

Ethical Consideration
- The confidentiality of the samples was maintained.
- The data was collected on the subject's agreement and the consent was also collected.
- Confidentiality will be maintained throughout the research study
- Data collected through questionnaires will be used for research purpose only
- There will be no harm done in any ways for the samples throughout the research study
- The participants have all the rights to withdraw from the study at any point of the study if they want to.

Data Analysis

The data was collected using Vedic personality inventory from total of 50 samples (23 Females & 27 Males) among them, 22 are vegetarians and 28 are non-vegetarians. The raw score was obtained using the norms. The mean and standard deviation was calculated. Independent Samples t-test was used to find the significant difference in Personality among males and females, And among vegetarians and Non-Vegetarians. Pearson's product moment correlation test was used to find the significant relation between Personality and eating behaviour and the significant relation between Personality types and Gender (Male and Female). Software SPSS (Ver. 22) was used to analyze the collected data.

RESULTS

Table No. 1: showing the results on Vedic Personality Inventory among male and female adolescents

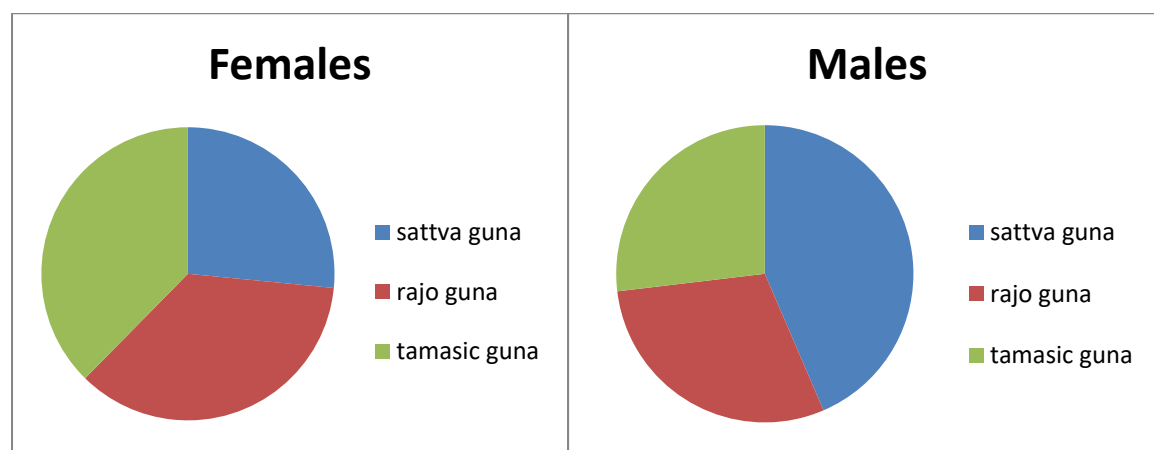| Variables	Gender	Sattva	Rajas	Tamas	Percentage
Vegetarians	Male	04	0	0	26.66
	Female	07	0	0	73.33
Non-Vegetarians	Male	12	02	01	50
	Female	07	05	03	50
Percentage	Male	42.10	28.60	26.0	
	Female	52.90	71.40	75	

Fig. 1&2: Graphical representation of Tri-gunas among male and female adolescents respectively.

The vegetarian males have obtained the score of 04 under sattva guna, 0 under rajoguna, and 0 under tamasic guna with the percentage of 26.66. The vegetarian females have obtained the score of 07 under sattva guna, 0 under rajoguna and 0 under tamasic guna with the

percentage of 73.33. The non-vegetarian males have obtained the score of 12 under sattva guna, 02 under rajoguna and 01 under tamasic guna with the percentage of 50. The non-vegetarian females have obtained the score of 07 under sattva guna, 05 under rajoguna and 03 under tamasic guna with the percentage of 50.

