



# EXPLORING THE INTERSECTION OF EMOTIONAL INTELLIGENCE AND PRAKRITI: A CRITICAL REVIEW

<sup>\*1</sup>Shivangi, <sup>2</sup>Shweta Panwar, <sup>3</sup>Shaveta Sawhney, <sup>4</sup>Suman Singh

<sup>\*1</sup>PG Scholar, <sup>2</sup>PG Scholar, <sup>3</sup>Professor, <sup>4</sup>Associate Professor

Department of Kriya Sharir, Patanjali Bhartiya Ayurvigyan Evam Anusandhan Sansthan, Haridwar, India.

**Corresponding author: Shivangi**

## Abstract

**Background:** Emotional Intelligence is our ability to recognize and understand emotions, regulate our own as well as others feelings. *Prakriti* is the constitution of an individual, which is unique for everyone. *Prakriti* elucidates psychological and behavioral traits which can be interconnected with components of Emotional Intelligence. **Aim:** To find possible similarity and relation between Emotional Intelligence and *Prakriti*. **Material and Methods:** Data collected from Pubmed, Scopus-indexed journals and *Ayurvedic* classicals and compiled. **Conclusion:** This article highlights the comparative outcome and relation between *Prakriti* and Emotional Intelligence. It indicated that Emotional Intelligence is more in *Kapha Prakriti*, moderate to high in *Pitta Prakriti* and low in *Vāta Prakriti* individuals.

**Keywords:** *Prakriti*, Emotional Intelligence, Emotions, *Tridoshas*, EI.

## Introduction

Emotional Intelligence is an old but emerging field in psychology of the human intelligence. It is defined as the ability to recognize, understand, and manage one's own emotions, as well as those of others, effectively. It entails having the ability to recognize emotions clearly, use feelings to guide thought, decipher emotional meanings, and control feelings in order to accomplish objectives.<sup>[1]</sup> Some studies condones that EI is an innate trait, while others insists that it can be modulated and developed with certain training.

With 1 in 7 people being affected with mental disorders, which is also characterized by significant disturbance in emotional regulation and behavior, EI (Emotional Intelligence) has gained popularity in occupational and academic stress-based interventions as it develops adaptability and builds resilience to deal with high pressure environment.<sup>[2]</sup>

*Ayurveda* also advocates physical and mental well-being as overall indicator of health. *Tridoshas* are the basic components of body in *ayurveda*, which in unique combination in each individual, forms *Prakriti*. *Prakriti* elucidates the intrinsic constitution of an individual, encompassing physical, mental, and emotional aspects. It signifies the inherent balance or imbalance of the *Doshas* within an individual, influencing susceptibility to diseases, psychological tendencies, and response to environmental stimuli.<sup>[3]</sup> While *Prakriti* of a person is innate, the levels of *Tridoshas* differs based on age, time, diet and various environmental factors.

When exploring the characteristics of different *Prakriti*, it is described loosely in broad categories- physical and psychological. Physical traits which can be seen in the patients and psychological traits which is exhibited through behavior and intelligence.

Here in this review, we are exploring the psychological traits of the *Prakriti* and comparing it with the EI to establish any resemblance in modern day psychological intelligence with *Ayurvedic* personality traits.

**Aim:** To find possible similarity and relation between Emotional Intelligence and *Prakriti*.

## Methods and Materials

- Aim of the study was created followed by title for the study.
- Keywords ‘Emotional Intelligence’, ‘*Prakriti*’, ‘Personality traits’, etc. were used to collect relevant papers.
- Papers from journals indexed in Pubmed, Researchgate, Google Scholar, and *Ayurvedic* books like *Charaka Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya* were used for Data collection.
- Collected data was compared, reviewed and compiled.

