

# An Intelligent System for Analysing *Manas Prakrti* in Human Resource Management

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Human resource management is said to be the importance of spiritual, ethical, and human values that condition human behaviour. The immediate problem that it poses for a full understanding of human functioning is that the inner subjective experiences of consciousness based on human resource management. Ayurveda occupies the heights of human psychological accomplishment and could usefully call upon the insights of any of these sources to aid in addressing the problematic nature of modern-day businesses and have significant bearing on human behaviour. *Manas prakrti* in Ayurveda contributes to the study of personality. Tamas-Rajas-Sattva temperamental groups give rise to the framework of Space-Time-Causation when evolution starts in association with Consciousness Principle in *manas prakrti*. In this paper I present a methodology to analyze Temperamental groups that are found in *manas prakrti* by using an intelligent system. This will guide understand, instrumental values, operating values, and weak values of employees in human resource management.

*Keywords:* Ayurveda, *manas prakrti*, temperamental groups, intelligent system, human resource management

## Introduction

Recent developments in psychological experiments and advances in scientific methods have made the problem even more challenging than it was in the past. A number of business and industrial enterprises disregard the importance of spiritual, ethical, and human values that condition human behavior in personality. As a result there are definite signs of deterioration in the ethical and moral standards of the people practically in human resource management. The immediate problem in human resource management is full understanding of human functioning that inner subjective experiences of consciousness are based in human recourse management.

It has compared the two theories—Transactional Analysis and *Guna* Dynamics, and sketches the similarities and differences between them (Chakraborty, 1988; Anbalagan, 2011). It has been found that *Guna* theory is more comprehensive in its scope than Transactional Analysis, and is, therefore, able to explain better, both the industry's impact on environment and the aggravated negative tendencies in Indian society. It has proposed a synthesis of the two theories for more effective handling of human relationships. Chakraborty is the author of several books on the relevance of Indian psycho-philosophical theories to managers. It has been explained through their work on Empowering Organisations through the Geetha, the basic Themes of the Geetha namely,

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Modes of Nature (Gunas—*Sattva*, *Rajas*, and *Tamas*), Transcendentalism, Act for Krishna and Love, Devotion & Surrender to Krishna (Garg & Vakharia, 2003; Anbalagan & Dhanalakshmi, 2011). *Gunas* had been compared with Human Motivation in the above work. Correlations between Ethical Decision-Making and Different Personality Variables namely, *Sattva Guna*, *Rajasa Guna*, and *Tamas Guna*, Locus of Control and Machiavellianism have been carried out by using five vignettes (Roy & Dhawan, 1984; Anbalagan & Dhanalakshmi, 2011).

In addition to the above research work, it has been used Indian based Personality type in their work on Dimensions of *Guna* in Organisational Setting by analyzing data collected from 310 executives of 13 organisations, Kaur and Sinha identified four factors—*Tamas Guna*, *Rajas Positive Guna*, *Sattva Guna*, and *Rajas Negative Guna* and discussed the relationship of these variables with some organizationally relevant variables (Anbalagan & Dhanalakshmi, 2011; Kaur & Sinha, 1992). There was a research work to classify the personality, namely, *Sattvic*, *Rajasic*, and *Tamasic* based on Indian Psychophilosophy and compared with Organizational Climate and Job Satisfaction (Anbalagan & Dhanalakshmi, 2011; Elankumaran, 1994).

However, temperamental groups are consisted in combination and analysis is based on subjective criteria (Duble, 1978). Research work stated above the method of analysing temperamental groups is not consistent. Although practitioners use a questionnaire but leads several problems like dependencies among the questions in the questionnaire and analysis of the temperamental groups.

### ***Manas Prakrti***

Ayurveda clearly recognises the distinctions in human temperament and individual differences in psychological and moral dispositions, his reaction to socio-cultural and physical environment. The concept of mind and its association with the body have been widely discussed in different systems of Indian philosophy. Ayurveda, which is mainly indebted for its philosophical ideas on samkhya and vaishesika systems of philosophy, emphasized different aspects of human mind. The Ayurvedic concept of mind (*manas*) is both broad and illuminating. Not only does it include mental activity but also a consciousness that is housed in the heart, “the heart is indispensable for normal mental and physical activities as the entire waking consciousness rests there”. A peculiarity is that in contrast to the nature of the physical constitution (*deha prakrti*), the mental nature (*manas prakrti*) can be altered through action. Mind is built from different aspects. *Buddhi* is intellect and is really like a mirror reflecting universal consciousness as it cognises and clarifies. *Manas* is supposed to move the senses, which are constituted by five eternal substances (*pancamahabhutas*). *Prakrti* is the matrix of the whole psychophysical universe. It is the equilibrium of *sattva* (essence), *rajas* (energy), and *tamas* (inertia). The nature is the ultimate component of these basic qualities. When the equilibrium of these the *gunas* are distributed under the influence of self the processes of creation of nature start (Anbalagan & Dhanalakshmi, 2011).

