

## CRITICAL APPRAISAL ON MANAS PRAKRUTI IN AYURVEDIC CONTEXT

Dr. Chetan Kelkar\*

Assistant Professor, Dept. of Kriyasharir, L.N. Ayurveda College &amp; Hospital Bhopal.

\*Corresponding Author: Dr. Chetan Kelkar

Assistant Professor, Dept. of Kriyasharir, L.N. Ayurveda College &amp; Hospital Bhopal.

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## ABSTRACT

Prakriti is defined as the state of an individual in its natural form. Prakriti is a unique concept in Ayurveda. Prakriti is formulated by the condition of Tridosha at the time of union of sperm and ovum inside the uterus. Prakriti means manifestation of special characteristics due to predominance of Doshas (Vata, Pitta and Kapha the functional component of body). All the physiological process are directly controlled by Vata-Pitta and Kapha (three body humors) and Mansika Doshas (functional psychic factors) thus healthy status can be maintained by maintaining normality of Prakriti. By knowing the Prakriti one will know about the strength of a person to combat with the lifestyle diseases as person having equilibrium in Prakriti is said to be having best immunity and strength. Acharya Charaka mentioned three types of Manasa Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti. Sattvika type of Prakriti is best among all because of predominance of Sattva which is considered eternally pure, is not likely to vitiate or get vitiated. Rajas and Tamas are considered as Manasika Doshas in Ayurveda. So Rajasika and Tamasika Prakriti persons are more prone to various diseases and difficult to cure in comparison to Sattvika Prakriti.

**KEYWORDS:** Manas Prakriti, Satva Prakriti Rajsika Prakriti, Tamsik Prakriti.

## INTRODUCTION

Prakriti is defined as the state of an individual in its natural form. Prakriti is a unique concept in Ayurveda. Prakriti is formulated by the condition of Tridosha at the time of union of sperm and ovum inside the uterus. Prakriti means manifestation of special characteristics due to predominance of Doshas (Vata, Pitta and Kapha the functional component of body). Acharya Charaka mentioned three types of Manasa Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti. Advantages of assessing Manasa Prakriti in an individual, help in identification and promotion of individual development, interpersonal skill and development of management qualities. Prakriti is of two kinds namely Sharira Prakriti (physical constitution of body) over subdivided into 7 types namely Vataja, Pittaja, Kaphaja, Vata-Pittaja, Vata Kaphaja, Pitta-Kaphaja and Sannipataja and Manas Prakriti (Psychic constitution of body) mainly categorized into three types i.e. Sattvika, Rajasika and Tamasika Prakriti again sub classified into sixteen varieties.

## Nirukti (Etymology)

- “Pra” means “First” and the “Kri” means “Creation”. That is first creation is Prakriti.
- Equilibrium state of Satva, Raja and Tama Guna.
- “Prakriti” word is for Nature or Sign. (Shabdastoma)
- Prakriti means virtue.

## Deha Prakriti

Publics are borne with several proportions of Doshas. Their body composition is referred accordingly. Those borne with equal fraction of three Doshas, i.e. ratio of Vata, Pitta and Kapha equal to each other are sama Pittanila Kapha. These individuals are generally healthy people and remain healthy. Few of them show predominance of one Dosha. Those exhibiting predominance of Kapha are shleshmala predominance of Pitta or Vata are called Pittala and Vatala respectively. These people frequently fall sick. The physical constitution of a foetus is firm by the predominance of Doshas accordingly. Prakriti of person shows features according to morphology, physiology, performance and relation to ecology. So, these Doshaj Prakritis are due to preponderance of Doshas since birth. This is called as, Deha Prakriti.<sup>[1]</sup> During conception, a few individuals present equal ratio of three Doshas, which is called sama-Prakriti. Another class is single Dosha dominant Prakriti. It is Vatala if Vata Dosha is dominant, Pittala if Pitta Dosha is dominant and sleshmala if Kapha Dosha is dominant. Sama Prakriti people remain healthy. Single Dosha dominated and mixed (two Dosha at a time; one less dominant) category usually exhibit some sort of minor or major ailment. They need to perceive regime for every day and every season regularly. Failing to do so begins accumulation dominant Dosha.<sup>[2]</sup>

