

**CHAPTER VII**  
**DEVELOPMENT OF PERSONALITY MODEL**

7.1	THE QUANTUM MODEL OF PERSONALITY BASED ON SAMKHYA PHILOSOPHY	104
7.2	ONTOLOGICAL FORMATION OF PERSONALITY BASED ON SAMKHYA PHILOSOPHY	108
7.3	DEVELOPMENT OF COMPREHENSIVE MODEL OF PERSONALITY	110

## CHAPTER VII

### DEVELOPMENT OF PERSONALITY MODEL

#### 7.1 THE QUANTUM MODEL OF PERSONALITY BASED ON SAMKHYA PHILOSOPHY

Discovery in modern physics, especially the discoveries from the beginning of 20th century, are making it more and more evident that many of the conclusions of Modern Physics are exactly the conclusions of *Vedānta* philosophy enshrined in the *Upaniṣads* and countless other *Vedāntic* texts.

Swami Vivekānanda, the first great exponent of *Vedānta* philosophy in Modern times, had explained, during the last five years of 19th century, the ancient truths of *Vedānta* in a language which would be acceptable to modern scientists and rationalists. Subsequent discoveries in Physics by Heisenberg, Schrodinger and other showed that the Modern physics is closely related to *Vedānta* philosophy. The discovery of quantum mechanics and *Vedāntic* thought was not inconsistent with science and the two should go hand in hand since both *Vedāntic* thoughts and science have progressed enormously and taken very different directions.

Physicist John Wheeler speaks of the entire material universe as a ‘Quantum form’ in which every particle is linked with every other particle in what he terms ‘quantum interconnectedness’.

The Theory of relativity has proved the relative nature of all matter. Quantum physics has shown that matter has no purely objective reality. Particle physics has shown that the concept of separate, individual, isolated piece of matter does not exist. What we see as isolated matter is deeply and intrinsically interconnected with the whole universe.

David Bohm, the London physicist experimenting on Bell's theorem, discovered that the entire universe of space-time is connected at a deeper and fundamental level.

Twentieth-century physics has stepped into domain of metaphysics. All matter is connected with the mind, is one of the basic *Vedāntic* truths. Swami Vivekānanda expresses it almost in the language of today's physics: "Physics is bound on both sides of metaphysics. So it is with reason-it starts from non-reason and ends with non- reason. If we push inquiry for enough in the world of perception, we must reach a plane beyond perception. Reason is really stored in up and classified perception, preserved by memory. We can never imagine or reason beyond our perception..."

In these prophetic passages Vivekānanda anticipated the holistic and mystical approach that modern physics has been compelled to accept today. Nearly a century after Vivekānanda, we hear the bold confirmation of his idea in the words of physics Fritj of capra; 'Scientists will not need to be reluctant to adopt a holistic framework, as they are often today, for fear of being unscientific. Modern Physics will have shown them that such a framework would be not only scientific; it would be consistent with the most advanced scientific theories of physical reality'.

In physics, a quantum (plural: quanta) is the minimum amount of any physical entity (physical property) involved in an interaction. Quantum physics is the study of behavior of matter and energy at the molecular, atomic, nuclear, and even smaller, microscopic levels (Feynman, 1964). There is inherent similarity between *Sāṃkhya* Philosophy and principle of quantum Physics. The *Vedānta* Philosophy narrates the concept of Quantum Physics. The *Vedānta* explains *Pañcakośa* as the smallest possible distinctive building blocks of personality thus all five (*Manas, Buddhi, Ahaṃkāra, Jñāna and Vijñāna*) can be considered

as quanta by the same definition of classical physics. Hence the proposed model based on *Pañcakośa* is hereby named as Quantum model of personality.

Experiments reveal that quantum fields fluctuate spontaneously and unpredictably with mind-boggling speed, yet they have remained, on an average, exactly the same since the beginning of time, while all else in the universe have changed dramatically. Does it not suggest the existence of some sort of self-referral associated with quantum fields that is responsible for maintaining their fidelity in spite of their immense dynamism? Thus, it is credibly indicative that self-referral, which is the hallmark of awareness is an inherent feature associated from the beginning with the ubiquitous quantum fields.

