

Concept of personality type in West and in *Ayurveda*

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In western psychology, personality type has been widely discussed. This Typology is but one-way of understanding "Personality". It has some practical utility. In *Ayurveda*, personality types have been discussed from two angles, viz. physiological and psychological as body and mind is correlated. Psychological qualities are *Sattva*, *Rajas* and *Tamas*. Physiological qualities are *Vata*, *Pitta* and *Kapha*. Here, western and eastern approaches are compared to identify the points of similarities and dissimilarities.

Keywords: Ayurveda, Western typology, Personality type, *Vata*, *Pitta*, *Kapha*, *Sattva*, *Rajas*, *Tamas*, Psychological qualities, Physiological qualities

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Personality means a system's quality, which is acquired by an individual, in objectoriented activity and communication, characterizing his involvement in social relations. Personality is formed in the process of social practice, and being active it appears as a whole, in which cognition of the environment is realized in unity with emotional experience. Personality is characterized by activeness. The subject striving to expand the sphere of this activity is to act beyond the boundaries defined by the situation and the role prescriptions. Personality means the degree of awareness of ones attitude to reality. In short, personality shows how one react in a situation. There are some words in modern psychology, which are related to personality type, viz., Personality, Personal construct, Personality trait, Temperament, Methods of Personality study and so on¹. The personality traits are the stable features of the behaviour of an individual recurring in different situations. Varying degree of prominence in different people, across various situations, always marks personality traits. Personal Construct reflects the nature of the elements of the environment interpreted by a person (events, phenomena, people) as at once similar to and differing from one another¹. In psychology, the word temperament means an individual's characteristics as to innate intensity, speed and rhythm of mental processes and states. Most temperament classifications and theories include activeness and emotionality. Behavioral activeness characterizes the degree of energy and speed or, on the contrary, slowness and inertia, whereas emotionality

characterizes the specific trends and valance, (positive or negative) of emotions, sentiments, and moods, their modality being expressed by joy, grief, fear, sorrow, anger and so on. The concept of personality as presented in modern psychology has been discussed as in modern times, the study of personality is not only for academic quest, but also it has got practical utility. Now a days for the purpose of vocational training, dealing with persons and recruiting individual, results are obtained through the study of personality utilizing modern method of personality assessment². The personality type as conceptualized by Ayurveda and that depicted in western psychology have been compared.

Methodology

Experimental and Non-experimental, were conducted for instance (analysis of biography), laboratory and clinical direct and indirect research and assessing (Psycho-diagnostics). The experimental method is data based. After a series of investigations and consequent analysis of the data, 16 different personality factors have been identified Table 1). The factors are in pairs of opposites and standardized test was constructed for measuring these factors with the help of a questionnaire.

Enumeration

In Ayurvedic System of Medicine, however the type of personality has been determined from two angles. Physiological and Psychological as body and mind are very close to each other. Brain, nervous

Table 1 — Sixteen personality factors

1(a) Shy	1(b) Venturesome
2(a) Practical	2(b) Imaginative
3(a) Expedient	3(b) Contentions
4(a) Forthright	4(b) Shrewd
5(a) Affected by feeling	5(b) Emotionally stable
6(a) Tough minded	6(b) Tender minded
7(a) Trusting	7(b) Suspicious
8(a) Placid	8(b) Apprehensive
9(a) Sober	9(b) Happy-go-lucky
10(a) Humble	10(b) Assertive
11(a) Undisciplined	11(b) Controlled
12(a) Less intelligent	12(b) More intelligent
13(a) Conservative	13(b) Experimenting
14(a) Group dependent	14(b) Self-sufficient
15(a) Reserved	15(b) Outgoing
16(a) Relaxed	16(b) Tense

