



A conceptual study of Manasa Prakriti in Ayurveda

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ABSTRACT:

Ayurveda a holistic medical science has given emphasis on maintaining health of healthy individuals and treating illness of diseased one. Every individual is unique; in physiological, psychological and physical terms; which is defined as the *prakriti* of the person. *Prakriti* is of two types namely *Sharirik* and *mansika Prakriti*. The psychological constitution of an individual is known as '*mansika prakriti*'. Acharyas mentioned three types of *Manasa Prakriti* as *Satvika Prakriti*, *Rajasika Prakriti* and *Tamasika Prakriti* again sub classified into 16 varieties. In terms of thoughts, motivation, response, intellect, logic, and emotion, it is the sum total of features and patterns that influence the personal and social conduct of the individual. The type of treatment provided to the patient is determined by the person's mental state. In this review article an effort is made to collect the basic concept of *Manasa Prakriti* and various *Manasa Prakriti* mentioned by

different Acharyas has been recollected in this article.

KEYWORDS :

Prakriti, *dosha*, *Manasa*, *Sattva*, *Satvika*, *Rajasika*, *Tamasika*

INTRODUCTION:

According to Ayurveda every individual is unique; in physiological, psychological and physical terms; which is defined as the *prakriti* of the person. *Prakriti* of the foetus is determined by the constitution of sperm and ovum, that of time and uterus, that of food and behaviour of the mother and that of the products of *mahabhutas*¹. *Prakriti* is of two types namely *Sharirik Prakriti* (physical constitution of body) and *mansika Prakriti* (Mental constitution of body). The psychological constitution of an individual is known as '*mansika prakriti*'. Acharyas has mentioned three types of *Mansa Prakriti* as *Satvika Prakriti*, *Rajasika Prakriti* and *Tamasika Prakriti* again sub classified into 16 varieties. *Mansa prakriti* is affected by the food that we consume. *Mansa Prakriti* is

changeable in nature. Food which are sweet, bland, substantial and naturally agreeable, is favourable to the *Satvika* type of people. Foods which are bitter, acid, salty, over-hot, pungent, dry and Burning and which cause suffering, grief and sickness, are favourable to the *Rajasika* type of people. Food which is half cooked or half-ripe, insipid, putrid, stale and polluted and which is impure too is favourable to *Tamasika* type of people ². In terms of thoughts, motivation, response, intellect, logic, and emotion, it is the sum total of features and patterns that influence the personal and social conduct of the individual. In *ayurveda*, the role of mental constitution in the treatment of ailments is widely recognized. It explains mental *dosha*, psychological constitutions and classification of mental disorders distinctly. This is helpful in determining predisposition and vulnerability to stressors and their consequences. This drives the person to think, feel, and act in certain ways; and makes each person unique.

FACTORS INFLUENCING MANASA PRAKIRTI:

In Bhagavatgita Chapter 17 and 18 following of 12 factors are mentioned ³.

1. *Shraddha* –faith

2. *Ahara* –Diet
3. *Yajna* –Sacrifice
4. *Tapas* –Penance or Austerities
5. *Dana* –Gift
6. *Tyaga* –Renunciation of fruit of action
7. *Gyana* –Knowledge
8. *Karma* –Action
9. *Karta* –Doer
10. *Buddhi* –Intellect
11. *Dhrti* –Regulation
12. *Sukha* –Happiness

CHANGEABLE NATURE OF MANASA PRAKRITI:

The psychological constitution may change relatively to the influence of surrounding factors and experiences⁴. It may shift from *tamas* dominance to *rajas* dominance or *sattva* dominance and vice versa. There is always a predominance of activity of one attribute over another. This dominance influences and determines the individual's personality. A person's mind appears different in different situations owing to differences in perception and connections with purity (*satva*), passion (*rajas*), and ignorance (*tamas*). The mental disposition is ultimately determined by the frequency of predominance.

