



Research Article

A CRITICAL ANALYSIS OF *MANASIKA PRAKRUTI* W.S.R TO PERSONALITY TRAITS

Sankha Subhro Ghosh

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

Article info

Article History:

Received: 14-11-2025

Accepted: 21-12-2025

Published: 20-01-2026

KEYWORDS:

Personality Traits,  
*Manasika Prakruti*.

ABSTRACT

A healthy individual not only need equilibrium state of *Dosha Dhathu* etc but also normalcy of mind, 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 *Tamas*. 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 – “*Sattva vaishesh 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 *Manasika 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. Here an attempt is made to understand the relation between different Personality Traits in different *Manasika Prakruti*.

INTRODUCTION

*Manasika Prakruti* is described as *Kaya* or *Satva* based on *Triguna*. Just as *Shareerika Dosha* 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'.<sup>[1]</sup> Allport and Odbert identified almost 18,000 English personality-relevant terms: that may also have personality connotations.<sup>[2]</sup>

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

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v13i12.3956>

Published by Mahadev Publications (Regd.)  
publication licensed under a Creative Commons  
Attribution-NonCommercial-ShareAlike 4.0  
International (CC BY-NC-SA 4.0)

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.<sup>[3]</sup> 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 specified a view of personality.

#### **Manasika Prakruti** <sup>[4]</sup>

*Manasika Prakruti* also known as *Guna Prakruti*, *Maha Prakruti* or *Chitta Prakruti* and mainly deals with attributes of mind. *Charaka* and *Susruta* 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*.<sup>[5]</sup>

**Table 1: Types of Manasika Prakruti** <sup>[6]</sup>

<i>Satvika Kaya</i> <sup>(7)</sup>	<i>Rajasa Kaya</i> <sup>(6)</sup>	<i>Tamasa Kaya</i> <sup>(3)</sup>
1) <i>Brahma</i>	1) <i>Asura</i>	1) <i>Pashava</i>
2) <i>Arsha</i>	2) <i>Rakshasa</i>	2) <i>Matsya</i>
3) <i>Aindra</i>	3) <i>Paishacha</i>	3) <i>Vanaspatya</i>
4) <i>Yamya</i>	4) <i>Sarpa</i>	
5) <i>Varuna</i>	5) <i>Praita</i>	
6) <i>Kauvera</i>	6) <i>Sakuna</i>	
7) <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.<sup>[7]</sup> 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".<sup>[8]</sup>

#### **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.<sup>[9]</sup> A trait is what we call a characteristic way in which an individual perceives, feels, believes, or acts.<sup>[10]</sup> 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.<sup>[11]</sup>

**Table 2: The EPQ-R Scales**

<b>Psychoticism</b>	<b>Extraversion</b>	<b>Neuroticism</b>
Aggressive	Sociable	Anxious
Assertive	Irresponsible	Depressed
Egocentric	Dominant	Tense
Unsympathetic	Impulsive	Moody
Manipulative	Expressive	Guilt Feelings
Dogmatic	Active	Low self-esteem
Masculine	Risk-taking	Obsessive

## 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.

### 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.

## RESULTS

**Table 3 & 4: The Chi-Square Results of Distribution of Personality Traits in Different *Manasika Prakruti***

**Table 3**

<i>Manasika Prakruti</i>	Personality Traits			<b>Total</b>
	<b>Psychoticism</b>	<b>Extraversion</b>	<b>Neuroticism</b>	
<i>Satvika</i>	1	40	9	50
	29	12	9	50
	1	11	38	50
<b>Total</b>	31	63	56	150

**Table 4**

	<b>Value</b>	<b>df</b>	<b>Asymptotic Significance (2-sided)</b>
Pearson Chi-Square	106.426 <sup>a</sup>	4	.000
Likelihood Ratio	102.164	4	.000

Chi-Square test was performed to see the distribution of personality traits in different *Manasika Prakruti*. It was found that there is a significant difference in the distribution of personality traits among the three categories of *Manasika Prakruti* at p value 0.000. Out of 50 individuals of *Satvika Pradhan Prakruti*, 40 belonged to extraversion type of personality traits, out of 50 individuals of *Rajasika Pradhan Prakruti*, 29 belonged to

### 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

psychoticism type of personality traits and out of 50 individuals of *Tamasika Pradhan Prakruti*, 38 belonged to neuroticism type of personality traits.