## Emotions

Emotion is a complex reaction which involves behavioral and physiological elements, through which an individual attempts to deal with a personally significant matter or event.<sup>[4]</sup>

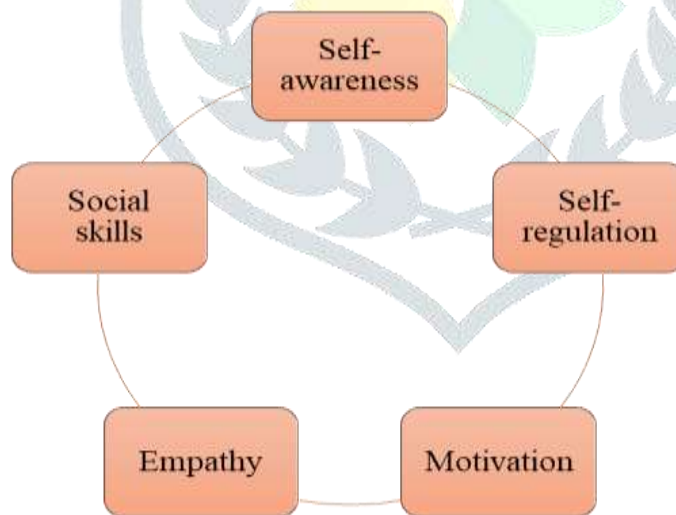
**Table 1:** List of primary emotions with their respective interpretations.

Emotions	Interpretation
Enjoyment	The many positive emotions that result from both new and familiar events are referred to as enjoyment.
Fear	We can foresee dangers to our safety because we are afraid of harm.
Disgust	Being repulsed by harmful things keeps us from becoming physically or socially poisoned.
Anger	When we believe we are being treated unfairly or when something prevents us, we become enraged.
Sadness	Feeling sad enables us to take a break and let others know that we need help. Sadness is a reaction to loss.

## Emotional Intelligence

Emotional Intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth.<sup>[5]</sup>

Emotional Intelligence refers to the ability to perceive, control, and evaluate emotions. It involves understanding one's own feelings, empathizing with the feelings of others, and effectively managing emotions in oneself and in one's relationships.<sup>[6]</sup>

**Figure 1:** Five Components of Emotional Intelligence<sup>[7]</sup>

## History

The concept of Emotional Intelligence has roots in early psychological theories, such as Thorndike's notion of "social intelligence" (1920s) and Gardner's theory of "multiple intelligences" (1983). These theories laid the groundwork for recognizing the importance of non-cognitive factors, including emotions, in human intelligence.

In the early 1990s, Peter Salovey and John Mayer introduced the term "*Emotional Intelligence*" as a scientific concept. They proposed an ability-based model of Emotional Intelligence, defining it as the ability to perceive, understand, use, and manage emotions effectively. This model highlighted Emotional Intelligence as a set of cognitive skills that contribute to adaptive behavior and well-being.

Daniel Goleman popularized the concept of Emotional Intelligence with his best-selling book "*Emotional Intelligence: Why It Can Matter More Than IQ*" (1995). Goleman proposed a mixed model of Emotional Intelligence, which includes both cognitive and non-cognitive components. He emphasized the importance of emotional competencies, such as self-awareness, self-regulation, empathy, and social skills, in personal and professional success.

### Factors affecting Emotional Intelligence

There are various factors which influence the level of EI in different individuals which could be based on the circumstances one grows in or environment provided while development. (Table 2)

**Table 2:** Environmental factors influencing the level of Emotional Intelligence <sup>[8]</sup>

Factor	Influence on EI
Positive family emotional support (early childhood)	Raises EI
Lack of early emotional nurturing	Lowers EI
Age / developmental stage	Raises EI with maturity
Youth / developmental immaturity	Lowers EI
Education & life-experience	Raises EI
Limited formal education	Lowers EI
Deliberate training & practice	Raises EI
Absence of intentional skill development	Lowers EI
Gender-related tendencies (women on interpersonal skills & empathy; men on regulation & adaptability)	Raises EI
High chronic stress / poor coping resources	Lowers EI

## Prakriti

*Prakriti* is the uniqueness of an individual's physical, physiological and psychological temperament. It is an inherent property of an individual due to the relative proportion of *Doshas* which remain unchangeable from birth till death. The predominance of *Doshas* at the time of union of male and female gametes forms *Prakriti*.

