

## Concept of *Manas Prakriti* and its Utility in Today's Era

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**ABSTRACT:** Ayurveda is an ancient science which believes in the maintenance of health so it includes all the factor which are necessary for the maintenance of health Physical temperament of a person is dependent on *tridoshas*, whereas mental constitution is based in the *trigunas*. The dominance of *guna* leads to mental makeup of a person and that person will have the characteristics of the dominant *guna*. There are sixteen types of *Manas Prakriti* which are subtypes of these *Trigunas*. These *Manas Prakriti* can play the key role in todays society as we all are aware of the increasing psycho-social behaviour problem or the mental problem due to continuous stress. So validated tool or performa should be made to assess the *Manas Prakriti* of a person and to aware the person with related mental or psycho social behaviour dysfunction. Because a healthy mind leads to healthy body and healthy mind & body contributes to a better society.

**Keywords:** *Manasa, Prakriti, Triguna*

### INTRODUCTION:

*Ayurveda* is the science which believes in the individuality of a person and has described different types of *Prakriti*, to give the special care to each individual, and fulfilling one's need as per their *Prakriti*. *Prakriti* of every person is fixed which is formulated by the dominance of *tridosha* at the time of union of *sukra* and *shonita*. Predominance of any one, two or all the three dosha determines the *Prakriti* of the individual.

### Factors Determining *Prakriti*

1. *Sukra- Shonita Prakriti*
2. *Kala-Garbhasya Prakriti*
3. *Matu-Ahar Prakriti*

### Types of *Prakriti*

In Ayurvedic texts many types of classification has been described for *Prakriti*.

These are as follows.

1. *Doshaja/Deha Prakriti*
2. *Manasa Prakriti*
3. *Bhautika Prakriti*
4. *Jatyadi Prakriti*

### **Definition of *Manas Prakriti***

*Manas Prakriti* consists of two words *Manas* which is related to *Manas* or mind and *Prakriti* means the constitution.

The natural specificity of mental disposition which exists since the conjugation of *sukra shonita* and *atma vikara* can be defined as *Manas Prakriti*.<sup>1</sup>

### **Classification of *Manas Prakriti*:<sup>2</sup>**

On the basis of *manas guna (satva, raja tama)*, there are three types of *manasa Prakriti (Satvik, Rajas and Tamas)*. These *trigunas* are the essential factors for differentiating people on the basis of their psychological constitution. These three types of *manas Prakriti* are subdivided into sixteen/eighteen types. These are *Brahma, Mahendra, Varun, Kaubera, Gandharva, Yama* and *Rishi Satva* comes under *Satvik Manas Prakriti*, *Asura, Rakshasa, Paishacha, Preta, Sarpa* and *Shakuna* are included in *Rajasa Manasa Prakriti*. *Pashava, Matsya* and *Vanaspatya* are the subtypes of *Tamasa Manasa Prakriti*. *Acharya Kashyap* described two additional *manas Prakriti*, one is *Prajapatya kaya* under *satvik* group and another one is *Yaksha* under *rajasa Prakriti*. Common features of the *Manas Prakriti* are discussed below.

### **SATVIKA KAYA**

#### **1. *Brahma Kaya*:**

People with this *Brahma kaya* have the qualities of purity, regular study of Vedas, worship of teachers and elders, guest loving and performing sacrificial rites.

#### **2. *Mahendra Kaya*:**

People with *Mahendra Kaya* have the qualities of Magnanimity , valour, commanding, devotion to scriptures and supporting dependents

#### **3. *Varuna Kaya*:**

People with *Varuna Kaya* have the qualities of accustomed to cold , tolerance, grey eyes, brown hairs and talking sweetly.

#### 4. *Kubera Kaya*

People with *Kubera kaya* have the qualities of neutrality, tolerance, acquisition, and collection of wealth and high virility.

