



Role of *Manas Prakriti* in disease management.

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ABSTRACT:

Ayurveda is based on holistic approach to physical and mental health. In *Ayurveda* physical and mental status is described in terms of *prakriti*. *Prakriti* is the biological constitution or the genetic makeup of an individual which remains constant throughout one's life. *Acharyas* described *manas prakriti* along with *deha prakriti*. *Manas prakriti* is divide into three types as *Satvik* , *Rajsiik* and *Tamasik*. Though considerable research is available on *Deha prakriti*, not much work is available on *Manas Prakriti*. For diagnosis of disease and to prescribe medicines, knowledge of *Manas prakriti* is essential.

Keywords: *Manas prakriti, Satvik, Rajsiik, Tamasik.*

INTRODUCTION:

According to *Ayurveda* our body is constituted by *Dosha, Dhātu, and Mala*.^[1] *Samya avastha* of these is called Health. For diagnosis and treatment of disease one should know about status of *Dosha, Dhātu, and Mala* in human body. *Prakriti* assessment is most important in assessment of health status of an individual. *Prakriti* is unique concept of *Ayurveda* that seeks to explain the element of individuality by expressing the unique trait of individual, which is defined by specific and permanent composition of *sharir dosha*.^[2]

Acharya Charaka and *Acharya Sushruta* mentioned three types of *Manas Prakriti* as *Satvik Prakriti, Rajsiik Prakriti* and *Tamasik Prakriti*. Assessment of *Manasik Prakriti* is very much important to prescribe

therapeutics and maintenance of health, also help in identification of individual development, skills and development of management qualities.

AIMS AND OBJECTIVES

1. To study the importance of *Manas prakriti*.
2. To study the role of *manas prakriti* in disease management.

MATERIALS AND METHODS

Various *Ayurvedic* texts, *Samihitas*, Published articles, research papers and information available on internet was used while formulating this article.

Manas prakriti:

Manas prakriti is of many types on the basis of predominance of one, two or three *trigunas* I.e, *Satva*, *Raja*, *Tama*. Out of these *Satva* meant for blessings, *Rajas* means Anger and *Tamas* means irritability. *Acharya Charaka* and *Acharya Sushruta* subdivided these three varieties into 16 types.

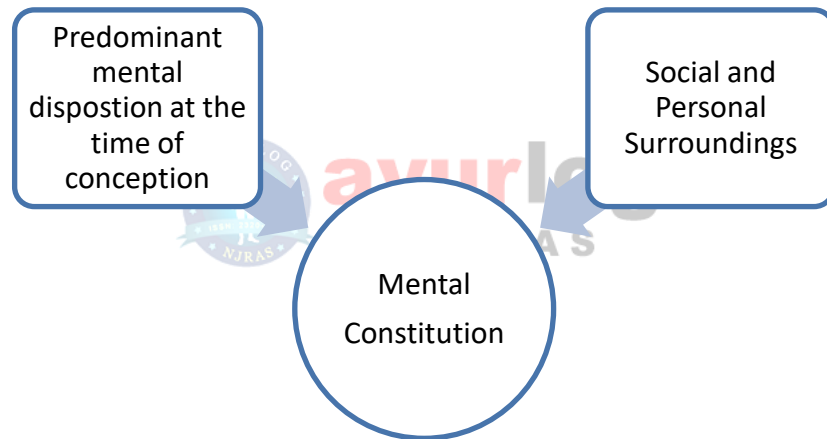


Image 1: Formation of Mental Constitution

Satvik prakriti is divided into seven types, *Rajsik* into six types and *Tamasik prakriti* is divided into three types. *Manas prakriti*

according to different *Acharyas* are described below.

Table 1: *Manas Prakriti* according to *Acharya Charaka* and *Sushruta*.

| <i>Charak Samhita</i> | <i>Sushrut Samhita</i> |
|----------------------------------|----------------------------------|
| <i>Satvik prakriti</i>[7] | <i>Satvik prakriti</i>[7] |
| 1. <i>Bramha satva</i> | 1. <i>Bramha kaya</i> |
| 2. <i>Arsha satva</i> | 2. <i>Mahendra kaya</i> |
| 3. <i>Endrya satva</i> | 3. <i>Rishi kaya</i> |
| 4. <i>Yamya satva</i> | 4. <i>Yamya kaya</i> |

| | |
|--|---|
| 5. <i>Varuna satva</i> 6. <i>Kuber satva</i> 7. <i>Gandharva satva</i> | 5. <i>Varuna kaya</i> 6. <i>Kuber kaya</i> 7. <i>Gandharva kaya</i> |
| <i>Rajsik prakriti[6]</i> 1. <i>Aasura satva</i> 2. <i>Rakshasa satva</i> 3. <i>Paishachya satva</i> 4. <i>Sarpa satva</i> 5. <i>Preta satva</i> 6. <i>Shakun satva</i> | <i>Rajsik prakriti[6]</i> 1. <i>Asura kaya</i> 2. <i>Sarpa kaya</i> 3. <i>Shakun kaya</i> 4. <i>Rakshasa kaya</i> 5. <i>Paishachya kaya</i> 6. <i>Preta kaya</i> |
| <i>Tamasik prakriti[3]</i> 1. <i>Pashav satva</i> 2. <i>Vanaspatya satva</i> 3. <i>Matsya satva</i> | <i>Tamasik prakriti[3]</i> 1. <i>Pashav kaya</i> 2. <i>Matsya kaya</i> 3. <i>Vanaspatya kaya</i> |

