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Understanding the Relationship between *Satva* and *Shareera* w.s.r. to Personality Traits

Nikhil Dodamani¹, Dhaneshwari H.A², Punith P³

¹Post Graduate Scholar, Department of Kayachikitsa and Manasaroga, Shri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi, Karnataka, Udupi.

^{2,3}Assistant Professor, Department of Kayachikitsa and Manasaroga, Shri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi, Karnataka, Udupi.

ABSTRACT

Satva, *Atma*, *Shareera* are the three components. By the conjunction of these, existence of the living world is sustained. Understanding the relationship between these three components can help individual achieve a balanced and healthy life. *Satva* is one among the three innate qualities of the mind which governs psychosomatic manifestations and represents purity, virtue and enlightenment, while *Rajas* and *Tamas* denote passion /activity and inertia /ignorance respectively. *Shareera* on the other hand is a manifestation of *Tridoshas* (*Vata*, *Pitta*, *Kapha*). The relationship between *Satva* and *Shareera* is complex mechanism influencing each other in profound ways. Our thoughts and emotions generated by *Satva* can have direct impact and physical being. The body is influenced by the qualities of mind, and the mind is also shaped by the qualities of physical body. Personality traits are commonly defined as relatively stable pattern of thoughts, feelings and actions in which individual is different from the others. It is often seen as reflection of interplay between *Satva* and *Shareera*. Our innate characteristics are shaped by combination of genetic, environmental and personal experiences. These traits influence how we perceive ourselves and others as well as how we interact with world around us.

Key words: *Satva*, *Rajas*, *Tamas*, *Shareera*, *personality trait*.

INTRODUCTION

The word *Satva* is multifaceted and referred to multiple shades in Ayurveda connotation. Derived from 'Sat' participle from verb as "to be" being "real". the word has multiple meaning,

1. Synonym of *Manas*^[1]
2. One of the three attributes which constitutes nature

Address for correspondence:

Dr. Nikhil Dodamani
Post Graduate Scholar, Department of Kayachikitsa and Manasaroga, Shri Dharmasthala Manjunatheshwara College of Ayurveda, Udupi, Karnataka, Udupi.
E-mail: doddamaninikhil33@gmail.com
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(*Satva Guna*)

3. Personality type or temperament
4. Natural property
5. Strength
6. Living being
7. Sediment or essence (*Guduchi Satva*)
8. Potential extract (*Satvapatana*)
9. Qualities like purity, clarity, generosity etc. (*Guna*)

Satva as Manas

Satva is a technical connotation signifying the components of which man is made. Natural character or inborn disposition are dominated by mind conveniently and varyingly termed as *Manasatva*, *Manasa Kaya*, *Manasa Prakriti*.

The mental disposition is firmly laid on the foundations of *Trigunatmaka* represented by the attributes of mind. They are

Shuddha - Kalyana Bhaga^[2] (Pure) - auspicious, free from defects

Rajasika - Rosha Bhaga (fraction of anger)

Tamasika - Moha Bhaga (ignorance) - inauspicious and they are called doshas since they arise from unrighteousness.

Each of these three types of *Satva* (psyche) are having innumerable varieties on the basis of permutation & combination of various factors related to body, species and their mutual symbiosis. Due to the variations in the body based on quality (*Suchi Tara, Suchi Tama Bhava*), age, species such as human beings and animals that is how the psyche varies due to the variation of the body, by keeping this doubt in view, *Acharya* explained their interrelation as *Anyonyanuvadhanaccha* which means *Shareera* and *Manas* act conformity with each other. Since both the body and mind are interrelated variations in the body are reflected in the mind. They do have some mutually contradicting properties, but that does not come in a way of harmonic existence. *Acharya Sushruta* beautifully explains this phenomenon he quotes - "An insect born out of poison is not affected by poison because of its very inborn nature".^[3] *Prakriti* is manifested with togetherness of constituents of agonistic and antagonistic properties does not destroy the being, but only supports and promotes it.

METHODOLOGY

The study draws from classical Ayurveda texts along with modern sources, including textbooks and academic articles, and various web-based resources. These materials serve as the foundation for the detailed exploration of relation between *Satva* and *Shareera*.

