

# Correlation between *Prakruti* (*Deha Evam Manas*) and Its Counterpart in Contemporary Science

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DOI: <https://doi.org/10.52403/ijhsr.20240744>

## ABSTRACT

In Ayurveda, the term *Prakruti* is used significantly in the way of constitution i.e. for physical as well as psychological which are described as *Deha Prakruti* and *Manas Prakruti* respectively for constituents of body and mind. Acharya Charak has described 7 types of *Deha Prakruti* and 3 types of *Manas Prakruti*. The *prakruti* of a person is determined at the time of conception and stays the same throughout the lifetime. It is influenced by certain external factors viz. Season, age, food intake etc. The difference in individuals occurs due to variance in the proportion of *sharira* and *manasa* doshas in each individual. All the normal processes carried out in human body are governed by these 2 types of temperaments. The assessment of both these types of *prakruti* are indicated for maintaining a healthy living status as well as recommending a treatment modality to the patients. In contemporary sciences, the term personality co-relates with the term *prakruti* of Ayurveda. Personality is the combination of appearance, qualities, behaviour our that distinguishes an individual from others of the species. The ancient knowledge can be inculcated with the modern scientific advanced tools so that it can be used for promoting health and treatment of diseases in the public domain.

**Keywords:** *Prakruti*, Temperament, Personality, Psychology

## INTRODUCTION

The word "*Prakruti*" is used in Ayurvedic literature to refer to nature or temperament as well as God (*Ishwar*), time factor (*kala*), spontaneity (*Yadrichchha*), destiny (*Niyati*), and consequences (*Parinama*). According to Acharya Charaka, the *prakriti* represents a state of homeostasis that is devoid of sickness. Chakrapani believed that the *prakriti* was an innate temperament that began at birth and became differentiated into *Vata*, *Pitta*, and *Kapha*, among other things, in later stages of life. Arundatta, an Ashtanghridaya commentator, claims that the

*Prakruti* represents the attributes of the body as a whole. The definition of *Prakruti* provided by Shri Narsimhaji, a commentator on the *Rasa Vaishashika Sutra*, as a specific state of *Doshas* that is unalterable from conception to death and begins during the process of fertilisation, generated by its own predominate causative factors, and harmless to people, is most accurate. *Prakruti* is frequently used to refer to *Dhatusamya* (homeostasis). However, when it refers to *Swabhava* (nature or temperament), it primarily refers to the *Manas Swabhava* (psychic constitution or temperament) and

*Sharira Swabhava* (physical constitution or temperament).

The term "*Prakruti* " is used by contemporary scientists to refer to a person's nature, temperament, and constitution from the moment of birth. In Ayurveda, constitution is referred to as *Prakruti*. It is the culmination of all the effects of space and time on a specific human life that have crystalized. A lifetime concern and of utmost importance in defining the state of health and disease in man, constitution is an inherited or genotypical condition that cannot be substantially changed. (1)

The word "*Prakruti* " literally means "that which leads to the origin of other substances."

*Pra* and *Kriti* are the first two syllables of the word "*Prakruti* ." When "*Pra*" is used as a prefix to a verb, it denotes motion towards the future, forward, or upward. It has the meanings of beginning, start, and source of origin when used with adjectives and nouns, respectively. The word "*Kriti*" is derived from the root "*Kri*," which means to perform, to make, to organise, etc. It also implies manufacturing, production, and performing. When you combine these two

terms, you get the natural form, the status of the original source, or the natural form of the body's constitution. (2)

Both Sanskrit and Ayurvedic literature have used it in a variety of ways. Some of the salient sources are being considered below:

**Amarkosha:-** In various contexts, the word "*Prakruti* " has been used to mean different things. It was regarded by *Natya Varga* in the first *kand* as an inherited disposition. It has been used to refer to both gender and a general passage (*Yoni*) in the third *kand*, *Nanarth varga*.

