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 Aayurveda 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 Aayurveda 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 vise 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 parv of Mahabharata describe the basic nature or characteristics of the tama 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 Ashvamedh 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 Ashvamedh 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 Pharmalogical
- Dravyabhoot Chikitsa: Pharmalogical

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

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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 man, 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.

REFERENCES