Prakriti

Prakriti is the conducive state of the *Doshas* formed at the time of *Garbha* due to self-excitatory causes and which runs from birth to death. The *Doshas* that are evoked during the union of *Shukra* and *Shonita* lead to formation of *Prakriti*.^[5]

Prakriti is classified into 3 *Deha Prakriti* and 18 *Manasa Prakriti* respectively.

Personality^[6]

The word 'personality' is derived from the Latin word 'persona' which means the 'mask' used by the actors performing on stage.

According to Mischel (1976) personality consists of distinctive patterns of behavior that characterize each individual's adaptation to his life.

According to Floyd H. Allport - the individual's characteristic reaction to social stimuli and the quantity of his adaptation to social features of the environment is known as personality.

Personality trait

According to DSM-5 - personality traits are enduring patterns of perceiving, relating and thinking about the environment and oneself that are exhibited in a wide range of social personal contexts.

Model of personality

16pf (personality factor) model is one among the many established models related to personality. This model is created by Raymond Cattell, evaluates personality through 16 unique traits. These traits encompass characteristics such as warmth, reasoning, emotional stability and social boldness.

Satvika Prakriti^[7] / personality

This trait is characterized by metaphysical knowledge, excellence, of intellect, presence of mind, brilliant memory and fortitude. They are known for gentleness, forgiveness, selfless conduct. *Acharya Charaka* has described seven and *acharya Kashyapa*^[8] and *Sushruta*^[9] eight traits.

Table 1: Satvika Prakriti Lakshana

Type of Satva	Features	Personality by 16pf ^[10] (probable)
<i>Brahma</i>	<i>Suchi, Satyaabhisandha, Jitatmana, Jnanavijnana Sampanna, Smritimana, Adhyayanapara Gurupujana</i>	Pure, truthful, self-control, spiritual knowledge, memory, studious, benevolent. REASONING (B)

Arsha	<i>Ijyapara, Adhyana para, Bramhacharina, Athithivrata, Prathibhavana, Vachanasampanna,</i>	Devoted to rituals, studious, chastity, hospitable, brilliant, eloquent, skilled in art. OPENNESS TO CHANGE (Q1)
Aindra	<i>Aishwaryavana, Adeyavakya, Yajva, Ojasvina, Tejasopeta, Vidvana</i>	Royal, authoritative, ritualistic, impressive, energetic, knowledgeable. APPERHENSION (O)
Yama	<i>Lekhasthavrtta, Praptakari, Uttanavanta, Smritimana, Nirbhaya, Suchi</i>	Propitious, prompt actions, progressive, good memory, brave, pure. OPENNESS TO CHANGE(O)
Varuna	<i>Shura, Dhira, Suchi-Asuchidveshin, Ambuvihararata, Aklishtakarma, Sthanakopa Prasada, Priyavaditvam.</i>	Brave, pure and dislikes impurity, fond of aquatic sports, indefatigable, timely placed anger and pleasure, sweet speech. EMOTIONAL STABILITY (C)
Kubera	<i>Sthanamanopabhoga Sampanna, Parivarasampanna, Sukhavihari, Suchi, Urjitha, Maha Prasavaa Sakthitva</i>	Sense of position, prestige and wealth, socially involved, liking pursuits of life, pure, strong, highly fertile WARMTH (A)
Gandharva	<i>Puranjna / Ithihasajna, Gandhamalyambarapriya, Nriyagitopsanjna, Striviharaniya, Subhaga</i>	Expertise in history and epics, fondness for cosmetics, song, dance, charming, ABSTRACTEDNESS (M)

Rajasika Prakriti / personality^[11]

These individuals basically are excessively active and violent by nature. They are generally tense, anxious, and troubled. They are proud, arrogant, lustful and ambitious. *Kashyapa* holds that this is a mixed bag of both good and bad qualities mostly dominated by arrogance and violence.

