



Research Article

**A CRITICAL ANALYSIS OF DIFFERENT HOBBIES, PITY FEELINGS AND KEEPING PROMISES
IN MANASIKA PRAKRUTI**

Sankha Subhro Ghosh

Assistant Professor, Department of Kriya Sharir, Belley Sankarpur Rajib Gandhi Memorial Ayurvedic College and Hospital, West Bengal, Kolkata, India.

Article info

Article History:

Received: 14-10-2025

Accepted: 21-11-2025

Published: 15-12-2025

KEYWORDS:

Personality Traits,
Different Hobbies,
Pity Feelings,
Keeping Promises,
Manasika Prakruti.

ABSTRACT

For a healthy living it is the need that one not only have an equilibrium of *Dosha, Dhatu* etc. but a healthy mind too, which can carry out its functions effectively. A healthy mental disposition includes the effective functioning of mind in accordance with the age, gender, and religion etc. In the mind this is the proportion of *Satva, Raja* and *Tama*. Abnormal mental disposition will be influenced by either *Raja* or *Tams*. Compared to bodily elements, mind is much more influenced by internal and external factors and undergoes modifications or changes in its nature and qualities. These factors named as- "*Sattavavaishesh Yakara Bhava*". Assessment of *Manasika Prakruti* of an individual is essential for prophylaxis and treatment of diseases. *Satvika* is considered eternally pure whereas *Rajas* and *Tamas* are considered as *Manas dosha* in Ayurveda. So, they are more prone to diseases. Personality is the particular combination of emotional, attitudinal and behavioral response patterns of an individual. Traits are those personality characteristics that are stable over time and across situation, so it's a good. But on the other hand, who is sensitive and kind today will also be sensitive and kind a month from now. So, there is a need to characterize the differences between individuals in their feelings, thought and behavior. Different traits of Personality can be assessed by "Revised Eysenck Personality Questionnaire (EPQ)". This is study to understand the relation between different personality traits characteristics (Different Hobbies, Pity Feelings and Keeping Promises) in different *Manasika Prakruti*.

INTRODUCTION

Prakruti is an important concept of Ayurveda that explains Individuality. *Prakruti* Means Constitution, Disposition or Fundamental form. During the time of Intra Uterine life due to the Influence of dominant *Dosha* of *Shukra* and *Shonita* formation of *Prakruti* takes place. *Prakruti* in Ayurveda is expression of a person in context to morphology, physiology, behavior and relation to ecology.^[1] Seven types of *Prakruti* are described in Ayurveda viz. three of Individual *Dosha*- *Vata, Pitta, Kapha*; three of *Dvandvaja Dosha*- *Vata Pittaja, Vata Kaphaja* and *Pitta Kaphaja* and one is *Sama Prakruti*. And also, three types of *Manasika Prakruti*, which is again subdivided into in 16 types.^[2]

Ayurveda recognizes the individuality of an individual by means of *Prakruti*. According to Ayurveda mental and physical factors of personality is inseparable, so *Prakruti* can be correlated as psychosomatic condition. *Prakruti* is the psycho-somatic condition of an individual which is determined at the time of conception by the predominance of *Doshas*. The predominance of *Dosha* means *Doshic* level beyond physiological range. *Prakrita* refers to fluctuation of *Doshas* but within the normal range. They perform their normal functions and do not exhibit any of *Prakupita lakshanas*.

Dosha do not cause diseases even though they are dominant. As they are congenital in nature they are well tolerated. *Acharya Charaka* specifies *Sama Dosha* as *Sama Prakruti*. *Sama Dosha* means in which *Doshas* are in equilibrium state. Other not termed as *Prakruti*, rather they are called as *Vatala, Pittala* and *Shleshmala*. As *Acharya Charaka* considers *Prakruti* as normal state, so describes *Sama* as only *Prakruti*. *Acharya Sushruta* describes *Dosha* as *Utkata* (elevated).

Access this article online	
Quick Response Code	https://doi.org/10.47070/ijapr.v13i11.3920
	Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)

According to *Astanga Hridaya*, *Doshas* are elevated in any *Prakruti* but they are well tolerated and do not cause diseases.