The males have 42.10% of Sattva guna, 28.60% of Rajoguna and 26.0% of tamasic guna. Females have 52.90% of Sattva guna, 71.40% of Rajoguna and 75% of tamasic guna as on Vedic Personality Inventory. According to the results of the group the males have sattvic guna as dominant and among females rajoguna and tamasic guna are dominant as on Vedic Personality Inventory.
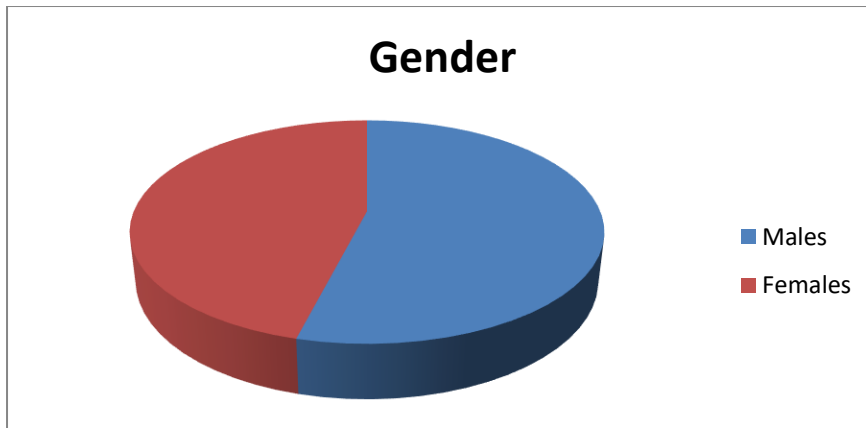
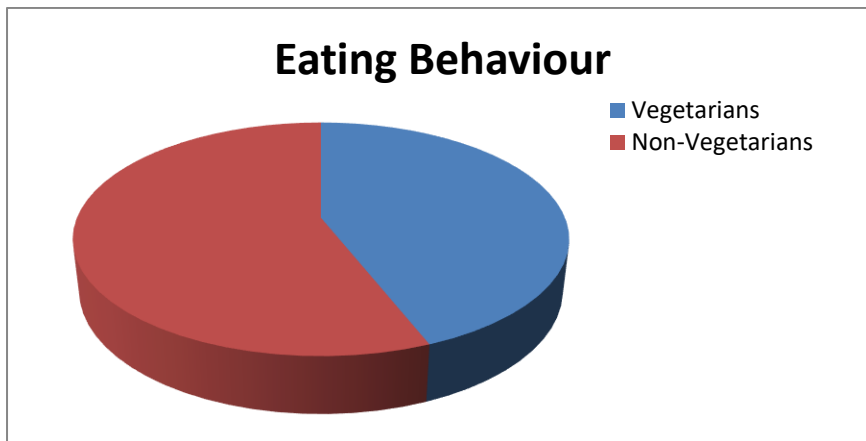*Fig. 3: Graphical representation of Gender distribution on personality.*

Fig. 4: Graphical representation of eating behaviour distribution on personality.

Normalcy test was conducted to check if the sample is normally distributed or not. As a result $p = .587$ ($p > 0.05$), which is understood that the data here is normally distributed. Thus, Parametric test to be adopted to test the hypotheses for further analysis.

Table 2: Shows the results on Personality among Males and Females.

	Gender	N	Mean	Std. Deviation	Df.	T	p Value
Personality	Female	23	144.35	20.333	48	-.166	.438
	Male	37	145.37	24.141	47.997		

Null hypothesis stating that, there is no significant difference in personality among males & females was tested using independent sample t-test. As observed from the above table, the

obtained p value is .438 (p>0.05) indicates there is no significant difference in personality among males & females. Therefore, Null hypothesis (H$_0$) is accepted.
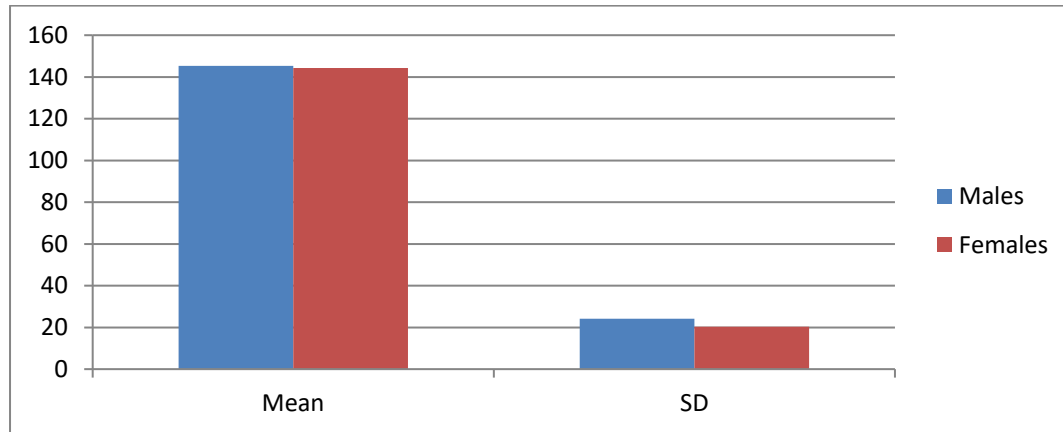

Fig. 5: Graphical representation of mean and SD among Males and Females (Gender) on personality.

