



A Conceptual Study Of Manasa Prakriti As Described In Charaka Samhita.

¹Dr.Dusane Vishal Bharat, ²Dr.Smita Lone

¹Associate Professor, ²Associate Professor

¹Roga Nidan avam Vikriti Vigyan, ²Shalakyta Tantra

¹Shree Saptashruni Ayurved Mahavidyalaya & Hospital, Nashik, Maharashtra, India.

Abstract: Ayurveda has a sole specialty of holistic approach and includes all the factors which are essential for preservation of health. Trigunas are three important drives of the mind which differentiate individuals on the basis of their psychological constitution. Genetically determined, these psychological characteristics are dependent on the relative dominance of the Trigunas. Manasa Prakriti features relate to the mind and mental activities of the person. Acharya Charaka mentioned three types of Manas Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti again sub classified into 16 varieties. Totally 16 types of Manasika Prakriti are described in Charaka Samhita. Maha Prakriti's are those which manifests due to influence of Satva, Raja and Tama and knowledge of the constitution is very much essential. To prescribe medicines, knowledge of this is essential.

Index Terms – Prakriti, Manas Prakriti, 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 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'. Before prescribing medicines, one should know Prakriti, Vikriti, Sara, Satmya, Agni, Bala, Pramana, Vaya, Desha, Ritu, Samhanana, Satwa etc. to get desired results.¹ 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.

Changeable Nature of Manasa Prakriti: The psychological constitution may change relatively to the influence of surrounding factors and experiences.² 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 Acharya Charaka³:

- 1. Satvika-** 1. Brahma 2. Aarsha 3. Aindra 4. Yamyia 5. Varuna 6. Kauberia 7. Gandharva
- 2. Rajasika-** 1. Asura 2. Raksasa 3. Paisacha 4. Sarpa 5. Preta 6. Shakuna
- 3. Tamasika-** 1. Pashu 2. Matsya 3. Vanaspatya

Characteristics Of Individual Manasa Prakriti:**1. Satvika Prakriti:**

- I. Brahma Kaya⁴:** 1. Suchita-Purity, Cleanliness 2. Satyabhisandham- He will be always in commune with truth 3. Jitatmanam- Self-controlled 4. Samvibhaginam- Having discrimination power 5. Gyana Sampannam- Capable with knowledge 6. Vigyana Sampannam- Knowledge gained through experience and learnt from outside 7. Vachana Sampannam- Capable with exposition power 8. Prativachana Sampannam- Responding to others query (Power of Reply) 9. Smriti mantam- A sound memory of experiencing self. 10. Kamam Apetam- Devoid of trivial desire. 11. Krodham Apetam- Devoid of anger. 12. Lobham Apetam- Devoid of greed 13. Manam Apetam- Devoid of feeling of self-superiority 14. Irshyam Apetam- Devoid of Jealousy 15. Harhsam Apetam- Devoid of elation of mind 16. Amarsam Apetam- Devoid of intolerance or status of mind which excuses others 17. Samam Sarvabhutesu- Balanced towards every creature.
- II. Aarsha Kaya⁵:** 1. Ijyaparam- Adhere to ritual performances 2. Adhyayana Param- Devotion to the studies 3. Vrataparam- Adhere to sacred vows 4. Homaparam- Devotion to oblations 5. Brahmacharya Param- Adhere to celibacy 6. Atithi Vratam- Hospitality or Hospitable disposition 7. Mada-Mana Upashantam- Away from pride 9. Raga Upashantam- Away from attachment 10. Dwesha Upashantam- Away from hate 11. Moha Upashantam- Away from affliction 12. Lobha Upashantam- Away from lust 13. Pratibha Sampannam- Brilliant in skills and knowledge 14. Vachana Sampannam- Eloquence or expressive quality related with speech 15. Vigyana Sampannam- Knowledge gained through experience and learnt from outside. 16. Upadharana Sampannam- Capacity to retain the learned things.
- III. Aindra Kaya⁶:** 1. Aishvarya Vantam- Prosperous in all aspects like land, comfort, assistance, bodily health and mental health or Lordship. 2. Adeya Vakyam- Speech or advice that can be accepted by all. 3. Yajvanam- Continuous performing rituals 4. Suram- Valour or bravery 5. Ojaswinam- Strong or Virile 6. Tejasopetam- Lustrous or Splendour 7. Aklisha Karmanam- Kind of effortless work 8. Dirghadarshinam- Having long term vision or Far sightedness 9. Dharmabhiratam- Devotion to virtuous acts or religious mentality 10. Arthabhiratam- Devotion to earning of wealth or money minded 11. Kamabhiratam- Proper satisfaction of desires 12. Shastra Buddhita- Intimate knowledge 13. Bhrtiya Bharana- Proper management of co-workers or followers 14. Vidvattata- Thorough knowledge 15. Mahabhagita- Very fortunate or prosperous 16. Adhithata- Having authority or power of control.
- IV. Yamy Kaya⁷:** 1. Lekhastha Vrttam- Performing activities according to the situation. 2. Prapta Karinam- Initiation and completion of actions in time. 3. Asampraharyam- Non aggressive 4. Utthana vantam- Acts at right moment 5. Smrtimantam- Possess Good Memory 6. Aishvarya Lambhinam- Prosperity 7. Raga Vyapagatam- Disappearance of attachment 8. Irshya Vyapagatam- Disappearance of Envy. 9. Dvesha Vyapagatam- Departure of Hate. 10. Moha Vyapagatam- Disappearance of illusion.
- V. Varuna Kaya⁸:** 1. Suram- Bravery or Valour 2. Dheeram- Courageous, strong minded, energetic 3. Shuchim- Purity 4. Ashuchi Dveshinam- Dislike for impurity. 5. Yajvanam- Performance of sacred rituals 6. Ambhovihararatim- Fondness for aquatic sports 7. Aklisha Karmanam- Kind of effortless work 8. Sthana Kopa Prasham - Control over the expression of anger
- VI. Kauber Kaya⁹:** 1. Sthana Mana Upabhoga Sampannam Achieving honour and satisfaction according to the situation. 2. Parivara Sampannam Possession of attendants 3. Dharma Nityam Constant liking for virtuous acts 4. Artha Nityam Constant liking for wealth 5. Kama Nityam Constant liking for satisfaction of desires 6. Shuchim Purity 7. Sukha Viharam- Liking for pleasures of recreation 8. Vyakta Kopa Prasadam- Exhibition of anger and pleasure.
- VII. Gandharva Kaya¹⁰:** 1. Priya-nritya-gita-vaditra-ullapaka-shloka-akhyayaika-itihasa-puraneshukushalam- Loves dance, music, musical instruments, poetry, stories, history

