



Review Article

**EXPLORING THE AYURVEDIC CONCEPT OF *MANASA PRAKRITI* IN LIGHT OF
CONTEMPORARY TEMPERAMENT THEORY AND PERSONALITY DISORDERS**

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ABSTRACT

Personality pertains to the different patterns of behavior, cognitive processes, and emotional responses that distinguish individuals. It is composed of three primary components: physiological, psychological, and environmental factors. Personality is referred to as '*Prakriti*' expressing an individual's intrinsic qualities impacted by their genetic physical and mental composition, in the domain of Ayurveda. The predominant *Doshas* present during conception, as well as those within the womb, ultimately shape a person's *Prakriti*. The *Prakriti* constitution signifies the unique equilibrium that exists between the *Sharira* (body) and the *Manas* (mind). *Manasa Prakriti* or the psychic expression or constitution, is the inherent mental disposition resulting from the union of *Sukra* (semen), *Shonita* (ovum), and *Atma* (soul). According to Ayurveda, the relative dominance of the three principal mind components referred to as *Trigunas*: *Satwika* (purity), *Rajasika* (movement), and *Tamasika* (inertia and dullness), also known as *Maha prakriti*, shapes a person's psychological constitution. Identifying and encouraging personal development, enhancing interpersonal skills, and nurturing leadership qualities are all benefits of assessing an individual's *Manasa prakriti*. It also plays an important role in sustaining health and recommending appropriate therapeutic procedures. Furthermore, the prognosis is determined by an individual's *Manas Prakriti* type. In this review, an attempt is made to explore the Ayurvedic concept of *Manasa Prakriti* in light of contemporary temperament theory and personality disorders.

INTRODUCTION

Dr. Brock Chisholm, the World Health Organization's first Director-General, emphasized the interrelationship of mental and physical health in 1954, emphasizing the essential role of mental well-being for overall health.^[1] Mental disorders currently account for a significant proportion of the worldwide disease burden, necessitating the continuous contributions of clinical psychologists and psychiatrists.^[2] Ayurveda, an ancient Indian medical system, emphasizes the importance of *Manasika Prakriti* (psychological constitution) and offers unique

insights into the association between mental and physical health.

In Ayurveda, personality is known as '*Prakriti*,' and it refers to an individual's innate qualities that are defined by their genetically influenced physical and mental constitution. *Prakriti* is determined by the prominent *Doshas* at the stage of conception and within the uterus.^[2] Ayurveda considers humans to be an integration of the body, senses, psyche, and soul, with ailments resulting from the interaction of these aspects.^[3] This holistic system is supported by three pillars: *Sattva* (psyche), *Atma* (soul), and *Sharira* (body) ^[4] Ayurveda also emphasizes *Manasika Prakriti* (psychological constitution), which is impacted by the balance of *Trigunas* (three mind energies): *Satwika* (purity), *Rajasika* (movement), and *Tamasika* (inertia), all of which contribute to one's personality and well-being.^[5] Personality encompasses unique patterns of behavior, thinking, and emotion, influenced by physiological, psychological, and environmental

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factors, as defined by Allport.^[6] Ayurveda's holistic approach aligns with contemporary healthcare needs, offering insights into the intricate connection between mental and physical well-being. Ayurveda links the individual to the universe, naming personality traits based on divine qualities.^[2] *Sattvika*, marked by purity, is most desirable, while *Rajasika* and *Tamasika Prakriti* types are more prone to diseases. Understanding *Manasika Prakriti* is crucial for health, therapy,

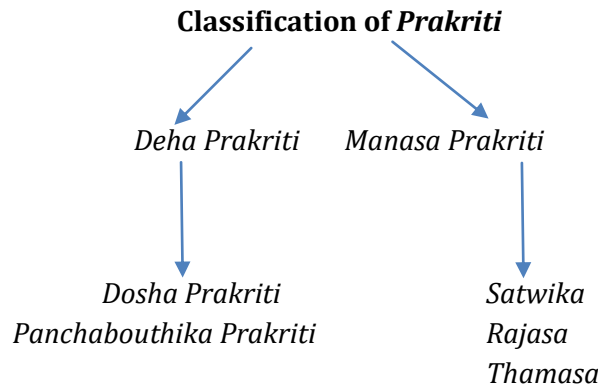
personal development, interpersonal skills, and leadership.^[7]

OBJECTIVE

To understand the concept of *manasa prakriti* and its correlation with personality traits and personality disorders.