**Table 5 & 6: The Chi-Square Distribution of Different Hobbies in Different *Manasika Praktuti***

**Table 5**

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

**Table 6**

	<b>Value</b>	<b>df</b>	<b>Asymptotic Significance (2-sided)</b>
Pearson Chi-Square	20.366 <sup>a</sup>	2	.000
Likelihood Ratio	20.199	2	.000

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.

**Table 7 & 8: The Chi-Square Results of Distribution of Pity Feeling in Different *Manasika Prakruti***

**Table 7**

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

**Table 8**

	<b>Value</b>	<b>df</b>	<b>Asymptotic Significance (2-Sided)</b>
Pearson Chi-Square	38.134 <sup>a</sup>	2	.000
Likelihood Ratio	38.004	2	.000

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.

**Table 9 & 10: The Chi-Square Results of Distribution of Keeping Promise in Different *Manasika Prakruti***

**Table 9**

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

Total	67	83	150
-------	----	----	-----

**Table 10**

	Value	df	Asymptotic Significance (2-Sided)
Pearson Chi-Square	25.301 <sup>a</sup>	2	.000
Likelihood Ratio	26.515	2	.000

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 promise.

**Table 11 & 12: The Chi-Square Results of Distribution of try not to be Rude in Different *Manasika Prakruti*****Table 11**

<i>Manasika Prakruti</i>	Try not to be Rude		Total
	Yes	No	
<i>Satvika</i>	44	6	50
	17	33	50
	48	2	50
Total	109	41	150

**Table 12**

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	57.261 <sup>a</sup>	2	.000
Likelihood Ratio	58.373	2	.000

Chi-Square test was performed to see the distribution of try not to be rude in different *Manasika Prakruti*. It was found that there is a significant difference in the distribution of try not to be rude among the three categories of *Manasika Prakruti* at p value 0.000. Out of 50 individuals of *Satvika Pradhan Prakruti* 44 said yes they try not to be rude with people, out of 50 individuals of *Rajasika Pradhan Prakruti* 33 of them said no they don't Try and Out of 50 individuals of *Tamasika Pradhan Prakruti* 48 said yes they try not to be rude with people.

**Table 13: Cramer's Results Between Personality Traits and *Manasika Prakruti***

Characteristics	V value	Level of Association
Personality traits and <i>Manasika Prakruti</i>	.596	Redundant
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
Try Not To Be Rude and <i>ManasikaPrakruti</i> .	.618	Redundant

## DISCUSSION

*Manasika Prakruti* also known as *Mahaprakruti*. It is made up according to predominance of any one, two or all the *Trigunas* i.e., *Satva*, *Rajas* and *Tamas*. *Trigunas* are considered as *Mahagunas*. *Satvika Prakruti* is having predominance of *Satva* which is considered eternally pure. It is not likely to vitiate or get vitiated. *Rajas* and *Tamas* are considered as *Manas Doshas* in Ayurveda. So, Assessment of *Manasika Prakruti* is very much

important for the maintenance of health as well as to prescribe therapeutics.

Personality traits reflect people's characteristic patterns of thoughts, feelings, and behaviors. Personality traits imply consistency and stability. There are two approaches to define traits: as internal causal properties or as purely descriptive summaries. The internal causal definition states that traits

influence our behaviors, leading us to do things in line with that trait.

Apparently 150 healthy volunteers of age group of 18-30 years irrespective of gender, caste, religion. Since the study was designed to be conducted on the students because of easy availability of the volunteers so age group of 18-30 years was selected.

Educated population size was taken for the study keeping in mind the elaborateness of Eyesenck's Questionnaire. The age group of 18-30 was selected for the study in order to avoid bias arising due to any age-related psychological features.