CLASSIFICATION OF MANASA PRAKRITI ACCORDING TO DIFFERENT ACHARYAS:

S.NO	Type Of Prakriti	Acc. Charaka ⁵	Acc. Sushruta ⁶	Acc. Kashyapa ⁷
1.	<i>Satvika Kaya</i>	1. <i>Brahma</i> 2. <i>Aarsha</i> 3. <i>Aindra</i> 4. <i>Yamy</i> 5. <i>Varuna</i>	1. <i>Brahma</i> 2. <i>Mahendra</i> 3. <i>Varuna</i> 4. <i>Kauber</i> 5. <i>Gandharva</i>	1. <i>Brahma</i> 2. <i>Prajapati</i> 3. <i>Arsa</i> 4. <i>Aindra</i> 5. <i>Yamy</i>

		6. <i>Kaubera</i> 7. <i>Gandharva</i>	6. <i>Yamya</i> 7. <i>Rishi-sattva</i>	6. <i>Varuna</i> 7. <i>Kaubera</i> 8. <i>Gandharva</i>
2.	<i>Rajasika Kaya</i>	1. <i>Asura</i> 2. <i>Raksasa</i> 3. <i>Paisacha</i> 4. <i>Sarpa</i> 5. <i>Preta</i> 6. <i>Shakuna</i>	1. <i>Asura</i> 2. <i>Raksasa</i> 3. <i>Paisacha</i> 4. <i>Sarpa</i> 5. <i>Preta</i> 6. <i>Shakuna</i>	1. <i>Asura</i> 2. <i>Raksasa</i> 3. <i>Paisacha</i> 4. <i>Sarpa</i> 5. <i>Yaksa</i> 6. <i>Bhuta</i> 7. <i>Shakuna</i>
3.	<i>Tamasika Kaya</i>	1. <i>Pashu</i> 2. <i>Matsya</i> 3. <i>Vanaspatya</i>	1. <i>Pashu</i> 2. <i>Matsya</i> 3. <i>Vanaspatya</i>	1. <i>Pashu</i> 2. <i>Matsya</i> 3. <i>Vanaspatya</i>

- According to *Sushruta*, in *satvika kaya*, *Lakshana* of *Mahendra kaya* and *rishi kaya* shares similar symptoms with *Aindra* and *Aarsha* respectively.
- According to *Vagbhata*, *Manasa Prakriti* is divided into 7 types such as *Satvika*, *Rajasika*, *Tamasika*, *Satvaraja*, *Rajatama*, *Satvatama* and *Samagunaprakriti* ⁸.
- In *Bhela Samhita*, the division of *mansa prakriti* differs from the generalized approach of Ayurvedic classification. *Bhela divided kaya (prakriti)* into two categories: *Divya kaya* and *manushi kaya*. Each of them is further subdivided into seven different types. The *divya kaya* classification is based on mental faculties (*brahma*, *daiva*, *varuna*, *gandharva*, *paishacha*, *asura*, and *maharaja*).⁹

CHARACTERISTICS OF INDIVIDUAL MANASA PRAKRITI:

SATVIKA PRAKRITI:

I. BRAHMA KAYA ¹⁰:

S.NO	TYPE	FEATURES
1.	<i>Suchita</i>	Purity, Cleanliness
2.	<i>Satyabhisandham</i>	He will be always in commune with truth
3.	<i>Jitatmanam</i>	Self-controlled
4.	<i>Samvibhaginam</i>	Having discrimination power
5.	<i>Gyana Sampannam</i>	Endowed with knowledge
6.	<i>Vigyana Sampannam</i>	Knowledge gained through experience and learnt from outside
7.	<i>Vachana Sampannam</i>	Endowed with exposition power
8.	<i>Prativachana Sampannam</i>	Replying to others query (Power of Reply).

9.	<i>Smriti mantam</i>	A sound memory of experiencing self.
10.	<i>Kamam Apetam</i>	Devoid of trivial desire.
11.	<i>Krodham Apetam</i>	Devoid of anger.
12.	<i>Lobham Apetam</i>	Devoid of greed
13.	<i>Manam Apetam</i>	Devoid of feeling of self-superiority
14.	<i>Irshyam Apetam</i>	Devoid of Jealousy
15.	<i>Harhsam Apetam</i>	Devoid of elation of mind
16.	<i>Amarsam Apetam</i>	Devoid of intolerance or status of mind which excuses others
17.	<i>Samam Sarvabhutesu</i>	Unbiased towards every creature