According to *Ayurveda*, factors which determine the *Prakriti* of an individual are –

- Sperm and Ovum.
- Seasons and condition of uterus
- Food and regimens of mother
- Role of *Mahabhutas* comprising fetus<sup>[9]</sup>

### Types of *Prakriti*

*Prakriti* is of 2 types –

- *Sharirik Prakriti*
  - *Ekal Prakriti* – *Vata, Pitta, Kapha Pradhan Prakriti*
  - *Dwandhaja Prakriti* – *Vatapittaj, Kaphavataj, Pittakaphaj*
  - *Tridoshaj Prakriti*
- *Mansik Prakriti*
  - *Satva*
  - *Rajas*
  - *Tamas*

**Table 3:** Different components of *Emotional Intelligence* in *Deha Prakriti* as per different *Ayurvedic* texts<sup>[9,10,11]</sup>

	<i>Charaka Samhita</i>	<i>Sushruta Samhita</i>	<i>Sharangadhara Samhita</i>
<b><i>Vata Prakriti</i></b>	<i>Bahupralapa</i> - Excessive speech <i>Shighra Samarambha</i> - <i>Kshobha-Vikarah</i> - Hasty initiation, quick irritation and disorders <i>Shighra Raagviraagah</i> - quick in fear, attachment and disenchantment <i>Shrutagrahino Alpasmruti</i> - Quick in acquisition but with poor memory	<i>Durbhaga</i> - Unlucky <i>Steno</i> - Thief <i>Matsaryanaryo</i> - Jealous uncultured <i>Gandharvachitta</i> - Musicloving, <i>Adhruti-Dridha-Sauhridayah</i> - Fickle friendship <i>Kritaghna</i> - Ungrateful <i>Pralapi</i> - Talks Irrelevant, <i>Avyavasthit Mati</i> - Unsteady mind	<i>Vachala-Chala</i> <i>Manasa</i> - Unsteady mind
<b><i>Pitta Prakriti</i></b>	<i>Teekshna Parakrama</i> - Sharp prowess	<i>Durbhaga</i> - Unlucky	<i>Dhimaan</i> - Intelligent,



	<i>Klesha Asahishnavo</i> - Lack of endurance <i>Madhya Gyan-Vigyan</i> - Moderate knowledge and understanding	<i>Shipraprakopa-Prasad</i> - Becomes angry and then calm quickly <i>Medhavi</i> - Intelligent <i>Nipunmati Vighraha Vakta</i> <i>Tejasvi</i> -Sharp, contending debater, brilliant and of uncontrollable power in battle, <i>Na Bhayat Santvanadaanruchi</i> - Never submits to fear, is harsh to rude but compassionate to those submitted	<i>Roshan</i> - Quick to anger
<b>Kapha prakriti</b>	<i>Staimitya Ashighra</i> <i>Aarambha-Kshobha</i> - <i>Vikarah</i> - Due to rigidity delayed initiation, irritation and disorders <i>Vidyavanta</i> - Learned, <i>Shanta</i> -Calm	<i>Subhaga</i> - Lucky <i>Kritagyo</i> - Grateful <i>Dhimaan</i> -Patient <i>Sahishnu-Alolupa</i> - Tolerant Greedless <i>Chiragrahi Dridavairi</i> - Delayed acquisition and stable enmity, <i>Satvagunasampanna</i> , <i>Kleshakshmo</i> - Tolerance to difficulties <i>Manyita Gurunam</i> - Respectful to teachers and elders	<i>Gambhirbuddhi</i> - Serious

### Emotional Intelligence in Ayurveda

We can correlate *Dhi*, *Dhruti* and *Smriti* with one's Emotional Intelligence.<sup>[12]</sup>