In the study it revealed that among 150 individuals 50 are *Satvika Pradhan Prakruti* and among them 40 are extraversion types of personality traits. Among 150 individuals 50 are *Rajasika Pradhan Prakruti* and among them 29 are psychoticism types of personality traits. Among 150 individuals 50 are *Tamasika Pradhan Prakruti* and among them 38 are neuroticism types of personality traits. Chi- Square test between *Manasika Prakruti* and Personality traits was found significant at p value 0.000. In *Satvika Pradhan Prakruti*, sociable extraversion is related with *Vachanprativachan* trait of *Brahma Satva*, *Pratibhavachan* trait of *Arsha Satva*, and *upabhoga* trait of *Kubera Satva*. In *Rajasika Pradhan Prakruti*, Psychoticism features like unsympathetic, aggressive, courage, greediness which are similar to features of *Atilolupam* and *Dukhashilaupachara* trait of *Praita satva*, *Chanda* and *shura* trait of *Asura Satva*. In *Tamasika Pradhan Prakruti*, neuroticism features like anxious, tense; obsessive which are similar to features of *Bhiru* and *Anushakta* trait of *Matsya satva*. Lack of autonomy which is similar to feature of *Alasya* of *Vanaspatya satva*. So, Chi-Square test was found significant in all *Manasika Prakruti*.

In the study it was found 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. 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.

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 *Yamya satva* which mentions *Dhrirasthana*, 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.

In the study it revealed that among 50 *Satvika Pradhan Prakruti* individuals, 45 of them said yes they don't try to be rude with people. Among 50 *Rajasika Pradhan Prakruti*, 35 of them said no, they are rude with people. Among 50 *Tamasika Pradhan Prakruti* individuals, 48 of them said they are not rude with people. In *Satvika Pradhan Prakruti* this may be due to *Adeyavakya* trait of *Aindra satva*, means they are a good advisor. So, they don't try to be rude with people. In *Rajasika Pradhan Prakruti*, this may be due to *Asuyakam* trait of *Asura satva*, means they are blamer to others, leading to being rude with people. So, it was found less in them. In *Tamasika Pradhan Prakruti*, this may be due to *Alasyata* trait of *Matsy asatva*, means they are lazy in nature. In a way they are not bothered about being rude with people or involving in any activities that can hurt people. So, it was slightly more in them compare to *Satvika Prakruti Person*.

## CONCLUSION

Based on the observations in the sample selected for the study and based on the analysis and discussion of the results the following conclusions can be drawn: *Satvika Pradhan Prakruti* people are more related with extraversion (sociable, impulsive, expressive, active) type of personality trait. *Rajasika Pradhan Prakruti* people are more related with psychoticism (assertive, unsympathetic, masculine, egocentric) type of personality trait and *Tamasika Pradhan Prakruti*. People are more related with neuroticism (anxious, depressed, moody, obsessive) type of personality trait.

## REFERENCES

1. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3
2. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3

3. Mathews G, Deary IJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3-4
4. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi (India): Chaukhamba Orientalia; 2007. p.323
5. Kulkarni V Pratibha. A Text Book of Kriya Shareeram. Vol-1. Varanasi: Chaukhamba Orientalia; 2016. p.96
6. Acharya JT. Susrutha Samhita with Nibandha samgraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukhamba Sanskrit Sansthan; 2009. p.362
7. Lyle E, Bourne JR. Psychology Behaviour. United States of America: W.W. Norton & Company; 1998. p.509
8. Lyle E, Bourne JR. Psychology Behavior. United States of America: W.W. Norton & Company; 1998. p.509
9. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3
10. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3
11. Matthews G, Deary IJ, Whiteman MC. Personality Traits, 2<sup>nd</sup> ed. United States of America: Cambridge University press, New York; 2003. p.3

**Cite this article as:**

Sankha Subhro Ghosh. A Critical Analysis of Manasika Prakruti w.s.r to Personality Traits – An Original Research Article. International Journal of Ayurveda and Pharma Research. 2025;13(12):9-15.

<https://doi.org/10.47070/ijapr.v13i12.3956>

**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.

Email:

[sankhasubhroghosh1989@gmail.com](mailto: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.

