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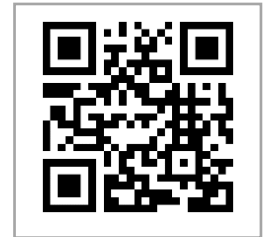


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ASSESSMENT OF MANAS PRAKRITI ON BAMS 1ST YEAR STUDENTS AND EFFECT OF MEDITATION ON IT

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ABSTRACT:

These three main categories of bodily (*vataj, pittaj, and kaphaj*) or mental (*sattva, rajas, and tamas*) constitutions form the basis of *Ayurvedic* conceptions of health, illness prevention, and therapy. The inherent qualities of each human constitution are presented by the natural predominance of either *Saririka or Manasika Dosha*. Long-term meditation practice alters perception, focus, and thought processes. The purpose of this project is to instill, evaluate, and gather the opinions of fifty prospective first-year students. In this project, an effort has been made to investigate the effects of meditation and to analyze and evaluate *Manas Prakriti* on first-year BAMS students. *Manas's* unquestionably materialistic function in the cause and *Charak's* preference for the *Satvavajaya Cikitsa* over others in its administration have prompted many to take it up. An attempt has been made to evaluate the *Manas Prakriti* with proper attention to the science of yoga. Following the intervention, each subject's scores were assessed in Post Meditation, and they were determined to be significant. Therefore, it was determined that meditation was useful for enhancing *Manas Prakriti*.

KEYWORDS: *Manas Prakriti, Prakriti, Psychology, Ayurved, Meditation.*

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INTRODUCTION:

Ayurveda is not a medical science; it is a science of life and hence differs principally and fundamentally from modern medical science. The concept of soul and man is speciality of *Ayurveda*. From zygote formation till death soul stays tuned with the body.¹ The make-up of the mind, what we refer to as, 'Manasa Prakrti' is co-originated with 'Sarira Prakrti' during *Sukra -Sonita Samyoga* i.e., to say the individualistic attitudes, behavior, response, intellect, reasoning and other instinctual characteristics are all pre-determined.² Since ancient times, attempts have been made to classify the human beings into distinct types in terms of constitutional factors for predicting general personality and to study the inter relationship between *Sarira and Manasa Prakrti*. *Acharya Charaka and Susruta* both have given elaborative description of *Prakrti*. According to them *Prakrti* is the sum total of structural, functional and behavioral aspect of man.³ This may be divided into different types and in different ways. *Garbha Sarira Prakrti or Dosha Prakrti and Sarira Prakrti* correspond to *Jati, Kula, Vaya, Desa, Kala and Pratyatmaniyata* etc, and the same is applicable to *Manasa Prakrti* also.⁴ The natural predominance of one or the other of these *Saririka or Manasika Dosha* as presents the natural characteristics of the individual human constitution. In *Ayurveda* the concept of health, prevention and treatment of diseases is based on these three major types of physical or mental constitution. In the holistic science of *Ayurveda*, there are *Tridosha* (3 *Dosha*), *Sapta dhatu* (7 *Dhatu*) and *Trimala* (3 *mala*) in human body fundamentally.⁵ The three *Dosha* are *Vata, Pitta and Kapha* simultaneously. Their psychological co- relation play role in Behavior and function through the *Triguna* i.e *Sattva, Rajas and Tamas*. Genetically determined, these psychological

