

CONCEPT OF *MAANAS PRAKRUTI* IN VIEW OF PERSONALITY TRAITSDr. Pradnya R. Deshpande¹ and Dr. Somya O. Singh*²¹Assistant Professor, Dept. of Rachana Sharir, Govt. Ayurveda College, Nanded, Maharashtra-431601.²P. G. Scholar, Dept. of Rachana Sharir, Govt. Ayurveda College, Nanded, Maharashtra-431601.

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ABSTRACT

Today's generation deals with a number of personality disorder grouped into 'Suspicious', 'Emotional', 'Impulsive' and 'Anxious' influencing day to day activities. All the personality traits resemble one of the five domains of personality. Quantitative difference in personalities such as Type A, Type B, Type C and Type D are also contributing major part of mental illness leading to alteration in the way of thinking, energetic aspects and sensitivity of emotions. Since specific pathogenesis of personality disorders is not known, some of the neurotransmitters, family history (genetics) and environment act as personality determinants and take part in pathogenesis. Ayurveda, the best known preventive as well as curative science thoroughly highlighted the personalities in terms of *Maanas prakriti*. For the purpose to determine the behavioral pattern of an individual according to Ayurveda, one has to know the concept of *Mana* (mind), related *prakritis* (*Satvik*, *Rajas*, *Tamas*) and influencing factors in detail. As *Mana* is nomenclated as *Satva*, empowerment of *Satvikatwa* can stabilize the mind and regress the incidence of *Manovikara* and personality disorders as well. The study reveals with the focus on *Maanasprakritis* according to Ayurveda, personality traits, personality disorders according to modern science and preventive aspect to maintain mental health.

INTRODUCTION

Ayurveda, the holistic science commonly referred as science of life which deals with healthy lifestyle responsible for health promotion and disease prevention, diagnosis and treatment.^[1] The Sanskrit meaning of 'Ayu' is life and life is proper combination of four components of which 'Satva' (*mana*-mind) is the only instrument of experience, when it is along with Aatma (soul). *Mana*, is atomic and eternal according to Ayurveda.^[2] As defined by WHO health is a state of complete physical, mental, and social wellbeing and is dynamic condition resulting from adaption in response to the stresses. As quoted by Ayurveda proper functioning of mind is equally important with the balance of Tri-energies (*Tri-doshas*, *Tri-gunas*, Digestive fire) and seven basic components (*Sapta dhatus*).^[3]

Prakruti (personality) is unique concept of Ayurveda possessing great value in every aspect related to health (prevention, diagnosis, prognosis and treatment). It has been classified into *Dehik* (physical) and *Maanas* (mental) *prakruti*. *Maanasprakruti* acquire the characteristics dependent on predominance of *Satva*, *Raja* or *Tama* giving rise to typical 'Psyche'.^[4] *Prakruti* is generated at the time of conception. Quantitative differences (swabhava) in individuals that is various behavioral traits are the determinants of *Maanasprakruti*. According to modern science heredity, environment, situation, culture, family, and social background are

personality determinants. According to their behavioral traits every individual is categorized into different type of personalities such as A,B,C and D. Each of these personalities have their own unique characteristics. If in any case any of these characteristics are uncontrolled/exaggerated it may lead to various mental disorders via stress, anxiety, depression etc. Ayurveda *Acharyas* have mentioned about *Tri-gunas* of *Mana* or three superqualities of mind *Satva*, *Raja* and *Tama*. These superqualities are responsible for creation of universe and man. Equally balanced *Satva*, *Raja* and *Tama* brings about stability of mind and helps in carrying out its function like *Chintya* (thinking), *Vicharya*(analysis), *Uhya* (speculation), *Dhyeya* (aim/goal) and *Sankalp* (decision) properly.^[5] Among these three superqualities *Raja* and *Tama* are considered as *Maanasdosha*. Since any alterations in the attributes of these two superqualities leads to various *Maanasvyadhis* (mental disorders). *Satva* (with an English meaning 'goodness' or 'purity') *guna* helps in balancing any mental alterations. Increase in *Satvik* attributes can bring about harmony, peace of mind and prevent *Maanas vyadhis*.^[6]

The main objective or goal of Ayurvedic treatment is to maintain the health of the healthy person and curing the diseased. It has a unique specialty of holistic approach and includes all factors which are necessary for maintenance of health of the healthy person and curing

the diseased. This unique approach helps to prevent people of different personality traits from various *Manasvyadhis* respectively they are more prone to.