Manasika Prakruti is described as *Kaya* or *Satva* based on *Triguna*. Just as *Shareerika Dasha* contribute to the formation of *Shareerika Prakruti*, *Triguna* adds *Manasika Prakruti*. It determines the psychological behavior of an individual and represents mental status. It is designed according to predominance of *Trigunas* i.e., *Satva*, *Rajas* and *Tamas*. *Manasika Prakruti* regulates the body with association with soul as it is directly related to *Manas*. Treatment procedures depend upon mental personality of an individual. *Manasika Prakruti* is very much important for treatment procedures. Unlike *Satvika Prakruti*, *Rajasika* and *Tamasika Prakruti* persons are not supposed to maintain punctuality and obedience. *Rajasika* and *Tamasika Prakruti* persons also prone to painful conditions and does not possess bearing capacity. So, determination of *Manasika Prakruti* is essential to adopt diet and regimen as well as to plan suitable therapeutics.

Personality traits refer to consistent patterns in the way individuals think, feel, behave. This concept may be as old as human language itself. In the fourth century BC, Aristotle, while writing the *Ethics*, saw dispositions such as cowardice modesty and vanity as key determinants of human behavior. His student Theophrastus wrote a book describing thirty 'characters or personality types. A translator remarked on that Theophrastus' title might better be rendered 'traits'.^[3] Allport and Odbert identified almost 18,000 English personality-relevant terms: that may also have personality connotations.^[4]

Personality traits make two key assumptions in everyday life. First traits are stable over time. Most people would accept that even though individual's behavior varies from situation to situation, but there is a core of consistency which defines the individual's 'true nature'. For example, A student who is nervous will always be nervous in several different situations such as group discussions, social occasions and in examination. Second, it is generally believed that traits directly influence behavior. If a person spontaneously breaks into happy song, we might 'explain' the behavior by saying that he or she has a happy disposition. Aristotle suggested that it is through actions that dispositions develop, which in turn influence actions.^[5] There are many aspects in understanding personality. Psychologists may use idiographic or homographic techniques to understand personality. Theories of personality organize what we do, stimulate new research and then it's specify a view of personality.

Manasika Prakruti^[6]

Manasika Prakruti also has seven types as *Deha Prakruti*. It is also known as *Guna Prakruti*, *Maha Prakruti* or *Chitta Prakruti* and mainly deals with attributes of mind. *Charaka* and *Sushruta* further subdivide *Manasika Prakruti* into 16 categories. Mind is of three kinds- *Shuddha*, *Rajas* and *Tamas*. Out of these *Shuddha* is meant for blessings, *Rajas* is meant for anger and *Tamas* is meant for foolishness. Three qualities are endowed to "*Satva*" or mind. Even though *Satvika* or *Shuddha* is *Guna* and other two "*Rajas*" and "*Tamas*" are relatively called *Dosha* together they are called "*Triguna of Prakruti*". Therefore, when these characters are observed dominating individuals, they are known to possess *Guna prakruti*.^[7]

Table 1: Types of Manasika Prakruti^[8]

Satvika Kaya (7)	Rajasa Kaya (6)	Tamas Kaya (3)
<i>Brahma</i>	<i>Asura</i>	<i>Pashava</i>
<i>Arsha</i>	<i>Rakshasa</i>	<i>Matsya</i>
<i>Aindra</i>	<i>Paishacha</i>	<i>Vanaspatya</i>
<i>Yamya</i>	<i>Sarpa</i>	
<i>Varuna</i>	<i>Praita</i>	
<i>Kauvera</i>	<i>Sakuna</i>	
<i>Gandharva</i>		

Personality

The term "Personality" is often used to identify the most obvious characteristic of a person or to refer to that person's social skill. Psychologists are mainly interested in personality to (a) find out people belonging with similar heredity, experience and motivation why react differently in the same situation; and (b) find out why people with different heredity, past experiences and motivations may nevertheless react similarly in the same situation.^[9] Many different

descriptions are possible, but when most people use the term "Personality", they are using it for one of two purposes. Whatever any individual may be, we often identify them on the basis of the single characteristic that is most obvious. The impression we make on people may be used by them to label our "personality".^[10]