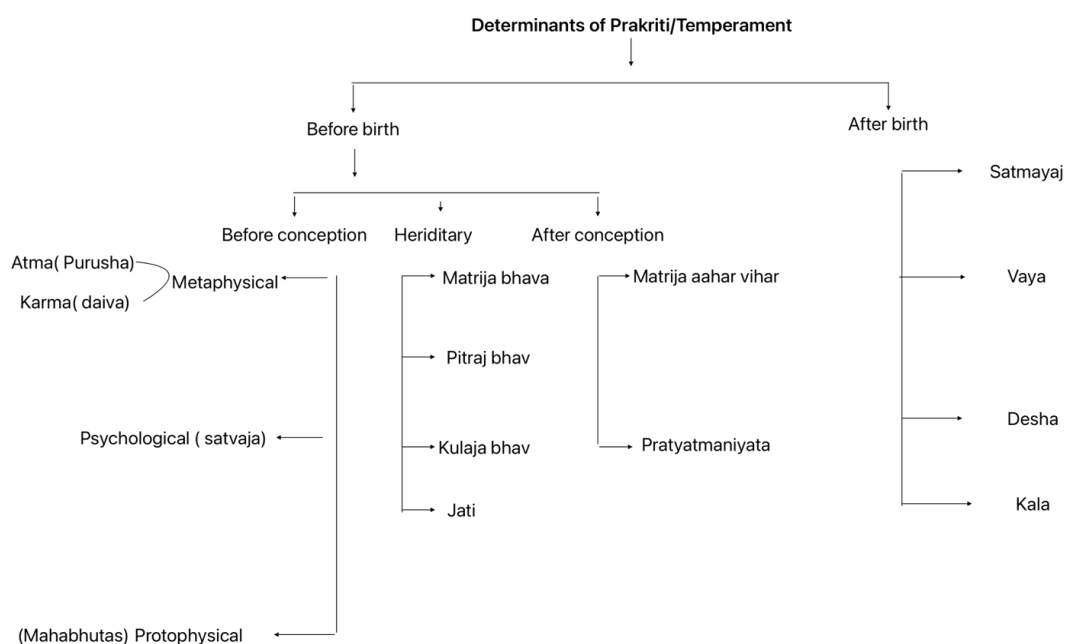
**Shabdastoma:-** The term *Prakruti* has been used in the sense of temperament and gender.

**Shabdakalpadrum:-**

The root word "*Pra + kr + ktin*" is where the word "*Prakruti*," which denotes the feminine gender, derives its meaning of nature or temperament.

**Sir M. Monier Williams**

*Prakruti* is the Sanskrit word for creation, placement prior to or initially, the first and natural form or condition of anything, original or main substance.



The three varieties of *Manasa Prakruti* stated by Acharya Charaka are *Sattvika Prakruti*, *Rajasika Prakruti*, and *Tamasika Prakruti* (3) The benefits of evaluating *Manasa Prakruti* in a person include aiding in the recognition and encouragement of personal development, interpersonal ability, and the development of leadership skills. *Manas Prakruti* (Psychic constitution of body) is primarily classified into three types: *Sattvika*, *Rajasika*, and *Tamasika Prakruti*. These three types are further subdivided into 16 varieties. *Sharira Prakruti* (physical constitution of body) is further divided into seven types: *Vataja*, *Pittaja*, *Kaphaja*, *Dwandaja*, and *Sannipataja*.

#### **Prakruti is divided into two categories.**

1. *Sharirika Prakruti* (Physical constitution of the body) - *Vata*, *Pitta*, *Kapha*, *Vata-Pitta*, *Pitta-Kapha*, and *Sannipataja* are the seven varieties of *Sharirika Prakruti* that have been identified.[4]
2. *Manasika Prakruti* (Psychic composition of body) - descriptions are given for 16 different variations of *Manasika Prakruti*. [5]

For both the purpose of recommending treatments and maintaining health, *Manasika Prakruti* assessment is crucial. It is created based on the relative dominance of any one, two, or all three of the *Trigunas*—*Sattva*, *Rajas*, and *Tamas*. *Trigunas* are regarded as *Mahagunas* and it is also known as *Mahapraktiti*. Because *Sattva*, which is thought to be eternally pure and is unlikely to vitiate or become vitiated, predominates, it is the best sort of *Prakruti* among all. According to Ayurveda, *Rajas* and *Tamas* are *Manasika Doshas*. [6] Therefore, compared to *Sattvika Prakruti* people, *Rajasika* and *Tamasika Prakruti* people are more susceptible to a variety of ailments and more challenging to heal. Therefore, prognosis is determined by the *Manas Prakruti* type to which one belongs. Directly connected to *Manas* (mind) is *Manasika Prakruti*. As a result, it demonstrates the power of the mind, which,

because to its connection to the soul, controls the body. The mental personality of a patient affects the treatment methods.

