The Six Tudes for Today's Dudes: Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A³MSG) from Character Sketch of Mahabharata & Ramayana

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The Six Tudes for Today's Dudes: Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A^{3}MSG) from Character Sketch of Mahabharata & Ramayana

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ABSTRACT

Purpose: *Indian mythology is a rich and alluring tapestry of ancient tales, gods, and goddesses, as well as epic conflicts that have influenced the nation's cultural and spiritual environment for millennia. Investigating these fictitious worlds provides a window into the rich symbolism and wisdom ingrained in Indian culture. The researcher explores Indian Mythology in this study and offers a collection of the six greatest Indian Mythology tales for modern males. The publication provides a portal for young people to a cosmos teeming with Gods, heroes, demons, and Divine sages, ranging from the age-old stories of the Mahabharata and Ramayana to lesser-known folklore & regional mythology. Prepare to embark on a mesmerizing journey through the six tudes for today's dudes A^{3}MSG from character sketch of Mahabharata & Ramayana.*

Objective: *The researchers have set the following primary objectives and the current study investigates 2 broad research questions: 1. To identify the persona behaviours from the character sketch of Mahabharata & Ramayana. 2. To evaluate Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A^{3}MSG) from the character sketch of Mahabharata & Ramayana.*

Design/Methodology/Approach: *The study is supported by both primary and secondary evidence. The hypotheses are presented for the chosen variables, and they are then examined to support or refute them without making any mistakes.*

Findings/Results: *The researcher identifies A^{3}MSG play relations and all these were related to character sketches of Mahabharata & Ramayana & there were significant relationships observed for persona behaviour development like self-awareness, self-esteem, emotional issues, thinking patterns & handling emotions.*

Research Limitations/Implications: *A^{3}MSG are crucial aspects of the human psyche that have an impact on learning, performance, behaviour, and how one adjusts to their environment. Tudes talk about how we do things; while A^{3}MSG indicates the things we are capable of doing. Therefore, A^{3}MSG, are a highly effective tool for our job performance, our successful integration and our well-being within a team when they are correctly designed. Contrary to popular belief, employers nowadays are not simply searching for talents. They frequently seek out steady-minded, career-focused people who "understand their own path" and "know what they want in a career." Companies "recruit for A^{3}MSG and "train for skills," according to a common saying. A^{3}MSG directly affects how individuals function and perform at work. A^{3}MSG are equally crucial to succeeding in a certain area. It is the proper blending of the two inherited and acquired traits that go hand in hand in defining the wins and losses in a person's life and help shape the progression of one's life in a varied nation like India.*

Originality/New Knowledge/Interpretation/Value: *In the current study, the researchers make an effort to comprehend the research gap in the field; as a result, a comparative conceptual idea is proposed. The study then goes further to demonstrate the significance of learning the degree of relationship between A^3MSG from a character sketch of the Mahabharata and the Ramayana. The study contributes to the conclusion that a comparison of A^3MSG provides an understanding of Persona and Hindu Mythologies. There are a few connections that may be made between Hindu mythologies and Persona. As a result, it can be argued that if we apply the best practices of Hindu mythologies to the best practices of persona, we will have new companions and be able to function better in the upcoming years. We will also be able to improve how millennia appear and work in organizations in the years to come.*

Paper Type: *The study is based on both secondary & primary evidence.*

Keywords: Mythology, Mahabharata, Ramayana, Attitude, Aptitude, Altitude, Magnitude, Solitude and Gratitude, Millennia, Persona & Behaviours

1. INTRODUCTION :

Personality is the form of both the physical & psychological characteristics of an individual. Once we are able to characterize someone's personality, we can predict how that individual behaves in various situations/circumstances. Understanding personality will enable us to interact with individuals in ways that are acceptable and realistic. For instance, the most effective way to deal with a friend or coworker who dislikes orders is not to give them any orders but rather to speak with them warmly and get things done. Similarly, the person who feels inferior must be treated differently from the person who is self-confident. The youth phase is the most crucial stage for an individual to adapt to changes in his/her positive thinking, behaviour, and way to respond to a situation. The healthy development of all these plays an important role in preparing youths physically, socially, and psychologically well to deal with their life situations in successive ways. A healthy pattern of personality development helps youths to improve or sharpen their skills and prepares them to lead personal and professional life in a better manner. No matter where a youth goes or what career & personal life plans, they choose, if they do not develop a healthy personality due to today's increase in competition the chances are higher that they lack behind others. As an individual requires training to learn computer skills, and communication skills similarly youth may require training/guidance/help to develop healthy personalities. A healthy development of personality goes a long way in reducing stress and conflicts. Yuva parivarthaks while doing sensitization programs can emphasize the significance or the need of developing healthy personalities. And also, if any youth require support to develop their personalities or if they have any issues related to personality, they can visit the Yuva Spandana Kendra of their respective districts to get further guidance Yuva Spandana [1].

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

While aptitude (or aptitudes) refers to the things we are capable of achieving, attitude discusses how we go about things. As a result, attitude and aptitude are extremely effective tools for our job performance as well as for our successful integration and well-being within a team when they are appropriately cultivated. Companies "hire for attitudes" and "train for skills," according to a common saying. People's attitudes have a direct impact on how they function and perform. In a globe that is generally becoming older, India is one of the youngest nations. Its demographic dividend is enviable. A demographic dividend, as defined by the United Nations Population Fund (UNFPA), is the potential for economic growth that might occur when the proportion of people who are working-age is higher than that of those who are not. According to a Forbes article, companies are not just searching for talent as is sometimes assumed. They frequently seek out steady-minded, career-focused people who "understand their own path" and "know what they want in a career." In the past, the demographic dividend has helped industrialized nations boost their economies overall by up to 15%. Estimates show that 62.5% of India's population is in the working age range, which is encouraging for the country's economic prospects. Reports, however, unfortunately, indicate that young people with formal education but lack the necessary job-seeking skills continue to struggle to find employment. In India, more than 50% of young people would not have the necessary skills for work by 2030, according to a UNICEF assessment. It

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made note of the fact that Indian youngsters' skill levels were found to be below the average worldwide. Companies "hire for attitudes" and "train for skills," according to a common saying. People's attitudes have a direct impact on how they function and perform. Hiring for Attitude author and thought leader Mark Murphy estimates that 46% of new recruits fail in their positions within the first two years. 89% of these were brought on by factors related to their attitudes. Employers seek for people who are enthusiastic, ambitious, imaginative, and adaptable, according to research from the Guardian, the top newspaper in the UK. Michael Page, a recruitment professional, notes that hiring managers like to see "results and achievements". Employers prioritize honesty, dependability, respect, and cooperation, according to the Society for Human Resource Management (SHRM).

