



## Deliberation of Manas Prakriti & It's Correlation to Personality

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Article History	Abstract
CC License CC-BY-NC-SA 4.0	<p>Ayurveda is science of life with established system of medicine and practices. A well-known traditional system of medicine based on Sankhaya philosophy &amp; various fundamentals like Panchmahabhoot, Tridosha, Triguna, Samanya – Vishesh etc. Ayurveda looks at individuals in terms of their psychophysical constitution through the lenses of Tridosha and Triguna. It considers health as a state of well-being of composite structure i.e. body and mind. The Indian psychological systems have withstood the test of time, &amp; has been applicable across centuries without losing their relevance and applicability to people from ages to the present day. Present article aims to correlate Manas Prakriti in vedic psychology to the concept of personality and open new dimensions for personality development, diagnosis of personality related disorders and their treatment[re-habilitation].</p> <p><b>Keywords:</b> Manas, Trigunas Manas Prakriti, personality,</p>

### Evolution of Life & Manas in Vedas

Ayurveda pronounces –union of Purusha and Prakriti, which are consciousness and primordial matter, as the primary cause of evolution of this universe. All the stages of manifestation of the human (gross and subtle) are Prakriti, & are Chetan[ lively] due to the Purusha component infused in them. It is the proto- elemental state of matter, even prior to matter as we know it in the physical sense. Prakriti manifests as the three gunas[three Ahankars] which combine in various proportions to form other evolutes namely Ekadashindriyas including Manas & five Tanmatras.

**1.Avyakta** awastha is the equilibrium stage of Satva, Rajas and Tamas. Avyakta awastha consist of Prakriti and Purusha in separate stage & Prakriti and Purusha together cause the creation. After Prakriti Purusha samyoga variation occur.

**Prakriti**-Cause for production but not produced from anything. Hence it is called Aakaran. Prakriti is the creative, primordial and active form that plays the main role in the creation of the Universe.

**Purusha-** Purusha is absolute, pure consciousness. It is a potential energy. Purusha does not take an active part in the creation. Purusha is the observer. It is only a witness to the creation.

2. **Mahat**-This is the first primordial matter developed from Prakruti and Purusha. The Trigunatmak Avyakta gives birth to Trigunatmak Mahat. Adhyavsay is known as Mahat or Buddhi. Buddhi consists of all Trigunas but not in equilibrium stage as Avyakt. It has self-awareness but no differentiation. As per Sankhya philosophy it is the first Vyakta tattva.
3. **Ahankar**-When Mahat attains ego, it gives rise to Ahankar. Ahankar is associated with separation and differentiation. Ahankar is all about focusing on 'I'. The Trividha Ahankar are Vaikarika (satvik), Tejas (rajsik), and Bhutadi (tamsik).

**Maha Gunas**-From the Ahankara, consciousness get divided into 3 different qualities these are also called as Maha gunas.

**Satva:** Satva is the energy of the cognition. It's the path of light and knowledge. It is clear.

**Rajass:** Rajas is the active form of energy. Rajas guna is the movement of precipitants, the time force that moves Satva & Tamas.

