

Correlation between Manas Prakriti and Myers-Briggs Type

Indicator: A pilot study

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Abstract

Introduction: Psychology is the scientific study of mind and behaviour. Ayurveda believes that when sensory and motor organs and mind, *atma* (soul) are in a pleasant state then such a person is called a healthy person or *swastha*. Both modern and ayurvedic medicine shows the importance of mental health. Each person is different. Like their fingerprint, their body and mind have different natural states i.e. body has *sharirik prakriti* and mind has *manas prakriti*. Hence after knowing the characteristics of a *prakriti*, only then can we give the right treatment. **Methodology:** A small pilot study was conducted to understand this *manas prakriti* better while relating it to a popular personality test which was highly prevalent in South Korea during outbreak of Covid-19. of Myers-Briggs Type Indicator is also used in South Korea to provide jobs and meet people with similar interests. **Result and Conclusion:** A relation was tried to create between the 16 personalities of Myers-Briggs Type Indicator and 16 *manas prakriti*.

Keywords: Manas Prakriti, Myers-Briggs Type Indicator

Introduction

Myers-Briggs Type Indicator

MBTI is 4 letter code which helps to understand one's personality. It has 4 scales Extroversion(E) - Introversion(I); Sensing (S) – Intuition (N); Thinking (T) – Feeling (F); Judging (J) – Perceiving (P). Combination from the pairs are made to understand how a personality works.^[1] For example: A four letter combinaton would be INFJ- Introversion Intuition Feeling Judging. Another such example can be: ESTP- Extroversion Sensing Thinking Perceiving

Manas

Manas is defined as an entity which is responsible for attaining knowledge by acting as a link between soul (*Atma*) and sense organs (*Indriya*). *Manas* is situated in heart and

works in head. *Manas* attains knowledge of both tangible and non-tangible objects (such as emotions like happiness and sadness).^[2]

Manas prakriti therefore is the *prakriti* of the mind. Similar to *sharirik prakriti*, *manas prakriti* is different for everyone with different levels of *Satva*, *Rajas* and *Tamas* (Types of *manas prakriti*) instead of *Vata*, *Pitta* and *Kapha*.

Mind and body

Mind and body are related in a complex way. It is seen that when either one of them is compromised then the other is affected over a period of time.^[3] A very simple example is that depression and anxiety cause change in weight. This proves that understanding of both mind and body is equally important. In all odds understanding of both *sharirik* and *manas prakriti* plays important role in treatment of mind and body.

Types of Manas Prakriti

Manas Prakriti is of 3 types- *Satva*, *Rajas*, *Tamas*.

Satva is pure wherein it does not contain any impurity (*Dosha*) whereas *rajas* and *tamas* are impure wherein it contains impurity (*Dosha*). *Satvik* manas is dominant in welfare of people (*Kalyankari*). *Rajas* manas is dominant in anger (*Krodha/ Rosha*). *Tamas* manas is dominant in confusion (*Moha*).

These types of *manas prakriti* is further subdivided on the basis of comparative degree (*Tara-Tama*). There isn't defined number of subdivisions of *manas prakriti*. Acharya Charak has tried to divide it into seven divisions of *Satvik manas*, six divisions of *Rajas manas* and 3 divisions of *Tamas manas*. When added they are 16 in total, hence the sixteen mental constitution.^[4]

Subdivision

Satvik is subdivided into 7 groups namely- *Brahma satva*, *Aarsha satva*, *Asura satva*, *Yama satva*, *Varun satva*, *Kaushika satva*, *Gandharva satva*.

Rajas is subdivided into 6 groups namely- *Rakshas satva*, *Paisach satva*, *Sarp satva*, *Prasat satva*, *Shakun satva*.

Tamas is divided into 3 groups- *Pashu satva*, *Matsya satva*, *Vanaspathya satva*.^[5]

Pure prakriti

A pure (100%) *satvik (Brahma satva)* person is clean, truthful, has control over senses, strong willed, differentiates between apt and inapt, capable of gaining and spreading knowledge, ability to reply to various questions, good memory, ability to work, suppresses urges (such as anger, attachment, pride, greed, confusion, jealousy, lust). A person who treats all living being with equal vision should be considered as one who is *Brahma satva*.^[6]

A pure (100%) *rajas satva* person (*Aasur satva*) is brave, full of anger, finds faults in others, wealthy, deceiving, irritative, incapable of showing sympathy, praises themselves, selfish should be considered as one who is *Aasur satva*.^[7]

A pure (100%) *tamas satva* person (*Pashu satva*) is incapable of coming out of their own problems, low memory, partakes unlikable food and lifestyle, lazy, takes lot of rest, always engaged in sex should be considered as one who is *pashu satva*.^[8]

Aim:

The aim of this study is to explore the relationship between personality types as defined by the Myers-Briggs Type Indicator (MBTI) and Manas Prakriti as described in Ayurveda, in order to identify potential correlations between modern psychological profiling and traditional Ayurvedic mental constitution assessment.