Commitment, flexibility, reliability, integrity, and honesty were emphasized in a BBC article on the workplace and the qualities employers' value. In its Future of Jobs Report, Deloitte and the World Economic Forum examined the skills required for the Fourth Industrial Revolution. The most desired qualities were interpersonal skills, teamwork, and communication. Employers prioritize hiring conscientious workers. Numerous survey findings and professional perspectives concur that "conscientiousness" is the most crucial aspect in making recruiting decisions and keeping jobs. People that are conscientious typically have a strong work ethic, are dependable, and display devotion. Without a doubt, dependability is more significant than competence. The Wheebox and Confederation of Indian Industry (CII) India Skills Report 2020 aims to map the preparedness and employability of students in India. The research is based on an evaluation of 300,000 applicants and a comparison to company preferences. Employers value traits like domain knowledge, flexibility, learning agility, and a positive outlook. According to the data, just 54% of MBA graduates and 49% of B.Tech. graduates are employed. Even after they graduate from high school, millions of students lack practical experience and hands-on learning. There has been widespread support in the sector for overhauling India's outdated educational system. Even while the New Education Policy (NEP) aims to close this gap, doing so will take time. Putting attitude first does not imply that technical and emotional abilities are less significant. Every job seeker has to have these talents and the appropriate mindset, however, is more important to get an advantage. If an applicant has the proper attitude and is hired despite his lack of particular talents, he can be coached to develop such skills. India must make sure that its youthful people are well-prepared to take advantage of new employment prospects. The next leaders of India, Gen Z and Millennials, need to become more conscious of their attitudes. Openness to change and embracing the "new" will be a crucial attitude in this pervasive digital ecology. India must redesign its talent landscape if it wants to take the lead on the international stage (Feza Tabassum Azmi, (2021). [2]).

Human personality traits such as attitude and aptitude have a significant role in how successfully people learn, perform, behave, and adapt to their surroundings:
(1) Aptitude: A component of the ability to perform a certain sort of task at a specific level is aptitude. The capacity to perform particular types of jobs, whether developed or underdeveloped, is referred to as aptitude.
(2) Attitude: a propensity or propensity to react favorably or unfavorably to a certain concept, thing, person, or circumstance.
(3) Unlike aptitude, which is linked to competence and indicates whether a person can acquire the necessary abilities to do a task, attitude is linked to character or virtues and is a reflection of one's personality.
(4) Aptitude is the "ability to learn," while attitude is the "desire to learn." In other words, aptitude primarily describes one's prospective capacity to learn a skill or acquire one, but attitude describes one's motivation to do so.
(5) For e.g., to succeed in the engineering industry, you must have strong math and thinking skills. Similar to other professions, civil services need a certain aptitude for success.
(6) A psychological phenomenon known as an attitude can be positive, negative, or neutral. Aptitude, on the other hand, might be physical or cerebral (general mental ability). It is possible to develop both aptitude and attitude.

Requirement of both in today's generation:

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(1) Aptitude is vital for success in a workplace that is always changing. Success is not far away if you have the capacity to pick up new talents and improve them over time.

(2) But attitude frequently takes precedence since having the proper attitude may have a positive impact on other important factors for a public servant, such as emotional intelligence, leadership, teamwork, fraternity, empathy, and compassion.

(3) For example, it's important to be able to fit in with the company's or organization's culture and beliefs, which calls for more than just having great skill and aptitude. Positive or incorrect attitudes cause more chances to be missed, withheld, or forfeited than any other factor.

(4) For instance, even if someone is very skilled in the scientific field of new developing technologies, they will not become competent scientists if they lack the motivation to improve their expertise.

To succeed in a certain sector, having the appropriate ability and attitude are equally vital. It is the proper blending of the two inherited and acquired traits that go hand in hand in defining the wins and losses in a person's life and help shape the progression of one's life in a varied nation like India (IASbaba, (2022). [3]).

Players from all over the world who participate in these sports are now adopting altitude training more than ever before, despite the paucity of data on the impact of altitude (or hypoxia) training treatments on team-sport performance. A conference on altitude training and team sports was conducted in March 2013 in Doha, Qatar, to create a venue for analysis and useful insights into this quickly expanding topic. This symposium was wrapped off by a roundtable discussion between the panelists. This led to the current position statement, which is intended to emphasize some of the most important points presented throughout the discussions and to incorporate them into a common conceptual framework. The support teams (coaches, performance scientists, doctors, strength and conditioning staff) and other professionals with an interest in the practical application of altitude training for team sports have prepared the current signposting document for use by them. Despite more than four decades of study, there is still no agreement on the optimum methods for getting the most out of altitude training in a population of team athletes. To improve the acclimatization process when training or competing at altitude and maybe improve performance at sea level, several recommended tactics are described in this position statement. We hope that this material will be informative, fair, and, most importantly, exciting enough to encourage productive conversation and serve as a roadmap for future studies targeted at expanding the body of knowledge in the rapidly expanding field of altitude training for team sports (Olivier, G. et.al, (2013). [4]).