Ashtang Samgrahakar divided *Manas Prakriti* in 7 types:

1. *Satvik*
2. *Rajsik*
3. *Tamasik*
4. *Satva- rajsik*
5. *Satva – tamasik*
6. *Rajas – tamasik*
7. *Samguna prakriti*



Bhel Samhita: Seven types of *Manas Prakriti* are explained

1. *Bramha Divya Kaya*
2. *Deva Divya Kaya*
3. *Varuna Divya Kaya*
4. *Gandharva Divya Kaya*
5. *Pishacha Divya Kaya*
6. *Asura Divya Kaya*
7. *Maharaja Divya Kaya*

Table 2: features of *Manas Prakriti*.

| Sr. No. | <i>Manas Prakriti</i> | Features |
|---------|-----------------------|----------|
|---------|-----------------------|----------|

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|----|-----------------------|--|
| 1. | <i>Bramha kaya</i> | <ul style="list-style-type: none"> • <i>Suchi</i> (cleanliness) • <i>Satya</i> (truthful) • <i>Smruti</i> (memory) • Devoid of <i>kama</i>, <i>krodha</i>, <i>lobha</i> etc.^[3] |
| 2. | <i>Mahendra kaya</i> | <ul style="list-style-type: none"> • <i>Aishwaryawant</i>(glory) • <i>Dhyeyavakya</i> (authorative) • <i>Yagyavan</i>(indulging in fire sacrifices) • <i>Shura</i> (brave) • <i>Shakti sampanna</i>(strong) • <i>Akliskarma</i> (free from mean acts) • <i>Dirgh darshan</i> (far sightedness) • <i>Dharma</i>(devotion to righteous acts)^[4] |
| 3. | <i>Varuna kaya</i> | <ul style="list-style-type: none"> • <i>Shura</i> (bravery) • <i>Dhira</i> (patience) • <i>Shuchi</i> (purity) • <i>Ashiuchidweshina</i> (dislike for impurity) • <i>Yadnavana</i> (observance of religious rites) • <i>Ambhuvihara</i> (fondness for water) • <i>Aklisthakarma</i> (reluctance for mean acts) • Devoid of <i>Kopa</i> (anger). <i>Prasada</i> (pleasure) in <i>Sthana</i> (proper place).^[5] |
| 4. | <i>Kubera kaya</i> | <ul style="list-style-type: none"> • <i>Mana</i> (honor) • <i>Shukhavihara</i> (luxurious) • Liking for <i>Dharma</i> (righteous acts). • <i>Artha</i>(wealth) and <i>Kama</i> (satisfaction of desire) • <i>Shuchi</i> (purity) Exhibition of <i>Kopa</i> (anger) • Liking for <i>Prasada</i> (pleasures)^[6] |
| 5. | <i>Gandharva kaya</i> | <ul style="list-style-type: none"> • Intrest in <i>Nratya</i> (dancing), <i>Geeta</i> (singing), <i>Vada</i> (music) • <i>Itihasa</i> (historical narrations) and <i>Purana</i> (epics) • Fondness for <i>Gandha</i> (scents), <i>Malya</i> (garlands) <i>Anulepana</i> (unguents) <i>Vasana</i> (apparel) • Association of <i>Streevihara</i> (women) and <i>Kama</i> (passion)^[7] |
| 6. | <i>Yamya kaya</i> | <ul style="list-style-type: none"> • <i>Smruti</i> (memory) • <i>Vyapagatha raga</i> (freedom from attachment) <i>Irshya</i> (envy) • <i>Dweshha</i> (hatred) and <i>Moha</i> (ignorance).^[8] |