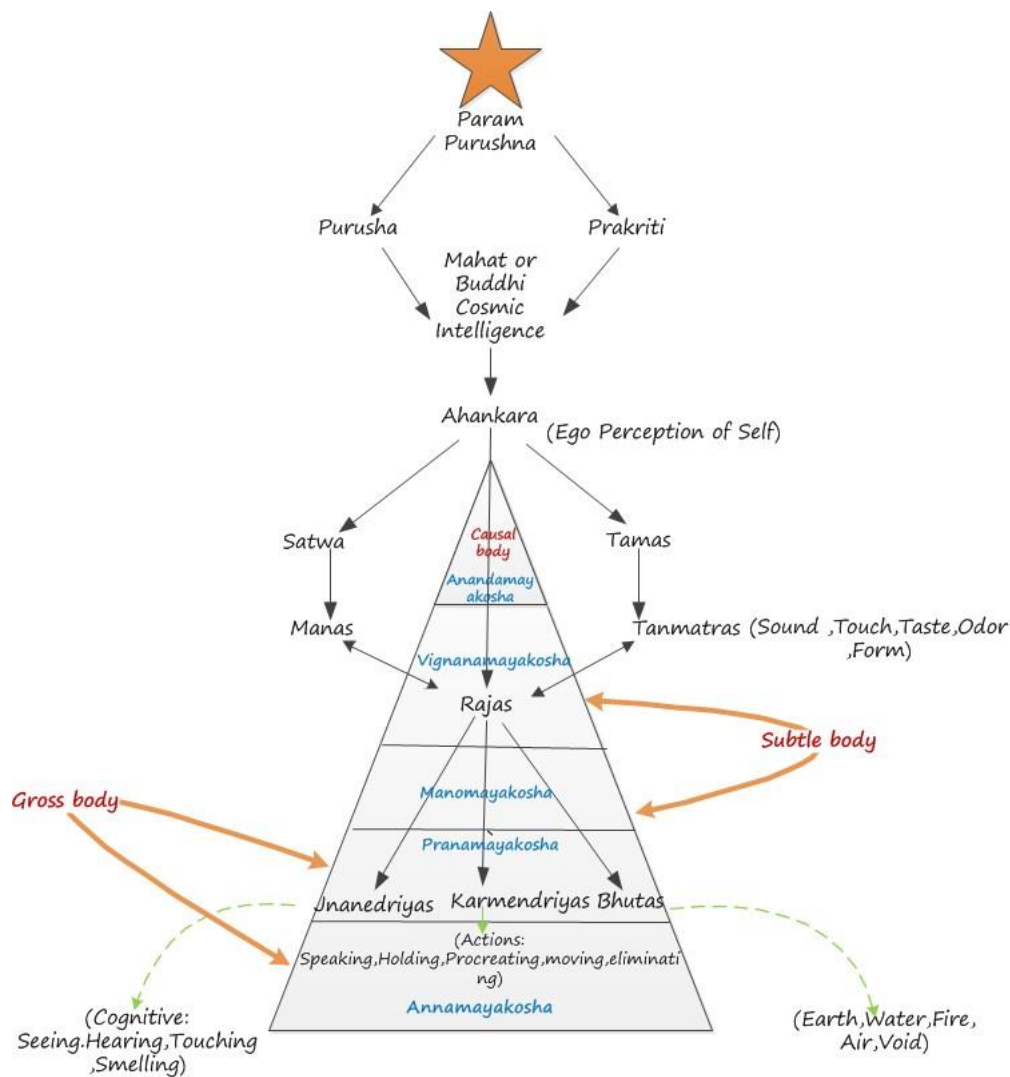
**Tamas:** It is the material matter. Tamas is related with darkness and inertia.

- From tamo guna and Rajas guna, 5 great elements and 5 Tanmatras are developed.

4.**Indriya**-By the combination of Satva guna and Rajas guna, 5 sensory organs, 5 motor organs and mind, are developed. Manas is called Ubhayendriya. Mind is an entity that has different qualities and performs myriad of functions. It is a tool for sensory as well as motor organs and hence is referred to as the eleventh Indriya. Mind is very important in the process of gaining knowledge .

Mind (Manas) is the instrument, which is the driving force behind actions, speech, and the thinking process. It is also the recipient of the sensory input. It is part of the whole of the inner process called Antahkarana, which includes Manas, Ahamkara, Buddhi, Chitta, along with the senses and the five elements.[1]





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## Vedic Psychology

“Mind, Soul and the Body—these three constitute a tripod for life .[8]

Upanishads are store house of psychological material. The nature of mind and its functions and different psychological phenomena—normal, abnormal, pathological, paranormal, and spiritual—are explained in Vedas and Upanishadas. The core themes, according to the ancient philosophical tradition are centered around self, soul, human nature, human existence, and human experience.[2]

There are 12 major Upanishads. Upanishads- Mandukya and Taittiriya, have significance in contemporary psychology in the context of studies on consciousness and personality. The concept of Guna can be founded in Atharva Veda, Bhagawat Gita and Sankhya Darshana. The concept of Triguna is relevant even today & is used by renowned ayurved physicians for diagnosis and treatment of Manas Vyadhis. Manas has been ascribed the functions which are mental functions and mental processes (Mnaovritti manopravrtti). They are considered to be manifestations of Triguna. Mahabhutas are constituted by the Trigunas. (S.S. III. 1.20.),[15] Akasa is predominant with Satva, Vayu with Rajas Agni with Satva–Rajas, Ap (Jala) with Satva–Tamas, and Prithvi with Tamas [ 7]

Ayurveda adopts individualistic approach for diagnosis and treatment. Prakriti parikshan is one of the key principles for individualisation . Stalwarts of Ayurved like Acharya Charak, Acharya Sushrut have classified humans in 7 body types and further into 16 Manas types possessing various proportions of Satva, Rajas, Tamas.

