

## 2.0 LITERARY RESEARCH

### CONCEPT OF ĀYURVEDA PRAKṚTI AND PERSONALITY IN MODERN PSYCHOLOGY

#### 2.1 Background and Scope:

India's ancient science of life, Āyurveda lays great emphasis on the concept of Prakṛti, being an inherent nature of an individual. Prakṛti concept provides a preliminary assessment of patients' physiological tendencies when faced by stressors, continuing exposure to which will inevitably lead to pathogenesis and then the selection of therapy.

According to Āyurveda, the human body is organized by three fundamental physiological principles called Dośas that govern all bodily functions, Vātadośa, Pitta dośa & Kaphadośa. These three dośas have specific function to perform, Vātadośa is responsible for movement of muscular and nervous energy etc, Pitta dośa is the one responsible for growth and metabolism which includes cellular and sub-cellular metabolism, and entire digestion process. Kaphadośa is responsible for growth and maintenance of structure. The anabolism is taken care by this dośa. The prakṛti usually exhibits the attributes of the dominant dośa in physical and psychophysiological characteristics. The perturbation in the equilibrium of these dośas can lead to ailments according to the constitution of the person.

The Ashtanga Sangraha by Vaghbata, related to the third of Āyurveda's main three texts, states that when functioning in balance, Dośas are "Dhatu", i.e they nourish & support the system.

तथा च केचिदाऽऽहुः द्विधा वृतादयः प्राकृता वैकृताश्च ।

*Tathā ca kecidā' 'huḥ dvidhā vātādayaḥ prākṛtā vaikṛtāśca*

*(AṣṭāṅgaSamgraha Śhārirasthāna 8/3 - Indu commentary)*

It is very clearly stated in the texts that there are two states of tridośas, one is Prākṛta and the other is Vikṛta. The Prākṛta dośavridhi is in parents which becomes the causative factor for prakṛti in a child.

According to classics, the term Prakṛti means constitution, character or nature.

The etymology of Prakṛti:

प्रकृतीस्तु स्वभावः

prakrutistu svabhāvaḥ

(Cakrapāṇi ṭīka ca vi)

The basic nature of an individual is known as Prakṛti.

Definition:

चक्रपाणि टीक च वि

प्रकृतिः नाम जन्म मरणान्तर काल भाविनी गर्भावक्रांति

समये स्वकारणोद्रेक जनिता निर्विकरिणि दोष स्थितीः ॥

*prakrutih nāma janma maraṇāntara kāla bhāvinī garbhāvakraṅti*

*samaye svakāraṇodreka janitā nirvikariṇi doṣa sthitīḥ ॥*

(*rasavaiśeṣikā*)

It is said that Prakṛti is determined at the time of conception which is influenced by the lifestyle and dietary habits of the mother and it remains constant in one's life. This state of non-pathological increase of doṣa in an individual remains constant throughout one's life.

Each and every individual are born with different proportions of doṣas in them. So, their combination of high or low forms the body constitution accordingly.

Types of Prakṛti:

Primarily Prakṛti is divided into two types:

1. DośajaPrakṛti– Humoral type
2. GuṇajaPrakṛti – Psychological type

1. DośajaPrakṛti:

1. Vātaja
2. Pittaja
3. Kaphaja
4. VātaPittaja
5. VātaKaphaja
6. KaphaPittaja
7. Vāta Pitta Kaphaja

In the above types of dishes, first three constitutes single dośa constitution (Eka dośaja) and are very rare to find. Amongst these three dośas, Categorically, Vāta constitution is considered to be hina. Pitta constitution is considered to be moderate (madhyama) and Kapha constitution is considered to be the best(uttama).

The next three combination of dośas constitute the dual humoral constitutions (dwandvaja Prakṛti), most of us possess this type of constitution. It is considered to be denounced (nindya).

The last or the 7<sup>th</sup> type is called as a balanced constitution (samadośa Prakṛti), this category type constitution is very rare. It has a balanced proportion of three dośas between them and is very hard to achieve owing to the lifestyle and unhealthy eating habits and diet. This type of constitution is said to be superior (sreshta).

It is very rare to find a purely single dośa type viz., purely Vāta etc such body type constitution individuals always suffer from various ailments. Most of us are of mixed type of two dośas and with only a very few symptoms of the third dośa. The Sama dośa or balanced type persons too are very rare to find, but such people rarely suffer from any diseases.

## 2. Guṇaja Prakṛti:

The psychological or the mental types are as follows:

- a. Sattva - they are endowed with purity/ serenity and free from any kind of insufficiency
- b. Rajas – they are possessed with mindful activity but are defective because it promotes wrathfulness.
- c. Tamas – is with lethargy and ends up suffering because of ignorance.

Having to know the knowledge of Āyurveda body types can definitely help an individual to understand his or her own personality. Each and every person possess a unique combination of the three bodily dośas that defines their characteristics and temperament. It is very important to keep in mind that no one has only one of the three types mentioned above, mostly people have mixed body types only viz., Vāta – Pitta, Pitta – Kapha etc. Mental characterizes are always analyzed with the prism of tridośas. So, Prakṛti analysis has to be understood considering the mental factors under the realm of tridośa only. For ex: Indecisive, restlessness, roaming, abrupt and excessive talking are the features seen in Vāta type individuals.

Impulsive, short – temper, dominant, argumentative and sensitive are the features of Pitta type individuals.

Patienceful, very organised, composed and calculative mind are the features of Kapha type. In studies of human psychophysiology, it is natural to connect strengths of various organ systems to properties of the personality. A strong digestion, high Pitta Doṣa, may be connected to a fiery personality“, showing anger more easily (Choleric) a person with dominant Vāta doṣa may be more subject to attacks of anxiety, and neurotic disorders. People with dominant Kapha doṣa may be more relaxed, happier and easy-going than their peers, but will be more susceptible to overweight, and thus to the metabolic syndrome spectrum of disorders.

The detailed each Prakṛti characteristics can be seen in Appendix.

तत्र शुक्रार्तवगर्भाशयकालेषु मातुश्चाहारविहारयोरेकोऽनेको वा यो दोषो भवत्याधिक्येन  
तेनामरणद्विषवलयामिवोत्पद्यमानस्य कृमेविषेण स विषकृमेरिव वृश्चिकादेराशीविषस्येव वा स्वविषेण प्रकृतिर्जायते ॥

*Tatra śukrārtavagarbhāśayakāleṣu mātuścāhāravihārayoreko'neko vā yo doṣo  
bhavatyādhikyena tenāmaranadvīṣavalayāmivotpadyamānasya kṛmerviṣeṇa sa viṣakṛmeriva  
vṛścikāderāśīviṣasyeva vā svaviṣeṇa prakṛtirjāyate ॥*

शुक्रासृग्गर्भिणीभोज्यचेष्टागर्भाशयर्तुषु ।

यः स्याद्दोषोऽधिकत्वेन प्रकृतिः सप्तद्योतिता ॥

*śukrāsṛggarbhīṇībhojyaceṣṭāgarbhāśayartuṣu |  
yaḥ syāddoṣo'dhikatvena prakṛtiḥ saptadyotitā ॥*

(Aṣṭāṅga samgraha)

An individual's Prakṛti is fixed from birth – or rather from the time of conception and zygote formation which is from both father and mother. The doṣa which is predominant in one's Prakṛti is not detrimental the way poison is for the worms. In reality, the process of Prakṛti, selection is more complex.

शुक्रशोणितसंयोगे यो भवेद्दोष उत्कटः ।

प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु ॥

*śukraśoṇitasamyoge yo bhaveddoṣa utkaṭaḥ |  
prakṛtirjāyate tena tasyā me lakṣaṇam śṛṇu ॥*

(Suśruta saṁhitā śārīrasthāna 4/62)

Sushruta Samhita states: the seven Prakṛti types have contributions from conception & birth, family, place, time, age, bala/strength and factors acquired by the individual. However, Gangadhar Tika's celebrated commentary on Caraka Samhita interprets the concept of Prakṛti, as a state of equilibrium of doṣas", so that other types with dominance of single, or pairs of, doṣas, are states of Ārogya, i.e pathophysiology –Vikṛti.

Unlike in modern psychology, few psychologists do define personality in individuals based on types with regards to shape of the body and relates it more associating it to the psychological aspects only rather than physical or physiological. Hippocrates, who is regarded as the father of medicine is the only one who agrees with Prakṛti concept as described in Āyurveda.

