



# CONCEPT OF MANASIKA PRAKRITI: AN INSIGHT TO MENTAL CONSTITUTION

R Shenoy Deepthi<sup>1</sup>, Kamath Nagaraj<sup>2</sup>

<sup>1</sup>PG Scholar, Department of Kriya Shareera, <sup>2</sup>Associate Professor, Department of Kriya Shareera, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan

## ABSTRACT

*Prakriti is one of the important parameters which is to be assessed before diagnosing and prescribing medicines. It is the inherent quality of a person; it refers to the physical & mental composition of individual. Prakriti is of two types, Shareerika (Dosha) and Manasika (Guna). Shareerika Prakriti is the predominant Dosha in a non-pathogenic state formed during conception. Satva, Raja and Tama are the three attributes which will also get intensified at that time and there by forming the Manasika Prakriti, exhibiting the psychic function of individual. These Trigunas are important impulses of the mind which distinguish individuals according to their psychological constitution. The three types of psyches are explained to be born from virtue, anger and delusion, and are considered superior, medium and inferior respectively. Depending on the predominance of the three Gunas, psychological characters are determined. Seven, Six and three respectively are the types of these psyche. Totally 16 types of Manasika Prakriti are described in Charaka and Sushruta Samhita. To plan the treatment, diet, therapeutics and sleep regimen, knowledge of this is necessary.*

**KEY WORDS** – Manasika Prakriti, Prakriti, Satvika, Rajasika, Tamasika

## INTRODUCTION

Shareera is made of Doshas, Dhatus, Mala, Indriya, Upadhatu and Agni etc. balance and imbalance of these components causes health and diseases respectively. For diagnosis and treatment, knowledge of Prakriti, Vikriti, Sara, Samhanana, Satmya, Agni, Bala, Desha, Pramana, Vaya, Ritu, Satwa etc is required<sup>1</sup>. Prakriti is one of the essential components, which is used extensively in physiology, pathology, diagnosis, and treatment. The word Prakriti means original or nature character or constitution. It refers to one's own constitution, which is individual specific and controlled by its own physiology<sup>2</sup>. It is determined at the fertilization time by various factors such as the sperm and ovum, season and state of the uterus, diet and routines of the mother, properties of Maha Bhutas comprising the foetus. The dominant Doshas in the sperm and ovum during the conception and also those residing the uterus at that time establish the Prakriti of individual<sup>3</sup>.

## CLASSIFICATION OF PRAKRITI

Prakriti is mainly of two types, Shareerika (physical constitution) and Manasika (psychic constitution).

Shareerika Prakriti is due to the dominance of Shareerika Doshas and further divided into seven types. They are Vataja, Pittaja, Kaphaja, Vata-pittaja, Vata-kaphaja, Pitta-kaphaja and Sannipataja<sup>4</sup>.

Manasika Prakriti is mainly of three types Satvika, Rajasika and Tamasika. Acharya Charaka and Sushruta subdivided Manasika Prakriti into 16 types- seven, six and three respectively<sup>5,6</sup>. Ashtanga Sangraha classifies it into seven types like that of the Shareerika Prakriti<sup>7</sup>. It is also known as Mahaprakriti and Guna Prakriti as Trigunas are also called Mahagunas.

## Types of Manasika Prakriti

Acharya Charaka and Sushruta subdivided Manasika Prakriti into 16 types. Sushruta Samhita mentions the word Kaya for Manasika Prakriti, while Charaka Samhita mentions different categories as Satva. The nomenclature was done based on similarities in qualities to that of almighty god .

**Table no. 1 showing classification of Manasika Prakriti**

Satvika (7)	Rajasika (6)	Tamasika (3)
Brahma	Asura	Pashava
Arsha	Rakshasa	Matsya
Aindra	Paishacha	Vanaspatya
Yamya	Sarpa	
Varuna	Praita	
Kauberia	Shakuna	
Gandharva		

## Satvika prakriti<sup>8</sup>

Brahma Satva shares the traits of Brahma and the qualities are-purity, love for truth, self-controlled, power of discrimination, material and spiritual knowledge, power of exposition, reply and memory, favourable disposition equally for all creatures, freedom from passion, rage, greed, pride, ignorance, grief. Arsha Satva resembling the traits of Rishis, with qualities like hospitality, observance of rituals, sacred vows, celibacy, good understanding and retention, devoid of pride, wildness, hatred and greed. Aindra Satva characteristics include prosperity, worshiper of God, brave, good advisor, lordship. Yamya Satva shares the traits of Yama, qualities such as understanding of good and bad deeds, follows accordingly, alert, strong memory, prosperity. Varuna Satva -sharing the traits of Varuna like bravery, patience, purity and dislike for impurity observance of religious rites fondness for aquatic sports aversion for mean-



acts exhibition of anger and pleasure in proper place. *Kauber Satva* -sharing the traits of *Kubera* such as possession of station, honour, luxuries, attendants liking for virtuous acts, wealth and satisfaction of desires purity liking for pleasures of recreation. *Gandharva Satva* - resembling the traits of *Gandharva* with attributes such as liking for dance, music, praise, recitation of verses, stories, history, epics, fondness for scents, garlands, association of females and passion love for wondering. *Satva* is considered blemish less and healthy and leads to attainment of knowledge and happiness, *Satvika Prakriti* leads to actions performed with selfless noble motives, which are not egoistic, performed with firmness and enthusiasm.