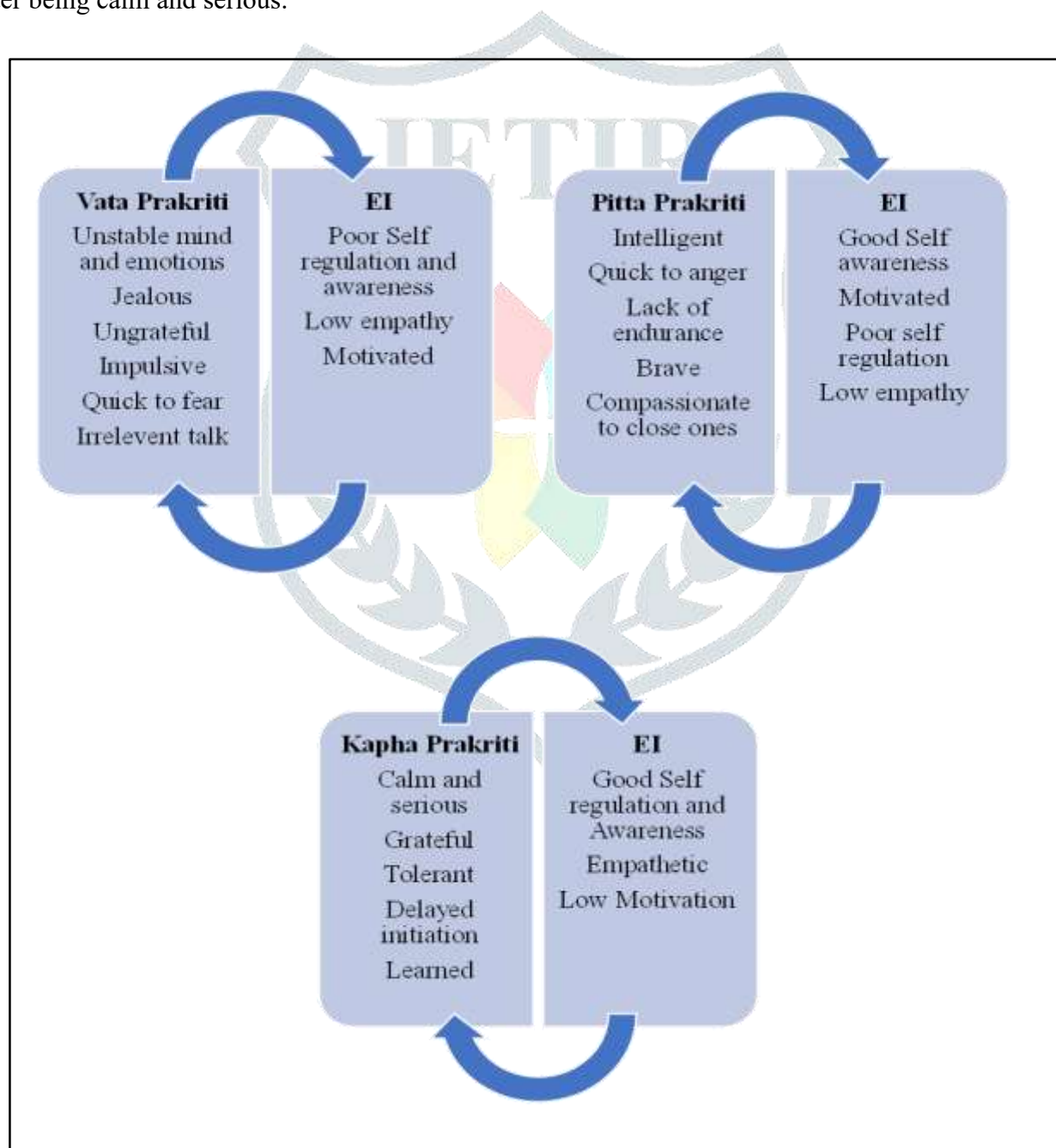
- *Dhi* representing *Buddhi*, is responsible for differentiating right from wrong.
- *Dhruti* is responsible for *Niyamana*(regulation) of *Mana*.
- *Smriti* is responsible for *Smarana* (recalling power) of *Mana*.

When there is *Vibhramsa*(destruction) of these three, it leads to *Dukha* or various mental disorders. Similarly, Emotional Intelligence, though acquired, is when low, it leads to decreased coping mechanism in day-to-day life and precursor of mental disorders.

## Emotional Intelligence and *Prakriti*

The literary review in this paper indicates the common grounds where *Prakriti* can be linked with Emotional Intelligence. The psychological and behavioral aspects of *Prakriti* explained by *Acharyas* in the *Samhita* coincides with the Five components of Emotional Intelligence.