II. AARSHA KAYA ¹¹:

S.NO	TYPE	FEATURES
1.	<i>Ijyaparam</i>	Adhere to ritual performances
2.	<i>Adhyayana Param</i>	Devotion to the studies
3.	<i>Vrataparam</i>	Adhere to sacred vows
4.	<i>Homaparam</i>	Devotion to oblations
5.	<i>Brahmacharya Param</i>	Adhere to celibacy
6.	<i>Atithi Vratam</i>	Hospitality or Hospitable disposition
7.	<i>Mada - Mana Upashantam</i>	Away from pride
9.	<i>Raga Upashantam</i>	Away from attachment
10.	<i>Dweshha Upashantam</i>	Away from hate
11.	<i>Moha Upashantam</i>	Away from affliction
12.	<i>Lobha Upashantam</i>	Away from lust
13.	<i>Pratibha Sampannam</i>	Brilliant in skills and knowledge
14.	<i>Vachana Sampannam -</i>	Eloquence or expressive quality related with speech
15.	<i>Vigyana Sampannam</i>	Knowledge gained through experience and learnt from outside.
16.	<i>Upadharana Sampannam</i>	Capacity to retain the learned things

III. AINDRA KAYA ¹²:

S.NO	TYPE	FEATURES
1.	<i>Aishvarya Vantam</i>	Prosperous in all aspects like land, comfort, assistance,

		bodily health and mental health or Lordship.
2.	<i>Adeya Vakyam</i>	Speech or advice that can be accepted by all.
3.	<i>Yajvanam</i>	Continuous performing rituals
4.	<i>Suram</i>	Valour or bravery
5.	<i>Ojaswinam</i>	Strong or Virile
6.	<i>Tejasopetam</i>	Lustrous or Splendour
7.	<i>Aklishta Karmanam</i>	Kind of effortless work
8.	<i>Dirghadarshinam</i>	Having long term vision or Far sightedness
9.	<i>Dharmabhiratam</i>	Devotion to virtuous acts or religious mentality
10.	<i>Arthabhiratam</i>	Devotion to earning of wealth or money minded
11.	<i>Kamabhiratam</i>	Proper satisfaction of desires
12.	<i>Shastra Buddhita</i>	Intimate knowledge
13.	<i>Bhrtya Bharana</i>	Proper management of co-workers or followers
14.	<i>Vidvattata</i>	Thorough knowledge
15.	<i>Mahabhagita</i>	Very fortunate or prosperous
16.	<i>Adhithata</i>	Having authority or power of control

IV. YAMYA KAYA ¹³:

S.NO	TYPE	FEATURES
1.	<i>Lekhastha Vrttam -</i>	Performing activities according to the situation.
2.	<i>Prapta Karinam -</i>	Initiation and completion of actions in time.
3.	<i>Asampraharyam -</i>	Non aggressive
4.	<i>Utthana vantam-</i>	Acts at right moment
5.	<i>Smrtimantam -</i>	Possess Good Memory
6.	<i>Aishvarya Lambhinam -</i>	Prosperity
7.	<i>Raga Vyapagatam -</i>	Disappearance of attachment
8.	<i>Irshya Vyapagatam -</i>	Disappearance of Envy.
9.	<i>Dvesha Vyapagatam -</i>	Departure of Hate
10.	<i>Moha Vyapagatam -</i>	Disappearance of illusion

V. VARUNA KAYA ¹⁴:

S.NO	TYPE	FEATURES
1.	<i>Suram -</i>	Bravery or Valour
2.	<i>Dheeram -</i>	Courageous, strong minded, energetic
3.	<i>Shuchim -</i>	Purity
4.	<i>Ashuchi Dveshinam -</i>	Dislike for impurity. Person despises the dirtyness.
5.	<i>Yajvanam -</i>	Performance of sacred rituals
6.	<i>Ambhovihararatim -</i>	Fondness for aquatic sports
7.	<i>Aklishta Karmanam -</i>	Kind of effortless work

8.	<i>Sthana Kopa Prasham -</i>	Control over the expression of anger
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VI. KAUBERA KAYA ¹⁵:

S.NO	TYPE	FEATURES
1.	<i>Sthana Mana Upabhoga Sampannam</i>	Achieving honour and satisfaction according to the situation.
2.	<i>Parivara Sampannam</i>	Possession of attendants
3.	<i>Dharma Nityam</i>	Constant liking for virtuous acts
4.	<i>Artha Nityam</i>	Constant liking for wealth
5.	<i>Kama Nityam</i>	Constant liking for satisfaction of desires
6.	<i>Shuchim</i>	Purity
7.	<i>Sukha Viharam</i>	Liking for pleasures of recreation
8.	<i>Vyakta Kopa Prasadam</i>	Exhibition of anger and pleasure