In contrast to *Sattvika Prakruti*, *Rajasika* and *Tamasika Prakruti* individuals are not expected to keep timeliness and obedience, and they are also less able to tolerate harsh situations than *Sattvika Prakruti* individuals. In order to establish a diet and routine as well as to prepare appropriate therapies, *Manasika Prakruti's* determination is crucial.

*Manasa Prakruti* is of many types on the basis of predominance of one, two or three *Trigunas* i.e. *Sattva*, *Rajas* and *Tamas*. But for the purpose of examination three varieties of *Manas Prakruti* are described namely *Sattvika Prakruti*, *Rajasika Prakruti* and *Tamasika Prakruti*. Again three varieties are sub divided into 16 types.

The *Sattvika Prakruti* which is thought to be pure is divided into seven types which are known as *Brahma Kaya*, *Mahendra Kaya*, *Varuna Kaya*, *Kubera Kaya*, *Gandharva Kaya*, *Risi Kaya*, *Yamya Kaya*. [7]

Six categories make up the *Rajasika Prakruti*: *Asura Kaya*, *Sarpa Kaya*, *Shakuna Kaya*, *Raksasa Kaya*, *Pishaca Kaya*, and *Preta Kaya*. [8]

Three categories make up the *Tamasika Prakruti*: *Pashu Kaya*, *Matsya Kaya*, and *Vanaspatya Kaya*. [9]

#### **Definitions of Personality**

1. The natural way of adjustment that an organism makes between its own egocentric needs and environmental requirements. [Kemper].
2. It is the culmination of all of the person's acquired dispositions and tendencies in addition to their biologically innate impulses, tendencies, cravings, and instincts. The author is [Morton Prince].
3. It is the person's distinctive response to social cues and the degree of his adaptation to the social aspects of his surroundings. "Floyd Allport."
4. It is a representation of how the organism functions as a whole in all of its phases. [Symonds].

5. Garden Allport defines personality as the dynamic organization within the person of those psychophysical systems that govern the particular adjustment to his environment after thoroughly examining the various definitions of personality that could be used [Garden Allport].
6. An individual's distinct combination of qualities, attributes, and ways of behaviour that distinguishes them from others and influences how other people view them.

—Taber's Cyclopedic Medical Dictionary, 17th edition.

Whatever the precise definition of personality, it can be fairly claimed that it is a dynamic force within a person that directs how they behave in various situations, and that it also appears to have an organized aspect.

Among the basic or fundamental traits of personality are some of the following (10):

- (1) Consistency: Most behaviors have a discernible pattern of regularity and order.
- (2) Psychological and Physiological: Personality is a psychological construct, but evidence from studies indicates that it is also influenced by biological demands and processes.
- (3) Impact, behaviors, and actions: Personality affects not just how we behave and react to our surroundings, but also how we act.
- (4) Different manifestations: Personality can be seen in more than just behaviour. Additionally, it can be observed in ideas, emotions, personal relationships, and other social situations. (12)

### **Prakruti and personality**

It doesn't matter if a person has little or no psychic development - somatic growth and psychological behavior are what define *Prakruti* - but it can be challenging to observe these traits in a human being where the psyche and soma starts coexist, interact, and end in the same way. If we examine the theories of scientists and philosophers in the

west, we find two concepts called "Personality" and "Physique" that, when combined, may serve as an analogy to the *Prakruti*. Characteristic thought, emotion, and behavior patterns that define a person's personality are what set them apart from others. It comes from within the person and carries on with a decent amount of consistency throughout life[11]. Body builds, or the composition and arrangement of the body, are referred to as physique. Despite the fact that enough research has been done in the area of personality, we are not exposed to as much detail when it comes to the body.

Nearly every day, we analyze and describe the characters of those around us. Whether we realise it or not, these daily reflections on how and why people act the way they do are akin to what personality psychologists do. However, personality psychologists employ the principles of personality to make a critical assessment of each person's personality. We determine an individual's personality by our informal assessment. The collection of a person's modes of expression in their emotions, ideas, words, actions, and responses to their environment or in their communication with it is referred to as their personality (expressions = mind-based configurations expressing mental situations).