Both *Charaka* and *Kashyapa*^[12] have described six and *Sushruta*^[13] 5 variants in this category

Table 2: Rajasika Prakriti Lakshana

Type of Rajas	Features	Personality by 16pf (probable)
Asura	<i>Shoora, Chanda, Asuyaka, Aishwaryavana, Aupadika, Raudra, Ekasin</i>	Valient, cruel, envious, authoritative, vacillating, fierce temperament, east alone, SOCIAL BOLDNESS (H)
Rakshasa	<i>Amarshin, Anubandhakopa, Chidrapraharina, Krura, Amisapriya, Svapnayasabahula, Irsu</i>	Intolerant, constant anger, strikes by deceiving, cruel, meat fond, envious, PRIVATENESS (N)
Pisaca	<i>Mahasana, Staina, Asuchi, Suchidveshin</i>	Gluttonous, fond of women, unclean, delight in dirt PERFECTONISM (Q3)
Sarpa	<i>Kruddhasura, Akruddhabhīru Tikshna, Mayanvita Āyāsabahula, Nidrālu Bahuvairi,</i>	Bold when excited, coward when not excited, sharp, trickery, laborious, sleepy, VIGILANCE (L)
Praita	<i>Aharakami, Lolupa, Asuyaka, Asamvibhagin, Alasa, Duhkasila, Adata</i>	Food fond, greedy, envious, not discriminative, indolent, dejected, misery. DOMINANCE (E)
Shakuna	<i>Anusaktakama, Ajasramaharavihara, Anavastitam, Amarsin, Asanacaya, Vagdyuna, Nityasankita, Bhiru, Pravrdhakamasevi</i>	Passionate attachment, fond of eating, fickle, intolerant, un-acquisitive, vulgar speech, suspicious, timid, excessive indulgence in sex. LIVELINESS (F)

Tamasika personality^[14]

This trait is characterized by inactivity, apathy and ignorance. They always look dejected, nihilistic and adverse to virtuous living, suffer, from inertia and

excessive sleep. According to *Kashyapa* *tamasa* is dominated by confusion and resistance. All the three texts agree with this context both in relation to number and nomenclature.

Table 3: Tamasika Prakriti Lakshana

Type of Tamasa	Features	Personality by 16pf (probable)
<i>Pasava</i>	<i>Nirakarishunta, Amedhata, Jugupsitacharata, Maithunaparta, Svapnasilata, Rujalankaravarjitatva, Manadata</i>	Of forbidden nature, dull headed, disgusting food habits, over indulgence in sex, sleepy, looks dirty, somnolent REASONING (B) (SCHIZOTHYMIA)
<i>Matsya</i>	<i>Bhiru, Abudha, Aharalubda, Adyuna, Anavasthita, Toyakamita, Anusaktakamakrodha, Himsra, Atmapara</i>	Coward, stupid, greed for food, gluttonous, fond of water, uncontrolled anger- love, cruel, selfish EMOTIONAL STABILITY (C) (LOWER EGO STRENGTH)
<i>Vanaspatya</i>	<i>Alasa, Abhinivistamahara, Sarvabuddhihina, Angahina, Vadhabandhapariklesha, Sitavatatapaksama, Ekathanarati</i>	Lazy, sole interest in food, absolute lack of intelligence, handicapped, indifferent to surroundings, idle WARMTH (A) (SCHIZOTHYMIA)

Manasika Satva in Doshaja Prakriti^[15]

Table 4: Deha Prakriti Lakshana

Vata	Pitta	Kapha
<i>Bahu Pralapa</i> (delirium)	<i>Nipunamati</i> (sharp)	<i>Dukha-Klesha-Gharma-Atapta</i> (not easily irritated by sorrow, stress, heat)
<i>Na Jitendriya</i> (no self-control)	<i>Sucharita</i> (chaste)	<i>Buddhaya Ukta</i> (intelligent)
<i>Prajagaruka</i> (wakeful)	<i>Medhavi</i> (brilliant)	<i>Satya-Sangha</i> (honest)