Both Charaka and Sushruta Samhitas have a description of these types. There are seven types of Satva, six of Rajas, and three of Tamas, totaling 16 types of personalities classifications. The seven types of Satva are: Brahma Satva, Mahendra Satva, Varuna Satva, Kubera Satva, Gandharva Satva, Yama Satva, and Rishi Satva. The six types of Rajas Satva are: Asura Satva, Rakshasa Satva, Paisaca Satva, Sarpa Satva, Praita Satva, and Sakuna Satva. The three types of Tamas Satva are Pasava Satva, Matsya Satva, and Vanaspatya Satva.[3]

#### APPLIED DIMENSIONS OF TRIGUNA TO MANAS [13]

<u>SATVA</u>	<u>RAJAS</u>	<u>TAMAS</u>
<u>PRITI</u>	<u>APRITI</u>	<u>VISADA</u>
<u>PLEASURE</u>	<u>DISAGREEMENT</u>	<u>DESPAIR</u>
<u>PRAKASH</u>	<u>PRAVRITTI</u>	<u>NIYAMA</u>
<u>ILLUMINATION</u>	<u>PRAVRITTI</u>	<u>RESTRAINT</u>

Bhagawad Gita, at different places gives the models of highly developed human potential in its totality. It also describes three gunas and says that we all are combinations of these Gunas (characteristics) which are Tamas, Rajas, and Satva. Further it pronounces Jiva, Svabhava and Prakriti, Ahamkara, and Atman, and Purusha as the most important concepts related to personality and self, which can help in developing personality. These three Gunas lead to different psychological parameters. [4]

#### Personality Types Based on Triguna Satvik Traits [9]

<b>Anrsamsya</b>	<b>Compassionate</b>
<b>Samvibhagarucita</b>	<b>Discriminative</b>
<b>Titaksa</b>	<b>Endurance</b>
<b>Satyavadina</b>	<b>Truthful</b>
<b>Dharmakarna</b>	<b>Virtuous</b>
<b>Astika</b>	<b>Thesist</b>
<b>Jnani</b>	<b>Knowledgeable</b>

<b>Buddhimana</b>	<b>Intelligent</b>
<b>Medhavi</b>	<b>Brilliant</b>
<b>Smrtimana</b>	<b>Memory</b>
<b>Dhrtimana</b>	<b>Patience</b>
<b>Anabhisanga</b>	<b>Non-attachment</b>
<b>Kalyanabhuyista</b>	<b>Illustrious</b>
<b>Arogyavana</b>	<b>Healthy</b>
<b>Prasamrupa</b>	<b>Cheerful- disposition</b>
<b>Arya</b>	<b>Honourable</b>
<b>Dhirgayu</b>	<b>Long-lived</b>
<b>Sukhatyakta</b>	<b>Happiness</b>

#### **RAJSIK TRAITS[10]**

<b>Dukhbahula</b>	<b>Distressed</b>
<b>Atanasila</b>	<b>Wander- lust</b>
<b>Adhriti</b>	<b>Unsettled</b>
<b>Ahamkari</b>	<b>Egoistic</b>
<b>Anrtikatva</b>	<b>Falsehood</b>
<b>Akarunya</b>	<b>Cruel</b>
<b>Dambha</b>	<b>Decanting</b>
<b>Manin</b>	<b>Honourable</b>
<b>Harsita</b>	<b>Joyful</b>
<b>Kami</b>	<b>Passionate</b>
<b>Krodhi</b>	<b>Angry</b>
<b>vyamisragundosa</b>	<b>Combination of good &amp; bad virtues</b>

#### **TAMSIK TRAITS [11]**

<b>Visaditva</b>	<b>Depressed/ dejected</b>
<b>Nastika</b>	<b>Atheistic</b>
<b>Adharmasilata</b>	<b>Non-virtuous</b>
<b>Ajnanata</b>	<b>Not-knowledgeable</b>
<b>DurmedhaSatva</b>	<b>Dull-headed</b>
<b>Akarmasilata</b>	<b>Indolent</b>
<b>Nidraluta</b>	<b>Sleepy</b>
<b>Mohasambhava</b>	<b>Infatuated</b>
<b>Akalyana</b>	<b>Inauspicious</b>

Mind influences both - physiology and pathology of the physical body. This fact was realized by the founding stalwarts of Ayurveda. So, they devised the Manas Prakriti types for measurement of Triguna.

