

CHAPTER IX

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Personality is not only a stable state of psychophysical functions but also the attainment of higher level of self-consciousness. Indian scriptures have amply stated about the personality and the mechanics of personality formation. The *Upaniṣads*, *Gīta*, *Yogasūtras*, *Caraksaṃhitā* and Indian Philosophy are the most significant sources of studying personality and causes of variant personality pattern. The *Bhagavad-Gīta* mentioned an ideal type of personality i.e. “*Sthita Prajñā*” or steady intellect which remains unaffected and untouched by grief, fear and craving like impulses. The *Taittirīya Upaniṣad* mentioned that the cheerful temperament is the best measure of true personality.

The rationale behind undertaking this research work was to develop a personality model based on *Triguṇa* concept of *Sāṃkhya* philosophy. The study was undertaken selecting Management Educators, Police Professionals, Retired Professionals, *Yoga* Learners and *Yoga* Practitioners. A psychometric questioner which was capable of capturing *Sattva*, *Rajō* and *Tamo guṇa* was administered to all the above professionals. The results of the analysis of pseudo-quantities were used to validate the newly developed personality model.

The study began with an extensive literature review as presented in chapter 3 and 4. These chapters extensively dealt with both western and eastern concepts of personality. Western concept of personality formation started with the instinctive approach of McDougal’s classical and neo-classical or contemporary psychoanalytical theories of personality, Jung’s analytical theory, Allport’s psychology of the individual theory, Cattle’s factor theory, stimulus-response theory and skinner’s operant reinforcement theory are the most popular and influential theories that deal with the variant personality pattern and causes of individual difference.

The Indian scriptures postulate that human personality is a dynamic amalgamation and interaction of the *Triguṇa* (Triology) i.e., *Sattva*, *Rajas* and *Tamas*. These *Guṇa* are not seen or perceived directly but are inferred from their effect. Predominance of a particular *guṇa* makes an individual's personality characteristics. Though they are evolutionary, they remain stable to some extent in the phases of biological life. Therefore, on the basis of this *Triguṇa* theory, framing mechanism of personality can be ascertained and individuals can be classified.

Therefore, the results of present study are supported by both scriptural postulations and the findings of modern scientific researches.

Hence, on the basis of the present study it can be concluded that *Triguṇa* have profound role in the determining the behavioural characteristics of a person and thus they are most effective in framing of personality and in making of variant personality pattern. With a view to develop the personality, or to bring forth a balance state among the '*Triguṇa*' an individual should practice various *Yogic* processes like *prāṇayama*, *āsana*, etc., so that the dominated degree of *Sattvic guṇa* can be attained in his psyche.

The distinctive summative scores for selected sample groups also conforms the ability of the research instrument to clearly characterize the personality based on *Sattva*, *Rajō* and *Tamo guṇa*

Thus the newly developed comprehensive personality model using *Triguṇa* concept of *Sāṃkhya* philosophy is validated.