Further according to *Sāṃkhya* Philosophy the *manas* (mind) are the product of *Prakṛti* and *Puruṣa* is the means of manifestation of person's identity in the form of self I or ego which is termed as *Ahaṃkāra*. Further *guṇas* are the emergence of manifested conscious arising by conjoining of *Prakṛti* and *Puruṣa*. These *guṇas* are present in a combined state of *Sattva*, *Rajas* and *Tamas* in the intellect and hence interpreted to *Buddhi*. Thus the *guṇas* become the psychological attributes of an individual's behavior, obviously by the consequence of *Buddhi*. According to *Mīmāṃsā* the deeds of the person (karma) is governed by the level of awareness (*Jñāna*). Thus Karma and *Jñāna* are correlated. The happiness or bliss (*Ānanda*) is derived from inquisitive exploration (*Vijñāna*) for the reason of existence. Therefore *Vijñāna* and *Ananda* can be correlated.

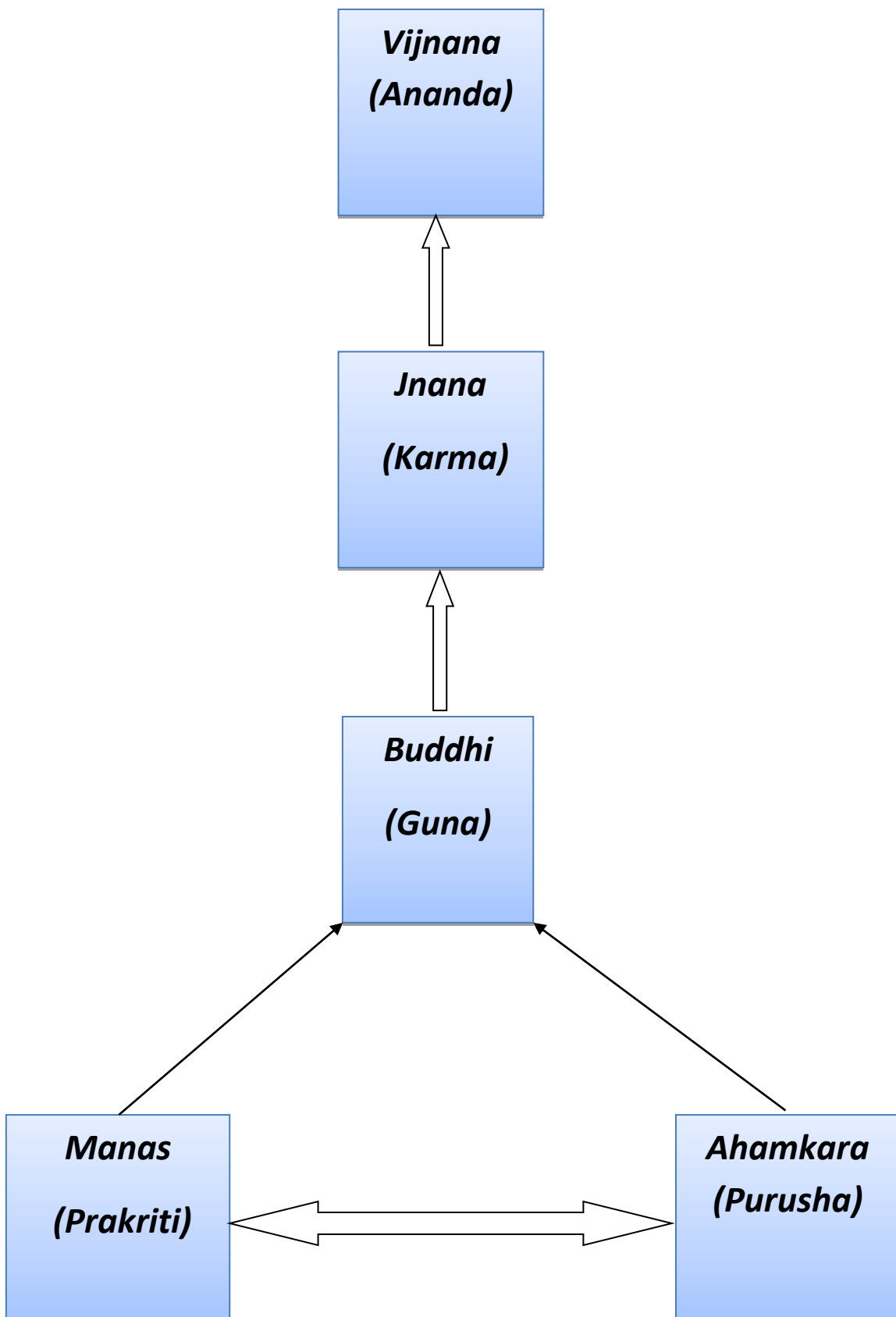


Fig. 7.1: The Quantum Model of Personality based on *Sāṃkhya* Philosophy

## 7.2 ONTOLOGICAL FORMATION OF PERSONALITY BASED ON SAMKHYA PHILOSOPHY

An ontological argument is a philosophical argument for the existence of an 'Entity'. Many arguments fall under this category and they tend to involve arguments