characteristics are dependent on the relative dominance of the *Guna*. *Manas prakrti* features pertain to the mind and mental activities of the person.⁶ In today's era when pace of change seems to dominate every aspect of human civilization and there has been a vain hope to substitute nature. Our highly artificial modern living is currently posing constrains on the health care system, multiplying our miseries by end angering the ecosystem and giving an access to creeping in of many health hazards. The psyche is of three types-*Sattva, Rajas & Tamas*. The *Sattva* is said as devoid of defects due to having beneficial fraction whereas *Rajas and Tamas* are defective because of the fraction of agitation and ignorance respectively. Out of these three types of psyches, each one has got innumerable subdivisions due to relative degree and variation in interaction of psyche and body according to species. Body follows psyche and vice versa. Psychological constitution, bio typology or body mind typology is an important concept of *Ayurveda*. Every individual has distinct physical, physiological, and psychological characteristics. *Ayurveda* classical texts provide a framework to help to understand an individual's mental constitution.⁷ The *sutra*, from *yoga sutras of Patanjali* literally means that *dhyana*⁸ is an uninterrupted flow of the mind towards the object chosen for meditation. An aspirant should aim at eliminating the distracting thoughts and should aim at reducing the frequency of such interruption in a progressive manner. By such an effort when the aspirant succeeds in eliminating the distraction completely and becomes able to continue the concentration on the object without any interruptions for as long as he desires, he is supposed to reach the stage of *Dhyana*.⁹ The meditation being improving the attention and cognition it may be utilized to enhance the learning of

students and assessment of *manas prakriti*. Considering this, the present study has been conducted with purpose to evaluate *manas prakriti* of the 1st year student and the effect of meditation on it.

Aim and Objective: -

Aim: 1. To Study and Assessment of Manas Prakriti on 1st year BAMS students.

2. Effect of Meditation on Manas Prakriti.

Objectives: 1. To assess the Manas Prakriti of 1st year students.

2. To assess the effect of meditation on Manas Prakriti of student.

MATERIALS & METHODS:

Place of study: The study was conducted in the classroom of Government Ayurvedic College, Patna, Bihar.

Study Design: Prospective Intervention study.

Study Duration: Total study duration was 3 months.

Study population: The study population undergraduate Ayurved (First year). Total 50 students were selected and enrolled.

Study Group: 50

Material: -

- Compilation of information about Manas Prakriti from Classical Samhita, Ayurved texts, relevant books, journals and modern medical science books.

- 50 Healthy Volunteer taken for this study.

Methods: -

- Type of Study – Prospective Interventional study.
- Separate case proforma and questionnaires were prepared as per survey study.
- Manas Prakriti questionnaire approved by CDAC; India is used for assessment of Manas Prakriti.
- Analysis of information was done with help of survey study.
- Effect of meditation noted during survey.
- Statistical analysis – Test of percentage and proportion were be applied.

Inclusion criteria: -

- Age limit-20-30 yrs.
- Male candidates.
- Only healthy individuals.

Exclusion criteria: -

- Those with age less than 20yrs and more than 30yrs.
- Female candidate was excluded.
- The sample for study comprises 50 individual all males with ages ranging from 20 to 30yrs. All were Indian Student who know Hindi and English language.
- Standard Manas prakriti Questionnaire-for assessment of level of manas guna & doshas was filled pre and post of Meditation.
- Severity of manas guna and dosha was calculated.
- Meditation was carried out in the same room with same time, environment, atmosphere to avoid the bias for 3 months.
- Standard meditation technique will be going to use.
- Experimental survey procedure will be done pre & post design.
- Method of Meditation: -
Subjects were trained in the standard meditation technique, under the guidance. This technique is accepted, recognised and discussed by school of yoga Bihar.
- Instructions: -**
- Sit in siddhasana or vajrasana position.
- Keep back straight, neck straight, look at front.
- Close your eyes.
- Remove all thoughts, from your mind, calm down the mind.
- Focus on each body parts starting from toe towards upper side of body till head, followed by normal breathing.
- Omkar chanting
- Rub your palm together, put it on both eyes.
- Slowly open your eyes.
- Total time taken for process of meditation is 30 minutes.

DISCUSSION:

Sattva, Raja and Tama are three essential properties of life. *Sattva* expresses understanding purity, *Rajas* implies movement and *Tamas* manifests inertia and dullness. For creation, maintenance and destruction these three proportion *Rajas and Tamas* are called as *dosha* and when there is predominance of *rajas and tamas* it leads to *pranyaparadha* and ultimately to diseases. As per *Ayurved* classics increase in *manas dosha* leads to ill health. So, it should be controlled and managed properly to avoid the ill health consequences. In *Ayurved Prakriti Parikshan* is very important examination tool for parameter for physical and mental health. *Sharir prakriti* depends upon physical properties and *manas prakriti* depends upon manas properties i.e *sattva, raja and tama*.

