

Critical Study of Sixteen *Mānasa Prakṛtis* for Progressive Mental Health and Well-being

A dissertation submitted to the University of Hyderabad in partial fulfilment of the requirements for the award of the degree of

Doctor of Philosophy

in

Sanskrit Studies

by

Brijesh Kumar Mishra

16HSPH01



Department of Sanskrit Studies
School of Humanities
University of Hyderabad
December 2022



Critical Study of Sixteen *Mānasa Prakṛtis* for Progressive Mental Health and Well-being

A dissertation submitted to the University of Hyderabad in partial fulfilment of the requirements for the award of the degree of

Doctor of Philosophy

in

Sanskrit Studies

by

Brijesh Kumar Mishra

16HSPH01

Prof. J. S. R. Prasad

Supervisor & Head
Department of Sanskrit Studies



Department of Sanskrit Studies
School of Humanities
University of Hyderabad
December 2022



Declaration

I, **Brijesh Kumar Mishra**, declare that the thesis entitled **Critical Study of Sixteen *Mānasa Prakṛtis* for Progressive Mental Health and Well-being** submitted by me under the supervision of **Prof. J. S. R. Prasad** is bonafide research work. I also declare that it has not been previously submitted in part or in full to this university or any other university or institution for the award of any degree or diploma.

I hereby agree that my thesis can be deposited in Shodhganga/INFLIBNET.

A Report on Plagiarism statistics from the University of Librarian is enclosed.

27.12.2022

Brijesh Kumar Mishra
(16HSPH01)



Certificate

This is to certify that the thesis entitled **Critical Study of Sixteen *Mānasa Prakṛtis* for Progressive Mental Health and Well-being** submitted by **Brijesh Kumar Mishra** bearing registration number **16HSPH01** in partial fulfilment of the requirements for the award of Doctor of Philosophy in the School of Humanities is a bonafide work carried out by him under my supervision.

This thesis is free from plagiarism and has not been submitted previously in part or in full to this university or any other university or institution for the award of any degree or diploma.

Further, the student has the following publication before submission of the thesis for adjudication. He has produced evidence for the same in the form of an acceptance letter or the reprint in the relevant area of his research:

1. Mishra, B. K. (2021). स्मृतिषु आयुर्विज्ञानम्

[*smṛtiṣu āyurvijñānam* | Concept of Ayurveda in *Smṛti Śāstras*]. *Ānvīkṣikī*, 17(1-4), 125–133.

and has made presentations in the following conferences:

1. **Triguṇa theory in the light of Sāṃkhya Materialism.** In the *Three-day National Seminar on Facts of Indian Materialism*, organised by Sree Sankaracharya University of Sanskrit, Kalady, Kerala, during 26-28 March, 2019.
2. **Ahiṃsā Leads to Better Mental Health – A Pragmatic Approach.** In the *94th Session of the Indian Philosophical Congress*, organised by ICPR and NEHU, held at North-Eastern Hills University (NEHU), Shillong, Meghalaya, during 9-11 March, 2020.

3. श्रीमद्भागवते वर्णितस्य मनोविज्ञानस्य तुलनात्मकमध्ययनम्. In the *two-day National Seminar on Education Invigorating Srimadbhagavatham*, sponsored by Rashtriya Sanskrit Sansthan (aka Central Sanskrit University), New Delhi and organised by The Madras Sanskrit College, held on 17 & 18 February, 2018.
4. स्मृतिषु आयुर्विज्ञानम्. In the *Tree-day All India Sanskrit Conference*, organised by Uttarakhand Sanskrit Academy, during 20-22 March, 2017.

Further, the student has passed the following courses towards fulfilment of the coursework required for the PhD degree:

Sl.	Course Code	Course Title	Credits	Pass/Fail
1	SK830	Dissertation related readings	4	Pass
2	SK802	Padartha Vijnana	4	Pass
3	SK801	Research Methodology	4	Pass

Prof. J. S. R. Prasad
Supervisor and Head
Department of Sanskrit Studies
School of Humanities
University of Hyderabad

Prof. V. Krishna
Dean
School of Humanities
University of Hyderabad

Acknowledgements

I am thankful to professor JSR Prasad, head of the department of Sanskrit Studies, my respected guide. During my PhD I was received his keen guidance along with parental love, care and support. I got the base of this work after receiving some related data from Dr. T. Saketh Ram, B.A.M.S, M.D (Ay.), Ph.D. Research Officer (Ayurveda) CCRAS-National Institute of Indian Medical Heritage. He provided me with a row data related to sixteen mānasa prakṛti that helped me a lot as a foundation of my work. I am thankful for his contribution. I required the Institutional Ethical Committee's permission to collect data by applying the questionnaire. I am grateful to the head of the committee, Prof. B.R. Shamanna of the School of Medical Sciences. And last, I am heartily thankful to my junior Mr. Abirlal Gangopadhyay, a research scholar at Department of Sanskrit Studies, University of Hyderabad. He is one of the great helping hands in my work; without him, it would have been impossible to finalise some parts of my thesis. From editing to idea establishment, in some cases, he discussed and helped me several times to complete and submit my work.

This work took a long time to finish, almost seven years. I only survived because of the fellowship provided by University Grant Commission, Delhi. Therefore, I can't forget this lifesaving favour of the University grant commission.

Lastly, thank you to everyone who stayed with me during this time. I want to finish with these words:

अब्धिलङ्घित एव वानरभटैः किन्त्वस्य गम्भीरताम् आपातालनिमग्नपीवरतनुर्जानाति मन्थाचलः। (अनर्घराघवे १)

Brijesh Kumar Mishra

List of Tables

2.1	Types of Personality in Āyurveda	31
3.1	Potentials of Sāttvika Kāyas	65
6.1	Result using single factor ANOVA	101
6.2	Analysis of Sāttvika sub-types	105
6.3	Analysis of Rājasika sub-types	106
6.4	Analysis of Tāmasika sub-types	106
6.5	Sattva Guṇa and Sāttvika Mānasa Prakṛti in P10	107
6.6	Rajas Guṇa and Rājasika Mānasa Prakṛti in P10	107
6.7	Tamas Guṇa and Tāmasika Mānasa Prakṛti in P10	107

List of Figures

1.1.	Mutual Suppression	11
1.2	Mutual Support of Trigūṇas	12
1.3	Mutual Production	12
1.4	Mutual Consort of Trigūṇas	13
2.1	Trigūṇātmaka Structure of Mind	28

Contents

List Of Tables	v
List Of Figures	vi
Introduction	1
Research Statement	
Aim	
Objectives	
Methodology	
Literature Review	
Thesis Outline	
Chapter 1: Concept of Triguna in Indian Philosophy	7
1 Introduction	
2 Sāṃkhya Philosophy and Creation process	
2.1 Triguna Theory In Sāṃkhya Philosophy	
2.2 Functioning Of Trigunas	
2.3 Anyonyabhibhava (Mutually Suppressive)	
2.4 Anyonyāśraya (Mutually Supporting)	
2.5 Anyonyajanana (Mutually Productive)	
2.6 Anonyamithuna (Mutually Consorting)	
2.7 Anyonyavṛtti (Mutually Cooperative)	
3 Triguna in Śrīmadbhagavadgītā	
3.1 Sattvaguna	

3.2	Rajoguṇa
3.3	Tamoguṇa
4	Triguṇa in Devībhāgavata
5	Triguṇa in Āyurveda Philosophy
6	Summary

Chapter 2: Impact of Triguṇa Philosophy on The Mind 24

1	Introduction
2	Mind in Sāṃkhya and Yoga
2.1	Buddhi
2.2	Ahaṃkāra
2.3	Manas
2.4	Citta
2.5	The Five States Of Mind
3	Triguṇa and Mānasa prakṛti
4	Summary

Chapter 3: Mānasa Prakṛti in Ayurveda: Sāttvika Prakṛti 33

1	Introduction
2	BrāhmaKāya
2.1	Vedābhyāsī
2.2	Āstika
2.3	Yajvā
2.4	Gurupūjaka
2.5	Priyātithitvam
2.6	Śuci

- 2.7 Satyābhisandha
- 2.8 Jitātmā
- 2.9 Sarvabhūtasama
- 2.10 Saṃvibhāgī
- 2.11 Jñāna-Vijñāna-Prativacana-Sampanna
- 2.12 Kāma-Krodha-Lobha-Moha-Īrṣyā-Harṣa-Upeta
- 2.13 Smṛtimān
- 3 Ārṣa Kāya
- 3.1 Japasevī
- 3.2 Jñāna–Vijñānasampannaḥ
- 3.3 Vratasevī
- 3.4 Brahmācāryaka
- 3.5 Upasāntamada–Māna–Rāga–Dveṣa–Moha–Lobha–Roṣa
- 3.6 Pratibhā–Vacana–Vijñāna–Upadhāraṇaśakti-Sampanna
- 3.7 Pratibhāśaktimān
- 3.8 Vijñāna Śaktimān
- 3.9 Vacanaśaktimān
- 3.10 Upadhāraṇaśaktimān
- 3.11 Yajvā/ Homaka
- 3.12 Adhyayanaśīla
- 3.13 Atithivrata
- 4 Aindra Kāya
- 4.1 Ājñākartā
- 4.2 Bhṛtyānām Bhartā

- 4.3 Māhātmyavān
- 4.4 Tejasopeta
- 4.5 Dīrghadarśī
- 4.6 Dharmārtha Kāmābhirata
- 4.7 Akliṣṭakarmā
- 4.8 Ādeyavākya
- 4.9 Ojasvī
- 4.10 Yajvā
- 4.11 Śūra
- 4.12 Aiśvaryavān
- 5 Yāmya Kāya
- 5.1 Dṛḍhotthāna
- 5.2 Dveṣavarjita
- 5.3 Nirbhaya
- 5.4 Prāptakārī
- 5.5 Madavarjita
- 5.6 Mohavarjita
- 5.7 Rāgavarjita
- 5.8 Lekhāsthavṛtta
- 5.9 Asamprahārya
- 5.10 Utthānavān
- 5.11 Aiśvaryālbhī
- 5.12 Vyapagata-Rāgersyā-Dveṣa-Moha
- 5.13 Smṛtimān

- 6 Vāruṇa Kāya
 - 6.1 Priyavādī
 - 6.2 Śītasevī
 - 6.3 Śūra
 - 6.4 Dhīra
 - 6.5 Aśucidveṣī
 - 6.6 Ambhovihārī
 - 6.7 Sthāna-Kopa-Prasāda
 - 6.8 Akliṣṭakarmā
 - 6.9 Yajvā
 - 6.10 Śucimān
- 7 Kaubera Kāya
 - 7.1 Arthasañcayaka
 - 7.2 Arthāgamī
 - 7.3 Madhyastha
 - 7.4 Mahāprasavaśaktimān
 - 7.5 Sahiṣṇu
 - 7.6 Sthāna-Mānopabhoga-Parivāra-Sampanna
 - 7.7 Sukhavihārī
 - 7.8 Vyakta-Kopa-Prasāda
- 8 GāndharvaKāya
 - 8.1 Gandhapriya
 - 8.2 Nṛtyakāmī
 - 8.3 Mālyapriyavān

- 8.4 Vāditrakāmī
- 8.5 Ullāpaka–Śloka–Ākhyāyikā–Itihāsa–Purāṇeṣu Kuśalī
- 8.6 Anasūyaka
- 8.7 Anulepana-Vasana-Strī-Vihāra-Kāmanvita
- 9 Summary

Chapter 4: Mānasa Prakṛti in Ayurveda: Rājasika Prakṛti

66

- 1 Introduction
- 2 Āsura Kāya
 - 2.1 Asūyaka
 - 2.2 Ekāśī
 - 2.3 Raudra
 - 2.4 Ananukrośa
 - 2.5 Ātmapūjaka
 - 2.6 Audārika
- 3 Rākṣasa Kāya
 - 3.1 Ekāntagrāhī
 - 3.2 Dharmabāhya
 - 3.3 Bhṛśamātraṃ Tāmasika
 - 3.4 Chidraprahārī
 - 3.5 Āhāra-Mati-Mātra-Rucika
 - 3.6 Svapnāyāsa-Bahula
 - 3.7 Āmiṣapriya
 - 3.8 Īrṣyu
 - 3.9 Asūyaka

- 4 Paiśāca Kāya
 - 4.1 Ucchiṣṭāhāra Sevī
 - 4.2 Tīkṣṇa (Taikṣṇyam)
 - 4.3 Nairlajja
 - 4.4 Sāhasapriya
 - 4.5 Strīlolupa
 - 4.6 Aśuci
 - 4.7 Śucidveṣī
 - 4.8 Bhīṣayitā
 - 4.9 Vikṛta-Vihāra-Āhāra-Śīla
 - 4.10 Mahāśana
 - 4.11 Straiṇa / Strīrahaskāma
 - 4.12 Bhīru
- 5 Sārpa Kāya
 - 5.1 Ācāracapala
 - 5.2 Tīkṣṇa
 - 5.3 Āyāsī / Āyāsabahula
 - 5.4 Caṇḍa
 - 5.5 Māyānvita
 - 5.6 Vihāracapala / Āhāra-Vihārapara
 - 5.7 Kruddha-Śūra
 - 5.8 Akruddha-Bhīru
 - 5.9 Saṃtrasta-Gocara
- 6 Praita Kāya

- 6.1 Adātā
- 6.2 Asaṃvibhāgī
- 6.3 Duḥkhaśīla
- 6.4 Ati-Duḥkhaśīlācāropacāra
- 6.5 Atilolupa
- 6.6 Akarmaśīla
- 6.7 Asūyaka
- 7 Śākuna Kāya
 - 7.1 Ajasrāhāra-Vihāra-Para
 - 7.2 Anavasthāyī
 - 7.3 Pravṛddha-Kāmasevī
 - 7.4 Asañcaya
 - 7.5 Amarṣaṇa
- 8 Summary

Chapter 5: Mānasa Prakṛti in Ayurveda: Tāmasika Kāya

85

- 1 Introduction
- 2 Understanding Moha in the forms of Tamas
- 3 Pāśava Kāya
 - 3.1 Durmedhā / Amedhā
 - 3.2 Svapne Maithunanitya
 - 3.3 Maithunapara
 - 3.4 Svapnaśīla
 - 3.5 Jugupsitācārāhāra
- 4 Mātsya Kāya

- 4.1 Anavasthita
- 4.2 Parasparābhimardana
- 4.3 Bhīru
- 4.4 Āhāralubdha
- 4.5 Anuṣakta-Kāma-Krodha
- 4.6 Saraṇaśīla
- 4.7 Toyakāma
- 4.8 Abudha
- 5 Vānaspatya Kāya
 - 5.1 Arthavarjita
 - 5.2 Ekasthānarati
 - 5.3 Kāmavarjita
 - 5.4 Dharmavarjita
 - 5.5 Ālāsa
 - 5.6 Sarvabuddhyaṅgahīna
 - 5.7 Kevalam Abhiniviṣṭamāhāra
- 6 Summary

Chapter 6: The Implication of Sixteen Mānasa Prakṛti And Holistic Health

97

- 1 Introduction
- 2 Importance of the relation of the Triguna and Mānasa Prakṛti
- 3 Āyurveda Mānasa Prakṛti and Unconscious mind
- 4 Significance of names of each Mānasa Prakṛti
- 5 Significance of order of Mānasa Prakṛtis

6	Traits vis-à-vis sixteen Mānasa Prakṛti
7	Evaluation of Mānasa Prakṛtis
7.1	Measurement Scale Of Sixteen Mānasa Prakṛtis
7.2	Materials And Methods
7.3	Results
7.4	Discussion
7.5	Analysis Of Prakṛti
8	Sixteen Mānasa Prakṛtis: Mental Health and Well-being
8.1	Śubhecchā (Wish For Self-Welfare)
8.2	Vicāraṇā (Self-Reflection)
8.3	Vairāgya (Dispassion)
8.4	Abhyāsa (Continuous Practice)
8.5	Tanumānasī (Detachment)
8.6	Sattvāpatti (Restoration Of Sattva)
8.7	Asaṃsakti (Complete Detachment)
8.8	Padārthabhāvanā (Firmness Of Samādhi)
8.9	Turyagā (Clean State Of Mind)
9	Summary

Conclusion	112
------------	-----

Limitations and future recommendations

Bibliography	115
--------------	-----

Primary Sources

Secondary Sources

Web-links

Appendix A	Kāyas And Terms
Appendix B	Questions' Relations with Kāyas
Appendix C	Questionnaire
Appendix D	Collected Data
Appendix E	Participant Consent Form
Appendix F	Information to Participant
Appendix G	IEC Approval

Introduction

Prakṛti is the intrinsic nature of an individual decided in the mother's womb itself. Āyurveda classifies Prakṛti into two broad types – Śārīra (physiological) and Mānasa (psychological). The Śārīra Prakṛti is the constitution of body explained in terms of bodily humors known as Vāta, Pitta and Kapha. Mānasa Prakṛti is constitution of mind refers to the psychological setup of a person and reveals about all mental activities and is explained in terms of three Guṇas popularly known as Sattva, Rajas and Tamas. Studying the concept of Mānasa Prakṛti helps one to thoroughly understand the psychological constitution and behavior of an individual.

Nature or constitution develops based on various acquired traits from previous births called saṃskāras. This is internal cause. Also, constitution evolves influenced by environment. This is external cause. In relation to this, there is a 'Nature vs Nurture' debate in modern psychology from which the Śāstric thought would not differ much on the ground of Trigūṇa theory. In forming one's psychological/physiological constitution, more than one causative factors are believed by scholars including svabhāva (nature of the soul), paranirmāṇa (impersonal soul), yadṛcchā (free will), parents etc. Amongst all such factors, one's Karma is the strongest factor in influencing one's constitution (*buddhiḥ karmānusāriṇī*). Theistic schools of Indian philosophy have firmly believed in the re-birth based on one's own Karma. Ācāryas of Āyurveda have also accepted the limitations of medical science and endorsed the influence of past deeds for any imbalance in the personal constitution.

Scholars of Āyurveda have contemplated upon the prakṛti that is the key to human personality. Perhaps, this is the reason why they talked about it from the gestational period itself. Ācārya Caraka has discussed the Prakṛti in *mahatī garbhāvakrānti*, the fourth chapter of the Śārīrasthāna. Same is also described by Ācārya Suśruta in *garbhavyākaraṇam*, the fourth chapter of the Śārīrasthāna. On this basis, it can be said that Ācārya Suśruta and Caraka have given primacy to the *garbhaja prakṛti*.

According to Āyurveda, soul, mind, and body are the three pillars of life. Of these, the self is immutable and is not an object of the senses. So, it is untouched by any worldly impressions and vices.

In context of medicine and psychology, the body-mind complex problem is much debated. However, Ācārya Caraka has described the body and the mind as the substratum of diseases and health as well. Accordingly, the nature of body and mind is explained. Although the body and the mind are interdependent, it is necessary to understand them in a distinct way. Mutual effect of body and mind on each other can only be understood by considering it at two separate levels.

The analysis of personal constitution (prakṛti) can be classified into three categories – Doṣa Prakṛti, Bhūta Prakṛti, and Guṇa Prakṛti.

- [i] **Doṣa Prakṛti** - In Āyurveda, Vāta, Pitta and Kapha are called as doṣas. Doṣas exist in human body and represent air, fire and water elements. Each of the doṣa possesses its own physiological characteristic overlapping with some psychological traits. One of them is predominant in one's constitution, according to the seven pheno-types mentioned in the saṃhitās. The pheno-types are Vāta Prakṛti, Pitta Prakṛti, Kapha Prakṛti, Vāta-Pitta Prakṛti, Pitta-Kapha Prakṛti, Vāta-Kapha Prakṛti, and Vāta-Pitta-Kapha Prakṛti. Vāta contributes to manifestation of shape, cell division, signalling, movement, excretion of wastes, cognition and also regulates the activities of Kapha and Pitta. Kapha is responsible for anabolism, growth and maintenance of structure, storage, and stability. Pitta is primarily responsible for metabolism, thermo-regulation, energy homeostasis, pigmentation, vision, and host surveillance (Prashar et al., 2015). That is the reason why Ācārya Suśruta has emphasised on the equilibrium of doṣas to maintain a perfect health. Doṣas mainly affect the body, but the body also affects the mind.
- [ii] **Bhūta Prakṛti** – This has been described by Ācārya Suśruta. In this, one's constitution has been described based on Pañcamahābhūtas – five gross elements. Space, air, fire, water, and earth are the gross elements. These five significant elements are the philosophical basis and material cause of the three doṣas. Space and air are represented by Vāta. Fire is represented by Pitta, and water and earth elements are represented by Kapha.

- [iii] **Guṇa Prakṛti** – This is called the Mānasa Prakṛti, Trigūṇas being its substratum. Sattva, Rajas, and Tamas are three qualities as an integral part of Guṇa Prakṛti. According to the Sāṃkhya philosophy, all three are the qualities of the fundamental nature. The universe is the outcome of the association of Trigūṇas. According to Āyurveda, these are the integral constituents of the mind. The state of Sattva is the pure state of mind (śuddha mānasa). Hence mind is called ‘Sattva’ in Ayurveda. Rajas and Tamas contaminate the mind. So, they are called blemishes of the mind. So, this is how the Guṇa Prakṛti is explained.

Essentially, sixteen Mānasa Prakṛtis (henceforth MP-16) or personality types have been described based on the famous three qualities. As part of this, seven sub-types are predominantly seen in the Sattva guṇa. They are – BrāhmaKāya, ĀrṣaKāya, AindraKāya, VāruṇaKāya, KauberaKāya, YāmyaKāya and GāndharvaKāya. Six sub-types are enumerated in Rajoguṇa. They are – ĀsuraKāya, RākṣasaKāya, PaiśācaKāya, PraitaKāya, SārpaKāya, ŚākunaKāya. Three sub-types enumerated in Tamo guṇa. They are – PāśavaKāya, MātsyaKāya, and VānaspatyaKāya.

concept of 16 Mānasa Prakṛti is very unique contribution of Āyurveda that offers scope to evaluate one's personality through specific identified traits. These personality traits are not much detailed in Āyurvedic texts. Their contextual interpretation is the main focus of this research.

Research Statement

The Ayurvedic concept of MP-16 has immense potential to reveal about personality types and gives scope to evaluate personality types using a standard questionnaire.

Aim

- To develop a valid questionnaire to access personality types based on MP-16 to analyse one's state of mental health.

Objectives

- To explore and understand the types of MP-16

- To interpret and analyse various personality traits described in MP-16
- To develop a questionnaire based on results acquired from the study of MP-16
- To test and evaluate personality types based on the questionnaire

Methodology

Classical Āyurveda Compendia are the primary resources of Mānasa Prakṛti for this qualitative study. Concept of MP-16 has been discussed in Caraka saṃhitā, Suśruta saṃhitā, Bhela saṃhitā, Kāśyapa saṃhitā and Aṣṭāṅga saṃgraha. These texts discussed the MP-16 from different points of view. We focused only on Bṛhatrayī (Caraka, Suśruta and Vāgbhaṭa) because they express the core of Āyurvedic tenets. Aṣṭāṅgaḥṛdayam did not discuss anything about Mānasa Prakṛtis. So, we considered Caraka and Suśruta as primary sources of MP-16 study.

All aspects of MP-16 are thoroughly studied from Caraka and Suśruta saṃhitās. Each personality and subsequent traits of MP-16 are critically interpreted and analysed in this study. Based on the analysis, we devised suitable terminology for the MP-16 factor, which is useful to make the the questionnaire to be shared with participants for further analysis. The questionnaire is evaluated through the personal interview method with participants from University of Hyderabad. This questionnaire helped us to assess one's personality type in the light of MP-16. For statistical analysis, SPSS, ANOVA, Cronbach's alpha, etc., are used to evaluate the questionnaire and data. Results are logically interpreted to understand the predominant MP and proportion of guṇas. Detailed methodology regarding this is elaborated in the last chapter.

This research is focused on critically explaining MP-16 by consulting various related Sanskrit texts but not limited to texts in Āyurveda. Also, we explored the historical significance of nomenclature of Kāyas and their associated traits with a socio-psychological approach.

Literature Review

Earlier, a few studies are conducted in explaining all the traits classified under MP-16. Some scholars tried to discuss the concept of MP-16 using various Ayurvedic texts mentioned and surveyed about this concept. However, they did not go in detail of each prakṛti which could help one to understand and assess specific traits of personality types.

In an earlier effort, the National Institute of Indian Medical Heritage, Hyderabad, and the Centre for Development and Advanced Computing, Bengaluru, designed some questionnaires (2006). Due to their restricted accession policy, we could not use and evaluate them.

Komatineni Surendra, in his thesis (2015), discussed the importance of MP-16. He took MP-16 Data from Caraka and Suśruta, classified it with corresponding psychology terminology and attempted a comparison of MP-16 with Cattell's 16 PFs. Nevertheless, he did not explain MP-16 in detail.

Dr. Kousik Das Mahapatra, in his book, Comparative Study of Ayurvedic Psychiatry with modern Sciences (2012), explored the concept of Mānasa Prakṛti. He provided a glossary of modern terms for attributes of Kāyas (personality types) and tried to provide relative psychological comparison. Also, he provided a questionnaire to assess Mānasa Prakṛti. It was not clear whether he employed his questionnaire because he did not present any data or findings. Also, the glossary provided by him is incomplete.

Aftab et al. (2018) also highlighted importance of MP-16 in pursuing absolute health, diagnosing diseases, and designing personalized counselling for speedy improvement. They also opined that the mental functions and mental processes seems to be the manifestation of Trigūṇa. Trigūṇa concept was reviewed to know the existence of Rājasika and Tāmasika attributes that are associated with poor health or ailments. They proposed that Sattva leads to low depression, while Rajas leads to higher depression. The study also highlighted that high Sattva, low Rajas, and high Tamas groups reported a higher degree of psychological well-being.

Ghuraiya et al. (2018) provided a basic information about Mānasa Prakṛti. They have a mixed approach considering Doṣa Prakṛti and Mānasa Prakṛti. Their study was focused more on Doṣa Prakṛiti only.

Thesis Outline

The thesis is divided into six chapters, excluding introduction and conclusion. The first chapter is Concept of Trigūṇa in Indian Philosophy that explores the concept and dimensions of Trigūṇa philosophy. Fundamental behavior of Trigūṇas is explained here according to following selected

texts – Śvetāśvataropaniṣad, Sāṃkhyakārikā, Śrīmadbhagavadgītā, Devībhāgavata, Caraka Saṃhitā, Suśruta Saṃhitā and Aṣṭāṅgahr̥daya.

The second chapter, Functions of Mind and Triguna philosophy, explores the relationship between the mind and Trigunas. In this context, concepts of the mind from Sāṃkhyakārikā, Yogasūtra and Āyurveda are discussed. In same context, all the personality types and their sub-types are also discussed.

The third, fourth and fifth chapters are Sāttvika, Rājasika, and Tāmasika Mānasa Prakṛti in Ayurveda, respectively. In these chapters, each personality categorization and traits of all MPs are discussed in detail along with their current psychological relevance.

In the sixth chapter, The Implication of Sixteen Mānasa Prakṛti and holistic health, all dimensions of MP-16 with their psychological implications are analytically discussed. Here, results of the data collected through questionnaire are discussed, interpreted and analysed accordingly.

Chapter 1

Concept of Trigūṇas in Indian Philosophy

1 Introduction

The Trigūṇa theory is an important psychological construct of Indian philosophy. Indian seers have explained the entire creation based on this theory. Questions asked and answered are – how was the universe created? What is the nature of the creation? What is the nature of beings within the universe? How the result of the actions of such beings is determined?, etc. From the philosophical point of view, there is only one answer to all these questions, that is Trigūṇa theory. It is a collective compound noun of three fundamental qualities. Sattva, Rajas, and Tamas are called Trigūṇas. Initially, Trigūṇas are mentioned in the Śvetāśvataropaniṣad. Although they are not mentioned by name, they are indicated through three colours – Śukla (white), Lohita (red) and Kṛṣṇa (black)¹. Śukla represents Sattva guṇa, Lohita represents Rajo guṇa, and Kṛṣṇa represents Tamo guṇa. After the Upaniṣadic reference, this theory was propounded firmly in the Sāṃkhya philosophy. The nature of the Trigūṇas, their functions, and their effects have been described in detail in Sāṃkhya school of philosophy. Sāṃkhya philosophy is considered very ancient among Indian philosophical systems which is founded by Maharshi Kapila. Now, a text called Sāṃkhyakārikā is available as a representative text of Sāṃkhya philosophy written by Īśvarakṛṣṇa. The experimental description of the Trigūṇa theory is available in this book. The role of the Trigūṇas in the process of evolution has been described in detail.

¹ *Ajāmekāṃ lohitaśuklakṛṣṇāṃ bahvīḥ prajāḥ sṛjamānāṃ sarūpāḥ ।
ajo hyeko juṣamāṇo'nu śete jahātyenāṃ bhuktabhogāmajo'nyaḥ ॥ Śvetāśvataropaniṣada, 4.5*

2 Sāṃkhya Philosophy and Creation process

According to Sāṃkhya philosophy, Puruṣa, triguṇātmikā prakṛti, mahat tattva, ahaṃkāra, tanmātrās, and pañcamahābhūtas are the primary factors of the creation. Even though Puruṣa is ultimate compared to other factors, He does not participate in the creation process but activates Prakṛti through his awareness. Thus, Prakṛti receives the efficiency to create the world. Prakṛti creates mahat tattva, mahat tattva creates ahaṃkāra, ahaṃkāra creates eleven senses at a subtle level, and five tanmātrās and finally, five mahābhūtas comes into existence from the respective tanmātrās².

The compound word Pañca mahābhūta is a combination of two words, ‘pañca’ and ‘mahābhūta’. Pañca is five. ‘Bhū’ – to exist, is the verbal root in the word bhūta. Mahā means gross. So, pañca mahābhūtas are the gross elements responsible for the world's creation. Ākāśa (space), Vāyu (air), Agni (fire), Āpaḥ (water), and Pṛthvī (earth) are the five gross elements. As discussed, these Pañca mahābhūtas are developed from their corresponding Tanmātrās (subtle elements). Śabda (sound), Sparśa (touch), Rūpa (form), Rasa (taste), and Gandha (smell) are the tanmātrās, causative factors of Pañca mahābhūta's (gross elements). During the dissolution of the world, Pañca mahābhūtas minimise into respective Tanmātrās, and at the time of next creation, they express themselves again in five gross elements. In Sāṃkhya Philosophy, Tanmātrās are called *aviśeṣas*. They are devoid of turbulence, and delusion and bring equanimity and bliss³. On the other hand, Pañca mahābhūtas are the cause of happiness and grief; therefore, they are called *viśeṣāḥ*, means, calm, turbulent, and deluded⁴. Amongst all this process, Triguna theory plays an important role. Except Puruṣa (pure consciousness), all remaining tattvas (24) are the effect of Trigunas. Trigunas are the essential quality of Prakṛti (primordial energy)⁵. Therefore, everything originated from Prakṛti automatically imbibes attributes of Trigunas. For example, Prakṛti gives rise to the essential factor mahat tattva (intellect); here, the Sāṃkhya school has identified two

²Prakṛtermahāṃstato 'haṃkārastasmād gaṇaśca ṣoḍaśakah | tasmādapi ṣoḍaśakāt pañcabhyaḥ pañcabhūtāni || Sāṃkhyakārikā, kārikā 22

³Devānāmete sukhalaṅkāṣaṇā viśayā duḥkhamoharahitāḥ | gauḍapādabhāṣya, sāṃkhyakārikā 38

⁴Tanmātrāṇyaviśeṣāstebhyo bhūtāni pañca pañcebhyaḥ | ete smṛtāḥ viśeṣāḥ śāntāḥ ghorāśca mūḍhāśca || Sāṃkhyakārikā 38

⁵Triguṇamaviveki viśayaḥ sāmānyamacetanam prasavadharmi | vyaktaṃ tathā pradhānam tadviparītastathā ca pumān || Sāṃkhyakārikā, kārikā

forms of mahat tattva - Sāttvika and Tāmasika⁶. The Rajas functions between these two and ahaṁkāra has all three forms⁷. Trigūṇas automatically effect Mahābhūtas at root level. Therefore, one needs to know the fundamental properties of Trigūṇas to understand the basic structure of creation.

2.1 Trigūṇa theory in Sāṁkhya philosophy

Trigūṇa is a fundamental principle in the perspective of Sāṁkhya philosophy. Prakṛti is the creator of the universe, and it is trigūṇātmikā – consisting three guṇas. It being trigūṇātmikā, the whole creation is trigūṇātmaka itself. The Trigūṇas are described in the Sāṁkhya as follows.

The **Sattva guṇa** is the nature of prīti, and prakāśa. Prīti is pleasure, and prakāśa is illumination⁸. It functions like laghu (light) and prakāśaka (illuminating)⁹. Its characteristics make the limbs light, the intellect illuminating, and the senses clear¹⁰.

The **Rajo guṇa** is of the nature of aprīti (displeasure/pain) and pravṛtti (action), Dynamism is the main feature of Rajo guṇa. Sattva and Tamo guṇas come into action only with the help of Rajo guṇa. However, actions predominated by Rajo guṇa are awful as a result. In functioning, it is upaṣṭambhaka (exciting) and cala (mobile). Upaṣṭambhaka is that which excites or stimulates the mind.

Like a bull becoming very excited after seeing another bull, Rajo guṇa stimulates in the same way. Also, Rajas is said to be mobile. A man with nature of Rajas is fickle-minded.

⁶ *Adhyavasāyo buddhirdharmo jñānaṁ virāga aiśvaryam | sātīkamatadrūpaṁ tāmasamasmādaviparyastam* ||Sāṁkhyakārikā, kārikā 23; Āndhrīkṛta Sāṁkhyatattvakaumudī, P.73

⁷ *Sātvika ekādaśakaḥ pravartate vaikṛtādahankārāt | bhūtādestanmātraḥ sa tāmasastaijasādubhayam* ||Sāṁkhyakārikā, kārikā 25

⁸ Sāṁkhyakārikā, kārikā.12, P.15

⁹ Sāṁkhyakārikā, kārikā.13

¹⁰ Sāṁkhyakārikā, kārikā.13, translated by Vidyāsudhākara Dr Har Dutt Sharma, P-16

The **Tamo guṇa** is of the nature of viṣāda (delusion) and niyamana (restrain)¹¹. It is Guru (heavy) and Varaṇakam (enveloping). When Tamas predominates, the limbs become heavy, and the organs become enveloped (i.e., dull) — hence, incapable of apprehending their objects.

2.2 Functioning of Trigūṇas

Sāṃkhya philosophy used the example of pradīpa (lamp) to explain the functioning of Trigūṇas - *pradīpavattaccārthato vṛttiḥ*¹².

In a lamp, oil, wick, and fire are contradicting items but they work together and produce the light¹³. In the same way, by nature, these Trigūṇas are against each other, but they work in tandem. Sāṃkhya philosophy attributes some functioning attributes to Trigūṇas. These are- Anyonyabhibhava, Anyonyāśraya, Anyonyajanana, Anonyamithuna, Anyonyavṛtti respectively. They are explained as follows.

2.3 Anyonyabhibhava (Mutually Suppressive)

The word abhibhava means suppression. Sattva suppresses Rajas and Tamas; Rajas suppresses Sattva and Tamas, and Tamas suppresses Rajas and Sattva. Only then their predominant qualities are exhibited. As we know, illumination is the quality of Sattva that suppresses exertion and restrains actions, action (quality of Rajas) suppresses illumination and illusion, and illusion (quality of Tamas) suppresses illumination and action. In the same way, prīti is the quality of Sattva, whenever prīti or pleasure is exhibited, it suppresses the feeling of sorrow and illusion. Sorrow (another quality of Rajas) suppresses pleasure and illusion, and illusion (quality of Tamas) suppresses pleasure and sorrow. That is how one can understand the meaning of abhibhava as depicted through the Figure 1 given below:

¹¹Prītyapṛītiviṣādātmakāḥ prakāśapavṛttinīyamāṛthāḥ । anyonyabhibhavāśrayajanamithunavṛttayaśca guṇāḥ ॥Sāṃkhyakārikā, kārikā.12

¹²Sāṃkhyakārikā, kārikā.13

¹³Pradīpaśca yathā kāryaṃ prakaroṭyarthadarśanam । vartistailaṃ yathārciścaviruddhāśca parasparam । viruddhaṃ hi yathā tailamagninā saha saṃgatam । tailaṃ vartivirodhyeva pāvako’pi parasparam ॥ ekatrasthā padārthānāṃ prakurvanti pradarśanam । Devībhāgavata 3.9.29-30

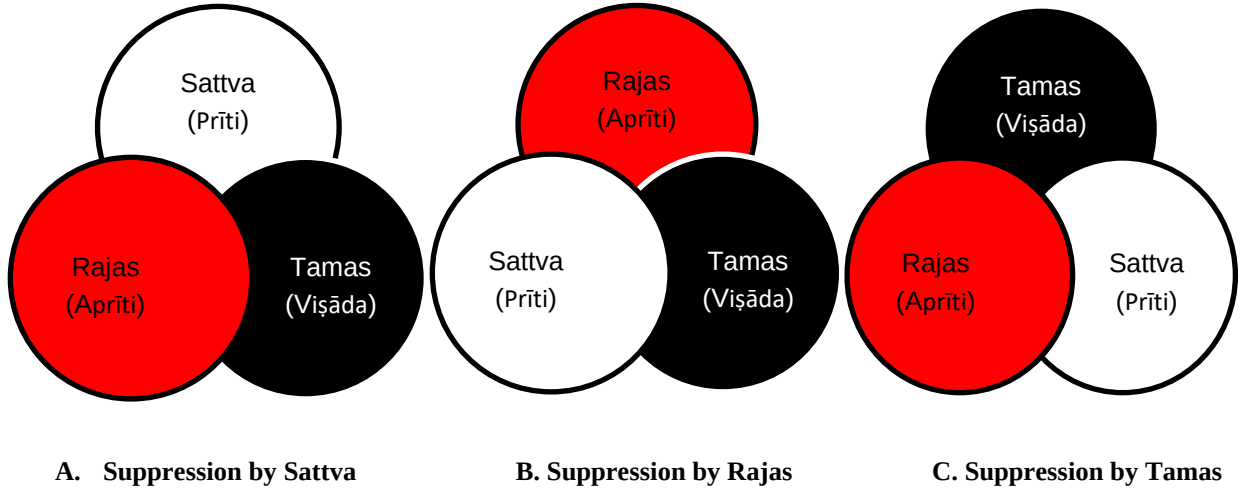


Figure 1 Mutual Suppression

2.4 Anyonyāśraya (Mutually Supporting)

Anyonya means mutual and āśrayā is described as a dependent on a substratum¹⁴. Trigūṇas are also interdependent for their functioning. Sattva needs the help of Rajas and Tamas; Rajas need Sattva and Tamas, and Tamas need Sattva and Rajas for its functioning mutually. This relation is described with the example of ‘dvyaṇuka’, a concept described in Vaiśeṣika. Dvyaṇuka represents the combination of two atoms¹⁵. So, whenever we refer to Dvyaṇuka, it means we refer to two atoms. In the case of Trigūṇas, while talking about Sattva, we need not explicitly mention the presence of the other guṇas. They are always present with the others, automatically. This is same in the case of Rajas and Tamas as well and further same is true in case of Rajas and Tamas also. The following Figure 2 makes it clear:

¹⁴ *Yadapekṣayā yasya kriyā sa tasyāśrayaḥ* | Sāṃkhyakārikā, kārikā.12, Sāṃkhyatātvakaumudī vyākhyā, P.107

¹⁵ *Tathā'nyonyāśrayāśca dvyaṇukavad guṇāḥ* | Sāṃkhyakārikā, kārikā.12, Gauḍapādabhāṣya

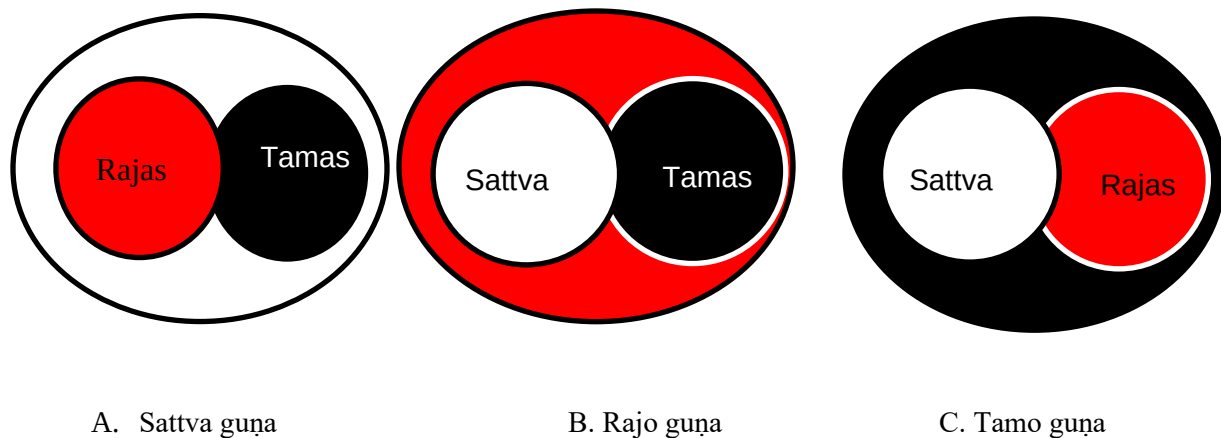


Figure 2 Mutual Support of Triguṇas

2.5 Anyonyajanana (Mutually productive)

The important functioning of Triguṇas is anyonyajanana – which means, not only working together but also mutually producing each other. These guṇas are always presented as the quality of prakṛti, so the meaning of reproduction is promoting each other. Sattva promotes Rajas; Rajas promotes Tamas.