*Prakriti* when formed, pre-determines the fundamental emotional and psychological tendencies of the person. Though these emotions and intelligence can be influenced by various environmental factors as described before, the innate tendencies remain the same. For example, if a person has *Vata* dominant *Prakriti*, he is predisposed to emotional invariabilities. If he is subjected to environmental factors which can raises ones EI, his EI will increase. But when subjected to extreme conditions along with a *Kapha* dominant *Prakriti* individual with similar exposure as them, the *Kapha Prakriti* person is more likely to be emotionally stable, mature and empathetic due their innate character being calm and serious.



**Figure 2:** Correlation of psychological and Behavioral facets of *Prakriti* with EI

The Characteristics of *Prakriti*, when compare to the five components of EI, portrays a valid interlink between the two. *Vata Prakriti* traits indicates to comparatively lower EI. *Pitta Prakriti* traits associated with moderate to high EI, depending on degree of self-regulation. *Kapha Prakriti* traits indicates to higher EI due to stability (Fig.2).

Furthermore, the theory of *Dhi-Dhriti-Smriti Vibhramsa* also aligns with emotion dysregulation stated in modern psychology. This acknowledges that both modern and contemporary systems believe that disruption of decision-making power and lack of self-regulation are the cause for mental disorders.

Therefore, this review supports that Emotional Intelligence is interconnected with *Prakriti*. The baseline emotional expression or behavior is governed by *Prakriti*, while through further exposure and training Emotional Intelligence can be increased or decreased.

## Conclusion

The current review shows an important conceptual link between Emotional Intelligence and *Prakriti*. The psychological and behavioral characteristics described in *Samhitas* are closely related to the key components of Emotional Intelligence, suggesting a common knowledge of emotional functioning. *Prakriti* governs an individual's natural emotional behaviors, although environmental influences and training can change the amount of Emotional Intelligence without affecting the core nature. Thus, Emotional Intelligence can be understood as an impacting but adjustable trait embedded in *Prakriti*.

## References

1. Goleman, D. (1995). *Emotional Intelligence: Why it can matter more than IQ*. New York: Bantam Books.
2. Paredes C, Nidich S, Yeola G, Wele A, Kamble S, Tehre K, Wallace RK and Rainforth M (2025) The effects of Transcendental Meditation on emotional intelligence, stress, fatigue, and sleep quality among Ayurvedic medical students in India. *Front. Educ.* 10:1583413. doi: 10.3389/feduc.2025.1583413
3. Sharma, H. (2011). *Ayurvedic Healing for Modern Westerners: Adaptation and Integration*. (1st ed.). New Delhi: Motilal Banarasidass Publishers
4. Emotion, APA Dictionary of Psychology, American Psychological Association. Updated on 4/19/2018
5. Mayer, J., & Salovey, P. (1997). *What is Emotional Intelligence?* (Vol. 1). (P. Salovey, & D. J. Sluyter, Eds.) New York: Basic Books.
6. Bradberry, T., & Greaves, J. (2009). *Emotional Intelligence 2.0*. San Diego, California: TalentSmart
7. Goleman, D. (1995). The Master Aptitude. In D. Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*. (p. 43). New York: Bantam Books.
8. Antonopoulou, Hera. (2024). The Value of Emotional Intelligence: Self-Awareness, Self-Regulation, Motivation, and Empathy as Key Components. *Technium Education and Humanities*. 8. 78-92. 10.47577/teh.v8i.9719.
9. Charaka. (1981). *Vimana Sthana*. In Charaka, & P.V.Sharma (Ed.), *Charaka Samhita* (P.V.Sharma, Trans., 1st ed., Vol. 1, pp. 8/96-98). Varanasi, UP: Chaukhambha Orientalia.
10. Sushruta. (2013). *Sharir Sthana*. In Sushruta, *Sushruta Samhita* (P. Sharma, Trans., Vol. 2, pp. 8/64-66). Varanasi: Chaukhambha Vishvabharati.
11. Sharangadhara. (2011). *Aharadigatikathanam*. In Sharangadhara, *Sharangadhara Samhita* (S. Srivastava, Trans., 2nd ed., Vol. 1, pp. 6/20-22). Varanasi, UP: Chaukhambha Orientalia.
12. Charaka. (2011). *Sharir Sthana*. In Charaka, *Charaka Samhita* (H. S. Kushwaha, Trans., 1st ed., Vol. 1, p. 1/97). Varanasi, UP: Chaukhambha Orientalia.