



ISSN: 2456-0057

IJPNPE 2019; 4(1): 950-956

© 2019 IJPNPE

www.journalofsports.com

Received: 27-11-2018

Accepted: 29-12-2018

Dr. Wazir Singh

Associate Professor in Physical,
Education Maharaja Neempal
Singh Government College,
Bhiwani, Haryana, India

Learn how to interpret your own personality through the lens of tridosha case for psychological evaluation

Dr. Wazir Singh

Abstract

Psychologists have long been interested in the study of character. Personality research has flourished, so there is now a plethora of books and articles to peruse. Despite the pressure from the socio-ethnic dynamics of human race as in emerging global village context, a theory of personality that could treat predefined basic components of personality as invariants so that regardless of culture, race, and nativity may still be able to study personality has yet to be developed. Given the aforementioned evolving framework, Ayurveda, which may give a theoretical and empirical foundation of personality qualities and sorts, may play an important role. Anyone, regardless of colour, gender, or ethnicity, may benefit from these Ayurvedic principles. Adding to the Ayurvedic knowledge which has given us so much from time immemorial and confirming some of these personality-related problems from a psychological point of view is exciting for this reason. The Gunas of Sattva, Rajas, and Tamas have been somewhat conceptualised. Potentially useful in healthcare, business, education, and other sectors, it has the potential to be expanded into a more comprehensive image of an individual's character. In this paper, we make a theoretical attempt to achieve just that. To that end, this study just provides a theoretical framework for their possible empirical validity.

Keywords: Prakriti, the doshas, and the trigunas (birth stars) in ayurvedic personality typing and evaluation

Introduction

People from the same socioeconomic background can now be found in almost any part of the world, and relationships that span both space and time are commonplace. The current situation calls for the formulation of a theory of personality that can overcome cultural and racial prejudice and be applied universally. The most fundamental criteria are that it be acceptable to people of all backgrounds and interests and have a basic, fundamental quality. To do so, the first body of knowledge that comes to mind is the Indian philosophical traditions, which have been around for millennia yet have maintained their relevance and application to individuals of all ages and walks of life. As a first field of study that can pinpoint humans is that of Ayurveda, a precise science of medicine that may provide explanations for human behaviour at the physical and chemical levels of inquiry. The necessity for building indigenous psychologies was widely acknowledged as it became clear that many western psychology concepts and methodologies were inapplicable to other cultural systems ("Kim and Berry, 1973")^[1].

Objectives

The study's key objectives are (1) to suggest that personality tests that take Tridosha and Triguna into account could be more comprehensive; and (2) to solidify a theory of personality drawing support from Ayurvedic literature from a psychological standpoint.

Ayurveda is essential for the development of a theory and technique for evaluation of physiology and psychology due to its established constructs, which are basic and constitute the cornerstone of these fields Prakriti, or the unified psychological manifestation of the Tridoshas as well as Trigunas, may be used as the basis for a quick, reliable, and objective evaluation and categorization. As a result, the study of human behaviour would become more universal across ethnicity, religion, and socioeconomic status, which is the ultimate goal of psychology. This has wide-ranging ramifications, including improved illness detection and management, better use of human resources, and more.

Corresponding Author:

Dr. Wazir Singh

Associate Professor in Physical,
Education Maharaja Neempal
Singh Government College,
Bhiwani, Haryana, India

Humanity as a Manifestation of the Five Proto-Elements

The belief that man is a little version of the universe he lives in is central to Ayurvedic thought. What this means is that the world is composed of the same components as the human body, although in varying proportions. The five Mahabhutas (Akasa, Vayu, Tejas, Ap, and Prithvi) are referred to as "elements" here. These five elements are the building blocks of the planet and of human beings. According to Ayurveda, everything on Earth, from plants to humans to rocks, is composed of the same five elements, but in varied proportions depending on shape, substance, and species. The Tridoshas, a collective name for Vata, Pitta, and Kapha, are the foundation of Ayurvedic thought.

If things do change, it throws the organism out of whack or creates a hybrid version of the organism whose existence depends on its capacity to adjust to its new surroundings. Samkhyan concepts are the basis of Ayurvedic medicine.