DISCUSSION

By the time we reach late teens, each one of us develops a personality that decides who we are, what we do and also the people we hang out with in general. Extrovert, Introvert, Dominating, Relaxed and easy going are all adjectives used to describe one's personality. Personality is defined as the combinations of qualities or characteristics that form an individual's character. Behavior or conduct determines your personality. Distinguishing quality or characteristics typically one belonging to a person is defined as personality trait.

In Ayurveda Personality or *Prakruti* is defined as one's *swabhava* (nature).^[7] It is defined as one's *Aarogya* (health). According to *Acharyas*, *prakruti* is divided into two;

1. *Dehikprakruti*.
2. *Mansikprakruti*.

According to *Acharya Sushruta*, *prakruti* is determined at the time of birth itself, during the union of *shukra* and *shonita*.^[8] On the basis of entities, *Prakruti* is classified as follows;

1. ***Doshajaprakruti***: Categorized on basis of predominant *dosha* (humours of body).^[8]

- *Vataja*
- *Pittaja*
- *Kafaja*
- *Vatapittaja*
- *Vatakafaja*
- *Pittakafaja*
- *Samdoshajaprakruti*.

2. ***Bhautikaprakruti***: Categorized on basis of predominant *mahabhuta* (five basic elements)^[9]

- *Parthiva*
- *Aapya*
- *Tejas*
- *Vayaviya*
- *Aakashiyaprakruti*.

3. ***Gunmayaprakruti***: These are *Manasprakruti* classified on the basis of predominant *triguna* (*satwa*, *raja*, *tama*)^[10]

- *Satvik*.
- *Rajas*.
- *Tamas*.

Each three of these are further into re-divided into subtypes with:

- *Satvik* - Seven in number
- *Rajas* - Six
- *Tamas* - Three.

Doshaj and *Bhautik Prakruti* reflect characteristics concerned with physic where as behavioural traits related to *gunamayi prakruti*.

In every individual, all the three *gunas* (*Satva*, *Raja*, *Tama*) are responsible for development of *Maansikprakruti*. On the other hand *Manasprakruti* is determined by predominance of *satwa*, *raja* and *tama*.

According to modern science there are four major types of personalities which show qualitative differences among the individuals. They are Type A, Type B, Type C and Type D personalities.^[11,12]

1. Type A: These individuals show attributes such as impatience, high sense of time urgency, competitive, high achievers, aggressive, fast talking. These individuals are likely to be more prone to stress related illnesses, Hypertension and Cardiovascular diseases etc.

1. Type B: These individuals show attributes such as they are more tolerant than others, more relaxed than type A individuals, more reflective, experience lower level of anxiety and display a higher level of imagination and creativity. They are noncompetitive. These people are more prone to Alcoholism and other addictions.

2. Type C: These individuals are not assertive in nature, very thought full and quiet, desire to work alone and are hard workers, suppress their desires. These individuals are more prone to Chronic stress, depression, Various types of cancer (Breast, lung, Uterine Cervix, Prostate) etc.

3. Type D: These individuals have tendency towards negativity. They show attributes opposite to Type A personality. They don't share their emotions with others in fear of rejection, hence move around lonely. They are more prone to CVD, High blood pressure, Anxiety, Depression, Chronic stress, Myocardial infarction etc.

Similarly, there are Big five personality traits (Domains) that describes an individuals behavior enduring certain characteristics. Trait theory of personality focuses on measuring, identifying and describing individual differences quantitatively in terms of traits.^[13]

Those are as follows;

O – Openness to experience.

C – Conscientiousness.

E – Extroversion.

A – Agreeableness.

N – Neuroticism.

1. Openness to experience: This trait features attributes such as imagination and insight. Those high in this trait also tend to have a broad range of interests. These individuals are imaginative, artistic, sensitive and intellectual. Such people are very curious and enjoy challenges.

2. Conscientiousness: Common feature of this dimensions include high levels of thoughtfulness

with good impulse control and goal directed behavior. They are responsible, dependable, persistent and original. Such people are very reliable.