Objectives:

1. To assess the MBTI personality types of participants using the standard Myers-Briggs Type Indicator questionnaire.
2. To determine the Manas Prakriti (Satva, Rajas, Tamas) of participants using a structured self-developed questionnaire based on Ayurvedic principles.
3. To compare and analyze the relationship between MBTI personality types and Manas Prakriti categories.
4. To evaluate overlaps and distinctions between modern personality psychology and Ayurvedic classifications of mental constitution.
5. To contribute to integrative understanding of mind-body typology by linking traditional and modern perspectives on personality assessment.

Methodology

A small pilot study was conducted among the students of UG BAMS 1st professional, of Ishan Ayurvedic Medical college and Research Institute. A total of 40 participants were took part in the study of age group of 19 to 30.

Two questionnaires were provided to all the participants, first including the Myers Briggs indicator test^[9] and second including the *Manas prakriti* test for answering.

Manas Prakriti was a self-made test which contained 15 questions each for *satva*, *rajas* and *tamas*. Hence a total of 45 questions were used in the analysis. Answer was a linear scale, ranging from 1 to 4. 1-Not true 2-Sometimes true 3-Often true 4-Always true. Higher the value, higher is the percentage of S (*Satva*), R (*Rajas*) or T (*Tamas*). Percentage is calculated separately. Thereafter combination of 2 is made into a set e.g. *Satva-Rajas* or *Satva-Tamas*. Result for both questionnaires were compared and analysis was made.

Inclusion criteria:

- Males and females of age group 19 to 30
- Students of BAMS 1st year

Exclusion criteria:

- Age group below 19 and over 30 years
- Persons with any mental disorders

Limitations

Small group of people (40) participated in this hence not all personalities of MBTI were not taken under consideration. Whereas for the *manas prakriti* did attain variety of result. MBTI result was taken from the website 16personalities. Any error occurred by the participant or the website is not considered. Questions were difficult to understand hence the form was filled under supervision. Error including communication error, sampling error, response bias, non-response error was unavoidable.

Observations and Result:

Maximum participants had ENFP MBTI whereas there were no participants with ISTJ, ESTJ, ESFJ, ISTP, ESTP, ESFP. Therefore, out of 16 personalities (MBTI) only 10 were studied.

	Satva	Rajas	Tamas
Maximum	INFJ (86%)	ENFJ (78%)	INFP (76%)
Minimum	ENFJ (50%)	INFJ (38%)	INFJ (48%)

Table 1. Personalities with Maximum and Minimum levels of Satva, Rajas and Tamas

Percentage is based only on the single *guna* (*satva/ rajas/ tamas*) of the three. Example each *guna* has 15 questions hence

$$\text{Percentage} = \text{score} / (15 \times 4) \times 100$$

All personalities contained *Satva* along with either one of *rajas* or *tamas*. Only one result for *rajas-tamas* was found. Hence 97.5% participants had a combination *SatvaRajas/Tamas*. It should be noted that in the combination, *satva* was not always the dominating one.

	Rajas	Tamas	Satva
INTJ	+		+
INTP		+	+
ENTJ	+		+
ENTP	+		+
INFJ		+	+
INFP		+	+
ENFJ	+		+
ENFP	+	+	+
ISFJ		+	+
ISFP	+		+

Table 2. Personality Types categorized by Satva, Rajas and Tamas

ENFP showed variable response i.e. *Satva-Tamas* and *Satva-Rajas*, Both responses were attained.

Discussion

Result for each participant had different level of *satva* long with its other combination. Example- INFJ had results *Satva-Tamas* and also *Tamas-Satva*.

It is seen that the personalities (MBTI) that avoid taking action directly and avoid confrontation had *tamas* in them along with *satva*, whereas personalities that took actions and had the ability to express their opinions without fear had *rajas* along with *satva*. Hence turbulent people have higher level of *tamas* than assertive people.

Example- People with E (extroversion) in their MBTI along with T (Thinking) were *Satva Rajas* dominant.

Since the results were a combination of the two (S-R-T) MBTI comparison helped to understand different personalities in *manas prakriti* aspect more clearly as single coded *manas prakriti* seems rather rigid which is difficult to apply in real life. No person in this era can be a pure *satva*, pure *rajas* or pure *tamas*.

Conclusion

The World Health Organization (WHO) defines health as a state of complete physical, mental, and social well-being, and not just the absence of disease or infirmity.^[10]

Understanding personalities of patient is also an aspect of treating or managing mental disorder. Mind body relation is no secret and as to how they are interlinked. This study tried to show a clearer picture of modern day understanding of the *satva*, *rajas* and *tamas* by relating with Myers-Briggs Type Indicator.

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Conflict of interest

Nil

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