### Manas Prakruti

There are three type of Satva (psyche), though having innumerable variations are describe with a partial classification. The pure psyche, on the basis of similarity of Satva of Brahma, Rsi, Indra, Yama, Varun, Kubera and Gandharva, has been divided into seven sub-types; the Rajasa one on the same basis simulating with that of Daitya, Pisacha, Raksasa, Sarpa, Preta and Shakuni has been divided into six sub-types and the Tamasa one of three sub-types according to similarity with the psyche of animals, fish and plants. The purpose of the description of psyche is to facilitate the treatment of disorders according to the psyche<sup>3</sup>. Mind is of three kinds-shudha, Rajas and tamas. Out of these shudha is meant for blessings, Rajas is meant for anger and tamas is meant for irrationality. Following passages describe each kind of characteristics specifically observed in personalities dominated by these three kinds.<sup>[4]</sup>

### Factors Affecting Formation Of Prakriti

Factors which play direct or indirect role in the formation of Prakriti can be grouped under two heading

1. Garbhakalaj Bhava 2. Jatiprasaktadi Bhava

#### 1. Garbhakalaj Bhava

These factors are as follow<sup>[5]</sup>

A. Shukra Shonita Prakriti

B. Kala Garbhashaya Prakriti

C. Matu-Ahara-Vihara Prakriti

D. Mahabhuta-Vikara Prakriti

#### A. Shukra Shonita Prakriti

Shukra and Shonita are the main component for formation of foetus and they possess Prakriti deciding factors naturally. Characteristics & traits of parents are present very minutely in the Shukra and Shonita, which are responsible for similarities between offspring & parents.

#### B. Kala Garbhashaya Prakriti

This Kala can be considered in three ways –

- Sambhoga Kala: Postures during sex and the Dosha present in the uterus have closely interrelated because certain Dosha get vitiated by different postures and thus influence the Prakriti<sup>6</sup>.
- Garbhadharana Kala: Seasons have their effect on body by increasing or decreasing Vatadi Dosha. So, at the time of fertilization, season also influences the formation of foetus through Shukra and Shonita.
- Age of parents: Tridosha remain in the body according to the age and affect the whole body along with the Shukra and Shonita.

#### C. Matu-Ahara-Vihara Prakriti

Some scholars say that formation of foetus is influenced not only by mother's foods and activities but also by the regimens adopted by father. Acharya have told certain methods & principles like Punsavana Samskara, Ritumaticharya, Garbhadhana method etc., in order to have desired progeny. All these things also affect the Prakriti of the foetus.

### D. Mahabhuta-Vikara Prakriti

The Matrijadi bhava of the foetus are product of the Mahabhuta. Five types of Bhautika Prakriti are possible as per predominance of one of the Mahabhuta like this<sup>7</sup> –

- Vayavya Prakriti - Vatika Prakriti
- Tejas Prakriti - Paitika Prakriti
- Aapya Prakriti - Shleshmika Prakriti
- Parthiva Prakriti - Having strong, large body built
- Nabhasa Prakriti - Holy, pure, long-lived, having mouth, nose and ear with big openings

### 2. Jatiprasaktadi Bhava<sup>[8]</sup>

After birth several changes occur in physical and mental status of an individual which later become a part of his/her personality. This is known as Jatiprasaktadi Bhava or JatSharira Prakriti. These can be temporary and changeable. 6 & 7 Jatiprasaktadi Bhava are described by Acharya Charaka & Vagbhata respectively.

### Types of Prakriti

a. Charaka<sup>[9]</sup>: 7 types

- Vataja Prakriti
- Pittaja Prakriti
- Shleshmaja Prakriti
- Vata-Pittajaj Prakriti
- Pitta- Shleshmaj Prakriti
- Vata- Shleshmaj Prakriti
- Sama Dhatu Prakriti.

b. Sushruta: 7 types as Charaka<sup>[10]</sup> (Su.Sh.4/62)

c. A.S. & A.H. : 7 types as Charaka (A.S.Sha.8/2 & A.H. Sha.3/83)

d. Sharangdhara Samhita : 7 types

e. Bhela Samhita : 7 types

f. Bhava Prakash : 7 types

g. Yogratakara : 7 types

h. Harita Samhita :

4 types (Ha.S.I 5/15-16)

1. Vata Prakriti

2. Pitta Prakriti

3. Kapha Prakriti

4. Sannipata Prakriti

i. Kashyapa Samhita: 7 types of Prakriti but mainly

3 types- (Ka.Su. Lehadhyaya)

1. Vata Sthuna 2. Pitta Sthuna 3. Shleshma Sthuna

Table 1: Manas Prakriti (Psychological constitution).