about the state of being or existing. More specifically, ontological arguments tend to start with apriori-theory about the organization of the universe. If that organizational structure is true, the argument will provide reasons why that 'Entity' must exist at all. For the proposed model of personality, *Sāṃkhya* is the apriori theory which will provide the ontological argument for the existence of a particular personality.

Epistemology is a branch of philosophy studying the theories of knowledge. Theories of knowledge are conceptual and abstract in nature, same as *Prakṛti* defined in *Sāṃkhya* philosophy. Hence *Prakṛti* is considered as epistemological in the model.

Corporeal is a substance having body. *Puruṣa* is the means of manifestation of person's identity in the form of self 'I' or Ego which identifies with the body, in the figure below it is represented as corporeal which means *Puruṣa* identifies himself with body.

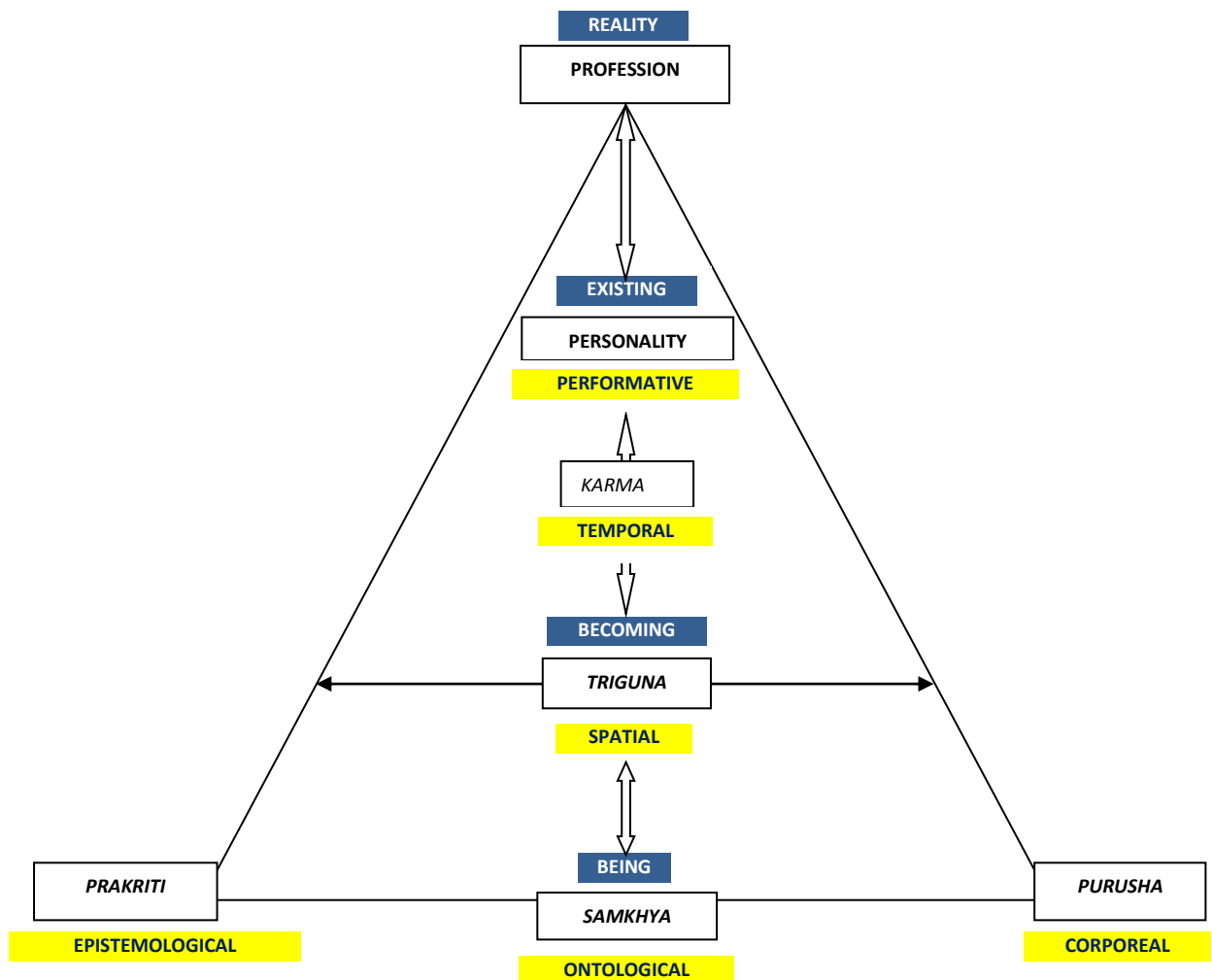
Spatial means the visualization of objects in three dimensional, boundless axes. *Sāṃkhya* Philosophy also explained that the *guṇas* are explained in three dimensions of infinite possibilities; hence *guṇa* is considered as spatial in this model.