In this way, ancient Indian Psychology associates Doṣas with different facades of the human personality. The Āyurveda classics propose seven types of Prakṛti: Vātaja, Pittaja, Kaphaja, Vāta-Pittaja, Vāta-Kaphaja, Pitta-Kaphaja and Sama, with each of which a different style of personality may be associated. Here it is the description of each Prakṛti from Caraka Samhita.

The personality concept of modern psychology is studied here and an attempt to understand the trait theories and the types viz., Sanguine, Choleric, Melancholic and Phlegmatic are compared with the Prakṛti types described elaborately in Āyurveda is corelated with the ancient concept of humors described by Hippocrates and Galan. The trait characteristics given by these two actually became the foundation in order to study the trait theories for many behavioral psychologists from time to time as and when the field of psychology progressed. This comparative study is elaborately dealt here.

## **2.2 Summary of earlier works on Prakṛti and Personality:**

1. Mukherjee R (2007) has compared Āyurveda and western concept of personality by focusing more from two angles being – physiological and psychological.
2. Dhulla, T (2014) has consolidated personality theory taking support of Āyurveda literature from the psychological perspective and Trigūṇa theory.
3. Tripathi JS and Singh RH (1992) studied information available in Āyurveda classics about psychosomatic constitution and its genetic and environment denominators.

4. Srivastava K (2012) has studied Triguna and personality psychology from Indian perspective.
5. Kukade S (2016) an attempt made to elaborate concept of Prakṛti in Āyurveda and its significance in evading lifestyle disorders.
6. Wani B (2017) has reviewed the verses emphasizing on Prakṛti refers to genetically determined anatomical, physiological and psychological constitution of an individual and earliest known concepts of preventive and genomic medicine.

**Table 1. SUMMARY OF THE STUDY:**

AUTHOR (Year)	FINDINGS
Mukherjee R (2007)	reviewed the comparison between Āyurveda's Tridoṣa and Triguna Prakṛti types with modern personality traits.
Dhulla T (2014)	consolidated personality theory taking support of Āyurveda literature from the psychological perspective and Triguna theory.
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### **2.3 Aims and Objectives:**

1. Is to understand the concept of Āyurveda Prakṛti in relation to personality theories of modern psychology and also
2. To understand the state and trait concepts.

### **2.4 Materials and Methods:**

#### **2.4.1 -Vedic Sources and Classical Yogic Texts Includes:**

Āyurveda classics both Brhatṛayi and Laghutrāyi were referred viz., Caraka Samhita, Sushruta

Samhita, Ashtanga Hrdaya, Ashtanga Sangraha, Sharangadhara Samhita, Bhava Prakasha, Yogaratnakara, Bhela Samhita and Kāśyapa Samhita.

#### **2.4. 2 - Methodology:**

Āyurveda's classical texts are the first and foremost authoritative to mention about Prakṛti and they categorically classify characteristics of individuals elaborately at physical, mental, psychological and spiritual levels. Each dośa manifests certain characteristics in a person's psychophysiology is clear from this. After lakṣṇa selection, were formulated which described each characteristic of individual Prakṛti viz., Vātaja, pittaja and kaphaja from the Samhita's an attempt to compare these with choleric (irritable), melancholic (depressed), sanguine (optimistic), and phlegmatic (calm, listless) types of trait, and state characteristics described in the modern psychology theories of personality.

#### **2.5 Summary:**

Prakṛti and Personality:

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The detailed each Prakṛti characteristics can be seen in further pages and also in Appendix.

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vṛścikāderāśīviṣasyeva vā svaviṣeṇa prakṛtirjāyate ॥*

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Vātajā Prakṛti Lakṣaṇa:

वातस्तु रूक्षलघुचलशीघ्रशीतपरुषविशदः । तस्य रौक्ष्याद् वातला रूक्षापचिताल्पशरीराः

प्रततरूक्षक्षामसन्नसक्तस्वराः जागरुकाश्च भवन्ति लघुत्वाल्लघुचपलगतिचेष्टाहारन्याहाराः

चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्टजिह्वाशिरःस्कन्धपाणिपादाः बहुत्वाद्

बहुप्रलापकण्डरासिराप्रतानाःशीघ्रत्वाच्छीघ्रसमारम्भक्षोभविकाराः शीघ्रत्रासरागविरागः श्रुतग्रहिणोऽल्पस्मृतयश्च  
शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः पारूष्यात् परुषकेशशमश्रुरोमनखदशनवदनपाणिपादाः वैशद्यात्

स्फुटिताङ्गावयवा सततसन्धिद्वेपकस्तम्भाः पारूष्यात् परुषकेशशमश्रुरोमनखदशनवदनपाणिपादाः वैशद्यात्

प्रायेणाल्पबलाश्चाल्पायुषश्चाल्पपत्याश्चाल्पसाधनाश्चाल्पधनश्च भवन्ति ।

*Vātastu rūkṣalaghucalaśīghraśītaparuṣaviśadaḥ | tasya raukṣyād Vātālā*

*rūkṣāpacitālpasarīrāḥ pratatarūkṣakṣāmasannasaktasvarāḥ jāgarukāśca bhavanti*

*laghutvāllaghucapalagaticeṣṭāhāravyāhārāḥ*

*calatvādanavasthitasandhyakṣibhrūhanvoṣṭajihvāśīrahskandhapāṇipādāḥ bahutvād*

*bahupralāpakaṇḍarāsirāpratānāḥ śīghratvācchīghrasamārambhakṣobhavikārāḥ*

*śīghratrāsarāgavirāgaḥ śrutagrahiṇo'lpasmṛtayaśca śaityācchītāsahiṣṇavaḥ*

*pratataśītakodvepakastambhāḥ pārūṣyāt*

*paruṣakeśaśmaśruromanakhadaśanavadanapāṇipādāḥ vaiśadyāt sphuṭitāṅgāvayavā*

*satatasandhisābdagaminīśca bhavanti ta evaṅguṇayogād Vātālāḥ*

*prāyeṇālpabalāścālpāyusaścālpapatyāścālpasādhanāścālpadhanaśca bhavanti |*

*(Charaka saṁhitā vimānasthāna 8/98)*

The qualities of vāta are as follows - dryness, lightness, movement, rough and spreading. Due to the dryness, the person with vāta prakṛti will have the characteristics such as dry skin, lean built, hunch back etc. And he will be having broken and feeble voice. His sleep will be very less. Due to the lightness, his activities like eating food, talking will be with too much speed and rapid. Due to the character of the movement he moves his joints, eye-brows, lips, hand, legs more often than any. He will be very talkative, and spreading of veins and tendons will be prominent on his/ her body. Due to fastness, the person will take decisions quickly. Will be afflicted by restlessness, fear and anxiety. He has a tendency to grasp quickly, and at the same time tends to forget it soon. Due to chillness, the person will not be able to withstand cold

weather. And he tends to suffer from convulsions, stiffness in the body. Due to his characteristic trait 'roughness' his hair,nail, hand,legs will be rough and hard. Due to the character of 'spreading' he will be having cracks on legs, there will be crackling sound while he walks. He will be of short span of life , less strength, less children and will be with less wealth.

Pittaja Prakṛti Lakṣaṇa:

पित्तमुष्णं तीक्ष्णं द्रवं विस्त्रमम्लं कटुकं च ।तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा उष्णमुखाः सुकुमारावदातगात्राः  
 प्रभूतिविप्लुव्यङ्गपिडकाः क्षुत्पिपासावन्तः क्षिप्रवलीपलितखालित्यदोषाः प्रायो मृद्वल्पकपिलश्मश्रुलोमकेशाश्च  
 तैक्ष्ण्यात् तीक्ष्णपराक्रमाः तीक्ष्णाग्नयः प्रभूताशनपानाः क्लेशासहिष्णवो दन्दशूकाः द्रवत्वाच्छितिलमृदुसन्धिमांसाः  
 प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च विस्त्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः कट्वम्लत्वादल्पशुक्रव्यवायापत्याः त  
 एवंगुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञानवित्तोपकरणवन्तश्च भवन्ति ॥

