

SCIENTIFIC ASSESSMENT OF PERSONALITY ON THE BASIS OF DOSHAJA AND MANAS PRAKRITI

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ABSTRACT

“Personality is the set of characteristics and behavioural traits which best describe an individual’s patterns of interaction with the world.” This is the definition of personality according to the text book of medicine ‘Davidson’s Principle and Practice of Medicine’. The external and internal personalities both are responsible for determining the overall personality of a person.

The basic concept of prakriti both doshic as well as Mansik as described in Ayurvedic literature and it seems to be the fundamental philosophy behind the concept of personality. The Dosha predominant at the time of conception decides the prakriti i.e. it is decided at the initial stage of fertilization. Besides this, personality of a person also depends on many factors viz. the environmental condition, social background and many other biological conditions etc.

Keywords: Prakriti, Sattwa, dosa, personality.

INTRODUCTION

²The term ‘personality’ is derived from a Latin word ‘**Persona**’. Persona is the mask, which is used by actor in theatre. After applying the mask, the audience thinks that this person will play his role correctly. However, it is not necessary that person enacting the given role necessarily possess those qualities.

For a layperson, personality generally refers to the physical or external appearance of an individual. For example, when we find someone good looking we often assume that the person also has a charming personality. This notion of personality is based on superficial impressions, which may not be correct in reality.

In psychological terms the personality refers to our characteristic ways of responding to individual and situation, certain catchwords

likeshy, sensitive, quiet, concerned, warm, etc are often used to describe the personality of a person. In this sense, personality refers to unique and relatively stable qualities that characterise an individual behaviour across different situations.

AIM AND OBJECTIVES

- 1) To study concept of *Doshaja Prakriti*.
- 2) To study concept of *Manas Prakriti*.
- 3) To study concept of personality in relation with *doshaja* and *manas prakriti*.

MATERIAL AND METHODS

Review of Ayurvedic literatures like *Brihatrayi granthviz. Charak Samhita, Sushruta Samhita, Astang Hridayam*, along with some text book of modern medicine, NCERT class 12 psychology book and many national and international journals.

CONCEPT OF PRAKRITI**A) DOSHAJA PRAKRITI^{3,4,5}**

The body of the fetus is determined by the constitution of sperm and ovum, that of time and uterus that of food and behavior of the mother and that of the product of *mahabutas*. *Dosha*, one or more than one, which predominates in these factors, get attached to the foetus. This is said as *doshaprakriti* of human beings. Hence some person is constitutionally *sleshma*, some *pitta*, some *vata*, some having combines *doshas* and some balanced *dhatu*.

a) Vataja Prakriti-

1. Physical Character- Person having *vataja prakriti* are rough, undeveloped and short and thin body, hand and feet are cracked. Mustaches, nails and hair are scanty and rough, prominent of veins all over body and there is sound produced in joints during movement.
2. Physiological Character- Person have little hunger, thirst, perspiration, hoarse voice and vigils, intolerance to cold, continuously infliction with cold, shivering and stiffness.
3. Psychological Character- Person is cruel, jealous, uncultured, unsteady in friendship, ungrateful, unsteady in mind, dreams in sky, poor in accumulation of gems, wealth and friends, quick in fear, attachment and poor memory.

Because of these qualities the person having predominance of *vata* have mostly low degree of strength, lifespan, progeny, means and wealth.

b) Pittaja Prakriti-

- 1) Physical Character- Person having *pittaja prakriti* are following physical character- Body parts are yellowish and flabby, nails, eyes, palate, tongue, lips, palms and soles are coppery in colour, wrinkles of the skin, grey hair and baldness, mostly soft, sparse and brown beard- mustaches, small hairs.
- 2) Physiological Character- Person are intolerance of heat, having hot face, delicate and fair organs, plenty of moles, freckles, black moles and pimples, excessive hunger and thirst, excess secretion of sweat, urine and

faeces, due to fleshy smell excessive foetid smell in axilla, mouth, head and body, always has trouble like ulceration in mouth.

- 3) Psychological Character- Person became angry quickly and get relieved of it quickly, very intelligent, clever, defeat other in talk, brilliant, undefeatable in assemblies, see gold, flower of palash, karnikar, fire, lighting in dreams .

