



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 *Satva* 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 psyches—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 *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

The components of *Shareera* 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, Pramana, Vaya, Ritu, Satva*, and so forth^[1]. 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.^[2] 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 *Doshas* 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 *Sannipataja, Pittakaphaja, Vataja, Kaphaja, Vatapittaja, and Vataja*. The three primary categories of *Manasika Prakriti* are *Satvika, Rajasika, and Tamasika*.^[4] Acharya *Charaka* and *Sushruta* separated the sixteen varieties of *Mandarika Prakriti* into seven, six, and three categories, respectively.^[5,6] It is divided into seven categories by the *Ashtanga Sangraha*, similar to the *Shareerika Prakriti*.^[7] It is also referred to as *Guna Prakriti* and *MahaPrakriti* because *Trigunas* are also known as *Mahagunas*.

Acharya *Sushruta* has coated these *Prakriti* as *MahaPrakriti*.

A. SATVAJA PRAKRITI^[8]

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, clean, 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 *Prajaptya sattva*.

Types of *Satvaja Prakriti*

Sr. No	Charak Samhita	Sushurut Samhita	Kashyap Samhita
1.	Bramha Satva	Bramha Kay	Bramha Satva
2.	Aindra Satva	Mahendra Kay	Aindra Satva
3.	Varuna Satva	Varuna Kay	Varuna Satva
4.	Kaubera Satva	Kaubera Kay	Kaubera Satva
5.	Gandharva Satva	Gandharva Kay	Gandharva Satva
6.	Yamya Satva	Yamya Kay	Yamya Satva
7.	Arsha Satva	Rishi Kay	Arsha Satva
8.	-	-	Prajaptya Satva

B. *RAJASA PRAKRITI*^[9]

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 regimens 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 Satva*.

Types of *Rajasa Prakriti*

Sr. No	Charak Samhita	Sushrut Samhita	Kashyap Samhita
1.	Asura Satva	Asura Kay	Asura Kay
2.	Rakshasa Satva	Rakshasa Kay	Rakshasa Kay
3.	Paishacha Satva	Paishacha Kay	Sarpa Satva
4.	Preta Satva	Preta Kay	Paishacha Satva
5.	Sarpa Satva	Sarpa Kay	Bhuta Satva
6.	Shakuna Satva	Shakuna Kay	Shakuna Satva
7.	-	-	Yaksha Satva

C. TAMASA PRAKRITI^[10]

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 *Tamas Prakriti*

Sr. No	Charak Samhita	Sushrut Samhita	Kashyap Samhita
1	Pashava Satva	Pashava Kay	Pasava Satva
2	Matsya Satva	Matsya Kay	Matsya Satva
3	Vanaspatya Satva	Vanaspatya Kay	Vanaspatya Satva

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 development¹¹.

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 *Gunas* in a person aids in more accurate psychological evaluation. These *Gunas* 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.

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