*Pittamuṣṇam tīkṣṇam dravam visramamlam kaṭukam ca | tasyauṣṇyāt pittalā  
 bhavantyuṣṇāsahā uṣṇamukhāḥ sukumārāvadaṭagātrāḥ prabhūtivipluvyaṅgapidakāḥ  
 kṣutpipāsāvantaḥ kṣipravalīpalitakhālitadyoṣāḥ prāyo mṛdvalpakapilāśmaśrulomakeśāśca  
 taikṣṇyāt tīkṣṇaparākramāḥ tīkṣṇāgnayaḥ prabhūtāśanapānāḥ kleśāsahiṣṇavo dandaśūkāḥ  
 dravatvācchitilamṛdusandhimānsāḥ prabhūtasṛṣṭasvedamūtrapuriṣāśca visratvāt  
 prabhūtapūtikakṣāsyāśiraḥsarīragandhāḥ kaṭvamlatvādālpaśukravavyavāyāpatyāḥ ta  
 evaṅguṇayogāt pittalā madhyabalā madhyāyūṣo madhyajñānavijñānavittopakaraṇavantaśca  
 bhavanti ||*

(Charaka saṁhitā vimānasthāna 8/97)

The main features/ characteristics of a Pitta Prakṛti individuals are as follows – warm in nature, sharpness in intellect , fluidity , have bad adour, likes sour and spicy food in taste. Due to warmness in the body, the person with Pitta Prakṛti dis- like hot stuffs , the body temperature will be warm comparitively to others,they tend to get more pimples on the face, black heads ,their hunger and thirst is intense and more , and they are prone to get grey hair at a very early age and also there seem to be hairloss too. They usually have soft and silky,brownish hair on their head and body. Due to their sharp intellect, they possess the trait of influencing people. They tend to have good digestive fire, hence they are prone to eat more, do not have the will power to tolerate and pain and sorrow. Because of their flowy nature the joints and muscles in

such individuals will be tender and smooth. These individuals tend to pass more urine and stool and they do sweat more. Due to pitta tendency they tend to have unpleasant odour in their body, and in the oral cavity too. Since they relish on spicy and sour taste food, they usually have less semen, less vigour and also have less number of children.

Kaphaja Prakṛti Lakṣaṇa:

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसान्द्रमन्दस्तिमितगुरूशीतविज्जलाच्छः । तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः  
 श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः मृदुत्वाद् दृष्टिसुखसुकुमारावदातगात्राः माधुर्यात् प्रभूतशुक्रव्यवायापत्याः सारत्वात्  
 सारसंहतस्थिरशरीराः सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः मन्दत्वान्मन्दचेष्टाहारव्याहाराः  
 स्तैमित्यादशीघ्रारम्भक्षोभविकाराः गुरुत्वात् साराधिष्ठितावस्थितगतयः शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः  
 विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति । त  
 एवंगुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति ।

*Śleṣmā hi snigdhaslakṣṇamṛdumadhurasāndramandastimitagurūśītavijjalācchaḥ | tasya  
 snehācchleṣmalāḥ snigdhaṅgāḥ ślakṣṇatvācchlakṣṇāṅgāḥ mṛdutvād  
 dr̥ṣṭisukhasukumārāvadātagātrāḥ mādhyrāt prabhūtaśukravayāvāyāpatyāḥ sāratoāt  
 sārasamhatasthiraśarīrāḥ sāndratvādupacitaparipūrṇasarvāṅgāḥ  
 mandatvānmandaceṣṭāhāravyāhārāḥ staimityādaśīghrārambhakṣobhavikārāḥ gurutvāt  
 sārādhiṣṭitāvasthitagatayaḥ śaityādalpapakṣuttr̥ṣṇāsantāpasvedadoṣāḥ vijjalatvāt  
 suśliṣṭasārasandhibandhanāḥ tathā'cchatoāt prasannadarśanānānāḥ  
 prasannasnigdhavarnasvarāśca bhavanti | ta evaṅguṇayogācchleṣmalā balavanto vasumanto  
 vidyāvanta ojasvinaḥ śāntā āyusmantaśca bhavanti |*

(Charaka saṁhitā vimānasthāna 8/96)

An individual who's of Kapha Prakṛti has - oiliness, stickiness, softness, sweetness, steadiness, heaviness, coldness, slowness-dullness as their basic characteristics traits. Due to sliminess the person of Kapha prakṛti have oiliness all over their body. Because of their soft and slimy nature they will be good looking, fair in complexion, unable to withstand pain. Because of their sweet nature they have semen in more quantity and have many children. Their steadiness nature keeps all the body parts firm and well formed. Because of their dullness nature

all their actions are very slow like walking, talking, eating. They are very flexible in nature hence they are devoid of any fear or anxiety. Their heavy nature keeps them steady while walking, they complete any given task which they are accomplishing. The trait of cold in nature makes them feel less hunger, less thirsty and do sweat very less. They are very intelligent, pleasant in appearance, possess good strength, sleep good, their vigour and vitality is good and has a good longevity of life.

In addition to these seven physiological types, the Āyurveda texts introduce sixteen mental types, categorized according to three different basic dimensions, known as Guṇas or qualities. The first, Sattva guṇa, has seven types associated with it; the second, Rajoguṇa, has six related types, and the third, Tamoguṇa has three associated type. Thus, besides its personality types connected to the physiology, Āyurveda texts also utilize these three, more spiritually- oriented, personality concepts. Sattva – luminous with wisdom and self-knowledge; Rajas – more focused on enjoyment and pleasures in the external world, and driven by impulsiveness, aggression etc.; and Tamas – dragged down with inertia from failure to adhere to high moral precepts, past disasters in life etc. These last three qualities (Guṇas) of personality, Trigūṇa, are often associated with Yoga, due to their use to assess an individual's personal capacity for spiritual growth: a soul is thought to evolve from Tamas dominance to Rajas dominance, and on to Sattva dominance, which is transcended in the final stages of spiritual liberation. Such a process may take many lifetimes.

### **CONCEPT OF PERSONALITY IN MODERN PSYCHOLOGY:**

Hippocrates wrote: It is more important to know the person who has the disease than the disease the person has.

Within the discipline of modern psychology, personality is considered as a field of study rather than a distinct aspect of the individual. The field of personality is at the crossroads of most of the areas of psychology. It is the juncture of convergence between the study of human development and change, any abnormality, deviance as well as of competence and fulfillment, of emotions and thought, of learning and of social relations.

There are many definitions of 'Personality', proposed by various psychologists, although none of them is universally accepted with a single meaning of it. A personality definition thus should reflect the recurring and enduring aspects of behavior, which are to be novel and unique in characteristics.

Definition of Personality:

Personality is defined as the organizing or governing agent of the individual. Its functions are to integrate the conflicts and constraints to which the individual is exposed, and to satisfy one's needs and to make plans in order to attain the future goals.

Let's see the different definitions given by some psychologists:

- i. Henry Murray (1935) defined Personality as – “an individual's personality refers to a series of events that ideally span the person's lifetime. The history of the personality is the personality”.
- ii. Guilford (1959) defines personality as – “a person's unique pattern of traits”.
- iii. McClelland (1951) defined personality as – “the most adequate conceptualization of a person's behavior in all its detail”.
- iv. Allport (1961) defines personality as – “the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought”.

Personality theories:

A personality theory is a system of concepts, ideas, principles and assumptions which are proposed to explain personality. Many psychologists from time to time have proposed various personality theories based on their own understanding. Each theorist conceptualizes the ideas from a vantage point. Almost all of personality theorist speculate that personality has to be studied scientifically and must be able to put into testable terms. It is this potential testability of personality theory that actually differentiates a science of personality from the simple assertion of belief or opinions.

Further, there are different five major perspectives: They are

- i. Type and Trait theories
  - ii. Psychodynamic theories
  - iii. Psycho-dynamic Behavior theories
  - iv. Social Behavior theories
  - v. Humanistic or Phenomenological theories
- i. Type and Trait theories:  
In this the psychologists attempt to observe and learn as to what makes the traits as personality and how they actually relate it to behavior.
  - ii. Psycho dynamic theories:



The main focus here by the psychologists would be on the inner workings of personality, especially internal conflicts and the struggles.

iii. Psycho-dynamic Behavior theories:

Here the personality theorists place lot of importance on the external environment in which the individual lives and on the effects of conditioning and learning.

iv. Social Behavior theories:

The personality theorists attribute the differences in personality which is due to expectations, mental processes and socialization.

v. Humanistic or Phenomenological theories:

This theory deals with the subjective experience, dealing stress, private concepts and personal growth. This theory is called as ‘cognitive theories’, ‘self-theories’, ‘construct theories’ or ‘existential theories’ by the psychologists.

