Chapter-5
Results and discussion

**SUMMARY**

In Modern era life is full of complexity and competition for every individual (for all age group) that’s why every one suffers from stress and anxiety which leads to health problems (Physical, Mental, and Spiritual). Each individual strives for health that’s why, in recent time’s health has secured a more optimistic and positive definition where it is considered on a continuum, with disease located at one (negative) end of continuum and well-being at other (positive) end. Health includes well-being, contentment, satisfaction, and happiness, which comprise satisfaction with life and these spans across the physical, psychological, social and spiritual domains. Health is the perfect functioning of body, mind and spirit.

The overall health of an individual is influenced by three main group of factors e.g. biological factors, environmental/social, and behavioral/psychological. Like all other major psychological indicators personality may be found to be the important indicator of health. Personality, the English version of *Prakriti* of each individual is unique. Personality has been defined in varied ways. Indigenous approach of personality which is based on three-dimensional aspects of *prakriti* (*sattva, rajas and tamas*) presented in almost all Indian scriptures like *Gita, Ayurveda, Upanishads, Vedas* and *Charak*. In Ayurvedic system of medicine, a living organism of *panch-mahabuta* is considered in the form of *vatta-pitta-kapha* at physical level and *sattva-rajus-tamas* at the mental level. Constitutional traits or inborn tendencies as qualities are classified in *Ayurveda* into three categories called *Trigunas*.

The ‘triguna’ concept of the Indian tradition which is one of the hidden areas recently attracted the attention of psychologist in India and abroad. The term ‘Triguna’ is composed of two words *tri + guna*. *Tri* means three and *gunas* means a state of mind, qualities and attitudes. *Sattva* is the angelic human, the aspect of the subtlest primordial matter (*prakriti*) which was nature of existence. *Rajas*ic is earthen human, the aspect of *prakriti*, which has the nature of activity. *Tamasic* is the animal, aspect of *prakriti*, which has the nature of darkness, dullness, obstructing and veiling.

Present study focuses on aspects of *prakriti* (*sattva, rajas and tamas*), in relation to health. The investigator feels that empirical research in this area could go a
long way in developing a complete theory of personality, which could help in understanding the relation between *triguna prakriti* and health.

There may be some studies which indirectly study the possible association between *triguna prakriti* and health, but due to lack of direct researches in this area, the investigator feels tempted to undertake such a project.

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*).
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*).

Keeping the lack of pertinent literature in view, investigator proposed following null 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*).
As stated above, this investigation was planned to study *triguna prakriti* (*sattva, rajas and tamas*) as a correlate of health (physical, mental and spiritual). For this purpose, a correlational design was used to find out whether there is any relationship between *triguna prakriti* and health components. On the basis of different health components, a physical, mental, spiritual and *triguna* measures were selected. The sequence and order of measures was controlled independently by randomizing them for each subject.

A sample of 250 adults (male & female) of 35 to 50 years range was selected from general population of Rohtak city for the purpose of present investigation.

The following tools were used for the purpose of data collection.

A: Personal Data Sheet - The purpose of this personal data sheet was to collect personal and background information of the respondents.

B: In order to access various components of health following tests/tools were used:

1. For the assessment of Physical Health, Body Mass Index (BMI) was used. Body mass index (BMI) or Quetelet Index is a statistical measure of the weight of a person scaled according to height.

2. Mental Health:
   - Subjective Well-being Inventory (Sell and Nagpal, 1992)
   - Satisfaction with life Scale (Diener, Emmons, Larsen and Griffin, 1985)
   For the assessment of Spiritual Health, Spiritual health scale (Nevid, J.S., Rathus, S.A. and Rubenstein, H.R. 1998) was used.

3. In order to assess *Triguna Prakriti* of the participants, a *Trigunatmak Vyativk Anushuchi* (Tripathi, 2007) was administered.

The tests/scales were administered individually by approaching them at their respective working/living places. All the selected tools/tests were administered in a mix/random order. The sequence was mixed in respect to eliminate any possible effect of order on response pattern. The procedures/instructions of testing were strictly according to the manual of the test.
The obtained data were statistically analyzed with the help of SPSS (10.5 version) for windows by using the following statistically methods: Descriptive statistical analysis, t-test for mean comparison, Correlation analysis and Stepwise multiple regression analysis. Findings reveal that (t- Test analysis) males are more Rajasic and Tamsic than females. Theses results suggests that male are more active and lethargic than females. It was also found that male have better General Well-Being-Positive Affect then women and males maintained good balance between expectations and achievements, rather than females. Results reveal that females are more concern for primary group than males. As the matter of inadequate mental mastery, males have inadequate mental mastery over problems and they also have ability to deal efficiently than females.

As far as intercorrelation analysis is concerned, *triguna prakriti* (*sattva, rajas and tamas*) is not significantly correlated with Physical Health (Body Mass Index). Findings are indicative of the view that *Sattva* component of *Triguna Prakriti* is positively and significantly correlated with Mental Health measures (Subjective Well-Being and Satisfaction with Life), except General Well-Being Positive-Affect (factor of SUBI). It implies that if one is able to enhance *Sattva*, it will in turn facilitate Mental Health of the person. *Sattva Guna* is also positively and significantly correlated with Spiritual Health. It implies that if the ratio of *Sattva Guna* increases, it will also enhance Spiritual Health of the individual.

