

A Review on Assessment of Manas Prakriti

Dr. S. S. Sant¹, Vd. Sanjivani Tukaram Hambarde²

¹H.O.D of Kriya Sharir Department, Government Ayurved College, Nanded

²Scholar, Department of Kriya Sharir, Government Ayurved College, Nanded

Email address: hambarde.sanju@gmail.com, contact no: 7218309522

Abstract—Ayurveda has a unique specially of holistic approach and includes all the factors which necessary for maintenance of health. Acharya mentioned three types of manas prakriti as satvika, rajasika tamsika (1). Advantage of assessing manas prakriti in an individual help in identification and promotion of individual development, interpersonal skills and development of leadership qualities. Manas prakriti features pertain to the mind and mental activities of the person. Totally 16 types of manas prakriti are described in charak samhita (2). Maha prakriti are those which manifests due to influence of satva raja and tama and knowledge of the constitution is very much essential. Three types of psyche are described to be born from virtue anger and delusion. These are said to be superior medium and inferior. Seven six and three respectively are said to be the types of manas prakriti. They based on the intellectual and emotional divisions & are responsible to denote the psychological status of the person.

Keywords— Prakriti , psychology.

I. INTRODUCTION

The mind is of three kinds pure , passionate and ignorant. The pure mind is considered to be without any taint. As it represent the beneficent aspect of the intelligence. The passionate mind is tainted as it represent the violent aspect. The ignorant mind is also tainted on account of its representing the deluded aspect

Each of these three types of mind, reveals an infinite number of variations on account of the differentiating factors of degree, origin and body. And the mutual concomitance of body and mind .thus a particular type of body goes with a particular type of mind. And conversely a particular type of mind with a particular type of body. In order to illustrate this, we shall now enumerate, by way of examples, several different intellectual types. Acharya Charaka mentioned three types of Manasa Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti (3). Advantages of assessing Manasa Prakriti in an individual, help in identification and promotion of individual development, interpersonal skill and development of leadership qualities. Prakritiis of two types namely Sharira Prakriti again subdivided into 7 types namely Vataja, Pittaja, Kaphaja, Vata-Pittaja, Vata Kaphaja, Pitta-Kaphaja and Sannipataja and Manas Prakriti (4).

Sattvika type of Prakriti is best among all because of predominance of Sattva which is considered eternally pure, is not likely to vitiate or get vitiated. Rajas and Tamas are considered as Manasika Doshas in Ayurveda. So Rajasika and Tamasika Prakriti persons are more prone to various diseases and difficult to cure in comparison to Sattvika Prakriti. So prognosis depends upon the type of Manas Prakriti belong to. Manasika Prakriti is directly related to Manas (mind). Rajasika and Tamasika Prakriti persons are not supposed to maintain punctuality and obedience in comparison to Sattvika Prakriti while Rajasika and Tamasika Prakriti persons have less bearing capacity of painful conditions. So determination of Manasika important components.

Aim: A review on assessment of manas prakriti.

Objective: How manas prakriti can be assessed by Ayurveda.

Material and Method: For this study ayurvedic literature collected from classical text of ayurved

Conceptual Study:

Manasa Prakriti is of many types on the basis of predominance of one, two or three trigunas i.e. Sattva, Rajas and Tamas. But for the purpose of examination three varieties of Manas Prakriti are described namely Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti. Again three varieties are sub divided into 16 types. The Satvika Prakriti is divided into seven types they are Brahma Kaya, Mahendra Kaya, Varuna Kaya, Kubera Kaya, Gandharva Kaya, Risi Kaya, Yamy Kaya (5). The Rajasika Prakriti is divided into six types they are Asura Kaya, Sarpa Kaya, Shakuna Kaya, Raksasa Kaya, Pishaca Kaya, Preta Kaya (6) The Tamas Prakriti is divided into three types they are Pashu Kaya, Matsya Kaya, Vanaspatya Kaya (7) Character features of Manasika Prakriti are described below

Sattvik Satva:

1) **Brahma kaya:** One who is pure. devoted to truth, self-controller, of right discrimination, endowed with knowledge , understanding and power of exposition and reply, possessed of memory, free from desire anger, greed, conceit infatuation, envy, dejection and intolerance and equally well disposed to all creatures is to be known as being of the brahmik type