Figure 3 Mutual Production

2.6 Anonyamithuna (Mutually Consorting)

Triguṇas appear in pairs. ‘That is why they are mutually concomitants and never exist separated from each other’¹⁶. Based on this, Triguṇas can be presented in six dimensions. It can be seen from the given below figure 4.

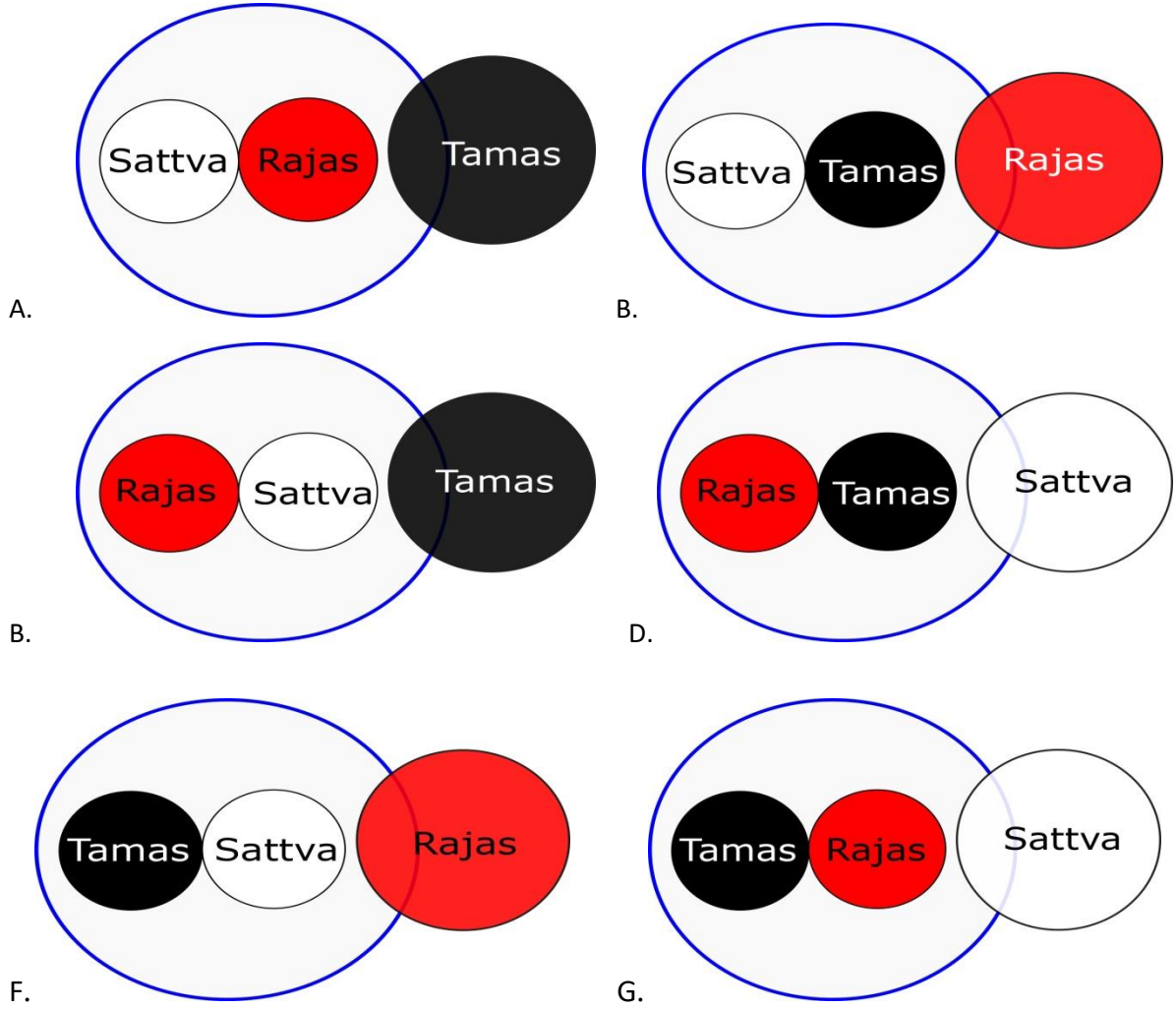


Figure 4 Mutual Consort of Triguṇas

¹⁶Anyonyamithunāḥ sarve sarve sarvatra gāmināḥ । Rajaso mithunaṁ satvaṁ sattvasya mithunaṁ rajaḥ । Tamaścāpi mithune te sattvarajasī ubhe । Ubhayoḥ sattvarajasormithunaṁ tama ucyate । naiṣāṁādīḥ samprayogo viyogo vopalabhyate । Sāṁkhyakārikā-12, Gauḍapādabhāṣya and [Sāṁkhya Kārikā with Tattvakaumudi, Eng. Tr. P. 44]

2.7 Anyonyavṛtti (Mutually cooperative)

Vṛtti means an attribute. These Trigūṇas can express attributes of each other. It means each attribute gives a different experience. For instance –

Sattva-guṇa: Beauty is the quality of Sattva guṇa. A beautiful wife for the husband, is a cause of happiness; for the co-wife, same is the cause of jealousy and cause of delusion for other lovers of that woman¹⁷.

Rajo-guṇa- Punishing the evil by a King is an action of Rajo guṇa. This action is the cause of happiness for good people but cause of grief and delusion for the evil-minded¹⁸.

Tamo-guṇa- Clouding in the sky, an action of enveloping, is an attribute of Tamas, which can create happiness for a few people, promotes farmers to agriculture, and generates delusion for lovers¹⁹. In this way, these guṇas are mutually cooperative.

This is how, the nature and functioning of the Trigūṇa, according to Sāṃkhya, has been explained. It is the fundamental description of the Trigūṇas. However, there is no discussion available in understanding human health or psychology here.

In context of Trigūṇas, the place of Śrīmad Bhagavadgītā (BG) in Indian philosophy is much higher than Sāṃkhya philosophy from the point of view of human health and psychology. Śrīmadbhagavadgītā has seven hundred verses spread in eighteen chapters. The nature of the Trigūṇas as explained in Gita is as follows.

3 Trigūṇa in Śrīmadbhagavadgītā

BG mentions that Trigūṇas are manifestation of prakṛti. These three qualities induce the soul into the Sāttvika, Rājasika, and Tāmasika actions and would become the cause of their bondage²⁰. Description of Trigūṇas available in Sāṃkhya is limited to respective nature only, whereas, in

¹⁷ Sāṃkhyakārikā-12, Gauḍapādabhāṣya

¹⁸ Sāṃkhyakārikā-12, Gauḍapādabhāṣya

¹⁹ Sāṃkhyakārikā-12, Gauḍapādabhāṣya

²⁰ *Satvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ । nibadhnanti mahābāho dehe dehinamavyayam ॥* Śrīmadbhagavadgītā.14.5

BG, it was focused on human emotions, actions, and efforts thus leading to behavioural analysis. So, one can say that the above description explains human nature through Trigunas.

3.1 Sattvaguṇa

According to BG, the essence of Sattva guṇa is purity. Due to this purity, it has two characteristics – Prakāśaka and Anāmaya²¹. Prakāśaka is that which enlightens oneself and associated others. Āmaya means disease, so anāmaya means complete absence of disease.

In the Sāṃkhya philosophy, three types of diseases were mentioned, 1. Ādhyātmika 2. Ādhidaivika, and 3. Ādhibhautika²². Ādhyātmika disease refers to disorders that arise both in the body and the mind. Ādhidaivika diseases occur naturally, such as excessive rain, non-rainfall, and inundation. Ādhibhautika diseases are manifested through ghosts, animals, birds, and insects. Due to the abundance of Sattva guṇa, the three types of disease do not occur. That is why Śāṅkarabhāṣya, states it to be nirupadrava (free from disorder)²³ while explaining the above.

Due to purity, luminosity, and disease-freeness, Sattva produces happiness and gives rise to knowledge. Knowledge refers specifically to knowledge about self. Similarly, happiness is the sign of spiritual happiness, but not referring to any worldly happiness. It is because worldly pleasures become the cause of sorrow again. Due to its purity and illumination, Sattva connects a person to knowledge and generates subsequent happiness²⁴. Therefore, a Sāttvika person can attain a higher state of enjoyment by taking birth in the heaven²⁵. When Sattva increases, one attains supreme power of buddhi (Intelligence)²⁶. One's actions turn into with full of knowledgeable influenced by Sāttvika attributes.

3.2 Rajoguṇa

Quality of Rajoguṇa is said to be rāga²⁷. Rāga means attachment. The attachment to worldly objects is due to the raga, the nature of Rajoguṇa. It is necessary to understand that this

²¹ *Tatra satvaṃ nirmalatvātparakāśakamanāmayaṃ | sukhasaṅgena badhnāti jñānasaṅgena cānagha || Śrīmadbhagavadgītā, 14.6*

²² *Duḥkhatrayābhighātājijñāsā tadabhighātake hetau | drṣṭe sārthā cēnaikāntātyantato'bhāvāt || Sāṃkhyakārikā 1*

²³ *Anāmayaṃ nirupadravaṃ | Śāṅkarabhāṣya, Śrīmadbhagavadgītā, 14.6*

²⁴ *Tatra sattvaṃ nirmalatvātparakāśakamanāmayaṃ | sukhasaṅgena badhnāti jñānasaṅgena cānagha || Śrīmadbhagavadgītā, 14.6*

²⁵ *Urdhvaṃ gacchanti sattvasthā, BG, 14.18., devalokādiṣu utpadyante, Śāṅkarabhāṣya*

²⁶ *Sarvadvāreṣu antaḥkaraṇasya buddheḥ vṛttiḥ | śāṅkarabhāṣya, Śrīmadbhagavadgītā, 14.11*

²⁷ *Rajo rāgātmaṃ viddhi | tṛṣṇāsaṅgasamudbhavaṃ | tannibadhnāti kaunteya karmasaṅgena dehinam | Śrīmadbhagavadgītā, 14.7*

attachment is said to be born out of *tr̥ṣṇā*. The desire to acquire non-accomplished objects is called *tr̥ṣṇā* due to which attainment of object experience is considerably less, and the non-attainment is more. If there is more of non-attainment, there will be a strong desire to acquire the non-attained things. The attachment to objects also is high when the desire to acquire things is high.

This type of attachment is the primary cause of worldly bondage. Therefore, when the *Rajo guṇa* becomes intense, it entangles a man in worldly objects. It is a cycle of bondage with various objects in the world. Attachment promotes a tendency to perform actions that are the cause of bondage. There are four symptoms of increased *Rajo guṇa*²⁸ –

Lobha – The desire to get the wealth of others is called greed²⁹. When one could not achieve expected results by doing hard work, then one tries to grab the fruit of other's labor using force or deceit. Indeed, greed is said to be the root cause of any sin.

Pravṛtti – With the increase of *Rajoguṇa*, the desire to acquire objects also increases. This desire motivates a man to perform actions. The term propensity means the tendency for action.

Ārambha – The name of the specific effort for the propensity to be done through actions is *ārambha*.

Anupaśama – *Upaśama* means peace. Therefore, the meaning of *anupaśama* means restlessness. Due to the influence of *Rajoguṇa*, man becomes disturbed. This unrest arises from running after thousands of desires. However, the constant quest remains futile. The non-fulfilment of desires despite trying, gives rise to great despair. This despair makes the mind very restless.

Spṛhā - It means an intense desire of the subjects in general. In greed, the desire is to get the other's wealth, but *spṛhā* is not the desire for the wealth of the other, but a general desire for any worldly object.

With the increase of *Rajoguṇa*, these feelings intensify and induce man into *Rājasika* activities. The tendency to perform any karma is continuous. Normally, it is seen that anyone involves

²⁸ *Lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ spṛhā ṽ rajasyetāni jāyante vivṛddhe bharataṣabhaḥ ṽ Śrīmadbhagavadgītā.14.12*

²⁹ *Parasvagrahaṇābhilāṣaḥ ṽ Suśruta saṁhitā.1.24(3)*

oneself in some kind of action. But if it is a Rājasika action, it acquires a unique nature. The nature and the result of these actions are said to be awful³⁰. However, they attain the middle stage of life due to their tendency during an action³¹. In the middle stage of life, human life is also rājasika.

3.3 Tamoguṇa

Tamo guṇa is believed to be born out of ajñāna (ignorance). Because of its ignorant nature, it captivates people. That is, it makes them indecisive. This indiscretion mainly manifests in three Tāmasika behaviors – Pramāda, Ālasya, and Nidrā³².

Pramāda - Amarakośa has mentioned ‘anavadhānatā’ as the meaning for this term³³. Avadhānatā means attentiveness. Anavadhānatā means non-attentiveness. Pramāda is explained in the same way in Vācaspatyam. According to Vācaspatyam, understanding duty as non-duty or non-duty as duty and performing accordingly. It is the first result of the delusive power of Tamo guṇa.

Ālasya – Ācārya Suśruta has defined laziness and explained that despite having strength, having no enthusiasm for action is laziness³⁴. In this way, the work is incomplete or delayed due to a lack of enthusiasm. Both tendencies are expressed through laziness.

Nidrā – When the body and mind are tired, it takes the natural process of sleep. Therefore, the state of sleep is not a bad thing but the natural relaxation response of the body and mind. It should be understood that when there is an excess of Tamo guṇa, sleep is immense. Sleeping more than usual renders the inability to work. Therefore, in this context, excess of the sleep arises from the predominance of Tamo guṇa.

Apart from this, the increased Tamo guṇa generates aprakāśa and apravṛtti. Aprakāśa means indiscretion, and apravṛtti means lack of tendency for action. Tamo guṇa arises out of ignorance.

³⁰ *Karmanah sukṛtasyāhuḥ sātvikam nirmalam phalam | rajasastu phalam duḥkhamajñānam tamasaḥ phalam | Śrīmadbhagavadgītā, 14.16*

³¹ *Urdhvaṃ gacchanti satvasthā madhye tiṣṭhanti rājasāḥ | jaghanyaguṇavṛttasthā adho gacchanti tāmasāḥ || Śrīmadbhagavadgītā, 14.18*

³² *Tamastvajñānaṃ viddhi mohanaṃ sarvadehinām | pramāḍālasyanidrābhīstannibadhnāti bhārata || Śrīmadbhagavadgītā, 14.7*

³³ Amarakośa.1.7.30

³⁴ *Sukhasparśa prasaṅgitvaṃ duḥkhadveṣaṇalolatā | śaktasya cāpyanutsāhaḥ karmasvālasyaṃucyate || Suśruta saṃhitā, śārīrasthāna.4.52*

This ignorance is the cause of moha (fascination). Moha stuns mental thinking, due to which there is also lethargy in the physical effort. The result of this is aprakāśa and apravṛtti.

In essence, Tamo guṇa is the form of ajñāna, and its result is also ajñāna (ignorance). From this, it is necessary to understand that the result of Sattva guṇa is happiness, and the result of rajo guṇa is sorrow. The result of Tamo guṇa is ajñāna. Ajñāna is the antithesis of jñāna. The word jñāna is derived from the root of 'jñā – avabodhane'. Avabodhana is a cognitive ability that helps to acquire knowledge. Thus, ajñāna means a lack of cognitive ability. In the absence of cognitive ability, there is neither a sense of happiness nor sorrow. It is the reason why the state of ignorance is described as lower than both happiness and sorrow. As a result of this, not only in this life but also in the next life, man attains the same birth, which lacks cognitive ability. This is according to the theistic schools of Indian philosophy.

This above description made in the BG, explains the psychological application of the Trigūṇas. On this basis, a hypothesis is derived to explain human emotions and nature. Even today, in Indian psychology, the psyche and its nature are explained based on Trigūṇas only. Therefore, this description of guṇas is a milestone in the path of clarifying the mind, emotion, and human behavior.

BG is a part of Bhīṣma–Parva of Mahābhārata. The place of Mahābhārata is very significant in the Indian knowledge tradition. Description about Trigūṇas has become the source of knowledge for subsequent philosophical texts. The Purāṇas have been considered of utmost importance after Mahābhārata. The Purāṇas have tried to present many mystical theories in the simplest form by imitating the narrative style of Mahābhārata. It is also said that knowledge of Vedas should be strengthened by following Itihāsa and Purāṇas³⁵. Rāmāyaṇa and Mahābhārata have been counted as the texts of itihāsa(history), while eighteen Purāṇas are considered as so-called mythology. The description of the Trigūṇas described in the Mahābhārata can be understood from the descriptive explanation in the BG.

Almost all purāṇas discuss the Trigūṇa principle as the basic structure of the universe. We found a significant description in Devībhāgavatam. Here, the Trigūṇas are described as the essence of

³⁵ *Itihāsapurāṇābhyām vedam samupabṛmhayet. Mahābhārata, 1.1.14*

the universal mother and a very illustrative description has been given here. This description can be compared with both the Sāṃkhya and the BG texts.

4 Trigūṇa in Devībhāgavata

The Devībhāgavatam first mentions the powers of Sattva, Rajas, and Tamas³⁶. Sattva is said to be the power of knowledge, Rajas as the power of action, and Tamas as the power of inertia³⁷. Sattva guṇa is the bestower of love. Love is born out of happiness. Therefore, Sattva guṇa is said to be the bestower of both love and happiness. Apart from this, softness, truth and cleanliness, faith, forgiveness, patience, compassion, shame, peace, and contentment are the Sattva qualities³⁸.

Sattva guṇa is clearly described as white in color, whose attribute always promotes dharma. It enhances the true śraddhā (commitment) and removes the false śraddhā³⁹. In Devī Bhāgavata, the word 'Sat Śraddhā' refers to avoiding other forms of faith and committing one divine form. The other described qualities mentioned in this context are completely Sāttvika by nature. They are not associated with Rajas and Tamas at all. On the contrary, Śraddhā is associated with all the three guṇas as there are three types of śraddhā – Sāttvika, Rājasika, and Tāmasika⁴⁰. The Sattva guṇa only enhances the true faith and not the other.

Red is the color of Rajoguṇa. It produces terrific dislike⁴¹. Dislike is a feeling arising out of sorrow. The other effects that arise from this are as follows – pradveṣa, droha, mātsarya, stambha, utkaṇṭhā, nidrā, rājasī śraddhā, māna, mada, and garva⁴². All these effects are Rājasika by nature.

³⁶ Trayāṇāṃ śaktayastisrastadbravīmi tavānagha । jñānaśaktiḥ kriyāśaktirartasaktistathāparā ॥ Devībhāgavata, 3.7.25

³⁷ Sātvikasya jñānaśaktiḥ rājasasya kriyātmikā । dravyaśaktistāmasasya tisaśca kathitāstava ॥ Devībhāgavata, 3.7.26

³⁸ Satvaṃ prītyātmakaṃ jñeyam sukhātpṛitisamudbhavaḥ । ārjayaṃ ca tathā satyaṃ śaucaṃ śraddhā kṣamā dhṛtiḥ ॥ Devībhāgavata, 3.8.3;
anukampā tathā lajjā śāntiḥ santoṣa eva ca । etaiḥ satvapratītiśca jāyate niścalā sadā ॥ Devībhāgavata, 3.8.3

³⁹ Śvetavarṇaṃ tathā satvaṃ dharme prītikaraḥ sadā । sacchraddhotpādakaṃ nityamasacchraddhā nivārakaṃ ॥ Devībhāgavata, 3.8.4

⁴⁰ Trividhā bhavati śraddhā dehinām sā svabhāvajā । sātvikī rājasī caiva tāmasī ceti tāṃ śṛṇu ॥ Śrīmadbhagavadgītā, 17.2

⁴¹ Raktavarṇaṃ rajaḥ proktamaprītikaramadbhutam । aprītirduḥkhaḥyogatvādbhavatyeva suniścitā ॥ Devībhāgavata 3.8.6

⁴² Pradveṣo'tha tathā droho matsaraḥ stambha eva ca । utkaṇṭhā ca tathā nidrā śraddhā tava ca rājasī ॥ Devībhāgavata 3.8.7
māno madastathā garvo rajasā kila jāyate । pratyetyaṃ rajastvetairlakṣaṇaiśca vicakṣaṇaiḥ ॥ Devībhāgavata 3.8.8

Black (kṛṣṇa) is the color of Tamo guṇa. It is the cause of moha and viṣāda⁴³. The feelings that arise from this are – ālasya (lethargy), ajñāna (ignorance), nidrā (sleep), bhaya (fear), dainya (meanness), vivāda (quarrel), kārpaṇya (imbecility), kauṭilya (crookedness), roṣa (wrath), vaiṣamya (misery), atināstikya (ultra-atheism), and para-doṣānudarśana (finding fault in others)⁴⁴. All these feelings are tāmasika. With Tāmasika reverence, they all cause trouble to others.

According to the Devībhāgavata, we should try to promote Sattva guṇa, control rajo guṇa, and suppress Tamo guṇa⁴⁵. Like in sāṃkhya, the Trigūṇas are also said to be dependent on each other, producing each other, suppressing each other, and illuminating. The only remarkable observation is that many examples have corroborated this description.

Accordingly, the Sattva guṇa increases by suppressing the other qualities. In that case, the intellect remains stationed in dharma. Due to this, one cannot think of Rājasika and Tāmasika actions. The intellect accepts only Sāttvika actions⁴⁶. It tends to possess actions of worship, knowledge, dharma, and sacrifice.

Due to the influence of Sattva guṇa, man desires only salvation and performs only those actions which fulfill salvation⁴⁷. It never tends to indulge in Rājasika activities; then, no need to talk about indulging in Tāmasika activities⁴⁸. In this way, a person with advanced Sattva controls the Rajoguṇa first and Tamo guṇa later, respectively.

When Rajoguṇa overwhelms Sattva and Tamas, then one's conduct towards dharma goes awry. Enjoying wealth and other means of Rājasika pleasures start to increase. The person discards all traditional dharmas and acts against them⁴⁹.

When the mode of Tamo guṇa overwhelms Sattva and Rajas, then the conduct of dharma completely disappears. The man does not believe in the Vedas and the dharmasāstra⁵⁰.

⁴³ *Kṛṣṇavarṇaṃ tamaḥ proktaṃ mohanaṃ ca viṣādakṛt | ālasyaṃ ca tathā'jñānaṃ nidrā dainyaṃ bhayaṃ tathā* || Devībhāgavata 3.8.9

⁴⁴ *Vivādaścaiva kārpaṇyaṃ kauṭilyaṃ roṣa eva ca | vaiṣamyaṃ vāti nāstikyaṃ paradoṣānudarśanam* || Devībhāgavata 3.8.10

⁴⁵ *Satvaṃ prakāśayitavyaṃ niyatetavyaṃ rajaḥ sadā | saṃhartavyaṃ tamaḥ kāmaṃ janena śubhamicchātā* || Devībhāgavata 3.8.12

⁴⁶ *Yadā satvaṃ pravṛddhaṃ vai matirdharme sthitā tadā | na cintayati bāhyārthaṃ rajastamaḥ samudbhavam* || Devībhāgavata.3.8.33

⁴⁷ *Yadā satvaṃ pravṛddhaṃ vai matirdharme sthitā tadā | na cintayati bāhyārthaṃ rajastamaḥ samudbhavam* || Devībhāgavata.3.8.34

⁴⁸ *Sātvikeṣveva bhogeṣu kāmaṃ vai kurute tadā | rājaseṣu na mokṣārthaṃ tāmaseṣu kutaḥ punaḥ* || Devībhāgavata,3.8.35

⁴⁹ *Yadā rajaḥ pravṛddhaṃ vai tyaktvā dharmān sanātānān | anyathā kurute dharmācchraddhāṃ prāpya tu rājasī* || Devībhāgavatam,3.8.37

The Sattva quality is light, illuminating, pure, and clear⁵¹. Due to its effect, the senses and all body parts become very light, and the conscience becomes pure⁵². The pure Sattva guṇa is not inclined to allow influence of Rājasika and Tāmasika objects. These are the characteristics of the Sattva guṇa. When above said qualities show, then it must be assumed that the Sattva is predominant there.

Rajo guṇa is fickle by nature. Due to its effect, yawning, erectile dysfunction, sleepiness, desire to quarrel or quarrel, and excessive desire to travel elsewhere become natural⁵³. The result of increased Rajoguṇa should be understood from the above symptoms described.

The attainment of excessive restlessness of the mind and the desire to debate are the effects of Tamoguṇa⁵⁴. Also, the heaviness in the body parts, out of control of senses, stupor, and sleeplessness⁵⁵. All these behavioral symptoms should be understood as the effects of increased Tamo guṇa.

It is necessary to observe that sleep is described as Tāmasika in the BG. Accordingly, sleep is a symptom of Tamo guṇa. On the contrary, it is said that the absence of desire for sleep is a Tāmasika symptom. From the above, it subtly appears that the of sleep is a Tāmasika effect, but the absence of desire for sleep is the effect of inertia arising from the mode of Tamas. It is the most intense state of Tamo guṇa. Where the body attains inertia, the body is also reluctant towards performing natural duties of the body.

5 Triguṇa in Āyurveda Philosophy

Āyurveda is an experimental medical science. Its purpose is to prevent diseases and protect the health of the healthy. The three guṇas discussed in Āyurveda are concerned with mental health. In Ayurveda, the Triguṇas have been accepted as they are described in the Indian knowledge tradition. What is noteworthy here is that their significance in context of mental health.

⁵⁰ *Yadā tamo vivṛddhaṃ syādutkaṭaṃ saṃbabhuva ha । tadā vede na viśvāso dharmasāstre tathaiva ca ॥ Devībhāgavata, 3.8.39*

⁵¹ *Lakṣaṇāni punasteṣāṃ śruṇu putra bravīmīyam । laghu prakāśakaṃ satvaṃ nirmalaṃ viśadaṃ sadā ॥ Devībhāgavata, 3.9.20*

⁵² *Yadā'ṅgāni laghūnyeva netrādīnindriyāṇi ca । nirmalaṃ ca tathā ceto grhṇāti viśayānna tāt ॥ Devībhāgavata, 3.9.21*

⁵³ *Jṛbhāṃ stambhaṃ ca tandrāṃ ca calaṃ caiva rajaḥ punaḥ ॥ Devībhāgavata, 3.9.22*

yadā tadutkaṭaṃ jātaṃ dehe yasya ca kasyacit । kaliṃ mṛgayate kartuṃ gantuṃ grāmāntaraṃ tathā ॥ Devībhāgavata, 3.9.23

⁵⁴ *Calacittasya so'tyartham vivāde codyatastathā । gurumāvaraṇaṃ kāmam tamo bhavati tadyadā ॥ Devībhāgavata, 3.9.24*

⁵⁵ *Tadā'ṅgāni gurūṇyāśu prabhavatyāvṛtāni ca । indriyāṇi manaḥ śūnyaṃ nidrāma naivābhivāñchati ॥ Devībhāgavata, 3.9.25*

According to Ayurveda, the mind itself is called Sattva. Rajas and Tamas are considered to be blemishes of mind⁵⁶. When they increase, the mind becomes corrupt, and the person suffers with various mental disorders. In Ayurveda, Vāta, Pitta and Kapha are considered physiological, and Rajas and Tamas as psychological factors⁵⁷. They are called doṣas at the stage of aggravation only; otherwise, they function as dhātus in the body.

The same is applicable to the Rajas and Tamas as they distort the mind in the stage of aggravation only. Otherwise, they are positive in their action. So, there exists a distinction between doṣas and guṇas from the medical point of view. From the factual point of view, doṣas are also affected by the guṇas. According to Ayurveda, the Pitta represents the Sattva and Rajas, the Vāta represents the Rajas, and the Kapha represents the Tamas⁵⁸. Because of this mutual relation, doṣas and guṇas are interdependent in the discussion of human health.

Another fundamental principle of Āyurveda is Pañcamahābhūta theory. The three guṇas also influence these Pañcamahābhūtas as each Bhūta is endowed with a specific guṇa. According to Ācārya Suśruta, Space, Air, and Earth are influenced by Sattva, Rajas, and Tamas, respectively. But in the Fire and Water elements, inter-mixed effect of guṇas is seen. The Sattva and Rajas influence the fire, and Sattva and Tamas influence water⁵⁹. Although the effect of the Trigūnas in Āyurveda is profound on the mind, it also affects the body indirectly showing the psychosomatic effect. Trigūṇa theory applicable in Āyurveda is briefly touched here to understand human nature and behavior further. Furthermore, on its basis, health protection mechanisms have been discussed in the seminal texts of Ayurveda.

6 Summary

The concept of the Trigūṇa begins with the Upaniṣads. After that, it was detailed in the rest of the Indian philosophical texts, in which the philosophy of Sāṃkhya occupies a prominent place. The fundamental nature and functions of the Trigūṇas have been described in detail in the Sāṃkhya philosophy. This description is the primary source for latteral texts.

⁵⁶ *Rajastamaśca manaso dvau ca doṣāvudāharatau* || Aṣṭāṅghṛdayam, sūtrasthāna.1.21

⁵⁷ *Vāyuh pittaṃ kaphaścoktaḥ śārīro doṣasaṃgrahaḥ | mānasaḥ punarudiṣṭo rajaśca tama eva ca* || Carakasaṃhitā. sūtrasthāna 1.57

⁵⁸ Tridoṣa theory, p-37

⁵⁹ *Tatra satvabāhulamākāśam, rajobahulo vāyuh, satvarajobahulo'gniḥ satvatamobahulā āpaḥ tamobahulā pṛthivīti* || Suśruta saṃhitā, śārīrasthāna.1.20

Accepting the basis of this Triguna as narrated in the BG, human nature has been analysed. From the point of view of Indian psychology, this description is not only a basis but also a guide to further discussions. The description of Triguna in Sāṃkhya philosophy is theoretical, while that the description of BG is experimental as observed.

The description of Triguna in Devībhāgavatam is similar to that of Upaniṣads, Sāṃkhya, and Śrīmadbhagavadgītā. In the Devībhāgavata, the essence has been taken from these three texts, and examples corroborate it further.

The insights in context of Trigunas of the above-mentioned texts have a great correlation in Āyurveda texts. In addition, their nature has been clarified from the point of view of human health. In Ayurveda, these qualities have been described as qualities affecting the mind. In this context, it is pertinent to understand the relationship between the three guṇas and the mind. Therefore, in the next chapter, an attempt has been made to explain the nature of the mind and its relationship with the Trigunas.

Chapter 2

Impact of Trigūṇas on the Mind

1 Introduction

After understanding the nature and application of the Trigūṇas, it becomes necessary to understand the relation of the Trigūṇas with the mind. The role of the mind in the context of Trigūṇa is quite significant from the point of view of health and happiness. Human life becomes happy, healthy, and meaningful if mind's nature and behavior are understood. Otherwise, the opposite of these qualities happens. Therefore, for good mental health, the nature and functioning of the mind should be understood first. To understand the nature and functioning of the mind, in this chapter, it is explored about the relation between the Trigūṇas and the mind according to Sāṃkhya, Yoga and. Next, the discussion is focused on the central theme of this present research, Mānasa Prakṛti.

2 Mind in Sāṃkhya and Yoga

The influence of Sāṃkhya philosophy is clearly seen in the Yoga philosophy. In both systems, twenty-five elements have been accepted. There is some ambiguity in the Sāṃkhya regarding accepting God as the primordial element, but the Yoga philosophy has accepted God as the twenty-sixth element above all. Apart from this, there is no difference at fundamental level. As far as the mind is concerned, both systems have considered the mind's nature to be trigūṇātmaka. What is noteworthy is that out of the four internal instruments mentioned in the Upaniṣads, only Buddhi, Ahaṃkāra, and Manas are discussed in Sāṃkhya⁶⁰. There is no mention of Citta. In the description of Sāṃkhya, mainly the Buddhi is detailed being the supreme intellectual faculty, followed by Ahaṃkāra and Manas detailed gradually. Sāṃkhya has mentioned this trigūṇātmaka

⁶⁰ *Antaḥkaraṇaṃ trividhaṃ daśadhā bāhyaṃ trayasya viśayākhyam ।
sāṃpratakālaṃ bāhyaṃ trikālamābhyāntaraṃ karaṇam ॥ sāmkyakārikā 33*

nature in the context of Buddhi and Ahaṁkāra but not in the context of the mind. Entire world is evolved from triṣṇātmikā prakṛti, so all these internal instruments being Triṣṇā is self-evident. According to Sāṁkhya, the nature of the three types of antaḥkaraṇa is as follows.

2.1 Buddhi

The nature of Buddhi in Sāṁkhya is said to be *adhyavasāyātmaka* – which is a determinative quality. The remarkable point here is that distinctions have also been mentioned according to the attributes of the Buddhi⁶¹. Buddhi is also Sāttvika, Rājasika, and Tāmasika. While defining Buddhi, Sāṁkhya has mentioned the difference between Sāttvika and Tāmasika guṇas. Tendency towards dharma, jñāna (knowledge), vairagya (dispassion), and aiśvarya (prosperity) are the nature of Sāttvika Buddhi. One's actions reveal whether one is Sāttvika or not.

On the contrary, the Buddhi with the opposite qualities is considered Tāmasika. Adharma (injustice), Ajñāna (ignorance), Avairāgya (attachment) and Anaiśvarya (hardship) are the attributes of Tāmasika buddhi. The Rājasika quality is not mentioned here. Our opinion on this matter is as follows. The status of Rajas lies between Sattva and Tamas. There is a lot of fickleness in this middle level. That is why, the Buddhi sometimes engages itself in dharma, sometimes in adharma, sometimes in rāga, and sometimes in virāga. In this way, Buddhi cannot attain certainty when Rajas is predominant. While the Buddhi is definite, there cannot be any feeling of uncertainty or doubt. That is why the nature of Rājasika buddhi is not mentioned separately in the context of these attributes. In essence, it can be said that the Buddhi cannot be said to be Rājasika in nature, but the effect of its quality can be seen in its actions.

2.2 Ahaṁkāra

Another important internal instrument is Ahaṁkāra. According to Sāṁkhya, Ahaṁkāra is called as abhimāna⁶². Meaning the self-attribution of doer ship or identification in the objects. Sāṁkhya says that from Ahaṁkāra, the universe evolves gradually. From the Sāttvika Ahaṁkāra, the pañca jñānendriya (five cognitive senses), the pañca karmendriya (five motor senses) and the

⁶¹ *Adhyavasāyo buddhidharmo jñānaṁ virāga aiśvaryaṁ ।
sāttvikametadrūpaṁ tāmasamasmādviparyastam ॥ Sāṁkhyakārikā 23*

⁶² *Abhimāno'haṁkāraḥ tasmād dvividhaḥ pravartate sargaḥ ।
ekādaśakaśca gaṇaḥ tanmātrapañcakaścaiva ॥ Sāṁkhyakārikā 24*

manas arise. Similarly, from the Tāmasika Ahaṁkāra, the pañcatanmātrās (five subtle elements) and the pañcamahābhūtas (five gross elements) arise⁶³. Though, no specific origin has been attributed to the Rājasika Ahaṁkāra, it is considered to be the basis of both. The reason is that without Rajas, there is no driving force inside. Thus, the Ahaṁkāra is also triguṇātmaka in nature, like the Buddhi.

2.3 Manas

Mind is described as ambivalent here. It means that the mind is also the sense of action and also the sense of knowledge as discussed before. It performs internal actions in the form of saṅkalpa–vikalpa and helps other senses in their work⁶⁴. Based on functioning, mind may seem multiple, but it is due to the multiplicity and permutations and combinations of the Trigūṇas.

2.4 Citta

Interestingly, this faculty of the mind is not mentioned in Sāṃkhya.

As the Buddhi, the Manas, and the Ahaṁkāra are called internal instruments, the five cognitive and five motor senses are said to be the external instruments. Acquisition of knowledge happens due to both types of instruments. What is unique in the description of Sāṃkhya is that the external senses are capable of expressing the objectual knowledge related to present only, whereas the antaḥkaraṇa is capable of expressing objectual knowledge of the present, past, and future also.

The Citta was not mentioned in the Sāṃkhya. On the contrary, in Yoga, the Citta is often used for the mind. From the aphorism ‘*yogaścittavṛtti nirodhaḥ*’ (Yogasūtra 1.2) one could know the purpose of the Citta. Further more, in the Vyāsa bhāṣya, a detailed explanation of the Citta is available. The Trigūṇa nature of the Citta is explained over there. Citta is derived from the root

⁶³ *Sāttvika ekādaśakaḥ pravartate vaikṛtādahaṅkāraṭ ।
Bhūtādestanmātrāḥ sa tāmasastaijasādubhayam ॥ Sāṃkhyakārikā 25*

⁶⁴ *Ubhayātmakatra manaḥ saṅkalpamindriyaṃ ca sādharmaṃ ।
guṇapariṇāmaviśeṣānnānātvaṃ bāhyabhedāśca ॥ Sāṃkhyakārikā 27*

‘*Cit*’. There are three main root verbs related to the Citta in Sanskrit⁶⁵. We will consider all three

—

- a) **Citi – saṃcetane**: Saṃcetana means to make aware of various actions. Etymology of the word Citta is – ‘*cetayati prerayati vā vividhāsu kriyāsu iti cittam* i.e., that which makes aware of various actions is called Citta. The motivator of all actions is the Citta. Therefore, it is the primary function of the mind.
- b) **Citi – smṛtyām** – Another vital function of the mind is memory. Smṛti is like a hard disk in which all our action related information like files are stored. Therefore, it is the second function of the Citta.
- c) **Citī – saṃjñāne** - The meaning of the word saṃjñāna is *samyak rūpeṇa jñāyate iti*. The third function of the Citta is to reveal knowledge recollecting from the stored memories.