Sometimes it feels like there is an issue with feeling alone. Children and teenagers today are growing up in a society where connection is important and alone is uncommon. Researchers, educators, and parents are becoming aware of the importance of solitude in children's lives, despite the fact that being alone is frequently not enjoyable and loneliness is a severe emotional weight. Children will only know how to be lonely if we don't educate them how to be alone. According to study conducted by a developmental psychologist, Dr. Evangelina Galanaki, at the University of Athens, young children cannot tell the difference between loneliness and solitude. In contrast to solitude, which is defined as deliberate isolation, loneliness is the unpleasant feeling that may or may not be brought on by being alone. Children will be better able to manage their emotions and make the most of their times alone if they can distinguish between being alone and feeling lonely. It is understandable why modern kids detest and sometimes fear being alone. Children feel alone, under-stimulated, and unheard as soon as they are disconnected from technology, quick pleasure, and a connected environment. Parents frequently send their kids to their rooms to be alone as punishment with the instruction to "think about what you did until you are ready to behave," which subliminally teaches them that solitude is a sad, unwelcome fate. Ironically, emotional healthy activities like imagination, creativity, and self-reflection are fueled by solitude and a lack of outside stimuli. According to Dr. Bruce Duncan Perry, when kids are given the opportunity to be bored or under-stimulated, frequently through solitude or quiet time, "their internal world can come alive." "A youngster will become more inwardly focused when she is not allowed to watch television, play video games, or take part in a scheduled "externally focused" activity. Her creativity and imagination take control," claims Perry. Children develop their goals, hopes, wants, and wishes when they are left alone. The idea that solitary breeds immaturity, social

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awkwardness, and a lack of empathy is another facet of solitude that frequently receives a poor rap. Sometimes people ask, "How are they going to learn to be social, have relationships, and be normal?" to homeschoolers and online school children. The reverse, according to cultural expert Serry Turkle, is true: solitude fosters stable, close bonds. "Solitude is where you find yourself so that you can reach out to other people and form real attachments," asserts Turkle. "We turn to other people to feel less worried or to feel alive when we lack the ability for isolation. We are unable to appreciate them for who they are when this occurs. It seems as though we are utilizing them as replacement components for our flimsy sense of self [4].

So, isolation becomes a necessary, welcome, and valuable gift for young people to grow in their sense of self, nourish their creativity, and establish interpersonal relationships. Every educator and parent should work to instill in their kids a value for and appreciation of solitude. Students can choose times and places for isolation thanks to the online school's timetable and way of life. Throughout the academic year, there are several opportunities for silent meditation. Online students can learn to appreciate isolation in a variety of ways:

- kicking off the day with a morning of meditation and rest,
- a regular workout schedule,
- designated periods of time each day or week to spend in nature,
- writing, reading, or making a special multimedia journal,
- taking pauses and rests in between classes,
- just relaxing the mind by listening to music,
- Setting aside some time for meaningful, non-technological discussion,

Everyone, regardless of their personality type—introvert, extrovert, techie, bookworm, sports enthusiast, or independent artist—can get something from a little bit of isolation. Together, let's consider how we live in interaction and connection, and let's allow ourselves to discover times of isolation that will deepen and enrich our lives (Kimberly Whit, (2023). [5]). Even after adjusting for a number of factors linked to social desirability, well-being (subjective pleasure and life satisfaction), and socio-demographic traits, there may be a function for thankfulness in the decrease of feelings of loneliness. A convenience sample of 197 participants in a web-based survey filled out an online form with these measurements. Four-step hierarchical multiple regression analysis and correlation analyses were carried out. The findings indicate a negative relationship between thankfulness and loneliness; particularly, even after adjusting for other factors, gratitude is able to explain up to almost one-fifth of the total variability of loneliness. There are certain risk factors for loneliness that should be included in future study, including being a woman, not being in a committed relationship, and not working (Andrea, C. (2015). [6]).

3. GAPS & AGENDA FOR FUTURE RESEARCH :

Indian mythology has a deeper meaning than only good and evil. There is an intriguing narrative at every turn if one is willing to go deep. But none of us can ever ignore the reality that the character sketches for the Mahabharata and Ramayana include Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A^3MSG).

4. OBJECTIVES OF THE STUDY :

The researchers have set the following primary objectives and the current study investigates 2 broad research questions:
(1) To identify the persona behaviours from the character sketch of Mahabharata & Ramayana.
(2) To evaluate Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A^3MSG) from character sketch of Mahabharata & Ramayana

5. HYPOTHESIS OF THE STUDY :

Based on the objectives framed hypothesis (Table 1) are framed to prove or disprove the statements.

Table 1: Hypothesis of the Study	
H01	There is no persona behaviour difference from the character sketch of Mahabharata & Ramayana.

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H02	There is no significant difference between Attitude, Aptitude, Altitude, Magnitude, Solitude and Gratitude (A^{3}MSG) from character sketch of Mahabharata & Ramayana.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 explains a block diagram of Persona behaviours & A^{3}MSG & Table 2 explains the study variables. (I.V.: Independent Variables & D.V.: Dependent Variables).
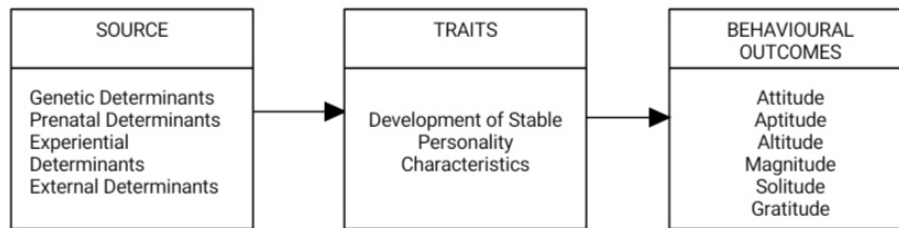
Fig. 1: Block Diagram of Persona Behaviours & A^{3}MSG

Table 2: Study Variables	
Independent Variables:	**Dependent Variables:**
• Attitude • Aptitude • Altitude • Magnitude • Solitude • Gratitude	• Mahabharata • Ramayana