system and hormonal secretion from different glands influence person's mental makeup. The ancient Indian medical men observed person's temperament, personality trait and personality construct. Three qualities mentioned in *Samkhya* philosophy, viz. *Sattva*, *Rajas* and *Tamas* are the basis of psychological classification. In *Samkhya* philosophy, these are described as Associates or *Gunas* of *Prakrti* (nature). In *Sreemad Bhagawat Gita*, three types of personality have been described according to predominance of *Sattva*, *Raja* and *Tamas* as *Sattvika* type, *Rajasika* type and *Tamasika* type of personality. In Ayurveda, these 3 kinds have been again classified according to degree i.e. variations of *Sattvika* are of 7 types, *Rajasika* of 6 types and *Tamasika* of 3 types. These ideas have been expressed in *Caraka Samhita* and *Sushruta Samhita*, the well-known medical treatise of ancient India. In the early Indian society, the hopes and aspirations of the common people were largely based on religious dogmas, pantheons of gods & demons, concept of virtue & vice, right and wrong, etc. Keeping in mind the religious affinity of the common folk, in earlier times, the psychological pattern of the human being has been categorized and named after Gods demons, villains, celestial nymphs, etc.

Caraka

The mind psyche is of 3 types, *sattvika* (pure), *rajasika* and *tamasika*. The pure is said as devoid of defects due to having some beneficial factor whereas *rajasika* and *tamasika* may be viewed as partially defective due to the presence factors of agitation and

ignorance in them, respectively. Out of these 3 types of psyche, each one has got innumerable subdivisions of relative degrees and variations in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence, some of the types of psyche are described here as illustrations, showing their similarity with some well-known symbols. Seven kinds of *Sattvika* types, 6 kinds of *Rajasika* types and 3 kinds of *Tamasika* types have been analyzed in the light of personality profile.

Brahma (Sharing the traits of Brahma):

Purity, love for truth, self-controlled; power of discrimination, material and spiritual knowledge; power of exposition, reply and memory; freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance; and favourable disposition equally for all creatures³. Clean, true to his word, having controlled his self, distributing shares, endowed with learning, understanding, speaking and contradicting; and with memory, devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance, equal to all creatures- such person should be known as *Brahma* type (similar to *Brahma*) in psyche. The characters include, Emotionally stable; Placid; Sober; Conservative; Reserved; Controlled; More intelligent⁴.

Arsa (Sharing the traits of rsis):

Devotion to sacred rituals, study, sacred vows, oblations and celibacy; hospitable disposition; freedom from pride, ego, attachment, hatred, ignorance, greed and anger; intellectual excellence and eloquence; and power of understanding and retention³. Engaged in sacrifices, study, vow, oblations and celibacy; devoted to guests, having overcome pride, conceit, attachment, aversion, confusion, greed and anger; and endowed with power of imagination, speaking, understanding and retention-such person should be known as *Arsa* (similar to sages) in psyche⁴. The characters include, imaginative and intelligence.

Aindra (sharing the traits of Indra):

Lord-like authoritative speech; performance of sacred rituals; bravery, strength and splendor; freedom from mean acts; far sightedness; and devotion to virtuous acts, earning of wealth and proper satisfaction of desires³. One having supremacy and his words agreeable, engaged in sacrifices, brave, vigorous, subduing, and unobstructed action,

foresighted, devoted to virtue, wealth and enjoyment-such person should be known as *Aindra* (Similar to *Indra*) in psyche⁴. The person is self sufficient and assertive.

Yamya (sharing the traits of *Yama*):

Observance of the propriety of actions; initiation of actions in time; non-violability; readiness for initiating action; memory and lordship; freedom from attachment, envy, hatred and ignorance³. Keeping account of the conduct, acting in opportune moment, unstruckable, endowed with promptness and memory, acquiring supremacy, free from attachment, envy, dislike and confusion-such person should be known as *Yamya* (similar to *Yama*-god of death) in psyche⁴. Such persons are assertive.

Varuna (Sharing the traits of water-god *Varuna*):

Bravery, patience, purity and dislike for impurity; observance of religious rites; fondness for aquatic sports; aversion against mean-acts; and exhibition of anger and pleasure in proper place³. Brave, patient, clean, disliking uncleanness, engaged in sacrifice, liking for entertainment in water (swimming, etc.), with unobstructed action, opportune anger and pacification-such person should be known as *Varuna* (similar to *Varuna*-water-god) in psyche⁴. Such persons are placid, sober, and conservative.