Thus, based on these definitions, it can be said that the motivator of actions, the memorizer, and the acquirer of all memories is the Citta. All the activities related to the world are embodied in these three types of activities because they manifest themselves in different forms by getting tripled from these three guṇas.

Structure of Citta – Explaining this word, sage Vyāsa has proposed the nature of the Citta to be three-dimensional⁶⁶ – ‘*cittam hi prakhyātapravṛttisthitiśīlatvāttriguṇam*’

In this aphorism also, three functions of the Citta are mentioned – *Prakhyāta* = enlightenment of objects: *Pravṛtti* = acting upon knowledge and *Sthiti* = inertia. All three are representatives of Sattva guṇa, Rajas guṇa, and Tamo guṇa, respectively⁶⁷. Comparing Trigūṇas with the above etymological definitions makes it clear that they complement each other. Following figure pictorially gives that meaning followed by explanation.

⁶⁵ Curādigaṇa, dhātu saṃ 862, pāṇinīya dhātupāṭha

Curādigaṇa, dhātu. saṃ 864, pāṇinīya dhātupāṭha

Curādigaṇa, dhātu saṃ 866, pāṇinīya dhātupāṭha

⁶⁶ Vyāsa bhāṣya, sūtra–2, samādhipāda, Pātañjala Yogasūtram

⁶⁷ *Prakhyāśīlatvāt sattvagūṇam pravṛttiśīlatvāt rajogūṇam sthitiśīlatvāt tamogūṇam* । Tatva–vaiśārādī, sūtra–2, samādhipāda, Pātañjala Yogasūtram

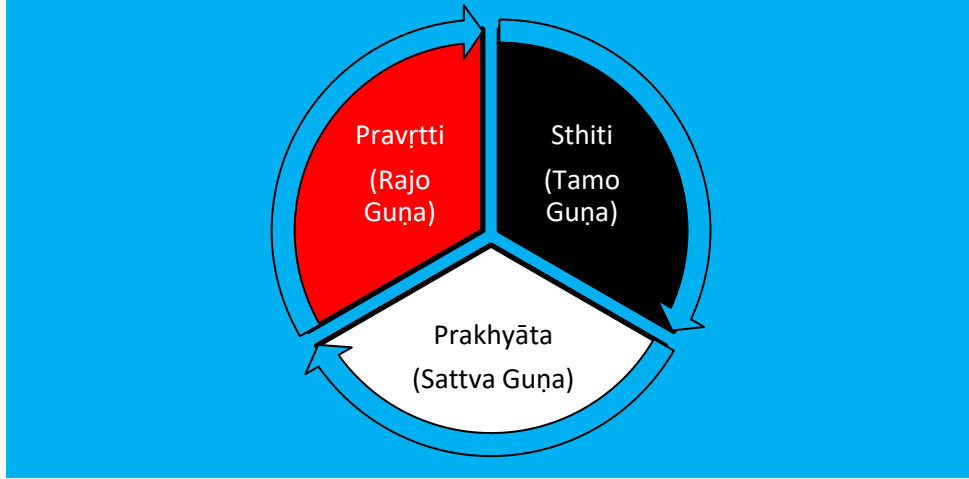


Figure 1: Trigunātmaka Structure of Mind

Prakhyāta – Prakhyāta means illumination. To understand or cognize any matter or object, cognizing the sense of the same is necessary. The luminous characteristic of sattva makes this clear that because of prakhyāta, one cognizer, can receive genuine knowledge of any matter or subject. Hence, the illumination quality is the cognitive power of the Citta. Development of this characteristic takes place through Sattva guṇa.

Pravṛtti – This quality motivates the living beings to take action. Having a tendency in actions is the work of Rajoguṇa. We can compare this with citi – saṃcetane, because saṃcetana also means to induce actions. In this way, the mind with Rajoguṇa-dominant saṃcetana power is inducive to actions.

Sthiti – Sthiti refers to inertia. The mind also retains and stores the actions done by us through the power of memory. Due to Tamo guṇa predominance, this becomes possible.

In this context, the meaning of the word śīla is also necessary. The word śīla refers to the equivalent quality of any word, such a quality associated with it that does not perish until the thing is destroyed. The word śīla states that the quality of an object is not external but internal. Thus, these three qualities and powers of the mind, being natural, are the determinants of the nature of the cittam.

2.5 The five states of mind

The five states of mind are formed by the combination of three guṇas, which are:

1. Kṣiptāvasthā
2. Mūḍhāvasthā
3. Vikṣiptāvasthā
4. Ekāgrāvasthā and
5. Niruddhāvasthā⁶⁸

1. **Kṣiptāvasthā** – This is the stage that is full of materialistic knowledge from Rajas. There is a deficiency of Sattva and an excess of Rajas⁶⁹. In this state, due to the deficiency of Sattva, illumination is absent, and due to its absence, there is a lack of correct knowledge. Due to the influence of Rajas and Tamas, the mind gets involved in over-indulgence of the worldly desires.

2. **Mūḍhāvasthā** – In this state, alongside the absence of Sattva in mind, there is also a decrement of Rajas, and Tamas becomes predominant⁷⁰. Due to this imbalance, the mind becomes prone to evil tendencies.

3. **Vikṣiptāvasthā** – In this state, Rajas becomes predominant, and Tamas is decreased. Due to this, the mind rises above both the kṣipta and mūḍha states and becomes engaged in the good tendencies of knowledge and dispassion⁷¹. Due to the excess of Sattva guṇa, even after being in samādhi for a partial period, the mind is again attracted to the objects by an excess of Rajas.

4. **Ekāgrāvasthā** – Due to the predominance of Sattva guṇa in this state, accurate knowledge of all things is attained. In this state, the mind is focused and concentrated on a particular object.

⁶⁸ *Kṣiptaṃ, mūḍhaṃ, vikṣiptamekāgraṃ, nirudhadhamiti cittabhūmayah* | vyāsa bhāṣya, sūtra–1, samādhipāda, Pātañjala Yogasūtram

⁶⁹ *Kṣiptaṃ rajasā viśayeṣveva vṛttimat* | Yogavārtikam sūtra–1, samādhipāda, Pātañjala Yogasūtram

⁷⁰ *Tamasā nidrāvṛttimat* | Yogavārtikam, sūtra–1, samādhipāda, Pātañjala Yogasūtram

⁷¹ *Kṣiptādaviśiṣṭaṃ vikṣiptaṃ | sattvādhikyena samādadhadapi cittaṃ rajomātrayā'ntarāviśayāntaravṛttimad* | Yogavārtikam, sūtra–1, samādhipāda, Pātañjala Yogasūtram

However, even in a low state, the mind does not become completely detached due to the presence of Rajas and Tamas⁷².

5. **Niruddhāvasthā** – In this state, by giving up the Rājasika and Tāmasika tendencies of the mind as well as the Sāttvika tendencies, only the saṁskāra remain, and all the tendencies of the mind are destroyed⁷³. This is called the Asaṁprajñāta samādhi.

In this way, the nature of the mind is controlled by the Trigūṇas, after attaining different states, it is becoming the cause of both bondage and salvation. The purpose of Yoga philosophy is to explain the methods of controlling the mind, so the word Citta here refers to the antaḥkaraṇa, which is the centre of awareness in the body. According to various functions in different states, same mental concept acquires names like mind, intellect, and ego. However, in the texts of Vedānta, they are mentioned as separate. Here also, the term called Citta has been mentioned, but it is an action of the antaḥkaraṇa only.

3 Trigūṇa and Mānasa prakṛti

The principles propounded in the Sāṁkhya, and Yoga are described for elemental discussion. Through this theory Trigūṇa, the masters of Āyurveda had discussed the tendencies of the trigūṇātmaka mind and had explained same in the name of Mānasa Prakṛti. The theory of Mānasa Prakṛti is very unique to Ayurveda. The specialty of this theory is that it is experimental and has been discussed in the context of medical science. Based on the concept of Trigūṇas, three broad types of personality types have been discussed, namely, 1. **Sāttvika Mānasa Prakṛti** 2. **Rājasika Mānasa Prakṛti** and 3. **Tāmasika Mānasa Prakṛti**. These have further sub-classifications under each broad classification. Āyurveda classifies 16 personality types⁷⁴ In table 01 given below, all personality types have been classified broadly under Trigūṇas.

Sāttvika type of	Rājasika type of	Tāmasika type of
------------------	------------------	------------------

⁷² Ekasminneva viṣaye'graṇ śikhā yasya cittapradīpasetyekāgraṇ, viśuddhasattvatayaikasminneva viṣaye vakṣyamāṇavadhikṛtakālaparyantamacaiṇcalaṇ nivāsthadīpavat | Yogavārtikam, sūtra-1, samādhipāda, Pātañjala Yogasūtram

⁷³ Niruddhaṇ ca niruddhasakalavṛttikaṇ saṁskāramātraśeṣamityarthaḥ | vyāsa bhāṣya, sūtra-1, samādhipāda, Pātañjala Yogasūtram

⁷⁴ Caraka saṁhitā, śārīrasthāna.4.36-40

personalities (07)	personalities (06)	personalities (03)
Brāhma	Āsura	Pāśava
Ārṣa	Rākṣasa	Mātsya
Aindra	Paiśāca	Vānaspatya
Yāmya	Sārpa	
Vāruṇa	Praitā	
Kaubera	Śākuna	
Gāndharva		

Table 01: Types of Personality in Āyurveda

The Same classification is available in Suśruta⁷⁵. Only there is a difference in the order of these Kāyas and terms of characteristics discussed for these Kāyas. We followed order of these Kāyas directed by Caraka and elaborated terms from both texts Caraka and Suśruta saṃhitā.

In Ayurveda, these personality types are discussed in detail with their characteristics. Caraka considered treatment process should be followed in these personality types. It means a doctor should know the personality type of the patient before the treatment process starts. Furthermore, it is worthy to understand this concept deeply to everyone.

4 Summary

The antaḥkaraṇa is very subtle. Due to its subtlety, it is present everywhere in the body. Although the external senses directly perform the physical activities, instructions to do the activities of the senses are received from the antaḥkaraṇa. Therefore, the antaḥkaraṇa is essential in completing mental and physical activities. If the antaḥkaraṇa is healthy, then all our activities are become positive.

On the contrary, antaḥkaraṇa become negative if the antaḥkaraṇa is not disturbed. The concept of health has two aspects. The first is that of the disease. In this, one would try to protect the body and the antaḥkaraṇa from internal or external diseases, and in case of a disease, one tries to get

⁷⁵ Suśruta saṃhitā, śārīrasthāna, 4.81–97

rid of it. The other side is to understand the antaḥkaraṇa and the body. In this aspect, we understand their nature very well and behave accordingly. All those activities are included in the term of conduct which affects the antaḥkaraṇa and the body. It mainly includes understanding their nature, taking food, following health rules, and practicing them. In both these aspects, the aspect of understanding the nature of the material is worthy. For the treatment of diseases, it is necessary to understand the nature of both the patient and the disease. That is why much emphasis has been laid on analyzing the nature of the matter in our knowledge tradition.

Analyzing antaḥkaraṇa is an important attempt in this vital process. Its subtlety is challenging to understand. Therefore, in every school of Indian philosophy, investigation of the antaḥkaraṇa was focused. In the above discussions, an attempt has been made to understand the antaḥkaraṇa from a philosophical point of view.

The above analysed ideas from texts are highly philosophical. These ideas, being philosophical, are the source matter for later discussions. Many applicable experimental theories have been developed based on this. One of those experimental sciences that has a strong theoretical background is Ayurveda. Āyurveda developed the theory of ‘mānasika prakṛti’ based on the relationship between the antaḥkaraṇa and the Trigūṇas.

This concept is not only helpful in elaborating the nature of the antaḥkaraṇa, but also offers the direction of keeping antaḥkaraṇa healthy, which is described in the next chapter.

Chapter 3

Mānasa Prakṛti in Ayurveda: Sāttvika Prakṛti

1 Introduction

In this chapter, we will elaborate on all the classifications and Sāttvika sub-types of MPs referring to their specific tendencies. Among these three Prakṛtis, the Sāttvika Mānasa Prakṛti has been given a supreme place and it is said to be the best among all the three Prakṛtis. It has been described as the pure state of mind. It is a state of the total absence of any disease or abnormal behavior. According to Caraka, all actions and consequences are excellent and welfare-oriented (*kalyāṇa*) in this state; therefore, this Prakṛti bestows purity in corresponding actions. Sāttvika Mānasa Prakṛti is further classified. In the opinion of Caraka and Suśruta, there are seven Sāttvika Mānasa Prakṛtis. There is slight difference in the order and name of ‘ĀrṣaKāya’ in Caraka with that of ‘ṚṣiKāya’ mentioned as the last type in Suśruta.

The seven Sāttvika Mānasa Prakṛtis are as follows –

1. BrāhmaKāya
2. ĀrṣaKāya
3. AindraKāya
4. YāmyaKāya
5. VāruṇaKāya
6. KauberaKāya and
7. GāndharvaKāya

2 BrāhmaKāya

The BrāhmaKāya is described as the first among the Sāttvika Kāyas (for convenience, Sāttvika Mānasa Prakṛti is referred as ‘Sāttvika Kāya’ henceforth). Lord Brahmā has been considered the creator of the world according to Indian philosophy. The four Vedas and all the other sources of knowledge are believed to have originated from Lord Brahmā. It appears that BrāhmaKāya is a viśuddha Kāya (pious type) that is observed from the characteristics mentioned. Lord Brahmā is the creator of the whole universe, and his special quality is mainly the creativity. Therefore, it can be said that a person with this Kāya (personality type) can be a creative, studious, incredible person with all Sāttvika qualities. Manu has referred this position as the highest state of Sattva guṇa⁷⁶. The BrāhmaKāya is the supreme personality type due to its creative potential. All the associated properties of this personality type are detailed as follows.

2.1 Vedābhyāsī

The Vedas are the first authority of Indian knowledge tradition. Every scholar must study them, but mere recitation of Vedas is not enough. Continuous thinking and subsequent contemplation are necessary for a proper understanding of the Vedic scriptures. Therefore, the imperative of regular practice of the Vedas has been given utmost importance. In BrāhmaKāya, which is at the top of all the Sāttvika Kāyas, continuous study and practice of the Vedas is given a prominent place. Although this particular quality has an overlap with other Sāttvika Kāyas, it being the part of BrāhmaKāya is something unique. Because it shares the characteristics of the creator and divine father Brahmā. He is the creator of the Vedas and the creator of all knowledge. When this quality is found in other personality types, it should be considered as an effect of BrāhmaKāya. According to the etymology, meaning of the word Veda is knowledge. Therefore, we must understand that Veda means it is not confined to specific four texts only. It refers to any form of true and authentic knowledge, especially spoken by the creator. Continuous study strengthens and deepens the knowledge that can be put into practice.

⁷⁶ *Brahmā viśvasṛjo dharmo mahānavyaktameva ca । Uttamāṃ sāttvikīmenāṃ gatimāhurmanīṣiṇaḥ ॥ 12.50. Manusmṛiti.*

2.2 Āstika

A theist is considered as the one who has faith in God, the creator of the Vedas. According to Manusmṛti, one who does not believe in the Vedas is an atheist⁷⁷. Here, these definitions of theism or atheism refer to the belief in God and His created knowledge in the name of the Vedas. It is to be mentioned here that the first quality of BrāhmaKāya is the study of Vedas, and the second quality is āstikatā (theism), which is a supplement to the first quality. In general, anyone can study and practice the Vedas, but only studying with a sense of faith helps us understand the Vedas properly. It is also said in Śrīmadbhagavadgītā that one with good faith and controlled senses, attains the true knowledge⁷⁸.

2.3 Yajvā

Ijyā means yajñakarma – performing sacrifice as per stipulated tradition. Generally, offering food in the fire altar is called yajñakarma and is considered to be a collaborative activity. Since the BrāhmaKāya is an enlightened personality, this type would conduct spiritual discussions as per the interpreted meaning of yajñakarma. Spiritual discussions are about knowledge of a supernatural entity called God. Therefore, the exchange of knowledge is also yajña⁷⁹.

This quality also tells the feeling of collectivism. Sacrifice and collectivism are both intertwined. Collectiveness is the act of working together, and when we work together, we must give up our ego and rise above from the individual spirit. Therefore, Ijyā (sacrifice) is also the sacrifice of the feeling of one's ego and working for the welfare of groups or society. Perhaps that is why in the Śatapatha Brāhmaṇa, Yajña is considered as the highest activity⁸⁰.

2.4 Gurupūjaka

Guru has a special place in Indian philosophy and culture. Learned knowledge is considered fruitful only when it is duly acquired under the guidance of a Guru. Therefore, the primary meaning of Guru Pūjanam is the respect to the Guru who imparts spiritual knowledge.

⁷⁷ *Nāstiko veda nindakaḥ*, Manusmṛiti 2.11

⁷⁸ *śraddhāvān labhate jñānaṃ tatparaḥ saṃyatendriyaḥ*. Śrīmadbhagavadgītā. 4.39

⁷⁹ *Jñānayajñena tenāham*, Śrīmadbhagavadgītā 18.70

⁸⁰ *Yajño vai śreṣṭhatamaṃ karma*. Śatapatha brāhmaṇa. 1/71/5

Apart from this, knowledge is supposed to endow one with humility. Therefore, an educated person is expected to behave politely with others. Especially, his/her behaviour towards elders should be with utmost humility. The word Guru denotes the teacher who imparts knowledge and all those who are elder than himself. In short, this quality is representative of humility and courtesy.

2.5 Priyātithitvam

Hospitality is a distinctive aspect of Indian culture. It is considered as the duty of everyone to follow it. In Indian culture, a guest is said to be one whose arrival date is not fixed and whose arrival is not informed in advance⁸¹. Everyone welcomes the guest who informs his arrival in advance, but it is crucial to welcome a guest who comes without informing the host. To follow the same behaviour even on the uncertain arrival of the person shows our patience and sense of equanimity. At the same time, it shows one's presence of the mind. An average person behaves differently in different situations. This quality shows similar behaviour even in uncertain situations of the BrāhmaKāya. Apart from this, hospitality is a social behaviour. Therefore, honouring guests is also a sign of maturity in social behaviour.

2.6 Śuci

Purity is of great importance in Indian philosophy and culture. Purity is one amongst the ten characteristics attributed to Dharma (dhṛti, kṣamā, dama, asteya, śauca, indriya-nigraha, dhī, vidyā, satya, akrodha)⁸². Yoga Philosophy has considered two types of purity– external and internal⁸³. Cleansing of the body with mud and water and eating suitable food is external purity. Water and mud refer to the purifying substances of the external body. In ancient times, soil and water were the main purification substances. The place of mud has been taken over by soap and shampoo these days. Cleansing of the pollution of mind is the internal purity. Both types of purities are quite essential. In purity, Manu has given particular importance to the purity of wealth (arthaśaucam). According to him, the purity of wealth is the most important of all types of

⁸¹ *Anityaṃ hi sthito yasmāttasmādatithirucyate.* Manusmṛiti.3.102

⁸² *Dhṛti kṣamā damo'steyaṃ śaucamindriya nigrahaḥ | dhīrvidyā satyamakrodho daśakaṃ dharmalakṣaṇam* || Manusmṛiti.6.92

⁸³ *Mṛijjalādijanitaṃ medhyābhyavaharaṇādi ca bāhyam | ābhyāntaraṃ cittamālānāmākṣālanam* || Vyāsabhāṣya. 2.32. Yogasūtra.

purities⁸⁴. The purification with mud and water is not true purity. In this way, it is clear from the guṇa description that a person belonging to BrāhmaKāya maintains purity in all respects, both internally and externally.

2.7 Satyābhisandha

Speaking truth is also one of the ten characteristics of dharma. In the Vedas, truth has been given the first place among the holding factors of the earth⁸⁵. Perhaps that is why in Indian culture, a person who speaks truthfully and practices truth is considered very respectable. It was said that truth is considered far better when compared to thousands of aśvamedha sacrifices⁸⁶. Truth is not only the basis of life, but it is also the basis of creation. All must speak and practice the truth. It becomes even more important for one endowed with qualities like creativity to follow the truth. A BrāhmaKāya person is the one who speaks the truth and follows it duly. Here the word *Satya* is compounded with *Abhisandhaḥ*. It means that a person with BrāhmaKāya never compromises on speaking the truth.

2.8 Jitātmā

Man seems to be doing all kinds of actions through his intellect. He is not the doer in actual sense, it is the soul that does all the work. Therefore, jitātmā does not mean the one who conquered the soul but conquered the mind. The mind is absolute but the motivator of various activities. Emotions like lust and anger distort it and interrupt its functioning. Therefore, the meaning of Jitātmā is to conquer the lust-anger-greed kind of emotions which pollute the mind. According to Cāṇakya, a person who has nurtured his soul with qualities like knowledge and science is called Jitātmā⁸⁷. A person with BrāhmaKāya gets over lust-anger-greediness and becomes accomplished through knowledge and science. Without having control over these negative emotions, no knowledge can be attained. Having control over these emotions and being an accomplished soul, the mind of a person with BrāhmaKāya becomes pure (pure Sattva) and highly creative.

⁸⁴ *Sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam I yo'rthe śucirhi sa śucirna mṛdvāriśuciḥ śuciḥ* / Manusmṛiti.5.106

⁸⁵ *Satyam brhadṛtamugraṃ dīkṣā tapo brahma yajñāḥ pṛthivīm dhārayanti* /

sā no bhūtasya bhavyasya patnyurum lokam pṛthivī naḥ kṛṇotu // Atharvaveda.12.1.1

⁸⁶ *Aśvamedhasahasraṃ ca satyam ca tulayā dhṛtam I aśvamedhasahasrāddhi satyameva viśiṣyate* // Śāntiparva.162.26

⁸⁷ *Sampādītātmā jitātmā bhavati* / Sūtra-9, Kauṭīliya Arthaśāstra

2.9 Sarvabhūtasama

The practice of equality is the basis of Indian culture. Equality is to treat all beings fairly without any discrimination. In Śrīmadbhagavadgītā, while explaining the quality of equality towards all beings, it has been said that a wise person is the one who keeps a sense of equality among an animal like dog and an outcasted person inequality⁸⁸. ‘*When the equality at the level of the self in every living being is realized, the person is not only fixed in his self but also in the self of every living being with equality*’⁸⁹. Therefore, a knowledgeable person's remarkable quality is treating all other beings equally. Looking upon all beings as one's own self is related to another concept in Gita - *Samadarśanatā*. It is only possible for the creator Brahmā to show such affection towards all beings, who are His progeny. Therefore, it is natural for a person with the BrāhmaKāya to have the quality of equanimity with everyone and everything.

2.10 Saṁvibhāgī

A Saṁvibhāgī shares possessed things equitably with the deserving. The mere availability of commodities in society is not enough, equal distribution of it is most important. According to Economics, if this equal distribution does not happen, then even a society with abundant resources cannot be happy. Therefore, there must be equal distribution of commodities and materials for the progress of society. It is essential to understand that the fundamental spirit behind equitable distribution is to have as much available to the one who needs it. In context of salary payment to the employees, it was said in Śukranīti that the employees' salary should be paid enough to lead their life happily⁹⁰. Therefore, equitable distribution means everyone gets as much as they require to lead a happy life.

Brahmā is responsible for proper distribution among His progeny being the father of the entire creation. In this way, this quality is an indicator of the responsible behavior of the BrāhmaKāya,

2.11 Jñāna-vijñāna-prativacana-sampanna

There are three different words in this compound word.

⁸⁸ *Vidyāvinayasampanne brāhmaṇe gavi hastinī ī śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ* ॥ Śrīmadbhagavadgītā. 5.18

⁸⁹ <https://universalspirituality.org/discourse/1231/551/5/PRACTICAL%20VALIDITY%20OF%20PHILOSOPHY%20IN%20THIS%20WORLD>

⁹⁰ *Avaśya poṣyavargasya bharaṇaṁ bhṛtakād bhavet / tathā bhṛtistu saṁyojyā tadyogyabhṛtaKāya vai* // Śukranīti.2.399

- **Jñāna** – The word Jñāna is derived from the root *jñā - avabodhane*. Therefore, it means to know or understand anything. This perception can start from the name and form and go up to the object's nature and element. While defining knowledge, Ācārya Śaṅkara has referred it to be the awareness of the soul and other objects⁹¹. This definition indicates the meaning of knowledge is awareness from gross to subtle element
- **Vijñāna** – This means – practical knowledge. Śaṅkarācārya has defined it by relating it to the knowledge mentioned earlier and described the soul's experience and other things as Vijñāna⁹². Experience is the distinguishing factor between science and knowledge. In knowledge, theoretical understanding is necessary, but theory with experience is a must in science.
- **Prativacanasampanna** – This adjective denotes the capacity of man to respond to questions. Responding here does not mean debate or dispute but answering thoughtfully. That is why this quality has been mentioned after theoretical knowledge and practical experience. The BrāhmaKāya is endowed with ambivalent knowledge to respond scholastically.

2.12 Kāma-Krodha-Lobha-Moha-Īrṣyā-Harṣa-upeta

Six qualities are mentioned here. These qualities are said to affect the intellect of man. According to Ācārya Suśruta, these negative mental desires are the root cause of mental diseases. Suśruta's commentator Ḍalhaṇa has duly defined these mental disorders. According to him, having the desire for different objects of senses is **Kāma**⁹³.

Ears, eyes, nose, tongue, and skin are the five cognitive senses. The object of the ear is hearing, the object of the eyes is seeing, the object of nose is smelling, the object of the tongue is tasting, and the object of skin is touching. In the Nyāya Philosophy, the desire for women is described as Kāma⁹⁴.

⁹¹ *Jñānam ātmā dipadārthānām avabodhaḥ* / Śāṅkarabhāṣya. Śrīmadbhagavadgītā.10.4

⁹² *Vijñānaṃ viśeṣataḥ tadanubhavaḥ* / Śāṅkarabhāṣya.3.41

⁹³ *Kāma Indriyārtheṣvabhikāṅkṣā* / Ḍalhaṇa. suśruta saṃhitā.1.24

⁹⁴ Vātsyāyanabhāṣya, Nyāyasūtra.4.1.3

Here, the definition given by Ācārya Suśruta seems more comprehensive and helpful in the medical context. Causeless hatred towards others is **Krodha** (anger)⁹⁵; the desire to grab away others' money is **Lobha** (greed)⁹⁶. Ācārya Suśruta, in this expression, has not mentioned about delusion. Philosophically, a detailed definition on delusion is available in Prasthānatrayī. In Prasthānatrayī (three primary authoritative texts of Vedānta), Śāṅkarācārya had defined Moha (delusion) as the indiscretion⁹⁷. When a person feels incapable of making a decision, that situation is called indiscretion. This indiscretion is mentioned as delusion. The subsequent negative emotion is **Īrṣyā** (jealousy). The feeling of not tolerating the wealth or prosperity of others is called jealousy. **Harsha** means utseka⁹⁸. Utseka means excessive emotion of anything. It means that happiness is not usually a cause of mental disease. It is harmful only when it is in excess. These bhāvas distort the mental composure and transform as mental and physical ailments.

A person with BrāhmaKāya is free from all these vices that pollute the mind. As a result, he is free from all mental and physical ailments. The biggest drawback of a person with these emotions is that he cannot remain neutral due to their influence. Being biased is said to be the biggest fault of an intellectual. A scholar needs to be free from attachment and aversion because then only he can deliver true knowledge.

In the same context, Suśruta has also made two broad divisions of all these emotion related disorders – one is **desire**, and the other is **aversion**. Desire represents the sense of rāga (attachment) because we have attachment only for the desired things. But it is natural for a BrāhmaKāya to be free from all kinds of attachment.

2.13 Smṛtimān

Memory is another faculty of the mind or Antaḥkaraṇa. Purity of the mind is its measurement. The purity of the mind refers to the abundance of the Sattva quality. The inner being is purest form of Sattva, Rajas and Tamas contaminate it. When the impact of Rajas and Tamas is more on the inner being, the memory becomes weak, whereas, when the influence of Sattva is in

⁹⁵ *Krodhaḥ parābhidrohaḥ lakṣaṇaḥ*. Ḍalhaṇa. suśruta saṃhitā. 1.24

⁹⁶ *Lobhaḥ parasvagrahaṇābhilāṣaḥ*. Ḍalhaṇa. suśruta saṃhitā. 1.24

⁹⁷ *Mohaḥ avivekaḥ*. Śāṅkarabhāṣya Śrīmadbhagavadgītā. 16.16.

⁹⁸ *Harṣa utsekaḥ*. Ḍalhaṇa. Suśruta saṃhitā. 1.24

excess, the memory becomes strong. BrāhmaKāya, the highest state of Sattva guṇa, endowed with the highest capacity of memory.

3 Ārṣa Kāya

Ārṣa Kāya is the second prakṛti in the order of Mānasa Prakṛti as propounded by Caraka. Ārṣa Kāya has a close affinity with the BrāhmaKāya. It is a knowledge-oriented prakṛti similar to the traits of BrāhmaKāya. Being knowledge-focussed, contemplation of knowledge, continuous study, and teaching are the main qualities of this Prakṛti.

Ārṣa is related to the word Ṛṣi. Ṛṣi is derived from the root 'ṛ - gatau'. The root meaning *gatau* signifies mobility. Here, mobility refers to the continuity of knowledge. Truth-seeking people are constantly striving for the attainment of true knowledge. They are called Ṛṣis. According to Ācārya Yāska, ṛṣis are the ones who realizes knowledge through meditation and Yoga⁹⁹. According to Vāyu purāṇa, four guṇas are connoted by the word Ṛṣi¹⁰⁰ which are – **Gati**-continuous acquisition of Knowledge, **Śruti**-knowledge of the Vedas, **Satya**-speaking truth, Tapas-doing penance for spiritual well-being.

One who has these characteristics is called Ṛṣi. Thus, we can say that the Ṛṣi Kāya is also a studious personality like the BrāhmaKāya. The only difference is that the BrāhmaKāya is the creator of knowledge, while the Ṛṣi kaya is the propagator of that knowledge. However, Ṛṣi prakṛti is capable of creating and expanding the knowledge. It is important to note here that knowledge creation is the fundamental characteristic of BrāhmaKāya, whose features are reflected in the Ṛṣi prakṛti. The properties of Ṛṣi Kāya are as follows.

3.1 Japasevī

According to the Dhātupāṭha, 'Japa – mānase' is the root meaning of the word Japa in Japasevī. Japa is defined in Kṣīratarāṅgiṇī as 'manonirvartye vacane. It means chanting is the verbal action of retracting the mind from external objects and concentrating on the inner self. There are three types of chanting – vācika, upāṃśu, and mānasika. The chant in which it is recited loudly is

⁹⁹ *Sākṣātkṛtdharmāṇo ṛṣayo babhūvu* | Nirukta.1.6.20

¹⁰⁰ *Gatyarthādṛṣaterdhātornāma nivṛttirādita:*
yasmādeva svayambhūtaśmāccāpyṛṣitā smṛtā || Vāyupurāṇa.59.79

vācika, the chant that is recited in low voice is upāṃśu and the chant done at mental level is called mānasika. In the succeeding order, they are considered to be the best. Ācārya Durgadasa, while explaining the concept of mānasika chanting, has said that *jihvoṣṭhādivyāpara rahitaṃ śabdārthayościntanaṃ hrduccāraḥ / japati mantraṃ sādhaḥ*¹⁰¹. It means that the words and their meanings are contemplated in the mind without the involvement of tongue and lips.

Thus, the primary purpose of chanting is to concentrate on spiritual thought or knowledge. Therefore, a person who practices such a chanting becomes concentrated and contemplative. The R̥ṣi Kāya is a japasevī, which means that he is focused and reflective.

3.2 Jñāna–vijñānasampannaḥ

This quality is same as that was explained in the BrāhmaKāya type which has been discussed in attribute no. 2.11.

3.3 Vratasevī

The word vrata is derived from the root ‘vr̥ñ – varaṇe’, which means to choose or accept. A code of conduct ordained for any conceived work is called vrata. For example, if a student resolves that he will study regularly for two hours till the examinations are over, it is the student's resolve to pass the examination with flying colours, and he vows to study for two hours a day for that purpose.

Similarly, the rituals performed to fulfil various desires in religious activities are also vrata. In Amarakośa, it is defined as *Puṇyajanakopavāsādi tatparyāyaḥ niyamaḥ / puṇyakam*¹⁰². It means activities that produce virtue are fasting. So, three types of fasts are mentioned – **Nitya**, **Naimittika**, and **Kāmya**. The observance of truthfulness or being virtuous is a fast done regularly is **Nitya**. The fast to atone for any mistake is a **Naimittika** fast. The fast observed for the fulfilment of a particular wish is **Kāmya**. Devala said that fasting should be observed by not consuming food in the morning, taking bath and focussing with a concentrated mind, and

¹⁰¹ P-511, Śabdakalpadruma

¹⁰² P-559, Śabdakalpadruma

saluting the Sun and other Gods¹⁰³. Apart from this, the person who fasts should mainly commit to four noble actions. These are **Brahmacarya** (celibacy), **Śauca** (internal and external cleanliness), **Satya** (truth), and eating **Nirāmiṣa** (vegetarian) food. It is worth mentioning that Sūrya namaskāra is an integral part of fasting. Thus, we can say that the basic sense of fasting is firmness towards a particular resolution. Therefore, fasting as a mental quality means the firmness of willpower, a unique feature of this kāyā.

3.4 Brahmacaryaka

Brahmacarya is celibacy. Among the virtues, celibacy is considered a virtue of a very high order. The popular meaning of celibacy is that it is believed to control sexual feelings and sexual behaviour. But in Ayurveda, celibacy is interpreted differently. ‘Brahma’ means spirituality, and ‘Carya’ means conduct. Thus, brahmacharya refers to spiritual conduct. All the senses should exercise this conduct. Celibacy, the general popular belief, is considered only through the knowledgeable conduct of the reproductive organ, whereas according to Ayurveda, all the senses should be treated with knowledge in brahmacharya. It seems appropriate to understand the conduct wisely in the context of *ayoga*, *atiyoga*, *mithyāyoga*, and *samayoga*. The meaning of *ayoga* is the under use of the senses with respective objects. For instance, not inclined to listen any sound through the sense of hearing is *ayoga*. In *atiyoga*, one would enjoy sound in highly excessive volumes. *Mithyāyoga* means listening to words/sounds which create a disturbance in mind. All these factors are the cause of disease and are harm the senses. *Samayoga* is to use the capacity of the senses according to specified limits so that they are not harmed.

Here, it seems appropriate to explain about the reproductive organ. Not being engaged in sex at all is *ayoga*. To engage oneself in extreme sex is *atiyoga*. Destruction of semen through masturbating is *mithyāyoga*. Being engaged in lawful sex with spouse for the production of children is *samayoga*. The propensity for sex must be regulated in lines of dharma. The Veda ordains – ‘*prajā tantum mā vyavacchetsīḥ*’¹⁰⁴. That is, the lineage of producing progeny in the process of creation should not be broken. Thus, Ṛṣi kāyā is said to be Brahmacārī he knows it very well the proper utilization of sensual activities.

¹⁰³ P-559, Śabdakalpadrūma

¹⁰⁴ Śikṣāvallī.11.11 Taittirīyopaniṣad

3.5 Upaśāntamada–māna–rāga–dveṣa–moha–lobha–roṣa

In Ṛṣi kāyā, māna (pride), raga (attachment) dveṣa (hatred) moha (fascination), lobha (greed) roṣa (anger) are in a *upaśānta* (diminished) state. Whereas in the BrāhmaKāya, they are in an *apeta* state. *Apeta* refers to the absence of association with objects. However, it is not practical to assume the complete absence of association with objects. Caraka himself has said that moha, icchā, and dveṣa are also the primary causes for a human birth¹⁰⁵. Therefore, no human being can be completely free from these object-association. So, it can be assumed that contact with objects is not in an active state in the BrāhmaKāya. On the contrary, in Ṛṣi kāyā, the contact is at negligible level. Therefore, Upaśānta means who do not have an inclination towards the sense-object contact.

3.6 Pratibhā–vacana–vijñāna–upadhāraṇaśakti-sampanna

The word Śakti has to be appended at the end of each word. Four powers have been mentioned in this verse – Pratibhāśakti, Vijñānaśakti, Vacanaśakti, Upadhāraṇaśakti. Pratibhāśakti refers to the intensity of intelligence.

3.7 Pratibhāśaktimān

A person who is capable of a quick response to any behavior is endowed with Pratibhāśakti. Whether that behavior is intellectual or ordinary, pratibhāśakti has also been defined in literature as a specific intellectual ability acquired from birth. In both cases, the Ṛṣi kāyā is endowed with Pratibhāśakti.

3.8 Vijñāna śaktimān

Vijñāna means practical knowledge. He/she knows how to practicalize the theoretical knowledge acquired already.

¹⁰⁵ *Puruṣo rāśisaṃjñastu mohecchādveṣakarmajaḥ* | Carakasamhitā, śārīrasthāna, I.53

3.9 Vacanaśaktimān

This is an extraordinary speaking power; he/she is proficient in every art of expression, like speeches and discourses on extempore.

3.10 Upadhāraṇaśaktimān

Upadhāraṇa is a cognitive ability that helps to understand and retain knowledge. Due to this ability, the Ṛṣi kāyā understands even the most complex subjects quickly and easily.

3.11 Yajvā/ Homaka

Ijyā and Homa are the names of the acts consisting of the spirit of yajña. Their basic purport is also the same as that of yajña. A remarkable thing about yajña is that it is a collective action. One person cannot perform it alone. Whereas in Ijyā and Homa, there is no compulsion to have collectivism. Their actions can be done both at the collective and individual levels. The sacrificial process usually performed at the individual level is known as Ijyā and Homa. The Ṛṣi Kāyā is contemplative; therefore, it seems appropriate in its context. If we consider it from the point of view of Mīmāṃsā, Yajña is a full-fledge sacrifice, whereas, in Ijyā and Homa, there can be lesser procedure than yajña. In this way, it can be said that Ijyā and Homa are the names of the personal levels of the ritualistic process itself. Thinking at a deep level, such as the spirit of renunciation, is also a symbol of personal sacrifice. Whereas in yajña, it is collective action.

3.12 Adhyayanaśīla

This refers to the quality of learning correct knowledge. Its equivalent term in Indian culture is svādhyāya. Svādhyāya means the regular study of prescribed scriptures. The study and teaching of the Vedas have been described as an obligatory action for every studious person. Veda means true knowledge. In the name of *abhyāso vedeṣu*, this quality been attributed to BrāhmaKāya. The word svādhyāya is meant to describe the study of the Vedas and the knowledge tradition associated with their branches.