The Concept of Personality traits

Personality traits refer to consistent patterns in the way individuals behave, feel, and think. It implies that traits may serve three major functions: they may be used to summarize, to predict and to explain a person conduct.^[11] A trait is what we call a characteristic way in which an individual perceives, feels, believes, or acts.^[12] Personality traits are "enduring patterns of perceiving, relating to, and thinking about the environment and oneself that are exhibited in a wide range of social and personal contexts".^[13]

Eysenck's view point ^[14]

Eysenck was a theorist who focused on personality traits. Traits are broad behavioral elements that define who you are, like calm or easily excited. Eysenck described one's personality as hierarchy of traits.

OBJECTIVES OF THE STUDY

- To evaluate the traits of personality in different *Manasika Prakruti*.
- To understand the relation between *Manasika Prakruti* and different traits of personality.

MATERIALS AND METHODS

Source of Data

Apparently healthy individuals of either Gender were selected from Shri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan.

Methods of Collection of Data

Apparently healthy 150 Students having different *Manasika Prakruti* were selected and their Personality Traits were assessed using REVISED EPQ-R by Schedule Technique.

Inclusion Criteria

Apparently healthy 150 volunteers of either gender of age group 18 to 30 years irrespective of caste, religion etc.

Exclusion Criteria

Those Individuals who are suffering from chronic diseases, systemic disorders, congenital anomalies and those below 18 years and above 30 years of age.

RESULTS

Plan for the Study

The health status was assessed using a standard questionnaire HSQ-2.0 then the questionnaire was used to assess the *Manasika Prakruti* among 50 *Satvika*, 50 *Rajasika* and 50 *Tamasika Pradhan Prakruti* were selected. Thereafter personality traits were assessed using REVISED EPQ-R Schedule technique.

Assessment Criteria

- Validated questionnaire by Dr. Ravi K.V was used to assess the *Manasika Prakruti*.
- REVISED EPQ-R Schedule Technique was used to assess personality traits.

Statistical Analysis

Chi-Square Test

The Chi-square test for association is used to know/tests whether two categorical variables are associated. Another way to phrase this test is that, it determines whether two variables are statistically independent. For this reason, this test is also often referred as the chi-square test of independence. More specifically, it tests for the association/independence between two nominal/dichotomous variables. One can test for ordinal variables, but will lose the extra information provided by knowing the order of categories. This test does not distinguish between dependent and independent variables.

Chi-square test for association is used in the following:

1. If two variables are nominal/dichotomous.
2. If there are two or more groups in each variable.

Cramer's Value

It is used to measure the strength of the association between one nominal variable with either another nominal variable, or with an ordinal variable. Both of the variables can have more than 2 categories. (It applies to either nominal X nominal crosstabs, or ordinal X crosstabs, with no restriction on the number of categories.)