It is believed in Ayurveda that the same three Doshas affect not only the mineral, plant, and animal kingdoms, but also the time of day, the seasons of the year, the planets, and the galaxies. In this way, the human body's physiology is inextricably intertwined with the universe at large. A link between the Doshas with systems theory in the field of physics gives a strong theoretical framework for this Ayurvedic hypothesis, and research utilising a bio-statistical approach to quantify the Doshas reveals a robust theoretical and empirical basis. Conclusions from this preliminary study indicate that Prakriti has the potential to be utilised to link phenotypes and genotypes in the broader human population, which might have significant implications for medical practise [2-4].

In biodiversity, the Tridoshas are formed from the five elements.

"States (as stated in Mental Health in Ayurveda) [8]: "Mind, Soul, and also the Body-these three constitute a tripod, upon whose meaningful combination the cosmos is based. Everything that can survive relies on them as a premise. All three of these things make up Purusha, the conscious subject of this practise. As a result, Ayurveda has been revealed for this purpose. The body and the mind are the homes of both sickness and wellness, as stated in verses 1-55. The key to happiness is a healthy relationship between your body and mind.

The Hindu philosophy of the five components (Mahabhutas) is known as "Triguna," which has been adopted by Western psychology (elements in the ancient sense, sometimes also called proto-elements). Each of these Mahabhutas is the primordial source of all matter. The Mahabhutas and the Indriyas are the components of all living things" [5].

Dash [6], on pages 16 and 17, "Fundamentals of Ayurvedic Medicine" details how the five elements (Pancha Mahabhutas) and their interactions with one another and the surrounding environment form the human body. He explains that human beings have five senses and use them to take in information from the world around them in a variety of ways. Ears, skin, eyes, tongue, and nose make up the sensory organs. These receptors do more than just identify the item outside the body; they also take in energy from it. The whole cosmos is broken down into five distinct categories based on these five senses; these are the Mahabhutas. The five Mahabhutas make up a person's physical body, according to Ayurveda. Everything else in the universe is made up of these same five Mahabhutas as well. The Doshas, Dhatus, and Malas that constitute all living things are used to characterise

these five Mahabhutas."

The Pancha Mahabhutas, or five proto-elements, are at work beyond only the physical body. The mind, which is likewise said to be composed of the five components, is another site where it finds expression. Frawley [7] The author of Ayurveda and the Mind argues that the mind is more important than the five gross elements because it is via the mind that we can grasp the interconnectivity of the universe. He goes on to add that one may ponder, envision, and see all possible manifestations of earth, water, fire, air, and ether. Nonetheless, the components may be used as a map to decipher the inner workings of one's own brain. The mind's aspects are more ethereal and delicate than the bodies, yet they nevertheless behave and behave in the same ways. The mental components may be comprehended by drawing parallels to the physical ones".

"Mind, Soul, and the Body-these three constitute a tripod, upon the meaningful combination of which the cosmos is upheld," Charaka Samhita states (as cited in Mental Health in Ayurveda [8]). They're the foundation on which all things that can live are built. This (the aforementioned trinity) is Purusha, the sentient being who serves as the focus of this discipline. As a result, Ayurveda has been revealed for this purpose. The body and the mind are the homes of both sickness and wellness, as stated in verses 1-55. The key to happiness is a healthy relationship between your body and mind"

Review of Literature

The Ayurvedic paradigm of physiologic regulation, known as Tridosha, incorporates the interdependent but complementary roles of Vata, Pitta, and Kapha; Sharma, 1981–1986). Its preliminary validation at the present time and its connection to modern science, showing that the Doshas are functional systems with distinct areas of responsibility (Hankey, 2001) is an important first step toward gaining greater respect within contemporary medicine." [9].

From the *Ayurvedic* source, what has already been studied and Indian psychologists have recently shown interest in studying human nature. Both theoretical and empirical research into the topic has been conducted Mathew (1995), Mohan and Sandhu (1986, 1988), Pathak, Bhatt, and Sharma (1992), Rao and Harigopal (1979), Bose (1966), Misra *et al.* (2000), Parameshwaran (1969), Rao (1971), Das (1987, 1991), Kapur (1997), Marutham (1998), Balodhi (1998), Misra (2000), and Mathew (2000) [1]. However, empirical research into "Tridoshas" within the field of psychology has so far been under-researched.

"There are many additional characteristics of the Doshas that are listed in the ancient literature. Individuals may be roughly classified according to the Doshas that predominate within their physiology, also known as their Prakriti (which literally means "nature"). The categories accurately reflect an individual's physiological make-up, mental inclinations, and disease vulnerability. Ayurveda holds that the Prakriti, including any aberrations brought about by one's past, is crucial to one's health. It's a personalised manual for a healthy way of life and living that fits each individual. Stress on the Doshas' ability to operate is critical in the pre-pathologic phases of disease formation. Can they handle the pressures that will inevitably be put on them? Knowing how they work and their current status is a simple way to avoid illness and speed up the healing process [9].