#### 5. *Gandharva Kaya*:

People with *Gandharva Kaya* likes fragrances and garland, is interested in dance, music and singing and like to travel frequently

#### 6. *Yamya Kaya*

Doing justice, firm, initiation, fearless, with good memory, pure and free from attachment, delusion, pride, and aversion these are the features of *Yamya Kaya*.

#### 7. *Rishi Kaya*

People with *rishi Kaya* are possessed with excellent general knowledge. They have regular practice of meditation. They love to study scriptures and very religious.

### **RAJASA KAYA**

#### 1. *Asura Kaya* :

People with *Asur kaya* are powerful, fierce, brave, wrathful, envious, eating alone, and gluttonous.

#### 2. *Sarpa Kaya* :

People with *sarpa kaya* are ferocious, exerting, timid, wrathful, tricky, and unstable, in movement, and behaviour

#### 3. *Shakuna Kaya* :

People with *Shakuna Kaya* is lustful, and lascivious, eats frequently, is intolerant and unstable.

#### 4. *Raksas Kaya*:

People with *Raksas Kaya* are fierceness, envy, unrighteousness, and utter inertia.

#### 5. *Pishaca Kaya* :

People with *Pishaca Kaya* have the habit of eating left overs, fierceness, adventurous, lasciviousness, and absence of shame.

#### 6. *Preta Kaya* :

People with *Preta kaya* does not make equal distribution, is idle, unhappy, jealous, greedy, and uncharitable.

**TAMAS KAYA****1. Pashu Kaya:**

People with *Pashu Kaya* have features like dullness, crookedness, daily coitus in dream and negative attitude.

**2. Matsya Kaya:**

*Matsya kaya* has the features of Instability, foolishness, timidity, liking for water and mutual quarrel .

**3. Vanaspatya Kaya :**

People with *Vanaspatya kaya* like to stay in one place, are always engaged only in eating and devoid of *sattva*, righteousness, enjoyment and wealth.

**Methods:**

Literary search was done by compiling the matter related to Manas Prakriti, All the texts of *Brihat trayi* has mentioned about *Manas Prakriti*, *Acharya Kashyap* has also explained the eighteen types of *Manas Prakriti*. Thus looking into the classical literature, due importance has been given to *Manas Prakriti* and search was done from Latest texts and *Manas Prakriti* related article and was analyzed. Explanation can be further elaborated, and explained.

**UTILITY OF MANAS PRAKRITI:**

According to the report of National Mental Health Survey (NMHS) 2015-2016. In India the age group between 40 and 49 years was predominantly affected (psychotic disorders, bipolar affective disorders [BPADs]), depressive disorders, and neurotic and stress-related disorders. The gender prevalence of psychotic disorders was near similar (lifetime: male: 1.5%; female: 1.3%; current: male: 0.5%; female: 0.4%). While there was male predominance in alcohol use disorders (9.1% vs. 0.5%) and for BPAD (0.6% vs. 0.4%), female predominance was observed for depressive disorders (both current [female: 3.0%; male: 2.4%] and lifetime [female: 5.7%; male: 4.8%]) for neurotic and stress-related disorders. Residents from urban metro had a greater prevalence across different disorders. Population from lower income quintiles were observed to have greater prevalence of one or more mental disorders. An individual's risk of suicide in the past 1 month was observed to be 0.9% (high risk) and 0.7% (moderate risk); it was highest in 40–49 years age group, greater among females, and those from urban cities.<sup>2</sup> From the above seen facts it shows the demand of care in the sector of mental health. Ayurveda priorities the maintenance of health of the healthy person keeping this the prime objective and curing the diseased as its second objective. It indicates that prevention is always better than cure. Ayurveda can play a key role in maintaining the

mental health by its concept of *Manas Prakriti*. *Manas Prakriti* which is further divided into sixteen types can tell about one's peak on handling pressure and stress. On the basis of *Manas Prakriti* we can get an gross idea about reaction of a person to particular situation for example in an adverse reaction how that person can probably react can be predicted by knowing the *Manas Prakriti*.