Sampling technique: Stratified Sampling

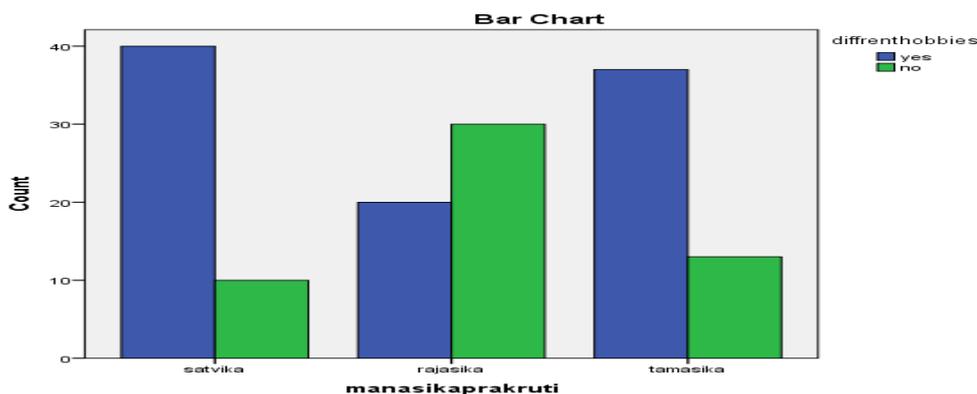


Figure 1: Distribution of Different Hobbies among 3 Groups of Manasika Prakruti

Table 2: Distribution of Different Hobbies in Different *Manasika Prakruti*

<i>Manasika Prakruti</i>	Different hobbies		Total
	Yes	No	
<i>Satvika</i>	40	10	50
<i>Rajasika</i>	20	30	50
<i>Tamasika</i>	37	13	50
Total	97	53	150

Table 3: Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	20.366 ^a	2	.000
Likelihood Ratio	20.199	2	.000

Table 4: Cramers-V Results of Distribution of Different Hobbies in Different *Manasika Prakruti*

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.368	.000
	Cramer's V	.368	.000
N of Valid Cases		150	

Chi-Square test was performed to see the distribution of different hobbies in different *Manasika Prakruti*. It was found that there is a significant difference in the distribution of different hobbies among the three categories of *Manasika Prakruti* at p value 0.000. Out of 50 individuals of *Satvika Pradhan Prakruti* 40 said yes, they have different hobbies, out of 50 individuals of *Rajasika Pradhan Prakruti* 30 said no, they do not have different hobbies and out of 50 individuals of *Tamasika Pradhan Prakruti* 37 said yes they have different hobbies.

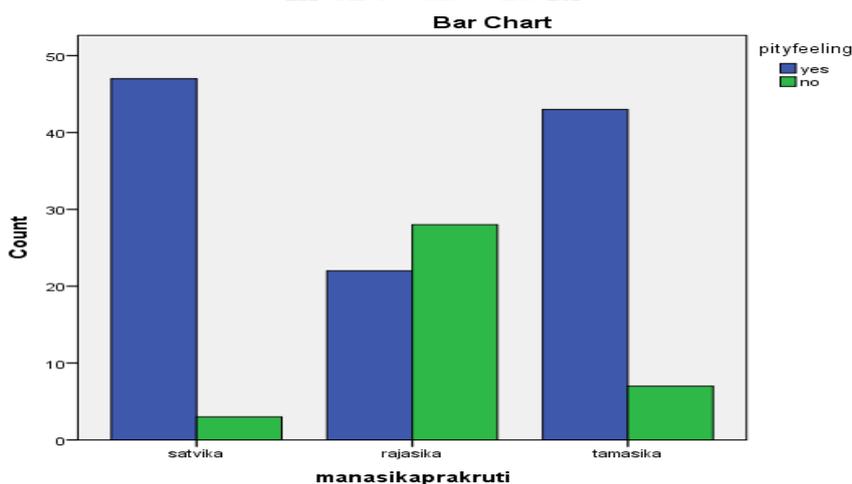


Figure 2: Distribution of Pity Feeling among 3 Groups of *Manasika Prakruti*

Table 5: Pity Feeling in Different *Manasika Prakruti*

<i>Manasika Prakruti</i>	Pity feeling		Total
	Yes	No	
<i>Satvika</i>	47	3	50
<i>Rajasika</i>	22	28	50
<i>Tamasika</i>	43	7	50
Total	112	38	150

Table 6: Chi-Square Results of Distribution

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-Sided)
Pearson Chi-Square	38.134 ^a	2	.000
Likelihood Ratio	38.004	2	.000

Table 7: Cramers-V Results of Distribution of Pity Feeling in Different *Manasika Prakruti*

Symmetric Measures			
		Value	Approximate Significance
Nominal By Nominal	Phi	.504	.000
	Cramer's V	.504	.000
N Of Valid Cases		150	

Chi-Square test was performed to see the distribution of Pity Feeling in different *Manasika Prakruti*. It was found that there is a significant difference in the distribution of Pity Feeling among the three categories of *Manasika Prakruti* at p value 0.000. Out of 50 individuals of *Satvika Pradhan Prakruti* 47 said yes they have Pity Feeling, Out of 50 individuals of *Rajasika Pradhan Prakruti* 28 of them said no they don't have Pity Feeling and Out of 50 individuals of *Tamasika Pradhan Prakruti* 43 said yes they do have Pity Feeling.