Kauvera (sharing the traits of wealth-god *Kuvera*):

Possession of station, honour, luxuries and attendants; constant liking for virtuous acts, wealth and satisfaction of desires; purity and liking for pleasures of recreation³. Endowed with position, conceit, enjoyment and retinue; constantly engaged in virtue, wealth and pleasure, clean easy movements, manifest anger and favour-such person should be known as *Kauvera* (similar to *Kubera*) in psyche⁴. Such persons are relaxed and assertive.

Gandharva (sharing the traits of celestial nymph *Gandharva*):

Fondness for dancing, singing, music and praise; expertness in poetry, stories, historical narrations and epics; constant fondness for scents, garlands, unguents apparel, association of women and passion³. Expert in favourite dance, music, musical instruments, jugglery of words, poetry, stories, history and epics, constantly devoted to perfumes, garlands, paste, dress, sporting and enjoyment lover. Such person is known as *Gandharava* (similar to *Gandharva*) in respect of

psyche⁴. Such persons are expedient, relaxed, happy-go-lucky, and outgoing. This is the only *Sattvika* type, where liking of women's company is mentioned. So, this type of *Sattvika* may be sometimes happy-go-lucky and outgoing³. Thus, the pure psyche (*Sattvika*, people of pure and good nature) has been subdivided into 7 types because of beneficial character. *Brahma* is considered as purest one due to predominance of the above character⁴.

The *Rajasika* type of mental faculty represents wrathful disposition and is of six types:

Asura (Sharing the traits of villain *Asura*):

Bravery, cruelty, envy, lordship, and movement in disguise, terrifying appearance and ruthlessness and indulgence in self-praise³. Brave, violent, backbiter, having supremacy, deceitful, fierce, cruel, self-praising-such person should be taken as *Asura* (similar to *Asura*) in psyche⁴. Such persons are tough-minded, shrewd, and assertive.

Raksasa (sharing the traits of *Raksasa* of demonic disposition):

Intolerance, constant, anger, violence at weak points, cruelty, gluttonous habit and fondness for non-vegetarian food; excessive sleep and indolence; and envious disposition³. Intolerant, with continued anger, striking at weak points, cruel, liking overeating, having highest desire for meat, indulged in sleep and physical exertions and envious-such person should be regarded as *Raksasa* (similar to *Raksasa*) in psyche⁴. Food habits of *Asura* type have not been mentioned. But *Raksasa* type is very much fond of non-vegetarian foods⁴.

Paisaca (sharing the traits of *Pisaca* malevolent being of devilish character): Gluttonous habit; fondness for women; liking for staying with women in lonely place; disliking for cleanliness; cowardice and terrifying disposition; and resorting to abnormal diet and regimens³. Gluttonous, fond of women, desirous for meeting women in privacy, unclean, having dislike for the clean, timid, terrifying, habitually using abnormal diet and behaviour such person should be taken/ as *Paisaca* (similar to *Psaca*) in psyche⁴. Such persons should be venturesome in respect of mixing up with ladies, and apprehensive.

Attraction towards women has been mentioned first in *Gandharva* type of *Sattvika* but *Paisaca* type of *Rajasika*'s degree of attraction for women is condemnable.

Sarpa (sharing the traits of *sarpa* or Snake):

Bravery when in wrathful disposition and cowardice when not in wrathful disposition; sharp reaction; excessive indolence; and walking, taking food and resorting to other regimens with a fearful disposition³. Brave in angry condition and timid otherwise, sharp, exertive, terrorizing where he goes, indulged in food and pastimes-such person should be regarded as *Sarpa* (similar to *Sarpa* - serpent) in psyche⁴. This type is not gluttonous but is tense.