Charak Samhita (Ch.sha.4/36-39)	Sushruta Samhita (Su. Sha.4/80-95,97)	Ashtanga Samgraha (A.S.Sha.8/16)
<b>Satvika Prakriti (7)</b> 1. Brahma Satva 2. Aarsha Satva 3. Aendra Satva 4. Yamy Satva 5. Varuna Satva 6. Kauber Satva 7. Gandharva Satva	<b>Satvika Kaya (7)</b> 1. Brahma Kaya 2. Mahendra Kaya 3. Rishi Kaya 4. Yamy Kaya 5. Varuna Kaya 6. Kauber Kaya 7. Gandharva Kaya	<b>Manas Prakriti- 7 types</b> 1. Satvika 2. Rajasika 3. Tamasika 4. Satva-Rajasika 5. Satva-Tamasika 6. Rajas-Tamasika 7. Samguna Prakriti
<b>Rajasika Prakriti (6)</b> 1. Aasura Satva 2. Rakshasa Satva 3. Paishacha Satva 4. Sarpa Satva 5. Preta Satva 6. Shakun Satva	<b>Rajasika Kaya (6)</b> 1. Aasura Kaya 2. Sarpa Kaya 3. Shakun Kaya 4. Rakshasa Kaya 5. Paishacha Kaya 6. Preta Kaya	<b>Ashtanga Hridaya: (A.H.Sha.3/7)</b> No description about Manas Prakriti. Only qualities of Satva, Raja & Tama are given.
<b>Tamasika Satva (3)</b> 1. Pashav Satva 2. Vanaspatya Satva 3. Matsya satva	<b>Tamasika Kaya (3)</b> 1. Pashav Kaya 2. Matsya Kaya 3. Vanaspatya Kaya	

**Bhela Samhita:** 7 types of Manas Prakriti are explained as Divya Kaya (Bhe.Vi.4)

1. Brahma 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

**Bhava Prakash:** three types – 1. Satva 2. Rajas 3. Tamas

**Kashyapa Samhita:** 3 types – (Ka.S. Lakshnadhya) 1. Satva - 8 subtypes 2. Rajas - 7 subtypes 3. Tamas – 3 subtypes

**Harita & Sharangdhara Samhita:** No description about Manas Prakriti is available.

### Satvika Kaya<sup>[11]</sup>

#### 1. Brahma Kaya

The features of Brahma Satwa are as follows,

- Suchi (purity)
- Sathya (truth)
- Smruti (memory)
- Freedom from Kama (passion), Krodha (anger), Lobha (greed), Moha (ignorance), Irshya (jealousy), Amarsha (intolerance)

#### 2. Mahendra Kaya<sup>[12]</sup>

The features of Aindra Satwa are as follows,

- Ishwaryavanta (lord-ship)
- Dheyavyakya (authoritative speech)
- Yadnavana (performance of sacred rituals)
- Shura (bravery)
- Shakti Sampanna (strength and splendor)
- Aklisthakarma (freedom from mean acts)
- Dhirga Darshana (far sightedness)
- Dharma (devotion to virtuous acts)

- Artha (earning of wealth)
- Kama (proper satisfaction of desires)

#### 3. Varuna Kaya<sup>[13]</sup>

The features of Varuna Satwa are as follows-

- Shura (bravery)
- Dhira (patience)
- Shuchi (purity)
- Ashuchidweshina (dislike for impurity)
- Yadnavana (observance of religious rites)
- Ambhuvihara (fondness for aquatic sports)
- Aklisthakarma (aversion for mean acts)
- Exhibition of Kopa (anger), Prasada (pleasure) in Sthana (proper place).

#### 4. Kubera Kaya<sup>[14]</sup>

The features of Kubera Satwa are as follows,

- Mana (honor)
- Shukhavihara (luxurious)
- Constant liking for Dharma (virtuous acts), Artha (wealth) and Kama (satisfaction of desire)
- Shuchi (purity)
- Exhibition of Kopa (anger)
- Liking for Prasada (pleasures)

#### 5. Gandharva Kaya<sup>[15]</sup>

The features of Gandharva Satwa are as follows,

- Liking of Nrutya (dancing), Geeta (singing), Vada (music)
- Itihasa (historical narrations) and Purana (epics)
- Constant fondness for Gandha (scents), Malya (garlands)
- Anulepana (unguents)
- Vasana (apparel)
- Association of Streevihara (women) and Kama (passion)

**6. Yamya Kaya**<sup>[16]</sup>

The features of Yamya Satwa are as follows,

- Smruti (memory)
- Vyapagatha raga (freedom from attachment)
- Irshya (envy)
- Dwesha (hatred) and Moha (ignorance).