7. RESULTS & DISCUSSIONS :

7.1 Epilogues to Prove A^{3}MSG & Persona Behaviour Difference from Character Sketch of Mahabharata & Ramayana:

Fig. 2: Block Diagram of A^{3}MSG & Persona Behaviour Difference from Character Sketch of Mahabharata

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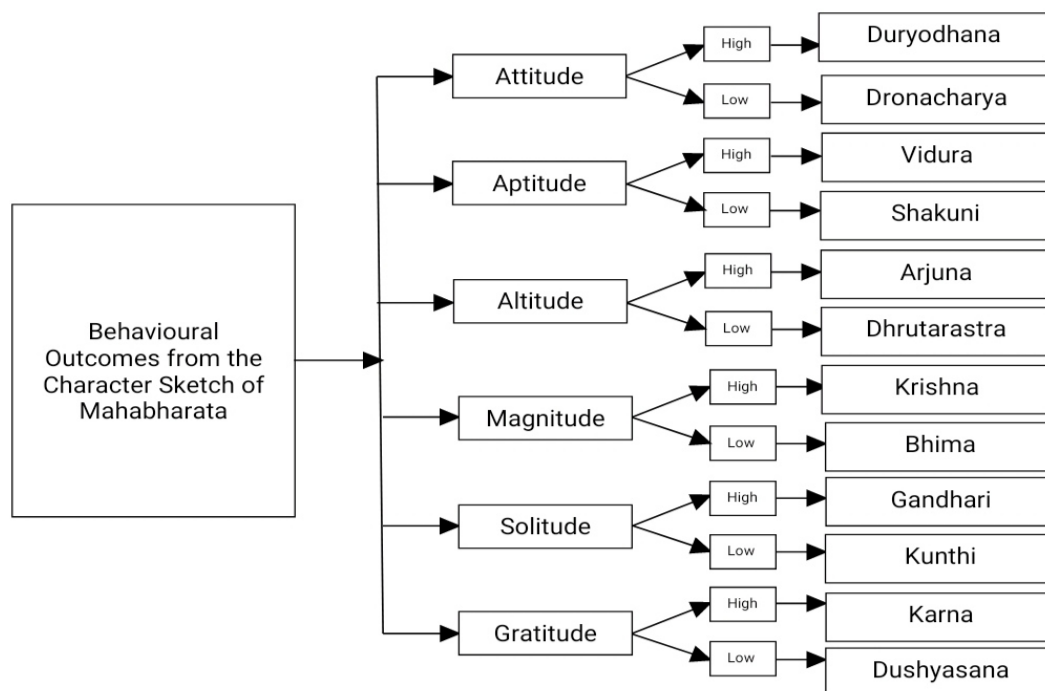**International Journal of Management, Technology, and Social Sciences (IJMTS), ISSN: 2581-6012, Vol. 8, No. 3, July 2023**
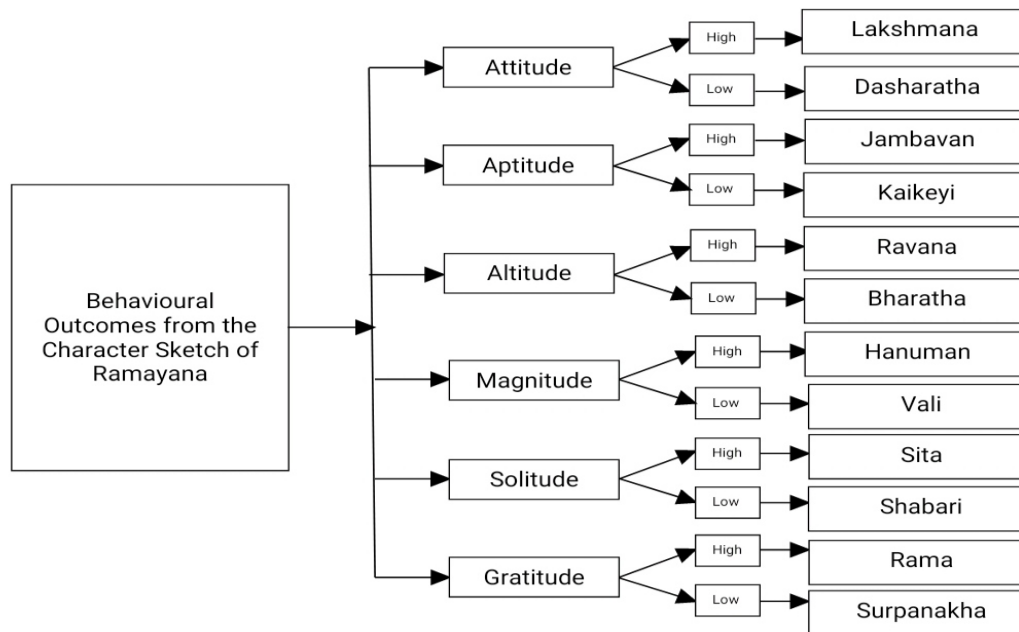
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Fig. 3: Block Diagram of A³MSG & Persona Behaviour Difference from Character Sketch of Ramayana

(1) Attitude: A mental position or feeling or emotion with regard to a fact or state that determines how you will interpret and respond to situations optimistically or pessimistically. It's all about mentality, mindset, mindset, outlook, habitual or characteristic.