3.13 Atithivrata

Like the BrāhmaKāya, the Ṛṣi Kāyā is also likes hospitality. Here the word vrata has been used in place of priyatā. The fast is a symbol of the determination. The BrāhmaKāya person loves hospitality but in the Ṛṣi Kāyā hospitality is a sign of duty than to be loved.

4 Aindra Kāya

Aindra Kāya acquires the characteristics of Indra, the King of angels. Ācārya Suśruta described it as ‘MahendraKāya’. It is the third Kāya among the Sāttvika Mānasa Prakṛtis. The former two personality types discussed were related to creativity and knowledge. This personality type is related to capability in governance and administration. Indra is the ruler of the Gods, so it is natural for this Kāya to be endowed with administrative qualities. Caraka has enumerated this Kāya as a Sāttvika Kāya, but it is not a pure Sāttvika Kāya. Governance and administration are considered to be Rājasika deeds since without Rajas, no action would take place. Therefore, it seems appropriate to consider these qualities a mixture of Sattva and Rajas. Though, this Kāya is seemingly Rājasika, it can be said that it is predominantly Sāttvika in nature. Here, governance and administration meant in the sense of public welfare. Having kalyāṇāmśa as a component, the actions of this Kāya are Sāttvika. In Nāṭyaśāstra, Indra is considered the God of vīra rasa¹⁰⁶. A person influenced by this Kāya is endowed with valor and associated with Ojas and Tejas. The properties of this Kāya are as follows.

4.1 Ājñākartā

In the administrative system, power of order has an important place. The orders given by the administration are mainly the basis of the operation of the government. There are two points with the command. Giving orders and getting orders executed. The point is that the any such order should be in in the interst of public welfare. Only then is it accepted by the people. Generally, anyone can give orders and get them obeyed out of fear or greed. In the context of AindraKāya, the remarkable thing is that command is its natural quality. Therefore, it knows both the nature

¹⁰⁶ *Vīro mahendradevaḥ syādadbhuto brahmadaivataḥ* | Nāṭyaśāstra 6.45

and importance of the command. The orders given by it are public interest and generally acceptable.

4.2 Bhṛtyānām bhartā

It is natural for many servants to be working under a king or administrator. A king can never run a government single-handedly. Along with the many merits of a king, is very important as how he behaves with his servants. A good king must reciprocate by maintaining and nurturing the servants proportionate to the way he extracts the work from them. In this context, many guidelines are given in texts like Arthaśāstra, Śukranīti, and Kāmandakīya on their pay scale, the rules of leave, gratuities etc. According to the place, time, and situation, the rules mentioned in these texts can be reviewed. However, a king/administrator must provide goods or materials to the employees according to their needs. Along with extracting work from the subordinates, their upkeep is also the responsibility of the officer class. This sense of responsibility is naturally available in an AindraKāya, so we can say that a person with an AindraKāya prakṛti is endowed with state and administrative qualities and is an efficient ruler and administrator.

4.3 Māhātmyavān

Māhātmya is related to various inherent special powers. According to Indian Political Science, the state has controlled by three powers (śaktis)– Mantra (Keeping Secret), Utsāha (enthusiasm), and Prabhāva (Influence)¹⁰⁷.

- **Mantra (Secrecy)**- Mantra means secrecy. It is the power generated by consulting with the counsel¹⁰⁸. By this, the goal to be achieved is decided¹⁰⁹. Giving great importance to this, Ācārya Cāṇakya said that beginning of any task should be commenced through mantra śakti¹¹⁰. Only through the mantra śakti, works are accomplished¹¹¹. Therefore, the mantra should be protected till the accomplishment of work. Keeping the work confidential until it is completed is very important even in one's professional life.

¹⁰⁷ *Rājyaṃ nāma śaktitrayāyattam* | śaktayaśca mantraprabhāvotsāhāḥ | Daśakumāracaritam ,8.46

¹⁰⁸ *Amātyādibhiḥ saha mantranayā janitā śaktiḥ* | Commentery, Daśakumāracaritam ,8.46

¹⁰⁹ *Mantraṇa hi viniścayo'rthānām* | Daśakumāracaritam ,8.46

¹¹⁰ *Mantramūlāḥ sarvārambhāḥ* | Cānakyaśūtra–22, Kauṭīliya Artaśāstra

¹¹¹ *Mantrarakṣaṇai kāryasiddhirbhavati* | Cānakyaśūtra–23, Kauṭīliya Artaśāstra

- **Utsāha (enthusiasm)**- Enthusiasm is the motivating factor in starting and completion of any task. Ācārya Daṇḍī mentioned it as a power of accomplishment. The power generated by the firmness of the king/administrator's mind keeps the king engaged in his work from the beginning to the end. Enthusiasm is much needed at the beginning and the end of any work. Many people show enthusiasm at the beginning of work, but at last, they lose this ability and cannot complete it. Therefore, enthusiasm should be present all the time to perfectly complete any started work. That is why it has been said by Vālmiki – ‘*Utsāho balavān ārya nāstyutsāha param balam*’¹¹² It means enthusiasm is the strongest; there is no force more significant than that.
- **Prabhāva (Influence)**- The third power is influence. Actions are not completed only by initiation and secrecy but require influence or dominance to lead them to the end result. Ācārya Daṇḍī accepted it as the power of initiating any action¹¹³. However, it is not limited to initiation only, it drives one to complete the action, especially in times of difficult situations. The grandeur of the king/administrator generates this power.

The Māhātmya quality mentioned here is a symbol of the power of influence. The more virtuous and effective the king is, the more his quick and easy his actions are. In a way, the credibility arises from the king's good deeds, strength, and behaviour, which is the reason for the subjects' faith and reverence for the ruler. This quality in Aindra Kāya indicates that this person is reliable and influential and a trouble shooter.

4.4 Tejasopeta

Tejas is a fiery quality. This trait talks about the brilliance and sharpness of fire like in the performing actions. Such a person performs any action quickly and efficiently. His/her intellect is sharp and quick to grasp any issue. Due to this the person acquires trust and respect amongst others.

¹¹² Vālmiki Rāmāyaṇa, 4.1.121

¹¹³ *Prabhāveṇa prārambhaḥ* | Daśakumāracaritam ,8.46

4.5 Dīrghadarśī

Governance and administration are a highly responsible task. The primary trait is decision-making here. Decision-making is an art. After the decision, there exists also a responsibility to face any consequences. This is expected from an administrator. This sense of responsibility is called long-sightedness, where the decision is taken after considering the right and wrong results.

4.6 Dharmārtha kāmābhirata

Dharma, Artha, and the kāmā are the puruṣārthas – three primary goals of human life. Every person who wants progress in life should strive to achieve them. AindraKāya is a Kāya endowed with administrative qualities. Therefore, it is the king's responsibility to make the subjects attain the puruṣārthas to attain the welfare. If we want people to follow some rules and regulations, then the best way is to start same with ourselves. In order to get the public to follow all the three puruṣārthas, the king should follow and demonstrate first. It has also been said that, as is the king so are the subjects. The people who behave like the king will also follow him. Therefore, in the context of AindraKāya, the observance of the three puruṣārthas has been described as personal excellence. At the same time, demonstrating at personal level inspires others to follow the same.

4.7 Akliṣṭakarmā

Kliṣṭa means difficulty or pain. So, kliṣṭa karma means that a task performed with difficulty or pain. Akliṣṭakarmā means the one who never complicates any assigned tasks. The one who is capable of performing tasks efficiently is Akliṣṭakarmā. AindraKāya, an administrator, quickly gets complete knowledge of administrative procedures. Therefore, his/her working style is very disciplined to perform all tasks very efficiently.

4.8 Ādeyavākya

The meaning of ādeyavākya is – universal acceptance. An administrator is a public representative because he has to consult all the counsel, officials, and public representatives before making any decisions. He/she cannot impose any of his/her own free will; otherwise, along with the counsel and officers, he will also be subject to the public's anger. In the opinion of

Cāṇakya – ‘prakṛtikopaḥ sarvakopebhyo garīyān,¹¹⁴’ means anger of the public is mightier than any other danger. So, the king should be receptive to making decisions involving the counsel so that everyone would agree with his/her views and opinions. This quality is related to being social.

4.9 Ojasvī

Ojas is the quality of speech. Speech is the medium of communication. Being a king or administrator, one has to lead the public or subordinates from front. He needs to get his point across the people. If his voice is strong, he successfully influences people, and they listen to his words. If this is not the case, even after doing good work, the king does not become popular among the subjects. Therefore, this quality is essential from the view of popularity and communication. Ojas is charisma also.

4.10 Yajvā

Yajvā is an action related to sacrificing one’s energy, time, and wealth. This has been discussed already at attribute 2.3. in the context of BrāhmaKāya.

4.11 Śūra

The terms śūra and vīra are used synonymously in the literature. There is a subtle difference between the two words. According to Śabda kalpadruma, the spirit of violence is hidden in the character of śūra¹¹⁵. On the contrary, it is not seen in a vīra. The quality of śūratā is apt on the occasion of waging war. Since the Aindra Kāya possesses the predominant nature of the governance, bravery is the prime quality. The supreme quality of a king is the suppression of the enemies. Only the ruler who suppresses his enemies is loving to the public and capable of protecting them.

¹¹⁴ Cāṇakyaśūtra–13, Kauṭīlīya Artaśāstra

¹¹⁵ Śūra | hiṃse | iti Kavikalpadrumaḥ | P-129

4.12 Aiśvaryavān

Aiśvarya is opulence. Generally, opulence refers to material prosperity. The sense of material prosperity seems more expedient when said in the context of administrative duty. It is natural and necessary for the king to have this quality. Due to this, the king can help the public in emergencies. It is the power of wealth. Thus, Aindra prakṛti is endowed with material prosperity.

5 Yāmya Kāya

Yama is described in the Purāṇas as the son of Sūrya. He is the God of death. After death, it is his responsibility to give punishment or reward to the people after accounting for their sins and merits. So, it is the responsibility maintaining discipline and harmony. Yāmya Kāya person is discipline-loving who could influence others to follow the same. From this point of view, the police, defence forces, and people in judiciary system can be considered under Yāmya Kāya.

In the Nāṭyaśāstra, Yama is described as the God of karuṇa rasa¹¹⁶. It means that the person with the predominance of this personality is full of compassion alongside meting out appropriate punishment. All such actions of this personality type, comes under the concept of justice. A person in the system of justice may be seen harsh, but it is natural and imposed dharma. People with the quality of Yāmya Kāya, endowed with these qualities, are disciplined in external conduct. It means that these people are very emotionally intelligent. Emotions do not become an obstacle in their path of duty. The properties of this Kāya are explained as follows.

5.1 Dṛḍhotthāna

This type is emotionally intelligent and the willpower of this Kāya is unyielding. Whatever they decide, they complete it on time firmly. The firmness reveals the strength of willpower. Due to the determining ability, this type is progressive and progress loving.

5.2 Dveṣavarjita

Dveṣa is hate. Hate refers to a feeling of dislike. When we do not like someone, we hate them. If a person happens to be a judge, he must be impartial in doing justice. If he is full of hatred, he

¹¹⁶ *Karuṇo yama daivataḥ* | Nāṭyaśāstra, 6.44

will always see the fault in the convicted, whereas for a man in the path of justice, he is highly unbiased. Yāmya Kāya follows the path of justice. It is entirely free from the feeling of hatred.

5.3 Nirbhaya

Fear is the name of a particular instinct arising from the sense of destroying a loved object or person. Due to fear, a person might knowingly commit to inappropriate things. On the contrary, one who is fearless does not yield even in the face of adversity. A righteous person, naturally, does not think about sacrificing self-interests. This is the reason that a person with Yāmya Kāya is courageous.

5.4 Prāptakārī

Prāptakārī means having the ability to accomplish any work according to the situation. Generally, people do good work in a convenient situation only. On the contrary, the Yāmya Kāya type is capable of doing good work in convenient and inconvenient situations.

5.5 Madavarjita

When a person possesses virtues like wealth, prestige etc., he develops a feeling of superiority and considers others inferior to him. A person with this defect, even if knowledgeable, will harm society. This defect comes naturally to everyone. A person of this type is free from any such pride.

5.6 Mohavarjita

Moha is infatuation that is ignorance. This attachment is also an obstacle to behave in a justified manner. A person with infatuation can never do justified actions. Consciousness gives man the ability to recognize what is right and what is wrong. Therefore, it is natural and necessary to be free from infatuation according to the fundamental nature of Yāmya Kāya.

5.7 Rāgavarjita

Rāga is attachment to an object, person or a situation. Attachment bewilders the justice. Due to malice, a person misunderstands the qualities of others; on the contrary, due to attachment, one

does not see the faults of others even knowing them thoroughly. The person of this quality should be devoid of any attachment.

5.8 Lekhāsthavṛtta

According to Cakrapāṇi, the discrimination between duty and non-duty is known as lekḥā¹¹⁷. The one who behaves himself after knowing the duty and non-duty is called Lekhāsthavṛtta. Discriminating the duties and non-duties means that the work is done meticulously on time, and perfectly. Completion of a work is different than completing work within time. Only the work accomplished in time will only give proper result.

5.9 Asamprahārya

Prahārya means that which can be attacked. Someone can be attacked only when he is not alert or unaware. It is not possible to strike when one is fully aware. The asamprahārya suitably retaliates when striked. Yāmya Kāya is constantly aware. Therefore, person of this type cannot be attacked in any way, physically or mentally.

5.10 Utthānavān

Utthānavān means diligent. A person with the predominance of Yāmya Kāya and being aware of others also remain aware of himself. Being aware of one's duty and future makes continuous progress. It means that he keeps striving for his progress, being constantly aware.

5.11 Aiśvaryālambī

This term has been explained by Cakrapāṇi in sense of attaining opulence¹¹⁸. However, the term opulence is broad in itself. This term explains the eight aspects of yoga, economic prosperity, and prosperity of all means of progress. Just as this personality type is full of discipline and devoid of excessive pleasure, it brings prosperity, whether that prosperity is worldly or supernatural. A person attains both types of prosperity with this trait in Yāmya Kāya.

¹¹⁷ *Lekhākartavyākartavyamaryādā, tatra sthitam vṛttam yasya sa lekḥāsthavṛttaḥ* | Cakrapāṇi, carakasamhitā, śārīrasthāna.4.37

¹¹⁸ *Aiśvaryam labhata iti aiśvaryalambī* | Cakrapāṇi, carakasamhitā, śārīrasthāna.4.37

5.12 Vyapagata-rāgersyā-dveṣa-moha

This term tells that the Yāmya Kāya with this quality conquers all mental vices. The term ‘vyapagata’ means all the discarded vices. It is a sign of the intellectual strength. Indeed, the raga, īrṣyā and moha are the root cause of mental disorders.

5.13 Smṛtimān

Smṛtimān means having good memory. It is the main feature of BrāhmaKāya explained earlier. It is seen in Yāmya Kāya after BrāhmaKāya. The nature of memory is to memorize and recall episodes that are long-lasting

6 Vāruṇa Kāya

Varuṇa is a term derived from the verbal root – ‘vr̥ṇ = āvarāṇe’. Śabda Kalpadruma defines – ‘vr̥ṇoti sarvaṃ vriyate anyairiti vā | Devatāviśeṣaḥ’¹¹⁹ | Two meanings are implied in the root meaning – 1. Which covers all and 2. is covered by others. Also, it is a unique deity. According to the Paurāṇika stories, Varuṇa is the son of Kaśyapa and Aditi. He has a prominent place in the Vedic deities. While interpreting this term Yāska said that *varuṇo vr̥ṇoti sataḥ*¹²⁰. It means that he is called Varuṇa because he covers all. Even in the Brāhmaṇa granthas, Varuṇa has been described as having the quality to cover – ‘*yacca vr̥ttvā atiṣṭhad tad varuṇo abhavat. taṃ vā eta varuṇaṃ santaṃ vāruṇa ityācakṣate*’¹²¹. Both these definitions of Varuṇa confirm its root level meaning.

It is essential here to know that whom does Varuṇa cover? According to the Vedic texts, Varuṇa is the one who follows ethics. Therefore, this world is covered by his moral values. The particular term used for Varuṇa in this context is Dhṛtavrata¹²². It means that Varuṇa is firm in influencing moral values to be followed. A God or a human must obey Varuṇa's moral values¹²³. Varuṇa's actions are specially mentioned in the Vedas as he monitors all man's actions¹²⁴.

¹¹⁹ P-275, Śabda kalpadruma

¹²⁰ Nirukta.10.4

¹²¹ Gopatha brāhmaṇa. 1.7

¹²² P-257, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²³ P-254, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²⁴ *Yenā pāvaka cakṣasā bhuraṇyantaṃ janā~ anu | tvam varuṇa paśyasi* | Ṛgveda. 1.50.6

Accordingly, he rewards or punishes. To monitor and inspect man's actions, the spies of Varuṇa roam everywhere always.

In this passage, the noose of Varuṇa is specially mentioned. By which he punishes those who violate the moral rules¹²⁵. He is one of the most powerful of the Gods. Due to this tremendous power, he has also been called asura – a demon¹²⁶. In short, his regulatory power is his specialty, due to which, apart from Indra, he was described as a king¹²⁷. His relationship with waters is also famously known¹²⁸. He is the guardian of waters. Conservation of water and keeping it safe also comes under ethical conduct. Perhaps, that is why Varuṇa is said to be the Lord and protector of waters. Also, various qualities of Varuṇa are mentioned in the Vedas. Here, a unique adjective is used for Vāruṇa, which is Satyadharmā¹²⁹. That means he is concerned with establishing, protecting, and observing moral laws.

Qualities similar to VāruṇaKāya have been mentioned in Āyurveda in the context of Mānasa Prakṛtis. Judges, lawyers, and others related to the judicial system would come under this Mānasa Prakṛti. These people are responsible for establishing and protecting the rules in society. Attributes of this personality type are described in Āyurveda as follows.

6.1 Priyavādī

Vāruṇa Kāya is a social personality type. Therefore, attractive behavior to society is the central feature of this Kāya. Everyone wants to listen to sweet words that are soothing, so one should always speak sweetly. Generally, people speak sweetly to meet their selfish ends, but the quality described here is the natural quality of Vāruṇa Kāya, so Vāruṇa Kāya naturally behaves dearly with everyone.

6.2 Śītasevī

Vāruṇa is described as the God of waters in the Vedas. It is a sign that vāruṇa Kāya is a person who has a particular interest/inclination in the element water. Coolness is the quality of water. In

¹²⁵ P-257, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²⁶ P-257, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²⁷ P-254, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²⁸ P-257, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

¹²⁹ P-259, Vaidika devatā: udbhava evaṃ vikāsa: Prathamakhaṇḍa

the Nyāya–Veśeṣika tradition, the quality of water mentioned as 'śītasparśavatyāpaḥ¹³⁰.' Therefore, śītasevī means people with this Kāya have special interests such as water sports, boating, and swimming and related activities. The expression 'śīta sevana' is very broad, so interest in consuming ice cream, cool drinks, cool juices and soft drinks can be presumed.

6.3 Śūra

The Vāruṇa Kāya is Sāttvika, whose fundamental nature is social orientation. For this reason, this type is endowed with bravery for the sake social welfare. In the Vedas, Vāruṇa is described as the administrator in society. Social order is not established without showing bravery. Therefore, Vāruṇa Kāya is endowed with all the other qualities of valour and courage to accomplish society's welfare.

6.4 Dhīra

Patience is a significant quality for socially oriented people. This is the quality of a Dhīra. Society is a collective unit consisting of individuals and groups of individuals with divergent ideas. Dealing with all such heterogeneous groups is a complicated task for an administrator or authority. The person doing social work has to face all kinds of adversities. In such adverse conditions, it is not possible to act without great patience. Therefore, being patient is the work-oriented quality of Vāruṇa Kāya.

6.5 Āśucidveśī

Having a sense of purity is a Sāttvika quality. Compared to other types of Sāttvika Kāya, the purity is distinct in this type. It means that apart from being purity-loving, they expect purity/cleanliness from others. Maintaining self-purity is a personal quality, while expecting same from others is a social quality. So, Vāruṇa Kāya is aware of cleanliness in himself and tries to maintain same in people around him. Here, this sense of purity is reflected both at physical and mental planes.

¹³⁰ P-40, Tarkasaṃgraha

6.6 Ambhovihārī

Water sailing is another personal quality of Vāruṇa Kāya. Ambhas means jala – water. The term jala vihāra reveals one's interest in boating and swimming. Therefore, making oneself happy with water, water-related sports and activities, is natural quality of Vāruṇa Kāya.

6.7 Sthāna-kopa-prasāda

Showing anger and demonstrating pleasure are both basic human emotions. These emotions are naturally present in every living being. Excess of these emotions is quite harmful. It is beneficial for one when they are maintained in proper ratios. Having anger and pleasure in proper place is called Sthānakopaprasāda. When these two qualities are properly maintained, his behaviour also becomes proper with others. Showing anger in proper place informs the prohibition of a particular contextual action and showing pleasure in proper place encourages a particular context. Equanimity and balanced behavior are the keys to efficient social dealing. A person who shows these in his behaviour, is considered very skilled in social dealings.

6.8 Akliṣṭakarmā

Akliṣṭa karmā is primarily a quality belongs to the AindraKāya. It is found in Vāruṇa kaya in a subsequent order. The AindraKāya is an Akliṣṭa karmā because of its administrative nature. In comparison, Vāruṇa Kāya is Akliṣṭa karmā due to the superb skill of his social behaviour.

6.9 Yajvā

Like in the AindraKāya, this is also a quality of Vāruṇa Kāya. The only thing this quality has been expanded for public welfare at greater level of sacrifice in Vāruṇa Kāya.

6.10 Śucimān

This is just opposite to 2.6.5 explained earlier. Vāruṇa Kāya is pure both internally and externally like that of BrāhmaKāya. A person doing social service or desirous of doing social service must have internal purity.

7 Kaubera Kāya

Kubera was the son of sage Viśravā, who is the son of sage Pulastya. He was born from the womb of mother Ilvilā, viśravā's wife. Also, he was the stepbrother of Rāvaṇa. Lord Brahmā made him the God of wealth. After doing great penance, he became the God of the northern direction. In his capital Alakāpurī, his followers, the Yakṣas, constantly serve him. Kubera is the master of all the treasures on the earth. According to the karma of the human being, Kubera makes the wealth appear or disappear. Lord Shankara has accepted him as his eternal friend. The financial behaviour of the Gods remains under Kubera's control. So, it can be easily said that the Kaubera kaya is a wealth-dominant personality type. People under the influence of this Kāya are skilled in earning, accumulating and dealing with money. The attributes of Kaubera Kāya are as follows.

7.1 Arthasañcayaka

It is equally essential to earn and accumulate money for all kinds of needs. One who does not save wealth after acquiring it, all such wealth would not stay back like water filled in a broken pitcher. It is said that – *bindubhiḥ sindhuḥ*, one should save money rupee by rupee just like drops of water makes a mighty ocean. Similarly, wealth accumulation leads to fulfil the goals of dharma and kāma. Therefore, human beings should gradually accumulate, albeit in small quantities.

7.2 Arthāgamī

Accumulation of wealth is a desired quality because whatever is being earned will be insufficient devoid of savings. From an Economics perspective, control should be kept on the expenditure routes of the wealth, along with the accumulation. Money should be spent according to the need, and sources of income should be increased. If there is no increase in the source of earnings, then control over the heads of accumulation and expenditure will not benefit us for a long time. The wealth will increase only by increasing the source of earnings; then, only its proper accumulation and expenditure will be possible which brings prosperity.

7.3 Madhyastha

Fair dealing between any two parties is called mediation. According to the place, time, society, and situation, there could be different types of mediating powers. Two of these powers are noteworthy – the power of strength and the power of wealth. If a strong person mediates, there is not enough freedom for the plaintiff and the defendant because of the fear of force.

On the contrary, there is no possibility of an influence from a wealthy person being mediator. Therefore, a wealthy person proves to be a skilled and popular mediator. Kaubera Kāya is empowered with wealth, so the quality of mediation develops in him. The arbitrator is expected not to advise the plaintiff unnecessarily but not to exercise unnecessary control or intervention.

7.4 Mahāprasavaśaktimān

The meaning of mahāprasavaśakti can be understood here in two ways: 1. Creative potential and productive potential. Creativity is mastery and interest in different types of arts and crafts. Due to this, the person is interested in arts and inspires other artists by giving monetary incentives. Only a person capable of wealth can encourage the construction of various buildings, gardens, and art centres. There are five components of economic activities in economics: production, consumption, exchange, distribution, and revenue.

Production is the primary activity in these five, and other activities depend on the production itself. If there is no production of goods, there will be no consumption, distribution, exchange, and revenue activities. There are five means of production – land, capital, labor, management, and enterprise. Capital has an important place among these five resources. The primary function of capital is to provide the means of production and encourage other production factors.

Since the Kaubera Kaya is endowed with capital, he encourages various enterprises and economic activities and makes the society prosperous by increasing production. In this way, the meaning of mahāprasavaśakti is the power of production. However, the power of wealth is the causative factor.

7.5 Sahiṣṇu

Sahiṣṇutvaṃ is tolerance. It is a quality arising out of self-ability. In Kaubera Kāya, the morale is high due to the power of wealth. Therefore, the ability to tolerate is also good. Tolerance also means being patient in cases of adversities or crises. The power of wealth gives a person the ability to cope with such situations.

7.6 Sthāna-mānopabhoga-parivāra-sampanna

Due to the power of wealth, this personality type commands respect, luxuries, and blessed with a good family and friends assisted by various workers. A wealthy person maintains and protects dependents because of his power of wealth, due to which everyone likes to approach him. In the words of Bhaṭṭhari, *sarve guṇāḥ kāñcanamāśrayante*¹³¹ all the virtues take shelter in wealth only.

7.7 Sukhavihārī

Due to being rich with wealth, the Vāruṇa kaya types seeks pleasure and outing. Outing includes all types of picnics, excursions, field trips including possible pilgrimages.

7.8 Vyakta-kopa-prasāda

Anger and happiness these two expressions are significant and are found in almost everyone. Some people express them publicly whereas some cannot. The crux of showing both these emotions is some power that promotes expressing any such emotions. Anger is often expressed by the powerful over the weak. If the other person is stronger, one's anger automatically subsides. Similarly, the happiness of the weak remains limited to their mental plane. Kaubera Kāya is financially strong personality type. Therefore, he can demonstrate both anger and happiness over others.

¹³¹ Śloka-41, Nīṭisataka

8 GāndharvaKāya

Gandharva is a particular class, considered adept in dance, music, and arts. Due to this skill, this class has been famous in ancient India. The Upaveda of Sāmaveda is known as Gāndharvaveda. The name Gandharva proves the antiquity of the Gandharva category and its relationship with music. The Gāndharva prakṛti is the luxurious type among all the Sāttvika prakṛtis. It is the sattva's final state, which is juxtapose to the beginning of Rajo guṇa. Therefore, people with this personality are luxury lovers engaged in entertaining activities. Due to the influence of sattva, luxuries are enjoyed in a justified path. It means that a man of Gāndharva prakṛti does not achieve luxury by harming others or through deceit and force unlike the Rajas type. Qualities of this personality type are as follows.

8.1 Gandhapriya

Gandha is fragrance. This can be compared to perfumes, scents at present. A person loving luxury takes special care of makeup and bodily embellishments. Fragrant perfumes are highly liked from this point of view. These substances easily attract other people.

8.2 Nṛtyakāmī

Apart from liking scents, keeping an intense interest in dance is another important quality of GāndharvaKāya. Dance occupies a prominent place in the arts. In this art, the expression of emotions through body gestures is the main subject. Developing interest in dance is not limited to theory but extends to the subtle knowledge of choreography and its practice. A person with a GāndharvaKāya is capable of expressing himself through various gestures, which is similar to studies in body language at present.

8.3 Mālyapriyavān

A garland is a means of adornment, especially for those people who cannot wear expensive jewellery. Both men and women use garlands. Therefore, wearing garland is on par with wearing ornaments, so the meaning of the garland loving is the loving of ornaments. The garland is also a

symbol of showing respect when offered to others. Even currently, any guest is welcomed with a garland. So, the desire for getting felicitated is reflected through this quality.

8.4 Vāditrakāmī

Vāditra means musical instruments. Instruments are the accompanying part of the main music. The love of instruments for the enjoyment of music is a sign of their interest in playing musical instruments.

2.8.5 Nṛtya-gīta-priya

Both dance and music are related genres. Especially, dance is not performed without music. But there can be music without dance. So, it is natural to have an equal interest in both arts.

8.5 Ullāpaka–śloka–ākhyāyikā–itihāsa–purāṇeṣu kuśalī

There are five conceptual terms in this narration – Ullāpaka, *Ākhyāyikā*, *śloka*, *purāṇa* and *itihāsa*.

Ullāpaka means stotra¹³². stotra is a particular form of poetry in which the praise of God is written. Although it is written about other people, mainly it is intended in the form of worshipping God. GāndharvaKāya is adept at reciting hymns through their melodious voice. Along with this, due to their artistic intelligence, they are also capable of composing beautiful hymns.

Ākhyāyikā is a prevalent form of prose. In aesthetics, it is considered a deviation from the story telling. The example of the story telling is Pañcatantra, while the example of the *ākhyāyikā* is Harṣacaritam. However, Ācārya Daṇḍī has not accepted this distinction. In his opinion, story and *ākhyāyikā* are the same genres. Here the difference is only nominal¹³³. Since the story is a prose genre, it is not that easy acquire proficiency in it. The story's popularity is due to its place in the genre of prose. Writing a good story is very difficult. In which the Gāndharva prakṛti is adept.

Śloka, the composition of poetic verses is also an ability of this Kāya. Knowledge of meters (chandas) is essential to compose poetry. The meter helps write a verse lyrically with a particular

¹³² Cakrapāṇi, śārīrasthāna.4.37, Carakasamhitā

¹³³ Tat kathākhyāyiketyekā jātiḥ samjñā dvāyānkitā | atraivāntarbhaviṣyanti śeṣāścākhyānajatayah || Kāvyaadarśa.1.28

rhythm. Also, it appears that this personality type is capable of special techniques for composing verses such as śatāvadhānam and sahasrāvadhānam.

Purāṇas and Itihāsa are two different subjects. A Purāṇa is called where these five descriptions are discussed – the creation and destruction of the universe, the dynasty and their characteristics, and the description of manavantarās. The manavantara means the calculation of time. These five are said to be the main features of the Purāṇas¹³⁴.

According to the etymology of Itihāsa, ‘iti ha āsa’ means it happened so. So, it is history to present the facts as they are. Rāmāyaṇa and Mahābhārata have been called history, while Viṣṇu purāṇa and other Puranas have been called Puranas. However, this distinction is very subtle. The difference between the two is due to the conformity of the presentation. Presenting facts in the purāṇas through various stories is an excellent method.

In contrast, stories are not used in history as a presentation method. There, facts are presented in an absolute form. A narrated story might also be a fact. Being proficient in both of these tells the direction of one’s knowledge. The knowledge of such people is full of creativity and artistry.

In our opinion, it is possible that along with his interest in dancing and singing, it is appropriate to add the skill of acting based on stories from purāṇas and historical texts. Thus, the GāndharvaKāya represents the present-day artists, musicians, poets, etc.

8.6 Anasūyaka

Asūyā is jealousy. Being emotional and interested in arts, the mind of GāndharvaKāya is very fertile, and their personality is social. Due to this, it is natural not to have a feeling of asūyā towards others.

8.7 Anulepana-vasana-strī-vihāra-kāmanvita

This characteristic has three features: Anulepana, Vasana, and Strīvihāra.

¹³⁴ *Sargaśca pratisargaśca vaṁśo manvantarāṇi ca | vaṁśānucaritaṁ caiva purāṇaṁ payca lakṣaṇam || Viṣṇupurāṇa.3.6.24*

Anulepana refers to the anointment of aromatic substances to the body. GāndharvaKāya makes the body soft and attractive according to its work and interests.

Vasana means clothing. They try to look attractive. Clothes, body structure, speech, and knowledge and modesty, these five things bring respect to one. Among this, clothes and body structure are mainly focussed because a person is first known through these two aspects in the first meeting. Speech, knowledge, and modesty of a man are known only later.

The life of Gāndharva Prakṛti is smooth and emotional. Because of this, **Strīvihāra** – desire for women, is their natural tendency. Though, the desire for women remains in other Kāya also, it is predominantly found in in this personality type. It is remarkable that the desire for strīvihāra is also manifests in Rajas and Tamas personality types. Here, since it is a sāttvika Kāya, its means for fulfilling these desires are not wrong and animalistic. Thus, these three desires are always present in the Gāndharva Prakṛti.

9 Summary

This analysis of the Sāttvika Kāyas explains their diverse creative abilities. Brāhma Kāya is pure Sāttvika and primeval nature. Its potential is creativity. Knowledge is the root of all actions. Thus, the creativity of knowledge is the main feature of this Kāya. ĀrṣaKāya is going to expand this knowledge and reinforce it through explanations. Knowledge without action is said to be waste. Systematic governance and management are necessary for the expansion of activities. Due to its association with Indra, governance and management are the main qualities of this Aindra Kāya. After governance and management, the important action is Discipline. Only through discipline that the system can be established and extended for a long time. Among the Gods, Yama is known for this disciplinary work. Thus, discipline is the main feature of this Kāya. Discipline is established mainly through force and punishment. But the system is not established by awarding punishment only. For that, social welfare must be ensured. The proper decisions of the ruler are the determinants of social welfare. Vāruṇa is known as such an administrator, whose proper decisions are meant for public welfare. This decision-making ability is the main characteristic of Vāruṇa Kāya. Money has an important role in public welfare. Its proper management is the determinant of society's standard of living. Being associated with Kubera, the god of wealth, the nature of Kubera is very efficient in managing wealth and that is the main

characteristic of Kaubera Kāya. And in the last all these comes the place of entertainment-related actions. These are those skills without which a happy life cannot be imagined. Gandharvas have been given a special place in this artistic knowledge. Therefore, artistic knowledge is the main feature of this nature.

1.	Brāhma Kāya	Creative Potential
2.	Ārṣa Kāya	Descriptive Potential
3.	Aindra Kāya	Administrative Potential
4.	Yāmya Kāya	Disciplinary Potential
5.	Vāruṇa Kāya	Discission making Potential
6.	Kaubera Kāya	Treasury potential
7.	Gāndharva Kāya	Artistic Potential

Table -1: Potentials of Sāttvika Kāyas (also see Appendix A)

Thus, the Sāttvika Kāyas represent those human capacities that are good for the welfare of society. At the same time, these activities are also the cornerstone of a civilized society, without which a progressive society cannot be imagined. Ācārya has described these Kāyas as auspicious. The tendencies of all the above-mentioned Kāyas are to developing and strengthening the mind, so the mind engrossed in them is free from mental disorders. Mental disorders do not affect these Kāyas. Mental disorders mainly affect the Rājasika Kāyas which are analyzed in the next chapter.

Chapter 4

Mānasa Prakṛti in Ayurveda: Rājasika Prakṛti

1 Introduction

In the order of Mānasa Prakṛti, the next broad classification is Rājasika Mānasa Prakṛti that has six sub-types of Prakṛti. Ācārya Caraka has considered the Rājasika Prakṛti negative from the health point of view. It is because all the Prakṛti sub-types mentioned in this group are full of Roṣaṁśa¹³⁵. Roṣa is comparable with aggression. Both are the concomitant emotion of anger. Ācārya Suśruta has described it as a feeling arising out of dveṣa¹³⁶. Dveṣa means dislike¹³⁷. There can be many reasons for dislike. Ācārya Suśruta has briefly described Bhaya (fear), Viṣāda (grief), Īrṣyā (envy), Asūyā (jealousy), and Mātsarya (pride) in addition to Krodha (anger) in the emotions arising out of dveṣa. These emotions, which are negative, are considered very harmful to the mental health. Ācārya Caraka has considered these emotions under Rajo guṇa and referred them as the cause of Prajñāparādha (intellectual error)¹³⁸. Prajñāparādha is the root cause of all health issues¹³⁹.

These emotions arise from Rajo guṇa, so they are always present in all the prakṛtis affected by Rajo guṇa. The actions performed due to their influence give rise to Prajñāparādha. Prajñāparādha prompts them to perform inappropriate deeds thus causing disorders in these

¹³⁵ *Rājasam sadoṣamākhyātaṁ roṣaṁśatvāt* | Carakasamhitā, śārīrasthāna.4.36

¹³⁶ *Krodhabhayaviṣādersyāsūyāmātsaryāṇi dveṣabhedena* | Dalhaṇa, Suśruta samhitā, sūtrasthāna.1.25(3)

¹³⁷ *Dveṣaḥ aprītiḥ* | Dalhaṇa, Suśruta samhitā, sūtrasthāna.1.25(3)

¹³⁸ *Īrṣyāmānabhayakrodhalobhamohamadabhrāmāḥ | tajiṇi vā karma yat kliṣṭaṁ kliṣṭaṁ yaddeha karma ca | yaccānyadīdṛṣaṁ karma rajamohasamutthim | prajñāparādhaṁ taṁ śiṣṭā bruvate vyādhikāraṇam* | Carakasamhitā, śārīrasthāna.1.107–108

¹³⁹ *Prajñāparādhaṁ taṁ vidyāt sarvadoṣaprakopaṇam* | Carakasamhitā, śārīrasthāna.1.102

prakṛtis. That is why Āyurveda has described Rajo guṇa as the cause of mental illness and considered such prakṛti under the negative kind of prakṛtis. The number of Prakṛtis arising out of Rajo guṇa are six. Namely they are –

1. ĀsuraKāya

2. RākṣasaKāya

3. PaisācaKāya

4. SārpaKāya

5. PraitaKāya and

6. ŚākunaKāya

The qualities and characteristics of these prakṛti sub-types are as follows-

2 Āsura Kāya

It is the first sub-type of the Rājasika Mānasa Prakṛti. Being at the junction (sandhi) of Sattva and Rajo guṇas, some impact of Sattva guṇa can be seen on this type of personality. Though, this Kāya has the disadvantages of Rajo guṇa it is not as much as compared to sub-types under Rājasika Mānasa Prakṛtis. Etymologically, *asu* means *prāṇa*¹⁴⁰ and '*ra*' is a suffix upon *asu*. So, the one who continuously indulges in sensual pleasures is called Asura¹⁴¹. '*Sura*' and '*Asura*' are the two categories within the same Divine beings. Therefore, in some ancient traditions, Asuras are worshiped like a deity. Especially in ancient Persian culture, God has been addressed as *asuramedhā*¹⁴². Even Varuṇa is called Asura in the Vedas¹⁴³. Nevertheless, in a later period, because of their evil deeds, some of them were degraded and become a synonym for evil.

In this way, it can be said that Asura is a Rajoguṇa-dominated personality type whose primary characteristic is a brute physical power. In power, a person of this type is comparable with

¹⁴⁰ *Asuḥ* | *Prāṇaḥ pañcaprāṇeṣu* | Śabdakalpadruma, P-154

¹⁴¹ Vaidika devatā udbhava evaṃ vikāsa, V-1, P-74

¹⁴² Vaidika devatā udbhava evaṃ vikāsa, V-1, P-80

¹⁴³ Vaidika devatā udbhava evaṃ vikāsa, V-1, P-73

deities, but the only difference is that he is involved in evil deeds only. Any of these Rājasika prakṛti sub-types are full of fury. Therefore, all their work is affected by insanity and agitation. For example, people of this personality type do not assess the merits of charity when they donate. Donations should only be given after properly considering the deservedness.