Because of these qualities the person having predominance of *pitta* are moderate in strength, life span, knowledge, understanding, wealth and means.

c) Kaphaja Prakriti-

- 1) Physical Character- Person having *kaphaja prakriti* are beautiful to look at, white eyes, hairs which are curly and blue like bees, delicate and fair organs, compact and stable body.
- 2) Physiological Character- Person are abundant semen, sexual act and progeny, dull in activity, diet and speech, due to coldness little hunger, thirst, pyrexia and perspiration, voice like thunder.
- 3) Psychological Character- Person like sweet thing, is grateful, courageous, capable of withstanding, hardship, slow in understanding, harbours enmity for a long time, predominant in *sattva guna*, stable in respect of friend and wealth.

Because of presence of these qualities the *kapha prakriti* person are strong, wealthy, learned. Brave, clam and long-lived.

Finding the presence of feature of combination of two or three doshas in any person the physician should understand him as of *dwandhaj* and *samsarga prakriti*.

B) MANAS PRAKRITI^{6,7}

The psyche is of three types- *pure*, *rajasa* and *tamasa*. The *pure* is said as devoid of defects due to having beneficial fraction whereas *rajasa* and *tamasa* are defective because of the fractions of agitation and

ignorance respectively. Out of these three types of psyche, each one has got innumerable subdivisions.

1) Pure Sattva

a) Brahma Sattva

Such as clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory, devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures.

b) Arsa Sattva

Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger; and endowed with power of imagination, speaking, understanding and retention.

c) Andra Sattva

One having supremacy and his words agreeable, engaged in sacrifices, brave, vigorous, subduing, unobstructed action, foresighted, devoted to virtue, wealth and enjoyment.

d) Yanya Sattva

Keeping account of the conduct, acting in opportune moment, unstruckable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion.

e) Varuna Sattva

Brave, patient, clean, disliking uncleanness, engaged in sacrifice, liking for entertainment in water (swimming etc), with unobstructed action, opportune anger and pacification.

f) Kubera Sattva

Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean, easy movements, manifest anger and favor.

g) Gandharva Sattva

Expert in favourite dance, music, musical instruments, jugglery of words, poetry, stories, history and epics; constantly devoted to perfumes, garlands, paste, dress, sporting, and enjoyment (with women).

2) RĀJAS SATTVA

a) Āsura Sattva

Brave, violent, back-biter, having supremacy, deceitful, fierce, cruel, self-praising.

b) Raksasa Sattva

Intolerant, with continued anger, striking at weak points, cruel, liking over-eating, having highest desire for meat, indulged in sleep and physical exertions and envious.

c) Paisaca Sattva

Gluttonous, fond of women, desirous for meeting women in privacy, unclean, having dislike for the clean, timid, terrifying, habitually using abnormal diet and behavior.

d) Sarpa Sattva

Brave in angry condition and timid otherwise, sharp, exertive, terrorizing where he goes, indulged in food and pastimes.

e) Praita Sattva

Having longing for food, trouble-some conduct, behavior and management, back-biting, not distributing shares to others, greedy and inactive.

f) Sakuna Sattva

Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency.

3) **TAMASA SATTVA**a) **Pasava Sattva**

Repudiating, devoid of intelligence, having despised food and behaviour, indulged in sexual act and sleep.

b) **Matsya Sattva**

Timid, unwise, gluttonous, unstable, constantly under the grip of passion and anger, always moving and liking water.

c) **Vanasapatya Sattva**

Idle, indulged only in food and devoid of entire intelligence and bodily actions.

DISCUSSION

Personality of a person depends upon *sharirik dosha* and *triguna*. Out of 7 *doshaja prakriti*, *sam doshaja prakriti* considered best and out of 16 *mansik prakriti*, *Brahma sattva* is considered best. Every human being has all of 3 *sharirika doshas* and *triguna*, but in different proportion, which *dosha* and *guna* is dominant, determines a person's personality. Overall personality of a person determines by these *sharirik dosha* and *triguna*.

⁸In *Indriya sthan*, *Acharya* charak describes that various postnatal factor influence the development of personality of an individual, which are :-

- 1) *Jati Prasakta*
- 2) *Kula Prasakta*
- 3) *Desa Anupatini*
- 4) *Kala Anupatini*
- 5) *Vaya Anupatini*
- 6) *Pratiatmaniyata*

Jati Prasakta define the character of human race, *Kula prasakta* define the influence of families on individual. *Desa anupatini* defines the habitat, where person live. *Kala anupatini* define season/time. *Vaya anupatini* defines different stages of life and *Pratiatmaniyata* define personal habit of person.

CONCLUSION

Personality of a person is a mirror, which reflect person's physical and mental status. Several factors, prenatal and postnatal, affects personality of an individual. ⁹Personality is determined by what the person behave in most circumstances. Once we are able to characterize someone's personality we can predict how that person will probably behave in variety of circumstances.

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