Table 3: Results of 6 Tudes: Attitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Duryodhana**	**Dronacharya**
Ramayana Character	**Lakshmana**	**Dasharatha**

(a) Duryodhana was renowned for his intense envy of his Pandava cousins. He harboured extra-special animosity for Bhima. All of his siblings and relatives could not compare to Bhima's strength and power. He enjoyed picking fights with Duryodhana and his 100 brothers (Duryodhana Character Sketch, (2020). [7]). Duryodhana defeated his opponents by using his superior mace-wielding skills. He was also considered to be a very brave warrior and a wonderful king, but it is stated that his greed and hubris were the two traits that brought him to ruin. It was claimed that Duryodhana was a good king and a very brave warrior. According to the Mahabharata, Duryodhana's demise was caused by his greed and hubris wikipedia [8]. The character of Dhritarashtra represents that we must nurture children in the appropriate way, while Duryodhana and his brothers educate us to be submissive to authority figures. The Kuru lineage was destroyed as a result of Draupadi's insult in public since all the elders in attendance kept quiet. As a result, given his motivations of avarice, envy, and a desire for vengeance, Duryodhana is said to rank highly on this scale in the character profile of the Mahabharata. In this situation, Dhritarashtra's disposition and attitude are also supported descriptions of Duryodhana: "Duryodhana stood in battle like a very lion, without fear, alarm, pain, or anxiety." The egotistical and harsh Duryodhana. For example, he repeatedly showed disrespect to Vidur despite the fact that Vidur was the only person on the Dharma's path whom he could tolerate. Duryodhana. The individual whose heart was filled with hate, envy, cunning, and fury (Prasad, K. (2019). [9]).

(b) Dronacharya the Kauravas' and Pandavas' guru. Dronacharya, Bhisma, and other court elders remained silent as Draupadi was insulted in an assembly. He arranged the Chakravyuha, which killed Abhimanyu. One of the most moving scenes from the Mahabharata battle was this one. One of the major

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themes of the Mahabharata is his hatred of Drupada. Finally, during the conflict, it results in his death at the hands of Dhristadhyumna (Kumar, K.G. (2020). [10]) because Dronacharya is a strong warrior and a wonderful teacher, but cannot be claimed to be the most honest of all in his attitude, we may deduce from the character profile of Mahabharatha that he is low on this scale. Even though he likes the Pandavas, he was forced to support the Kauravas. Drona was skilled and knowledgeable in a variety of combat disciplines, including the use of heavenly weapons. In the time of the Mahabharata, Guru Dronacharya was a revered and distinguished teacher. Both Kauravas and Pandavas, who were both royal princes, studied under him. All of his followers from both noble clans became masters of all combat skills thanks to his instruction (Ankur, (2023). [11]).

(c) Lakshmana third child and Rama's half-brother of King Dasharatha. He was Shatrughna's identical twin. Queen Sumitra gave birth to them. He was Sesha Naga's manifestation. He had a strong bond with his brother, whom he accompanied on several perilous journeys and adventures. He was wed to Urmila, the younger sister of Sita. For 14 years, he stood watch over his brother Rama and Sita, never sleeping (Wikipedia, [12]). Inferring that Lakshmana is viewed to be high on this scale given that he is regarded as a hero in the Ramayana and embodies qualities such as selflessness, sacrifice, and responsibility for one's older sibling as well as having a positive attitude is possible from the character sketch of the Ramayana findings. Lakshmana is a good illustration of the attitude of submission, as seen by his willingness to accompany Rama into exile without inquiry or hesitation (Wordzz, [13]).

(d) Dasharatha was the Ayodhya king. He had four sons: Rama, Bharata, twins Lakshmana and Shatrughna, and three queens: Kausalya, Kaikeyi, and Sumitra. Shanta was the name of Dasharatha's another daughter. When Kaikeyi once rescued Dasaratha from harm during a battle, Dasaratha granted her the right to grant her two wishes once throughout her lifetime as payment. She took advantage of the chance and coerced Dasharatha into crowning their son Bharata as king and banishing Rama for 14 years. After Rama leaves for exile, Dasharatha dies in agony. He was a nice king and a generous person. Dasharatha is therefore seen to be low on this scale based on the character sketch of the Ramayana because he has courage, compassion, and a sense of justice, and he does not distinguish between people based on whether they are young or old, princes or peasants; he has the same regard for everyone, valour, and all the qualities none to equal him in his attitude universal teacher [14].

(2) Aptitude: A capability or talent, either innate or learned. Particularly: an aptitude, ability, or propensity for learning or understanding. A component of the ability to perform a certain sort of task at a specific level is aptitude. Excellent aptitude may be referred to as "talent". The capacity to carry out certain tasks, whether physical or cerebral and whether developed or underdeveloped, is referred to as aptitude.

Table 4: Results of 6 Tudes: Aptitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Vidura**	**Shakuni**
Ramayana Character	**Jambavan**	**Kaikeyi**

(a) Vidura Chanakya regarded Niti, or Vidura's Statecraft, which is presented as a debate between Vidura and King Dhritarashtra, as a kind of forerunner of Chanakya Neeti. Vidura is revered as a model of honesty, diligence, fairness, and unwavering dharma. Revolving between Right and Wrong: According to Vidura, achieving success in life requires following moral guidelines like sense control, simplicity, courage, and knowledge. As a consequence, we may deduce from the character profile of Mahabharatha's findings that Vidhur is rated highly on this scale because he thinks morality and profit can coexist, works hard and behaves in accordance with his abilities, and disregards nothing. He listens intently, acts, and comprehends swiftly. Vidura was a person of Divine Wisdom and Vision. He carried out his duties boldly and selflessly by offering his King Dhritrashtra honest, unbiased advice. In the absence of a direct perception of reality (Divyachakshu), our mind. The secrets to living a happy life are also part of Vidura's teachings, and he named five crucial characteristics that make us happy (Uma, M. S. (2018). [15]).

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(b) Shakuni advisor to Duryodhana and uncle to the Kauravas. His schemes cause conflict and the annihilation of the Kurus. He had several opportunities to give his nephew varied advice. In order to play dice with Yudhishtira, he acted as Duryodhana. The humiliations that followed Yudhishtira's loss made the war inevitable (Kumar, K. G. (2020). [16]). Shakuni has been represented as intelligent, cunning, and cunning in his aptitude, we may deduce from the character description of the Ramayana's results that he is viewed as being low on this scale. Shakuni encouraged his nephews to conspire against their distant relatives the Pandavas, especially the oldest, Duryodhana. One of the key moments in the epic was when Shakuni played the dice game with Yudhishthira. Shakuni, who is portrayed as being extremely intelligent, shrewd, and crafty, is commonly given credit for being the brains behind the battle of Kurukshetra (Wikipedia, [17]).