#### **Rajasika Prakriti<sup>9</sup>**

*Asura Satva* -sharing the traits of *Asura*, having features like bravery, cruelty, envy, deceitful, terrifying appearance ruthlessness indulge in self-praise. *Rakshasa Satva* possessing qualities of *Rakshasa* like intolerance, constant anger, cruelty, fondness for non-veg food excessive sleep envious disposition, cruelty. *Paishacha Satva* resembling the features of *Paishacha* greedy habits, fondness for women, cowardice and terrifying disposition, resorting to abnormal food habits and regimens. *Sarpa Satva* having traits of *Sarpa*- brave when wrathful and cowardice otherwise, excessive indolence, walking, hasty in eating food, double dealing. *Praita Satva* shares the features of *Praita*, excessive craving for food, enviousness, too much mournful, no discrimination in behaviour, excessive greediness. *Shakuna Satva* shares the attributes of *Shakuni* bird, affection for passion, excessive food and regime fondness, unsteadiness and ruthlessness.

*Rajas* give rise to passion and the origin of feeling of longing, restlessness and attachment. It leads one to attachment with action and action is performed for specific effects and pretentiously. *Rajasika* actions are driven by strong passion to see results; person is swayed intensely by joy or sorrow depending on the result of action.

#### **Tamasika Prakriti<sup>10</sup>**

*Pashava Satva* identical to the traits of *Pashu* cowards, unintelligent, hateful conduct and food habits, excessive sexual indulgence and sleep. *Matsya Satva* similar to qualities of Fish such as greed for food, unintelligent, unsteadiness, cowardice, passionate and wrathful, fondness for water and always moving. *Vanaspatya Satva* possessing the traits of vegetable life like indolence, excessive food, lack of the intellectual faculties.

*Tamas* gives rise to indolence, inertia and sleep. It gives rise to heedlessness and delusion, action performed in lackadaisical manner without sincerity of purpose and devotion.

Among all these, *Satvika* type of *Prakriti* is best because of dominance of *Sattva* which is acknowledged for purity, is unlikely to vitiate or get vitiated. *Rajas* and *Tamas* are regarded as *Manasa Doshas* in *Ayurveda*. So, *Rajasika* and *Tamasika Prakriti* persons are more predisposed to various disorders and hard to treat when compared to *Satvika Prakriti*. It shows power of mind, which in turn regulate the body due to its association with *Atma*. Treatment protocols rely upon mental personality of person as *Rajasika* and *Tamasika Prakriti* persons usually do

not follow promptness and obedience in comparison to *Satvika Prakriti*. Also, *Rajasika* and *Tamasika Prakriti* persons have low tolerance to painful condition. So, prognosis is influenced by the type of *Manasika Prakriti* that an individual possesses. Hence, identifying one's *Manasika Prakriti* is crucial to adopt diet and lifestyle routines as well as to plan appropriate therapeutic interventions.

#### **DISCUSSION**

Different kinds of *Manasika Prakriti* can be regarded as different stages of life. If observed keenly, it also shows the chronology of evolution because all the traits are arranged in a systematic manner starting from *Brahma* to *Vanaspatya*. Some authors have depicted *Manasika Prakriti* as an organized developmental stage of the individual<sup>11</sup>.

Understanding ones *Manasika Prakriti* can aid in both personal and professional growth. For instance, *Rajasika Prakriti* person can channel their energy into ambitious pursuits, while a *Satvika Prakriti* person can focus on spiritual growth. As *Satva* dominant person tends to possess qualities such as clarity, balance, wisdom, and a calm demeanour, they might excel in roles which require introspection, creative thinking, and a holistic perspective, such as in fields related to arts, literature, or spiritual guidance. Individuals with a dominant *Rajas* constitution exhibit quality of energy, ambition, dynamism, and an inherent drive for achievement. Such individuals can handle fast-paced environments, leadership roles, and careers which demand quick decision-making and adaptability. Fields like entrepreneurship, sales, and management could align well with their natural tendencies. Meanwhile *Tamas*-dominant *Prakriti* persons often exhibit qualities of stability, endurance, introversion and patience. They might excel in roles requiring attention to detail, methodical processes, and a consistent work ethic. Professions in research, administration, and technical fields could be suitable for individuals with this constitution.

#### **CONCLUSION**

*Prakriti* determination is significant for both individuals in a state of health and illness. By knowing and understanding individual's nature and constitution, the physician can advise appropriate food, drink, exercise which will aid in maintaining health and curing the diseased condition. While the *Shareerika Prakriti* involves bodily features, *Manasika Prakriti* is a very essential tool in psychometric analysis. It helps in comprehending the individuals mind set. The thought, actions and psyche of a person are based on three *Gunas* and the analysis of these three *Gunas* in an individual helps in better psychological assessment. These *Gunas* determine the *Manasika Prakriti* of person. Knowledge of one's *Manasika Prakriti* can aid in personal and professional development. treatment, diet and other regimens are also planned accordingly.

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