MATERIALS AND METHOD

Datas were collected from all Ayurvedic texts including *bruhatrayee* and *laghuthrayee* and from articles.



Satwika-Sub-Traits	Rajasa-Sub-Traits	Tamasa-Sub-Traits
• <i>Brahma Satwa</i>	• <i>Aasura satwa</i>	• <i>Pasava satwa</i>
• <i>Arsha Satwa/rishi satwa</i>	• <i>Rakshasa satwa</i>	• <i>Matsya satwa</i>
• <i>Aindra Satwa</i>	• <i>Paisacha satwa</i>	• <i>Vaanaspatty satwa</i>
• <i>Yaamyatwa</i>	• <i>Sarpa satwa</i>	
• <i>Vaaruna satwa</i>	• <i>Pretha satwa</i>	
• <i>Koubera satwa</i>	• <i>Saakuna satwa</i>	
• <i>Gandharva Satwa</i>		

Kasyapa introduced an extra dimension to *Prajapathi Satva*,^[10] while *Charaka's* viewpoint is in line with *Susruta's*,^[8,9] and in *Rajasa*, the element of *Yaksha* is included as an additional attribute, using the term "*Bhuta*" instead of "*Preta*."^[10]

The categorization of *Manasika Prakriti* seems to follow an evolutionary progression, with *Brahma Sattva* representing the absence of greediness and *Aarsha Sattva* suggesting a slight inclination toward greed. This structured arrangement implies a systematic hierarchy of traits, potentially representing a developmental phase in individuals. If viewed as a chronological evolution, the *Brahma Kaya* individual, with minimal *Rajas* and *Tamas*, can be seen as the most exemplary, possessing highly refined attributes.^[2]

Acharya Vagbhata, in *Ashtanga Samgraha*, categorized the psyche into seven types, including *Sattva*, *Rajas*, *Tamas*, and combinations of these.^[11] He emphasized that these combinations, intertwined with other

aspects of the body, result in numerous personality varieties.^[12]

Satwika Kaya

Ānṛśamsya (non-violence), *Samvibhāga rucitā* (desire of sharing goods with others), *Titikṣā* (forgiveness), *Satyam* (truthfulness), *Dharma* (right conduct), *Āstikyam* (faith), *Jñānam* (knowledge), *Buddhi* (intellect), *Medhā* (retentive faculty of mind), *Smṛti* (memory), *Dhṛti* (restraint, self-control), *Anabhiṣaṅga* (non-attachment), *Souca* (cleanliness), *Kṛtajñatā* (gratefulness or expressing the gratitude), *Dakṣiṇyam* (having the quality of politeness), *Vyavasāya* (determination and willingness to do effort), *Śouryam* (devoid of fear), *Gambhīryam* (Presence of intellectual depth), *Bhakti* (devotion)^[16]

The characteristics of *Sudha Satwa* are as follows^[32]

Freedom from illness, peacefulness, beauty, knowledge, critical understanding, respectability, longevity, attainment of happiness.

Satwika Subtrait [13]