(c) Jambavan is referred to as a sloth bear king. He was fashioned by Brahma to aid Rama in his conflict with Ravana. Jambavan aided Rama in the epic Ramayana by helping him track down and defeat Sita's kidnapper, Ravana. He is the one who awakens Hanuman to his great potential and inspires him to fly over the sea to Lanka in quest of Sita. It is commonly known that Jambavanta served as Sugriva's knowledgeable, elderly minister (a noble bear). Jambavan, the giant bear monarch of the Vanara Raja, was a man of immense size, excellent looks, and virtue. Jambavan is therefore assessed to be low on this scale based on the character sketch of Mahabharatha's findings since he has never caused anyone any unnecessary annoyance with his aptitude. He will only engage in combat with someone if they approach him to do so (apnisanskriti, [18]. & bharatpedia, [19]).

(d) Kaikeyi was the mother of Bharata and King Dasharatha's second wife. Her beauty has earned her recognition. He promised to give her any request after she rescued Dasaratha's life in a battle. Inspire by the words of her maid Manthara, she subsequently requests this favour to have Bharata proclaimed king and Rama banished into the wilderness. As a result of Kaikeyi being regarded as erratic and unpredictable in her ability, it is clear from the character profile of the Ramayana findings that she is rated lower than average on this scale. She was generally kind, but it is clear that she didn't appreciate the king spending time with his previous queens. The characteristic vices of Kaikeyi's characters that are frequently seen are conceitedness, brutality, and lofty goals. Her open-mindedness, love for others, boldness, and remorse are some of her less obvious character traits quizlet, [20].

(3) Altitude: Height, altitude, and elevation all refer to the vertical distance between something's top and bottom or its base and something above it. Something that is higher than a particular planetary reference plane, especially on Earth than sea level. Height; the extent or distance upward. high or crucial. in the thin air of a high altitude. At altitude, she prepared for the race.

Table 5: Results of 6 Tudes: Altitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Arjuna**	**Dhrutarastra**
Ramayana Character	**Ravana**	**Bharatha**

(a) Arjuna, Indra's son is renowned for his ability to shoot an arrow with either hand and for the supernatural weapons he obtains from Shiva. He was revered as an unconquered hero and said that until he lost the dice game to his cousins, he had never experienced defeat. Arjuna was a manifestation of Nara, who together with Krishna, another manifestation of Narayana, created Dharma in the Dvapara Yuga. Since Arjuna is characterised as having courage, strength, humility, intellect, wisdom, dedication to truth, justice, and execution of Dharma with karma (Duty and Right Action) in his altitude, it is clear from the Mahabharatha character profile that he is considered as being high on this scale Britannica, [21].

(b) Dhrutarastra was incredibly envious of the courage, ability, and valour displayed by the Pandavas yet never failed to see Duryodhana for his own. He had always believed that Duryodhana was powerful enough to overcome the sons of his younger brother. After Pandu's passing, Dhritharashtra continued to wear his crown. Despite being the lawful king, Dhritarashtra's physical limitations forced him to abandon his aspirations of becoming the monarch. Indraprastha was not given back to the Pandavas,

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one of the actions that some would believe precipitated the Mahabharata fight, as the hatred grew and fermented. As a result, based on the Mahabharatha character description, we may conclude that Dhrutharastra is viewed as being low on this scale since Shakuni, his brother-in-law, easily manipulates him despite his physical might. The Bhagavad Gita, whose discussion was related to him, is one of the Mahabharata passages that Dhritarashtra makes an appearance Character Sketch of Dhritharashtra, [22].

(c) Ravana was the ruler of Lanka's rakshasas. He serves as the epic's major adversary. He was the child of Kaikashi and Vishrava. He spent several years doing penance for Shiva. Ravana was a brilliant monarch with many admirable traits, but he became overconfident as a result. He developed egotism and stubbornness. Since Ravana is described as a great poet, a scholar of the Vedas, a great Shiva devotee, a science expert, a great-grandson of Brahma, an excellent warrior, a music enthusiast, and a good king and politician in his altitude, we can deduce that he is seen to be high on this scale (Wikipedia, [23]).

(d) Bharata was King Dasharath's second child. His mother was Queen Kaikayi. Rama's younger half-brother was named Bharata. Bharata is viewed as a representation of dharma and idealism in the Ramayana. He was married to Mandavi, a relative of Sita, and the couple had two kids. He is Rama's younger half-brother. While Rama is exiled from his throne, he governs Ayodhya as its regent and battles Ravana to save his wife Sita from captivity. He had two sons, Taksha and Pushkala, with Mandavi, the daughter of Kushadhvaja. Bharata is thus found to be low on this scale given that he is depicted as a skillful warrior and extraordinarily smart from the character profile of the Ramayana findings. When he learns that Kaikeyi coerced Dasaratha into designating him as the next monarch of Kosala rather than Rama in his altitude, he becomes furious (bharatpedia, [24]. & wikipedia, [25]).

(4) Magnitude: Magnitude in physics is simply described as "distance or quantity." In terms of motion, it shows the absolute or relative size, direction, or movement of an item. It is used to describe something's size or scope. Magnitude is a term used to describe size or distance. We can connect the amount of movement to the size and movement speed of the item. The magnitude of a thing or a quantity is its size. Similar to how fast a car is going, a motorbike is moving more slowly.

Table 6: Results of 6 Tudes: Magnitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Krishna**	**Bhima**
Ramayana Character	**Hanuman**	**Vali**

(a) Sri Krishna Mahabharata's premier tactician & the person who orchestrated and carried out every action during the conflict without ever firing a shot himself. The person who convinced Arjuna to fight after he disarmed upon witnessing family members and elders positioned on the other side. The person who gave the enduring Gita. The one who, in his own words, "occurs repeatedly as adharma rises. In order to defend the righteous and eradicate evil. As a consequence, we might deduce Sri Krishana mediated a settlement on the Pandavas' behalf based on the character profile in the Mahabharatha. After that failed, war strategy was developed. He wasn't always, let's say, on the moral high ground! Consider the execution of Karna, Drona, Bheeshma, Duryodhana, or Jarasandha. In each of these situations, Sri Krishna was quite willing to breach the law. When adharma emerges, maintaining dharma merits the tactics used! When everyone else had failed Draupadi, he stood by her side. One of the epic's high moments in terms of its scope (Kumar, K. G. (2020). [26]).

