A Review on Assessment of Manas Prakriti

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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 prakruti 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 charuk samhita (2). Manas 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 tained as it represent the violent aspect. The ignorant mind is also tained 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 Manas 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. Prakruthis of two types namely Sharira Prakriti again subdivided into 7 types namely Vatajata, Pittajata, Kaphajata, Vata-Pittajata, Vata Kaphajata, Pitta-Kaphajata and Sannipatajata (4).

Satvik 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 Prakritonie 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 Prakruti 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 Prakritiand 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, Yamya Kaya (5). The Rajasa Prakriti is divided into six types they are Asura Kaya, Sarpa Kaya, Shkuna 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 brahmic 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 sacrifies 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, envy hate and
infatuation
5) Varan: 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 commands 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 benificent aspect of the mind is
perfectly represented in it (8).

Rajas Satva:
1) Asura kaya: One who is valiant despot 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, glutonous,
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
leginess, 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 pusilanimous, 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 prakriti 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
research studies. So to get an assessment; validated personality
parameters are needed.

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