Praita (sharing the traits of a *Preta*, dead or departed spirit):

Excessive desire for food; excessively painful disposition on character and past times; enviousness; and actions without discrimination, excessive greediness and inaction³. Having longing for food, troublesome conduct, behavior and management, back-biting, not distributing shares to others, greedy and inactive-such person should be regarded as *Praita* (similar to *Preta*) in psyche⁴. The person is undisciplined, and suspicious.

Sakuna (sharing the traits of a *Sakuni* or bird):

Attachment with passion, excessive food and regimen, unsteadiness, ruthlessness and un-acquisitiveness³. Passionate, constantly indulged in food and pastimes, unstable, intolerant, not having hoarding tendency-such person should be regarded as *Sakuna* (similar to *sakuni* - birds) in psyche⁴. Such persons are undisciplined, group dependent, tense, and happy-go-lucky.

The *Tamasika* type of mental faculty represents ignorant disposition and is of 3 types:

Pasava (sharing the traits of animal):

Forbidding disposition; lack of intelligence; hateful conduct and food habit; excessive sexual indulgence and sleep³. Repudiating, devoid of intelligence, having despised food and behaviour, indulged in sexual act and sleep-such person should be taken as *Pasava* (similar to *pasu* - animals) in psyche⁴. Such persons are undisciplined, less intelligent, and outgoing.

Matsya (sharing the traits of fish):

Cowardice, lack of intelligence, greediness for food, unsteadiness, constant passionate and wrathful disposition, and fondness for constant movement and desire for water³. Timid, unwise, gluttonous, unstable,

constantly under the grip of passion and anger, always moving and liking water-such person should be regarded as *Matsya* (similar to *matsya* to fish) in psyche⁴. Such persons are undisciplined, less intelligent, group dependent, and tense.

Vanaspatya (sharing the traits of vegetable life):

Indolence, indulgence in food, and deficiency of all the intellectual faculties³. Idle, indulged only in food and devoid of entire intelligence and bodily actions-such person should be taken as *Vanaspatya* (similar to *Vanaspati*-plant) in psyche⁴. Such persons are less intelligent, and group dependent. This type resembles to imbecile type of Personality⁵.

Three types of mental faculties have innumerable varieties. The *Sattvika* type of mental faculty is of 7 types depending upon the dispositions of *Brahma*, *Rsi*, *Indra*, *Yama*, *Varuna*, *Kubera* and *Gandharva*. The *Rajasa* type of mental faculty is of 6 types depending upon the dispositions of *Asura*, *Raksasa*, *Pisaca*, *Sarpa*, *Preta* and *Sakuni*. The *Tamasa* type of mental faculty is of 3 types depending upon the dispositions of *Pasu* (animal), *Matsya* (fish) and *Vanaspati* (vegetable life). All these descriptions are made with a view to indicate the general mode of treatment that should be provided for these types of persons. Thus, the three sub-divisions of the *Tamasa* type has been described which have ignorance in common. There are 5 inauspicious factors, which are injurious to the foetus. He who knows all the aspects of 8 factors, which are auspicious and inauspicious for the foetus, is fit to be a royal physician. An intelligent physician should know these factors, which will help in the formation and growth of the foetus and it is also useful for those, which are responsible for the destruction of the foetus.

Sushruta

Sáttvika features

The features of a *Brahma-káya* person are cleanliness of person and conduct, belief in the existence of God, a constant reader of the *Vedas*, a worshiper having reverence for elders and preceptors, hospitality to others and celebration of religious sacrifices. Those of a *Mahendra-káya* person are valour, command, and constant discussion of the *Śástras*, maintenance of servants and dependents and magnanimity in character. The features of a *Varuna-káya* person are a liking for exposure to cold, forbearance, a brown hue of the pupils, golden colour

of the hair and sweet speech. The features of a *Kauvera-kāya* person are, arbitration of disputes, capacity of bearing hardships, earning and accumulation of wealth, and capacity of propagation or fertility. The features of a *Gandharva-kāya* person are love of garlands and perfumes, fondness of songs and music, and love making. The features of a *Yamya-Kaya* person are sense of duty, promptness, firmness of action, courage, memory, purity, and absence of anger, illusion, fear and malice. The features of a *Rsi-Kaya* man are divine contemplation, observance of vows, complete sexual abstinence, performance of *Homas* (sacrificial fire), celebration of religious sacrifices, knowledge, wisdom and cultivation of divine or spiritual science. These 7 types of men should be considered as belonging to the *Sāttvika* group (or of *Sāttvika* mental temperament)⁶.