(b) Bhima was so ferocious and powerful that not even Indra could defeat him in combat. Bhima was also known for having enormous appetites at times; he gobbled half of the food that the Pandavas as a whole ate. When the Battle of Kurukshetra began, he was the first to attack. Having murdered Duryodhana, he was also the last person to participate in battle. According to the Mahabharata, as the fight started, he let out a powerful and loud roar that caused horses and elephants that were nearby to pass out. Bhima learned the mace, the sword, and chariot driving from Balarama. Bhima was one of the

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few individuals who had the ability to use Arjuna's bow, Gandiva, with tremendous skill and proficiency. He was also a very accomplished archer. Karna and Drona were both defeated by him on a few times. Therefore, based on the Mahabharatha character sketch, it is clear that Bhima was viewed as being low on this scale since he was traditionally focused on becoming the greatest warrior of his size (Wikipedia, [27]. & Anandatirtha Prathishtana, [28]).

(c) Hanuman is a celestial vanara companion and Rama's follower. One of the epic's main characters is Hanuman. He is a member of the Chiranjeevi family and a brahmachari (lifetime celibate). He is said to as an incarnation of Shiva in certain translations of the epic. He stood behind Lord Rama the entire time and showed unwavering loyalty. Despite his athletic strength and magical skills, he was nevertheless quite modest and frequently had his hands folded. These characteristics elevate Hanuman to the rank of the most revered worshippers who have ever lived. Since Hanuman is depicted as having an unmatched ability for concentration on the work at hand, it is clear from the character portrait in the Ramayana that he ranks highly on this scale. His victorious strategies and abilities in battle preserved many people's lives and honour. In order to burn down Raavan's Lanka, Lord Hanuman moved mountains with his tail. Lesson: The secret to effective leadership is flexibility (Abhilash, M. S. (2011). [29]).

(d) Vali or Baali was a strong Kishkindha ruler. He was the biological son of Vriksharaja, the elder brother of Sugriva, the spouse of Tara, and the father of Angada. He was also the spiritual son of Indra. The first monkey king of Kiskinda is named Vali. He is a highly strong being in and of himself, but he also possesses the unique power of being almost invincible. When someone wants to battle Vali, they surrender half of their strength to him, enhancing his strength. Vali was therefore perceived as being low on this scale based on the character profile of the Ramayana findings; nonetheless, this power renders Vali an unwilling listener in his magnitude (Wikipedia, [30]).

(5) Solitude: The condition or characteristic of being isolated or removed from society: solitude, seclusion: a lonesome setting (such as the desert) a lonesome individual.

Table 7: Results of 6 Tudes: Solitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Gandhari**	**Kunthi**
Ramayana Character	**Sita**	**Shabari**

(a) Gandhari the isolated queen. Gandhari was admired as a young woman for her virtue and devotion. The goddess Mati is thought to have taken on the form of Gandhari. She was Shakuni's sister. She is supposed to have impressed Shiva in her youth via penance and won the blessing to have 100 children. As a result, we may deduce from the Mahabharatha character profile that Gandhari was rated highly on this scale. When Gandhari and Kaikeyi defend their children's best interests in the face of overwhelming opposition, we cannot accept the idea that they are doing it in the name of being "good" moms. According to this frame of reference, we shouldn't value independent, ambitious women more than women who are ambitious for their men (Wikipedia, [31]).

(b) Kunthi was born Pritha, Sri Krishna's aunt and the mother of the Pandavas. Karna was born to her before she wed. Testing a benefit, she received led to this outcome. She therefore left him. The Mahabharata would have been a very different tale if Karna hadn't been abandoned. Unknowingly, Kunthi requested that all her sons share the alms when Arjuna won Draupadi's hand at her swayamvara. Draupadi's insult in the Kauravasabha might not have occurred if that hadn't happened Kumar, K. G. (2020). [32]. Vyasa goes into detail on Kunti's tenacity and patience under all circumstances, as well as her special seva-oriented mentality. She eventually perished in a forest fire while travelling to the hermitage after taking a dip in the Ganga, as though suiting the selfless spirit of her life. As Kunti devi is a manifestation of motherhood, it follows that Kunthi was ranked low on this scale, according to the character sketch of the Mahabharatha. Her capacity to guide her kids towards discovering their own genuine selves and letting them behave in accordance while she is alone herself defines her as a mother, not only because she is caring (Swami, T. [33]).

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(c) Sita is the epic's main female protagonist. Sita, the Vedavati's reincarnation, was brought up by Mithila's King Janaka as his own daughter. She wed Rama of Ayodhya and went into exile with him. She is renowned for her morality and allure and is seen as an incarnation of Lakshmi, the goddess of wealth. Sita Maa was the epitome of devotion, honesty, and bravery. Despite being abducted, she maintained her will and strength of body, mind, faith, and character. Sita was ranked highly on this scale, according to the character profile of the Ramayana findings, since she persisted in chanting the name of Shree Raam while being surrounded by evil powers and living in the inhospitable country of Lanka. Accepting life as it was: Sita married Ram and moved into his castle in Ayodhya; she was not scared to speak up; she valued her self-respect; she knew that happiness was her state of mind; and she understood that beauty was about her inner self and her isolation.