Brahma	Aarsha/ Rishi	Aindra	Yamya
<i>Samvibhaginam</i> (power of discrimination)	<i>Adyayanapara</i> (study)	<i>Aishwaryavantham</i> (lordship)	<i>Lekhastavrittam</i> (observance of the propriety of actions)
<i>Jnana vijnana vachanaprathivachana sampannam</i> (material & spiritual knowledge, power of exposition, reply)	<i>Vrtapara</i> (devotion to sacred vows)	<i>Adeyavakyam</i> (authoritative speech)	<i>Praptakaritam</i> (initiation of actions in time)
<i>Kamakrodhalobhamanam ohairshya</i> (free from passion, anger, greed, ego, ignorance, jealousy)	<i>Homapara</i> (oblations)	<i>Yajwanam</i> (performance of sacred rituals)	<i>Asampraharyam</i> (non-violability)
<i>Aharshamarshopetham</i> (free from sad & intolerance)	<i>Brahmacharyapara</i> (celibacy)	<i>Ojaswinam</i> (strength)	<i>Uthanavantham</i> (readiness for initiating action)
<i>Samam sarvabhutheshu</i> (favourable disposition equally for all creatures).	<i>Adhitivrtha</i> (hospitable disposition)	<i>Tejasopetham</i> (splendour)	<i>Smritimantham</i> (memory)
	<i>Upashantha mada mana raga dwesha moha lobha rosha</i> (freedom from pride, ego, attachment, hatred, ignorance, greed, anger)	<i>Aklishta karmanam</i> (freedom from mean acts)	<i>Aishwarya lambinam</i> (lordship)
	<i>Prathibhavachanasampannam</i> (intellectual excellence, eloquence)	<i>Dirgha darshinam</i> (far sightedness)	<i>Vyapagatha raga, Irshya, Dwesha, Moham</i> (freedom from attachment, envy, hatred, ignorance)
	<i>Vijnanopadharana shaktisampannam</i> (power of understanding & retention)	<i>Darmaarthakamabhitham</i> (devotion to virtuous acts, earning of wealth, proper satisfaction of desires)	

Prajapathya	Varuna	Kauberia	Gandharva
<i>Prajavantham</i> (having good number of children)	<i>Shooram</i> (bravery)	<i>Sthana, Mana, Upabhoga, parivara sampannam</i> (possession of station, honour, luxuries, attendants)	<i>Priya nrithya Geetha vadithrollapa</i> (fondness for dancing, singing, music and praise)
<i>Kriyavantham</i> (engaged in work)	<i>Dheeram</i> (patience)	<i>Dharma, Artha, Kama nityam</i> (constant liking for virtuous acts, wealth & satisfaction of desires)	<i>Shlokakhyayike ithihasa puraneshu kushala</i> (expertness in poetry, stories, historical narrations and epics)
<i>Dharmasheelam</i> (religious minded)	<i>Shuchi ashuchi dweshi</i> (purity and dislike for impurity)	<i>Shuchi</i> (purity)	<i>Gandha malyanulepana vasana sthree vihara</i>
<i>Jagathpriyam</i> (universally loved)	<i>Yajwanam</i> (observance of religious rites)	<i>Sukha viharam</i> (liking for pleasures of recreation)	<i>Kama nityam</i>

<i>Aneershyam</i> (without envy)	<i>Ambovihararathi</i> (fondness for aquatic sports)	<i>Vyaktha kopa prasadam</i>	<i>Anasooyakam</i>
<i>Ashatam</i> (without deceit)	<i>Aklishtakarmanam</i> (Aversion for mean acts)		
<i>Praanja</i> (knowledge)	<i>Sthana kopaprasadam</i> (exhibition of anger and pleasure in proper place)		
<i>Shuchi</i> (clean)			

Rajasa Kaya

Dukhabahulatha (more of grief), *Adanasheelatha* (habit of wandering), *Adhriti* (cowardice/unsteady), *Ahankara* (egoistic), *Anrithikatwam* (falsehood), *Akarunyam* (cruelty), *Dambha* (selfishness), *Mana* (self-boosting), *Harsha* (seeking only pleasure), *Kama* (lust), *Krodha* (anger), *Vyamisra gunadosham* (combination of good and bad) [33], *bahubhashitwam* (talkative). [34]

Sub-traits [14]