This proves, as Hankey puts it, that "the functions of Vata, Pitta, and Kapha are crucial is shown by the fact that each comprises a separate idea of life used in contemporary

biology" (Establishing the scientific validity of Tridosha) ^[10]. His reiteration of this claim is grounded on the findings of modern science, including biology, cell biology, and chemistry, all of which he employs to describe the functions of the Tridoshas. He states of the modern biological counterparts of Vata, Pitta, and Kapha: These three have all been employed as definitions of life" (homeostasis, the continual development of 'negative entropy,' and inheritable structure). Include all three and you have the most potent definition of existence ever formulated: Tridosha,

Being grounded in systems theory Extra-terrestrial life forms would also qualify as tridosha. The potentials because the possible outcomes are vast. But despite the chemical foundation for its reproducing forms, each creature in such a system of life would unavoidably have to contain the systems functions stated, and their management may fairly be defined as 'Vata, Pitta, and Kapha. "The understanding of Dosha function offered here validates the experience of every practising Vaidya," Hankey said in ^[10]. In a straightforward but thorough manner, Tridosha explains the physiological function of the human body, down to the ways of control of all the main organ subsystems and their primary organs. Tridosha's integrative view of physiological function is one of its greatest strengths. Tridosha demonstrates its complexity as a description of physiological function from the standpoint of the organism itself, "the organism as a whole," by maintaining this perspective while attending to each individual portion.

The notion of "a whole" takes precedence over the operation of its individual pieces. Only by the coordinated management of the functioning of each successive level of components can the integrity of the organism's functioning be preserved. Ayurveda hits the mark with its explanation of the three doshas, or constitutional types, and how to preserve and, when necessary, restore an organism's functional completeness. What this means is that it paves the way for future health promotion and disease treatment initiatives. (Hankey, evidencing the efficacy of Tridosha in the scientific community) ^[10]

We are all unique. What factors into a person's "individuality"? How can we categorise the human population by identifying genes linked to phenotypes? Genetic linkage studies, association studies between genotype and traits of interest, and systematic surveys of genetic diversity may provide answers to some of these concerns (Bamshad *et al.*, 2003; Rosenberg *et al.*, 2002). Genotypic or phenotypic classification of human populations is necessary in different epidemiological settings for reasons including enhanced disease understanding (Pearson *et al.*, 2003) and enhanced treatment response (Kirchheiner *et al.*, 2004; Meyer, 2000). Ethnicity, geography, language, and self-reported ancestry are the primary categories used to divide the world's peoples at present. Ethnic identities are often used to describe people, but they don't accurately reflect their genetic composition (Wilson *et al.*, 2001). The complexity of human demographic history is blamed for the difficulty to investigate these connections since it yields no naturally occurring clustering scheme and no readily apparent adequate degree of resolution (Editorial remark, 2001) ^[11].

As can be seen from the aforementioned studies, various scientists are investigating the physical features of the Tridoshas and their interplay to better understand their function in promoting health and recognising and correcting disease states. All of these theories share the premise that the Tridoshas are fundamental to our understanding of biological activity, with far-reaching implications for the investigation of

both the researcher's implicit and explicit psychological presuppositions. From a medical point of view. However, what about the viewpoint of psychology? Can we not utilise these same concepts to comprehend the mental and physical conditions that underlie conduct using the same underlying psychological mechanisms? This is also a foundational aspect of psychology that has been largely overlooked up to this point. Although the Ayurvedic medical approach discusses and acts upon the intrinsic interconnectedness of the physical and psychic, the psychological perspective has not kept pace. This fundamental notion was shaken by the Cartesian dualism of body and mind, and only recently has the world begun to see the worth and validate the reality of the Ayurvedic principles of Prakriti, its manifestations, and its combinations.

Delineation of the Tridoshas-Vata, Pitta and Kapha

In Ayurveda, the human body is broken down into three distinct elements termed Doshas, Dhatus, and Malas. There are three Doshas, seven Dhatus, and a trio of Malas. Vata (Air), Pitta (Fire), and Kapha (Water) are the three Doshas (Tridoshas). Relationships in their minds.