2) **Rishi kaya:** One who is devoted to sacrifice, study vows, burnt offerings, celibacy. is hospitals devoid of pride, conceit attachment hate, infatuation greed and anger, endowed with genius , eloquence understanding and retentive power is to be known as being of the Rishi type

3) **Indra kaya:** One who is endowed with lordship, is of authoritative, speech, given to the performance of sacrifices brows, energetic, endowed with splendour, given to blameless actions. possessed of foresight and devoted to the pursuits of virtue, wealth and sense - pleasures is to be known as belonging to the Indra type

4) **Yama kaya:** One whose conduct is governed by considerations of propriety, who does the right thing is

unassailable, who is constantly up and about who is endowed with good memory, who sets store by authority and power and who is free from the passions of attachment, enoy hate and infatuation

5) *Varun*: One who is valiant, courageous, clean, intolerant of uncleanness, devoted to the performance of sacrifices fond of aquatic sports and given to pursuits which are not blame-worthy, whose anger and favour are well placed is to be known as being of the varun type

6) *kubera kaya*: One who commends status, honour luxuries and attendants, who is devoted to the constant pursuit of virtue, wealth and pleasure is clean, is given to the pleasures of recreation, who makes of anger and favour are patent

7) *Gandharva*: One who is fond of dancing, song, music, praise and is well-versed in poetry anecdotes history and legends is constantly addicted to the pleasures of fragrant unguents, garlands. Ointments fine raiment, women and recreation and is free from envy

Thus the sattvic type is of seven varieties they are all of the beneficent kind the 1st variety. The brahmic is to be, considered the purest for the beneficent aspect of the mind is perfectly represented in it (8).

Rajas Satva:

1) *Asura kaya*: One who is valiant despotic of an envious disposition, possessed of authority given to poses terrifying, pitiless and fond of self-adulation

2) *Rakshasa kaya*: One who is intolerant of implacable hate bodes his time and then strikes is cruel, gluttonous, inordinately fond of flesh foods of an excessively somnolent and indolent disposition and envious should be known as representing the rakshasa type

3) *Pishacha kaya*: One who is a great eater, uxorious fond of keeping company of women in secret unclean, a hater of cleanliness, a coward, a bully, given to abnormal recreations and diet is to be known as the pishacha type

4) *Sarpa (serpent) kaya*: One who is brave, when excited, touchy, of an indolent disposition who arouses fear in the beholder and is devoted to food and the pleasures of recreation is to be known as the sarpa type

5) *Preta (ghost) kaya*: One who is fond of food whose character, conduct and pustimes are of a very painful description, who is envious who is without discrimination who is very covers and who is disinclined to work should be known as representing the preta type

6) *Sakuna (bird) kaya*: One who is of strong attachments, who is constantly devoted to the delights of eating and recreation is fickle, intolerant and unacquisitive is to be known as representing the sakuna type

Thus the rahaa type is to be known as comprising six varieties. They are all tinged with passion (9)

Pasav Satva:

1) *Animal type*: one who is of a forbidding disposition, intellectual, disgusting in this behaviour and dietetic habits, abandoned to sex pleasures and given to somnolent habits is to be known as belonging to the animal type

2) *Fish type*: One who is pusillanimous, unintelligent greedy for food unstable, of persistent likes and dislikes, of intolerant habits and fond of water is to be known as belonging to be fish type

3) *Vegetable type*: One who is lazy, exclusively devoted to the business of eating and devoid of mental facilities is to be known as belonging to the vegetable type

Thus the Ramada type should be known to comprise three varieties they represent the inert aspect of the mind.(10)

II. DISCUSSION

Sattva, Rajas & Tamas are three essential properties of life. Sattva expresses understanding purity, Rajas implies movement, and Tamas manifests inertia and dullness. For creation, maintenance and destruction these three properties are essential in normal life.

III. CONCLUSION

Manasa prakriri assessment is an expensive and labor-intensive process. Assessment of personalities based on manasa prakriti can provide an important contribution to research studies. So to get an assessment; validated personality inventories, expert opinion to analyze the self-reports of individuals, observation of individual are action to agreement of statement by psychologist and cost effective objective parameters are needed.

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