Asura	Rakshasa	Paishacha	Sarpa
<i>Shooram</i> (bravery)	<i>Amarshinam</i> (intolerance)	<i>Maha asanam</i> (excessive eating habit)	<i>Krudha shooram</i> (bravery when in angry disposition)
<i>Chandam</i> (cruelty)	<i>Anubandha kopam</i> (constant anger)	<i>Sthrainam</i> (fondness for women)	<i>Akrudha bheerum</i> (cowardice when not in angry)
<i>Asooyakam</i> (envy)	<i>Chidra praharinam</i> (violence at weak points)	<i>Sthreerahaskamam</i> (liking for staying with women in lonely place)	<i>Theekshnam</i> (sharp reaction)
<i>Aishwarya vantham</i> (lordship)	<i>Kroora</i> (cruelty)	<i>Ashuchi</i> (unclean habits)	<i>Santhrastra gochara aharaviharaparam</i> (walking, taking food and resorting to other regimens with a fearful disposition)
<i>Oupadhikam</i> (movement in disguise)	<i>Ahara athimathra ruchi</i> (excess eating habit)	<i>Shuchi dweshinam</i> (disliking for cleanliness)	<i>Ayasa bahulam</i> (excessive indolence).
<i>Roudram</i> (terrifying appearance)	<i>Aamisha priyathamam</i> (fondness for non-vegetarian food)	<i>Bheeru</i> (cowardice)	
<i>Ananukrosham</i> (ruthlessness)	<i>Swapna ayasa bahulam</i> (excessive sleep & indolence)	<i>Bheeshayitharam</i> (terrifying disposition)	
<i>Atma pujakam</i> (indulgence in self-praise)	<i>Irshya</i> (envious disposition)	<i>Vikrtha vihara ahara sheelam</i> (resorting to abnormal diet and regimens)	

Pretha	Shakuna	Bhuta	Yaksha
<i>Ahara kamam</i> (excessive desire for food)	<i>Anushaktha kamam</i> (attachment with passion)	<i>Ahankritha</i> (proudy)	<i>Dana Sheela</i> (indulged in charity)
<i>Athidukhasheelam acharopachara</i> (excessively painful disposition in)	<i>Ajasra aharavihara param</i> (always indulge in food & regimen)	<i>Maha ahara</i> (excessive eating habit)	<i>Sayya sheela</i> (sleeping)

character and past times)			
<i>Asooyakam</i> (enviousness)	<i>Anavasthitham</i> (unsteadiness)	<i>Vairino</i> (strong feeling of hatred)	<i>Alankara Priya</i> (excessive adornment)
<i>Asamvibhaginam</i> (actions without discrimination)	<i>Amarshanam</i> (ruthlessness)	<i>Vikruthanana</i> (defaced)	<i>Panabhojana maithuna priya</i> (drinking, eating and sexual acts)
<i>Athilolupam</i> (excessive greediness)	<i>Asanchayam</i> (unacquisitiveness)	<i>Viroopa</i> (ugly)	<i>Pramudhitha</i> (happy)
<i>Akarma sheelam</i> (inaction)		<i>Vikruthathman</i> (vitiating self)	<i>Prabakshanam</i> (excess eating habit).
		<i>Nishapriya</i> (liking nights).	

Thamasa Kaya

Vishadithwam (sadness), *nasthikyam* (nihilistic attitude), *Adharmasheelatha* (tendency of indulging in sinful acts), *budhernirodho* (restraining the intellect), *Ajnanam* (ignorance), *Durmedhasthwam* (wickedness), *Akarmasheelatha* (inactivity), *Nidraluthwam* (sleepiness),^[35] *Bhayam*.^[36]

Tamasika Subtraits^[15]

Pasava	Matsya	Vanaspathya
<i>Niraakarishnum</i> (forbidding disposition)	<i>Bheerum</i> (cowardice)	<i>Alasam</i> (indolence)
<i>Amedhasam</i> (lack of intelligence)	<i>Abudham</i> (lack of intelligence)	<i>Abhinivishtam aharam</i> (indulgence in food)
<i>Jugupsitha achara aharam</i> (hateful conduct & food habit)	<i>Ahara lubdham</i> (greediness for food)	<i>Sarva budhi anga heenam</i> (deficiency of all the intellectual faculties)
<i>Maithuna param</i> (excessive sexual indulgence)	<i>Anavasthitham</i> (unsteadiness)	
<i>Swapna sheelam</i> (excessive sleep)	<i>Anushaktha kama krodham</i> (constant passionate and hatred disposition)	
	<i>Sarana sheelam</i> (fondness for constant movement)	
	<i>Thoyakamam</i> (desire for water)	