Rājasika features

Asura types of men are affluent in circumstances, dreadful, valour, irascible, jealous of other men's excellence, gluttonous and fond of eating alone without sharing with any one else. A *Sarpa* type of man is irritable, laborious, cowardly, angry, double-dealing, and hasty in eating and sexual intercourse. A *Śakuna* type of man is gluttonous, intemperate in sexual matters, irritable and fickle. An *Rāksasa* type of man is solitary in his habits, fierce, jealous of others excellence, externally pious, extremely vain and ignorant. The characteristics of a *Paiśācha* type of man are eating food partaken of by another, irritability of temper, rashness, shamelessness, and covetousness of female possessions. Those of *Preta* type of man are utter want of knowledge as regards duty, laziness, miserableness, envy, covetousness, niggardliness. These six belong to the *Rājasika* type of mind⁶.

Tāmasika type

The features of a *Pāsava* type of man are perverseness of intellect, parsimoniousness, frequent sexual dreams and incapacity of ascertaining or discerning anything. The features of *Matsya* type of man are unsteadiness, stupidity, cowardice, fond of intermissive quarrel and oppression and a longing for water. The features of a *Vanaspati* type of man are fondness of staying at the same place, constant eating and absence of truthfulness, piety, riches and enjoyment. These are 3 types of *Tāmasika* temperament, which have been described above. A physician dealing with a patient should keep an eye

towards these mental traits etc. A physician should coolly deal with the different types of temperament of the patients described herein and know their characteristic features⁶.

The physiological classification on the other hand can be determined, by 3 basic elements of the body known as *Vayu*, *Pitta*, and *Kapha*. It seems *Vayu* represents the nervous system. According to Ayurveda, there are 72,000 nerves present in a human body. 72,000 pranayams have also been correlated to 72,000 *nadis*⁷. According to *Yoga Sastra*, a strict follower of *Brahmacarya* for 12 yrs acquires an excessive grasping power and memory, called *Medha-nadi*. These supports the assumption that 72,000 *nadi* probably meant 72,000 types of blood currents guided by *Vayu*. Though *Vayu*, *Pitta* and *Kapha* have been sometimes considered as the flaws (*dosas*) of body yet these 3 elements in one equilibrium to play the role of 3 vital forces, which run the body⁸. Their proportionate imbalance becomes the cause of a disease. In that respect they are regarded as flaws otherwise they are the pillars or shelter of good health. The predominance of 3 factors determines a certain type of personality. According to *Sushruta Samhita*, with the predominance of *Vayu*, *Pitta*, and *Kapha*, personality types appear to be of three types, viz. *Vata Prakrti* (*Vata* predominated nature), *Pitta Prakrti* (*Pitta* predominated nature), and *Slesma* or *Kapha Prakrti* (*Kapha* predominated nature or type). In *Astangahridaya* of *Vagbhata*, 7 kinds of personality types according to the variation of *Vayu*, *Pitta*, and *Kapha*, viz. *Vata* type, *Pitta* type, and *Slesma* or *Kapha* type, *Vata Pitta* mixed type, *Vata-slesma* mixed type, *Pitta-Slesma* mixed type, and *Sannipata* (equal predominance of all the body forces) have been mentioned. The theory of *Vata*, *Pitta* and *Kapha* is a better development of the view, which regarded air (*Pavana*), fire (*Dahana*) and water (*Toya*) as the fundamental constitutive principles of the body. The original *dosas* are hardly increased and whatever may be the predominance of a *dosa* in case of any disease, the constitutional status or condition of the *dosas* remain the same. Thus, a *Vata Prakrti* does not become *Slesma Prakrti* or *Pitta Prakrti* and vice versa. So, this classification of personality type according to 3 vital forces never changes. So, the constitution of the body plays a very important role in the determination of a personality type. In *Sushruta*, 3 kinds of personality types instead of 7 kinds have been mentioned. A combination of 2 different temperaments is called a double temperament or a

Dvandaja; and one of all the 3 temperaments in a person should be started as an *Sánnipátika*⁶.