So the concept of *Manas Prakriti* can be used as below:

By screening the *Manas Prakriti* of a person we can tell about the risk of having mental health issues, so that counselling or proper direction can be given to that person to avoid any further development in mental health disorder and that person can be advised about the do and don't for prevention.

Adolescence is a transitional period from childhood to adulthood, during adolescence a person experiences a variety of biological and emotional changes in their bodies, so the psycho social behaviour problem is very common in this age group in comparison to others. By assessing the *Manas Prakriti* of adolescents and educating their parents about the problem that the person might develop can be stopped and adolescents can be prevented by indulging into any harmful activity under the peer pressure or under any influence, because lack of attention to the mental wellbeing of adolescents in a key phase of socialization may lead to mental health consequences that may remain the rest of life. So as per my view a small introduction about this concept of *Manas Prakriti* should be given to the teachers so that they can guide the student or refer them for further care.

Concept Of *Manas Prakriti* can be used for guiding a person for their professional fronts. Like people with *Gandharva Kaya* has Liking towards *Nrutya* (dancing), *Geeta* (singing), *Vada*(music) so they can choose singing or dancing as their career similarly *Yaksha Prakriti* as given by *Acharya Kashyap* has *Ati Alankaram* means liking towards ornaments and decoration so they can opt for jewellery designing,etc, so the people with such creative talent in their *prakriti* can do well in their profession.

Concept of *Manas Prakriti* can provide the range of field to do research work. There are so many facts about one's personality has been described in the text which can be made as a base to carry out a new study.

Increased *Manas Dosha* can lead to psychosomatic disorders when there is predominance of Rajas and Tamas dosha it will lead to *pragya paradha* and finally brings upon the diseases and for the achievement of *dharmartha kama moksha satva, rajah & tama* are very important so they should be properly controlled and managed to abstain ill health.

**Can Manas Prakriti be altered??**

Yes *Manas Kaya* of a person who have risk of any mental health disorder can be altered with the help of certain factors

Factor influencing the *Manas Prakriti*:

In Bhagavatgita of 17<sup>th</sup> and 18<sup>th</sup> chapters 12 factors are mentioned they are:

1. *Shraddha*- Faith
2. *Aahara*- Diet
3. *Yajna*- Sacrifice
4. *Tapas*- Renunciation of fruit of action
5. *Jnana*- Knowledge
6. *Karta*- Doer
7. *Buddhi*- Intellect
8. *Dhriti*- Regulation
9. *Sukha*- Happiness

The above mentioned twelve factors have direct influence on behaviour (Personality). Each Factor has three types of qualities i.e *Satwika*, *Rajasa*, *Tamasa*. One who follows *Satwika* quality, his personality will develop according to that quality, means he will be the *Satwika* predominant. Same way one who follows the *Rajasa* and *Tamasa* qualities his behaviour will develop according to that predominant quality.<sup>3</sup>

**Discussion:**

Concept of *Manas Prakriti* holds its importance and is a essential factor for the identification and promotion of individual development, interpersonal skill and development of leadership qualities and as the attributes mentioned for each *Manasik Kaya* has its own intellectual division and emotional division so it can help the people to decide the profession as per the intellectual division of the *Manas Prakriti* of that individual.

**Conclusion:**

Assessment of *Manas Prakriti* is equally important to *Deha Prakriti* because *Manas Prakriti* is a important factor for the maintenance of health and to advise therapeutic measures. Disturbance in the mental health of a person plays etiological factor for many diseases. By knowing the *Manas Prakriti* of an individual we can educate them about their mental constitution and pro and cons associated with that *prakriti*. For the assessment of *Manas Prakriti* assessment tools need to be developed and validated. Assessment of personalities based on *Manasa Prakriti* can provide an important contribution to research studies.

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