The Trigunas are Sattva, Rajas, and Tamas, the three gunas that influence human functioning and behaviour. It is believed that all things, from the food we consume to the air we breathe, have a certain underlying property known as Guna or Prakriti, and that this quality is what sets them apart from one another.

The Tridoshas consist of all five Mahabhutas, although one of them is more prominent than the others. Both Mahabhutas must always coexist; there is no possible situation in which they are both missing. All five are necessary for survival. Maintaining a healthy equilibrium between the three Doshas is crucial for optimal well-being.

- Akasa (ether) with Vayu are the elements that make up Vata Dosha (air).
- Mahabhutas.
- Tejas, also known as Agni (fire), and Ap Mahabhutas make up Pitta Dosha.
- The elements of Kapha Dosha are Ap (water) as well as Prithvi (earth).

Mahabhutas

Dosha imbalances are characterized by a predominance of either Vata, Pitta, or Kapha. This does not imply that the other two Doshas are nonexistent, just that they are less active than the Dosha that is in the driver's seat. Being dominated by one Dosha is not always indicative of poor health. It is his innate nature, or Prakriti, to have that specific Dosha as dominant. No, it's not sickness.

"Each person has their own unique prakriti. According to popular belief, it is set in stone at the moment of conception (or, more technically, at the time of recombination of zygotic DNA from sperm and ovum) and cannot be changed in any way afterwards. Ayurveda is unique in that it tailors medicine, nutrition, and lifestyle recommendations to each individual's prakriti. We propose that Prakriti may be used to categories the human population into large-scale phenotypic clusters due to its genetic implication ^[11].

Individuals may be classed as belonging to one of the three Dosha types depending on the characteristics each Dosha imparts. People may be divided into seven distinct groups, or "types," according on the relative prevalence of the three Doshas that were identified by Charaka and Sushruta. Depending on how they answer, we classify them as belonging to one of many different Prakritis, or constitutions:

1. Those who are dominating Vata Dosha, also known as Vata Prakriti (or constitution).
2. Those who are dominating The Pitta Dosha/Prakriti.
3. Those who are dominating Kapha Prakriti/Dosha.
4. Those whose Prakriti is dominated by the Vata-Pitta Dosha.
5. People who's Prakriti (biological make-up) is dominated by the Vata-Kapha dosha.
6. Those who's major Dosha (Prakriti) is Pitta-Kapha.
7. Those whose Vata, Pitta, and Kapha Doshas are all in harmony or who have a Prakriti that includes all three.

All the Ayurvedic schools agree on this, including Charaka, Sushruta, Vagbhata, etc. Similarly, Varahamihira's Brhat Samhita provides in-depth descriptions of the human form [12].

Explaining the three gunas (Sattva, Rajas, and Tamas)

The three Gunas that make up Prakriti are Sattva (silver, wisdom, bliss; pra), Rajas (blood-red, dynamic; kr), and Tamas (black, void; tam) (dark, resistance or inertia, confusion, ti). As a result, it has the whole potential for creating, maintaining, and destroying the phenomenal universe. Simply said, it's what makes all those other people possible [13].

Each of the Gunas (Sattva, Rajas, and Tamas) promotes a distinct sort of character, albeit one (or perhaps all three) tends to dominate. Personality traits may be discerned from a person's "style of worship, the kind of food consumed, as well as other activities of everyday life." [14].

Sushruta makes it abundantly clear that the five Mahabhutas are constituted by the Trigunas. Sattva is linked to Akasa, Rajas to Vayu, both Sattva and Rajas to Agni, both Sattva and Tamas to Ap (Jala), and Tamas to Prithvi, as he states in (S.S. III. 1.20. [15]). Since Charaka and Sushruta agree that Akasa and Vayu make up Vata Dosha, Agni and Pitta make up Pitta Dosha, and Prithvi and Ap make up Prithvi and Kapha, we may infer the predominating Gunas in each of the doshas. As a result, although Vata Dosha has elements of both Sattva and Rajas, it is classified as primarily Rajasic since Rajas Guna predominates. According to Ayurveda, Pitta Dosha is mostly Sattvic, while it also contains some Rajas and Tamas. Although Kapha Dosha is not entirely without Sattva, it is mostly Tamasic in character (but no Rajas). The relative prominence of one or more of the Pancha Mahabhutas that make up the Doshas allows us to comprehend the Gunas shown by them. The philosophical notion of Gunas has many practical applications, but none more so than in the fields of science and medicine, as described by the Trigunatmaka [16]. This is very helpful in inferring a person's conduct based on the predominance of one of the three constitutional Doshas or Gunas present in that person at birth, a trait that is known as that person's Prakriti-Guna combination. Each person is born with a distinct mix of Prakriti and Guna that cannot be altered during the course of their existence [16].

