

ANCIENT INDIAN TRIGUNA PERSONALITY TYPES AND FREUDIAN MODEL OF PRACTICE

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ABSTRACT

The western form of psychiatry categorizes the structure of *mann* as Id, Ego and Super Ego or conscious, sub conscious and unconscious. Whereas India categorizes it in the form of *Antahakaran Chatushthya-Mann, Budhi, Chitta, Ahankar* and *trigun nature-satva, rajo* and *tamo*. In the western psychology the types of personality or models are given by Sheldon, Kretshner, Hippocrates and Carl Jung. While in India the classification of personality types are *Tridosh* or *Trigun* which is made of both internal and external characters.

Study and examination of the mind (mental health) in Indian psychotherapy is potentially as complex as its examination of the body and physical diseases. It is not just a side light to be looked at in passing. It requires its own expertise, attention and application, just as any other branch of medical science and its therapeutic methods.

The study of the human mind according to *Ayurveda* is very scientific. It studies each person's mind in *Trivarg Anveshan* or the three dimensional study. All physical and mental disorders are treated by studying group of three aspects i.e. *Tridosh, Trigun, three Pursharth* and three parts of a personality; body, life force, consciousness.

KEYWORDS: Mental Health, Indian Psychiatry, Indian Psychological Concepts, Triguna Personality.

IMPORTANCE OF DOSHAS IN PSYCHOLOGICAL CONDITIONS

According to *Ayurveda* diseases are created due to aggravation of *Doshas*. Depending on the nature and complexity of the aggravation, prognosis of the disease becomes easy to cure. The *doshas* as they accumulate as toxins have negative emotional components like *vatta* as fear, *pitta* as anger and *kapha* as attachment.

Vatta dosha in particular has strong psychological ramifications because the mind is the part of the sphere of *vatta* and also composed mainly of the same air and elements. *Vatta* problems usually include psychological problems, starting with fear, insecurity and anxiety. Management of *vatta* always must include a lot of psychology.

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Stress of any type first imbalances *vatta*, hence, curing the stress will naturally balance *vatta* and vice versa. The qualities/properties of *vatta* are very much similar to mind; in fact *vatta* regulates and boosts the mind.

Yet, the other two *doshas* have their own key psychological components and considerations as well. Each patient will have a particular psychological as well as physical condition that we must be able to understand in order to arrive at an effective treatment plan.

PSYCHOMETRIC PROPERTIES OF PERSONALITY SCALE (TRIGUN PERSONALITY, SATVA, RAJO, TAMO) AMONG THE ADULT PERSON

According to *Samkhya* philosophy *prakriti* made up of the three constituent process (traits), i.e. intelligibility, activity and inertia. Constituent in *Sanskrit* it has three meanings 1) quality 2) rope and 3) not primary.

According to *Aswamedha parv* of *Mahabharata* there is good interpretation of *gunas* is given in the section 36, 37 and 38. The meaning of three *gunas* or characteristics of *gunas*:

- Characteristics of Tamas personality (darkness) section of 36 of *Aswamedha parva* of *Mahabharata* describe the basic nature or characteristics of the *tamas*

guna-over attachment, ignorance, greed, possessiveness, indecisiveness, drowsiness, latharginess, idleness, procrastination, skeptical, lowered reminiscence, unawareness of consequence, atheism, antagonist, rivalry, less control over the senses, foolishness, anger.

- Characteristics of *Rajas* personality-section 37 of *Ashnvamedh parva* of *Mahabharata* describe the basic nature of *rajas guna* is activeness, restlessness, hyperactivity, harming others, heartfelt behavior, lack of compassion, regression, anxiety, materialistic, ambitious, envy, loud, non trustworthy.
- Characteristics of *Sattva* personality-section 38 *Ashnvamedh parva* of *Mahabharata* describe the basic nature of *sattva guna* is blissful, pleasant, fearless, progressive, bright, generous, contentedness, faithful, forgiving, patient, truthful and brave.

The method of treatment in ancient India as a whole has been classified into two broad categories-

- *Adravyabhoot Chikitsa*: Non Pharmacological
- *Dravyabhoot Chikitsa*: Pharmacological

The credit of developing mental health system goes to *Charak*. He, for the first time created a whole part in *Ayurveda* dedicated to what we are going to read further in this paper.

Dosha	Sattva	Rajas	Tamas
<i>Vaata</i>	Clarity	Hyperactivity	Confusion
	Creativity	Nervousness	Lack of Direction
	Lightness	Fear	Indecisiveness
		Anxiety	Sadness
			Grief
<i>Pitta</i>	Knowledge	Aggressiveness	Anger
	Understanding	Competitiveness	Hatred
	Comprehension	Power	Envy
	Recognition	Prestige	Jealous
<i>Kapha</i>	Love	Attachment	Deep confusion
	Compassion	Greed	Unconsciousness
	Forgiveness	Possessiveness	Depression

FREUDIAN MODEL

Sigmund Freud psychoanalytical theory of personality argues that human behavior is the result of the interaction among three component parts of the mind that is Id, Ego and Super Ego. The Id is the component of the personality includes the instinctive and primitive behaviors. The Id is driven by pleasure principle, which strived for immediate gratifications of all desires, wants and needs. The ego is the component of personality that is responsible for dealing with reality. It functions in the conscious, preconscious and unconscious mind. The superego according to Freud is the aspect of personality that holds all internalized moral standards and ideals that one acquires from the society. The structure theory of personality places great importance on how conflicts among the parts of the mind shape behavior and personality. These conflicts are generally unconscious. According to Freud, personality develops during childhood and critically shaped through a series of five psychosexual stages i.e. oral, anal, phallic, latency and genital, which he called psychosexual theory of development. During each stage, a child is presented with a conflict between biological drives and social expectations; successful navigation of these internal conflicts will lead to mastery of each development stage and ultimately to a fully mature personality.

CONCLUSION

Freud overemphasized sex and sexuality in his theory of personality whereas Indian model is not only comprehensive but also complete in all respect. While describing personality through *Triguna*, it provides deeper sense of understanding personality. It is evident from the above analysis that Freud western model is incapable of understanding the psyche of Indian *mann*, since the two societies are completely distinctive culturally, socially and in

the family values. Therefore, it is the need of the hour to give importance to our ancient indigenous knowledge and incorporate it in the contemporary and existing theoretical framework of literature.

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