VII. GANDHARVA KAYA ¹⁶:

S.NO	TYPE	FEATURES
1.	<i>Priya-nritya-gita-vaditra-ullapaka-shloka-akhyayaika-itihasa-puraneshukushalam</i>	Loves dance, music, musical instruments, poetry, stories, history
2.	<i>Gandha-malyaanulepana-vasana</i>	Found of pleasant smell, garlands, perfumes, and good clothes
3.	<i>Stree Vihara Nityam -</i>	Constant fondness for association of women and enjoyment with them
4.	<i>Anasuyakam -</i>	Devoid of jealousy

VIII. PRAJAPATYA KAYA ¹⁷:

S.NO	TYPE	FEATURES
1.	<i>Prajavantam -</i>	Having generous generation or procreation
2.	<i>Kriyavantam -</i>	Always performing acceptable activities
3.	<i>Dharmasilam -</i>	Following the rituals
4.	<i>Jagatpriyam -</i>	Loved or liked by all
5.	<i>Anirsyam -</i>	Devoid of jealousy
6.	<i>Asatham -</i>	Devoid of trandulence or deceitfulness
7.	<i>Suchim -</i>	Cleanliness

RAJASA PRAKRTI :

I. ASURA KAYA ¹⁸:

S.NO	TYPE	FEATURES
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1.	<i>Suram</i>	Valour or Bravery
2.	<i>Chandam</i>	Cruelty
3.	<i>Asuyakam</i>	Jealousy
4.	<i>Aishvaryaavantam</i>	Lordship
5.	<i>Aupadhikam</i>	Deceitful or deceptive
6.	<i>Raudram</i>	Terrifying appearance
7.	<i>Ananukrosam</i>	Merciless
8.	<i>Atmapujakam</i>	Indulgence in self-praise

II. RAKSHASHA KAYA ¹⁹:

S.NO	TYPE	FEATURES
1.	<i>Amarsinam</i>	Intolerance, not enduring or bearing, impatience
2.	<i>Anubandha Kopam</i>	Always binded with anger or constant anger
3.	<i>Chhidrapraharinam</i>	Violence at weak points.
4.	<i>Krooram</i>	Cruelty
5.	<i>Aharatimatra Ruchim</i>	found of food only
6.	<i>Amisa Priyatam</i>	Fondness for non-vegetarian food
7.	<i>Swapana Bahulam</i>	Dreamfull sleep / Long sleep
8.	<i>Aayasa Bahulam</i>	Excessive exertion or fatigueness
9.	<i>Irshyam</i>	Jealous

III. PAISACHA KAYA ²⁰:

S.NO	TYPE	FEATURES
1.	<i>Mahasanam</i>	Taking much more quantity of food.
2.	<i>Strainam</i>	Fondness of women.
3.	<i>Stree Rahaskamam</i>	Liking for staying with women in lonely place
4.	<i>Asuchim</i>	Unclean habits
5.	<i>Suchidvesinam</i>	Disliking for cleanliness
6.	<i>Bhirum</i>	Cowardice
7.	<i>Bhisayitaram</i>	Terrifying disposition
8.	<i>Vikrta Ahara Shilam</i>	Resorting to abnormal diet
9.	<i>Vikrta Vihara Shilam</i>	Resorting to abnormal regimens

IV. SARPA KAYA ²¹:

S.NO	TYPE	FEATURES
1.	<i>Krddha Suram</i>	Bravery when in Wrathful disposition
2.	<i>Akrddha Bhirum</i>	Coward in normal conditioned
3.	<i>Taikshnyam</i>	Sharp reaction or active
4.	<i>Ayasa Bahulam</i>	Excessive indolence

5.	<i>Santrasta Gocharam</i>	Always in fear
6.	<i>Aharaviharapara</i>	Loves food and pleasure activities