Temperaments

The temperaments (*Prakrti*) of persons may be of 7 different types, as the deranged *Dosas* of the body are involved therein, either severally, or in combination of 2 or of all the 3 together. The temperament (*Prakrti*) of a person is determined by the preponderance of the particular *Dosa* at the time of his generation and is marked by that preponderant *Dosa*⁶.

Vátaja temperament

A person of *Vátika* temperament is wakeful, averse to bathing and cold contact, unshapely, thievish, vain, dishonest and fond of music; the soles of his feet, and the palms of his hands are much fissured, has often a rough and grisly beard and moustache, fingernails and hairs in him, he is hot-tempered and is given to biting his finger nails and grinding his teeth (when asleep). Morally, he is impulsive, unsteady in his friendship, ungrateful, lean and rough, his body is marked with a large number of prominent veins (*Dhamani*); he is incoherent in his habit and vacillating in his temper. He is a fast walker and dreams of scaling the skies in his sleep. His eyes are always moving. His mind is never steady. He makes few friends, is capable of accumulating very little money and talks incoherently⁶.

Pittvaja temperament

A person of *Pittvaja* temperament perspires copiously emitting a field smell. His limbs are loosely shaped and yellowish in colour. The fingernails, eyes, palate, tongue, lips, soles and palms of such a person are copper-coloured. He looks ugly with wrinkles, baldness and gray hair; he eats much, is averse to warmth and irritable in temper, though he cools down very soon. He is a man of middling strength and lives up to middle age. He is intelligent and possesses a good retentive memory and loves to monopolize the conversation. He is vigorous and dreams in his sleep of such things as meteors, lightning-flashes, fire, *Nágesvara*, *Palaśa* or *Karnikára* plants. He is never overpowered with fear nor bends before a powerful antagonist; he protects the suppliant and is very often affiliated with suppuration in the cavity of the mouth⁶.

Kaphaja temperament

The complexion of a person of *Ślesmá* temperament resembles either the colour of a blade of

grass, blue lotus, polished sword, wet *Arista*, or that of the stem of the *Śara* grass. He is calmly in appearance, fond of sweet tastes, grateful, self-controlled, forbearing, unselfish and strong, he does not hastily form any opinion, and is fast in his enmity. His eyes are white, his hair curly and raven black. He is prosperous in life. His voice resembles the rumblings of a rain-cloud, the roar of a lion, or the sound of an *Mrdanga*. He dreams in his sleep of large lakes or pools decked with myriads of full-blown lotus flowers, swans and *Cakravákas*. His eyes are slightly red towards the corners; the limbs are proportionate and symmetrically developed with cool effulgence radiating from them. He is possessed of the qualities of the *Sáttvika* stamp, capable of sustaining pain and fatigue and respectful towards his superiors. He possesses faith in the *Śástras* and is unflinching and unchanging in his friendship; he suffers no vicissitudes of fortune, makes large gifts after long deliberation, is true to his word and always obedient to his preceptors⁶.