Temporal means consistency over a period of time. Human being's consistent deeds qualify for the identification of distinctive personality, *karma* (deeds) is considered as Temporal in this model.

Productive performances are the actions which are accepted by the society. This determines the personality of the person. Thus performance and hence personality are clubbed together in this model.

The ability to sustain the performance is the reality which is witnessed through profession.

*Sāṃkhya* philosophy offers a framework for all the levels of manifestation, from the subtlest to the grossest. Since the essence of *Sāṃkhya* philosophy is the explanation of evolution from being to existing, this journey is modeled as ontological model of formation of personality based on *Sāṃkhya* philosophy.



**Fig. 7.2: Ontological Model of Formation of Personality**

### 7.3 DEVELOPMENT OF COMPREHENSIVE MODEL OF PERSONALITY

The concept of personality has its epistemological roots in Indian philosophy. According to Gerber 1967, “the six schools of Indian philosophy can be grouped into three couples. The first couple is of *Nyāya* philosophy (rationalism) and the *Vaiśeṣika* philosophy (pluralism). The second couple is of the *Sāṃkhya* (evolutionism) philosophy and the *Yoga* (perfectionism) philosophy. The third couple is of *Mīmāṃsā* (moralism) and *Vedānta* (pantheism) philosophies.”

Out of the six schools *Sāṃkhya* Philosophy has relevance in understanding the development of personality. *Sāṃkhya* accepts two ultimate realities. It considers *Prakṛti* (matter) and *Puruṣa*, Self (Sprit) are equally real. Hence *Sāṃkhya* is dualistic realism. But here we should understand that the mind–body distinction made in Western philosophy is different from *Sāṃkhya*'s dualism philosophy. *Prakṛti* is dynamic and is the material cause of the world, where we harness our experiences of the world. The three *guṇas* are present in *Prakṛti*. *Guṇas* are very essence of *Prakṛti*. All the world objects are the product of *Prakṛti*. *Guṇas* are ever changing which gives to dynamism to *Prakṛti*. The essence of being is visualized in three dimension namely *Satva*, *Rajas* and *Tamas*, together called *Triguṇa*.