At the most fundamental biological level, the "personality" of a human is related to how a person behaves in basic reflexes and manifests itself very early in life. People can be labelled as "slow" or "alert," "tolerant" or "friendly," "irritable" or "easily excited," or as both. On a fundamental level, personality also has an impact on how well someone performs basic activities. When a person can manage challenging activities, they are labelled as "smart," and when they can't, they are labelled "dumb." However, in general, the concept of a human personality refers to broader and more intricate mental processes, showing more comprehensive patterns of human expression in emotions, thought, voice, or deeds. In conversations with people who haven't given human

personality any thought, it seems that describing "personality" is a very straightforward undertaking. It is difficult to build a coherent or useful hierarchy of personality qualities.

Personality encompasses a person's wide range of emotions and reactions to the wide range of varied human endeavors and involvements. A description can, at best, make an effort to highlight a few broad categories of personality traits and a few particular traits within each of them.

The list of personality descriptions or characteristics that follow illustrates the variety of personalities.

Phlegmatic, heavy, serious, exuberant, passionate, dynamic, humble, accommodating, friendly, charming, conciliatory, sweet, happy, peaceful, patient, social, sympathetic, optimist, bitter, brusque, brutal, choleric, difficult, hard, irascible, irritable, morose, violent, noble, generous, courageous, determined, firm, energetic, tenacious, strong-willed, alert, idealist, martyr, hero, utopian.

The Minnesota Multiphase Personality Inventory (MMPI), the most well-known and conceivably most often used psychological inventory for personality assessment, comprises 556 items. There are 480 items in the California Psychological Inventory (CPI). Others streamline the process by providing categories or distinct scales.

Some studies of personality focus on just four characteristics:

Dominance and submission  
Introversion and extroversion,  
social reticence and social dependency,  
talkativeness and stillness

This clearly only illustrates a very small portion of the entire personality.

## MODERN VIEW

### Psychology

A science of human behavior is called psychology. The word "psychology" derives from the Greek words "psyche," which means "soul," and "logos," which means "study." The science or study of the soul is

psychology's exact definition. In 2000, Ajmer Singh et al. Greek philosophers held that the soul was in charge of a variety of mental processes, including thinking, feeling, and learning. The soul was thought to be an organism's essence or true being, the driving force behind life, and its guiding principles. Since the relationship between the soul and the body as well as the functions of the soul are not fully understood. Philosophers have attempted to define psychology as a "science of the mind," but it is now more commonly regarded as the study of awareness and, ultimately, behavior. Today, it is regarded as a science that studies the actions, experiences, and behaviors of all living things.

### Personality

Numerous definitions of the word "personality" exist, but as a psychological construct, two basic meanings have emerged. The first is related to the enduring distinctions that exist among individuals; in this sense, the study of personality is concerned with categorizing and understanding generally constant human psychological traits. The second meaning emphasizes the traits that unify all people and set psychological man apart from other species. It instructs personality theorists to look for these traits among all people that characterise human nature as well as the variables that affect how lives develop.

All these aspects—typal distinctions, various levels of development, and dynamics—must be taken into account by and integrated into a comprehensive theory of personality. The development of such a theory would begin with a precise identification of the structural traits that characterise personality differences.

On the basis of six key dimensions, human personalities can be studied and distinguished.

1. Energy.
2. Direction attitudes, both positive and negative
3. Belief

4. Depth: Conduct, Character, Personality, and Individuality
5. Development of the bodily, vital, and mental faculties
6. Strength. (13)

### Temperament

(1) **Conceptual definition:** - According to Wiltink et al. (2006), temperament can be thought of as a person's complete, stable, and emotionally and behaviorally rooted biological inclinations that influence their personality, behavior, and even psychopathology.

Many theoretical explanations have been offered to define the concept of temperament; nonetheless, they all agree that temperament is made up of a collection of features rather than a single trait. The definition of temperament states that it is "biologically rooted individual differences in reactivity and self-regulation in emotional, activational, and attentional processes; also over time influenced by heredity, maturation, and experience."

(2) **Operational definition:** - In the context of the current investigation, temperament refers to innate personal variances in emotional, behavioral, and biological responsiveness to situational changes, such as coping with disease caused by a lifestyle choice. The main temperamental traits taken into account

are surgency, effortful control, negative affect, and affiliativeness.