The donor should be free from any arrogance, but it cannot be seen in the qualities of this Mānasika Kāya. By contributing small donations, such people heap great self-praise, and they make a propaganda out of it. Qualities of ĀsuraKāya are described as follows.

2.1 Asūyaka

The sense of asūyā has great overlapping with the sense of jealousy. Perhaps that is why people use īrṣyā and asūyā interchangeably. The difference between them becomes evident only after a detailed analysis. Dalhaṇa said that finding faults with others and accusing them unnecessarily is called asūyā¹⁴⁴. If we consider this point of view, Irṣyā and Asūyā both are complementary to each other. Not tolerating the prosperity and wealth of others is Irṣyā. When one is unable to see one's prosperity, then, one would try to compete with him/her, but when one failed, one would explore the minor faults of the other, portray the other in an exaggerated manner. Even after bad portrayal, if there is no satisfaction, then the other's character is distorted. The root cause of all this is intolerance. In this way, īrṣyā and asūyā behave in a mutually dependent manner. In Āsura Kāya, this emotion is specially seen. In mythological stories also, Asuras have been described with Irṣyā and Asūyā towards the deities.

2.2 Ekāśī

Ekāśī does not mean solitary eater. Indeed, eating food in solitude is considered best as per orthodoxy tradition. Here it appears to mean a type of gluttonous eater. It means that the ĀsuraKāya, shows gluttony in eating by not sharing with others. This kind of behaviour has been condemned in the Vedas. It is said in the Ṛgveda that '*Kevalāgho bhavati kevalādī*', means he who eats alone eats only sin¹⁴⁵. It is an uncivilized behaviour. Society means a collection of individuals living together; helping each other when the need arises is the characteristic of any

¹⁴⁴ Chidrānveṣitayā paraḡeṣu doṣāropanamasūyā । Suśruta saṃhitā, sūtrasthāna.1.25(3)

¹⁴⁵ Ṛgveda.10.117.6

society. It is not expedient to be gluttonous on society's resources. The equitable distribution of society's resources determines the welfare of human society. However, the *ekāśī* attitude is antisocial and against the interests of society.

2.3 Raudra

The state of extreme anger is called Raudra. The word 'Raudra' has the root '*rud*,' which means to cry. The one who makes us cry in this way is called Rudra. Generally, anger is found in all beings, but anger in the *ĀsuraKāya* reaches its zenith of cruelty. That is why the feeling of anger in the *ĀsuraKāya* is indicated by the word Raudra.

2.4 Ananukrośa

Anukrośa means kindness and compassion. Ananukrośa is the opposite meaning of anukrośa. The remarkable thing here is that if we look at this word as an antonym, the opposite of anukrośa should be merciless. Ananukrośa denotes a lack of kindness but not mercilessness. An *ĀsuraKāya* is not kind but could be merciless or not. Due to the negation 'a' in this compound word, there is a possibility of six meanings of *nañ* compound here. So, there is a lack of compassion, but this lacking may or may not develop into cruelty. *ĀsuraKāya* is the first stage of *Rajoguṇa*. It seems appropriate to understand that this feeling turns into cruelty in other *Rājasika* stages of *prakṛti*, but here it is only an absence of mercy.

2.5 Ātmapūjaka

It means self-praise. Self-praise is considered reprehensible. In the *Mahābhārata*, Sri Krishna has told Arjuna in the context of self-appreciation for a noble man is like nothing but death¹⁴⁶. Ācārya Daṇḍī has discussed this topic in the characteristics of an epic. According to him, although self-admiration is a defect, the hero should not describe his qualities, but if the praised qualities are true, then there is no defect in that statement¹⁴⁷. In the context of *Āsura Kāya*, it should be considered entirely faulty. When a person has true qualities, he does not arrogantly describe them, only an arrogant person speaks in such a false way of his so-called qualities. As said in a

¹⁴⁶ *Bravīhi vācādyā guṇāṇihātmanastatathā hatātmā bhavitāsi pārtha । Tathāstu kṛṣṇeti'abhinandya tadvaco dhanañjayaḥ prāha dhanurvināmya*
॥ Kāṇḍaparva /70/29 ।

¹⁴⁷ *Nāyakenaiva vācyānyā nāyakenevatareṇa vā । svaguṇaviṣkriyādoṣo nātra bhūtārthaśaṃsinah ॥ Kāvyaḍarśa. 1.24*

Sanskrit subhāṣitam, just as a pot full of water never makes noise, but a half-filled pot makes more noise, in the same way, a learned and noble person never shows pride, but only a fool and a half-knowledged person speaks more¹⁴⁸. Therefore, in the case of Āsura Kāya, it should be considered a characteristic of fault and stupidity.

2.6 Audārika

This quality tells the capacity of the overindulgence in eating of this mānasika Kāya. Hunger is more than usual here. The term Audārika gives a sense of the self-centrism of this prakṛti. The Audārika quality of ĀsuraKāya keeps on thriving for self-fulfilment only. This trait is devoid of social consciousness and lacks the sense of social welfare.

3 Rākṣasa Kāya

It is the second mānasika prakṛti of Rajoguṇa category. In this second stage, the effect of Rajoguṇa is reflected in the form of ferociousness. That is why RākṣasaKāya has a wilderness compared to ĀsuraKāya. The word Rākṣasa is derived from the root ‘rakṣ - pālana’ by adding the *asun* suffix to the verbal root. Caring and protection are denoted by the verbal root. Etymologically, it is not an adverse gesture. However, when this behaviour is limited to self and individualism, it is considered adverse. Individualism has its own limits. If the purpose is only to fulfil selfish desires, then this negative quality is not beneficial to the society although it is not harmful.

In Purāṇas, Lord Vishnu is called the maintainer and protector of the universe. It is worth considering here that the action of the Lord is meant for the welfare of all creation and not for with selfish motive. On the contrary, this quality in the Rākṣasa is motivated by self-centrism. Fulfilling self needs by harming others is not condemnable in a rākṣasa oriented society. Therefore, in a later period, the noun Rākṣasa become synonymous of harming others with selfishness and egoism.

Being contaminated with ego and selfishness, the Rākṣasa prakṛti is completely negative. Defining the Rākṣasa Prakṛti, Śrīmadbhagavadgītā has said that – Bewildered by the material

¹⁴⁸ *Samṛpūrṇakumbho na karoti śabdārdho ghaṭo ghoṣamupaiti nūnam | vidvāna kulīno na karoti garvaṃ jalpanti mūḍhāstu guṇairvihīnāḥ ||*

energy, such persons embrace demoniac and atheistic views. In that deluded state, their hopes for welfare are in vain, their fruitive actions are wasted, and their culture of knowledge is baffled¹⁴⁹. While commenting on this verse, Ācārya Śaṅkara explained that such people demonstrate fascination towards pleasures, consider body as permanent and exclaim like – eat, drink, steal others’ wealth, cut, break etc., kind of words¹⁵⁰.

Remarkably, the above characteristics have been attributed for both the Rākṣasa and the Asura and no distinction is made between the two Prakṛtis. According to etymology, both Prakṛtis cannot be called defective, but they are kept in the category of negative prakṛtis due to their translated actions and behavior. However, coming to the narration available in Ayurveda, the Rākṣasa Prakṛti is considered cruel and faultier among both prakṛtis. Characteristics of this sub-type are as follows.

3.1 Ekāntagrāhī

Due to the excess of Rajoguṇa, there is an increment in self-pride. This develops as a sense of superiority over others. Due to this particular quality, the diet and behavior of such a human being becomes solitary in all actions. Here the solitude represents the pinnacle of the selfishness.

3.2 Dharmabāhya

Though the term dharma connotes many meanings, it is more apt here in the sense of ethical duty and moral responsibility. Both these senses are not applicable in cases of of Rākṣasa Kāya who violates all limits of dharma. Neither they are duty-minded nor the stop to behave immoral and antisocial behavior.

¹⁴⁹ Śrīmadbhagavadgītā.9.12; <https://www.holy-bhagavad-gita.org/chapter/9/verse/12>

¹⁵⁰ *Te bhavanti rākṣasīṃ rakṣasāṃ prakṛtiṃ svabhāvam āsurīm asurāṇāṃ ca prakṛtiṃ mohinīm mohakarīṃ dehātmavādinīm śritāḥ āśritāḥ, chinddhi, bhinddhi, piba, khāda, parasvamapahara, ityevaṃ vadanaśīlāḥ krūrakarmāṇo bhavanti ityarthah । Śāṅkarabhāṣya .Śrīmadbhagavadgītā.9.12*

3.3 Bhṛśamātraṃ tāmasika

This means that a Rākṣasa Kāya is highly self-appreciative¹⁵¹. This quality of self-worship is also present in Āsura Kāya. The excess of this quality is described in rākṣasa Kāya. It means, in the Rākṣasa prakṛti, the ego reaches its peak.

3.4 Chidraprahārī

This quality informs about observing and attacking over the vulnerabilities of the other. As per ethical war strategy, it is said that facing the enemy directly according to the available force is expedient. Taking advantage of the weakness of others is not justified. Rākṣasa Kāya, in which the feeling of ego and selfishness is excessive, it becomes their nature to win over the other by harming the enemy.

3.5 Āhāra-mati-mātra-rucika

This is another negative quality added to the above. Āhāra is food that is chewed and also the grasping all external information through the senses. Therefore, this phrase expresses the excessive indulgence of the Rākṣasa Kāya in the enjoyment of objects along with regular food.

3.6 Svapnāyāsa-bahula

Āyāsa bahulatā means excessive fatigue. Excess of efforts in reality would never become a problem, but the term svapna (dream) is part of the phrase here. It denotes living in imaginary world. So, the Rākṣasa Kāya type of person experiences more of daydreams and inactive in reality.

3.7 Āmiṣapriya

Āmiṣa means meat. Non-vegetarian food is the favourite food of the Rākṣasa Kāya. Though, other types of Kāyas also consume non-vegetarian food, the Rākṣasa kaya is fond of eating meat. The suffix ‘*tamap*’ in the compound word is a sign of excessiveness.

¹⁵¹ Bhṛśamātmastavaḥ atīśāyenātmastutiḥ, iti pā. | Suśruta saṃhitā, sūtrasthāna, 5.92, pāda ṭippanī

3.8 Īrṣyu

It is natural for Rākṣasa Kāya to have intolerance towards others due to an excess of pride. Being envious is seen in majority sometimes. Nevertheless, Rākṣasa Kāya maintains a constant envy.

3.9 Asūyaka

Jealousy is the natural quality of this personality type. There is a difference between Īrṣyā and asūyā which was explained earlier.

4 Paiśāca Kāya

Paiśāca Kāya is the third sub-type of the Rajas-dominant personality type. According to etymological meaning, the one who eats raw meat is Piśāca¹⁵². In this way, eating raw meat is the unique feature of this prakṛti. Eating meat is a sign of cruelty; eating raw meat is an excess of cruelty.

Manu has mentioned eight types of marriages prevalent in ancient India, in which a type of marriage is enumerated in the name of Paiśāca vivāha¹⁵³. This type of marriage is said to be very rude. In this marriage custom, the ‘assumed’ bridegroom forcibly takes away the girl when she is sleeping, wandering, intoxicated, or unaware of the surroundings¹⁵⁴. Manu had condemned this type of marriage. It can be clearly understood from this type of marriage that the Paiśāca society was cruel and evil in social practices.

In literary descriptions, Paiśāca society is the residence of the north-western province of India. According to the history of the Prākṛta language, a distinction of Prākṛta is Paiśācī Prākṛta¹⁵⁵. Whose speakers used to live in that particular area. Present-day Indian languages like Punjabi and Kashmiri have evolved from this Prākṛta language. In this way, a person of Paiśāca Kāya is not only cruel and insidious but also has terrible and uncivilized behavior in social practices. The characteristics of this sub-type are as follows.

¹⁵² *Flesh which has been cut up or prepared, any flesh or meat.* Monier williams sanskrit dictionary, P-628

¹⁵³ *Brāhma daivāstathaivārṣahprājāpatyastathā'suraḥ | gāndharvo rākṣasāścaiva paiśācāścāṣṭamo'dhamah ||* Manusmṛti.3.21

¹⁵⁴ *Suptām mattām pramattām vā raho yatropagacchati | sa pāpīṣṭho vivāhānām paiśācāścāṣṭamo'dhamah ||* Manusmṛti.3.34

¹⁵⁵ P-70-71, Prākṛta and pālī bhāṣāom kā itihāsa

4.1 Ucchiṣṭāhāra sevī

In scriptures, leftover food is forbidden from the point of view of health. It allows the transition of bacteria of the eater to be passed on to the other person which would make him sick. Apart from this, eating leftover food is considered an uncivilized act. Paisāca Kāya is considered flawed in terms of civilized behavior. Therefore, it is natural for him to eat leftover food.

4.2 Tīkṣṇa (Taikṣṇyam)

The meaning of taikṣṇyam is fierceness. The people of Paisāca Kāya are crueller than Asuras and Rākṣasas. Thus, the Paisāca Kāya is naturally frightens the others without any reason. They feel happy for that.

4.3 Nairlajja

Cakrapāṇi has described hiding an abhorrent act as shame and the absence of that hiding tendency is called nairlajja-shamelessness¹⁵⁶. Ācārya has given its description in the context of suppressible urges. It means that shamelessness should not be expressed. From the social point of view, bashfulness has been accepted as the ornament of civilized society. In addition to the desire to hide feelings of disgust, modesty is also accepted as a common courtesy.

For example, speaking in a middle voice with elders and, behaving in a civilized manner with proper salutation is a polite behavior. Not doing so is a rude behavior. To behave rudely and not accepting it as misbehaviour is also shamelessness. In general, acting against the accepted behavior is shamelessness. Paisāca Kāya is rude.

4.4 Sāhasapriya

Courage is generally equated with bravery. The difference between the two is that bravery is the expression manifested for positive actions. Conversely, courage is a quality referred for negative actions. That is why doing theft is also courage as found in the literature. There are eight sāhasas mentioned in the scriptures which are prohibited to all. This personality type is fond of committing to such sāhasas.

¹⁵⁶ *Jugupsitagopanecchā lajjā, tadabhāvo nairlajyam* | Carakasamhitā, sūtrasthāna 7.27

4.5 Strīlolupa

Due to hormonal provocation, it is a normal feeling to develop desire for woman within the legal framework. If one fulfils such desires in a civilized way, it is not objectionable. In case of this Paisāca Kāya, becomes so greedy that it even does not hesitates to take away other's wife or wealth. So, this personality type has a lust on others' wives. It can be clearly understood from the description that this prakṛti desires to abduct woman and sexually abuses them being a womanizer.

4.6 Aśuci

There are two types of purity – mental and physical. The Paisāca Kāya is impure from both points of view. They are neither physically clean nor mentally pure. Their mental impurity can be understood only by qualities like passion form woman and shamelessness.

4.7 Śucidveṣī

The Śucidveṣī is a remarkable feature of this Paisāca Kāya. Impurity is found in other Rājasika Kāyas also. However, the aversion towards purity is found only in the Paisāca type of personality. This quality tells the persistence of the Paisāca Kāya towards wrong doings.

4.8 Bhīṣayitā

Bhīṣayitā means intimidating others. The actions of the Paisāca type of person are not social as they are very cruel and very selfish. Because of this, it is part of their prakṛti to scare others. It is said that face is the index of mind. If one is good at heart, the same would be reflected in his actions by treating others gently.

In the same way, a person full of wickedness starts looking at the world in a wicked way only. A man of Paisāca prakṛti, full of cruelty, also starts to seem cruel and fearful in gestures and expressions. It causes a great fear to others.

4.9 Vikṛta-vihāra-āhāra-śīla

Abnormal behaviour (in all actions) and eating (consumption of food) is the sense expressed here. In context of the food, preparing impure, half-cooked, unhygienic, non-vegetarian food and acquiring it by deceit and cruelest means is the characteristic. Aṣṭāṅgaḥṛdayam defines the concept of vihara as specific actions related to speech, body and mind¹⁵⁷. PaiśācaKāya type of people are totally distorted in all these actions. According to this characteristic, the Paiśāca Prakṛti is of perverted lifestyle that includes food habits. In short, its conduct is utterly corrupt.

4.10 Mahāśana

Asuras and Rākṣasas are known as representatives of negative energies. The Paiśāca is considered more potent in the context of negative energies. Food is a basic need to all beings which is a natural urge. Mahāśana is overeating or binge eating. According to this characteristic, the desire for eating of the Paiśāca is very high.

4.11 Straiṇa / Strīrahaskāma

These two terms are different but almost reflect the same character. Straiṇa is often used for those men who, due to excessive sexual desire, are interested in women and behave accordingly. The term womanizer is a similar term to express this meaning. Although the people of Paiśāca's psyche are cruel and evil, their feelings of sexual desire are uncontrolled.

The desire to meet women in privacy is also due to this desire. The point to be understood here is that such type of behavior is not an act of love, but it is only lust.

4.12 Bhīru

Although the Paiśāca Kāya is cruel and courageous (negatively), this quality of theirs is only for self-fulfilment. Their valor is used only in exploiting the weaker than themselves. Therefore, on other occasions, their prakṛti is timid. It means, on occasions of supposed helping or protecting people, they behave cowardly, whereas they behave with charged courage for selfishness and exploitation.

¹⁵⁷ *Vihāro-vāgdehamanonirvartita ceṣṭāviśeṣo vyāyāmayavāyajāgaraṇādhyayanagūtabhāṣaṇadhyānadhāraṇādirūpaḥ* । Aṣṭāṅgaḥṛdayam, nidānasthāna, 1.6 sarvāṅgasundarā ṭīkā, P- 442

5 Sārpa Kāya

Snake is a reptile that is found both in water and land. Poison is located in their fangs. However, not all snakes are venomous. Snakes do not have legs; they crawl, hence, called as ‘uraga’. They cannot listen when they see (Cakṣuśravas). Snake is a cold-blooded animal and therefore cannot control its temperature. Its body temperature keeps on increasing and decreasing according to the environment. Apart from this, it does not depend on food to increase its body temperature. Therefore, some snakes can survive without food for months. They cannot chew food but can only swallow. The ability of some snakes to swallow is so high that they swallow even larger creatures.

According to the Kalpadruma, it was the mleccha category with a specially grown beard. Those who originally belonged to the kṣatriya class, but King Sagara had banned them from performing sacrifices due to their conduct. After which, he was called mleccha¹⁵⁸. The remarkable thing is that a snake can live in the most challenging situations. But, its toxicity, its fierceness, and its actions are harmful to society. That is why SārpaKāya has been referred in the Rajo pradhāna personality. People found with this personality type are as harmful to society as snakes.

5.1 Ācāracapala

This characteristic tells the fickleness of the behavior of this Kāya. According to this term, the behavior of Sārpa Prakṛti is not stable. According to their need, such people are stable sometimes and fickle sometimes in their behaviour. They are social sometimes and behave antisocial sometimes. The onlookers cannot infer prakṛti of such people easily.

5.2 Tīkṣṇa

The word tīkṣṇa refers to ferociousness. A snake might generally remain calm but at times of life risk it hisses or even bites in the same way, a person with a snake-like psyche behaves ferociously like a snake. Sometimes, the Sārpa Kāya frightens by hissing like activity that generates fear and sometimes he even commits to more severe actions like biting.

¹⁵⁸ Śmaśru- dhārī mlecchajātivīṣeṣaḥ | purā ayaṃ kṣatriya āsīt | sagararājena asya vedayāgādaḥ ana-dhikāritvaṃ kṛtvā veśānyatvaṃ dharmmanāśaṅca cakāra | Śabda Kalpadruma, V-5, P-295

5.3 Āyāsī / Āyāsabahula

Āyāsa means effort. The term Āyāsī and Āyāsabahulā refers that the Sārpa Kāya person is very hardworking. The speciality of a snake is it can work as much hard as situation required. The same thing applicable with Sārpa Kāya person. He or She can work hard according to situations.

5.4 Caṇḍa

The word Caṇḍa indicates the intensity of behavior. Generally, the extreme state of anger in folk usage is defined as caṇḍatā. It can be said that this Kāya appears calm from outside, but it is very disturbed inside, so in times of emotional outbursts, it goes in excess of anger. Apart from this, caṇḍatā is also a symbol of the vitality of their life. It is their remarkable ability to maintain their existence under challenging situations.

5.5 Māyānvita

This Rājasika prakṛti behaves in a deceitful manner. A person of this Prakṛti would be ready to do anything to get his work done by deceit. Such a person never hesitates to accomplish his work through Māyā or deceit. This is showing falsehood by concealing the truth through disguise or speech. The behavior of deceit has always been considered reprehensible. Although dealing with māyā with the one who is illusory is said to be appropriate. However, the behavior of māyā, even with righteous people, is never praised.

5.6 Vihāracapala / āhāra–vihārapara

The term vihāra is defined in the context of Paisāca Kāya. Sārpa Kāya is fickle in all the activities of vihāra. Actions related to vihāra would be beneficial only when done with regularity. No benefit is achieved doing it irregularly in vihāra. Ācārya Caraka did not mention cāpalya, instead, he used the word ‘āhāra–vihāra-para’. The word Para describes Sārpa Kāya to be particularly attaching to both eating and outing.

5.7 Kruddha-sūra

Śūra is brave and bravery is a Sāttvika quality. But here, ‘kruddha’ – angered is part of the compound word that gives a negative connotation. It means it is mightier when it is in a state of

anger; otherwise, it does not show bravery even when necessary. This situation explains its fickle nature. Due to this, it does not understand where to show bravery. Apart from this, a person gets angry only when his ego is hurt. Therefore, one is not brave by Prakṛti but shows bravery only when get angry.

5.8 Akruddha-bhīru

This quality is described here as the opposite of Kruddhaśūraḥ. When angry, they display bravery; otherwise, they are coward. This prakṛti is similar to the behaviour of snake. Snakes also show valor only when one tries to harm them, otherwise, they run away with fear.

5.9 Saṁtrasta-gocara

According to Cakrapāṇi, Saṁtrastagocaraḥ means, the one who is bewildered by the influence of worldly things becomes restless physically and mentally as well¹⁵⁹. SārpaKāyas' fickle nature puts them into more trouble causing anxiety and related mental issues. Anxiety is a particular reaction to stress and unfamiliar situations that one would face on daily basis. That is why, such a person wants to run away from such kind of situations. Therefore, fear-inducing actions can be observed with a SārpaKāya personality.

6 Praita Kāya

So far, under Rājasika category, Āsura, Rākṣasa, Paiśāca, and SārpaKāyas have been described. It is clear from the descriptions that these personalities are cruel in behavior, antisocial and self-centric in terms of ethics. According to Purāṇas, PretaKāya's character is similar to the above.

During the state of death, the state of the soul hangs at the middle level between the states of leaving previous body and acquiring a new body¹⁶⁰. This state of the soul is called 'preta'. In this state, the soul is punished for its sinful deeds. That is why it is a great painful condition. This is awarded as punishment according to sinful deeds done in the previous Kāya. Ācārya Caraka named this Mānasa Prakṛti as a Preta Mānasa Kāya indicating to such a mental state. The person is utterly devoid of human sensibilities. His prakṛti and actions are painful and self-centered.

¹⁵⁹ *Gocaraśabdena gocare viṣaye pracāro lakṣyate, tena santrastagocaramiti santrastaviṣayapracāram* | Carakasamhitā, śārīrasthāna.4.38

¹⁶⁰ *Tatṣaṅāt so'tha grhṇāti śārīraṃ cātivāhikam | aṅguṣṭhaharvamātraṃ tu svaprāṇaireva nirmītam* || Skandapurāṇa, 1.2.50.62

6.1 Adātā

Dāna is charity. Adātā means who never does any charity. So, this Prakṛti is highly selfish. Therefore, generosity and helpfulness cannot be expected of this Prakṛti. It is because charity is a process of social exchange of resources. It was said that the food is given to a hungry person is actually a charity¹⁶¹. In this way, the donation given to the deserving one becomes meritorious. Thus, it is a social process by which the needs of the society are met by each other. Based on this social need, dāna is said to be a ritualistic and religious form of action. In both social and religious senses, a person of Preta prakṛti is a non-doer of charity.

6.2 Asaṃvibhāgī

Equal distribution of available resources is also a social exchanging process. It means to divide and share anything equally among others. Equal distribution of goods or resources determines social prosperity and peace. Preta Kāya is subjective and antisocial, so he does not like to share any of his resources.

6.3 Duḥkhaśīla

Grief is a natural quality of this prakṛti. It is normal to feel grief in times of troubles. Every human would undergo sadness some or some other times. But a Preta kaya personality constantly becomes sad. Being sad in all situations is a symptom of dissatisfaction. Due to individuality, such a person remains dissatisfied in all situations.

6.4 Ati-duḥkhaśīlācāropacāra

The prefix ‘*ati*’ indicates the intensity in any action. A person with this personality grieves intensely and indulges in any activity intensely. So, the intense misery of this personality negatively affects their behavior.

¹⁶¹ Hitopadeśa 1.11

6.5 Atilolupa

This quality is related to avarice. It is clearly stated that greed is the root cause of all sins – *lobhaḥ pāpasya kāraṇam*¹⁶². Excess of greed is even more disastrous in the name of avarice. Considering the fundamental trait of this personality, it is a body striving for the fulfilment of individual selfish needs. Greed is the desire to possess the wealth of others. Therefore, Praita Kāya is self-centric with avarice.

6.6 Akarmaśīla

Not doing any work and sitting idle is Akarmaśīlatā. It does mean that people with this personality trait, due to their excessive gluttony, they become inactive and try get the things done on behalf of them

6.7 Asūyaka

Like other Rājasika personality sub-types, it is natural for Praita Kāya to have asūyā (jealousy) over others. This trait has an overlapping with other sub-types also.

7 Śākuna Kāya

Śākuna Kāya is the last sub-type of the Rājasika prakṛti. Śākuna is name of a bird. Naming the sub-type of personality with the name of a bird informs us that this type of person shows some non-human behavior. The human birth is governed by past karma in the karmaloka, on the contrary, beings other than humans, are said to be enjoyment oriented. Beings other than humans also have the effect of karma, however, they indulge more in sensual pleasures, food and sleep devoid of dharma. In the absence of primacy, enjoyment remains in more quantity; karma remains in less quantity, Characteristics of this sub-type of personality are as follows.

7.1 Ajasrāhāra-vihāra-para

Food is the primary need of every living being. Therefore, consuming food is a natural process. The term 'Ajasra' used here is remarkable which means to eat continuously. Continuous diet is

¹⁶² *Lobhātkrodhaḥ prabhavati lobhātkāmaḥ prajāyate । lobhānmohaśca nāśaśca lobhaḥ pāpasyakāraṇam ।* Hitopadeśa. 1.27

said to be harmful from the point of view of health. It is because the diet has been done before the regular diet is not digested. Apart from this, the fascination with the food indicates the primacy of enjoyment of this prakṛti. Also, it is a sign of a decrease in actions. Just as birds work to get food, a person with this mental physique works only to fulfil the stomach.

7.2 Anavasthāyī

Avasthā means stability. On the contrary, anavasthā refers to instability. In philosophy, that state is called anavasthā, wherein the arguments presented during the dispute show uncertainty. Based on this, it is not possible to arrive at a conclusion. So, the state of uncertainty is said to be indecisive. Here, anavasthā talks about the mental uncertainty and instability of Śākuna Kāya. Hence, instability is their natural quality.

7.3 Pravṛddha-kāmasevī

Alongside food, sex (kāma) is also an urge that is common in human beings. Whereas in animals, food, sex and sleep these three are the only actions devoid of discriminating power. In this personality type an intense desire for sex is seen so that it is termed as Pravṛddha-kāmasevī. Pravṛddha kāma indicates excess of lust. Caraka has used the term ‘Anuṣakta kāma’ in place of Pravṛddha kāma. Anuṣakta means attached. However, this term also indicates the same sense of tendency towards excess lust.

7.4 Asañcaya

The tendency to accumulate wealth reveals a well-planned act for a secured life with a futuristic and visionary approach., For any accumulation, all kinds of sacrifices have to be made. The main feature of Śākuna mānasika Kāya is enjoyment. Sacrifice is not possible for them. Therefore, they have a tendency not to accumulate. They tend to earn and enjoy instead of accumulating. They do not tend to have a vision of the future.

7.5 Amarṣaṇa

Śākuna Kāya is the last sub-type of Rajoguṇa mānasika kaya. Though process in this type is very chaotic. Due to the presence of negative tendencies, all their thought processes bring them

mental problems. Due to its impact, the Śākuna Kāya becomes very transient and intolerable, leading to a short-tempered person. Generally, the word 'Amaṛṣa' means anger. The verbal root meaning is 'mṛṣa = titikṣā', i.e., to endure. Its negation is amaṛṣa. The state of not being able to tolerate any situation is amaṛṣa. It is one of the main reasons for the emergence of anger in practice of such people. So, severe anger due to intolerance is the characteristic mentioned here.

8 Summary

The analysis of Rājasika Kāyas helps in understanding their nature. The quality of each nature gives it a combined characteristic. According to the analysis, physical power is predominant in the Āsura Kāya, but this Rājasika Kāya is adjacent to the Sāttvika Kāya, so the presence of physical power in the Āsura Kāya is not harmful to the society. On the contrary, having physical strength in the demon body is harmful. The reason for this is that the Rākṣasa Kāya is pure Rājasika, and its actions are harmful to the society. In this sequence, the Paiśāca Kāya is also said to be very powerful. Like the Rākṣasa Kāya, its power is also harmful to the society. Its difference from the Rākṣasa Kāya is that nature is very selfish and cruel. The Sārpa Kāya is the middle stage of Rajoguṇa. From here one can see the effect of Tamas guṇa in the Rājasika Kāyas. Due to this, the actions in it is very less. Therefore, power is visible only through emotional expression. There also prominently anger. This is its main feature too. The excess of Tamas guṇa in Preta Kāya fills with the mental state of sadness and useless thoughts. Due to this, his life becomes very chaotic, and this turbulence becomes the main feature of his character. The last one among the Rājasika Kāya is Śākuna. This is the intermediate state of Rajas and Tamas. In this, the functionality remains only and only when it is necessary. Non-human births are pleasure-oriented. Therefore, being inclined towards one's own enjoyment becomes the specialty of this Kāya.

Thus, on the basis of the above analysis, the personality of Rajas can be summed up according to the following capabilities.

1.	Āsura Kāya	Power Potential
2.	Rākṣasa Kāya	Destructive Potential
3.	Paiśāca Kāya	Cruelty Potential

4.	Sārpa Kāya	Anger potential
5.	Preta Kāya	Desparate
6.	Śākuna Kāya	Self-centric

Thus, the Rājasika Kāyas are prone to lust, anger, jealousy, greed, pride, lust, and mental disorders arising out of these. Excess of these feelings, in the beginning, increases the activity, but later one attains the state of sadness, despair, and delusion arising out of Tamo guṇa. This is the reason why Ācārya Caraka has described the Tāmasika Kāyas after of the Rājasika Kāyas. Therefore, the analysis of the Tāmasika nature has been done in the next chapter.

Chapter 5

Mānasa Prakṛti in Ayurveda: Tāmasika Prakṛti

1 Introduction

Ācārya Caraka has described the Tāmasika mānasa Kāya as having defects, like the Rājasika mānasa Kāya. The difference between these two Kāya categories is that the Rājasika mānasa Kāya is defective due to excess *roṣāṃśa*, whereas the Tāmasika mānasa Kāya is also defective but due to excess *mohāṃśa*. Moha is delusion. It is essential to understand delusion in this context. Therefore, before describing this prakṛti, let us clarify the concepts of moha in Indian philosophy. According to the etymology, the word Moha is derived from the root ‘*muh* = *vaicitye*’. Kṣīrataraṅgiṇī defines Vaicitye to be in the sense of indiscretion¹⁶³. It means that the nature of attachment itself is indiscreet. All the actions performed under its influence produce wrong results. Ācārya Śaṅkara has described it as indiscretion and delusion arising out of wrong knowledge¹⁶⁴.

Delusion confuses a man; under its influence, a man becomes incapable of distinguishing between right and wrong. Such a person treats the causes of sorrow as happiness. In the same way, the causes of happiness as sorrow. However, Ācārya Śaṅkara has called it the seed of all adverse results¹⁶⁵. Briefly, delusion is a thought that turns a person away from his duty. A person searching for happiness in things, people or subjects is not suitable. In this false discovery, the person also abandons self-respect and self-esteem due to indulging in all social and personal

¹⁶³ *Vaicityamavivekaḥ*, Dhātupāṭha, P-225

¹⁶⁴ *Mohastu viparītapratyāyaprabhavo’vivekaḥ bhramaḥ* | Bṛhadāraṇyakopaniṣadbhāṣya, 3.5.1

¹⁶⁵ *Sarvasyānarthasya prasavabījāṃ* | Bṛhadāraṇyakopaniṣadbhāṣya, 3.5.1

behavior. In medical science, this madness generated by delusion is the cause of all diseases, spiritually the reason for personal failures in cosmic and transcendental life. Also, socially, it is the reason for the failures in personal and social life. One can understand the invincibility of delusion through Śrīmadbhagavadgītā; in delusion of Arjuna that was eliminated by the preaching of Lord Sri Krishna.

2 Understanding Moha in the forms of Tamas

In the Yogavāsīṣṭha Mahārāmāyaṇa also, Lord Shri Ram falls in delusion, which was removed by the preaching of sage Vasishtha. Although several important philosophical discussions are available in Yogavāsīṣṭha Mahārāmāyaṇa, the central theme is about removing delusion. Sage Vasishtha has described the ‘*Saptamohabhūmis*’ while describing about Moha (delusion) in the ‘Utpatti’ chapter¹⁶⁶. The concept of *Saptamohabhūmis* is also discussed in the Mahopaniṣad. Both descriptions mean almost same. These *saptamohabhūmis* are as follows –

- **Bījajāgrat**
- **Jāgrat**
- **Mahājāgrat**
- **Jāgratsvapna**
- **Svapna**
- **Svapnajāgrat**
- **Suṣupti.**

According to Mahopaniṣad and Yogavāsīṣṭha Mahārāmāyaṇa, these seven grounds of delusion are the cause of sorrow that leads to mental disorders. Their explanation follows.

- **Bījajāgrat-** It is the first stage of a soul prone to mental illnesses, wherein pure consciousness has not acquired any name. In the future, it would acquire a name. It is at the stage of a seed for future consequences¹⁶⁷. It may lead to prodromal symptoms at a later stage of psychological issues.

¹⁶⁶ *Bījajāgrattatathā jāgranmahājāgrat tathaiṣa ca । jāgratsvapnastathā svapanaḥ svapnajāgratsusuptakam ॥ iti saptavidho mohaḥ punareva parasparam ॥ Yogavāsīṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.11–12*

¹⁶⁷ *Prathamam cetanam yatsyādanākhyam nirmalam citam । bhaviṣyaccittajīvādināmaśabdārthabhājanam ॥*

- **Jāgrat-** In this second stage, a person develops a tendency to attachment with the things around. He identifies himself as so and so and thinks and attaches himself to a thing as his.¹⁶⁸. Gradually, the seed of anxiety grows bigger with attachment. This leads to a possessive nature. This tendency leads to ego, which is said to be the root cause of all worldly problems. This ego converts as anxiety, which becomes the mother of many mental issues. An egoistic person misses the justified means while thinking and performing actions. Therefore, such thinking turns out to be anxiety.
- **Mahājāgrat** – This is the extension of the previous stage, and it concretises the impression developed earlier. So, more attachments to things, objects and people develops here. Impressions related to previous births are also activated.¹⁶⁹.
- **Jāgratsvapna-** In this stage, a person not only realizes or imagines latent impressions but also starts to act accordingly¹⁷⁰. The word 'tanmaya' in the verse informs this sense accordingly. For example, seeing two moons in the sky, considering oyster shell for silver, and assuming water in a mirage etc.¹⁷¹. These are a few examples only, and they can be more according to a person's acute imagination. That imagination or realization is related to an impression developed on previous incidents.
- **Svapna-** In this dream state, whatever experienced is a reality as long as the dream lasts. It is clear to the dreamer that reality of the dream is not experienced in the waking state¹⁷². This leads to a mental confusion between reality and non-realities. This gives rise to memory loss over the course of time. There is a loss of visual memory but no loss of memory altogether.
- **Svapnajāgrat-** In this state, the duration of the dream affects for a long time, and sometimes it is so effective that the person behaves according to the dream even after

bījarūpasthitam jāgradbījajāgrattaducyate | eṣa jñāpternavāvasthā tvam jāgratsamasthitim śṛṇu || Yogavāśiṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.13–14

¹⁶⁸ *Navaprasūtasya parādayam cāhamidaṃ mama | iti yaḥ pratyayaḥ svasthastajjāgratprāgabhāvanāt ||* Yogavāśiṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.15–16

¹⁶⁹ *Ayam so'hamidaṃ tanma iti janmāntaroditah | pīvarah pratyayaḥ prokto mahājāgraditi sphuran ||* Yogavāśiṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.16–17

¹⁷⁰ *Arūḍhamathavā ruḍham sarvathā tanmayātmakam | yajjāgrato manorājyam^{ae} jāgratsvapna ucyate ||* Yogavāśiṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.17–18

¹⁷¹ *Dvicandraśuktikārūpyamṛgatṛṣṇādibhedataḥ | abhyāsāt prāpya jāgratvam svapno'nekavidho bhavet ||* Yogavāśiṣṭha Mahārāmāyaṇa, utpatti prakaraṇa.117.18–19

¹⁷² *Alpakālam mayā dr̥ṣṭametannodeti yatra hi | parāmārśaḥ prabuddhasya sa svapna iti kathyate ||* Mahopaniṣad, 5.16

being awake¹⁷³. Briefly, the person starts to behave like a hypnotized one. All these states indicated the highest influence of the Tamoguṇa.

- **Suṣupti-** Tamo guṇa, in its highest state, creates the inertia. Being inert is a natural quality of Tamas. In this state of inertia, the person has no sensual feeling. According to the Yogavāśiṣṭha and the Upaniṣads, this state indicates excess future suffering¹⁷⁴. In such a state of sorrow a person feels helpless and cannot distinguish as what to do and what not to.

The philosophical nature of these states described in the Yogavāśiṣṭha Mahārāmāyaṇa and Upaniṣads is extremely useful in explaining the psychopathological issues affected by Tamo guṇa. The above description elucidates the nature of delusion and helps us to understand the Tāmasika mānasika prakṛti. Ācārya Caraka has described only three personality types of Tamo guṇa. These three personality types represent all seven states. So, based on the description:

i) **PāśavaKāya** represents – *Bījajāgrat*, *Jāgrat*, *Mahājāgrat*, and *Jāgratsvapna*, states of delusion

ii) **MāṭasyaKāya** represents *Svapna*, and *Svapnajāgrat* states of delusion.

iii) **VānaspatyaKāya** represents the final *Suṣupti* state.

Thus, the description of the Tāmasika Mānasa Kāya of Āyurveda is experimental and represents the nature of delusion as propounded in philosophical texts. Following is description of three sub-types prakṛtis as described in Ayurveda.