Elaborate write up of the above five theories:

1. Type and Trait theories:

Some individual categorizations discrete categories or the so - called types. The ancient theory of temperaments around 400B.C, the very famous Greek physician Hippocrates categorized persons to one of four types: choleric (irritable), melancholic (depressed), sanguine (optimistic), and phlegmatic (calm, listless). Hippocrates, categorically proclaimed that each of these said temperament go through changes in accordance with the predominance of one or the other bodily humors; yellow bile, black bile, blood and phlegm.

A choleric type was caused because of excess of yellow bile; a depressive type actually reflected the predominance of black bile; the sanguine person has too much of blood and the phlegmatic persons suffered from an excess of phlegm.

Further a formal classification of probable link between personality and the somatic type were developed by the German psychiatrist Kretschmer and in recent times by an American physician by name William H. Sheldon. Sheldon’s classification has received the most attention and in 1942 he suggested three dimensions of physique and their corresponding temperaments – endomorphic, mesomorphic and ectomorphic.

PHYSIQUE	TEMPERAMENT
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Endomorph (soft and round, over developed digestive viscera)	Viscerotonic (relaxed, loves to eat, sociable)
Mesomorph (muscular, rectangular, strong)	Somatotonic (energetic, assertive, courageous)
Ectomorph (long, fragile, large brain and sensitive nervous system)	Cerebrotonic (restrained, fearful, introvertive, artistic)

Table 2 - Note: Sheldon's physique dimensions and their associated temperaments

Other typologies have grouped people purely into a psychological category. Swiss psychiatrist Carl Jung classified all people either into 'introverts' or 'extravert'. According to him the introverts tend to withdraw into himself, especially when they are faced by stress and emotional conflict. They prefer to be alone and avoids people and is shy. In contrast, the extravert people respond to stress by trying to lose themselves among others. They tend to be in a profession that lets them deal directly with many people like promotional or into sales job. They are likely to be outgoing, sociable and conventional.

According to Heider (1958) explains simple trait attributions are often adequate to 'explain' events for many everyday purposes in common sense psychology. The adopted approach of trait theory to formal personality study starts with the common-sense principle that personality can be described in simple trait analogous, but it can stretch and refine those elucidations by arriving at them approximately and systematically.

Gordon Allport, one of the outstanding trait psychologists explains that trait theories are very real and vital existence. There is more emphasis on the trait proposition that there are consistent differences among people in their response to the selfsame stimulus. He implied that traits are not linked to a small number of specific stimuli or responses but are relatively general and enduring by uniting responses to numerous stimuli, they actually produce fairly broad consistencies in behavior. Allport was convinced that some people do have dispositions that actually pervade most aspects of their behavior and called these highly generalized dispositions as cardinal traits. Let's understand this with an example: if a man's entire life seems to be revolving around a very organized goal oriented with achievements and attainment of excellence, then it seems that achievement might be his cardinal trait. Though less pervasive still traits have quite generalized dispositions is categorized into central traits. Although, Allport thought many people are widely influenced by central traits. Lastly, the one which are more specific and narrow traits are called secondary

dispositions or 'attitude'. Allport believed that the individual's pattern of dispositions designates that person's personality.

Raymond. B. Cattell is considered to be one of the most important proponent of trait theory. For Cattell the trait is a basic unit of study, it is basically a 'mental structure', which inferred from behavior. A fundamental construct that accounts for behavioral consistency or regularity. Like Allport, Cattell too distinguished between common traits, which are possessed by all people and unique traits, which occur only in a particular person and cannot be found exactly the same way in another person. He also distinguished between the surface traits and source traits. Surface traits are said to be a conglomeration of overt or evident trait elements(responses) that appear to go together. The Source traits are nothing but the rudimentary variables that are formal units that arbitrate the surface manifestation. Further, in Cattell's system traits may also be grouped into classes or modalities on basis of how they are expressed. Those that are relevant to the individual's being set into action with regards to some goal are called dynamic traits, whereas those which are concerned with the effectiveness in gaining the goal are called ability traits. Traits that are concerned with energy or emotional reactivity are named as temperament traits.

J. P. Guilford's (1959) approach to personality traits is in synch with Cattell's. For Guilford, 'trait' also is a construct, an abstraction under which lie the actual, real ways in which individuals differ from each-other. He sub-divides traits into classes or modalities. He makes a basic distinction between traits indicated by behavior (behavior traits) and those indicated by physical makeup (somatic traits). He defines an individual's personality as his "unique pattern of traits" and emphasizes individual differences.

H. J. Eysenck (1961) one of the extensive researches of the English psychologist have complemented the work of American trait theorists and supplemented it in many important ways. Eysenck has expanded the pursuit for personality feature until the scope of abnormal behavior, studying such traits as neuroticism and psychoticism. He has investigated in depth the introversion – extraversion as a dimensional trait although Carl Jung had originally proposed introvert and extravert as personality types.

## 2. Psychodynamic theories:

Sigmund Freud developed a theory of personality, a method of treatment for personality disturbances, and an extensive body of clinical observations based on his therapeutic

experiences and his analyses of himself. According to Freud, personality has three – part structure: id, ego, and superego. Although the three parts interact intimately between each other, each of it has its own characteristics. They are as follows

(a) The ID:

It is the mental province or an agency that contains everything which is inherited, especially the instincts. It forms the basis of personality, and it becomes the energy source for the whole system and the foundation from which the ego and superego in the later stages become differentiated. According to Freud, ID is actually the innermost principle of personality which is closely associated to biological processes.

(b) The Ego:

Ego is considered to be the organized outgrowth of the Id and is in direct contact with the external world. The ego executes its battle for survival against both the outside world and the inside instinctual insistence of the Id. It is governed by considerations of safety, and its task is to preserve the organism. In this purpose it has to continuously discriminate between the mental representations of desire - fulfilling images and the concrete perceptual characteristics of the external world of reality. The ego's activity is controlled by the said reality principle, which needs it to test factuality and to respite dismissal of tension until the pertinent object and environmental conditions are set in. The ego entity functions by means of a "secondary process" that embroil rational, logical thinking and calculating through the ply of higher or cognitive mental processes.

(c) The Super-Ego:

It is Super- Ego which is the moral sense or conscience, the magistrate who gives justice of right/wrong or good/bad, in accordance with the internalized caliber of parents and indirectly of the society we live. It represents the impeccable, whereas the ID follow pleasure and the ego try out reality, the superego contrive perfection. The superego is the means that incorporate the parental aspect. It represents the moral standards of society that have become part of the internal world of the individual in the course of development of one's personality.

Many psychoanalytic theorists have suggested modifications in the original theory of Sigmund Freud. Most of these positions rest on humanistic conceptions of man forged out of the theorist's personal experiences with the patients in psychotherapy and presenting his

own conception of human nature. These gave rise to elaborate psychoanalytic concepts to extend in new directions.

Neo-Freudian psychoanalytic developments:

Carl Jung, a Swiss psychiatrist, an admirer and onetime associate of Freud, broke with his colleague and developed his own theory of psychoanalysis and his own method of psychotherapy. His approach became known as analytical psychology. However, it withholds that Freud's unconscious processes, postulates a collective unconscious – a transpersonal, transmitted racial underpinning of personality. The collective unconscious contents called to be “archetypes”. Carl Jung placed greater prominence on the pointed aim or objectiveness of personality development. He assumed that goal-oriented behavior cannot be given a restrictively causal or historical justification. For Jung the behavior meaning might become fully distinct only in terms of its end – results, we need to understand a person not only in terms of his past instead in the light of his intention as well as goal strivings.

Erich Fromm, a renowned social psychologist constitutes his analysis as an extension of basal Freudian concept to man as a part of the society. Freud viewed personality development as a response to expiation and infuriate of bodily drives. In contradistinction, for Fromm a man is principally a social being to be symbolized in terms of his correspondence with others. According to him, individual psychology is fundamentally a social psychology. In addition to the biological factors, man has psychological qualities, such as tendencies to grow, develop and realize potentialities. Thus, human nature has a force of its own that influences the evolution of the social processes. The disparity between biological orientation of Freud and social orientation of Fromm is depicted by Fromm himself explaining them of character traits. Hence, Fromm condemned the idea of libido by Freud.

Erik Erikson, a psychoanalyst has proposed stages of development. As the child grows, he faces a wider range of human relationships. The solution of the specific problems at each of eight psychosocial stages rather than psychosexual stages which determines how adequate a person will become in later stages of his life. A notable innovation of Erikson's stages is that they extend beyond infancy to include crises of adolescence and adulthood. He sees development as a process that extends throughout life, rather than being entirely determined in the early years. In this developmental process, ‘ego identity’ is the central

point of organization. Erikson's focal point on psychosocial progress cogitate the raising neo – Freudian insistence on wider social and cultural forces, and rather not only on instinctual drives.