3. Extroversion: This trait includes characteristics such as excitability, sociability, talkativeness, assertiveness and high amount of emotional expressions. Such persons are social, gregarious and assertive
4. Agreeableness: This personality dimension includes attributes such as trust, altruism, kindness, affection and other prosocial behavior. They are good natured, co-operative and trusting. People find me warm and generous selfless.
5. Neuroticism: Individuals high in this trait tend to experience emotional instability, anxiety moodiness, irritability and sadness. Such people can sometimes be calm,

Self-confident, secure(positive) also known to have emotional stability or sometimes may be nervous, depressed and insecure(negative).

Ayurvedacharyas have mentioned in detail about *Mana*, *Maanasprakruti* and *Maanas Bhavas*. Our holy script *Bhagwath Geeta* has described in its chapter fourteen named.

'*GunatrayavibhaagaYoga*' about *Maanasgunas*(*Satva*, *Raja* and *Tama*) in detail as follows;

1. *Satvikguna*^[14]

Goodness, Constructive and harmonious are chief qualities of *satwaguna*.

2. *Rajas guna*^[15]

Passion, Active and confusion are the qualities of *rajoguna*.

3. *Tamas guna*^[16]

Darkness, destructive and chaotic are characteristics related to *tamoguna*

If we go through the characteristics of above mentioned *manasprakruties*, mind of *satwik prakruti* is quite stable, peaceful and calm as compared to *raja* and *tama prakruti*. Depending on the specific behavioural pattern, *Manasprakruti* is classified in subtypes.

***Satvikprakruti* with seven subtypes as follows**

1. *Brahma*.
2. *Mahendra*.
3. *Varuna*.
4. *Kauber*.
5. *Gandharwa*.
6. *Yamya*.
7. *Rushi*.

***Rajasikprakruti* with six subtypes as follows**

1. *Asura*.
2. *Sarpa*.

3. *Shaakun*.
4. *Rakshas*.
5. *Paishaach*.
6. *Pret*.

Tamas prakruti with three subtypes as follows:

1. *Pashawa*.
2. *Masty*.
3. *Vanaspatya*.

In total these are sixteen in number with each subtypes showing different attributes which can be helpful in differentiating between *prakrutis* of individuals.

Cattell's Sixteen Personality Factors: This sixteen personality factor questionnaire is a self – report personality test developed over several decades of empirical research by Raymond. B. Cattell, Maurice Tatsuoka and Herbert Eber. The sixteen PF provides a measure of normal personality and can also be used by psychologists and other mental health professionals as a clinical instrument to help diagnose psychiatric disorders as well as help with prognosis and therapy planning.^[17]

Cattell's sixteen personality Factors are as follows

1. Warm.
2. Abstract thinker.
3. Emotionally stable.
4. Dominant.
5. Enthusiastic.
6. Conscientious.
7. Bold.
8. Tender minded.
9. Suspicious.
10. Imaginative.
11. Shrewd.
12. Apprehensive
13. Experimenting.
14. Self sufficient.
15. Controlled.
16. Tense.

As already mentioned about types of personalities and personality traits, these help in finding out the qualitative and quantitative differences of characteristics within a person and we can easily categorize them into which behavioural pattern they fall, that makes it easy to diagnose and prevent mental disorder.

Modern science counted 16 factors supporting diagnosis of mental disorder and normal personality as well. Ayurveda also categorised *manasprakruti* in 16 subtypes which are nothing but behavioural variations.

CONCLUSION

Behavioural trait is a specific action or behavioural pattern and is diagnostic tool for mental disorders and personality disorders. Personality disorders causes unhealthy pattern of thinking, functioning and behaviour. Aggregation of behavioural trait is one of the major

contributing factors. Cattell's sixteen behavioural traits are often used to determine normal personality and to diagnose mental disorders. Ayurveda also quoted 16 subtypes of *gunmayi prakruti* (*satwik, rajas, tamas*), classification of which is done on the basis of specific feature which is nothing but behavioural trait. These traits are components of *Manasprakruti*. Ayurveda provides preventive measure by controlling traits. One can achieve equilibrium of *manodoshas* (*raja-tama*) i.e. mental health by increasing *satwik* qualities such as purity, unselfish behaviour.

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