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| 7. | <i>Rishi kaya</i> | <ul style="list-style-type: none"> • <i>Adhayana</i> (study) • <i>Vrata</i> (sacred vows) • <i>Homa</i> (offerings) • <i>Bramhacharya</i> (celibacy) • Devoid of <i>Mana</i> (pride). <i>Raga</i> (attachment), <i>Dweshha</i> (hatred), <i>Moha</i> (ignorance), <i>Lobha</i> (greed) and <i>Rosha</i> (anger)^[9] |
| 8. | <i>Asura kaya</i> | <ul style="list-style-type: none"> • <i>Shura</i> (bravery) • <i>Candha</i> (cruelty) • <i>Asuya</i> (envy) <i>Ishvaravanta Aoupadika</i> (lordship movement in disguise) • <i>Rodra</i> (violent) • <i>Anukrosha</i> (truthfulness)^[10] |
| 9. | <i>Sarpa kaya</i> | <ul style="list-style-type: none"> • <i>Shura</i> (bravery) when <i>Krudha</i> (when in wrathful disposition) • <i>Bhiru</i> (cowardice) when <i>Akrudha</i> (when not in wrathful disposition) • <i>Tiksna</i> (sharp reaction) <i>Ayasabahala</i> (excessive fatigue) • <i>Santrastagochara</i> (looks as frightened) • <i>Aharaviharapara</i> (interested in food and regimen)^[11] |
| 10. | <i>Shakuna kaya</i> | <ul style="list-style-type: none"> • <i>Anushaktakama</i> (Attachment with the passion) • <i>Ajasraaharavihara</i> (excessive food and regimen) • <i>Mananavastata</i> (unsteady) • <i>Amarshana</i> (intolerance) • <i>Asanchaya</i> (having no provisions).^[12] |
| 11. | <i>Rakshas kaya</i> | <ul style="list-style-type: none"> • <i>Amarshana</i> (intolerance) • Constant <i>Kopa</i> (anger), Violence at weak points, • <i>Krura</i> (cruelty) • <i>Aharaatimatraruchiaamisha</i> (excessive practice and likings for non-vegetarian food) • Excessive <i>Swapna</i> (sleep), <i>Aayasa</i> (lethargy)^[13] |
| 12. | <i>Pishacha kaya</i> | <ul style="list-style-type: none"> • <i>Mahasana</i> (Excess desire of food) • <i>Streerahasyakama</i> (Satisfying with women in lonely place) • <i>Asuchi</i> (Unclean habits) • <i>Asuchidwesa</i> (Disliking for cleanliness) • <i>Bhiru</i> (cowardice) and <i>Bhisa</i> (Terrifying character) • <i>Vikruta Ahara Vihara Sheela</i> (Abnormal conduct of diet and regimens).^[14] |

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| 13. | <i>Preta kaya</i> | <ul style="list-style-type: none"> • <i>Ati Ahara Kama</i> (Excessive desire of food) • <i>Atidukhasheela</i> (Excessively painful disposition in character) • <i>Asuya</i> (Envy) • <i>Atilolupa</i> (Excessive greediness) • <i>Akarma</i> (Inaction).^[15] |
| 14. | <i>Pashava kaya</i> | <ul style="list-style-type: none"> • <i>Amedasa</i> (Lack of intelligence) • <i>Maithunapara</i> (Excessive sexual indulgence) • <i>Swapnashilam</i> (Sleeping character)^[16] |
| 15. | <i>Matsya kaya</i> | <ul style="list-style-type: none"> • <i>Bhiru</i> (Cowardice) • <i>Abhudha</i> (Lack of intelligence) • <i>Aharalubdha</i> (Greedy for food) • <i>Anavastitha</i> (Unsteady) • <i>Kama</i> (passionate) • <i>Krodha</i> (Wrathful mood) • <i>Saranasheela</i> (constant movement) • <i>Toyakama</i> (Desire for water)^[17] |
| 16. | <i>Vanaspatya kaya</i> | <ul style="list-style-type: none"> • <i>Alasa</i> (Laziness) • <i>Anivista Ahara</i> (satisfaction in food) • <i>Sarva Bhudhi Anga Hina</i> (Deficiency of all the intellectual faculties).^[18] |

DISCUSSION:

The examination of psychological constitution (*Manas Prakriti*) helps in determining mental strength. A physician may be misled by a person's physical appearance, if the mental state of person is not taken into account. The mental temperament of humans should be carefully assessed to determine their capacity, emotional status, disease susceptibility and treatment options.

Person with *tamasik* and *rajasik prakriti* are more prone to psychological disorders than those with *satvik prakriti*. People with *satvik prakriti* have greater mental strength

than those with *raja* or *tama*. Hence, people with *satvik prakriti* have a better prognosis than others.

Individuals constitution should be understood before treating. The type of treatment provided to the patient is determined by the person's mental state. The person with low mental strength due to dominance of *tamasik* or *rajasik prakriti* is unsuitable for interventional treatments.

Psychological constitution (*Manas Prakriti*) assessment contributes to preventing and fighting mental health concerns.

CONCLUSION:

By understanding the constitution of every individual we can guide them which food, drink,, exercise are needed for maintaining their health and help in prescribing medicines.

Manas prakriti has definite role in diagnosis of various mental disorders as well as other diseases. After proper understanding of *manas prakriti* one should initiate appropriate therapy. Assessment of *manas prakriti* can provide contribution to further research studies.

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