Neo-Freudians, such as Alfred Adler, Harry Stack Sullivan, Karen Horney and David Rapaport advocate more concern with 'ego processes' and 'reality testing' and less attention given to the role of instincts, libidinal energy, and distinct psychosexual developmental stages.

One of these neo-Freudians, Harry Stack Sullivan, most explicitly emphasizes the importance of interpersonal processes and human relations for the development of personality. He not only conjures up psychiatry as another form of social psychology. Sullivan presumed that individuals can be understood only with their interactions with important people in their life. A similar emphasis characterizes the writings of Alfred Adler, who focuses on the person's total 'lifestyle' and his 'social interest' thus viewing man as a social being. These theorists, just like Jung, Fromm, and Erikson, have influenced the general views about man and personality and broad attitudes toward psychotherapy. They have not generated any specific testable hypothesis for research. Hence, their benefaction, may substantiate to have akin effect on the history of thoughts rather than on the psychology field as a conventional domain of science.

### 3. Psycho-dynamic Behavior theories:

John Dollard and Neal Miller call their orientation as 'Psycho - dynamic behavior theory' because it is a major effort to integrate some of the fundamental ideas of Freudian Psychodynamic theory with its unusual concepts and language, various methods in experimental laboratory and lastly research on behavior and learning. Several distinct types of behavior theory have been developed over the years. They often bear similar labels, but in fact they are very different from each other. What unites them is a common emphasis on learning experiences as the main determinants of personality and a commitment to a rigorous methodology for studying behavior experimentally. The Psychologists, focal point in this tradition is constructed upon the cardinal processes of learning by way of which an organism in their reciprocity with its external procure and accomplish a repertoire of reactions. The considered studies by them in learning the methods through which certain events like – 'stimuli'- become mostly associated with particular type of behaviors or

reactions. Like all scientific theorists, their objective was to understand causes in this case, learning or the ways in which stimuli become associated with responses.

#### 4. Social Behavior theories:

Various variety of behavior theory have been developed in recent years, and umpteen of them have progressed distinctly in recent new directions. Amongst the most influential conceptions have been the ideas of B. F. Skinner, Julian B. Rotter, and Albert Bandura.

Although B. F. Skinner is also a learning theorist, his approach to the phenomena of personality is radically very different from Dollard and Miller's. Skinner differs fundamentally from these theorists in his concern with behavior, and according to him psychology is the science of behavior, rather than with dispositions and motives, as his averse to deduce learned impulse or any other internal stimulation drives and traits.

J. B. Rotter's social learning formulation introduces a more cognitive element to personality – oriented learning theories. In his theory, the probability that a particular pattern of behavior will occur depends on the individual's experiences concerning the outcomes to which his behavior will lead and the perceived values of those outcomes. Specific expectancies, in Rotter's formulation, are easily modifiable depending on the individual's situation. Adding to this the "Generalized expectancies" are presumed to be still more persistent and steady across various situations. Hence, generalized expectancies are more like traits which are mentioned.

More recent theoretical developments have emphasized social learning through observation. Bandura and Walters (1963), have proposed this 'Observational learning' which refers to learning without any direct rewards or reinforcement. People gain information by noticing other individuals and circumstances and just not merely from any direct consequences of perhaps what they do themselves. It is said - what you know and how you conduct depends on what you visualize and listen and not just on what you receive.

#### 5. Humanistic or Phenomenological theories:

These theories that deal with the "self" and with the person's subjective, internal experiences and personal concepts. For simplicity purpose these orientations in these theories are called "Phenomenological". They are also called as "construct" theories, "cognitive" theories, "self" theories and "existential" theories.

As described Phenomenological theories are remarkable in both the concepts – in one they reject and in the other they accentuate.

Allport emphasizes the ‘uniqueness’ of the individual and of the integrated patterns that distinguish each person. He favors a wholistic view of man as an integrated, bio- social organism, rather than as a bundle of traits and motives. Generally, Behavior is largely motivated by instincts, but later period it may be efficient of sustaining itself obscurely without biological augmentation. He was also a strongest advocate of the ‘self’ as a key feature of personality. He coined the term proprium. In his view, the propiarte functions of the personality include bodily sense, self-identity, self-esteem, self – extension, rational thinking, self- image, propiarte striving, and knowing. The proprium contains the root of the consistency that characterizes attitudes, goals, and values. This proprium is not innate which means a new- born does not have a self, instead it develops in time.

Kurt Lewin (1936), came up with the most elegant formulation called “Field theory”, the most important post- Freudian influence came from these field theories. These positions construed behavior as determined by the person’s psychological life space – the events that exist in his total psychological situation at the moment, rather than by past events or enduring situation free dispositions. Lewin proposed the application of field theory to all the branches of psychology. In physics the field concept culminating in the theory of relativity by Einstein was originally the inspiration for theory of personality by Kurt Lewin. Einstein’s concept of “fields of force” had an expression in the Gestalt movement of psychology, which asserts that each part of a whole is dependent upon every other part. Lewin addresses life space as the completeness of reality that decree the behavior (B) of a person at a certain point of time, as a matter of fact the life space comprises of person (P) and also the psychological environment (E). The behavior is a function of the person and his environment, as expressed in the formula  $B = f_s(P, E)$ .

Psychologists Snygg and Combs (1949) also stressed on the phenomenological features of the field, they influenced other psychologists interested in the subject’s awareness and private experiences. More recently, its Carl Rogers and George A. Kelly who developed the positions in which private experiences, subjective perceptions and the self has an important role. Roger’s phenomenological theory of personality emphasizes the uniquely experienced reality of the person. He regards behavior as the result of immediate perceptual events as they actually are experienced by the individual. In Roger’s conviction, “behavior



is fundamentally the goal – a directed effort of the organism to indemnify its essentials as experienced, in the field as appraised”.

Roger opines that “the current faculties and the purpose within are reciprocated by emotions’ – the mentioned behavior which is controlled depends upon the enforcement of emotion displayed being analogous to the adjudged signification of the behavior for the sustenance and amelioration of the organism”. So, for Rogers the self is considered to be a central concept and therefore this theory of his is often referred to as a ‘self - theory of personality’.

As defined ‘self - concept’ or self is a “consistent, organized, conceptual gestalt composed of perceptions of the characteristics of the ‘I’ or ‘me’ and the perceptions of the relationships of ‘akin’ (I) or ‘myself’(me) to others and also to copious facets of life, with the values attached together to these said discernment”. So, these attached values are a result of direct encounter with the atmosphere, or else they may be introjected or pre-empted by others. The tendency to achieve consistency among one’s important concepts is cognitions.

Festinger’s conceptualizations of personality attach the greatest importance to cognitive strivings for consistency. The most influential concept proposed by him is “cognitive dissonance” theory. Cognitive dissonance refers to relations between cognitions that’s similar to the dictionary meaning of the word ‘dissonant’, are grating, inharmonious, contradictory or harsh. Cognitive dissonance occurs if an individual knows two things that do not fit together.

George Kelly ‘s (1955) personal construct theory, in contrast seeks to illuminate the person’s own categories rather than the hypotheses of the psychologist. The main units are the person’s constructs – the way he categorizes his own experiences. According to him, trait psychology tries to find the subject’s place on the theorist’s personality dimension. His proposed “Personal construct theory” tries to see how the subject aligns events on his own dimensions. It is Kelly’s hope to discover the nature of the subject’s construct dimensions rather than to locate his position on the dimensions of the psychologist’s theory.

### **Review Big Five Personality components and relating tridośas to each:**

Āyurveda also discusses personality types based on the Prakṛti. In contrast, modern psychology considers personality in terms of behavior. Āyurveda, the science of life does

find the relationship between Prakṛti and personality and discusses personality types based on doṣa dominance.

In the west, 'personality' is defined as that which predicts a person's behavior in a given situation. Western personality research establishes laws about how different people behave in all kinds of general environmental (social) situations; its personality concept is based on total behavior of the individual, both overt and covert.

