An Analysis of Manas Prakriti Conceptually.

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ABSTRACT

One of the crucial factors that must be evaluated prior to making a diagnosis and writing a prescription is Prakriti. It is a person's innate trait and speaks to both their physical and mental makeup. There are two varieties of Prakriti: Manasika (Guna) and Shareerika (Dosha). The dominating Dosha in a non-pathogenic condition that forms during conception is Shareerika Prakriti. At that point, the three qualities of Tama, Raja, and Vata will also become more intense, establishing the Manasika Prakriti, which represents the psychic function of the individual. These Trigunas are significant mental impulses that help to categorize people based on their psychological makeup. It is claimed that the three varieties of psyche—medium, inferior, and superior—are descended from virtue, wrath, and illusion, 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 Charak 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

The components of Shareerika include Doshas, Dhatus, Mala, Indriya, Upadhatu, and Agni, among others. An imbalance in any one of these components leads to illness or good health, respectively. In order to diagnose and treatment, it is necessary to be knowledgeable about Prakriti, Vikriti, Sara, Samhanana, Satmya, Agni, Bala, Desha, Pranama, Vaya, Ritu, Satva, and so forth. One of the fundamental elements that is widely utilized in pathology, diagnostics, physiology, and treatment is Prakriti. The word "Prakriti" refers to an inherent character or constitution found in nature. It alludes to a person's own constitution, which is determined by their own physiology. It is decided during conception by a number of elements, including the sperm and ovum, the season and condition of the uterus, the mother's nutrition and routines, and the characteristics of the MahaBhutas that make up the foetus. The dominant Dosha in the sperm and ovum during the conception and also those residing the uterus at that time establish the Prakriti of individual. The categorization of Prakriti. There are two primary forms of Prakriti: Shareerika, which is the bodily constitution, and Manasika, which is the psychic constitution. Because of the predominance of Shareerika Doshas, Shareerika Prakriti is further classified into seven categories. They are Sannapataja, Pitakaphaja, Vataja, Kaphaja, Vatapitajja, and Vataja. The three primary categories of Manasika Prakriti are Satvika, Rajasika, and Tamasika. Acharya Charaka and Sushruta separated the sixteen varieties of Mandarika Prakriti into seven, six, and three categories, respectively. It is divided into seven categories by the Ashtanga Sangraha, similar to the Shareerika Prakriti. It is also referred to as Guna Prakriti and MahaPrakriti because Trigunas are also known as Mahagnas.

Acharya Sushruta has coined these Prakriti as MahaPrakriti.

A. SATVAJA PRAKRITI

Individuals are predominant in Satvik Prakriti are divided into following groups –

1. Brahma Prakriti

All the characteristics of Brahma Prakriti are cleanliness or purity, truthfulness, regulation of all faculties, prejudice capacity, involvement in science debates, good memory, achievement in avoiding sex, rage, vanity, pride, jealousy, pleasure etc. All living beings are considered close and dear to a human being.

2. Arsha Prakriti

Continuous study, observance of customs, restraint on sex indulgence, hospitality, acceptance of all feelings in coolness (anger, pride, wildness, hate, lust, jealousy, etc.), originality, outstanding talker, science inclined, strong and long memory in reading, maintaining knowledge, etc. are all characteristics of Arsha Prakriti.
3. Indra Prakriti

Endowed with prosperity, a fine counsel, worship of deity, courageous, lustrous, light looking, and natural body components, possessed for vision, indulgence in faith, courage, etc.-are all characteristics of Indra Prakriti.

4. Yama Prakriti

Yama Prakriti’s characteristics include the ability to recognise good and bad deeds and behave accordingly consequently, being unopposed, having a great memory, achieving success, and being the winner of rage, jealousy, hate, and greed.

5. Varuna Prakriti

Featured are courageous, patient, clean, hateful of mud, ritualists, swimmers in lakes, seas, etc. They have strong character and show it appropriately.

6. Kubera Prakriti

Kubera Prakriti has the following characteristics: holds ego where it is needed, submits in times of need, feeds on time, has a well-dressed family, is dutiful, holy, and cheerful, expresses frustration outwardly, blesses wrongdoing and punishes right doing.

7. Gandharva Prakriti

Gandharva Prakriti possesses the following qualities: a love of dancing, song, musical instruments, high-pitched singing, recitation of verses, the ability to tell others stories from history and folklore; talent in the application of scented pastes and perfumes; good taste in clothing; enjoyment of sex; and a lack of envy.