(d) Shabari is characterized as a dedicated Rama-follower who was an old ascetic. She waited for him for many years as her guru Matanga had told her to revere Rama. After the kidnapping of Sita, Sabari at last encountered Rama. She assisted Rama in locating Hanuman and Sugriva. In Hindu mythology, Shabari was a female follower of Lord Rama, an incarnation of Lord Vishnu. She was well-known for her intense devotion to Lord Rama and lived in the jungle as a sage. As a result, it is clear from the character analysis of the Ramayana that Shabari was rated lower than Sabari because of his honesty, simplicity, and sincere devotion. In order to dissuade her, he gave her the instructions to wait for Vishnu to appear in human form and to welcome Rama before beginning her journey. Shabari was a generous and loving host who provided food for Rama and Lakshmana before voluntarily giving up her life in seclusion (Wikipedia, [34]).

(6) Gratitude: The emotion of gratitude: thanks. Expressed appreciation for their assistance. A person can express their gratitude, a conscious, good emotion when they are appreciative of something—tangible or immaterial.

Table 8: Results of 6 Tudes: Gratitude		
Mythology / Scale	**High**	**Low**
Mahabharata Character	**Karna**	**Dushasana**
Ramayana Character	**Rama**	**Suparnakha**

(a) Karna Sri Krishna was to Arjuna what Karna (and Shakuni) were to Duryodhana! Unfortunately, his unwavering dedication had a detrimental impact. He encouraged Duryodhana to commit all of his sins and helped him. He was repeatedly cursed and lost his talents at a crucial time in the conflict. Even his qualities of bravery and generosity proved to be limitations. In order to maintain his word to Kunti, he overcame every Pandava bar Arjuna while letting go of the others. The conflict would have changed course if any of them had been slain. Karna redirected the Nagastra even with Arjuna in the midst of his rage. This made it possible for Sri Krishna to save Arjuna. Karna was rated highly on this scale, as having a high thankfulness quotient is a sign of inner progress, according to the character sketch of the Mahabharatha findings. In the epic Mahabharata, Karna never stopped being appreciative of his benefactor Duryodhana. Karna was eternally grateful for the one time someone saved him from shame; he even made restitution by giving his own life Kumar, K. G. (2020). [35].

(b) Dushasana was one of the closest advisors to Duryodhana and the youngest brother and second-eldest prince of the Kauravas. He gravely disgraced Draupadi and the Pandavas, and Bhima promised to slay him and drink his blood as retribution. During the Great War, he did so. In the Mahabharata, Dushasana is supposed to have fallen because of his envy and herd mentality. As a result, it is clear from the Mahabharatha character profile that Dushasana scored highly on this scale due to his lack of thanks. In the Mahabharata epic, Dushasana maintained his observant, intelligent, enigmatic, spiritual, reticent, sceptic, isolated, introspective, and analytical qualities (Wekipedia, [36]).

(c) Rama is the epic's main character. He is one of Vishnu's avatars. He was the child of the Kosala Kingdom's King Dasharatha and Kaushalya, his eldest concubine. He is a good, courageous, and upright man in his own way. He weds Mithila's Princess Sita. The epic's main plot is around his attempts to

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deliver her from Lanka's clutches of Ravana. As a result, given that Rama is a sat-purushah—a person with inherent goodness—we may deduce from the character profile of the Ramayana outcomes that Rama was regarded highly on this scale. He constantly upholds dharma and the truth because he is a satyadharmaparayanah. In His pleasant characteristics, He is like the moon. He possesses the kshama attribute, which is a forgiving temperament, much like the Earth, who gratefully endures many loads.

(d) Shurpanakha was the younger sister of Ravana and the child of Vishrava and Kaikashi. When she first encountered Rama on one of these trips to Panchavati Forest, she was enamoured by his attractive youth. In the meantime, Rama graciously turned down her attempts by reassuring her that he was devoted to his wife Sita, and would never take another wife. Shurpanakha attempted to approach his younger brother Lakshmana after being rejected by him. When he turned her down as well, the humiliated and envious Shurpanakha assaulted Sita but was stopped by Lakshmana, who severed her left ear and nose and sent her back to Lanka. As Soorpanaka is Ravana's sister and Shurpanakha was rated highly on this scale, it follows from the character description of the Ramayana findings. Even though she has long fangs, a bloated belly, and wild hair in her demon form, she can also transform into a stunning lady. She falls hopelessly in love with Rama, which leads to her intense jealousy of Sita. "Surpanakha is a widowed old hag who transforms into Ram and Lakshman using her supernatural abilities in both Tulsidas' and Valmiki's Ramayan. The brothers become enraged when she strikes Sita and mutilate her to teach her a lesson about her appreciation (Wikipedia, [37]).

8. CONCLUSION :

Persona is an inner psychological characteristic that determines and reflects how a person responds to his or her environment. Persona behaviour refers to a person's influence on others, their perception of self, their pattern of observable inner and exterior characteristics, and how they interact with their environment. According to the research's findings, persona conduct is an internalised system that entails both acquired and inherited characteristics of an individual. Because of their interdependence, these two internal factors cannot be separated. It is advisable to assess young guns' persona behaviours, including attitude, aptitude, altitude, magnitude, solitude, and gratitude (A^3MSG), based on the character sketches from the Mahabharata and Ramayana in order to benefit from their persona behaviour traits, either current or prospective. The researcher identifies A^3MSG play relations and all these were related to character sketches of Mahabharata & Ramayana & there were significant relationships observed for persona behaviour development like self-awareness, self-esteem, emotional issues, thinking patterns & handling emotions. Therefore, A^3MSG, are a highly effective tool for our job performance, our successful integration, and our well-being within a team when they are correctly designed. Contrary to popular belief, employers nowadays are not simply searching for talents. They frequently seek out steady-minded, career-focused people who "understand their own path" and "know what they want in a career." Companies "recruit for A^3MSG and "train for skills," according to a common saying. As a result, Indian mythology has a deeper meaning than only good and evil. There is an intriguing narrative at every turn, if one is willing to go deep. But none of us can ever ignore the reality that the character sketches for the Mahabharata and Ramayana include Attitude, Aptitude, Altitude, Magnitude, Solitude, and Gratitude (A^3MSG).

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