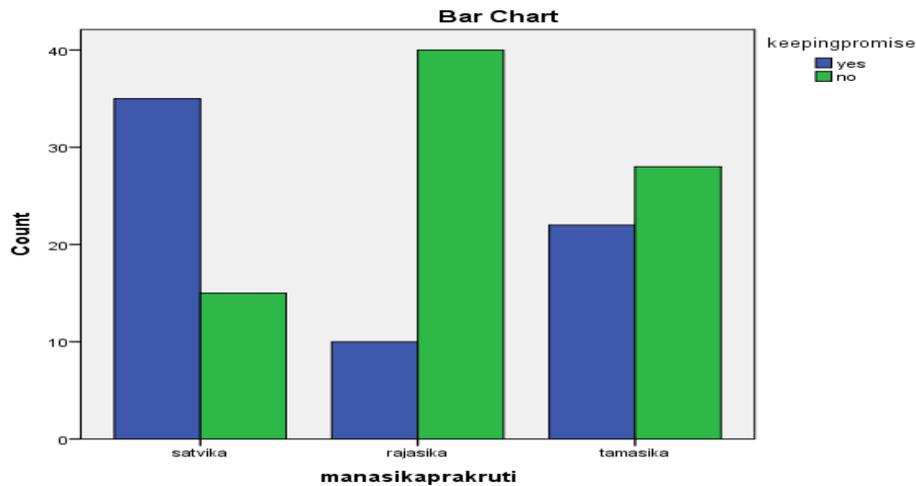


Figure 3: Distribution of Keeping Promise among 3 Groups of *Manasika Prakruti*

Table 8: Distribution of Keeping Promise in Different *Manasika Prakruti*.

<i>Manasika Prakruti</i>		Keeping promise		Total
		Yes	No	
	<i>Satvika</i>	35	15	50
	<i>Rajasika</i>	10	40	50
	<i>Tamasika</i>	22	28	50
Total		67	83	150

Table 9: Chi-Square Results

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-Sided)
Pearson Chi-Square	25.301 ^a	2	.000
Likelihood Ratio	26.515	2	.000

Table 10: Cramers-V Results of Distribution of Keeping Promise in Different *Manasika Prakruti*

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.411	.000
	Cramer's V	.411	.000
No. of Valid Cases		150	

Chi-Square test was performed to see the distribution of Keeping Promise in different *Manasika Prakruti*. It was found that there is a significant difference in the distribution of Keeping Promise among the three categories of *Manasika Prakruti* at p value 0.000. Out of 50 individuals of *Satvika Pradhan Prakruti* 35 said yes they Keep their Promise, Out of 50 individuals of *Rajasika Pradhan Prakruti* 40 of them said no they don't Keep Promise and Out of 50 individuals of *Tamasika Pradhan Prakruti* 28 said no they don't Keep their Promises.

Table 11: Cramer's Results Between Personality Traits and *Manasika Prakruti*

Characteristics	V value	Level of Association
Different hobbies and <i>Manasika Praktuti</i>	.368	Very strong
Pity feeling and <i>Manasika Prakruti</i>	.504	Redundant
Keeping promise and <i>Manasika Prakruti</i>	.411	Worrisomely strong

DISCUSSION

Table 1. Chi-Square results of *Manasika Prakruti* and Different hobbies

In the study it revealed that among 50 *Satvika Pradhan Prakruti* of individual's majority (40) had interest in different hobbies.

Among 50 *Rajasika Pradhan Prakruti* individuals most of them (30) had no interest in different hobbies.

In *Satvika Pradhan prakruti* in *Gandharva Satva* this may be because of *Priya nityagitavadita kushala*, they are fond of dancing, singing, music etc, leading to different hobbies. So, it was found more in *Satvika Pradhan Prakruti*.