V. PRETA KAYA ²²:

S.NO	TYPE	FEATURES
1.	<i>Ahara Kamam</i>	Excessive desire for food
2.	<i>Atiduhkhasila Achara</i>	antisocial conduct or behaviour
3.	<i>Atiduhkhasila Upacara</i>	Excessively painful disposition in service or attendance.
4.	<i>Asuyaka</i>	Jealousy
5.	<i>Asamvibhaginam</i>	Actions without discrimination
6.	<i>Atilolupam</i>	Excessive greediness
7.	<i>Akarmasilam</i>	Does not like to work

VI. SHAKUNA KAYA ²³:

S.NO	TYPE	FEATURES
1.	<i>Anusakta Kamam</i>	Always in attachment with desires
2.	<i>Ajasra ahara param</i>	Continuous or always in fond of intake of food
3.	<i>Ajasra Vihara Param</i>	Always in fond of regimen
4.	<i>Anavasthitam</i>	Unsteadiness in activities
5.	<i>Amarshanam</i>	Intolerant
6.	<i>Asanchayam</i>	Not interested to acquire anything

VII. YAKSHA KAYA ²⁴:

S.NO	TYPE	FEATURES
1.	<i>Ati Shayanam</i>	Excessive indulgence in sleep.
2.	<i>Ati Alankaram</i>	Excessive indulgence in ornaments and decoration
3.	<i>Ati Paanam</i>	Excessive intake of alcohol
4.	<i>Ati Bhojanam</i>	Excessive consumption of food
5.	<i>Ati Maithunam</i>	Always indulged in copulation
6.	<i>Prabhaksanam</i>	Always indulged in eating
7.	<i>Ati danam</i>	Excessive charity
8.	<i>Pramuditam Nityopetam</i>	Always in attachment with females, and in enjoyment

TAMASA PRAKRITI

I. PASHAVA KAYA ²⁵:

S.NO	TYPE	FEATURES
1.	<i>Nirakarishnum</i>	Forbidding disposition.
2.	<i>Amedhasam</i>	lack of intelligence
3.	<i>Jugupsitaharam</i>	Consumption of abhorred food or diet

4.	<i>Maithunaparam</i>	Excessive sexual indulgence
5.	<i>Swapna Shilam</i>	Excessive sleep or dreamfull sleep

II. MATSYA KAYA ²⁶:

S.NO	TYPE	FEATURES
1.	<i>Bhirum</i>	Cowardice or Fearfulness'
2.	<i>Abudham</i>	Lack of Intelligence
3.	<i>Ahara Lubdham</i>	Greediness for food
4.	<i>Anavasthitam</i>	Unsteadiness
5.	<i>Anusakta Kamam</i>	Always in attachment with desires
6.	<i>Anusakta Krodham</i>	Always angry
7.	<i>Sarana shilam</i>	Fondness for activities or movements
8.	<i>Toya Kamam -</i>	Fondness or desire for water

III. VANASPATYA KAYA ²⁷:

S.NO	TYPE	FEATURES
1.	<i>Alasam</i>	Indolence
2.	<i>Kevalam Ahare</i> <i>Abhinivistam</i>	Only indulgence in food
3.	<i>Sarvabuddhyanga</i> <i>Hinam</i>	Lack of all intellectual faculties

DISCUSSION:

Prakriti is the prime cause of universe, anatomical and physiological component of *Prakriti* can be considered as *Deha* or *Dosha Prakriti* whereas Psychological component can be considered as *Manasa Prakriti*. It can be considered as personality as it is almost simulate the concepts of personality. Acharyas mentioned three types of *Manasa Prakriti* as *Satvika Prakriti*, *Rajasika Prakriti* and *Tamasika Prakriti* again sub classified into 16 varieties. Individuals with *tamas prakriti* and *rajas prakriti* are more prone to psychological disorders than those with *satva prakriti*. The physician should understand the individual's constitution before treating. The type of

treatment provided to the patient is determined by the person's mental state. A person with low mental strength due to dominance of *tamas* or *rajas prakriti* is unsuitable for interventional treatments.

CONCLUSION:

The examination of psychological constitution helps in determining mental strength. A physician may be misled by a person's physical appearance, if the mental state of the person is not taken into account. For example, the outward appearance of an underweight person does not determine his strength, because overall strength is the sum of both physical and mental strength. The mental temperament of humans should be carefully assessed to determine their

endurance capacity, job capacity, emotional status, disease susceptibility, seriousness or mildness of disease and treatment options.

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