The actual classification of personality types, now known as 'individual differences', started with the classification of large numbers of adjectives indicative of behavior characteristics into groups. It was believed that such descriptive characteristics should be able to identify the dimensions of human personality. Other leading psychologists like C.G. Jung felt scientific observation to be an initial requirement. This led to his identification of 'extraversion, a tendency to outward behavior and assertiveness, and its opposite 'introversion', as a potential dimension of personality. Statistical methods were developed to experimentally identify dimensions of personality that were independent of introversion / extraversion. H J Eysenck wrote extensively about the system of factor analysis and used it to identify scales for personality types that were not correlated with, and therefore independent of, Jung's scale. He suggested the personality dimensions of neuroticism (emotionality), and psychoticism, presenting a tendency to psychopathology. These initial conceptions have been further developed. In today's Big Five personality types adds a concept known as openness to experience to extraversion, while psychoticism, being concerned with psychopathology, has been eliminated. The listed Big Five are as follows: Openness to Experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism.

The Big Five model was developed by two different research teams in 1970. These teams were led by Warren Norman and Lewis Goldberg of university of Michigan and by Paul Costa and Robert R. McCrae of National Institutes of Health. However, the Big- Five model make up each individual's personality. The versatility of this Big- Five model is that any trait that one mentions will be related to one of the five said factors. Such unique traits depict how people will respond in varied instances.

A person who has a dash of openness to experience, a lot more of conscientiousness, say an average quantity of extraversion, plenty of agreeableness and almost no clue of neuroticism at all. Now let's see what each trait entails in detail.

1. Openness to experience:

Individuals who are considered to be high in openness enjoys in adventure. They are quite curious in everything, are imaginative, appreciate art forms and very creative in nature. They are open to experience variedness in life. The changes in the personality is generally considered to be a tough process, the changes to openness in personality trait is usually seen during the adulthood. Caraka in vimānasthana and Sushruta in the shāreerasthana describing individuals who are with pitta Prakṛti lakṣanas do possess similar traits namely Imaginative -Tejaswi, Nipunamati – Creative, Original -Sucharita, Curious – Pandita.

2. Conscientiousness:

People who are conscientiousness are quite hard-working and possess a great sense of duty, and responsibility. They are quite disciplined, well-organized and plan way before considering any task. Basically, they are goal- oriented. The Brhatrayi texts, CarakaSamhita, Sushruta Samhita, Ashtanga Sangraha does give the details of the individuals coming in this category and assign them to be of kapha Prakṛti type who are Conscientiousness – Staimityādi, Hard-working – Drdhaprucchanna, Well-organized – Jneyoand Punctual - Āryā

3. Extroversion:

This has to be understood from both extraversion and introversion traits which are more recognizable trait in Big Five. Extraversion people are generally sociable, quite talkative, courageous, and active. On the contrary, Introversion persons seems to be comfortable with small crowds, need their alone time, tendency to talk less and find it difficult to adjust easily in social situation. Here the characteristics are in combination of both Vāta trait type and pitta trait type found in these individuals. Caraka Samhita, Ashtanga Hrdayaand Ashtanga Sangraha discusses these as:Joiner – Shirobhimāni, Talkative - Bahu pralāpa, Active – Bhishugatirdvishata , Affectionate – Āshritavatsala

4. Agreeableness:

This primarily measures the extent of a person's kindness and warmth. The more a person is agreeable he's more likely to be trusting, kind-hearted, good natured and quite cooperative. Caraka Samhita categorically sums up the traits of this category with the kaphaPrakṛti individual. The features are Trusting – Rijū, Linient - Sāmāyitā,Soft hearted – Sukumāra , Good natured – Satvagunopapannaha .

5. Neuroticism:

People high in neuroticism frequently worry about everything and easily slips to depression and anxiety. These persons are emotional and temperamental. They just find reasons to

worry. This trait type specifically falls in the vātaprakṛiti person category. The Hārīta Samhita and Caraka Samhita categorically describes the features as follows, Worried – Atisukshmaha, Temperamental - Shighrakshobhavikāra, Self-Conscious - Chanchalatvāt , Emotional – Hinasattva .

Let’s see the relation between Big – Five model and the tridośa: Āyurveda texts do discuss the traits concept and these lakṣaṇas are so relative to the modern psychology concepts.

Table 3: Big Five

Big - Five	Traits	Lakṣaṇas	Texts	Tridośa
Openness to experience	Imaginative Creative Original Curious	Tejaswi Nipunamati Sucharita Pandita	Su. Sam Su. Sam Ca. Sam Su. Sam	Pitta
Conscientiousness	Conscientious Hard-working Well-organized Punctual	Staimityādi Drudaprucchannā Jneyo Aryā	Ca. Sam Ash. Sam Su. Sam Ca. Sam	Kapha
Extroversion	Joiner Talkative Active Affectionate	Shirobhīmāni Bahu pralāpa Bhishugatirdvishata Āshritavatsala	Ash. Sam Ca. Sam Ash. Hr Ash. Hr	Vāta & Pitta
Agreeableness	Trusting Lenient Soft – hearted Good - natured	Riju Sāmayitā Sukumāra Satvagunopapannah a	Ca. Sam Ca. Sam Ca. Sam Ca. Sam	Kapha
Neuroticism	Worried Temperamental Self-Conscious Emotional	Atisukshmaha Shighro Shchalamānasa Hinasattva	Ha. Sam Ca. Sam Sh. Sam Ca. Sam	Vāta

Note: Ca Sam – Caraka Samhita; Su Sam – Sushruta Samhita; Ash Sam – Ashtanga Sangraha; Ash Hr – Ashtanga Hridaya; Ha Sam – Harita Samhita; Sh. Sam – Sharangadhara Samhita

Concept of Temperament theory of modern Psychology and its relativeness to Āyurveda’s Prakṛti concept:

The classical theory of humors was first described by Hippocrates (ca. 460 B.C.). The history to temperament systems described in terms of four humors was from the Greek writers Hippocrates and Galen. It was developed on by the earlier works by Empedocles and the Pythagoreans.

Hippocrates discovered and described the four humors viz., blood, phlegm, black bile and yellow bile. This concept of humor is very similar to the concept of tridośa in the body, which is responsible for the bodily functions and balance is health and imbalance leads to diseases.

Table 4: Humor vs Tridośa

Greek Humor	ĀyurvedaTridośa
Blood	Rakta
Phlegm	Kapha
Black bile	Vāta
Yellow bile	Pitta

These humors in turn were the reflections of four cosmic elements – earth, water, air, and fire. Hippocrates proposed that the way in which these humors were combined determined an individual’s health and character (similar to Āyurveda concept of Health and Prakṛti). He further classified them as having opposite properties like hot/cold and dry/wet taken from the above mentioned four elements. Each of these elements had a particular quality, like- wise cold for air, heat for fire, moist for water, and dry for earth. Their view was that all matter is composed of these four elements only.

Table 5: Element qualities

Element	Quality
Air	cold
Heat	hot
Water	moist
Earth	dry

In the same manner, Hippocrates proclaimed: Blood, was associated with wet and hot, and black bile to be associated with cold and dry. Further, Galen (ca. 170 A. D) expanded on this model. The very four fundamental personality types described by Hippocrates and Galen are:

Sanguine, choleric, melancholic and phlegmatic and a combination of these too.Āyurveda classics mentions seven types of Prakṛti – Vātaja, Pittaja, Kaphaja, Vāta-Pitta, Pitta – Kapha, Vāta – Kapha & Sannipātaja. Galen exclaimed on these types by arguing that an excess of any humor was responsible for an individual’s distinctive emotional qualities.

This concept is very similar to Āyurveda, the imbalances in the tridośa states are responsible for the emotional instabilities in the body and mind also called as vikṛti.

The sadness of the melancholic person was supposed to be due to the over - functioning of black bile. The irritability of choleric was attributed to the pre - dominance of the yellow bile in the body, and the sanguine person who's considered to be always full of enthusiasm is said to owe his / her temperament to the strength of the blood. And lastly, the phlegmatic person's quite apparent slowness and apathy were traced to be the influence of phlegm.

Table 6: Exhibits

Temperament	TridośaPrakṛti	Exhibit
Melancholic	VātajaPrakṛti	Weak feelings
Choleric	PittajaPrakṛti	Strong activity
Sanguine	PittajaPrakṛti	Strong feelings
Phlegmatic	KaphajaPrakṛti	Weak activity

Eysenck places his model in historical perspective by describing how two of his major personality types extraversion and neuroticism, can be traced back of temperament systems described in terms of four humors by the Greek physicians Hippocrates and Galen. He does lay his acceptance on these four humors temperamental theory. But he does argue that, underneath their patent absurdity, these ideas embody “the three main notions which characterize modern work in personality”. He describes first, behavior is best described in terms of traits that characterize people in varying degrees. Second, these traits combine to define more in fundamental types. Third, is the individual differences on these types are based on constitutional i.e., genetic, neurological, and biochemical factors. By and to a large extent, these three notions of Eysenck's serve as a credo till date.