*Manas prakrti* is which conceptualises, analyses, and interacts between our inner sub consciousness and our experience of the outer world. On the one hand, modern business characteristics, such as technology and efficiency, are being discredited because they are said not to correspond with indigenous knowledge. Indigenous knowledge is being discredited because they are perceived as incongruous with modern business life.

### The Concept of Mind

Numerous theories of mind have been developed through the ages. The various concepts have been propounded by different systems of Indian philosophy (Dublely, 1978).

These can be classified as:

Mind as a material substance;

Mind as an association of experience;

Mind as an association of perception;

Mind as a form of behavior;

Mind as an immaterial substance.

Caraka also mentions mind as the sixth sense. The mind is called *atindriya* because it is not a cause of knowledge of external objects like the other senses. It is directly responsible for pleasure and pain and it is superintendent of the all senses.

### Function of Mind

The *manas* is an instrument of all our experiences. The chief functions of *manas* are assimilation and discrimination. Chief functions of *manas* are *iccha* (desire), *dvesa* (hatred), *suka* (pleasure), *duka* (pain), and *prayatna* (effort). According to Caraka thinking, judgment, argument, and conclusion are the object of mind. The modern psychology also agrees about the function of mind; it is the aggregate of thinking, judgment, and conclusion. It directs and controls the senses, to control one-self when one is getting away from right thinking, imagination, and ideation. The function of mind is to synthesize the sense data into percept (Dublely, 1978).

*Manas* has been stated to enable the *buddhi* (intelligence) to discriminate between good (*hita*) and bad (*ahita*), right or wrong, action and inaction. Mind is built from different aspects. *Buddhi* is intellect and is really like a mirror reflecting universal consciousness as it cognises and clarifies. It is the digestive system of the mind as it discriminates between different aspects of mental "nutrition". *Sadhaka pitta* corresponds to *buddhi*. *Manas* is what conceptualises, analyses, and interacts between our inner subconsciousness and our experience of the outer world. It includes memory and the ability to recall (*smrti*) events. *Tarpaka kapha* relates to memory. *Ahamkara* is our "I" maker and identity former that personalizes every experience. There is also *citta* that is considered to be consciousness and awareness. *Prana* connects these different aspects into something that is known as *antahkarana*, the inner active.

### *Manas Prakrti (Personality)*

The temperamental characteristics have been described in Ayurveda. *Trigunas* are the essential part of conception of personality. *Trigunas* are the three potentialities which are named as *sattva*, *raja* and *tama* only when they are distributed. The three terms *satva*, *raja*, and *tama* can be translated as cognition, action, and inertia. The variations in the inter-individual as well as intra-individual psychic behavior are due to relative expression, at a given moment, of the above-mentioned potentialities (Dublely, 1978).

The word, *satva* signifies whatever is pure and fine. Whatever is active is designated, as *rajas* while *tams* signifies whatever is solid and offers resistance. The *sat* means real or existence and perfect. Therefore, *sattva* refers universal reality or consciousness; it is also an element, which is responsible for goodness and happiness.

All the activities are due to *raja*. It leads to a life of enjoyment and restless efforts. *Tamas* is responsible for inertia; it resists activity and produces the state of apathy. In the process of evolution of mind and various states of matter, the *sattva*, *raja*, and *tama* express themselves differently. During the evolution of mind with sensory and motor faculties, the expression of *sattva* and *raja* is dominion and that of *tama* is latent. In the evolution of matter, *tama* plays the active role assisted by *raja* while *sattva* is latent. *Raja* is associated with all the phases of both evolution as well as involution.

The individual temperament can also be explained as a trio of *sttva*, *rajas*, and *tamas*. The individual differences in the temperament and personality are mainly, due to relative predominance of *sattva*, *raja*, and *tama*. According to the inter-play of these three *gunas* the persons differ in their cognitive, effective, and cognitive aspects. The human temperament has been divided in three major groups, *sattvika*, *rajas*, and *tama* in their psyche. Each of the three major temperamental groups is again subdivided into several subgroups, viz seven of *sattvika*, six of *rajasika*, and three of *tamasika* as per *sutra samhita*.

### **Analysis of Temperamental Groups**

Each of the three major temperamental groups is again subdivided into several sub groups, viz seven of *sattvika*, six of *rajasika*, and three of *tamasika* as per *sutra samhita* (Dublely, 1978).