Each Guna bestows its own set of traits onto the recipient, and it is these characteristics that are used to categorise people into one of the four Guna types. Based on the predominance of the Gunas in the body, Charaka and Sushruta classify people into seven broad categories. According to some, they fall into one of many "Guna" categories:

1. Those who are dominating Purity of Action (Sattva) Guna.
2. Those who are dominating Prince Guna Raja.
3. Those who are dominating Guna Tamas.
4. People who are mostly Sattva or Rajas Guna.

5. Humans who are predominated by the qualities of Sattva and Tamas Guna.
6. Those whose Rajas and Tamas Gunas predominate.
7. Those who have a healthy Sattva, Rajas, and Tamas Guna balance or who are a Sattva, Rajas, and Tam.

(References to the seven Doshas and Gunas may be found in the A wide range of ancient texts, including the Samhitas of Charaka [17] and Sushruta [16], Ashtanga Hrdaya [18] by Vagbhata, and Dhanwantari [19] by Johari.)

According to Krishnan [14], the great scholar Varaha Mihira It provides a seven-fold categorization of people based on the "Guna" hypothesis. You may have a Sattvic one, a Rajasic one, a Tamasic one, a combination of the two, or even a Sattvic-Rajasic-Tamasic one. Although the core three Gunas are widely acknowledged, it is clear that the mixed varieties are also acknowledged.

Guna theory is well-established and widely-accepted in the Indian psychological canon [1].

"Depending on the relative dominance of the three Gunas, one's mental temperament (Sattva) might be one of three fundamental types: pure (suddha), aggressive (Rajasa), or dull (Tamasa). While the first one is quite typical in all respects, the second and third are also flawed in significant ways. The first category, which is disease-resistant, is distinguished from the second, which is more susceptible to illness (the other two types). One disease-prone kind is characterized by inactivity owing to delusions and disorientation, whereas the other is characterized by hyperactivity in response to negative emotions. There are several subtypes of each of these that may be identified by a person's unique physical and psychological traits. It is widely accepted that the mind and body are inextricably linked, with one having an effect on the other. The pure kind (sreshtha) is the best, the violent type (madhya) is average, and the boring type (avidya) is the worst (adhama) [13].

The ancient Guna theory in Ayurveda allows for the identification of 16 distinct personality types beyond the fundamental seven Characteristics of Prakriti (Vata, Pitta, and Kapha and their mixes). The Charaka as well as Sushruta Samhitas both provide in-depth descriptions of them. There are a total of 16 different kinds of personalities that may be identified, including 7 Sattva types, 6 Rajas types, and 3 Tamas types.

Brahma Sattva, Mahendra Sattva, Varuna Sattva, Kubera Sattva, Gandharva Sattva, Yama Sattva, and Rishi Sattva are only few of the Sattva manifestations that may be encountered.

Asura sati, Rakshasa sati, Paisaca sati, Sarpa sati, Praita sati, and Sakuna sati are the six varieties of Rajas sati.

Pasava Sattva, Matsya Sattva, and Vanaspatya Sattva are the three varieties of Tamas Sattva.

Discussion

With the above in mind, the authors would like to elaborate on four concerns.

The Tridoshas present themselves psychologically via Trigunas.

Comparable to the seven-fold categorization of individuals based on their Dosha Prakriti is this seven-fold categorization of individuals based on their Gunas. Doshas (physical) refer to the three basic bodily types (Vata, Pitta, and Kapha Prakriti), whereas Gunas (psychological) describe the three basic states of mind (Sattva, Rajas, and Tamas) shown by persons with these Doshas. Extrapolating from these two

salient categories, it is not incorrect to conclude that a person's physical constitution influences the development of their corresponding psychological traits. It is not part of Indian culture to As is typical in western psychological thought, the mind and body are seen as separate entities in the Cartesian dualism. The foundation of Ayurvedic thought is the relationship between the mind (Sattva), soul (Atman), and body (Sharira), sometimes represented as a tripod^[8].

The mutual support of Tridosha and Triguna for the human mind.