Purpose of Assessing Manasa Prakriti

1) Importance of assessing Manas Prakriti in health

It lies in the recognition that maintaining a harmonious balance between the physical body and mental faculties is fundamental to holistic well-being, as emphasized by Ayurvedic scholars like Acharya Sushruta, where mental wellness is equally vital as physical health.^[17]

2) Assessment of patient's physical strength

Examining *Sattva*, which reflects an individual's mental disposition, is crucial for evaluating a patient's physical strength^[18] and plays a pivotal role in addressing both psychological and physical ailments by understanding how their *Triguna* status, including *Sattva*, *Rajas*, and *Tamas*, influences their beliefs and perceptions in different situations.^[19]

3) Interrelationship between mind and body

Acharya Charaka emphasized the strong connection between the mind and the body,^[20] supported by modern research linking physical fitness to mental well-being and stress. Acharya Sharangdhara established a correlation between bodily and mental elements, connecting *Vata* with *Rajoguna*,^[21] *Pitta* with *Sattvaguna*,^[22] and *Kapha* with *Tamoguna*,^[23] showcasing inherent psychological traits in each, and furthermore, the acknowledgment of the interconnectedness between *Manas* and *Sharira* is not limited to the realm of science; philosophers also recognize this relationship. In Western philosophy, it is asserted that various nerve centers are directly impacted by the fluctuating levels of stress and meditation. *Bhayaja Atisara* (diarrhea related to

anxiety, nervousness, and fear) [24] and *Shokaja Atisara* (diarrhea associated with grief, agony, etc) [24], as mentioned by the *Acharyas*, serve as noteworthy examples illustrating the interconnection between *Deha* and *Manas*.

Objective Assessment of Manasika Prakriti

The objective assessment of *Manasika prakriti* involves using physiological measures like pupillary responses and galvanic skin responses (GSR) commonly employed in personality assessments. These measures can provide impartial insights into an individual's mental characteristics by tracking changes in pupil size and skin conductivity during image viewing, reflecting emotional reactions and sympathetic nervous system activity. Pupil size alterations indicate emotional arousal, and this method has been used in studies involving individuals like pedophiles and those with a criminal history when exposed to specific images. These techniques are valuable for assessing *Manasa prakriti*, especially in cases involving complex emotions that may not be accurately assessed through direct questioning. [25]

Galvanic skin response technique

Relation of Various Four Temperament Theories [29]

Classical	Element	Adler	Riemann	DISC (different publishers use different names)
Melancholic	Earth	Avoiding	Obsessive	Conscientiousness/cautious
Phlegmatic	Water	Getting	Schizoid	Steadiness/supportive
Sanguine	Air	Socially useful	Hysterical	Influence/inspiring
Choleric	Fire	Ruling	Depressed	Dominance

1) Sanguine temperament: The Sanguine temperament, associated with the air element, resembles the *Vata prakriti (Rajasa prakriti)* in Ayurveda. Sanguine individuals are talkative (*Bahu bhashithwam*) [30], energetic, and enthusiastic like *Yaksha (Rajasa)*, often displaying a lively and humorous demeanor, [31] characteristic of the *Rajasa* sub-traits quality in Ayurveda.

2) Choleric temperament: The choleric temperament, associated with the fire element, shares similarities with the *Pitha prakriti* in Ayurveda, encompassing both *Satwika* and *Rajasika* qualities. Choleric individuals are typically extroverted (*Rajasa*) and assertive (authoritative speech and leadership) [37] like *Indra (Satwika)* or *Asuras (Rajasa)*, displaying traits of leadership and ambition [38] (*Adhyayanaparam*), resembling figures like *Indra (Satwika)* and *Rishis (Satwika)* in Ayurvedic terms.