#### **Sattvika Temperamental Groups**

- Brahmakaya*—clear in body, hospitable and celebrates the religious sanities;
- Mahendrakaya*—recognized by his favor, command, constant discussion;
- Varunakaya*—cold exposures, sweetness of speech;
- Kouverakayav*—capability for arbitration, earning and accumulation of wealth and facility;
- Gandharvakaya*—perform dance, music and enjoyments;
- Yamyasattva*—free from anger, illusion, fear and jealousy;
- Rsisattva*—full of all kind of knowledge, oblations and study.

#### **Rajasika Temperamental Groups**

- Asura Sattva*—terrible, valorous, jealous;
- Sarga Sattva*—irritable, laborious and hasty in behavior;
- Sakuna Sattva*—intemperate and impatient;
- Raksasa Sattva*—jealous, irreligious and ignorant;
- Pisaca Sattva*—hot tempered and courageousness;
- Preta Sattva*—lazy, greed, and miserable life.

#### **Tamas Temperamental Groups**

- Pasu Sattva*—do not resist any obstruction, dirty and dull mind;
- Matsya Satva*—unstable and perform foolish activity;
- Vanaspatya Sattva*—away from religious and good activities.

Based on the above temperamental groups, a questionnaire could be framed to know the type of *Manas Prakrti* (Personality) profile of typical employees. The questionnaire will guide the one to understand what are the terminal values, instrumental values, operating values, and weak values of employees (Kalana Mendis, 2013).

### Research Design and Methodology

Each of the three major temperamental groups is again subdivided into several sub groups, viz seven of *sattvika*, six of *rajasika*, and three of *tamasika* as per *sutra samhita*. Based on the above temperamental groups, a questionnaire will be framed to know the type of *Manas Prakrti* (Personality) profile of typical employees.

However, temperamental groups consist in combination and analysis is based on subjective criteria (Duble, 1978). Research work that stated above the method of analysing temperamental groups is not consistent. Although practitioners use a questionnaire but lead several problems like dependencies among the questions in the questionnaire and analysis of the temperamental groups.

Therefore, this paper will present a methodology to analyze Temperamental groups that are found in *manas prakrti* by using an intelligent system (Kalana Mendis, 2014). At the initial stage, tacit knowledge is converted into a questionnaire based on sample of employees. Data from a sample of employees will be analysed by removing dependencies among the questions which are modelled by using principal component analysis based on sample of employees. Classification of the knowledge is processed through fuzzy logic module, which is constructed on the basis of principal components.

### Expected Results

The will be an integrated intelligent system based on a questionnaire to identify temperamental groups in percentages and dominated temperamental group. It will guide the one to understand what are the instrumental values, operating values, and weak values of employees. It will further eliminate the immediate problem that it poses for a full understanding of human functioning which is the inner subjective experiences of consciousness based in human resource management. Ayurveda occupies the heights of human psychological accomplishment and could usefully call upon the insights of any of these sources to aid in addressing the problematic nature of modern-day businesses and have significant bearing on human behaviour.

### Conclusion

*Tamas-Rajas-Sattva* in *manas prakrti* gives rise to the framework of Space-Time-Causation when evolution starts in association with Consciousness Principle. The term *guna* ordinarily means quality or nature. But in the context of *prakrti*, personality is to be understood in the sense of constituent (component). *Sattva* is the component whose essence is purity, fineness, subtlety, lightness, brightness, and pleasure. It is *sattva*, which is most closely associated with ego, consciousness, mind, and intelligence. It should be emphasized, however, that *sattva* is only a necessary but not a sufficient condition for consciousness, for consciousness is exclusively the *purusa*. *Rajas* represents the principle of activity and motion. In material objects *rajas* is responsible for motion and action of objects. In *manas*, *rajas* is the cause activity, restlessness, and pain. *Tamas* is the constituent, which manifests itself in material objects as heaviness as well as opposition and resistance to motion and activity. In *manas* it is the cause of ignorance, coarseness, stupidity, laziness, lack of sensitivity, and indifference.

Human resource management is said to be the importance of spiritual, ethical, and human values that conditions human behaviour. As a result, there are definite signs of deterioration in human, the ethical and moral standards of the people practically in all walks of life. The immediate problem that it poses for a full understanding of human functioning is that the inner subjective experiences of consciousness based in human

resource management.

This paper I present a methodology to analyze Temperamental groups that are found in *manas prakrti* by using an intelligent system. At the initial stage, tacit knowledge is converted into a questionnaire. Removing dependencies among the questions are modelled by using principal component analysis based on a sample of employees. Classification of the knowledge is processed through fuzzy logic module, which is constructed on the basis of principal components. Results of proposed research project will be a hybrid system which guides the one to find temperamental groups in percentages, dominated temperamental group. This enable a guide understand, instrumental values, operating values, and weak values of employees.

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