The construct was once thought to be connected to an individual's physiology, dating back more than 2000 years. The ancient Greco-Roman physicians investigated the theory as a result, and they presented the fourfold typology related to the body humours. Galen and Hippocrates, two of the first western physicians, conceptualised temperament in terms of the four cardinal fluids beginning in the fourth century B.C. For more information. The major cause of individual variations in health and illness was thought to be these temperamental fluids.

The first type was sanguine, with blood predominating (a positive and extroverted disposition), the second type was melancholic, with black bile predominating (a fearful and depressed tendency), and the third type was choleric, with yellow bile predominating (an active, irritable, and aggressive tendency). The fourth kind was phlegmatic, characterized by a tendency for even-tempered and gradual excitement.(14) The information is summarized in Table 1.

This typology was common in the Middle Ages and Immanuel Kant's pragmatist writings from the 18th century. The researcher talked on typologies and made a distinction between character (what a person produces of himself) and temperament (what nature makes of a person).

**Table 1. Correlation between temperament and deha and manas prakruti**

Temperament	Deha prakruti	Manas prakruti
<b>1. Melancholic</b>		
Blue-water	Kapha	
Deep thinker	Kapha	
Poetic & analytical		Gandharva
Feel things deeply& take things personally		Shakuna
Devoted & passionate		Mahendra
Overwhelmed by tasks		Sarpa
Fearful	Vata	Sarpa
Glass half empty		Tamas
<b>2. Choleric</b>		
Fiery & red fire	Pitta	Asura
Natural leaders		Mahendra kaya
Easy to anger & forgiving	Vata	Asua
Demanding & aggressive	Pitta	Asura
Heroic		Varuna kaya

<b>3. Phlegmatic</b>		
Green- earth		
Appears lazy	Kapha	Vanaspatya kaya
Relaxed & peaceful	Kapha	Brahma
Quiet & complacent		Brahma
Loves food & swimming		Matsya & vanaspatya
Likes comfort		Pashu kaya
Avoid crisis		Preta
Peacemaker		Brahma
<b>4. Sanguine</b>		
Yellow-air		
Social activities & discussion		Mahendra kaya
Trouble in concentrating		Shakuna & matsya
Innovative		Arsha
Talkative	Vata	
Forgetful		Pashu

## CONCLUSION

As we have discussed above that there are many theories about human temperament whether it is of body or mind, viz. Ayurveda describe about both type of temperaments, there are 7 types of body temperaments known as *Deha Prakruti* [*Vata*, *Pitta*, *Kapha* etc.]. And three different types of mental temperament named as *Sattvika*, *Rajsika* and *Mansika* but there is no specific demarcation of body and mental temperament in modern science. In ayurveda the basic concept of *Prakruti* is determined by *Shukra* and *Shonita*, whereas in the modern field the term genes are often used. The genes are transferred to the next progeny for continuation and prevention of heredity traits, and according to modern science environmental factors, dietary habits are also responsible for development of personality. There are some similarities as well differences in ayurveda and modern literature regarding constituent and temperament. The most important difference in modern and ayurveda literature is consideration of *Atma* and *Purvajanamkrita karma*. Regarding different *Prakruti* kinds, there is a significant disparity. According to Ayurveda, physical kinds are distinct from personality types, which are only based on anthropometric and morphological variances. Additionally, Ayurvedic psychological types differ from modern classics personality types in that the

constitutional factor has been given proper weight. Due to increased scientific advancements, tools, and techniques, it can therefore be said that modern science has a clear understanding of the developmental aspect of constitution. However, in terms of typology of *Prakruti*, our Acharyas appear to have a clearer understanding of the types of *Prakruti* and the interactions between the physical and psychological constitution.

### Declaration by Authors

**Ethical Approval:** Not Required

**Acknowledgement:** None

**Source of Funding:** None

**Conflict of Interest:** Nil

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- How to cite this article: Manish Kumar, Srikanta Kumar Panda, Shubhangi Mishra, Kirtan Meher. Correlation between *Prakruti (Deha Evam Manas)* and Its counterpart in contemporary science. *Int J Health Sci Res*. 2024; 14(7):337-344. DOI: [10.52403/ijhsr.20240744](https://doi.org/10.52403/ijhsr.20240744)

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