<i>Matsarya</i> (jealous)	<i>Vigrihya-Vakta</i> (debate-oriented speaker)	<i>Dharmatma</i> (moral)
<i>Alpa Smriti</i> (less memory)	<i>Maanee</i> (proud)	<i>Vadanti Na Nishthura</i> (does not speak harsh words)
<i>Nasthika</i> (atheist)	<i>Klesha</i> (<i>Asahishnuta</i>)	<i>Smitimaana</i> (good memory)
<i>Stena</i> (thieving)	<i>Madhya-Jyana-Vijyana</i> (moderate knowledge)	<i>Vinit</i> (humble)
<i>Adrithi</i> (impatient)	<i>Shoora</i> (courageous)	<i>Dridha-Shashtra-Mati</i> (Strong loyalties towards Shastra)

Relation between Shareerika and Manasa Prakriti

Vata is *Rajo Guna* dominant body element. *Pitta* is *Satva Guna* dominant and *Kapha* is *Tamoguna* dominant. If the psychic traits present in *Shareerika Prakriti* are analyzed, the following views can be drawn.

1. *Rajasa Prakriti* are prominent in *Vata Prakriti*^[16]
2. *Satvika Prakriti Lakshana* as well as *Rajasika Prakriti Lakshana* are prominent in *Pitta Prakriti*.
3. *Tamasika Prakriti Lakshana* are prominent in *Kapha Prakriti*.

By this relation, the *Shareerika Dosh* have influence over the *Satva*. Other factors influencing the *Manasa Prakriti* are,

1. *Jatiprasakta* (Race)
2. *Kula Prasakta* (Hereditary)
3. *Deshanupatini* (Habitat)
4. *Kalanupatini* (Time)
5. *Vayonupatini* (Age)
6. *Pratyatmaniyata* (Characteristic features specific to the individual)
7. *Bala Niyata* (Strength)

DISCUSSION

Prakriti is individual's inherent constitution, encompassing their physical, physiological and psychological traits. Body is influenced very rapidly than mind. After development, body and mind are despaired, but they readily influence each other. The three attributes of mind *Satva*, *Rajas*, *Tamas* continues to exhibit in both physical and mental planes. Physically *Satva* is manifested by light and mentally by enlightenment, *Rajas* by activity and excitement, *tamas* by darkness and ignorance. The mind exhibits multiple characteristics due to variations in perception influenced by sensory organs, individual disposition, and interactions with the qualities of *Satva*, *Rajas*, and *Tamas*. This interplay between sensory input and mental disposition leads to diverse perceptions within a single consciousness, reflecting the complexity of human experience.

The mind exhibits various traits such as conduct, purity, enmity, enthusiasm, sharpness, softness, seriousness, and instability, which can be categorized into three types *Satvika*, *Rajasika* and *Tamasika*.

These qualities can coexist in an individual but cannot manifest simultaneously as a behavior and body actions. While an individual may display different traits at different times, the predominant quality over time defines their disposition. This tendency carries over into future lives, influencing the type of trait one possesses in subsequent incarnations.

Current theories emphasize that personality traits significantly influence human behavior and health outcomes. For example, individuals with high conscientiousness are more likely to adopt healthy habits like regular exercise and balanced diets, which contribute to better long-term health. In contrast, those with elevated neuroticism often respond poorly to stress, increasing their risk for chronic illnesses and negatively impacting their health perceptions. Additionally, personality affects stress management and social interactions; optimistic individuals typically cope with health challenges more effectively than pessimistic ones, who may experience higher rates of

stress-related illnesses. Understanding these dynamics can enhance health strategies.

CONCLUSION

Body and mind are two vital dimensions of four elements of the life process. The two constitute the three pillars (*Tridanda*) of human existence, thus overall view on concept of *Manasa Satva* reveals that we have an in-depth analysis of the various characteristics, behavioral modes, intellectual faculties, physical and psychological features of entire human class. These *Trigunas* were given incorporating general features and sub groups were identified on specific features found in different individuals. The number sixteen represents only the predominant once, *Acharya Charaka* has given that there can be infinite variations based on *Tara Tama Bhava*. These behavioral personalities seen in different patterns seen in different individual may reveal various behavioral patterns in different situations. These traits demonstrate the ability to take action that influences both the body and the mind.

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