There is no exact English word for *guṇa*. *Guṇas* are the building block or elements which get manifested as personality traits or qualities which can be observed in people. *Guṇa* can only be inferred from their manifestations as it cannot be seen. According to the *Sāṃkhya* philosophy, the *Triguṇa* exist in various combinations resulting in different behavior of human beings

In the fourteenth chapter of the *Bhagavad-Gīta*, Lord *Kṛṣṇa* gives us a very detailed description and definition of the three *guṇas*, which is summarized below.

“*Sattva* is pure, without impurities, illuminating and free from sickness. It binds the soul through attachment with happiness and knowledge (14.6)”.

“*Rajas* is full of passion) and is born out of "*tr̥ṣṇa*" (*tr̥ṣṇa* or intense desire) and "*sanga*" (attachment). It binds the soul through attachment with action (14.7”).

“*Tamas* is the darkness and the crudeness in man. It is "*ajñānaja*" (born of ignorance) and "*moha*" (the cause of delusion). It binds the soul through recklessness, indolence and sleep (14.8)”.

“In the human beings all the three *guṇas* compete among themselves for supremacy and try to suppress each other. *Sattva* predominates by suppressing *Rajas* and *Tamas*. *Rajas* predominate by suppressing *Sattva* and *Tamas*, and *Tamas* by suppressing both *Sattva* and *Rajas* (14.10)”.

The behavior of human beings based on dominance of one *guṇa* over other can be summarized as follows:

When *Sattva* dominates over *Rajas* and *Tamas* the human beings has balanced mind. He is more creative and constructive and does all his work for common good without any selfish desires.

When *Rajas* dominates over *Sattva* and *Tamas* human beings all actions are self-centered, done with a motto of material gain and for gaining name and fame.

When *Tamas* dominates human mind he exhibit ignorance, anxiety, impure, destructive thought, lethargy, violent, vicious etc.

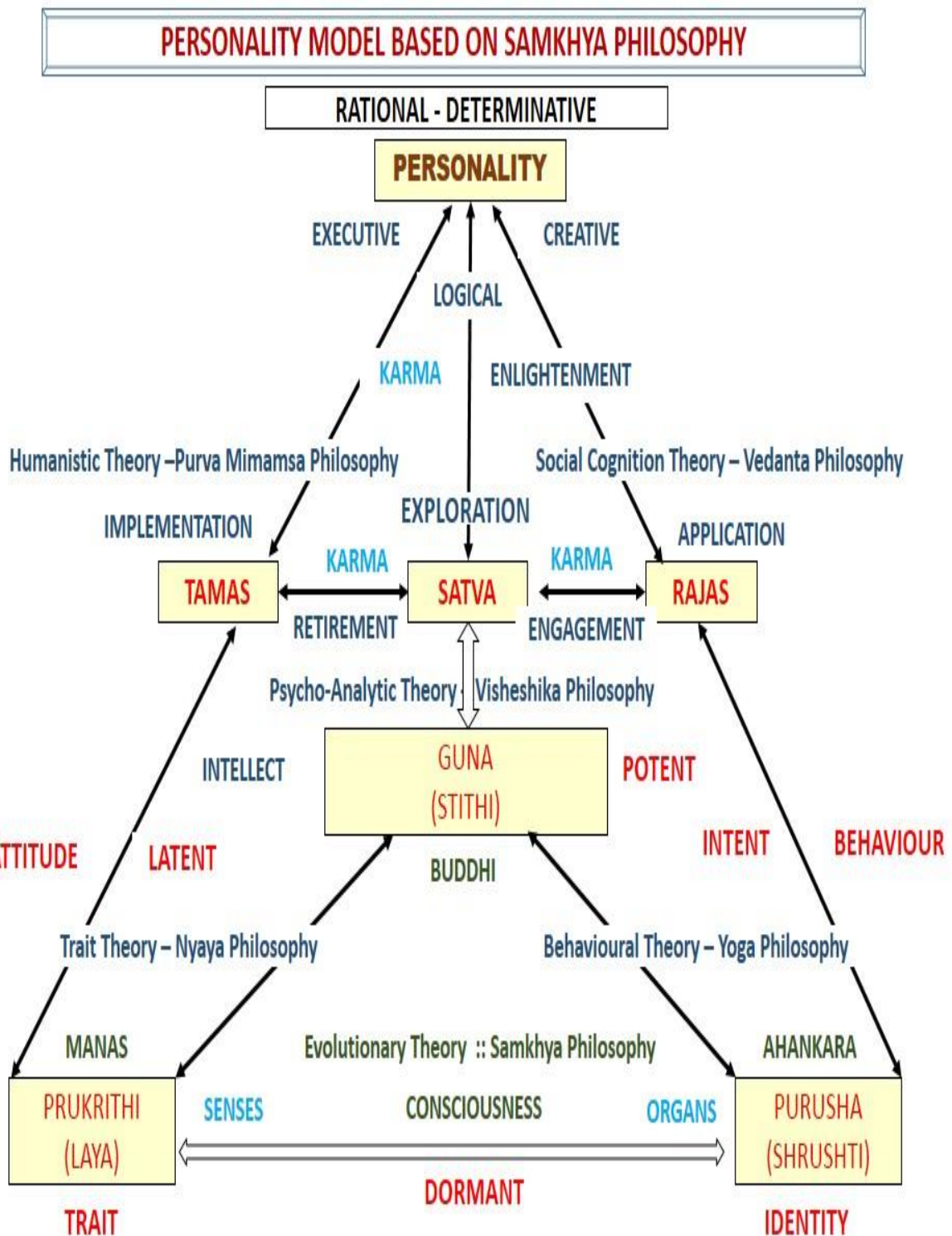
As per western trait theory (Robbins et al., 2013), “traits are the enduring characteristics of human behavior”. Hence *Triguṇa* theory can be consider as Indian understanding of trait theory on personality.