*Rajas* component of *Triguna Prakriti* is not significantly correlated with the aspect of Mental Health as Satisfaction with Life and some factors of Subjective Well-Being (General Well-Being Positive-Affect, Expectation Achievement Congruence, Family Group Support, and Social Support). However, at the same time it is significantly and negatively correlated with remaining factors of Subjective well-being (Confidence in Coping, Transcendence, Primary Group Concern, Inadequate Mental Mastery, Perceived Ill-Health, Deficiency in Social Contacts, General Well-Being Positive -Affect and Total Subjective Well-Being). It implies that Rajasic overall Subjective Being is not very good. Results reveal that *Rajas Guna* and Spiritual Health are significantly and negatively correlated with each other. It suggests that Rajasic have poor Spiritual Health.
Tamas component of Triguna Parkriti is significantly and negatively correlated with Mental Health (Subjective Well-Being and Satisfaction with Life) except two factors of Subjective Well-Being i.e. General Well-Being Positive-Affect and Social Support. It shows that increases in Tamas Guna would significantly decrease in the Subjective Well-being and Satisfaction with Life. Any decrease in the ratio of Tamas Guna would make an increase in mental health. So, by decreasing Tamas Guna one can enhance one’s Mental Health. Results reveal that Tamas Guna and Spiritual Health are significantly and negatively correlated with each other. It suggests that Tamsic's having poor Spiritual Health.

Out of 11 factors of SUBI and total SUBI only General Well-Being-Positive Affect (factor-1) was not significantly correlated with Sattva. Four factors as General Well-Being-Positive Affect, Expectation Achievement Congruence, Family Group Support and Social Support are not significantly correlated with Rajas and two factors as General Well-Being-Positive Affect and Social Support was not significantly correlated with Tamas. Satisfaction with Life is significantly and positively correlated with Sattva, and negatively with Tamas but no significant relation was found with Rajas.

Spiritual Health is significantly and positively correlated with Sattva but negatively correlated with Rajas and Tamas Guna. It suggests that Sattvic individuals are more spiritual than Rajsic and Tamsic individuals. It means Rajsic have poor Subjective Well-Being and lack of Spiritual Health and Tamsic’s are not much satisfied with life and also do not have satisfactory Spiritual Health. There is no predictor of Physical Health (Body Mass Index). Sattva is the most positive significant predictor of Health (Mental Health and Spiritual Health) but Rajas and Tamas are negative significant predictors. Rajas is the negative predictor of Primary Group Concern, Deficiency in Social Contacts for total and male group and General Well-Being Negative Affect for total and female group. Primary Group Concern, Deficiency in Social Contacts and General Well-Being Negative Affect. Findings reveal that Tamas negatively influences the certain components of Health in case of female i.e. Primary Group Concern, Inadequate Mental Mastery, Deficiency in Social Contacts and Total Subjective Well-Being.
Results and discussion

There is a significant difference between Pure Sattvic males and Pure Sattvic females, not only in Physical Health but also in Expectation-Achievement Congruence (factor of Subjective Well-Being) and Spiritual Health. Findings reveals that Pure Sattvic males and Pure Sattvic females, both groups lie in the average range category of BMI, but females are significantly more healthy than males.

Pure Sattvic Males score significantly higher on Expectation-Achievement Congruence than Pure Sattvic Females. It indicates that Pure Sattvic Males maintain better balance between their desires and achievements than Pure Sattvic Females. Results also suggest that Pure Sattvic Males scores significantly high on Spiritual Health than Pure Sattvic Females. It means Pure Sattvic Males having better Spiritual health, comparative to Pure Sattvic Females.

As shown by Sattvic’s profile, pure Sattvic people are having average weight, good Mental and Spiritual Health. As shown by Sattvic’s profile, not only Pure Sattvic Males but Pure Sattvic females are also having average weight, good Mental and Spiritual Health. In nutshell it can be said that if Sattvic tendency increases in one, automatically it will reduce Rajsic and Tamsic tendencies and the same is true vice-versa as well. The ratio of Rajas enhances, it will also enhance/disturb the total ratio.

In this way all the major objective of the study has been attained and the proposed null hypotheses (except second) have been rejected and the findings reflected that:

- Male and female participants differ significantly in many of the study variables.
- Physical health of the participants has not been found associated significantly with their Trigunatmak Prakriti (Sattva, Rajas, and Tamas).
- Mental health of the participants has been found significantly associated with their Trigunatmak Prakriti (Sattva, Rajas, and Tamas).
- Spiritual health of the participants has been found significantly associated with their Trigunatmak Prakriti (Sattva, Rajas, and Tamas).
- Sattva Guna is the most significant predictor of positive health.
In essence it can be said, individuals are usually noble and spiritual by nature in character. Light, illumination, sentience, harmony, truthful, self controlled, virtuous, kind, forgiving, righteous, mentally and physically pure, intelligent, theist, studious, genuine, unperturbed by sorrows and joy, free from desire, passion and angers, dignified, handsome and energetic, or stable are called Sattvic Individuals. Sattva being essentially pure is a cause of light and illumination and therefore, produces no disease or morbidity or suffering in the nature. According to Aurobindo, (1980) Knowledge, a harmonious ease, pleasure and happiness are the characteristic results of sattva and the present research also confirm the same observation.