According to *Ayurveda and Patanjali yoga* meditation helps to reduce the level of *manas dosha* and so it was tried to do experimentally. By knowing *Manas prakriti* of any individual we can, not only maintain balance the health of healthy individual but also have proper diagnosis, severity and prognosis of disease, as mind and body depends upon each other. After doing meditation one should have enhanced decision making power, better control over feelings and emotions. Improved concentration and memory, awareness, restoration of health of body and mind. With help of proforma in the study one can have predominance of *sattva, rajas & tamas in manas prakriti*. After meditation the percentage of *manas guna* increases and *rajas and tamas* decreases.

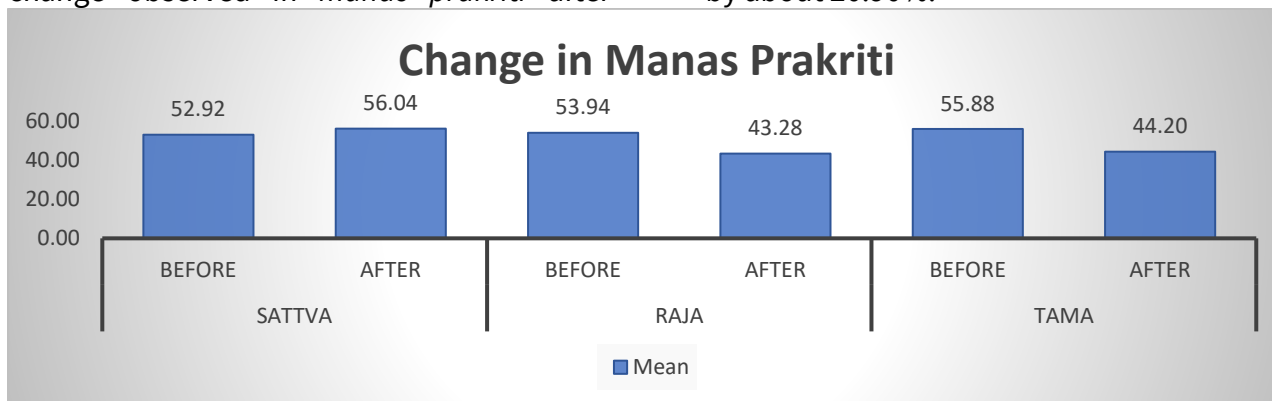
Observation and Result -

Manas Prakriti Distribution and Analysis of effect of Meditation (Before and After Effect): -

Manas Prakriti		Mean	N	SD	SE	t-Value	P-Value	% Change	Result
Sattva	Before	52.92	50	8.95	1.27	-3.261	0.002	5.90	Sig
	After	56.04	50	6.98	0.99				
Rajas	Before	53.94	50	8.95	1.27	7.035	0.000	19.76	Sig
	After	43.28	50	9.05	1.28				
Tamas	Before	55.88	50	8.11	1.15	9.177	0.000	20.90	Sig
	After	44.20	50	7.46	1.06				

Paired t-test is carried out to test significance in *manas prakriti* percentage after meditation. From above table, we can observe that P-Value is less than 0.05. Hence, we can conclude that, there is significant change observed in *manas prakriti* after

meditation. Further we can observe that, *Sattva* percentage is significantly increased by about 5.90%, *Rajas* percentage is significantly decreased by about 19.76% and *Tamas* percentage is significantly decreased by about 20.90%.



The analysis suggests that the intervention (Meditation) had a positive impact on increasing the *Sattva* state and reducing the *Raja and Tama* states. This indicates a shift towards a more balanced and harmonious mental state, which aligns with the traditional Ayurvedic understanding of these states.

CONCLUSION:

In this study, 50 participants were enrolled. Change in *Manas prakriti* related observations were studied as an effect of meditation. After analysis of study data, it was observed that, there is significant changes observed in percentage of *Manas Prakriti*, *Sattva* percentage is significantly increased while *Raja and Tama* percentage is significantly reduced after meditation.

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