Let us see each of the temperament in a little more elaborately, and along with Āyurveda views:

1. Melancholic:

The melancholic person tends to have weak feelings. These individuals tend to be quite analytical, detail – oriented, yet indecisive, moody, rigid and anxious. They are introverted and try avoiding being in crowd to be singled out, they are quite reserved, pessimistic and sober. They do strive for perfection within themselves and around their surroundings.

Āyurveda defines melancholic person as a Vātaja Prakṛti and defines it as follows.

वातस्तु रूक्षलघुचलशीघ्रशीतपरुषविशदः । तस्य रौक्ष्याद् वातला रूक्षापचिताल्पशरीराः  
 प्रतररूक्षक्षामसन्नसक्तस्वराः जागरुकाश्च भवन्ति लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः  
 चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्टजिह्वाशिरःस्कन्धपाणिपादाः बहुत्वाद्  
 बहुप्रलापकण्डरासिराप्रतानाःशीघ्रत्वाच्छीघ्रसमारम्भक्षोभविकाराः शीघ्रत्रासरागविरागः श्रुतग्रहिणोऽल्पस्मृतयश्च  
 शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः पारूष्यात् परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः वैशद्यात्  
 स्फुटिताङ्गावयवा सततसन्धिदशब्दगमिनिश्च भवन्ति त एवंगुणयोगाद् वातलाः  
 प्रायेणाल्पबलाश्चाल्पायुषश्चाल्पपत्याश्चाल्पसाधनाश्चाल्पधनश्च भवन्ति ।

*Vātastu rūkṣalaghucalaśīghraśītaparuṣaviśadaḥ | tasya raukṣyād Vātalā  
 rūkṣāpacitālpasārīrāḥ pratatarūkṣakṣāmasannasaktasvarāḥ jāgarukāśca bhavanti  
 laghutvāllaghucapalagaticeṣṭāhārvyāhārāḥ  
 calatvādanavasthitasandhyakṣibhrūhanvoṣṭajihvośīrahskandhapāṇipādāḥ bahutvād  
 bahupralāpakaṇḍarāsirāpratānāḥ śīghratvācchīghrasamārambhakṣobhavikārāḥ  
 śīghratrāsarāgavirāgaḥ śrutagrahiṇo'lpasmṛtayaśca śaityācchītāsahiṣṇavaḥ  
 pratataśītakodvepakastambhāḥ pārūṣyāt  
 paruṣakeśaśmaśruromanakhadaśanavadanapāṇipādāḥ vaiśadyāt sphuṭitāṅgāvayavā  
 satatasandhiśabdagaminiśca bhavanti ta evaṅguṇayogād Vātālāḥ  
 prāyeṇālpabalāścālpāyuṣāścālpapatyāścālpasādhanāścālpadhanaśca bhavanti |*

(Charaka saṁhitā vimānasthāna 8/98)

The qualities of vātaja person are as follows - dryness, lightness, movement, rough and spreading. Due to the dryness, the person with vāta prakṛti will have the characteristics such as dry skin, lean built, hunch back etc. And he will be having broken and feeble voice. His sleep will be very less. Due to the lightness, his activities like eating food, talking will be with too

much speed and rapid. Due to the character of the movement he moves his joints, eye-brows, lips, hand, legs more often than any, there is unsteadiness. He will be very talkative, and spreading of veins and tendons will be prominent on his/ her body. Due to fastness, the person will take decisions quickly, is reserved, pessimistic. Will be afflicted by restlessness, fear and anxiety. He has a tendency to grasp quickly, and at the same time tends to forget it soon. Due to chillness, the person will not be able to withstand cold weather. And he tends to suffer from convulsions, stiffness in the body. Due to his characteristic trait 'roughness' his hair, nail, hand, legs will be rough and hard. Due to the character of 'spreading' he will be having cracks on legs, there will be crackling sound while he walks. He will be of short span of life, less strength, less children and will be with less wealth.

Table 7: Melancholic features

Sl. No	Traits	Lakṣaṇas
1.	Moody	Shighrakshobhavikāra
2.	Anxious	Chapala
3.	Rigid	Akshamoāsav
4.	Sober	Durbhagaha
5.	Pessimistic	Avyavasthitamati
6.	Reserved	Atisukshma
7.	Unsociable	Adrudhasauhrdaha
8.	Quiet	Avisrambhi

## 2. Choleric:

Individuals with this choleric type tend to be excitable. They are described as quite aggressive, independent, ambitious, impulsive and optimistic, goal-oriented, touchy and ambitious. They are known as born-leaders because of their dominant trait.

Table 8: Choleric features

Sl. No	Traits	Lakṣaṇas
1.	Touchy	Bhuryuchhārakrodhairshyaha
2.	Restless	Shigratrasaviragaha
3.	Aggressive	Kshanabhangurashca
4.	Excitable	Kshiprakopaprasāda
5.	Changeable	Nipunamati
6.	Impulsive	Kleshāsahishnavo
7.	Optimistic	Shuchi
8.	Active	Bhishugatirdvishatāmapi

Āyurveda defines choleric person as a Pittaja Prakṛti and the description goes as follows.



पित्तमुष्णं तीक्ष्णं द्रवं विस्त्रमम्लं कटुकं च । तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा उष्णमुखाः सुकुमारावदातगात्राः  
 प्रभूतिविप्लुव्यङ्गपिडकाः क्षुत्पिपासावन्तः क्षिप्रवलीपलितखालित्यदोषाः प्रायो मृद्वल्पकपिलश्मश्रुलोमकेशाश्च  
 तैक्ष्ण्यात् तीक्ष्णपराक्रमाः तीक्ष्णाग्नयः प्रभूताशनपानाः क्लेशासहिष्णवो दन्दशूकाः द्रवत्वाच्छितिलमृदुसन्धिमांसाः  
 प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च विस्त्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः कट्वम्लत्वादल्पशुक्रव्यवायापत्याः त  
 एवंगुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञानवित्तोपकरणवन्तश्च भवन्ति ॥

*Pittamuṣṇaṁ tikṣṇaṁ dravaṁ visramamlaṁ kaṭukaṁ ca | tasyauṣṇyāt pittalā  
 bhavantyuṣṇāsahā uṣṇamukhāḥ sukumārāvadātagātrāḥ prabhūtivipluvyaṅgapidakāḥ  
 kṣutpipāsāvantaḥ kṣipravalīpalitakhālitadoṣāḥ prāyo mṛdvalpakapilaśmaśrulomakeśāśca  
 taikṣṇyāt tikṣṇaparākramāḥ tikṣṇāgnayah prabhūtāśanapānāḥ kleśāsahiṣṇavo dandaśūkāḥ  
 dravatvācchitilamṛdusandhimāṁsāḥ prabhūtasṛṣṭasvedamūtrapurīṣāśca visratvāt  
 prabhūtapūtikakṣāsyāśiraḥsarīragandhāḥ kaṭvamlatvādālpaśukravavyavāyāpatyāḥ ta  
 evaṅguṇayogāt pittalā madhyabalā madhyāyūṣo madhyajñānavijñānavittopakarāṇavantaśca  
 bhavanti ॥*

(Charaka samhitā vimānasthāna 8/97)

The main features/ characteristics of a Pitta Prakṛti individuals are as follows – warm in nature, sharpness in intellect , fluidity , aggressive, active, have bad adour, likes sour and spicy food in taste. Due to warmth in the body, the person with Pitta Prakṛti dislike hot stuff , the body temperature will be warm comparitiively to others,they tend to get more pimples on the face, black heads ,their hunger and thirst is intense and more , and they are prone to get grey hair at a very early age and also there seem to be hairloss too. They usually have soft and silky,brownish hair on their head and body. Due to their sharp intellect, they possess the trait of influencing people,are optimistic. They tend to have good digestive fire, hence they are prone to eat more, do not have the will power to tolerate and pain and sorrow. Because of their flowy nature the joints and muscles in such individuals will be tender and smooth.These individuals tend to pass more urine and stool and they do sweat more. Due to pitta tendency they tend to have unpleasant odour in their body, and in the oral cavity too. Since they relish on spicy and sour taste food ,they usually have less semen,less vigour and also have less number of children.

### 3. Sanguine:

The person in this category is basically described as sociable, outgoing, carefree, lively and easy going. They tend to be more extroverted and enjoy being amongst the crowd. They are quite talkative, responsive and charismatic.