Charaka wrote, "There are three varieties of mind: pure, rajasic, and tamasic. The pure are faultless because they have a beneficial portion, but Rajasa and Tamasa are flawed because they have a fraction of agitation and ignorance, respectively. Each of these three broad categories of mind is further subdivided into countless subtypes owing to the varying degrees of and ways in which the minds of different animals interact with their bodies. The mind directs the body and vice versa. As such, this article provides examples of different forms of psyche by comparing them to well-known symbols^[17]. The rest of Charaka's description of the 16 qualities, including instances, has been omitted due to space limitations. Charaka has characterized the 16 qualities of personality, although he has focused more on the biological components of personality, such as Vata, Pitta, and Kapha Prakritis, than on the attributes themselves. If we want to learn more about the mental underpinnings of these physical characteristics, we have to turn elsewhere.

"The Gunas are governed by two fundamental rules that are essential to understanding how they function. "The Law of Alternation" is the first of the Gunas. All the while, the three Gunas are interacting with one another. All three factors continue to be interwoven and mutually influential. Both Rajas and Tamas can be found in the realm of Sattva, whereas both Tamas and Sattva may be discovered in the realm of Rajas, and both Rajas and Sattva can be in motion inside the realm of Tamas. The interaction between the three characteristics is what defines them. Tamas, Rajas, and Sattva in their purest forms are very rare. Be prepared at all times for the Gunas to shift. The 'rule of continuity' is the second of the Gunas. When one Guna becomes dominant, it tends to stay that way for a while. It is common for substances to attain a steady state in one of the Gunas. Although changing from Tamas to Rajas or from Rajas to Sattva is challenging at first, once accomplished, the change is permanent"^[20].

Grasping how the personality types (Tridosha) and the actions (Triguna) are determined

Sexuality has always been a hot issue, whether it be in works of science like Rathsastra and Kamasutra, which explore the physical and psychological characteristics of men and women, or in works of theatre like The Odyssey and The Odyssey: The Musical (where it is restricted to heroes and heroines leading to around 384 varieties or types)^[14], the practise of categorizing people into types is evident in a wide range of literature. This demonstrates that classifying humans into distinct types, or typology, is not a novel endeavor in Indian knowledge systems. Consequently, it seems like a natural next step to build on this foundation of knowledge in order to advance the area.

Ayurveda acknowledges that each person is unique, yet it also requires generalisation and categorization. Shakespeare said it best: "The dust of two different types of clay might be same, but the dignity of the individuals made from them is not."

(11-2 Cymbelline) This is a situation where Plato's adage, "It is far more vital to know as to what type of a person suffers an illness than what condition the individual is suffering from," rings true^[21].

"Yoga evaluates people on a mental / spiritual level in accordance with the three Gunas," writes Frawley^[20]. With the three Doshas, Ayurveda considers each person's unique mental and physiological make-up. While the Gunas in Ayurveda are concerned with mental health and well-being, the Doshas in yoga are concerned with physical functioning. To get a whole picture of a person, it's important to take into account their guna and dosha. As a biological categorization, the Doshas are universally applicable but not necessarily spiritually significant. It's possible for a Vata type to be either a saint or a sinner, and the same is true of the other two doshas. When it comes to the spiritual realm, the Gunas form a hierarchical categorization. That doesn't have to have any actual consequences in the real world. A person's underlying bodily type-whether it's Vata, Pitta, or Kapha-could make all the difference in their spiritual or moral (pg. 46). Thus, it is important to learn about and classify individuals according to the Tridosha and Triguna classifications, as outlined in ancient Indian books and traditions. Human personality is a complex interaction of conditioned and unconditioned ideas, emotions, predispositions, and behaviour, and to study one without the other is to miss the point.

The foretelling power of the Tridosha and Triguna imbalance

It's simple to place someone in one of the three Dosha categories once you understand their innate tendencies. However, given the enormous range of individual distinctions we see, whether in terms of physical appearance or behavioral patterns, can we really reduce all humans to these three broad categories? And what about individuals whose personalities seem to be a blend of two or more Doshas? Who will speak for them and where will they do so? What stops us from creating a new group of individuals at this point of merging that display characteristics of both groups that this line is attempting to divide? Doshas cannot always be in equilibrium. How can we make sense of the Dosha imbalance? In what ways may the imbalance and the condition of behaviour and mental processes indicated by this imbalance be predicted? Is it possible to restore equilibrium to this precarious situation? If so, according to Ayurvedic principles, what is the proper procedure? How accurate would these Tridoshas and Trigunas be as a result? So, how can we make sense of this and their subsequent actions? According to common sense, as well as the information provided in the Charaka and Sushruta Samhitas and Vagbhatacharya's Ashtanga Hrdaya, this is not just a strong possibility but a virtual certainty. Varaha Mihira^[12] also takes this stance in his categorization of humans.

