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PROBLEM AND HYPOTHESIS

From the Previous two chapters, one can get an idea that health of an individual may be understood in the best way as a reflection of underlying prakriti as sattva, rajas and tamas. The concept of personality based on gunas theory: namely sattva, rajas and tamas are also finding acceptability though related concepts of karma and sanskar, still do not find favor among western followers. Many attempts are being made to integrate ancient Indian psychology with modern western psychology. If any of the western viewpoints come nearest to the Indian psychology, it is the Humanistic viewpoint. However the Indian psychologists were primarily interested in the study of the total mind. In the western psychology, many approaches to personality have tried to explain it in terms of traits or type. That, in turn, is nothing but a collection of individual behavioral responses that have habitual modes of responding. Similarly, in Bhagavat Gita the division of the three gunas and their manifestation in behaviors is reflected in the type of food, recreations, companions, ways of thinking about cosmos, religious learning, conduct, and ways of social exchange. Indian psychology contains a vast and rich literature on the theories, determinants, dimensions, type and traits of personality.

The gunas inherited by an individual are liable to change due to physical, psychological and social influences and the behavior of an individual, both overt and covert is determined by the prakriti operating at that particular time. As prakriti governs the perception, cognition, motivation and values of an individual, it also influences overall well being and health. The author feels that empirical research in this area may help in developing a complete theory of personality, which could assist in understanding the relation between personality and behavior in the Indian context. It is evident that psychopathology or well being is the culmination of the influence of gunas as they interact with the environmental pressures experienced by the individual. The triguna perspective provides a very comprehensive and holistic perspective, which would go a long
way in developing a concrete indigenous psychological theory for understanding human behavior. However, more empirical evidence needs to be collaborated for furthering this perspective.

Researcher has not come across a study, which included different types of *gunas* with different components of health. It is heartening to note that years of persistent efforts of proponents of Indian Psychology have made no noticeable impact on the followers of Western Psychology, who considered, Indian Psychology as mere philosophical concept. The researcher, therefore, concentrated till recently mainly to establish experimental and conceptual validity of Indian Psychological postulates vis-à-vis similar concepts in Western Psychology. Acceptability to scientific and applied aspect of yoga as a means of personality-modification and stress management by the West and by the Indian corporate world has further added to the credibility of Indian Psychology and their concepts.

There appears a clear gap of knowledge in regard to *triguna* with psychological standpoint; hence, the major objective of the present investigation was to verify the mental aspects of *prakriti* (*sattva, rajas and tamas*) as exposed in Indian scriptures (like *Ayurveda*, *Upanishads*, *Samkhya*, *Vedas* and *Charak and Bagavad Gita*) as a correlate of various aspects of health.

Keeping this gap in mind the present study is being proposed with the following problem and objectives.

**Problem:**

The present investigation was conducted to study the physical, mental, and spiritual health of the participants in relation to their *Triguna Prakriti*.

The main objectives of the study are:-

1. To compare the male and female participants on *Triguna Prakriti* and Health.
2. To study the physical health of the participants in relation to their *Triguna Prakriti* (*sattva, rajas and tamas*).
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3. To study the mental health of the participants in relation to their Triguna Prakriti (sattva, rajas and tamas).
4. To study the spiritual health of the participants in relation to their Triguna Prakriti (sattva, rajas and tamas).
5. To comprehend the Profile of a Healthy being from the prospective of Triguna Prakriti (sattva, rajas and tamas).

Hypotheses:

Keeping the lack of ample pertinent literature in view, investigator proposed following hypotheses:

1. There would be no significant difference between male and female participants on Triguna Prakriti and Health.
2. Physical health of the participants would not be significantly associated with their Triguna Prakriti (sattva, rajas and tamas).
3. Mental health of the participants would not be significantly associated with their Triguna Prakriti (sattva, rajas and tamas).
4. Spiritual health of the participants would not be significantly associated with their Triguna Prakriti (sattva, rajas and tamas).

With this much background, the investigator may now pass on to the next chapter dealing with design and methodology of the study.