The temperament of a man is never altered, nor does it suffer any deterioration or abatement. A change, abatement or deterioration in any particular case should be regarded as the harbinger of death. The temperament of a person however painful to others does no inconvenience to his self. Several researchers hold that the temperaments of persons have their origin in the material elements of the body and have classified them as the *Vátika prakriti*, the *Taijasa prakriti*, and the *Ápya* (watery) *prakriti*, the characteristics traits of which respectively correspond to the first 3 temperaments described earlier as air, fire and water. A person of the *Páarthiva* temperament is large in his stature, and is firm, strong and muscular in his limbs. A person of the *Nabhása* temperament is pious and long-lived, has large aural cavities. The mental temperaments are classified according to their qualities⁶. No reference has been found about the study of animal psychology in Ayurveda¹¹. *Sushruta*, a direct disciple of *Dhanvantari* has described the personality type⁹. According to Unani System of Medicine human health requires equilibrium between 4 humours (Phlegm, black bile, yellow bile and blood) corresponding to 4 temperament types (Sanguinic, Choleric, Melancholic and Phlegmic)¹⁰. Higher nervous activities are also classified in four types, i.e. strong balanced and mobile, strong balanced and inert, strong and misbalanced, and weak showing similarity between eastern and western concept. In Ayurveda, *Vata* (air) sustains the body

contributing energy (*Utsaha*), exhalation (*Ucchvasa*), inspiration (*nihsvasa*), mental & bodily movement (*cesta*), and ejective forces (*Vegapraovar tana*)¹⁰.

Pitta (bile) helps the body by digestive function, heat, function of sight imagination (*medha*), power of understanding (*dhi*), courage (*Saurya*) and softness of the body; and *Slesma/Kapha* helps the body by steadiness smoothness by serving the units, etc. So, *Vata*, *Pitta*, and *Kapha* perform not only physical but also intellectual operations. *Sushruta* mentioned that *Kapha prakrti* is *Sattva pradhana*, which means the predominance of *Sattva guna*. In *Sushruta*, *Kaphaja* type reconciles with *Sattvika* type but nothing has been mentioned specifically about *Vataja* and *Pittvaja* temperaments. Description of *Pittvaja* temperament reconciles to a mixture of *Sattva guna* and *Rajo guna*⁶. *Vataja* temperament reconciles to mixture of *Raja* and *Tama guna*. In Ayurveda, some scholars have identified *vata* with *rajas*, *pitta* with *sattva*, and *kapha* with *tamas*. *Sattva* is a quality of mind *rajas* and *tamas* are *dosas* of mind⁸.

Discussion

Cattle's 16 PF personality profile is made of experimental method where as in Ayurveda, it has been made in non-experimental method. That is to say a shy person can never venture some and a venturesome person can never be shy at the same time. Both of the types cannot be true or false at the same time. But in Ayurveda, personality types are made of contrary bias. Contrary means there is a lot of difference between two different types but in some cases, a faint streak of similarity in one respect was observed. For example *Varuna* type of *Sattvika* is nearly opposite to *Matsya* type of *Tamasika*, but both of them like water trip. Though this can be interpreted as two opposite types of water trip. But unfortunately this has not been specifically mentioned. In Ayurveda, personality types have been classified according to *Vata*, *Pitta*, *Kapha*, *Sattwa*, *Rajas* and *Tamas*. They are the cause of difference in personality types. But Cattle's method is based on the effect or result on the basis of questionnaire. In Ayurveda, information of behavioral pattern may be obtained through observation of symptoms and interview of the patients.

The discussion about personality type in Ayurveda is present in *Sarir Sthan's Garbhabakranti* a subsection. The child's temperament, body and mind determine the condition of equilibrium in the *foetus*. To serve the purpose *Caraka* and *Sushruta* have mentioned certain types of personality. In *Veda*, the behavioural pattern with kith and kins has been instructed, viz. treat your mother as a deity, treat your father as a deity, treat you teacher as a deity and treat a guest as a deity (*Matrdebobhava*, *Pitrdebobhava*, *Acaryadebobhava*, *Atithidebobhava*). The concept of *Caturasrama* also was not absolutely broken down. *Smrti karas'* instruction to social structure was also not been completely abolished. *Caraka* and *Sushruta* while treating diseases and morbidity in foetus found that *Vata*, *Pitta* and *Kapha* play a vital role. They mentioned that the treatment should be according to their personality types. So they gave a descriptive picture of personality types instead of making a personality profile.

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