**7. Risi Kaya**<sup>[17]</sup>

The features of Arsa Satwa are as follows,

- Adhayana (study)
- Vrata (sacred vows)
- Homa (oblations)
- Bramhacharya (celibacy)
- Freedom from Mada (pride), Raga (attachment), Dwesha (hatred), Moha (ignorance), Lobha (greed) and Rosha (anger)

**Rajasa Kaya****1. Asura Kaya**<sup>[18]</sup>

The features of Asura Satwa are as follows,

- Shura (bravery)
- Candha (cruelty)
- Asuya (envy)
- Ishvaravanta Aoupadika (lordship movement in disguise)
- Rodra (violent)
- Anukrosha (truthfulness) and indulgence in Atma Puja (self-praise).

**2. Sarpa Kaya**<sup>[19]</sup>

The features of Sarpa Satwa are as follows,

- Shura (bravery) when Krudha (when in wrathful disposition)
- Bhiru (cowardice) when Akrudha (when not in wrathful disposition)
- Tikсна (sharp reaction)
- Ayasabahala (excessive fatigue)
- Santrastagochara (looks as frightened)
- Aharaviharapara (interested in food and regimen)

**3. Shakuna Kaya**<sup>[20]</sup>

The features of Shakuna Satwa are as follows,

- Anushaktakama (Attachment with the passion)
- Ajasraaharavihara (excessive food and regimen)
- Mananavastata (unsteadiness)
- Amarshana (intolerance)
- Asanchaya (having no provision).

**4. Raksasa Kaya**<sup>[21]</sup>

The features of Raksasa Satwa are as follows;

- Amarshana (intolerance)
- Constant of Kopa (anger), Violence at weak points, Krura (cruelty)
- Aharaatimatraruchiaamisha (excessive practice and fondness for non-vegetarian food)
- Excessive Swapna (sleep), Aayasa (lethargy) and Irsha (jealous).

**5. Pishaca Kaya**<sup>[22]</sup>

The features of Paishaca Satwa are as follows;

- Mahasana (Excess desire of food)
- Streerahasyakama (Satisfying with women in lonely place)
- Asuchi (Unclean habits)
- Asuchidwesa (Disliking for cleanliness)
- Bhiru (cowardice) and Bhisra (Terrifying character)
- Vikruta Ahara Vihara Sheela (Abnormal conduct of diet and regimens).

**6. Preta Kaya**<sup>[23]</sup>

The features of Preta Satwa are as follows;

- Ati Ahara Kama (Excessive desire of food)
- Atidukhasheela (Excessively painful disposition in character)
- Asuya (Envy)
- Atilolupa (Excessive greediness)
- Akarma (Inaction).

**Tamas Kaya****1. Pashu Kaya**<sup>[24]</sup>

- Amedasa (Lack of intelligence)
- Gipushiachara (Hateful conduct)
- Ahara (Food habit)
- Maithunapara (Excessive sexual indulgence)
- Swapnashilam (Sleeping character)

**2. Matsya Kaya**<sup>[25]</sup>

The features of Matsya Satwa are as follows;

- Bhiru (Cowardice)
- Abhudha (Lack of intelligence)
- Aharalubdha (Greediness for food)
- Anavastitha (Unsteadiness)
- Kama (Constant passionate)
- Krodha (Wrathful mood)
- Saranasheela (Fondness for constant movement)
- Toyakama (Desire for water)

**3. Vanaspatya Kaya**<sup>[26]</sup>

The features of Vanaspatya Satwa are as follows;

- Alasa (Laziness)
- Anivista Ahara (Indulgence in food)
- Sarva Bhudhi Anga Hina (Deficiency of all the intellectual faculties).

**CONCLUSION**

*Prakriti* has prime importance in both healthy and diseased persons. By understanding the individual constitution of every individual, we know which food, drink, exercise etc. are appropriate for maintaining their health. Manasa Prakriti as Satvika Prakriti, Rajasika Prakriti and Tamasika Prakriti. Sattvika type of Prakriti is best among all because of predominance of Sattva which is considered eternally pure, is not likely to vitiate or get vitiated. Rajas and Tamas are considered as Manasika Doshas in Ayurveda.

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