3 Pāśava Kāya

The Pāśava Kāya is the first sub-type of mānasika Kāyas of Tamo guṇa. This Kāya is at the junction (sandhi) of Rajas and Tamas so a mild impact of Rajas reflects in Pāśava Kāya. Thus, it can be said that it is a mixed state of impact of qualities of Tamas and Rajas. The main trait of Tamo guṇa is a delusion. Delusion generates indiscretion. Indiscretion is the cause of inertia in

¹⁷³ *Ciraṃ saṃdarśanābhāvādapraphullaṃ brhadvacaḥ | cirakālānivr̥ttistu svapno jāgradivoditaḥ || Mahopaniṣad, 5.17*

¹⁷⁴ *Bhaviṣyadduḥkhabodhāḍhyaṃ sauṣuptiḥ socyate gatiḥ | jagattasyāmavasthāyāmantastamasi līyate || Mahopaniṣad, 5.17*

the animate and inanimate beings. Inertia could be of two types – 1. Intellectual inertia, and 2. Physical inertia – for example, an animal like leopard is dynamic in physical action but is inert in terms of intellectual discretion. However, animals have its own intellectual capacity. It is inferior only when compared to intellectuality of humans considering the virtue called Dharma.

Food, sleep, fear and sex are the basic needs/urges of all beings¹⁷⁵. But Dharma is the distinguishing factor between humans and animals. Here, it seems Dharma refers to social consciousness, benevolence, and a sense of duty, though it connotes many meanings. An animal possesses individual consciousness than social consciousness, and selfishness is intense in it. It is the same animalistic nature that could be seen in the Pāśava Kāya. Characteristics are detailed below.

3.1 Durmedhā / Amedhā

Medhā is an extraordinary power of the intellect, representing the power of discretion. It is as defined as ‘*Dhāraṇāvātī medhā buddhiḥ*’¹⁷⁶ in Amarakośa. This unique power of the intellect to get hold of an impression and retains in it Cittam. Since it is the Tamas dominant personality type, medhā is works on opposite side thus called as ‘durmedhā’. Though, endowed with medhā the Tamas drags the person to the negative side causing a dent in the retention capacity which, in turn, tries to hold wrong or false ideas. Being Tamas-dominated, the term durmedhā is appropriate use by Ācārya Suśruta. Caraka has used the word ‘amedhas’, referring to the total loss of intellectual power.

5.2.2 Nirākariṣṇu

On the word ‘Kariṣṇu’, ‘*iṣṇuc*’ suffix is employed leading to the Sanskrit word – Kariṣṇu. Similar is the word sahiṣṇu means the one who tolerates. Similarly, Karishnu means one who performs an action. Akarishnu is the opposite word for Kariṣṇu, meaning one who does not perform any action. The prefix ‘nir’ intensifies the meaning in akariṣṇu thus forming the word nirākariṣṇu. So, the one who totally rejects any assigned task or completely disagrees with the

¹⁷⁵ Hitopadeśa, śloka-25

¹⁷⁶ Amarakośa. 1.5.318

opinion of others is nirākariṣṇu. Here the nirākariṣṇutā term explains the arbitrary nature of this Kāya. Due to the predominance of Tamas, people with this trait do not behave disciplined.

3.2 Svapne maithunanitya

The act of copulation is the fundamental behavior of living beings. So, it is not unnatural. The Pāśava mānasika Kāya possesses a strong passion for sensual pleasure, exclusively desiring about the sexual intercourse in sleep. Due to a lack of interest in doing any work, they tend longue for sex having fulfilled the dietary requirements. When the body is in inert state one dreams but thought process goes on. So, people with Tāmasika trait contemplates about sex even sleep.

3.3 Maithunapara

Maithunapara means continuous indulgence in sex. This is the result of a previous psychological feeling (*svapne maithunaparah*). The person in whom there will be excess of lust at the level of desire. The thoughts are translated as physical copulation in such people.

3.4 Svapnaśīla

The term svapana is used in two senses here. One in the sense of sleep and the other in the sense of imagination. In the sense of sleep, it is a sign of laziness. Laziness is nothing but an intellectual inertia. Due to this, man tends towards inaction. Since this Pāśava Kāya is the first stage of the Tamo guṇa, this prakṛti lacks complete action. Actions are just limited to fulfilling basic urges like hunger, thirst etc.

The second meaning imagination is a creative instinct. Any action precedes a thoughtful imagination. Those who do artistic work are often imaginative, such as sculptors, painters, writers, and creators. The more imaginative these people are, the better they can give shape to their creation.

So, personalities that belong to Pāśava Kāya imagine high with no or less substantial actions. Therefore, imagination on the negative side is a damaging. Also, in the first sense, they are sleepier due to lethargic inertia. Such people are lost in the pleasure of imaginative world.

3.5 Jugupsitācārāhāra

Jugupsā is aversion. Also, two words need our attention in this compound word – ‘ācāra’ (behaviour) and ‘āhāra’ (food). Ethics refers to normal human behavior. On the other hand, animals are not sensitive to social behavior. Their prakṛti is self-centered and limited to the fulfillment of individual needs which makes their behavior arbitrary leading to perversion. Whereas the human being is ethically controlled by social norms. Behavior of a Pāśava Kāya becomes perverted due to lack of control both in the behaviour and food consumption. The Veda says– if food is not properly consumed, it consumes you. This is no less than an animal behavior.

4 Mātsya Kāya

Mātsya mānasa Kāya is the second sub-type of Tamo guṇa. We can call this the second state of inertia which is also the middle state. Intellectual inertia predominates in Pāśava Kāya. Out of the three sub-types of Tāmasika personality type, the Vānaspatya Kāya is physical and mental ambivalent inertia. The Mātsya Kāya is a psychological state between Pāśava and Vānaspatya. This personality type is neither a purely intellectual nor physically inert. It has mobility, but its range of mobility is limited. A fish always lives in water, and it becomes lifeless, outside its natural environment, waters.

This personality type is not lacking required intelligence unlike a Pāśava mānasa Kāya, but it is erratic and unstable in mental and physical actions. The fickleness and instability are not harmful but it is not beneficial to also. Instability in thinking and action cannot establish one’s natural capacities firmly. Characteristics of Mātsya Kāya are as follows.

4.1 Anavasthita

Anavasthā is primarily a trait of Śākuna Kāya that was discussed earlier. Like the Śākuna Kāya, Mātsya Kāya is also mentally unstable and interestingly it is the basis of its life. Aquatic creatures like fish are unstable and moving always in search of food or for self-protection. Hence, anavasthā is their nature and the mark of life quality also.

4.2 Parasparābhimardana

Ābhimarda means friction. There is no socialism in Mātsya Kāya, therefore, it is their natural characteristic to show friction with others for the survival of their own life. This is nothing but a mutual conflict. It is a defect from the accepted norms of any civilized society. So, this is another trait of the Mātsya Kāya.

4.3 Bhīru

This trait informs about the cowardice in in a Mātsya Kāya. Both their mind body are soft when linked this characteristic with Kapha, a bodily humour. The tendency of being coward is to run away for self-defence, due to timidity. Mātsya Kāya person cannot taking up courageous tasks.

4.4 Āhāralubdha

The purpose of life in fish-like creatures is limited to struggling to fulfil their basic needs. Food has the first place among the dire necessities of life. Therefore, it is natural to strive hard to acquire it but with more greed is seen in Mātsya Kāya. It may mean that a Mātsya kaya person struggles for his basic needs and subsequently develops greed to fulfill those needs.

4.5 Anuṣakta-kāma-krodha

Kāma is lust and Krodha is anger. Both lust and anger are contextual expressions. Also, Kāma is any simple desire. A person gets angry only when his desire is not fulfilled. So, intense attachment to desires subsequent anger are predominant in Mātsya Kāya.

Nevertheless, this type of personality does not make the required effort to fulfil desires. When such desires are not fulfilled, they become the cause of anger. It is also possible to assume that this type of personality has intense desire for lust that leads to anger when unfulfilled.

4.6 Saraṇaśīla

Saraṇaśīlatā means constant mobility. This personality keeps on moving from one place to another to earn food for the sustenance of life. This behavior is the crux of their life. Otherwise,

their life is not safe and secured. This mobility also makes their behavior and prakṛti unstable and highly flexible.

4.7 Toyakāma

Toyam means water. In the context of fish, water is its life. Without it, it cannot survive. Therefore, it is the trait of Mātsya Kāya to crave for water due to its cold touch. All such cravings are related to enjoying luxuries. It means the person with the mātsya mānasa kaya is the luxury-seeking. Also, interest in all aquatic sports can be related with this trait.

4.8 Abudha

Abudha indicates the inability to comprehend. People belong to this personality type cannot understand even the easy things in life. Therefore, the perceptual and cognitive capacity is significantly less or negligible in this mānasa kaya. They only look forward to fulfilling the necessities of their life.

5 Vānaspatya Kāya

The Vānaspatya Kāya is the last of the three types of Tamoguṇa mānasika Kāya. According to Ācārya Suśruta, there are two types of oṣadhis— *sthāvara* (non-motile) and *jaṅgama* (motile)¹⁷⁷. In the sthāvara category, there are four further classifications of plants –

- a. Vanaspati
- b. Vṛkṣa
- c. Vīrudha and
- d. Oṣadhi

Vanaspati is that bear fruits without flowers or flowers are not visible due to their subtlety. A Vṛkṣa bears both flowers and fruits so are called a tree¹⁷⁸. So, existence of flowers is expressed. Vīrudha means creepers and bushes. The term oṣadhi is not necessarily mean medicinal herbs. The first use is for all types of tree species. The second use has been done for the sense of a

¹⁷⁷ *Tāstu dvividhāḥ– sthāvarā jaṅgamāśca* | Suśruta saṃhitā, sūtrasthāna 1.28

¹⁷⁸ *Tāsāṃ sthāvarāścaturvidhāḥ– vanaspatayo, vṛkṣā, vīrudha, oṣadhaya iti | tāsu apuṣpāḥ phalavanto vanaspatayaḥ, puṣpaphalavanto vṛkṣāḥ, pratānavatyāḥ stambinyaśca vīrudhaḥ, phalapākaniṣṭhā oṣadhaya iti* | Suśruta saṃhitā, sūtrasthāna 1.29

specific substance like wheat. Humans etc., come under one of the four classifications of Jaṅgama (motile) category.

Considering the description above, the first characteristic of Vānaspatya Kāya is that it is immovable. It is a type of matter that lacks motion. A stone is also motionless. What is the difference between vegetation and rocks? The difference is that the immobility in the stone is due to the absence of life whereas, a tree has life though immobile. Its life can be clearly seen in its growth of roots, leaves, flowers, fruits and so and so forth.

The second characteristic of a Vanaspati is that it bears fruits without flowers. Flowers, that are fragrant, are a symbol of beauty in literary language. So, the life of a person belonging to this type of personality, is devoid of fragrance and beauty but is meant for sustenance.

This Kāya stays in the highest state of Tamo guṇa; as a result, the amount of inertia is also the highest. Pāśava, Mātsya, and Vānaspatya all are inert by default with a difference that the previous two are intellectually inert whereas, the Vānaspatya is physically inert. The analysis of ambivalent inertia is that even though Vānaspatya type does some deeds, neither they enjoy their own deeds nor the others lacking a transparency in those actions.

The Vānaspatya Kāya cannot enjoy the virtues and wealth. Psychologically, people with predominant Tamas tend to be emotionally weak. So, others might even harm them by deceitful tactics. As trees are exploited for their resources, so are the Vānaspatya Kāya. The traits of the Vānaspatya Kāya are as follows.

5.1 Arthavarjita

Artha (wealth) is the second puruṣārtha, which is essential in fulfilling the necessities of life. Due to indiscretion, such a person does not even try to fulfill his needs by acquiring the wealth. Neither one could say such people are contended due to the excess of Tamas.

5.2 Ekasthānarati

Action or movement is the natural quality of Rajoguṇa. In Vānaspatya mānasika Kāya, the movement/action is totally missing so, it is called ekasthānarati. In the Sāṃkhyakārikā, Tamo

guṇa is said to be guru (heavy) and the āvaraṇaka (obstructing). Therefore, the Vānaspatya mānasika Kāya would not desire to move to be active. He becomes lonely and likes to stay in one place only.

5.3 Kāmavarjita

In this state, moha (delusion) is at its highest level due to the effect of Tamas. Moha makes them irrational and inactive. Therefore, due to indiscretion, the person is desirous of nothing.

5.4 Dharmavarjita

Following kāma is a natural tendency. For this, no special education or certification is needed. On the other hand, for Dharma, a person needs proper education and motivation from sacraments. It is foolish to expect a tendency in dharma from a person that does not have the power of instinct in the natural tendencies. It seems the term Dharma refers the meaning of duty here. So, a Vānaspatya prakṛti, due to the excess of mohāṁśa, does not have a sense of performing their duty.

5.5 Ālāsa

Like in the previous instances, excess of Tamas makes a person of this prakṛti very lethargic and inactive. According to Suśruta, the desire for happiness alone, the longing to avoid sorrow without effort, and the lack of enthusiasm to work despite being capable is called laziness¹⁷⁹. The point is that the laziness of this prakṛti is not an inability but the stupidity arising from an excess amount of tamas.

5.6 Sarvabuddhyaṅgahīna

The compound word Sarvabuddhyaṅgahīna refers to the intellectual bankruptcy of this prakṛti in all intellectual pursuits. Buddhi is the determinative faculty. All functions like memorization, logical analysis, hypothetical thinking etc., related to Buddhi are severely hampered. It is the highest state of the inertia of this prakṛti.

¹⁷⁹ Sukhasparśaprasaṅgitvam duḥkhadveṣaṇalolatā | śaktasya cāpyanusāhaḥ karmasvālasyaṁuyate | Suśruta saṁhitā, śarīrasthāna 4.52

5.7 Kevalam Abhiniviṣṭamāhāra

Due to the lack of intellectual activities and excess of laziness, this personality type is not interested in doing any laborious work. As we know it, food is a lifesaving need among all the primary needs. So doing it is indispensable for them. A person of Vānaspatya Kāya is interested only in acquisition of food and food only. Except this effort, no other effort can be seen in the type of personality.

6 Summary

In Tāmasika Kāyas, attachment becomes predominant, due to which these Kāyas do not engage in action even if they are endowed with great energy. Due to being close to Rajoguṇa among these three, the Pāśava Kāya is a little active, but this activity is also done for the fulfilment of self-interest. This activity is less in Mātsya Kāya, and this inactivity attained to complete inertia in Vānaspatya Kāya. Their properties can be understood from the following –

1.	Pāśava Kāya	Active for selfishness
2.	Mātsya Kāya	Selfish and timid
3.	Vānaspatya Kāya	Self-centered and inert

In this way, all three prakṛti have been explained in Āyurveda. Based on this analysis, the above trends can be understood in the modern context in the above manner. The above explanation was done to understand the practicality of sixteen MPs. After this explanation, we discussed the implication of sixteen MPs, the process, and the results of the applied questionnaire in the next chapter.

Chapter 6

Implication of Sixteen Mānasa Prakṛtis and holistic health

1 Introduction

The Concept of Sixteen Mānasa Prakṛtis is a vivid description of the mind and associated personality types. In previous chapters, it is tried to explore each personality types and sub-types under broad category of Trigunas. This study gave us a fundamental understanding of all Mānasa Prakṛtis as explained in Ayurveda saṁhitās. Name of each and every Prakṛti is quite meaningful and we tried to interpret by not violating the main idea explained in the texts. In this chapter, we will discuss the core approaches of MP16.

Also, we present a contemporary nomenclature linked to each Mānasa Prakṛti. Based on this analysis, we developed a questionnaire to understand the practical implication of all Mānasa Prakṛtis. In the last, we discussed an essential feature of this prakṛti which is its association with health.

The fundamental principle of Indian philosophy is to analyze the matter at minutest level starting from gross elements. This analytical method can be methodically seen, starting from the Upaniṣads to all Indian philosophical schools. The mind is said to be a subtle matter as discussed in Chāndogya Upanishad¹⁸⁰. It is singular and atomic in nature¹⁸¹. This analysis aims to understand the nature of the mind well and maintain its health. The main purpose of the science of Āyurveda is to protect the health of a healthy person and restore the health of the diseased. In

¹⁸⁰ 6.5.1

¹⁸¹ *Aṅgutvamatha caikatvaṁ dvau guṇau manasa ssmṛtau* / Carakasamhitā, śārīrasthāna.1.19

context of health, understanding the functions of mind and personality types is highly useful to predict and assess the mental health. In order to analyze the mind in the light of sixteen Mānasa Prakṛti, we need to discuss the importance of the relation between Triguna and mind.

2 Importance of the relation of the Triguna and Mānasa Prakṛti

Ancient Indian scholars have tried to analyze the concept of mind in various ways. Among these, the kind of analysis done in Āyurveda is more practical than the other analyses. Based on the Triguna principle in Ayurveda, the mind has been analyzed through 16 Mānasa Prakṛtis. Its basis, Triguna theory consists of the three fundamental qualities that are the building blocks of the creation. The noteworthy point is mind and creation have impact of Triguna. So, both are similar in their fundamental nature. This similarity of the origin explains the spiritual relationship of the mind with the world. Therefore, understanding creation or mind is easy if we understand the fundamentals of Triguna. The Mānasa Prakṛti makes easy to understand the Triguna in the context of the mind.

3 Āyurveda Mānasa Prakṛti and Unconscious mind

Freud had often referred to the concept of the unconscious mind in modern psychology. In Sigmund Freud's psychoanalytic theory of personality, the unconscious mind is defined as a reservoir of feelings, thoughts, urges, and memories that outside of conscious awareness.¹⁸² This unconscious mind is created by the incomplete or suppressed wishes of a person. In the Indian context, it is related to Vāsanā (latent impression). That is considered as the inspirer of the mind.

Vāsanā is not only related to present birth it could be brought forward from previous births when transformed as saṃskāra. Similarly, texts in Āyurveda discussed formation of constitution in the mother's womb itself. In the mother's womb, the embryo acquires normal or abnormal growth according to its previous Karma transformed as Saṃskāra. It means the individual personality does not develop from the surrounding environment. Only up to some extent, the śāstras agrees with the modern nature vs nurture debate. A born child is not a tabula rasa, as believed in Greek philosophy. A child has some inherent qualities right from its birth. When those qualities get

¹⁸² <https://www.verywellmind.com/what-is-the-unconscious-2796004>

exposed to the external environment, depending on the strength of the either of two, a person's behavior is formed. Caraka opined on the impact of past Karma, 'There is *no major action (performed in the previous life) does not lead to the corresponding results. Diseases arising out of such actions are not amenable to any therapeutic measure. They are cured only after the results of the past action are exhausted*'¹⁸³. However, scholars of Āyurveda were aware about the significance of the conscious mind, hence, they elaborated on Mānasa Prakṛti naming each of them with historical, purāṇic and familiar characters/beings.

4 Significance of names of each Mānasa Prakṛti

Most of the names of the personality types like Brahma, Rishi, Indra, Yama, Varuṇa, Kubera, Gandharva, Asura, Raksha, Piśāca, Sarpa, and Preta are historical and well-known characters in Sanskrit literature. The rest, Śakuna, Paśu, Matsya, and Vanaspati are related to a particular category. So, the names of personality types themselves reveal the psychology of a particular type. On naming the personality types, an example could be given here: Kālidāsa was a famous poet. He was a scholar par-excellence and command over language and his linguistic abilities are evident through his famous literature. When a person excels in academics, especially poetry, he would be called as neo Kālidāsa. The same analogy could be applied in the case of naming sixteen Mānasa Prakṛtis. Āyurvedic scholars classified qualities under well-known characters so easily anyone could understand the concept of Mānasa Prakṛtis.

5 Significance of order of Mānasa Prakṛtis

As per the analysis, there is a developmental sequence of all these personality types. Creative potential is the highest state of mind and inertia is the lowest state of mind. The classification of Trigūṇas from Brāhma Mānasa Prakṛti till Vānaspatya Prakṛti is a gradual journey from a state of creative potential to the inert state. If this journey is inversed, there could be tremendous development from inert state to the highly creative potential. Brāhma Prakṛti is the highest state of Sattva guṇa, it is the purest state of mind, and the Vānaspatya Prakṛti is the highest state of Tamo guṇa wherein the mind becomes totally inert, and its activities are ceased.

¹⁸³ *Na hi karma mahat kiñcit phalaṃ yasya na bhujiyate /*

kriyāghnāḥ karmajā rogāḥ praśamaṃ yānti tatkaṣayāt / Caraka saṃhitā, śārīrasthāna 1.117, Vol-II, P-341

6 Traits vis-à-vis sixteen Mānasa Prakṛti

The sixteen Mānasa Prakṛtis are not only traits but deciding factors of personality also. For instance, the Mātsya Mānasa Prakṛti has timidness as a trait. As a trait, it is related only to Mātsya Kāya, but as a factor, it is related to all Mānasa Prakṛtis. It means this trait called timidness can also be seen in other Mānasa Prakṛtis, but it is exclusively identified as an attribute of Mātsya Mānasa Prakṛti. Based on this, we can measure the timidness level of every Mānasa Prakṛti. The same method could be applicable to other attributes also.

7 Evaluation of Mānasa Prakṛtis

7.1 Measurement Scale of Sixteen Mānasa Prakṛtis

Based on the previous chapter's description on all sixteen Mānasa Prakṛtis, we correlated common terms for all traits described. Considering this further, we created a measurement scale to assess the personality types (given in the **Appendix C**). Using the scale, an offline survey is conducted with participants from the University of Hyderabad. The results are as follows.

7.2 Materials and Methods

Using the questionnaire (IMP-78), we collected data from random subjects ($n=30$) based on the Mānasa Prakṛti Analysis Scale (MPAS), which is a Likert scale that has four parameters shown as 'Never', 'Sometimes', 'Often', and 'Always' (see **Appendix C**).

The research got approved from institutional ethics committee (**Appendix G**) to conduct a survey using human subjects. While getting the responses from the subjects, the researcher duly made them informed them regarding the survey with an information sheet (**Appendix F**) and collected their consents (**Appendix E**).

7.3 Results

IBM SPSS and the excel analysis tool are used to derive the final analysis based on results of statistical analysis (see collected data in **Appendix D**).

To understand the reliability and internal consistency of the questionnaire and scale, we have analyzed the data according to Cronbach's alpha. It is found that the reliability and internal consistency of the questionnaire and scale are poor ($\alpha=0.57$).

We analyzed the data with single-factor ANOVA to understand the significance of the same. As a result, we found that the data has significance ($P=0.009$) and could be interpreted according to the previously proposed theory (see Table 1). However, the effect size was shallow ($\eta^2=0.008$).

Source of Variation	df	MS	F	P-value	Effect Size
Between Groups	29	1.763	1.724	0.009	0.008
Within Groups	2310	1.022			
Total	2339				

Table-1 Result using single factor ANOVA

7.4 Discussion

The questionnaire developed by the researcher is a preliminary attempt. After analyzing the traits of Prakṛtis, the attributes are presented using modern terminology (see **Appendix C**).

Many traits are repeated in the glossary, so it is revised to avoid repeated traits.

It is noted that a trait appeared in a particular personality type is its fundamental characteristic. If it is repeated in other personality type, it is considered a reflection of the earlier Prakṛti in which it appeared first. For instance, A trait called studiousness (*abhyāso, vedeṣu*) is the fundamental trait of the Brahma Kāya. When this trait is seen in other Kāyas, it is assumed that it is the reflection of Brāhma Kāya.

All the traits of sixteen Mānasa Prakṛtis described by Caraka and Suśruta have been taken together for the present research. It is one of the reasons for the repetition of traits. Therefore, as a primary step, modification is done in the glossary of attributes. After thorough filtration, seventy-eight unique traits were identified that are used in the questionnaire. These traits were converted into questions. It is a very long questionnaire from the point of view of an ideal questionnaire, but it is appropriate from the point of view of the transformation of the identified qualities. In this, pertinent questions were included to assess the Kāya type.

For some Kāyas, the number of questions has become significantly less. However, constructing questions with all mentioned traits to every Kāya will lead us to a lengthy questionnaire which is quite impractical to introduce for data collection. It is also worth mentioning here that there is an unequal distribution in the description and traits of Kāyas. The number and traits of Kāyas are unequal, so it does not seem expedient to keep an equal number of questions for all the Kāyas.

Therefore, it was considered proper to keep the questions based on unavoidable traits of each Kāya. Due to the length of this questionnaire, the number of data has been kept minimum, and this survey has been conducted by personal interview method.

The main reason for the reliability failure seems to be that the data acquired from less number of participants and the questions are more. A higher number of questions affects the answer of the subjects too. Beyond a specific limit, the respondent might be disinterested in answering questions. That affected the results.

It is observed, based on the above result, that the number of questions must be less to reduce the strain of participants. Here it will be necessary to keep in mind that reducing the numbers of questions should not affect the representation of all Kāyas. Second data sample should be expanded but for expansion, it requires to do as a collective work. Furthermore, the personal interview method is found to be appropriate at the primary level, but after this survey, this base has been obtained, so the work can be expanded by accepting the data in general.

It can be said that if the number of respondents is increased, the questionnaire is refined, and if collective work is done, then reliability can be established, and the questionnaire can be made more effective.

7.5 Analysis of prakṛti

We applied the Likert scale to the questionnaire. Here, answers are classified under four parameters: **Never**, **Sometimes**, **Often**, and **Always**. To use this data numerically, we used numerical instead of these parameters. The numerals are respectively arranged – Never=0, Sometimes=1, Often=2, Always=3. Here, the value 0 indicates the complete absence of a particular trait; Value 1 indicates the irregular presences of a trait. Value 2 indicates a regular presence of a trait, and value 3 indicates the complete presence of a trait. Based on this, we can say values 2 and 3 indicate the characteristics of a particular Prakṛti, and value 1 is the reflection of another Prakṛti.

The questionnaire is created according to the number of sub types of prakṛti. Number of sub-types in Sāttvika Prakṛti is seven. According to number of traits in Sāttvika Prakṛti, following is the number of questions incorporated in the questionnaire (also see **Appendix B**):

- BrāhmKāya – 11
- ĀrṣaKāya – 01
- AindraKāya – 06
- Vārunṇa Kāya – 04
- Yāmya Kāya – 05
- Kaubera Kāya – 07
- Gāndharva Kāya – 03

Number of sub-types in Rājasika Prakṛti is six (also see **Appendix B**). Accordingly following is the number of questions incorporated in the questionnaire:

- Āsura Kāya – 06
- Rākṣasa Kāya – 05
- Paiśāca Kāya 06
- Praitā – 06
- Sārpa – 04
- Śākuna 01.

Number of sub-types in Tāmasika Prakṛti is three. Accordingly following is the number of questions incorporated in the questionnaire (also see **Appendix B**):

- Pāśava Kāya – 05
- Mātsya Kāya – 05
- Vānaspatya Kāya – 03

Now the total numbers of items in Sāttvika prakṛti are 37, Rājasika prakṛti are 28 and Tāmasika prakṛti are 13. If we multiply the total number of items by the maximum number of the scale (i.e., 3), then the maximum number according to prakṛti is 111 (Sāttvika), 84 (Rājasika), and 39 (Tāmasika), respectively. Suppose if we want to get the existent proportions of Sattva, Rajas, and Tamas of a subject in the percentage; we need to get the sum of the given responses of that individual against the related questions. For example, one has got a score of 64 in Sattva, 32 in Rajas, and 10 in Tamas. It means that Sattva is 57.66%, Rajas is 38.10%, and Tamas is 25.64% in that individual. Likewise, we can also get the existent percentages of each Prakṛtis too (see Table -1)

It is mentioned that the 'Sometimes' response does not address the existence of that Prakṛti. In addition to this, it is a fact that no participant could be categorized into a unique Prakṛti, but with a predominance of one. It means that an individual may have predominant Prakṛti, and other Prakṛti s may reflect from time to time. Hence, by making the standard grades, we could say that a particular Prakṛti exists in a subject in a good manner, in a poor manner, or in an excellent manner.

Therefore, according to the percentage calculation, whether a score is less than or equal to 33 (which comes under the 'Sometimes' criteria) is to be considered as 'Poor' (≤ 33 = poor). Likewise, greater than 67 is to be considered as 'Excellent' (> 67 = excellent), and greater than 33 and less than or equal to 67 is to be understood as 'Good' (> 33 but ≤ 67 = good).

Now, two practical examples would clarify the evaluation process and understanding of Mānasa Prakṛti and guṇa identification in the participants.

Table 2 shows that **P01** got a good presence of Sattva guṇa, whereas, from the aspects of Sāttvika Mānasa Prakṛti, the subject has Brāhma, Yāmya, and Gāndharva Mānasa Prakṛti in a

good manner. However, as per the score in percentage, this subject has predominantly Gāndharva Mānasa Prakṛti. Hence, with this predominance, the subject has Yāmya and Brāhma too. However, other Mānasa Prakṛti does exist in P01, but in a negligible percent.

Sattva Guṇa and Sāttvika mānasika prakṛti in P01

MP	Points	%	Grade
<i>Brāhma</i>	18	55	Good
<i>Ārṣa</i>	1	33	Poor
<i>Aindra</i>	7	39	Good
<i>Varuṇa</i>	4	33	Poor
<i>Yāmya</i>	9	60	Good
<i>Kauberā</i>	7	33	Poor
<i>Gāndharva</i>	6	67	Good
Total	52	47	Good

Table-2 Analysis of Sāttvika sub-types

From Table 3, it is observable that rajas exists in a good manner in this same subject (P01). However, within Rājasika mānasika prakṛti, except Raksasa mānasika prakṛti, others also exist poorly. However, Rākṣasa mānasika prakṛti does have a good existence as a Rājasika mānasika prakṛti in P01.

Rajo Guṇa and Rājasika mānasika prakṛti in P01

MP	Points	%	Grade
<i>Āsura</i>	4	22	Poor
<i>Rākṣasa</i>	9	60	Good
<i>Paiśāca</i>	8	44	Good
<i>Preta</i>	4	22	Poor

<i>Sarpa</i>	5	41	Good
<i>Śākuna</i>	1	42	Good
Total	31	37	Good

Table-3 Analysis of Rājasika sub-types

Accordingly, from Table 4, it is observed that Tamas and all Tāmasika mānasika prakṛti have a poor existence in P01 except the first.

Tamos Guṇa and Tāmasika mānasika prakṛti in P01

MP	Points	%	Grade
<i>Pāśava</i>	6	40	Good
<i>Mātsya</i>	4	27	Poor
<i>Vānaspatya</i>	2	22	Poor
Total	12	31	Poor

Table- 4 Analysis of Tāmasika sub-types

Using the same process, we could also evaluate Guṇa identification and mānasika prakṛti identification of other subjects. For example, the evaluation of **P10** is projected here (see Tables 5, 6 & 7). It is observed that except Tamas, Sattva and Rajas are identified in this subject in a very good manner. However, this subject is predominantly Ārṣa and has an excellent Vārūna MP. Other Sāttvika traits also exist in an impressive way. Assessed under Rājasika Prakṛti, **P10** has good Rākṣasa and Śākuna mānasika prakṛti.

MP	Points	%	Grade
<i>Brāhma</i>	20	61	Good
<i>Ārṣa</i>	3	100	Excellent

<i>Aindra</i>	10	56	Good
<i>Varuṇa</i>	10	83	Excellent
<i>Yāmya</i>	7	47	Good
<i>Kauberā</i>	10	48	Good
<i>Gāndharva</i>	4	44	Good
Total	64	58	Good

Table- 5: Sattva Guṇa and Sāttvika Mānasa Prakṛti in P10

MP	Points	%	Grade
<i>Āsura</i>	6	33	Poor
<i>Rākṣasa</i>	9	60	Good
<i>Paiśāca</i>	6	33	Poor
<i>Preta</i>	5	28	Poor
<i>Sarpa</i>	4	33	Poor
<i>Śākuna</i>	2	67	Good
Total	32	38	Good

Table-6: Rajas Guṇa and Rājasika Mānasa Prakṛti in P10

MP	Points	%	Grade
<i>Pāśava</i>	4	27	Poor
<i>Mātsya</i>	4	27	Poor
<i>Vānaspatya</i>	2	22	Poor
Total	10	26	Poor

Table -7: Tamas Guṇa and Tāmasika Mānasa Prakṛti in P10

In this way, each of the three broad mānasika prakṛti have the presence of traits of other Kāyas is observed. Identification of correct mānasika prakṛti is the key to the protection of health. On the transformative part, after identification of certain mānasika prakṛti, a person can prevent themselves from harmful effects including food and negative actions. Therefore, It is stated by Suśruta that the treatment of a patient should be planned according to their mānasika prakṛti¹⁸⁴. Identification of Prakṛti and its subsequent impact on health is the crux of this discussion.

8 Sixteen Mānasa Prakṛtis: Mental Health and Well-being

As we know, Triguna is the base idea of this concept that affects all the objects of creation. From a mental health perspective, everything is affected by Triguna. Therefore, this Concept of Āyurveda also directs the measures for protecting mental health. According to Indian philosophy, food is the primary factor that affects the functioning of mind negatively or positively¹⁸⁵. Role of food in one's health and disease is very significant. Food is also said to be of three types based on Trigunas, so it is the best medicine to maintain a healthy personality.

According to Caraka, the Sattva oriented nature is not prone to mental issues like negative emotions¹⁸⁶. All such feelings are well balanced in a Sāttvika person. To this type of people, no medicine is needed; only some precautions must be to take to prevent any prospective mental health issues. The Rajas oriented nature suffers from intellectual errors developed by jealousy, pride, anger, greed, lust and all other related negative emotions. In terms of Ayurveda, the intellectual error is defined as 'Prajñāparādha'. Corrections at food consumption level and a behavioural modification would function like the best medicines for people of this category. The Tāmasika oriented nature suffers from delusions. For these people, dietary modifications and continuous counselling are the most acceptable remedies.

Dhī, dhairya, and the science of knowing ātmā are the ultimate solutions for the mental blemishes¹⁸⁷. All three are impossible without continuous study and preaching by great scholars. In this context, seven grounds of wisdom have also been mentioned into solve the seven grounds

¹⁸⁴ Suśruta saṃhitā, śārīrasthāna,5.98

¹⁸⁵ Chāndogyopaniṣat, 6-6-5

¹⁸⁶ *satvamadoṣamākhyaṭam*. Carakasamhitā,śārīrasthāna,4.36

¹⁸⁷ Aṣṭāṅgahṛdayam, śārīrasthāna.1.26

of delusions. All kinds of delusion can be destroyed by following seven grounds of wisdom, for the protection of mind from mental disorders. However, seven grounds of wisdom are beneficial for all kinds of the psyche. These seven grounds of wisdom as described in Yogavāsiṣṭha¹⁸⁸ are as follows –

8.1 Śubhecchā (wish for self-welfare)

Excess of Tamo guṇa makes a person stupid and foolish. A person affected by moha is unable to identify his illness. Therefore, goodwill here refer to the desire for one's welfare and the welfare of others. In this stage, a person who has become deluded by the influence of the Tamo guṇa understands his problem. He himself cannot come out of this situation. He needs some external support to come out of this delusion. If one counsels him patiently by speaking good words, then it would be easy for the patient to come out of the state of delusion. Thus, this stage of wisdom is the starting point for the removal of mental folly in which man can understand his real condition and expects intelligent people's help to come out of the situation. This state has been described as the pre-phase of detachment. Just as before detachment, the person starts to feel the reality of his condition. Therefore, he tries to come in the contact with scholars, and tries to detach himself from such a delusion.

8.2 Vicāraṇā (self-reflection)

The second stage of seven grounds of wisdom is Vicāraṇā in which is an expansion of the first stage of wisdom. There are four main points in this ground of wisdom - the association with the scriptures and the scholars, the attitude of detachment, practice, and virtue.

The connect with the scriptures and the scholars is the initial approach in this stage. The person who struggles to come out of this mental state is made aware of the scriptural knowledge, i.e., true knowledge about the world. To realize the true knowledge, association with good literature (*satsāhitya*) required. Furthermore, a person needs accompany of scholars to understand a good literature and come out from the stage of delusion.

¹⁸⁸ Yogavāsiṣṭha, Utpatti prakaraṇa, sarga 118, śloka 8-15

8.3 Vairāgya (Dispassion)

Close association with worldly objects and continuously mingling with closely associated people is the reason for attachment, the root cause of all problems in the world. Showing dispassion towards all such things brings a solace from the mental afflictions. Dispassion is in the sense of mental detachment from harmful thoughts and no effort is seen externally. Only by putting upon repeated efforts, this state can be achieved.

8.4 Abhyāsa (Continuous practice)

To achieve this state, working continuously for a long time is necessary. Only by these continuous efforts the condition can be bettered.

8.5 Tanumānasī (Detachment)

It is the third ground of knowledge. In this, the practice of the previous grounds leads to detachment from the objects of the senses. This state is called Tanumānasī due to the loss of attachment.

8.6 Sattvāpatti (Restoration of Sattva)

In this fourth ground of knowledge, detachment from the objects develops due to the continuous practice of the previous three knowledge grounds. Due to this, the sattva, i.e., the mind, comes to its original state. It means that the mind becomes free from all distorting feelings.

8.7 Asaṃsakti (Complete detachment)

It is the fifth ground of knowledge. In this, the soul becomes completely detached from all internal and external objects due to the continuous practice of the previous four knowledge grounds. As a result of this detachment, a person's conscience becomes fixed in samādhi.

8.8 Padārthabhāvanā (Firmness of samādhi)

It is the sixth ground of knowledge. In this, the mind, which has attained samadhi due to the five states described above, attains excellent firmness. The person revels in himself. The inner

thoughts can neither influence him nor can the external objects affect him. He becomes aware of the true nature of all things. This strong feeling, which is developed in all things, is called the sixth ground of knowledge. The remarkable thing here is that although there is no feeling of materialistic world in this state when others perceive it, there is a sense of the materialistic world.

8.9 Turyagā (Clean state of mind)

It is the seventh and final ground of the knowledge. As a result of the six stages described above of wisdom, this stage develops automatically. There is no realization of the objects of the world.

Considering these seven grounds of wisdom, it is clear that the diseases arising from attachment do get resolved in the first three grounds of the knowledge. Its other grounds are progressively advanced states of mind freed from attachment. Once the attachment is removed from the mind, actions start to happen correctly. Performing righteous action is the balanced state of the mind. That is the ultimate aim of Mānasa Prakṛti too.

9 Summary

In all Indian Sciences, Āyurveda is considered the most practical branch. It is a supreme level of philosophy as well as practicality. However, other branches also have significant proficiency in philosophy, but they lack practical approaches like Ayurveda. The Sixteen Mānasa Prakṛti is an example of the practicality of Ayurveda. This concept is unique in protecting mental health. Its Trigūṇa-based dimensions give helpful directions to understanding the structure and nature of the mind, and its understanding directs the identification of mind type in a significant way. The identification leads to a better plan for improved mental health and well-being. Furthermore, after identifying personality types, we need to apply practices like the seven grounds of wisdom, Upaniṣadic or Bhagavadgītā's teaching etc., to ensure the mental health and well-being.