3) Melancholic temperament: Linked to the earth element (*Prithwi/Kapha*), can be associated with a blend of *Satwika* and *Thamasika* characteristics. Individuals with a melancholic disposition are frequently deep thinkers [38] (*Thamasa*), showing a

Galvanic Skin Response (GSR) measures changes in skin's electrical properties linked to autonomic nerve reactions and sweat gland function. It is a straightforward and consistent method for evaluating psychological or physiological excitement. Skin conductivity, influenced by the sympathetic nervous system, increases with heightened activity, making it a useful metric for assessing an individual's emotional and sympathetic responses, providing insight into their agreeability or disagreeability when responding to statements. [26]

Four Temperament Theory

The ancient Greek physician Hippocrates, around 460 to 370 BC, connected the four temperaments to humorism in medicine, suggesting that human personality traits and behaviors were influenced by imbalances in bodily fluids or "humors" - blood, yellow bile, black bile, and phlegm. [27] These temperaments were later named "sanguine," "choleric," "melancholic," and "phlegmatic" by Galen, each corresponding to an excess of one of these humors and leading to imbalances in paired qualities, forming a proto-psychological theory of human temperament. [27,28]

fondness for attention to detail (power of exposition) [38] akin to *Brahma (Satwika)*. They tend to be introverted, reserved, and contemplative (*Thamasa*), while also striving for perfection [38] (*Shuchi*) as exemplified by *Brahma (Satwika)*.

4) Phlegmatic temperament: Linked to the water element (*Jala/Kapha*), can be associated with a blend of *Satwika* and *Thamasika* characteristics. It is characterized by a relaxed and peaceful disposition [38] (*Thamasa*). Those with a Phlegmatic temperament typically exhibit a calm and compassionate nature, displaying sympathy and a caring attitude towards others (*Satwika*).

Personality Traits

The mnemonic OCEAN serves as a helpful tool for recalling the Big Five personality traits:

1) Openness [39], which can be linked to *Satwika* qualities, encompasses a fondness for adventures akin to *Varuna*, a curiosity akin to that of a *Rishi* in the pursuit of knowledge (*Adhyayanapara*), and an appreciation for art, imagination, and a willingness to embrace new experiences, much like a *Gandharva*. It signifies an openness to various experiences.

2) Conscientiousness [40,41], which shares similarities with *Satwika* traits, is marked by qualities such as being organized (*Lekhasthavritha*) akin to *Yama*, a strong sense of duty akin to that of *Yama* and a *Rishi*, meticulous planning (*Deerghadarshi*) reminiscent of *Indra*, and a commitment to discipline akin to that of *Rishis* and *Yama*.

3) Extraversion [42] can be associated with *Rajasa* tendencies, which encompass chattiness, sociability, and talkativeness (*Bahubhashitwam*) akin to the qualities associated with *Rajasa*. It also involves being outgoing and cheerful (*Pramudhita*) as exemplified by *Yakshas*.

4) Agreeableness [43], which shares similarities with *Satwika* attributes, includes qualities such as trust, kindness, helpfulness, and affection, akin to the characteristics associated with *Satwika*.

5) Neuroticism [44], which can be connected to *Thamasa* tendencies, encompasses traits like persistent worry, the experience of anxiety and depression (*Vishada*, *Bhaya*), and the manifestation of negative emotions (*Adharmasheelatha*, *Durmedhasthwam*) akin to *Thamasika* qualities.

Personality Disorders

Personality disorders arise as a result of imbalances in *Mano doshas*, specifically *Raja* and *Thama*.^[45]

Cluster A [46] personality disorders can be connected to *Thamasika vikaras*.

1) Paranoid personality trait can be linked to a *Thamasic* disposition, marked by a pervasive inclination towards mistrust and suspicion (negative emotions), aligning with characteristics such as *adharmasheela* and *durmedhastham*.

2) Schizoid individuals often lean towards solitude and solitary activities, mirroring a *Thamasic* nature.

3) Schizotypal individuals typically display unconventional thinking and behavior, which can be attributed to their *Jugupsitha acharam* in *Pashava* trait of *Thamasika* nature

Cluster B [46] personality disorders can be connected to *Rajasic vikaras*, marked by intense and volatile emotions akin to the concept of *Anavasthitham* in *Shakuna* and a distorted self-image resembling *Vikruthanana*, *Vikruthatmana*, *Viroopa* in *Bhutha*.