"The three *Gunas* comprise the magnetic field for the soul. One *Guna* usually predominates and polarizes our mind and life according to its qualities. Souls become *Sattvic*, *Rajasic* or *Tamasic* in nature. But in the common, crude arena of human nature, one Guna seldom wins out. The day comes when the other Gunas must make themselves known. The good and the bad, the truth and the lie, all coexist in our lives and play off of one another. Very few people on Earth.

It is possible for a creature to become so saturated with the influence of a single Guna that all the others fade into irrelevance. A person may be either a hardened criminal (a Tamasic type), an extremely successful person (a Rajasic

type), or a completely selfless saint (a Sattvic type). Ayurveda and yoga both aim to reduce excess Rajas and Tamas, two of the most destructive Gunas. Ayurveda treats the underlying causes of mental and physical illness, whereas yoga aims to eradicate spiritual ignorance [20].

'Today's most pervasive misconception is that medical professionals should treat patients as separate entities.' Plato said, according to Rao [22] quoting Socrates. According to Ayurveda, the mind's influence on the body is due to the interplay of three Gunas: sattva, tama, and rajas (invisible characteristics and forces). This was known to Hindu scientists. After extensive research into the mind and its functions, they classified mental processes into the three broad categories of Satvika, Rajasika, and Tamasika. The material states of the Pancha Bhutas, which include the biochemicals that make up the physical body, are the means by which the mind exerts its influence on the body via the Trigunas (three qualities). Therefore, the bio chemicals are the Trigunas physical agents. When refined, trigunas take on the nature of energy or mental characteristics. The intellect influences the body via the Trigunas, and the Pancha Bhutas (the five elements) that make up all matter in the universe provide the material basis for the three Doshas. Specifically, the three Doshas cause the endocrine and exocrine glands and certain nerves to secrete bio chemicals (neuro-humors) at the right moment, which then cause the corresponding organs to do the right actions.

Thus, mental activity affects the levels and functions of hormones in the body.

Distinct emotions are caused by variations in the mind's attributes, or Trigunas (attitudes). The Trigunas combine into a wide variety of Tanmatras (the subtle physical forms of Trigunas), which then coalesce into thought waves that go to the desired locations. (The three Dhatus or Doshas are the underlying biophysical elements that control the body's many functions, both in health and disease.) In that location, the subtle Tanmatras become the more visible Pancha Bhutas. These Tridoshas are present at birth and rapidly undergo metamorphosis into biochemical compounds (hormones, etc.) to carry out their function in the microcosm's physiology. Different types of mental vibrations may be distinguished. Efferent nerve impulses, which are stimulated by the environment and result in "sensory thought waves," are one example. It's these waves that go from a certain sensory item to the brain. Second, "motor thought waves" are created when afferent nerve impulses are activated by mind's own internal organs and sources. Some are conceived in the mind and made their way to their intended locations as a result of a specific psychological event" [22].

"The human mind has an impact on the body's pathology and physiology. The earliest practitioners of Ayurveda recognized this to be true. Thus, Ayurveda is best described as "a way of life and a science." (pp. 40). Positive mental activity is encouraged by stimulating the Sattva Guna. The Sattva Guna is an attempt at a compromise between the more extreme Disruptions of these three physical elements may be traced back to two aberrant psychological factors known as Rajo and Tamo manasika Doshas (Vata, Pitta and Kapha). These three physical factors are the root of all physical illness [22].

While researchers in the area of Ayurveda have done some work to prove the scientific validity of the Tridoshas, more testing and validation from the realm of psychology is both possible and necessary. If individuals were classified according to the Trigunas, they would have a greater understanding of themselves and be able to better adapt to the

many aspects of their life, including their personal and professional relationships. This would have far-reaching implications, allowing us to choose the most qualified candidates in every given area of study or employment; as a result, more people would feel fulfilled in their jobs and the world at large would be a better place. The benefits of creating testing processes that are in harmony with the laws of nature are, to put it mildly, obvious, since they would be universally applicable without regard to cultural or ethnic differences. As daunting as it may seem to attempt to create a test with really universal criteria and application, the rewards and uses of this exercise much surpass the challenges that would need to be overcome.