To quote Shakespeare, “All men are not alike, clay and clay differs in dignity, whose dust is both alike” (Cymbeline, 11-2) and Plato’s aphorism too is relevant in this context—“It is far more important to know as to what type of a person suffers from a disease rather than what disease the person is suffering from”. [16] .

“There are two basic laws of the Gunas that are crucial in understanding their workings. The first law of the Gunas is ‘**the law of alternation**’. The three Gunas are ever in dynamic interaction. All three forces remain intertwined, affecting each other in various ways. Rajas and Tamas exist in the field of Satva, Tamas and Satva are found in the field of Rajas, and Satva and Rajas move in the field of Tamas. The essence of the three qualities is their interplay. Rarely is seen pure Tamas pure Rajas or pure Satva. There must ever be

readiness for the Gunas to change. The second law of the Gunas is ‘the law of continuity’. The Gunas tend to hold their particular natures for a certain period once they come into dominance. Substances stabilize on the level of one of the three Gunas. While it is initially difficult for Tamas to become Rajas, or for Rajas to become Satva, once they do so they will continue in that same quality”. [5].

Mind acts on the body through its Trigunas (three attributes) and their material states are Pancha Bhutas, which in the physical body constitute bio-chemicals. Trigunas in their subtle states are energies, qualities of the mind. Mind acts on the body through Trigunas, Pancha Bhutas (the primordial elements which constitute the animate and inanimate objects of the universe) are the physical basis for three Doshas. The three Doshas trigger the endocrine and exocrine glands and specific nerves to release appropriate bio-chemicals (neuro-humors) at appropriate time, which in turn trigger the relevant organs to act accordingly”.

“Thus the involvement of the mind has impact on the hormonal balance of the body and its activities.... The Trigunas, which are the qualities of the mind, are responsible for the difference in the moods (attitudes). The Trigunas transform into different combinations of Tanmatras, (which are the subtle physical forms of Trigunas), which form into thought waves and carry them to the target places. (Three Dhatus/Doshas are the bio-physical factors that govern the various activities of the physical body both in health and ill health, respectively.) There, the Tanmatras, which are subtle, transform into gross form of Pancha Bhutas. These are innate forms of Tridoshas that transform into bio-chemical substances (hormones, etc.) in a rapid succession to play their role in the physiology of the microcosm. There are two kinds of thought waves. One is “sensory thought waves” created by efferent nerve impulses, which derive their stimulation from external sources—sensory organs. These waves are those that move from a particular sensory object toward the mind. The second one is “motor thought waves” created by afferent nerve impulses which derive their stimulation from internal organs/sources that emanate from the mind in response to the sensory thought wave carrying the orders of the mind to the target places of action. Some are created directly from the mind as a consequence of any psychological episode and move toward the target places”. [6]

## Personality

Humans are distinct from other creatures as they possess the quality of intellect and thinking which is the most important factor influencing personality. Word personality is derived from latin word “PERSONA” which refers to a mask used by actors in a play . **Personality is that which permits a prediction of what a person will do in a given situation.** [Raymond Catell] .It is the visible aspect of one’s character, as it impress others . The word encompasses a host of subjective social and emotional qualities as well, that we may not be able to see directly.[12] Knowledge of personality helps in understanding the behaviour and to diagnose the patient’s illness predicting the prognosis & for rehabilitation.[14]

Research in this field is very essential as personality is not only a health problem but also effects many life outcomes like marital stability, mortality & occupational attainment.[15] Many theories were proposed to study and assess personality like **Psychoanalysis, Behaviourism, Life- Span, Traits, Humanistic, Cognitive** etc. Dr. Raymond Cattell’s theory of personal factor/ traits has found widespread acceptance and is been extensively used for various purposes like career options, job recruitment etc. Traits are defined as reactions, tendencies derived from method of factor analysis that have relatively permanent parts of personality. Following table gives an overview of traits classification –