1) Anti-social personality disorder often displays aggressive behavior, akin to *Anubandha kopam* in *Rakshasa*, which is a *Rajasic* trait. They may also engage in severe criminal activities, showing ruthless behavior reminiscent of *Amarshinam* in *Shakuna*.

2) Borderline personality disorder frequently experiences unstable moods and engage in impulsive behavior, which parallels the *Rajasic* quality of *Anavasthitham* (unsteadiness).

3) Histrionic individuals tend to be excessively emotional and exhibit childlike behavior, traits that align with *Rajasic* tendencies.

4) Narcissistic individuals possess an inflated sense of superiority, akin to the concept of lordship seen in *asuras*, reflecting a *Rajasic* quality.

Cluster C [46] personality disorders exhibit features that blend qualities of *Raja* and *Thama* (inertia). These individuals often manifest anxiety and fear, reminiscent of the state of *Bhaya* in *Thamasa* and *Santhraस्था gochara ahara vihara param* (fearful disposition) in *Sarpa* trait of *Rajasa prakriti*.

1) Avoidant individuals typically stay away from social interactions, mirroring the inclination for *Nirakarishnu* (seeking solitude) in *Thamasika* (inert nature).

2) Dependent individuals harbor a fear of separation, a trait that aligns with *Thamasika* characteristics.

3) Obsessive-Compulsive individuals exhibit traits like perfectionism and an urge for control, similar to the concept of lordship observed in *Asuras* within *Rajasa*. Furthermore, they also grapple with a fear of making mistakes, a characteristic trait of *Thamasa* qualities.

CONCLUSION

Mental well-being plays a pivotal role in achieving overall health. Acharya highlighted three distinct types of *Manas prakriti*, namely *Satwika*, *Rajasika*, and *Tamsika*. These *Manas prakriti* features are closely linked to an individual's mind and their mental activities. Assessing an individual's *Manas Prakriti* provides numerous advantages, including the identification and promotion of personal development, interpersonal skills, and development of leadership qualities. The prognosis of a person's health is significantly influenced by their *Manas Prakriti* type. Therefore, evaluating one's *Manasika Prakriti* is essential for maintaining health and prescribing appropriate therapeutic interventions. Hippocrates, the ancient Greek physician, correlated the four temperaments with humorism in medicine, suggesting that imbalances in bodily fluids, or "humors" - blood, yellow bile, black bile, and phlegm, influenced human personality traits and behaviors a concept akin to Ayurvedic fundamental principles. Galen later named these temperaments as "sanguine," "choleric," "melancholic," and "phlegmatic," with each corresponding to an excess of one of these bodily fluids, resulting in imbalances in paired qualities. This laid the groundwork for a proto-psychological theory of human temperament. The Sanguine temperament, associated with the air element, bears resemblance to the *Vata prakriti* (*Rajasa prakriti*) in Ayurveda. Similarly, the Choleric temperament, linked to the fire element, shares similarities with the *Pitha prakriti* in

Ayurveda, embodying both *Satwika* and *Rajasika* qualities. The melancholic temperament, associated with the earth element (*Prithwi/Kapha*), and the phlegmatic temperament, linked to the water element (*Jala/Kapha*), both exhibit blends of *Satwika* and *Thamasika* characteristics. The Big Five Personality traits in modern psychology align with the *Manasa prakriti* in Ayurveda- Openness can be associated with *satwika* qualities, conscientiousness shares similarities with *satwika* traits, and agreeableness reflects similar attributes. Extraversion can be linked to *Rajasa* tendencies, while neuroticism correlates with *Thamasa* tendencies. Similarly, personality disorders in modern psychology correspond to Ayurvedic principles, where imbalances in *Mano doshas*, specifically *Raja* and *Thama*, lead to their development. Cluster A personality disorders are connected to *Thamasika rogas*, Cluster B to *Rajasic rogas*, and Cluster C exhibits a blend of *Raja* and *Thama rogas*.

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