Āyurveda defines sanguine person similar as a Pittaja Prakṛti and its as follows.

पित्त प्रकृतिः स्वेदनो दुर्गन्धः पीतशिथिलाङ्गस्ताम्रनखनयनतालुजिह्वौष्ठपाणिपादतलो दुर्भगो  
वलीपलितखालित्यजुष्टो बहुभुग् उष्णद्वेषी क्षिप्रकोपप्रसदो मध्यबलो मध्यमायुश्च  
भवति ।मेधावीनिपुणमतिर्विगृह्य वक्ता तेजस्वी समितिषु दुर्निवारवीर्यः ।सुप्तः सन्  
कनकपलाशकणिकारान् सम्पश्येदपि च हुताशविद्युदुल्काः ॥  
न भयात् प्रणमेदनतेष्वमृदुः प्रणतेष्वपि सान्त्वनदानरुचि ।  
भवतीह सदा व्यथितास्यगतिः स भवेदिव पित्तकृतप्रकृतिः ॥  
भुजङ्गोलूकगन्धर्वयक्षमार्जारवानरैः ।व्यग्रर्क्षनकुलानूकैः पैत्तिकास्तु नराः स्मृताः ॥

*Pitta prakṛtiḥ svedano*

*durgandhaḥpītaśītilāṅgastāmrānakhanayanatālujihvauṣṭhapāṇipādatalo durbhago  
valīpalitakhālitijaṣṭho bahubhug uṣṇadvēṣī kṣiprakopaprasado madhyabalo  
madhyamāyusca bhavati | medhāvī nipuṇamatirvigṛhya vaktātejasvī samitiṣu  
durnivāravīryaḥ | suptaḥ san kanakapalāśakanīkāṛānsampaśyedapi ca  
hutāśavidyudulkāḥ | | na bhayāt praṇamedanateṣvāmṛduḥ  
praṇateṣvapi sāntvanadānaruci | bhavatīha sadā vyathitāsyagatiḥsa bhavediva  
pittakṛtaprakṛtiḥ | | bhujāṅgolūkagandharvayakṣamārjāravānaraiḥ |  
vyaghrarkṣanakulānūkaiḥ paittikāstu narāḥ smṛtāḥ | |*

( *Suśruta saṁhitā śārīrasthāna 4/67-70*)

The person of Pitta prakṛti will have more sweating, bad smell in the mouth. Their colour of the body will be yellowish and loosely formed. Their eyes, tongue, lips will be pinkish. They tend to get grey hair at a very early age, also they will have loss of hair. They have a tendency to eat more comparatively, dislikes hot food, short tempered and does calm down quickly too. They are intelligent, very skillful and perfectionist in everything they do. They don't get away with

things or budge to any threats by others. They willfully protect soft natured people. They are very much prone to mouth ulcers.

Table 9: Sanguine features

Sl. No	Traits	Lakṣaṇas
1.	Sociable	Sucharita
2.	Outgoing	Shurobhimāni
3.	Talkative	Vigrahyavaktā
4.	Responsive	Saantvanadanaruchi
5.	Easy going	Āshritavatsala
6.	Lively	Shighro
7.	Carefree	Durbhagaha
8.	Leadership	Tikshna parākrama

#### 4. Phlegmatic:

Individuals in these strata tend to be calm, sluggish in their every move, even tempered, peaceful and careful. They are reliable, thoughtful, controlled yet passive. They are quite sympathizing towards others, yet they hide their emotions.

Āyurveda defines phlegmatic person as a Kaphaja Prakṛti and here it goes.

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसान्द्रमन्दस्तिमितगुरूशीतविज्जलाच्छः । तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः  
श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः मृदुत्वाद् दृष्टिसुखसुकुमारावदातगात्राः माधुर्यात् प्रभूतशुक्रव्यवायापत्याः सारत्वात्  
सारसंहतस्थिरशरीराः सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः मन्दत्वान्मन्दचेष्टाहारव्याहाराः  
स्तैमित्यादशीघ्रारम्भक्षोभविकाराः गुरुत्वात् साराधिष्टितावस्थितगतयः शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः  
विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति । त  
एवंगुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति ।

*Śleṣmā hi snigdhaslakṣṇamṛdumadhurasāndramandastimitagurūśītavijjalācchaḥ | tasya  
snehācchleṣmalāḥ snigdhaṅgāḥ ślakṣṇatvācchlakṣṇāṅgāḥ mṛdutvād  
dṛṣṭisukhasukumārāvadātagātrāḥ mādhyat prabhūtaśukravayāvāyāpatyāḥ sāratoāt  
sārasanhatasthiraśarīrāḥ sāndratvādupacitaparipūrṇasarvāṅgāḥ  
mandatvānmandaceṣṭāhāravyāhārāḥ staimityādaśīghrārambhakṣobhavikārāḥ gurutvāt  
sārādhiṣṭitāvasthitagatayaḥ śaityādalpaksuttrṣṇāsantāpasvedadoṣāḥ vijjalatvāt*

*suśliṣṭasārasandhibandhanāḥ tathā' cchatvāṭ prasannadarśanānanāḥ  
prasannasniḡdhavarṇasvarāśca bhavanti| ta evaṅguṇayogācchleṣmalā balavanto vasumanto  
vidyāvanta ojasvinaḥ śāntā āyusṃantaśca bhavanti|*

*(Charaka samhita vimānasthāna 8/96)*

An individual who's of Kapha Prakṛti has - oiliness, stickiness, softness, sweetness, steadiness, heaviness, coldness, slowness-dullness as their basic characteristics traits. Due to sliminess the person of Kapha prakṛti have oiliness all over their body. Because of their soft and slimy nature they will be good looking, fair in complexion, unable to withstand pain. And are passive in nature. Because of their sweet nature they have semen in more quantity and have many children. Their steadiness nature keeps all the body parts firm and well formed, controlled. Because of their dullness nature all their actions are very slow like walking, talking, eating. They are very flexible in nature hence they are devoid of any fear or anxiety. Their heavy nature keeps them steady while walking, they complete any given task which they are accomplishing. The trait of cold in nature makes them feel less hunger, less thirsty and do sweat very less. They are very intelligent, reliable, helpful, pleasant in appearance, calm, possess good strength, sleeps good, their vigour and vitality is good and has a good longevity of life.

Table 10: Phlegmatic features

Sl.No	Traits	Lakṣaṇas
1.	Passive	Drshtavaira
2.	Careful	Vipashcit
3.	Thoughtful	Parinishcita vākyapadaha satatam
4.	Peaceful	Shānta
5.	Controlled	Mahotsāha
6.	Reliable	Sattvagunopapannaha
7.	Even tempered	Sahishnu
8.	Calm	Shānta

## 2.6 Results of the study:

The four humors of trait theories viz., Sanguine, Choleric, Melancholic and phlegmatic

characteristic traits comprising of about 8 traits in each category, were categorically compared with Vātaja, pittaja, and kaphaja Prakṛti lakṣaṇas.

#### 2.7 Discussion:

Each and every characteristic trait of the four humoral types of modern psychology were easily related to the lakṣaṇas described in brhatrayi and laghutrayi texts of Āyurveda classics.

#### 2.8 Conclusion:

The attempt to compare the concept of Prakṛti with modern personality concepts was fairly done, and the tridoṣa types were compared to the personality traits. And types.

### **3. REVIEW OF SCIENTIFIC LITERATURE:**

#### **3.1 REVIEW PREVIOUS QUESTIONNAIRES TO DETERMINE PRAKRTI**

##### 3.1.1 Studies on Scales

1. Uma K. et al (1971) have constructed a scale to measure the Trigūṇas. The strength of this study is it helps in measuring the Trigūṇas. Also, the limitation in this scale is it's not worked on reliability and validity.
2. Mohan V, & Sandhu S (1986) has developed a scale to measure trigūṇas sattva, rajas and tamas. The scale's strength is, it has established good reliability and has high correlations amongst each other scales. The limitation has not been established.
3. Das R C (1991) Standardized the 'Gita Inventory' and it has attempted to standardize the scale inorder to measure trigūṇas and this becomes the strength. The limitation being the scale is neither associated with good reliability or validity.
4. Marutham P et al (1998) has developed SRT inventory. The strength of this study is, it is one of the earliest scales which measures trigūṇas and the scale is not associated with good reliability and validity.
5. Wolf DB (1999) and Stempel HS et al (2006) Developed and standardized Vedic Personality Inventory. The scale was developed based on the comprehensive aspects of