Acharya Kashyap mentioned eight types of Sattvika Prakriti; he added Prajapatyu saattva.

Types of Satvaja Prakriti

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<th>Sr. No</th>
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<tr>
<td>1.</td>
<td>Bramha Satva</td>
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<td>7.</td>
<td>Arsha Satva</td>
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<td>Prajapaty Satva</td>
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B. RAJASA PRAKRITI

Individuals are predominant in Rajasa Prakriti are divided into following groups –

1. Asura Prakriti

Asura Prakriti is brave, angry, a blamer to others, wealthy in worldly matters, deceitful, fearsome personality, merciless, taking service from others, and a collector of earthly items.

2. Rakshasa Prakriti

Rakshasa Prakriti has the traits of having no excuses for others, having crazy feelings, being a backbiter, a murderer, mean, hungry for food, liking meat, being a late riser, courageous, and jealous.

3. Paishacha Prakriti Heavy eaters, a fondness for women, a liking for living with women in isolated places, unclean habits, a dislike for cleanliness, cowardice, a frightening temperament, and resorting to irregular diet and routine are all traits of Paishacha Prakriti.

4. Sarpa Prakriti

Sarpa Prakriti has the following characteristics: courageous when enraged, coward when not, sharp reaction, extreme indolence, walking, eating, and resorting to other regiments with a fearful temperament.

5. Preta Prakriti

Extreme appetite for food, too much mourning, envious, no discrimination in behaviour, excessive greediness, and inaction are all characteristics of Preta Prakriti.
6. Shakuna Prakriti

Shakuna Prakriti is characterised by a desire for passion, an unhealthy fondness for food and regime, unsteadiness, ruthlessness, and unacquisitiveness. Acharya Kashyap mentioned seven types of Rajasika Prakriti; he also mentioned Yaksha Sattva.

Types of Rajasika Prakriti

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C. TAMASA PRAKRITI

Individuals are predominant in Tamasa Prakriti and are divided into the following groups:

1. Pashava Prakriti

Cowards, unintelligent, hateful behaviour and food preferences, undue sexual indulgence, and sleep are all characteristics of Pashava Prakriti.

2. Matsya Prakriti

Cowards, unintelligent, hungry for food, unsteady, enthusiastic and wrathful all the time. Fondness for water, and constantly running are all characteristics of Matsya Prakriti.

3. Vanaspatya Prakriti

Indolence, overeating, and defects of all academic senses are all characteristics of Vanaspatya Prakriti.

Types of Tamasa Prakriti

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<td>Vanaspatya Satva</td>
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Discussion

It is possible to think of the various Manasika Prakriti types as representing distinct life stages. When closely examined, it also demonstrates the chronology of evolution because every characteristic is placed logically from Brahma to Vanaspatya. Manasika Prakriti has been described by some writers as an ordered stage of the person’s development.

Gaining insight into one’s Manasika Prakriti can help one advance both personally and professionally. A Satvika Prakriti person, on the other hand, can concentrate on spiritual development, whilst a Rajasika Prakriti person may direct their energy into ambitious endeavors. Due to their propensity for clarity, balance, wisdom, and a composed manner, Satva dominant people are often well-suited for professions requiring reflection, original thought, and a holistic viewpoint, such as those in the arts, literary works or spiritual direction. People with a dominant Rajas constitution are dynamic, full of energy, ambitious, and have an innate will to succeed. These people are capable of handling fast-paced work environments, leadership positions, and occupations requiring quick decision-making and flexibility. Their inclinations may be well suited to careers in management, sales, and entrepreneurship. In the meantime, stability, perseverance, introversion, and patience are traits frequently displayed by Prakriti individuals who have a Tamas dominating. They could perform particularly well in jobs demanding meticulous attention to detail, rigorous procedures, and a constant work ethic. Individuals with this constitution may be well suited for careers in technical professions, research, and administration.
Conclusion

The determination of Prakriti holds importance for people in both healthy and sick states. The doctor can prescribe the right food, drink, and exercise to help preserve health and treat an illness by understanding the nature and constitution of each unique patient. Although the Manasika Prakriti is a crucial instrument in psychometric analysis, the Shareerika Prakriti focuses on physical characteristics. It aids in understanding each person's mentality. A person's thoughts, deeds, and psyche are determined by three Gunas, and analyzing each of these Ganas in a person aids in more accurate psychological evaluation. These Ganas establish an individual's Manasika Prakriti. Understanding one's Manasika Prakriti can help with both professional and personal growth. Plans are also made for therapy, food, and other routines.

REFERENCES