Conclusions

The field of psychology would benefit greatly from the incorporation of Ayurveda and other ancient Indian scriptures that provide detailed descriptions of the inner workings of the human mind and body, allowing for the resolution of many questions that continue to baffle western scientists even today. This introspective investigation of the philosophical theory that is central to Indian psychological thinking and practise will be beneficial to the field of psychology.

In light of the above, we should be able to categorise individuals according to their physical traits and foresee how their personalities would appear under these conditions. Furthermore, this would allow us to learn about the demographics of various diseases and the factors that put some groups of individuals at higher risk than others, as well as how to prevent or treat these conditions. As an added benefit, this might allow doctors to focus more on illness prevention than treatment. The potential for this area of study to improve many aspects of modern life is, to put it mildly, enormous.

References

1. Murthy PK, Kumar SK. Concept Triguna: A critical analysis and synthesis. *Psychol Stud (Mysore)*. 2007;52:103-13.
2. Hankey A. A test of the systems analysis underlying the scientific theory of Ayurveda's Tridosha. *J Altern Complement Med*. 2005;11:385-90.
3. Patwardhan B, Joshi K, Chopra A. Classification of human population based on HLA Gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med*. 2005;11:349-53.
4. Sharma H, Chandola HM, Singh G, Basisht G. Utilization of Ayurveda in health care: An approach for prevention, health promotion, and treatment of disease. Part 1-Ayurveda, the science of life. *J Altern Complement Med*. 2007;13:1011-9.
5. Dash VB, Junius A. A hand book of Ayurveda. New Delhi: Concept Publishing Company; c1983. p. 11-4.
6. Dash VB. Fundamentals of Ayurvedic medicine. Delhi: Bansal and Co; c1978. p. 16-7.
7. Frawley D. Ayurveda and the mind. Delhi: Motilal Banarsidass Publishers Pvt. Ltd; c1998. p. 29-42, 59-71, 154, etc.
8. Rao SK. Mental Health in Ayurveda. Ramachandra, editor. (Source book of Charaka and Sushruta Samhita). Bangalore: NIMHANS; c1990. p. 2, 5, 9, 11- 13, 20, etc.
9. Hankey A. A test of the systems analysis underlying the scientific theory of Ayurveda's Tridosha. *J Altern Complement Med*. 2005;11:385-90.
10. Hankey A. Establishing the scientific validity of

- Tridosha. Personal communication, October; c2008.
11. Patwardhan B, Joshi K, Chopra A. Classification of human population based on HLA Gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med.* 2005;11:349-53.
 12. Bhat M. Ramakrishna, Varahamihira's *Brhat Samhita*, (Part 2). Delhi: Motilal Banarsidass Publishers Pvt. Ltd. Reprint; c1997, p. 599-659.
 13. Rao SK. Ramachandra. *Encyclopedia of Indian medicine*. Vol. 2. Mumbai: Popular Prakashan; c1987. p. 111, 171, 185, 198, 208, 214, etc.
 14. Krishnan B. Typological conceptions in ancient Indian thought. In: Misra G, Mohanty AK, editors. *Perspectives on indigenous psychology*. New Delhi: Concept Publishing Company; c2002. p. 292-304.
 15. Sushruta, Sthanam, III-1.20. *Susruta Samhita*. Murthy KR. Srikantha. (Translator). Vol.1. 3rd ed. Varanasi: Chaukhamba Orientalia; c2007. p. 640- 4. Uttarantra.
 16. Gupta SP. *Psychopathology in Indian Medicine*. Delhi: Chaukhamba Sanskrit Pratishthan; Reprint; c2000. p. 305-20, 333-40.
 17. Charak. *Sarira Sthanam*, 36. *Charaka Samhita*. Sharma, Priyavrat. (Translator). Delhi: Chaukhamba Orientalia. 1981;1:435.
 18. Vagbhata's *Astanga Hridayam*. Murthy KR. Srikantha. (Translator). 3rd ed., Varanasi: Krishnadas Academy. 1996;1;181; *Sutrasthana*. 74-79.
 19. Johari H. *Dhanwantari*. New Delhi: Rupa and Co.; 6th impression; c2003. p. 5-11.
 20. Frawley D. *Yoga and Ayurveda*. Delhi: Motilal Banarsidass Publishers Pvt. Ltd.; c2004. p.27, 46, 75.
 21. Rao V. *Mind in Ayurveda*. *Indian J Psychiatry*. 2002;44:201-11.
 22. Rao NH. *Pancabhuta theory*. Varanasi: Chowkhamba Krishnadas Academy; c2003. p. 45-56.