Among the most popular trait theories is “The Big Five personality theory”. This theory considers five most fundamental traits that dominate and determine personality of any individual. The five traits are “openness, conscientiousness, extraversion, agreeableness, and emotional stability/neuroticism”. The *Triguṇa* theory goes one step ahead and states the process through which people come to possess these traits. The process is explained in the *Samkya* tradition using an evolutionary explanation. It suggests during of evolution of any entity, all the three *guṇas* exist in a state of absolute balance. Evolution begins with a disturbance in this balance. When there is no disturbance, the *Puruṣa* is clearly reflected in the *Prakṛti*, suggesting that the soul and the material body are not highly differentiated. But as the *Prakṛti* evolves, the individual develops faculties to sense the world; the individual also slowly develops a sense of self (ego) as separate from the other objects in the world. This sense of selfhood is called *Ahaṃkāra* (Prabhavananda, 2003; Radhakrishnan, 1999)”. The quality of actions performed by individuals and the experiences he derives due to that determine the relative strength of each of the *Triguṇa*, and this in turn determines his/her personality.

No individual’s conduct, character, aspirations, values and drives are same as another person’s because the combinations of *guṇas* are in in different proportions. Personality is purely built on this variation in *guṇa* and thus can change the person.

*Sattva* is a time when the mind and intellect are peaceful. *Rajas* make the mind agitated and the *Tamas* decreases the intellect, making the intellect to lose the power of discrimination. *Sattva* does a balancing act between *Rajas Tamas* and hence it is taken at the Centre

(fulcrum). *Sāṃkhya* is taken as the base of the proposed model. The other two sides of the triangle are *Nyāya* and *Yoga* which are considered as pillars of personality. This is so because valid real knowledge complimented with control of mind and body are the two essential pillars of personality. The *Vaiśeṣika* acts as the beam (between *Nyāya* and *Yoga*) that connects valid knowledge of person's body and mind into a unique personality, through the manifestation of *Triguṇa*. On this beam, the persona sits as vertex of exhibited deeds and social cognition i.e. imbuement (merging) of *Pūrvamīmāṃsā* and *Vedānta*. Thus the Canopy is the singular representation of a personality. Since singularity cannot quantify ( $1^n = 1$ ), it cannot be measured. Also, as *Sāṃkhya* is dualistic philosophy and divine nature (selfless), measuring both is practically not possible as the unit of measurement is yet to be determined either in Indian or western philosophy. Hence the only possibility of estimating the personality is by measurement of *Triguṇa* through psychometric analysis.



**Fig: 7.3 Development of Comprehensive Model of Personality**