Table 3: Shows the results on Personality among Vegetarians and Non-Vegetarians

	Eating Behaviour	N	Mean	Std. Deviation	df	t	P Value
Personality	Vegetarian	28	147.32	24.707	48	.866	.132
	Non-Vegetarian	22	141.82	18.778	47.963		

Null hypothesis stating that, there is no significant difference in personality among vegetarians and non-vegetarians was tested using independent sample t-test. As observed from the above table, the obtained p value is .132 (p>0.05) indicates there is no significant difference in personality among vegetarians and non-vegetarians. Therefore, Null hypothesis (H$_0$) is accepted.
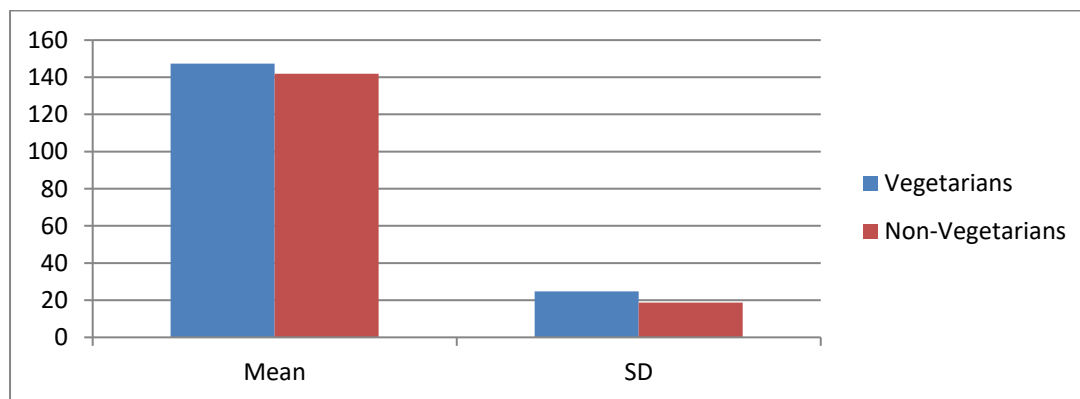

Fig. 6: Graphical representation of mean and SD among vegetarians and non-vegetarians (eating behaviour) on personality.

Table 4: Shows the results on significant relationship between Personality and eating behaviour.

	Personality Score	Eating Behaviour Score
Personality Score		-.124
Eating Behaviour Score	-.124	

Significance at 0.05 level.

Null hypothesis stating that, there is no significant relationship between personality and eating behaviour was tested using Pearson's product moment correlation test. As observed from the above table, the obtained Correlation Coefficient value is -.124 at 0.05 level indicates there is no significant relationship between personality and eating behaviour. Therefore, Null hypothesis (H_0) is accepted.

Table 5: Shows the results on significant relationship between Personality and gender.

	Personality Score	Gender
Personality Score		.023
Gender	.023	

Significance at 0.05 level

Null hypothesis stating that, there is no significant relationship between personality and gender was tested using Pearson's product moment correlation test. As observed from the above table, the obtained Correlation Coefficient value is .023 at 0.05 level indicates there is no significant relationship between personality types and gender. Therefore, Null hypothesis (H_0) is accepted.

DISCUSSION

The study was undertaken to find the difference and relation of eating behaviour in the personality of the individuals across the gender. The sample consisted of 50 adolescents (N=50; 23 Females & 27 Males) among them, 22 are vegetarians and 28 are non-vegetarians. Vedic personality inventory was administered on the heterogeneous group, aged between 18-30 years, and hailing from different socio-economic status. To analyse the score of selected psychological parameters descriptive analysis was used. Further to find out the significant comparison, difference and relationship using Independent samples t-test and Pearson's product moment correlation coefficient test was employed.

Findings:

As a result, the findings of this study reveals that, there is no significant difference in personality among males & females, There is no significant difference in personality among Vegetarians & Non-Vegetarians, There is no significant relation between eating behavior and personality of individuals and There is no significant relation between gender and personality types of individuals. According to the results of the group the males have sattvic guna as dominant and among females rajoguna and tamasic guna are dominant.

The males have 42.10% of Sattva guna, 28.60% of Rajoguna and 26.0% of tamasic guna. Females have 52.90% of Sattva guna, 71.40% of Rajoguna and 75% of tamasic guna as on Vedic Personality Inventory. According to the results of the group the males have sattvic guna as dominant and among females rajoguna and tamasic guna are dominant as on Vedic Personality Inventory.

Implications:

The findings of this research work can form a theoretical frame work of the influence of eating behavior on the personality in the view of Indian psychology concept of Trigunas. The findings of this research study can aid in the better understanding of personality types based on the concept of Trigunas.

Limitations:
Limitations of this study can be the small sample size and can't be generalized easily as The study was geographically limited to Kerala. Needs more exploration on the results obtained. Other considerations such as education of the samples are not considered.

Scope of further study:
For the further studies it can be recommended to include large number of samples and explore more on the findings obtained through mixed method of research design. Further, can also adopt a proper classification of samples considering the age, education and other psychological indicators along with the impact of eating behavior on the personality. An qualitative study can be adopted for mare clear explanations of the results.

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