Conclusion

The concept of Triguna is a very significant fundamental principle of the entire cosmos as explained in Indian Philosophy. Though the mind is an intriguing concept for many scholars and psychologists, it has been uniquely analysed in the Āyurveda saṃhitās. The mysteries of mind could be solved by thoroughly understanding the Triguna philosophy that is properly interpreted and analysed through the sixteen Mānasa Prakṛtis. Sāṃkhya Kārikā, Śrīmadbhagavadgītā, Devībhāgavata Purāṇa and texts in Āyurveda have dealt with the concept of mind in the light of Triguna philosophy. The concept of sixteen Mānasa Prakṛtis is a remarkable milestone in explaining the functioning and behavioral aspects of mind through Triguna philosophy. Following are the findings and contributions through this research:

- The concept of Sixteen Mānasa Prakṛtis as explained in Caraka and Suśruta is thoroughly studied by understanding the Triguna philosophy discussed in important Indian philosophical texts.
- Triguna being the basis of all the Mānasa Prakṛtis, the role of Sattva, Rajas and Tamas is keenly investigated to understand the development of the mind. This has facilitated a clear picture of the various dimensions of Triguna to also understand the structure of the mind in order to assess the vulnerability to mental disorders.
- The major classification of mind into Sāttvika, Rājasika and Tāmasika categories is available in philosophical texts, however, sub-classification into various personality types and their deep study analysing each and every trait that amounting to 78 is unique to this study. It is identified that the nomenclature used to specify the Kāyas (personality types) is based on the characteristics of historical/mythological characters including some common phenomenon.
- It is found in the study that Kāyas have a significant order of gradual mental development starting from the highest merits of Brahmakaya to the most inferior state of Vānaspatya

Kāya. It is argued that to elevate oneself from the lowest inert state to the highest dynamic creative state, one has to go inverse from Tāmasika inertia to Sāttvika dynamic state of mind.

- We developed a questionnaire that has 78 questions. Accordingly, its name is given as IMP (Identification of Mānasa Prakṛti) 78. Applying this, data were collected by interview method, and an attempt was made to analyze the nature.

We identified unique potentials associated with sub-types in three broad personality types.

Following is the identified potential under Sāttvika Mānasika Prakṛti:

Brāhma Prakṛti – Creative Potential

Ārṣa Prakṛti – Descriptive Potential,

Aindra Prakṛti – Administrative Potential

Yāmya Prakṛti – Disciplinary Potential

Vāruṇa Prakṛti – Decision making Potential

Kauberā Prakṛti – Monetary potential and

Gāndharva Prakṛti – Artistic potential

Following are the behaviors under Rājasika Mānasika Prakṛti:

Indeed, it cannot be easily said about a potential here as the Prakṛti is an intermix of several kinds of emotions and behavioural traits.

Āsura Prakṛti – Potential Energy Behavior

Rākṣasa Prakṛti – Destructive Behavior

Paiśāca Prakṛti – Cruel Behavior

Sārpa Prakṛti – Aggressive Behavior

Praitā Prakṛti – Haste Behavior

Śākuna Prakṛti – Self-centric Behavior

Following are the behaviors under Tāmasika Mānasika Prakṛti:

Pāśava Prakṛti – Selfish Behavior

Mātsya Prakṛti – Selfish and timid behavior

Vānaspatya Prakṛti – self-centric, and inert behavior

Limitations and future recommendations

- Based on the feedback, it is found the questionnaire is lengthy. Therefore, we recommend compression of questions to cut the length.
- The Mānasa Prakṛti concept shares conceptual similarities with modern psychological concepts. All such concepts may demand a comparative study between these two disciplines.
- Ultimate goal of knowing about Mānasa Prakṛti is protecting mental health. For a better mental health, food has been given very high importance in Ayurveda. If a supportive diet chart according to prakṛti is developed on Kāyas based on Triguna, it would be a great practical contribution in context of mental health.

Bibliography

Primary Sources

- 108 Upaniṣad. (2015). In ā. ś. śarmā (Ed.), Vol.1-3. Mathura: Yuga nirmāṇa yojanā vistāra ṭraṣṭa.
- Annamḥaṭṭa. (2010). Tarkasaṃgraha (Virūpākṣānanda, Trans.). In. Madras: Sri rāmakṛṣṇa maṭha.
- Arthaśāstra of Kauṭilya. (1984). In ś. v. gerolā (Ed.), (Third ed.). Varanasi: Chowkhamba Vidya Bhawan.
- Arthaśāstra of Kauṭilya. (1984). In ś. v. gerolā (Ed.), (Third ed.). Varanasi: Chowkhamba Vidya Bhawan
- Atharvaveda Saṃhitā. (2013). In D. D. Kumāra (Ed.), (First ed.). Delhi: Delhi Sanskrit Academy.
- Atharvaveda Saṃhitā. (2013). In D. D. Kumāra (Ed.), (First ed.). Delhi: Delhi Sanskrit Academy.
- Bhāratamuni. (1971). Nāṭyaśāstram. In m. śāstrī (Ed.). Varanasi: Banaras Hindu University.
- Bharṭṛhari. (2011). nītiśataka. In s. k. avasthī (Ed.), (Reprint ed.). vārāṇasī: caukhambhā prakāśana.
- Caraka. (2015). Caraka saṃhitā. In J. Trikamji (Ed.), (Reprint ed.). Varanasi: Caukhambhā Oriyaṇṭāliya.
- Caraka. (2015b). Caraka-Samhita. In R. K. Sharma & B. Dash (Eds.), *Agnivesa's Caraka Samhita* (Reprint ed., Vol. I & II). Varanasi: Chowkhamba Sanskrit Series Office.
- Daṇḍī. (1938). Kāvyaḍarśa. In R. Raddi (Ed.). Poona: Bhandarkar Oriental Research Institute.
- Daṇḍī. (1970). Daśakumāracarite viśrutacaritam. In s. gupta (Ed.). Jaipur: Bhāratī mandira anusandhānaśālā.

- Giri, M. (1975). *Śvetāśvatara–Upaniṣad* (First). Giri. (1975a). *Śvetāśvatara–Upaniṣad*. Vārāṇasī: Śrī Dakṣiṇāmūrti Maṭha,
- Īśvarakṛṣṇa. (1993). *Sāṃkhyakārikā* (H. D. Sharma, Trans.). In. Poona: Oriental Book Agency.
- Īśvarakṛṣṇa. (2010). *Sāṃkhyakārikā* (anvaya-anuvāda-naraharisamskṛtavvyākhyā sānuvādagaḍapādabhāṣya–ṭippanīśahitā). In D. S. K. Saḍaṅgī (commentator). Vārāṇasī: Bhāratīya Vidyā Prakāśana.
- Kṣīrasvāmī. (saṃvata 2042). *kṣīrataraṅgiṇī*. In y. mīmāṃsaka (Ed.). Haryana: rāmalāla kapūra ṭraṣṭa sonīpata.
- Mānava–Dharma–śāstra with the commentaries of Medhātithi–Sarvajñanārāyaṇa–Kullūka–Rāghavānanda–Nandana Rāmacandra. (1886). In *Ganpat Krishnaji's Press*. Bombay: Ātmārāma Kanobā.
- Nyāyadarśanam Vātsyāyana bhāṣyasahitam. (2000). In ā. v. a. n. vidyāratna (Ed.), (Reprint ed.). Delhi: caukhambā saṃskṛta pratiṣṭhāna.
- Paṇḍita, n. (2017). *Hitopadeśa*. In r. bhaṭṭa (Ed.). Delhi: caukhambā samaskṛta pratiṣṭhāna
- Patanjala Yoga Darshanam with Vigyan Bhikshu Yoga Vartika. (1897). In J. Vidyāsāgara (Ed.), (2nd ed.). Kolkata: Jīvānanda Vidyāsāgara.
- Pātañjala Yogadarśanam Vyāsabhāṣyasahitam. (2014). In. Gujrat: Darśana Yoga Mahāvidyālaya.
- Sāṃkhyatatvakaumudī. (1976). Īśvarakṛṣṇa kṛta–Sāṃkhyakārikā tathā Vācaspatimiśra kṛta Tatvakaumudī kā hindī anuvāda evaṃ Jyotiṣmatī vyākhyā. In R. Bhaṭṭācārya (commentator), (2nd ed.). Vārāṇasī: Motilal Banarsidas.
- Śrīmadbhagavadgītā with śāṅkarabhāṣya (H. Goyandakā, Trans.). (2009). In. Gorakhpura: Gītāpresa Gorakhpura. (Reprinted from 29th).
- Śukrācārya. (Saṃvata 1952). *śukranīti*. In K. śrīkṛṣṇadāsa (Ed.). Mumbai: śrī veṃkaṭeśvara chāpākhānā.
- Suśruta. (2014). *Suśruta Saṃhitā*. In T. Jādvaji (Ed.), (Vol. 1). Varanasi: Chowkhambha Krishnadas Academy.

The śatapathabrāhmaṇa according to the mādhyandina recension with the commentaries of Sāyaṇācārya and Harisvāmin, Part-1. (1990). In. Delhi: Nag Publishers.

Vāgbhaṭa. (1995). Aṣṭāṅgahr̥dayam. In h. parāḍakara (Ed.), (Reprint ed., Vol. 1). Varanasi: Krishna Das Academy.

Vālmīki. (1984). Yogavasistha. In V. L. S. Pansikar (Ed.). Delhi: Motilal Banarsidas.

Vālmīki. (saṃvata 2073). Rāmāyaṇa. In *Gorakhapura: Gītāpresā Gorakhapura*.

Vedavyāsa, M (1987). Vāyupurāṇam. In. Ilāhābāda: Hindī sāhitya sammelanana, prayāga.

Vedavyāsa, M. (saṃvat 2067). śrīmad Devībhāgavata Mahāpurāṇa. In R. Khemakā (Ed.), (Vol. I). Gorakhapura: Gītāpresā Gorakhapura.

Vedavyāsa, M. (Saṃvat 2076(2019)). śrī Viṣṇupurāṇa (ś. m. gupta, Trans.). In (Reprint ed.). Gorakhapura: Gītāpresā. (Reprinted from 56 Reprint).

Vedavyāsa, M. (Saṃvata 2072). Mahābhārata. In (Vol. 4). Gorakhapura: Gītāpresā Gorakhapura.

Vedavyāsa, M. (Saṃvata 2072). Mahābhārata. In (Vol. 5). Gorakhapura: Gītāpresā Gorakhapura.

Yāska. (saṃvata 2022). nirukta. In u. śarmā (Ed.). vārāṇasī: caukhambhā vidyābhavana.

Secondary Sources

Aftab, A., Joshi, S., & Gehlot, S. (2018). Manas Prakriti: An Influential Aspect to Upsurge the Mental Health. *Manas Prakriti: An Influential Aspect to Upsurge the Mental Health*, 3(4), 31–37.

Deva, R. R. K. śabdakalpadrum. In. (Vol.1-5) Varanasi: Chowkhamba Sanskrit Series Office. (Reprinted from: 2011)

Ghuraiya, S., Mandal, S., & Singh, C. (2018). A Conceptual Study on the importance of Prakriti Through ayurveda. *International Ayurvedic Medical Journal*, 6(9), 2090–2097.

Mahapatra, K. D. (2012). Comparative Study of Ayurvedic Psychiatry with

Modern Science (First Edition). Caukhambhā Orientalia, Delhi.

- Prasher, B., Negi, S., Aggarwal, S., Mandal, A. K., Sethi, T. P., Deshmukh, S. R., Purohit, S. G., Sengupta, S., Khanna, S., Mohammad, F., Garg, G., Brahmachari, S. K., & Mukerji, M. (2008). Whole genome expression and biochemical correlates of extreme constitutional types defined in Ayurveda. *Journal of Translational Medicine*, 6(1).
<https://doi.org/10.1186/1479-5876-6-48>
- Sant, S. S., & Hambarde, S. T. (2019). A Review on Assessment of Manas Prakriti. *International Research Journal of Pharmacy and Medical Sciences*, 2(1), 68–69.
- Sastri, S., V.V. (2019). Tridosha Theory. In (Reprint ed.). Kerala: Department of Publication Arya Vaidya Sala Kottakkal.
- Sonawani, Sanjay. (2021). Prākṛta aura Pālī bhāṣāṃ kā itihāsa.
- Surendra Komatineni (2015) Integrative approaches to mental health in Indian philosophy and ayurveda. [Doctoral Thesis, Department of Sanskrit Studies, University of Hyderabad].
- Tripāṭhī, g. (1981). *vaidika devatā: udbhava evaṃ vikāsa* (Ist ed. Vol.1). Bhāratīya vidyā prakāśana vārāṇasī.
- Williams, M. (1986). A Sanskrit- English Dictionary. In (Reprint ed.). Delhi: Motilal Banarsi Das.

Web-links

1. **Advaitaśāradā (Bṛhadāraṇyakopaniṣadbhāṣya)**
https://advaitasharada.sringeri.net/display/bhashya/Brha#BR_C03_S05
2. **Advaitaśāradā (Chāndogyopaniṣadbhāṣya)**
https://advaitasharada.sringeri.net/display/bhashya/Chandogya#Ch_C06_S06
3. **Advaitaśāradā (Taittirīyopaniṣadbhāṣya)**
https://advaitasharada.sringeri.net/display/bhashya/Taittiriya?page=1&id=T_C01_S11_V01&hlBhashya=%E0%A4%AA%E0%A5%8D%E0%A4%B0%E0%A4%9C%E0%A4%BE%E0%A4%A4%E0%A4%A8%E0%A5%8D%E0%A4%A4%E0%A5%81%E0%A4%82%20%E0%A4%AE%E0%A4%BE

4. **Amarakoṣa** <http://sanskrit.jnu.ac.in/elearning/amarkosh/pa/pramadaH.htm>
5. **Mahābhārata** https://archive.org/details/mahabharat-0_202105/Mahabharat%201%20st/page/n3/mode/2up
6. **Ṛgveda (10th maṇḍala)** <https://archive.org/details/RgVeda/RigVedaMandal10/>
7. **Ṛgveda (1st maṇḍala)** <https://ia800705.us.archive.org/32/items/RgVeda/RigVedaMandal01.pdf>

Appendix A

Kaya	Lakshana	Lakshana_Trans	Ref
ब्रह्मकायः	अभ्यासो वेदेषु आस्तिक्यम् इज्या गुरुपूजनम् प्रियातिथित्वम् शौचम्	[learns vedas] [aesthetic] [performs yaj~jna] [worships elders] [good host] [purity]	Su.Sa.4/81
	सत्याभिसन्धः जितात्मा सर्वभूतसमः संविभागी ज्ञानविज्ञानप्रतिवचन सम्पन्नः कामक्रोधलोभमोहेर्ष्या हर्षोपेतम् स्मृतिमान्	true to his word Having controlled himself Equal to all creatures Distributing Shares Endowed with learning, understanding, speaking and contradicting Devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance Good memory	Ca.Sa.4/37
माहेन्द्रकायः	आज्ञा भृत्यानां भरणं माहात्म्यम् शौर्यम् सततं शास्त्रबुद्धिता	[commanding habits] [looks after dependent people] [greatness] [bravery] [behaves according to religious teachings]	Su.Sa.4/82
	ऐश्वर्यवान् तेजसोपेतः यज्वा दीर्घदर्शिनः धर्मार्थकामाभिरतः अक्लिष्टकर्माणः आदेयवाक्यः ओजस्वी	Having Supremacy Subduing Engaged in Sacrifices foresighted Devoted to virtue, wealth and enjoyment unobstructed action His words agreeable Vigorous	Ca.Sa.4/37
वारुणकायः	पैङ्गल्यम् प्रियवादित्वम् शीतसेवा सहिष्णुता हरिकेशता	[limping] [pleasant talk] [liking for cold] [tolerant] [reddishbrown hair]	Su.Sa.4/83
	शूरः धीरः शुचिः अशुचिद्वेषी यज्वा अम्भोविहाररतः अक्लिष्टकर्मः स्थानकोपप्रसादः	Brave Patient Clean Disliking uncleaning Engaged in Sacrifices Liking for entertainment in water Unobstructed action opportune anger and pacification	Ca.Sa.4/37
कौबेरकायः	अर्थसञ्चयः	[collects wealth]	Su.Sa.4/84

	अर्थागमः	[earns wealth]	
	मध्यस्थता	[impartial]	
	महाप्रसवशक्तिः	[highly fertile]	
	सहिष्णुत्वम्	[tolerant]	
	स्थानमानोपभोगपरि वारसम्पन्नम्	Endowed with position, conceit, enjoyment and retinue	Ca.Sa.4/37
	धर्मार्थकामनित्यम्	Constantly engaged in virtue, wealth and pleasure	
	शुचिः	Clean	
	सुखविहारः	easy moments	
	व्यक्तकोपप्रसादः	Manifest anger and favour	
गन्धर्वकायः	गन्धप्रियत्वम्	[fond of pleasant smell]	Su.Sa.4/85
	नृत्यकामिता	[has passion for dance]	
	माल्यप्रियत्वम्	[loves garlands]	
	वादित्रकामिता	[has passion for music]	
	प्रियनृत्यगीत वादित्रालापक-श्लोक- आख्यायिका-इतिहा स-पुराणेषु कुशलः	Likes Dance, Music Expert in musical instrument, jugglery of words, poetry, stories, history and epics	Ca.Sa.4/37
	गन्धमाल्यानुलेपनव सनस्त्रीविहारकामनि त्यः	Constantly devoted to perfumes, garlands, paste, dress, sporting and enjoyment()	
	अनसूयकः	Not jealous	
याम्यकायः	दृढोत्थानः	[has indefatigable energy]	Su.Sa.4/86
	द्वेषवर्जितः	[free from jealousy]	
	निर्भयः	[fearless]	
	प्राप्तकारी	[one who performs right things]	
	मदवर्जितः	[free from vanity]	
	मोहवर्जितः	[free from infatuation]	
	रागवर्जितः	[free from attachment]	
	शुचिः	[purity of body/thought/words/deeds]	
	स्मृतिमान्	[good and long term memory]	
	लेखास्थवृत्तः	Keeping account of the conduct	Ca.Sa.4/37
	प्राप्तकारिः	Acting inopportune moment	
	असम्प्रहार्यः	Unstriking	
	उत्थानवान्	Endowed with promptness	
	स्मृतिमान्	Memory	
	ऐश्वर्यालम्बि	Acquiring supremacy	
	व्यपगतराग-ईर्ष्या- द्वेष-मोहः	Free from attachment, envy, dislike and confusion	
ऋषिकायः	अध्ययनसेविनः	[devoted to studies]	Su.Sa.4/87
	जपसेविनः	[performs japa and fasting]	
	ज्ञानसम्पन्नः	[possess knowledge]	
	ब्रह्मचर्यसेविनः	[practises celibacy]	

	विज्ञानसम्पन्नः()	[knowledgeable]	
	व्रतसेविनः	[observance of vows]	
	होमसेविनः	[performs havana]	
	इज्या-अध्ययन-व्रत-	engaged in sacrifices, study, cow, oblations,	
	होम-ब्रह्मचर्यकः	celibacy	
	परमतिथिव्रतः	Devoted to guests, Having overcome pride,	
	उपशान्तमद-मान-रा	conceit, attachment, aversion, confusion,	
	ग-द्वेष-मोह-लोभः	attachment, aversion, confusion, greed and anger	
	प्रतिभा-वचन-विज्ञान		
	-उपधारणशक्तिसम्पन्नः	Endowed with the power of imagination, speaking, understanding and retention	
आसुरकायः	असूयकः	[jealous of others progress]	Su.Sa.4/88
	एकाशिनः	[eats alone]	-89
	ऐश्वर्यवन्तः	[attains prosperity]	
	औदारिकः	[voracious eater]	
	चण्डः	[full of anger]	
	रौद्रः	[fearful/ violent]	
	शूरः	[courageous]	
सर्पकायः	औपाधिकः	Deceitful	Ca.Sa.4/37
	अननुक्रोशः	Cruel	
	आत्मपूजकः	Intolerant	
	औदारिकः	Who fills his belly with large quantity of food	
	आचारचपलः	[quick in behaviour]	
	आयासिनः	[laborious]	Su.Sa.4/89
	चण्डः	[full of anger]	-90
	तीक्ष्णः	[strong/ sharp in action]	
	भीरु	[coward]	
	मायान्वितः	[deceptive]	
	विहारचपलः	[quick in action]	
	क्रुद्धशूरः	Brave in angry	Ca.Sa.4/37
	अक्रुद्धभीरुः	Timid otherwise	
	आयासबहलः	Exertion	
	संत्रस्तगोचरः	Terrorizing where he goes	
	आहारविहारपरः	Indulged in food and pastimes	
शाकुनिकायः	अजसाहारः	[eats incessantly]	Su.Sa.4/90
	अनवस्थायी	[unsteady mind]	-91
	अमर्षणः	[intolerant /impatient]	
	प्रवृद्धकामसेवी	[excessively indulged in sexual activity]	
	अनुषक्तकामः	Passionate	Ca.Sa.4/37
	असञ्चयम्	Not having hoarding tendency	
राक्षसकायः	असूयकः	[jealous of others progress]	Su.Sa.4/91
	एकान्तग्राही	[prefers loneliness]	-92

	धर्मबाह्यः	[irreligious]	
	भृशमात्रं तमः	[absolutely ignorant]	
	रौद्रः	[terrifying]	
	अमर्षिः	Intolerant	Ca.Sa.4/37
	अनुबन्धकोपः	With continued anger	
	छिद्रप्रहारी	Striking at weak points	
	आहारमतिमात्ररुचिः	Liking over eating	
	स्वपनायासबहुलः	Indulged in sleep and physical exertions	
	ईर्ष्युः	Envious	Su.Sa.4/92
पैशाचकायः	उच्छिष्टाहारता	[man eats left over by others]	-93
	तैक्ष्ण्यम्	[has anger]	
	नैर्लज्जम्	[shameless]	
	साहसप्रियता	[liking for adventure]	
	स्त्रीलोलुपत्वं	[fondness for women]	
	महाशनः	Gluttonous	Ca.Sa.4/37
	स्त्रैणः	Fond of Woman	
	स्त्रीरहस्कामः	Desirous for meeting women in privacy	
	अशुचिः	Unclean	
	शुचिद्वेषी	Dislike cleaning	
	भीरुः	Timid	
	भीषयितारः	Terrifying	
	विकृतविहाराहारशीलः	habitually using abnormal diet	
प्रेतकायः	अदातारः	[does not give anything]	Su.Sa.4/93
	असंविभागः	[does not like to give his things to others]	-94
	असूयकः	[jealous of others progress]	
	आलसः	[lazy]	
	दुःखशीलः	[unhappy]	
	लोलुपः	[greedy]	
	आहारकामः	Having longing for food	Ca.Sa.4/37
	अतिदुःखशीलाचारः	Troublesome conduct, behavior and management	
	अतिलोलुपः	Greedy	
	अकर्मशीलः	Inactive	
पाशवकायः	दुर्मेधस्त्वम्	[dull grasping power]	Ca.Sa.4/39
	निराकरिष्णुता	[indecisive]	/1;
	मन्दता	[slow/ lazy]	Su.Sa.4/95
	स्वप्ने मैथुननित्यता	[dreams of intercourse daily]	
	मैथुनपरः	Indulged in sexual act	Ca.Sa.4/37
	अमेधशः	Devoid of Intelligence	
	स्वप्नशीलः	Indulged in sleep	

	जुगुप्सिताचाराहारः	Having despise food and behavior	
मत्स्यकायः	अनवस्थितता परस्पराभिर्दः भीरुत्वम् मौख्यम् सलिलार्थिता	[fickle minded / Unstable [tendency to fight with people of similar type] [cowardice] [foolish] [has affinity for water]	Su.Sa.4/96
	भीरुः अबुधः आहारलुब्धः अनुषक्तकामक्रोधः सरणशीलः तोयकामः	Timid Unwise Gluttonous Constantly under the grip of passion and anger Always moving Liking water	Ca.Sa.4/37
वानस्पत्यकायः	अर्थवर्जितः एकस्थानरतिः कामवर्जितः धर्मवर्जितः नित्यम् केवलम् आहारे रतः	[has no taste for wealth] [loves to be static] [has no taste for passion] [has no taste for righteous activities/ religion] [always desirous of food]	Su.Sa.4/97 -98
	अलसः केवलमाहारेऽभिनिविष्टः सर्वबुद्ध्यङ्गहीनः	Idle Indulged only in food Devoid of entire intelligence and bodily actions	Ca.Sa.4/37

Appendix B

Kāya Name	English Term	Question
Bramha	Studious	Do you like to study subjects in depth?
Bramha	Sacrificial tendency	Do you have a tendency to sacrifice things for a good reason?
Bramha	Worships elders	Do you respect your elders despite he/she doesn't pay attention to you?
Bramha	Good host	Do you like to have guests in your house and do you like to host?
Bramha	Purity	Do cleanliness is your habit?
Bramha	True to his word	Do you like to speak truth?
Bramha	Endowed with contradicting	Do you have interest to participate in debates ?
Aindra	Agreable	Do you able to easily convince your friends?
Varuna	Pleasant talk	Do you humble with everyone while speaking?
Varuna	liking for cold	Do you enjoy winters?
Koubera	Collects Wealth	Do you save money for the future?
Koubera	Earns Money	Do you have a passion for earning money?
Koubera	Creativity	Do You like to be engaged in creative activities in your leisure time?
Bramha	Behavior of Equility	Do you stand for an unknown person during his difficulties?
Gandharva	Fond for Music	Do you have a passion for music?
Gandharva	Poetic ability	Do you have interest in poetic writtings ?
Koubera	passion for wealth	Do you have pasion for luxury ?
Arsha	Lust	Do you believe in practise of celibecy ?
Matsya	Mental Stability	Do you have a weak will?
Yamya	Promptness	Do you believe to take action quickly?
Pashva	Sexual fondness	Do you passionate for sexual activities
Paiscaha	Sexual fondness	Do you easily attracted for oppisite sex ?
Matsya	Fondness for water	Do you like to swim and water-related adventures?
Brahma	Sharing Attribute	Do you offer personal belongings for the help of others ?
Gandharva	Passion for Perfuems	Do you like Perfuems ?
Varuna	Bravery	Do you consider yourself a brave person?
Varuna	Anger	
Varuna	Conciousness	Do you care about people before anger or pacification?
Asura	Anger	Do you easily get angry ?
Asura	Violent	Do you turn wild when you are angry ?
Paischa	Cruelity	Do you enjoy teasing others?
Paischa	Adventerus	Do you like to join sudden trips or visits ?

Rakshasa	Religious Aptitude	Do you believe in religious customs and traditions?
Matsya	Instability of Mind	Do you feel dizzy?
Pashava	Sexual fondness	Do you often dream of intercourse?
Pashava	Indecisive	Do you find confused while take any decision ?
Pashava	Dull grasping power	Do you find yourself a slow learner?
Preta	Activeness	Do you often feel inactive for your work?
Sarpa	Self Behaviour management	Do you feel difficulty managing your behavior?
Preta	Unhappy by nature	Do you always unhappy with your achievements?
Paischa	Food Habbits	Do you care about your diet?
Pashava	Sleepy	Do you feel sleepy even after, you have had enough sleep during the night?
Preta	Greed	Do you feel difficulty controlling your senses from greed?
Yamya	Emotion	Do you placing yourself an emotionally balanced person?
Aindra	Foresighted	Do you collect lots of information before making any decision?
Koubera	Unbiased Nature	Do you consider your nature to be unbiased?
Koubera	Tolerance capacity	Do you intolerant about the views of others?
Koubera	feeling Control	Do you unable to stop your feelings from the expression?
Paischa	Fear	Do you feel furious?
Yamya	Righteous feeling	Do you find your actions to be right?
Yamya	Attachment	Do you never feel attached with anyone?
Yamya	Maintaining things	Do you think maintaining diary for your life moments or activities is helpful ?
Matsya	Timid	Do you consider yourself a timid person?
Sarpa	Terrorizing where goes	Do you recognise if people feel uncomfortable around you?
Sarpa	Laziness	Do you procrastinate and postpone your duties?
Preta	Greed	If you have had a good smartphone for a year, would you look for a new one even if you dont need it?
Vanspatya	Adventures(Moving personality)	Do you feel unhappy to stay at one place?
Vanspatya	loves to be static	Do you feel that you are self-centered?
Vanspatya	Devoid of Intelligence and actions	Do You feel uninterested to learn new things?
Asura	Foody	Do you take a heavy diet ?
Sarpa	Deceptive behavior	Do you think deceptive behavior is fine?
Shakuna	Foody	Do you prefer to eat many times in a day?

	Weak Point	
Rakshasa	Striker	Do you prefer take advantage of other's weakness?
Rakshasa	Foody	If you get desieres food can you over eat ?
Preta	Greed	Do you like to earn things even if they aren't very useful ?
	Commanding	Do you think in order to achieve results, should a person
Aindra	Habits	command rather than be democratic?
	Behave with	Do you responsive in nature for people who are dependent on
Aindra	dependent people	you ?
Asura	Proud	Do you feel proud?
Asura	Sharing Attribute	Do you prefer eating alone ?
Asura	Proudness	Do you like praising yourself by others ?
Aindra	Patience	Do you enjoy difficult tasks because they are challenging ?
Rakshasa	Social Behaviour	How do you like the company of others?
		Do you obeying public rules e.g. rules pertaining to public
Rakshasa	obedience	places, like roads, parks and railway stations, etc?
Paiscaha	Shameless	Do you care, what people think or say about your actions?
Preta	Sharing Attribute	Do you like to share your things with others?
	Competitive	
Pashva	tendency	Do you like to compete with similar persons?
Brahma	Jeoulesy	Do you feel jealous of others ?
Bramha	Memory	Do you have a forgetting habbit?
Aindra	Famous	Do you find yourself famous among your people ?

Questionnaire

Appendix C

Identification of *Mānasa Prakṛti*

1 Do you like to study subjects in depth?	Never	Sometimes	Often	Always
2 Do you have a tendency to sacrifice things for a good reason?	Never	Sometimes	Often	Always
3 Do you respect your elders despite he/she doesn't pay attention to you?	Never	Sometimes	Often	Always
4 Do you like to have guests in your house and do you like to host?	Never	Sometimes	Often	Always
5 Do cleanliness is your habit?	Never	Sometimes	Often	Always
6 Do you like to speak truth?	Never	Sometimes	Often	Always
7 Do you have interest to participate in debates ?	Never	Sometimes	Often	Always
8 Do you able to easily convince your friends?	Never	Sometimes	Often	Always
9 Do you humble with everyone while speaking?	Never	Sometimes	Often	Always
10 Do you enjoy winters?	Never	Sometimes	Often	Always
11 Do you save money for the future?	Never	Sometimes	Often	Always
12 Do you have a passion for earning money?	Never	Sometimes	Often	Always
13 Do You like to be engaged in creative activities in your leisure time?	Never	Sometimes	Often	Always
14 Do you stand for an unknown person during his difficulties?	Never	Sometimes	Often	Always
15 Do you have a passion for music?	Never	Sometimes	Often	Always
16 Do you have interest in poetic writtings ?	Never	Sometimes	Often	Always
17 Do you have pasion for luxury ?	Never	Sometimes	Often	Always
18 Do you believe in practise of celibecy ?	Never	Sometimes	Often	Always
19 Do you have a weak will?	Never	Sometimes	Often	Always
20 Do you believe to take action quickly?	Never	Sometimes	Often	Always

21 Do you passionate for sexual activities	Never	Sometimes	Often	Always
22 Do you easily attracted for oppisite sex ?	Never	Sometimes	Often	Always
23 Do you like to swim and water-related adventures?	Never	Sometimes	Often	Always
24 Do you offer personal belongings for the help of others ?	Never	Sometimes	Often	Always
25 Do you like Perfuems ?	Never	Sometimes	Often	Always
26 Do you consider yourself a brave person?	Never	Sometimes	Often	Always
27 Do you care about people before anger or pacification?	Never	Sometimes	Often	Always
28 Do you easily get angry ?	Never	Sometimes	Often	Always
29 Do you turn wild when you are angry ?	Never	Sometimes	Often	Always
30 Do you enjoy teasing others?	Never	Sometimes	Often	Always
31 Do you like to join sudden trips or visits ?	Never	Sometimes	Often	Always
32 Do you believe in religious customs and traditions?	Never	Sometimes	Often	Always
33 Do you feel that you are self centered?	Never	Sometimes	Often	Always
34 Do you feel unhappy to stay at one place?	Never	Sometimes	Often	Always
35 Do you feel dizzy?	Never	Sometimes	Often	Always
36 Do you dream of intercourse?	Never	Sometimes	Often	Always
37 Do you finding confused while take any descision ?	Never	Sometimes	Often	Always
38 Do you find yourself a slow learner?	Never	Sometimes	Often	Always
39 Do you feel inactive for your work?	Never	Sometimes	Often	Always
40 Do you feel difficulty managing your behavior?	Never	Sometimes	Often	Always
41 Do you unhappy with your achievements?	Never	Sometimes	Often	Always
42 Do you care about your diet?	Never	Sometimes	Often	Always

43	Do you feel sleepy even after, you have had enough sleep during the night?	Never	Sometimes	Often	Always
44	Do you feel difficulty controlling your senses from greed?	Never	Sometimes	Often	Always
45	Do you place yourself as an emotionally balanced person?	Never	Sometimes	Often	Always
46	Do you collect lots of information before making any decision?	Never	Sometimes	Often	Always
47	Do you consider your nature to be unbiased?	Never	Sometimes	Often	Always
48	Do you feel intolerant about the views of others?	Never	Sometimes	Often	Always
49	Do you feel unable to stop your feelings from the expression?	Never	Sometimes	Often	Always
50	Do you feel furious?	Never	Sometimes	Often	Always
51	Do you find your actions to be right?	Never	Sometimes	Often	Always
52	Do you feel attached with anyone?	Never	Sometimes	Often	Always
53	Do you think maintaining diary for your life moments or activities is helpful?	Never	Sometimes	Often	Always
54	Do you consider yourself a timid person?	Never	Sometimes	Often	Always
55	Do you recognise if people feel uncomfortable around you?	Never	Sometimes	Often	Always
56	Do you procrastinate and postpone your duties?	Never	Sometimes	Often	Always
57	If you have had a good smartphone for a year, would you look for a new one?	Never	Sometimes	Often	Always
60	Do you feel uninterested to learn new things?	Never	Sometimes	Often	Always
59	Do you take a heavy diet?	Never	Sometimes	Often	Always
60	Do you think deceptive behavior is fine?	Never	Sometimes	Often	Always
61	Do you prefer to eat many times in a day?	Never	Sometimes	Often	Always
62	Do you prefer to take advantage of other's weakness?	Never	Sometimes	Often	Always
63	If you get desired food can you over eat?	Never	Sometimes	Often	Always
64	Do you like to earn things even if they aren't very useful?	Never	Sometimes	Often	Always

65	Do you think in order to achieve results, should a person command rather than persuade?	Never	Sometimes	Often	Always
66	Do you responsive in nature for people who are dependent on you ?	Never	Sometimes	Often	Always
67	Do you feel proud?	Never	Sometimes	Often	Always
68	Do you prefer eating alone ?	Never	Sometimes	Often	Always
69	Do you like praising yourself by others ?	Never	Sometimes	Often	Always
70	Do you enjoy difficult tasks because they are challenging ?	Never	Sometimes	Often	Always
71	How do you like the company of others?	Never	Sometimes	Often	Always
72	Do you obeying public rules e.g. rules pertaining to public places, like road rules?	Never	Sometimes	Often	Always
73	Do you care, what people think or say about your actions?	Never	Sometimes	Often	Always
74	Do you like to share your things with others?	Never	Sometimes	Often	Always
75	Do you like to compete with similar persons?	Never	Sometimes	Often	Always
76	Do you feel jealous of others ?	Never	Sometimes	Often	Always
77	Do you have a forgetting habit?	Never	Sometimes	Often	Always
78	Do you find yourself famous among your people ?	Never	Sometimes	Often	Always

Participant No.: _____

Appendix D

	1	2	3	4	5	6	7	8	9	10
P01	OFTEN	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	NEVER
P02	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES
P03	OFTEN	ALWAYS	ALWAYS	ALWAYS	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS
P04	ALWAYS	ALWAYS	OFTEN	OFTEN	OFTEN	OFTEN	SOMETIMES	OFTEN	OFTEN	ALWAYS
P05	ALWAYS	OFTEN	NEVER	OFTEN	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	ALWAYS
P06	ALWAYS	OFTEN	OFTEN	ALWAYS	OFTEN	OFTEN	OFTEN	ALWAYS	ALWAYS	OFTEN
P07	OFTEN	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	SOMETIMES	OFTEN	ALWAYS	ALWAYS
P08	OFTEN	OFTEN	ALWAYS	OFTEN	ALWAYS	OFTEN	OFTEN	OFTEN	ALWAYS	OFTEN
P09	SOMETIMES	OFTEN	ALWAYS	OFTEN	ALWAYS	OFTEN	ALWAYS	SOMETIMES	ALWAYS	SOMETIMES
P10	ALWAYS	SOMETIME	ALWAYS	OFTEN	ALWAYS	ALWAYS	SOMETIMES	OFTEN	OFTEN	ALWAYS
P11	ALWAYS	OFTEN	NEVER	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	OFTEN	OFTEN	ALWAYS
P12	ALWAYS	ALWAYS	OFTEN	ALWAYS	ALWAYS	ALWAYS	SOMETIMES	OFTEN	ALWAYS	OFTEN
P13	ALWAYS	ALWAYS	OFTEN	ALWAYS	OFTEN	ALWAYS	OFTEN	ALWAYS	ALWAYS	SOMETIMES
P14	ALWAYS	OFTEN	NEVER	OFTEN	SOMETIMES	OFTEN	ALWAYS	OFTEN	OFTEN	OFTEN
P15	ALWAYS	ALWAYS	OFTEN	ALWAYS	ALWAYS	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN
P16	ALWAYS	ALWAYS	NEVER	NEVER	SOMETIMES	OFTEN	SOMETIMES	ALWAYS	OFTEN	OFTEN
P17	SOMETIMES	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	ALWAYS
P18	ALWAYS	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN
P19	ALWAYS	OFTEN	ALWAYS	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN	ALWAYS
P20	ALWAYS	ALWAYS	ALWAYS	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	OFTEN
P21	SOMETIMES	SOMETIME	NEVER	ALWAYS	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	ALWAYS	SOMETIMES
P22	OFTEN	SOMETIME	NEVER	OFTEN	SOMETIMES	OFTEN	NEVER	OFTEN	SOMETIMES	ALWAYS
P23	ALWAYS	ALWAYS	ALWAYS	ALWAYS	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	ALWAYS
P24	OFTEN	OFTEN	SOMETIMES	ALWAYS	OFTEN	OFTEN	SOMETIMES	OFTEN	ALWAYS	OFTEN
P25	SOMETIMES	SOMETIME	NEVER	ALWAYS	ALWAYS	SOMETIMES	OFTEN	ALWAYS	ALWAYS	SOMETIMES
P26	SOMETIMES	OFTEN	ALWAYS	ALWAYS	OFTEN	OFTEN	ALWAYS	OFTEN	ALWAYS	OFTEN
P27	ALWAYS	SOMETIME	ALWAYS	SOMETIMES	ALWAYS	ALWAYS	NEVER	NEVER	ALWAYS	SOMETIMES
P28	OFTEN	SOMETIME	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES
P29	OFTEN	SOMETIME	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	SOMETIMES
P30	OFTEN	SOMETIME	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN

11	12	13	14	15	16	17	18	19	20
SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	ALWAYS	NEVER	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	ALWAYS	ALWAYS	OFTEN	ALWAYS	ALWAYS	SOMETIMES	OFTEN	SOMETIMES	ALWAYS
ALWAYS	SOMETIMES	OFTEN	ALWAYS	ALWAYS	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN
SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	NEVER	OFTEN
SOMETIMES	OFTEN	OFTEN	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN
ALWAYS	NEVER	OFTEN	OFTEN	ALWAYS	ALWAYS	SOMETIMES	NEVER	SOMETIMES	OFTEN
OFTEN	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	NEVER	OFTEN
SOMETIMES	OFTEN	ALWAYS	SOMETIMES	ALWAYS	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
OFTEN	SOMETIMES	OFTEN	OFTEN	ALWAYS	SOMETIME	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES
NEVER	OFTEN	OFTEN	OFTEN	ALWAYS	OFTEN	SOMETIMES	OFTEN	OFTEN	OFTEN
ALWAYS	SOMETIMES	OFTEN	SOMETIMES	OFTEN	NEVER	SOMETIMES	ALWAYS	OFTEN	ALWAYS
OFTEN	OFTEN	ALWAYS	ALWAYS	ALWAYS	OFTEN	SOMETIMES	ALWAYS	SOMETIMES	OFTEN
OFTEN	OFTEN	OFTEN	ALWAYS	OFTEN	OFTEN	SOMETIMES	NEVER	NEVER	OFTEN
ALWAYS	ALWAYS	OFTEN	ALWAYS	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN
NEVER	SOMETIMES	NEVER	OFTEN	ALWAYS	NEVER	ALWAYS	OFTEN	SOMETIMES	ALWAYS
SOMETIMES	ALWAYS	SOMETIMES	ALWAYS	SOMETIMES	OFTEN	NEVER	SOMETIMES	ALWAYS	SOMETIMES
ALWAYS	OFTEN	SOMETIMES	ALWAYS	OFTEN	OFTEN	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES
NEVER	ALWAYS	SOMETIMES	OFTEN	ALWAYS	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES
NEVER	ALWAYS	SOMETIMES	ALWAYS	SOMETIMES	ALWAYS	ALWAYS	NEVER	NEVER	NEVER
NEVER	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	NEVER	OFTEN	OFTEN
SOMETIMES	ALWAYS	ALWAYS	OFTEN	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	ALWAYS
OFTEN	NEVER	ALWAYS	OFTEN	ALWAYS	ALWAYS	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	ALWAYS	ALWAYS	NEVER	ALWAYS
ALWAYS	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	NEVER	SOMETIMES	NEVER	OFTEN
ALWAYS	ALWAYS	ALWAYS	SOMETIMES	OFTEN	NEVER	NEVER	SOMETIMES	0	SOMETIMES
NEVER	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	OFTEN	SOMETIMES
ALWAYS	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN
OFTEN	NEVER	SOMETIMES	OFTEN	OFTEN	ALWAYS	OFTEN	NEVER	SOMETIMES	OFTEN

21	22	23	24	25	26	27	28	29	30	31
SOMETIMES	NEVER	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	SOMETIMES	OFTEN	NEVER	OFTEN	ALWAYS	SOMETIMES	OFTEN	OFTEN	NEVER	NEVER
SOMETIMES	NEVER	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES
SOMETIMES	SOMETIMES	OFTEN	ALWAYS	ALWAYS	ALWAYS	OFTEN	SOMETIMES	NEVER	NEVER	SOMETIMES
SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	OFTEN	OFTEN	SOMETIMES
SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	OFTEN	OFTEN	NEVER	NEVER	SOMETIMES	ALWAYS
SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	NEVER	OFTEN	SOMETIMES	SOMETIMES	NEVER	OFTEN	ALWAYS
SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	NEVER	OFTEN
NEVER	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	NEVER	NEVER	ALWAYS
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	ALWAYS	NEVER	SOMETIMES	NEVER	SOMETIMES
OFTEN	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN
NEVER	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	OFTEN	OFTEN	SOMETIMES	NEVER	NEVER	SOMETIMES
SOMETIMES	OFTEN	NEVER	ALWAYS	OFTEN	ALWAYS	OFTEN	SOMETIMES	NEVER	OFTEN	OFTEN
SOMETIMES	SOMETIMES	NEVER	OFTEN	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	ALWAYS
SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	ALWAYS	OFTEN	SOMETIMES	NEVER	OFTEN
OFTEN	OFTEN	ALWAYS	SOMETIMES	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES
ALWAYS	SOMETIMES	ALWAYS	ALWAYS	OFTEN	NEVER	SOMETIMES	OFTEN	SOMETIMES	NEVER	ALWAYS
SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	OFTEN	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS
SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
NEVER	NEVER	ALWAYS	ALWAYS	SOMETIMES	ALWAYS	NEVER	NEVER	NEVER	NEVER	NEVER
ALWAYS	ALWAYS	SOMETIMES	NEVER	SOMETIMES	ALWAYS	SOMETIMES	NEVER	SOMETIMES	ALWAYS	NEVER
SOMETIMES	OFTEN	SOMETIMES	OFTEN	NEVER	OFTEN	OFTEN	SOMETIMES	NEVER	OFTEN	ALWAYS
SOMETIMES	NEVER	ALWAYS	NEVER	SOMETIMES	NEVER	ALWAYS	SOMETIMES	NEVER	NEVER	ALWAYS
SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	OFTEN	OFTEN	OFTEN	NEVER	NEVER	OFTEN	OFTEN
0	NEVER	OFTEN	SOMETIMES	NEVER	NEVER	ALWAYS	NEVER	NEVER	OFTEN	ALWAYS
SOMETIMES	NEVER	SOMETIMES	OFTEN	NEVER	ALWAYS	ALWAYS	NEVER	NEVER	NEVER	ALWAYS
NEVER	NEVER	SOMETIMES	SOMETIMES	NEVER	OFTEN	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	0	NEVER	SOMETIMES	NEVER	NEVER	OFTEN
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	SOMETIMES
OFTEN	OFTEN	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	ALWAYS	NEVER

32	33	34	35	36	37	38	39	40	41	42
ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	NEVER
ALWAYS	OFTEN	SOMETIMES	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	OFTEN
ALWAYS	OFTEN	NEVER	OFTEN	OFTEN	SOMETIMES	NEVER	NEVER	OFTEN	NEVER	NEVER
SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER	OFTEN	SOMETIMES	NEVER
ALWAYS	ALWAYS	NEVER	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER
OFTEN	OFTEN	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER
SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES
ALWAYS	OFTEN	NEVER	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	OFTEN	OFTEN
ALWAYS	SOMETIMES	0	SOMETIMES	NEVER	NEVER	NEVER	NEVER	SOMETIMES	OFTEN	SOMETIMES
ALWAYS	SOMETIMES	NEVER	ALWAYS	NEVER	SOMETIMES	SOMETIMES	ALWAYS	NEVER	NEVER	SOMETIMES
OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES
ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER
SOMETIMES	SOMETIMES	NEVER	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN
NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	NEVER
ALWAYS	NEVER	ALWAYS	NEVER	NEVER	NEVER	0	NEVER	OFTEN	SOMETIMES	OFTEN
ALWAYS	ALWAYS	SOMETIMES	OFTEN	NEVER	SOMETIMES	NEVER	SOMETIMES	OFTEN	SOMETIMES	NEVER
ALWAYS	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN
ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES
ALWAYS	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	NEVER
ALWAYS	OFTEN	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	NEVER	SOMETIMES
ALWAYS	ALWAYS	SOMETIMES	ALWAYS	NEVER	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS
NEVER	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	OFTEN	NEVER
ALWAYS	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	ALWAYS	NEVER	NEVER
SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	OFTEN	SOMETIMES
ALWAYS	NEVER	NEVER	SOMETIMES	ALWAYS	NEVER	SOMETIMES	NEVER	NEVER	NEVER	NEVER
ALWAYS	SOMETIMES	0	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	SOMETIMES	NEVER	NEVER
OFTEN	NEVER	SOMETIMES	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	ALWAYS	NEVER	NEVER
OFTEN	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	OFTEN	OFTEN	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	0	SOMETIMES	NEVER	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	NEVER	NEVER	SOMETIMES
NEVER	SOMETIMES	SOMETIMES	OFTEN	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	OFTEN	NEVER

43	44	45	46	47	48	49	50	51	52	53
ALWAYS	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES	OFTEN	OFTEN	SOMETIMES	NEVER	OFTEN
SOMETIMES	ALWAYS	OFTEN	NEVER	SOMETIMES	OFTEN	SOMETIMES	OFTEN	ALWAYS	NEVER	OFTEN
SOMETIMES	OFTEN	ALWAYS	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	ALWAYS
NEVER	SOMETIMES	ALWAYS	NEVER	NEVER	SOMETIMES	OFTEN	ALWAYS	ALWAYS	NEVER	OFTEN
ALWAYS	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	OFTEN	NEVER	NEVER	ALWAYS
ALWAYS	OFTEN	OFTEN	OFTEN	OFTEN	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES
OFTEN	OFTEN	OFTEN	NEVER	SOMETIMES	OFTEN	SOMETIMES	ALWAYS	ALWAYS	NEVER	ALWAYS
SOMETIMES	SOMETIMES	OFTEN	NEVER	OFTEN	SOMETIMES	OFTEN	ALWAYS	NEVER	NEVER	SOMETIMES
OFTEN	ALWAYS	ALWAYS	NEVER	NEVER	SOMETIMES	ALWAYS	ALWAYS	NEVER	NEVER	OFTEN
OFTEN	ALWAYS	OFTEN	OFTEN	NEVER	NEVER	OFTEN	OFTEN	NEVER	NEVER	OFTEN
OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN
OFTEN	OFTEN	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	NEVER	SOMETIMES
OFTEN	OFTEN	ALWAYS	NEVER	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	NEVER	OFTEN
OFTEN	OFTEN	OFTEN	NEVER	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN
ALWAYS	ALWAYS	NEVER	OFTEN	OFTEN	NEVER	OFTEN	OFTEN	SOMETIMES	ALWAYS	NEVER
SOMETIMES	OFTEN	ALWAYS	SOMETIMES	OFTEN	OFTEN	OFTEN	ALWAYS	SOMETIMES	NEVER	ALWAYS
SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	NEVER	SOMETIMES
SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	ALWAYS
ALWAYS	ALWAYS	ALWAYS	NEVER	OFTEN	SOMETIMES	OFTEN	ALWAYS	NEVER	NEVER	SOMETIMES
NEVER	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES
SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	NEVER	SOMETIMES	ALWAYS	NEVER	SOMETIMES	ALWAYS
OFTEN	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES	OFTEN	NEVER	NEVER	NEVER	OFTEN
ALWAYS	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	NEVER	ALWAYS
ALWAYS	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	NEVER	OFTEN	OFTEN	NEVER	NEVER	ALWAYS
ALWAYS	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	NEVER	SOMETIMES	NEVER	ALWAYS
ALWAYS	OFTEN	ALWAYS	NEVER	NEVER	NEVER	OFTEN	NEVER	SOMETIMES	NEVER	OFTEN
SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	NEVER	SOMETIMES
SOMETIMES	OFTEN	OFTEN	NEVER	NEVER	SOMETIMES	SOMETIMES	OFTEN	OFTEN	OFTEN	OFTEN
NEVER	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	0	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES
SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	NEVER	ALWAYS	ALWAYS

54	55	56	57	58	59	60	61	62	63	64
SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	NEVER	NEVER
SOMETIMES	NEVER	SOMETIMES	OFTEN	NEVER	OFTEN	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
OFTEN	NEVER	SOMETIMES	SOMETIMES	ALWAYS	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER
SOMETIMES	SOMETIMES			NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
OFTEN	NEVER	0	0	SOMETIMES	OFTEN	NEVER	NEVER	NEVER	ALWAYS	NEVER
SOMETIMES	NEVER	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	NEVER	NEVER	OFTEN	SOMETIMES
NEVER	NEVER	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	NEVER	OFTEN	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	ALWAYS	NEVER	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	0	NEVER	NEVER	NEVER	NEVER	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	0	NEVER	SOMETIMES	NEVER	OFTEN	NEVER	ALWAYS	NEVER
SOMETIMES	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	OFTEN	NEVER	SOMETIMES	NEVER	NEVER	NEVER	SOMETIMES	SOMETIMES
OFTEN	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	OFTEN	SOMETIMES
OFTEN	NEVER	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
NEVER	SOMETIMES	OFTEN	ALWAYS	ALWAYS	NEVER	NEVER	NEVER	SOMETIMES	NEVER	SOMETIMES
ALWAYS	NEVER	OFTEN	NEVER	SOMETIMES	SOMETIMES	NEVER	OFTEN	NEVER	OFTEN	NEVER
SOMETIMES	NEVER	SOMETIMES	OFTEN	ALWAYS	OFTEN	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER	OFTEN	NEVER	NEVER	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
NEVER	NEVER	SOMETIMES	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER
ALWAYS	ALWAYS	NEVER	SOMETIMES	ALWAYS	ALWAYS	OFTEN	ALWAYS	NEVER	ALWAYS	SOMETIMES
ALWAYS	NEVER	0	0	SOMETIMES	SOMETIMES	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER
SOMETIMES	NEVER	0	0	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER
OFTEN	NEVER	SOMETIMES	0	NEVER	OFTEN	NEVER	OFTEN	NEVER	OFTEN	NEVER
SOMETIMES	NEVER	NEVER	ALWAYS	NEVER	NEVER	OFTEN	NEVER	OFTEN	ALWAYS	OFTEN
SOMETIMES	SOMETIMES	ALWAYS	NEVER	NEVER	NEVER	0	SOMETIMES	NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	SOMETIMES	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER	NEVER
ALWAYS	NEVER	SOMETIMES	OFTEN	OFTEN	SOMETIMES	0	NEVER	NEVER	NEVER	SOMETIMES
SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	NEVER	NEVER	NEVER	SOMETIMES	NEVER
OFTEN	NEVER	SOMETIMES	NEVER	NEVER	SOMETIMES	NEVER	NEVER	NEVER	OFTEN	NEVER

65	66	67	68	69	70	71	72	73	74	75
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	ALWAYS	ALWAYS	OFTEN	SOMETIMES
OFTEN	ALWAYS	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	NEVER	SOMETIMES
SOMETIMES	ALWAYS	NEVER	OFTEN	SOMETIMES	ALWAYS	ALWAYS	ALWAYS	SOMETIMES	OFTEN	SOMETIMES
SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	NEVER
OFTEN	OFTEN	OFTEN	NEVER	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	OFTEN	OFTEN	OFTEN
SOMETIMES	ALWAYS	SOMETIMES	NEVER	SOMETIMES	OFTEN	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	OFTEN
SOMETIMES	ALWAYS	SOMETIMES	NEVER	NEVER	OFTEN	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES
OFTEN	ALWAYS	NEVER	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	NEVER	NEVER
SOMETIMES	ALWAYS	NEVER	SOMETIMES	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	OFTEN	NEVER
SOMETIMES	ALWAYS	NEVER	ALWAYS	SOMETIMES	NEVER	SOMETIMES	OFTEN	SOMETIMES	OFTEN	SOMETIMES
OFTEN	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	SOMETIMES	OFTEN	NEVER
SOMETIMES	ALWAYS	ALWAYS	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	ALWAYS
NEVER	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	ALWAYS	ALWAYS	ALWAYS	NEVER
SOMETIMES	SOMETIMES	NEVER	SOMETIMES	SOMETIMES	OFTEN	ALWAYS	ALWAYS	NEVER	ALWAYS	OFTEN
SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	NEVER	OFTEN	ALWAYS	ALWAYS	OFTEN	OFTEN
OFTEN	OFTEN	SOMETIMES	SOMETIMES	ALWAYS	OFTEN	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	NEVER
SOMETIMES	OFTEN	NEVER	NEVER	NEVER	SOMETIMES	OFTEN	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES
SOMETIMES	OFTEN	ALWAYS	OFTEN	OFTEN	SOMETIMES	OFTEN	NEVER	NEVER	SOMETIMES	SOMETIMES
NEVER	OFTEN	SOMETIMES	SOMETIMES	OFTEN	OFTEN	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	ALWAYS
SOMETIMES	ALWAYS	ALWAYS	NEVER	NEVER	SOMETIMES	OFTEN	OFTEN	ALWAYS	SOMETIMES	SOMETIMES
SOMETIMES	ALWAYS	ALWAYS	NEVER	SOMETIMES	SOMETIMES	ALWAYS	SOMETIMES	ALWAYS	ALWAYS	NEVER
NEVER	OFTEN	SOMETIMES	NEVER	SOMETIMES	OFTEN	ALWAYS	OFTEN	SOMETIMES	SOMETIMES	NEVER
SOMETIMES	ALWAYS	NEVER	NEVER	NEVER	ALWAYS	ALWAYS	NEVER	SOMETIMES	SOMETIMES	NEVER
SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	SOMETIMES	ALWAYS	ALWAYS	SOMETIMES	ALWAYS	NEVER
SOMETIMES	ALWAYS	NEVER	ALWAYS	ALWAYS	ALWAYS	OFTEN	ALWAYS	NEVER	NEVER	ALWAYS
NEVER	OFTEN	OFTEN	NEVER	NEVER	ALWAYS	ALWAYS	ALWAYS	SOMETIMES	OFTEN	OFTEN
NEVER	ALWAYS	NEVER	NEVER	NEVER	ALWAYS	SOMETIMES	ALWAYS	SOMETIMES	SOMETIMES	SOMETIMES
OFTEN	SOMETIMES	NEVER	SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	ALWAYS	OFTEN	SOMETIMES
OFTEN	ALWAYS	SOMETIMES	SOMETIMES	NEVER	OFTEN	OFTEN	SOMETIMES	OFTEN	SOMETIMES	OFTEN
NEVER	OFTEN	SOMETIMES	SOMETIMES	OFTEN	SOMETIMES	OFTEN	OFTEN	SOMETIMES	SOMETIMES	OFTEN

76

77

78

SOMETIMES	SOMETIMES	NEVER
SOMETIMES	ALWAYS	SOMETIMES
NEVER	ALWAYS	SOMETIMES
SOMETIMES	OFTEN	SOMETIMES
SOMETIMES	NEVER	OFTEN
SOMETIMES	SOMETIMES	OFTEN
SOMETIMES	SOMETIMES	SOMETIMES
NEVER	ALWAYS	ALWAYS
NEVER	SOMETIMES	OFTEN
SOMETIMES	SOMETIMES	SOMETIMES
NEVER	OFTEN	OFTEN
SOMETIMES	SOMETIMES	SOMETIMES
NEVER	SOMETIMES	SOMETIMES
NEVER	SOMETIMES	SOMETIMES
SOMETIMES	NEVER	OFTEN
SOMETIMES	ALWAYS	OFTEN
NEVER	SOMETIMES	NEVER
NEVER	SOMETIMES	NEVER
NEVER	SOMETIMES	NEVER
NEVER	NEVER	OFTEN
ALWAYS	ALWAYS	SOMETIMES
SOMETIMES	OFTEN	OFTEN
NEVER	NEVER	NEVER
NEVER	SOMETIMES	SOMETIMES
SOMETIMES	OFTEN	SOMETIMES
NEVER	OFTEN	SOMETIMES
NEVER	SOMETIMES	SOMETIMES
OFTEN	SOMETIMES	NEVER
SOMETIMES	SOMETIMES	NEVER
OFTEN	SOMETIMES	OFTEN

Appendix E

Participant Consent Form

No: ____

Date_____/2022

Study Title

Critical study of 16 Manasa Prakritis for better Mental Health and Well-being – A Survey

Study Process

This is an individual study with participants through the personal interview method. Each participant will be provided with a questionnaire. Participant has to read it and answer the same in full. After reading the questionnaire if a participant feels comfortable and willing to answer, then only questions will be asked by the researcher, and their responses are recorded in front of the participant.

It is declarable and requests for the participants that they should read questions carefully and answer best in their understanding, there is no compulsion for you the way you respond, and you are free to express your own views. Also, we are ensuring that any kind of confidential data of this study shall not be disclosed without our knowledge. If you do not want to participate or leave the study anytime, you are welcome to do so.

There will not be any incentive or financial consideration for participation.

Name of the Researcher: Mr. Brijesh Kumar Mishra, Department of Sanskrit Studies, UoH

Name of the Supervisor & Investigator 1: Prof. J.S.R. Prasad, Dept. of Sanskrit Studies, UoH

Participants Name	
Age	
Gender	
Course	
University ID	

I hereby declare that I participate in this study freely and voluntarily. I am informed and aware of the study process and have no objection regarding the same.

Signature of the participant

Signature of the Primary Investigator

Signature of the Co-Investigator-1

Appendix F

Information to Participant

Study Title

Critical study of 16 Manasa Prakritis for better Mental Health and Well-being – A Survey

We would be pleased to have you as a participant in this study which is a pragmatic part of the doctoral research of Mr. Brijesh Kumar Mishra (16HSPH01). This research is supervised by Prof. J.S.R. Prasad.

Our Affiliations

This research takes place under the University of Hyderabad, Gachibowli, Hyderabad, Telangana, where the researcher is a doctoral student of the Department of Sanskrit Studies. Prof. J.S.R. Prasad is the head of the same department. This research is financially supported with an award of Senior research fellowship by the University Grant Commission (UGC), New Delhi, India.

Why this Study?

The Present study analyses the concept of MP-16 and observe the applicability of questionnaire based on MP-16 to an assessment and evaluation of personality type with suitable non-invasive prescriptions.

What kind of questions are asked in the questionnaire?

The questionnaire contains general questions related to personal interests and behaviour. These are general questions and not person-specific in any manner.

Who is going to be involved?

The participants are specified as students of masters and Ph.D. of Hyderabad Central University.

What will be the benefit to be a part of this study?

You will come to know about your personality type and suitable food-regimen model based on your constitution and related activities to maintain your mental health and well-being.

What will happen with the study results?

The results will be helpful in the thesis and publishing of scientific papers. Moreover, if you want to know your result, we will let you know the same with pleasure.

Thank You!

Appendix G



UNIVERSITY OF HYDERABAD INSTITUTIONAL ETHICS COMMITTEE DECISION LETTER



IEC No.	UH/IEC/2022/256	Date of review	16-03-2022
Application No:			
Project Title:	Critical Study of 16 ManasaPrakritis for better Mental Health and Well-being-A Survey		
Principal Investigator/ Co-PI:	PI: Brijesh Kumar Mishra CI: Prof. JSR Prasad		
Participating Institutes if any	----	Approval from Participating Institute	----
Documents received and reviewed	Protocol & ICF		
In case of renewal submission of update	----		
Decision of the IEC:	Approved Duration: One year from date of approval		
Any other Comments Requirements for conditional Approval	----		
Members Present	Dr. A.S. Sreedhar, Sri. A. Madhava Rao, Dr. Stalin Chowdary Bala, Dr. M. Srinivas, Dr. M.K. Aruansree, Prof. Pingali Sailaja, Prof. B.R. Shamanna, Dr. M. Varalakshmi and Dr. Deepa Srinivas		

Please note:

- Any amendments in the protocol must be informed to the Ethics committee and fresh approval taken.
- Any serious adverse event must be reported to the Ethics Committee within 48 hours in writing (mentioning the protocol No. or the study ID)
- Any advertisement placed in the newspapers, magazines must be submitted for approval.
- If the conduct of the study is to be continued beyond the approved period, an application for the same must be forwarded to the Ethics Committee.
- It is hereby confirmed that neither you nor any of the members of the study team participated in the decision making/voting procedures and declared conflict of interest.

A S Sreedhar
16/03/22

Chairman

(Dr. A S Sreedhar)

Shamanna
16/3/22

Member Secretary

(Prof. B.R. Shamanna)

Varalakshmi
16/03/2022

Convenor

(Dr. M. Varalakshmi)

Exams/1267
25/5/17

UNIVERSITY OF HYDERABAD
NOTIFICATION OF RESULTS

Course: Ph.D.
Subject: Sanskrit Studies

Month & Year: April 2017
Semester: II,

Sl No	Regn. No.	Name of the Student	Course No. Credits-4	Course No. Credits-4
			PS-830	PS-831
1	16HSPH01	Brijesh Kumar Mishra	Pass	Pass

Tourse No. Title of the Course

HS-830 Dissertation related readings -4
HS-831 Padartha Vijnana -4

602

SK-830
SK-802

Dated: 22.05.2017

Controller of Examination

Copy to

Head, Department of Sanskrit Studies

[Signature]

HEAD
Department of Sanskrit Studies
School of Humanities
University of Hyderabad
Central University P.O.
HYDERABAD-500 046.



SI No. 47864

Notification No. 1

हैदराबाद विश्वविद्यालय

UNIVERSITY OF HYDERABAD

(A Central University Established by an Act of Parliament)

P.O. CENTRAL UNIVERSITY, GACHIBOWLI, HYDERABAD - 500 046 (INDIA)

SEMESTER GRADE TRANSCRIPT**REGULAR EXAMINATION**

REG. NO. 16HSPH01
NAME OF THE STUDENT MR. BRIJESH KUMAR MISHRA
MONTH AND YEAR OF JUL 2021
COURSE Ph.D. SANSKRIT STUDIES
PARENT'S NAME ACHRYA KARUNA NIDHAN MISHRA / MADHURI MISHRA

**SEMESTER 10**

COURSE NO	TITLE OF THE COURSE	CREDITS	RESULTS
SK801	RESEARCH METHODOLOGY	4	PASS

SEMESTER GRADE POINT AVERAGE (SGPA) :10.0

(In words) :TEN POINT ZERO

**DEPUTY REGISTRAR
(ACAD & EXAMS)**Date Of Result Notification : **Aug 5, 2021**Date Of Download : **Dec 17, 2022**

This is system generated certificate issued by O/o The Controller of Examinations, University of Hyderabad

UNIVERSITY OF HYDERABAD

UH/DRA&E/2022/7523

O/o Controller of Examinations
Academic Section
Date: 29.07.2022

Sub:- Extension of time for submission of thesis for terminal Ph.D. Research Scholars -Reg.

Ref: 1. No.F.1-10/2021 (CPP-II), dt. 17th May, 2022 of UGC.

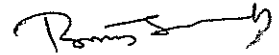
2. Circular No.UH/Acad/2022/7527 dt. 26.05.2022.

3. Vice Chancellor's orders dt. 28.07.2022.

#####

With reference to the subject cited above and further approval of the Competent Authority, the following Ph.D. Students extension were granted upto 31st December, 2022 to submit their thesis.

S.No.	Regn. No.	Name of the student	Subject
01.	16MCPC05	Edukondalu Chappidi	Computer Science
02.	16CHPH26	Sk Alim	Chemistry
03.	16CHPH36	Etikala Ashok	Chemistry
04.	16SEPH04	Anagha Tobi	Economics
05.	16ETPM03	Somedutta Maity	Materials Engineering
06.	16HEPH03	Rameesa P M	English
07.	16HEPH04	Asima Baral	English
08.	16HEPH05	Md. Samsujjaman	English
09.	16HSPH01	Brijesh Kumar Mishra	Sanskrit Studies
10.	16LPPH04	Divya K Unnikrishnan	Plant Sciences
11.	16LBPH04	Santosh Kumar	Biochemistry
12.	16SSPH02	Astha Mishra	Sociology
13.	16SHPH05	Saptarshi Deb	History
14.	16SRPH02	Jyothi Basu R	Human Rights
15.	16SPPH05	Gowd Kiran Kumar	Political Science
16.	16CPPH01	D. Asha	Psychology



Deputy Registrar
(Academic & Exams)

To
Student concerned
Through the supervisor
Copy to:

1. The Dean, SCIS
2. The Dean, School of Chemistry
3. The Dean, School of Economics
4. The Dean, SEST
5. The Dean, School of Humanities
6. The Dean, School of Social Sciences
7. The Dean, School of Life Sciences
8. The Dean, School of Medical Sciences
9. The Head, Dept. of English
10. The Head, Dept. of Sanskrit Studies
11. The Head, Dept. of Plant Sciences

12. The Head, Dept. of Biochemistry
13. The Head, Dept. of Sociology
14. The Head, Dept. of History
15. The Head, Centre for Human Rights
16. The Head, Dept. of Political Science
17. The Head, Centre for Health Psychology
18. Dean, Students' Welfare
19. Librarian
20. A.R (F&S) Sections
21. DSW (Fellowship)
22. Personal File

२३. स्मृतिषु आयुर्विज्ञानम्

ब्रिजेशकुमार मिश्रः *

१. उपोद्घातः-

भारतीयसंस्कृत्यां धर्मार्थकाममोक्षाश्चेति चत्वारो परमपुरुषार्थाः, येषां प्राप्तये सर्वैः मानवैः नूनं प्रयत्नः विधेयः। सम्यक् रीत्या एतेषां सम्पादनाय स्मृतिग्रन्थानामुपदेशोऽस्ति। 'श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः' इति मनुस्मृतेः पङ्क्त्यनुसारं धर्माचरणस्योपदेशः एव स्मृतिग्रन्थानां प्रमुखविषयोऽस्ति। एतदर्थमेव स्मृतिषु विविधकर्तव्याकर्तव्यानां विधानं महर्षयोऽकुर्वन्। परञ्च कर्तव्याकर्तव्यानां न केवलं पालनमथ चावबोधनमेव तावत् कर्तुं न शक्यते यावत् मानवानां स्वास्थ्यमेव समीचीनं नास्ति। अतः महर्षिः चरकः वदति- 'धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्'^१ इति।

अतो आरोग्यसम्पादनमेव मानवानां प्रथमं कर्तव्यमस्ति धर्मश्चापि। विषयोऽयं स्मृतिकाराणां दृढीकृतम्। तेऽपि आरोग्यसम्पादनाय आवश्यकविषयाणाम् उपदेशम् अकुर्वन्। स्मृतिषु प्रोक्तमायुर्विज्ञानं कीदृशं स्यात्? किञ्च तस्य स्वरूपमित्येव प्रस्तुतशोधलेखस्य विषयोऽस्ति। तदादौ स्वास्थ्यं नाम किमिति विचारयामः।

२. स्वास्थ्यलक्षणम्-

महर्षिचरकानुसारमार्युनाम स्वास्थ्यास्वास्थ्यविषयसंयोगः। तच्चतुर्विधं भवति। यथा चरको ब्रवीति-

२.१- सुखायुः- तत्र शारीरमानसाभ्यां रोगाभ्यामनभिद्रुतस्य विशेषेण यौवनवतः समर्थानुगत-बलवीर्ययशःपौरुषपराक्रमस्य ज्ञानविज्ञानेन्द्रियार्थबलसमुदाये वर्तमानस्य परमद्विचरविधोपभोगस्य समृद्धसर्वारम्भस्य यथेष्टविचारिणः सुखमायुरुच्यते।

२.२ दुःखायुः- असुरवमतो विपर्ययेण।

२.३ हितायुः- हितैषिणः पुनर्भूतानां परस्वादपरतरस्य सत्यवादिनः शमपरस्य परीक्ष्यकारिणोऽप्रमत्तस्य त्रिवर्गपरस्परेणानुपहतमुपसेवमानस्य पूजार्हसंपूजकस्य ज्ञानविज्ञानोपशमशीलस्य वृद्धोपसेविनः सुनियतरागरोषेर्ध्या-मदमानवेगस्य सततं विविधप्रदानपरस्य तपोज्ञानप्रशमनित्यस्याध्यात्मविदस्तत्परस्य लोकमिमं चामुं चावेक्षमाणस्य स्मृतिमतिमतो हितमायुरुच्यते।

२.४ अहितायुः अहितमतो विपर्ययेण^२।

चरकसंहितानुसारमेतच्चतुर्विधायुः शरीरेन्द्रियमनस्सु चैतेषु त्रिषु समाश्रित्य सन्तिष्ठते। अत्र मनश्शरीरयोः प्रामुख्यमस्ति यतः इन्द्रियाणि मनोविषययोर्मध्ये सेतुरूपेण कार्यं निर्वहन्ति। चरकानुसारं सुखायुः दुःखायुश्च शरीरे समाश्रिते, अहितायुर्हितायुश्च मनसि समाश्रिते वर्तते। निष्कर्षरूपेण सर्वविधशारीरिकस्वास्थ्यं नाम



The Madras Sanskrit College

Affiliated to University of Madras (Aided by H.R.D Ministry Govt. of India) New Delhi-84, Royapettah High Road, Mylapore, Chennai-600 004. PH. 044 24980421

Certificate

This is to certify that Dr. / Prof. / Mr. / Ms. /

of *University*

By *Brijesh Kumar Mishra*

Hyderabad

.....has participated in the Two - Day National

Seminar on "EDUCATION INVIGORATING SRIMADBHAGAVATHAM" Sponsored by Rashtriya Sanskrit Sansthan, New Delhi, and organised by The Madras

Sanskrit College, held on 17th and 18th February, 2018. He / She has also presented a paper on the title

श्रीमद्भागवतं धर्मस्य मनीषिज्ञानस्य

सहिद्वारिडः

Dr. Mani Dravid

(Head of Dept. of MIMAMSA)

Co-ordinator

तु नानात्मकमव्ययनम्

Dr. T.P. Radhakrishnan

Principal



94th Session of the Indian Philosophical Congress
(Founded in 1925 by Rabindranath Tagore and Sarvepalli Radhakrishnan)

9-11 March 2020

Venue : North-Eastern Hill University (NEHU)
Shillong, Meghalaya - 793022

Participation Certificate

This is to certify that

Dr. / Prof. / Mr. / Mrs. *Brijesh Kumar Mishra*

has presented his/her paper on

Ahimsa Leads to Better Mental Health - A Pragmatic Approach

in the 94th Session of the Indian Philosophical Congress

held at North-Eastern Hills University (NEHU), Shillong, Meghalaya - 793022

during 9-11 March 2020

S.R.Bhatt

Prof. S.R. Bhatt
Chairman, AAPC & IPC

[Signature]

Prof. S. Panneerselvam
General Secretary, IPC

[Signature]

Prof. Xavier Mao
Local Secretary, 94th IPC



SREE SANKARACHARYA UNIVERSITY OF SANSKRIT



KALADY

(Accredited By NAAC with 'A' Grade)

Department of Sanskrit Nyaya

Three Day UGC Sponsored National Seminar on Facets of Indian Materialism



This is to certify that Dr. / Sri / Smt. Brijesh . K. Mishra, Research Assistant
has participated / presented / Chaired session in the Three Day National Seminar on
FACETS OF INDIAN MATERIALISM held on 26th, 27th and 28th March 2019 organized
by the Dept. of Sanskrit Nyaya, Sree Sankaracharya University of Sanskrit, Kalady.

Title of the paper Triguna theory in the Light of Sāmkhya
Materialism.



Kalady
28-3-2019

Sar
Ms. SARITHA T.P.
Co-ordinator

K. K. Ambikadevi
Dr. K.K. AMBIKADEVI
Prof. & HOD
Dept. of Sanskrit Nyaya

उत्तराखण्ड-संस्कृत-अकादमी



(उत्तराखण्डसर्वकारः)

संस्कृतभवनम्, रानीपुरझालं, ज्वालापुरं, हरिद्वारम्

अखिलभारतीयं संस्कृतशोधसम्मेलनम्

(२०, २१, २२ मार्च, २०१७)

प्रमाणपत्रम्

प्रमाणीक्रियते यत् प्रेम०/डॉ०/श्री/श्रीमती/सुश्री **बिजेन्द्र कुमार मिश्रः**

विश्वविद्यालय/महाविद्यालय/विद्यालय/संस्थानाम् **डॉ० हरदत्त झा** **द्वैदरावाद विश्वविद्यालयः** **आ० प्र०**

उत्तराखण्ड संस्कृत अकादम्या आयोजिते अखिलभारतीयसंस्कृतशोधसम्मेलने **स्मृतिषु आयुर्विज्ञानम्**

..... इति विषयमाश्रित्य स्वीयं शोधपत्रं प्रस्तुतवान्/प्रस्तुतवती।

पञ्जीकरणसंख्या **118**

दिनाङ्कः २२.०३.२०१७

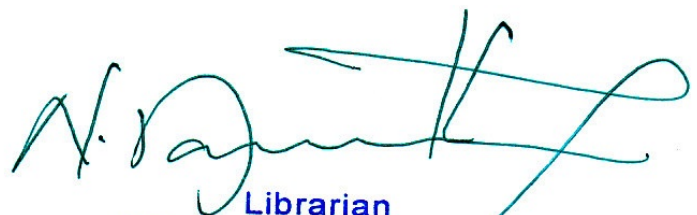
संयोजकः

(गिरधर सिंह भाकुनी)

सचिवः/मुख्यसंयोजकः

Critical Study of Sixteen Mānasa Prakṛtis for Progressive Mental Health and Well-being

by Brijesh Kumar Mishra



Librarian
Indira Gandhi Memorial Library
UNIVERSITY OF HYDERABAD
Central University P.O.
HYDERABAD-500 046.

Submission date: 23-Dec-2022 04:00PM (UTC+0530)

Submission ID: 1986148981

File name: M_nasa_Prak_tis_for_Progressive_Mental_Health_and_Well-being.pdf (1.21M)

Word count: 34628

Character count: 185244

Critical Study of Sixteen Mānasa Prakṛtis for Progressive Mental Health and Well-being

ORIGINALITY REPORT

2%

SIMILARITY INDEX

2%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

arshaavinash.in

Internet Source

<1 %

2

www.universaltheosophy.com

Internet Source

<1 %

3

archive.org

Internet Source

<1 %

4

www.ncbi.nlm.nih.gov

Internet Source

<1 %

5

ijams.org.in

Internet Source

<1 %

6

grettil.sub.uni-goettingen.de

Internet Source

<1 %

7

sarit.indology.info

Internet Source

<1 %

8

www.easyayurveda.com

Internet Source

<1 %

9

www.universal-spirituality.org

Internet Source

<1 %

10	redzambala.com Internet Source	<1 %
11	Submitted to Midland College Student Paper	<1 %
12	Submitted to Gauhati University Student Paper	<1 %
13	Pratip K. Debnath, Subhadip Banerjee, Parikshit Debnath, Achintya Mitra, Pulok K. Mukherjee. "Ayurveda – Opportunities for Developing Safe and Effective Treatment Choices for the Future", Elsevier BV, 2015 Publication	<1 %
14	www.davidpublisher.com Internet Source	<1 %
15	Submitted to Hankuk University of Foreign Studies Student Paper	<1 %
16	www.innersip.com Internet Source	<1 %
17	C. S. D. Ellepola, Roshan G. Ragel, Manjula Sandirigama, K. W. S. N. Kumari. "The Effectiveness of Policies on ICT Resources and Passwords in Sri Lankan Universities", 2022 2nd International Conference on Advanced Research in Computing (ICARC), 2022 Publication	<1 %

18 dlsusa.blogspot.com <1 %
Internet Source

19 idoc.pub <1 %
Internet Source

20 www.carakasamhitaonline.com <1 %
Internet Source

21 www.verywellmind.com <1 %
Internet Source

22 samskrtam.wordpress.com <1 %
Internet Source

Exclude quotes On

Exclude matches

< 14 words

Exclude bibliography On