In *Rajasika Pradhan Prakruti*, may be because of *Akarmashilam* trait of *Praita satva*, means they are inactive, leading to less interested in different hobbies.

Table 4: Chi-square results of *Manasika Prakruti* and Pity feeling

In the study it revealed that among 50 *Satvika Pradhan Prakruti* of individuals majority (47) had feeling pity or upset to see a child or animal suffer.

Among 50 *Rajasika Pradhan Prakruti* individuals 28 had no feeling of pity or upset to see a child or animal suffer.

In *Satvika Pradhan Prakruti*. This may be due to *sama sarbabhuteshu* trait of *Brahma Satva*, which means they have equal feelings for all and also they are devoid or ignorance, greed, ego etc, leading to pity feeling. So, it was found more in *Satvika Pradhan Prakruti*.

In *Rajasika Pradhan Prakruti*, this may be because of *Vrisham atmasthabaschapi* trait of *Raksha satva*, means they are extremely ignorant. So, it was found less in them.

Table 7. Chi-Square results of *Manasika Prakruti* and Keeping Promise

In the study it revealed that among 50 individuals of *Satvika Pradhan Prakruti*, majority (35) of them said they will keep their promises. Among 50 individuals of *Rajasika Pradhan Prakruti*, 40 of them said they will not keep their promises.

In *Satvika Pradhan Prakruti*. This may be due to trait of *Yamy satva* which mentions *dhrrirasthana*, means firmness. They tend to remain firm in what they do or say, leading to keeping promise. So, it was found more in *Satvika Pradhan Prakruti*.

In *Rajasika Pradhan Prakruti*, this may be due to *Viharacharachapalam* trait of *Sarpa Satva*, which means they have double dealing actions, leading to less number of keeping promises.

CONCLUSION

- *Satvika Pradhan Prakruti* people are more interested in different hobbies and *Rajasika Pradhan Prakruti* persons are less interested in different hobbies.
- *Satvika Pradhan Prakruti* individuals are having more pity feelings where *Rajasika Pradhan Prakruti* individuals are having less pity feelings
- *Satvika Pradhan Prakruti* persons tend to Keep their promises and *Rajasika Pradhan Prakruti* persons are not so reliable in keeping promises.

REFERENCES

1. Dhargakar ND. Sarira Kriya Vijnana. 2nd ed. Varanasi: Chaukhamba Sanskrit Series Office; 2009. p.146
2. Prasuna VVL, Sharma BK, Narayana A. Comparative Study of Personality with Ayurvedic Prakriti.

- International Journal of Ayurveda and Pharma Research 2014; (2322-0910): p.131.
3. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3
 4. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3
 5. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3-4
 6. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi (India): Chaukhamba Orientalia; 2007. p.323
 7. Kulkarni V Pratibha. A Text Book of Kriya Shareeram. Vol-1. Varanasi: Chaukhamba Orientalia; 2016. p.96
 8. Acharya JT. Susrutha Samhita with Nibandha samgraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukhamba Sanskrit Sansthan; 2009. p.362
 9. LyleE, Bourne JR. Psychology Behaviour. United States of America: W.W. Norton & Company; 1998. p.509
 10. Lyle E, Bourne JR. Psychology Behavior. United States of America: W.W. Norton & Company; 1998. p.509
 11. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3
 12. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3
 13. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3
 14. Schultz SE, Schultz DP. Theory of Personality. USA: Thomson Wadsworth; 2005. p.288-89

Cite this article as:

Sankha Subhro Ghosh. A Critical Analysis of Different Hobbies, Pity Feelings and Keeping Promises in Manasika Prakruti - An Original Research Article. International Journal of Ayurveda and Pharma Research. 2025;13(11):12-18.

<https://doi.org/10.47070/ijapr.v13i11.3920>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Sankha Subhro Ghosh

Assistant Professor,

Department of Kriya Sharir,

Belley Sankarpur Rajib Gandhi

Memorial Ayurvedic College and

Hospital, West Bengal, Kolkata.

Email:

sankhasubhroghosh1989@gmail.com

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.