2. Gandha-malyaanulepana-vasana- Found of pleasant smell, garlands, perfumes, and good clothes 3. Stree Vihara Nityam - Constant fondness for association of women and enjoyment with them. 4. Anasuyakam- Devoid of jealousy

2. Rajasika Prakriti:

I. Asura Kaya¹¹: 1. Suram- Valour or Bravery 2. Chandam- Cruelty 3. Asuyakam- Jealousy 4. Aishvaryavantam- Lordship 5. Aupadhikam- Deceitful or deceptive 6. Raudram- Terrifying appearance 7. Ananukrosam- Merciless 8. Atmapujakam- Indulgence in self-praise.

II. Rakshasha Kaya¹²: 1. Amarsinam- Intolerance, not enduring or bearing, impatience 2. Anubandha Kopam- Always binded with anger or constant anger 3. Chhidrapraharinam- Violence at weak points. 4. Krooram- Cruelty 5. Aharatimatra Ruchim- found of food only 6. Amisa Priyatam- Fondness for non-vegetarian food 7. Swapana Bahulam- Dreamfull sleep / Long sleep

8. Aayasa Bahulam- Excessive exertion or fatigueness 9. Irshyam- Jealous.

III. Paisacha Kaya¹³: 1. Mahasanam- Taking much more quantity of food. 2. Strainam- Fondness of women. 3. Stree Rahaskamam- Liking for staying with women in lonely place 4. Asuchim- Unclean habits 5. Suchidvesinam- Disliking for cleanliness 6. Bhirum- Cowardice 7. Bhisayitaram- Terrifying disposition 8. Vikrta Ahara Shilam Resorting to abnormal diet 9. Vikrta Vihara Shilam- Resorting to abnormal regimens.

IV. Sarpa Kaya¹⁴: 1. Krddha Suram- Bravery when in Wrathful disposition 2. Akrdha Bhirum- Coward in normal conditioned 3. Taikshnyam- Sharp reaction or active 4. Ayasa Bahulam- Excessive indolence 5. Santrasta Gocharam- Always in fear 6. Aharaviharapara- Loves food and pleasure activities.

V. Preta Kaya¹⁵: 1. Ahara Kamam- Excessive desire for food 2. Atiduhkhasila Achara- antisocial conduct or behaviour 3. Atiduhkhasila Upacara- Excessively painful disposition in service or attendance. 4. Asuyaka- Jealousy 5. Asamvibhaginam- Actions without discrimination 6. Atilolupam- Excessive greediness 7. Akarmasilam- Does not like to work.

VI. Shakuna Kaya¹⁶: 1. Anusakta Kamam- Always in attachment with desires 2. Ajasra ahara param- Continuous or always in fond of intake of food 3. Ajasra Vihara Param- Always in fond of regimen 4. Anavasthitam- Unsteadiness in activities 5. Amarshanam- Intolerant 6. Asanchayam- Not interested to acquire anything.

3. Tamasika Prakriti:

I. Pashava Kaya¹⁷: 1. Nirakarishnum- Forbidding disposition. 2. Amedhasam- lack of intelligence 3. Jugupsitaharam- Consumption of abhorred food or diet 4. Maithunaparam- Excessive sexual indulgence 5. Swapna Shilam- Excessive sleep or dreamfull sleep

II. Matsya Kaya¹⁸: 1. Bhirum- Fearfulness 2. Abudham- Lack of Intelligence 3. Ahara Lubdham- Greediness for food 4. Anavasthitam- Unsteadiness 5. Anusakta Kamam- Always in attachment with desires 6. Anusakta Krodham- Always angry 7. Sarana shilam Fondness for activities or movements 8. Toya Kamam - Fondness or desire for water

III. Vanaspatya Kaya¹⁹: 1. Alasam- Indolence 2. Kevalam Ahare Abhinivistam- Only indulgence in food 3. Sarvabuddhyanga Hinam- Lack of all intellectual faculties.

Discussion:

Prakriti has prime importance in both healthy and diseased persons; 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. Acharya Charaka mentioned three types of Manasa Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti again sub classified into 16 varieties. Individuals with tamasika prakriti and rajasika prakriti are more prone to psychological disorders than those with satvika prakriti. The physician should know 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 inappropriate for interventional treatments.

Conclusion

By understanding the individual constitution of every individual, we know which food, drink, exercise etc. is appropriate for maintaining their health. 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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