Common traits	Possessed in some degree by all persons
Unique traits	Possessed by one /few persons
Ability traits	About skills and efficiency of person



Temperament traits	General behavioural style in response to environment
Dynamic traits	Describe motivation and interests
Surface traits	Traits that show correlation
Source traits	Stable /permanent traits that are basic to personality
Constitutional traits	Traits dependent on physiological characteristics
Environmental-mold traits	Traits that are learned from social & environmental interactions

As we see the traits mentioned in Satvik, Rajas, Tamas can be categorized according to traits classification mentioned above. So, we can say that Manas Prakriti provides us information about the personality of person, which plays crucial role in many life outcomes of an individual. In this experimental research a personality test questionnaire was provided to participants having traits/characters similar to Manas Prakriti questionnaire, and further personality types were correlated with Manas Prakriti types.

### **Aim of the Study –**

To find correlation between Manas Prakriti and personality.

### **Objectives**

- 1] To obtain consent of all participants
- 2] To assess Manas –Prakriti type of all participants
- 3] To assess personality type of all participants.
- 4] Analyse all the observations and reach proper conclusion

### **Inclusion & Exclusion Criteria**

50 female candidates lying in age- group of 18- 30 yrs were selected for this study. All male candidates were excluded. Female candidates not lying-in above-mentioned age group were excluded.

### **Material**

Consent form

CDAC standard Manas Prakriti questionnaire

Personality test questionnaire

### **Methodology**

Consent was obtained from all participants for taking part in research. Questionnaires were given to 50 female candidates age between 18- 30 yrs and questions were properly explained. All instructions for filling questionnaires correctly were duly explained.

Filled up questionnaires were obtained back and placed for further analysis.

### **Observations**

It was observed that the traits of dominant & sub- dominant personality types of most of participants matched to the traits of their of their Manas Prakriti types.

Personality type	Dominant guna	Sub-dominant guna	Percentage
Lions	Rajas	Satva	30%
Otters	Rajas	Tamas	10%
Golden retrievers	Satva	Tamas	25%
Beavers	Satva	Rajas	20%

Note – this classification is as per characteristics in questionnaire and not the animals in literal meaning.

15% observations didn't match. May be in future research could be conducted with larger sample size .

## Discussions

According to the Indian ancient thought personality has been understood on the basis of three gunas, three vrittis and three doshas. According to Vedanta, Atman is the core of personality. But INSTINCTS (inherent tendencies) determine the nature and activities arising from them. If instincts are sattvic in nature thoughts, desire and actions will also be Satvik. If instincts are Rajasic or Tamasic their manifestations again will be of the same type. Personality has five aspects –perception, action, feeling, thinking, contemplation. Atman functioning in the body, mind and intellect creates personality in it's totality . In modern psychiatry where diagnosis is based on phenomenology, in Ayurveda it is based on etiology (the three doshas) which are related to Trigunas i.e. energy types driving composite structure of mind & body.

Various mental disorders and their treatment have been described in Charak Samhita, Sushrut Samhita and Bhel Samhita. Detailed description are available on management of mental disorders. Eighteen principles of treatment of mental disorders have been described of which eleven are psychotherapeutic and behavioural and seven principles are related to Shatkarma and medicinal management. The psychotherapeutic management principles include methods of guilt reduction, cognitive therapies, assurance, support, activities involving religious prayers and Yagna, use of opposite thoughts for stopping the thoughts and astrological techniques like prayer of unfavourable stars[17]

## Conclusion

Personality is one which permits a prediction of what a person will do in a given situation. According to different theories of personality different characteristics of personality are such as lion, otter, golden retriever & beaver. The concept of personality & Ayurvedic concept of Manas Prakriti stand relatively similar. Manas Prakriti is again classified in different types on basis of Trigunas. The characteristics of different personality are relatively similar to characteristics of Manas Prakriti. So these both concepts can be correlated. Hence, the vast treasure of knowledge in our ancient texts can be used as diagnostic tool & treatment modality for various personality related disorders.

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