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MANASA PRAKRUTI

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ABSTRACT

Ayurveda puts special emphasis on the constitution of man. All measures of preservation of health and cure for disease are based in consideration of the constitution of the individual. The constitution of a man is considered to determine his susceptibility to different diseases, the pattern of their presentation, complications and overall prognosis. Accordingly, it also determines the individual response to the therapy given. Thus, a consideration of the constitution of a man is very fundamental to the Indian System of Medicine.

Background

Prakruti in Ayurveda refers to an individual's inherent nature, the inborn tendencies which influence the consciousness and activity. Different meanings of *prakruti* are nature, temperament, constitution, form, origin etc. *Prakruti lakshana* by Susrutacarya "prakopo va anyadha bhava kshayo va nopajayate Prakrutinam svabhavena jayate tu gatayusha". The temperament of a man is never aggravated nor does it suffer any deterioration. A change or deterioration in any particular case should be regarded as the harbinger of death. Before undertaking the examination of the patient, it is necessary for the physician to have a thorough knowledge of the normalcy of the human being in all aspects. Nothing can be judged abnormal without knowing the normal. So it is essential that *prakriti pariksha* is to be done first and *vikriti pariksha* later. Acarya Caraka considers *Prakruti* as one of the *bhavas*, while describing *Dasa vidha pareekshya bhavas*. According to Sankhya, there are three major attributes-*satva*, *rajas* and *tamas*. All human beings have been basically grouped under these triads. Ayurveda considers *rajas* and *tamas* as *manodoshas* capable of producing diseases and *satva* as *manoguna*.

Aims and objectives

To understand *manasa prakriti* in Ayurveda in a detailed manner

Methodology -conceptual study

Ayurveda is the science of life and life according to Ayurveda is the state of union of four components namely, the body(*sareera*), the sensory and motor

faculties (*indriyas*), mind (*manas*) and soul(*Atma*). Mind is considered as *ubhayendriya*. It is located in the body itself and can be considered as the super faculty. According to Caraka, mental faculty is of three types-*Satvika*, *Rajasa* and *Tamasa*. The *Satvika* one is free from defects as it is endowed with auspiciousness. *Rajasa* type is defective because it promotes wrathful disposition. The *Tamasa* one is similarly defective because it suffers from ignorance. More over the word *satva* is also used as a synonym of mind. *Rajas* is a factor of aggression(*rosha*) and *tamas* is a factor of confusion (*Moha*). Mind influenced fairly and constantly by the predominance of *rajas* is called *rajasa satva* and similarly influenced by *tamas* is called *tamasa satva*. Mind that is not affected by *rajas* and *tamas* is in its pure form and hence is called *Suddha satva*.

Distinctive features of the different classes of mental temperaments:

Satvika features Saucam-cleanliness, astikyam-belief in gods, sukla dharma ruci-inclination to follow the path of pure virtue (A.H.Sa 3/7-8) Anrsamsyam -an absence of hostile propensities, samvibhaga rucita-judicious distribution, titiksha-forbearance, satyam-truthfulness, dharmam-religious acts, astikyam-belief in gods, jnanam-spiritual knowledge, budhi-intellect, medha-retentive faculty, smrti-memory, dhrti-comprehension, anabhisangam-doing good deeds irrespective of consequences.(Su.Sa 1/17)

Rajasa features

Bahu bhashitvam-talkativeness, manam-pride, kurta-anger, dhambha-vanity, matsara-jealousy (A.H.Sa 3/7-8) Dukha bahulata-feeling of much pain and misery, atana seelata-wandering tendency, adrti-non comprehension, chamkara-ego, Anrtikatvam untruthfulness, akarunyam- unkindness, dhambha-vanity, manam-pride, harsha-joy, Kama-lust, krodha-anger (Su.Sa 1/17)

Tamasa features Bhayam-fear, ajnanam-ignorance, nidra-sleep, alasyam-laziness, vishadita-grief (A.H.Sa 3/7-8)

Vishaditvam-despair, nastikyam-not believing in existence of god, dharma seelata-irreligious stupefaction, budhi nirodham-perversion of intellect, ajnanam-ignorance, durmedastvam-silly thoughts, akarma seelata-lethargy in action, nidralutvam-sleepiness. (Su.Sa 1/17)

The *satvika* type of mental faculty is of seven types depending upon the disposition of *Brahma, Rishi, Indra, Yama, Varuna, Kubera and Gandharva*. *Rajasa* type having six types, namely *Asura, Rakshasa, Pisacha, Sarpa, Preta and Sakuni*. *Tamasa* type is of three types; *Pasava, Matsya and Vanaspatya*.

Different types of Satvika individuals

1. *Brahma* (sharing the traits of *Brahma*)
Clean, love for truth, self-restrained, power of discrimination, material and spiritual knowledge, freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance and favorable disposition equally for all creatures.

2. *Arsha* (sharing the traits of *Rsis*)
Devotion to sacred rituals, study, sacred vows, oblations and celibacy, hospitable

disposition, freedom from pride, ego, attachment, hatred, ignorance, greed and anger, intellectual excellence, power of understanding and retention.

3. *Aindra*

Lordship, authoritative speech, performance of sacred rituals, bravery, strength and splendour, far sightedness, devotion to virtuous acts, earning of wealth and proper satisfaction of desires

4. *Yama*

Observance of the propriety of actions, initiation of actions in time, non-violability, memory and lordship, freedom from attachment, envy, hatred and ignorance

5. *Varuna*

Bravery, patience, purity, dislike for impurity, observance of religious rites, fondness for aquatic sports, exhibition of anger and pleasure in proper place.

6. *Kubera*

Possession of honour, luxuries and attendants, constant liking for virtuous acts, wealth and satisfaction of desires, purity, liking for pleasures of recreation

7. *Gandharva*

Fondness for dancing, singing, music and praise, expertness in poetry, stories, historical narrations and epics, constant fondness for scents, garlands, association of women and passion. Of the seven types of *satvika* mental faculties described above, *Brahma* is the purest.

Different types of Rajasa individuals

1. *Asura*

Bravery, cruelty, envy, lordship, movement in disguise, terrifying appearance, ruthlessness, indulgence in self-praise

2 Rakshasa

Intolerance, constant anger, violence at weak points, gluttonous habit, fondness for non-vegetarian food, excessive sleep, cruelty

3 Paisaca

Gluttonous habit, fondness for women, unclean habits, cowardice and terrifying disposition, resorting to abnormal diet and regimens.

4 Sarpa

Bravery when in wrathful disposition and cowardice when not in wrathful disposition, sharp reaction, taking food and resorting to other regimens with a fearful disposition.

5 Praita

Excessive desire for food, excessively painful disposition in character and past times, enviousness, actions without discrimination, excessive greediness

6 Sakuna

Attachment with passion, excessive food and regimen, unsteadiness, ruthlessness and acquisitiveness

Different types of Tamasa individuals

The tamasika type of mental faculty represents ignorant disposition and is of three types.

1.Pasava

Forbidding disposition, lack of intelligence, hateful conduct and food habit, excessive sexual indulgence and sleep.

2 Matsya

Cowardice, lack of intelligence, greediness for food, unsteadiness, fondness for constant movement and desire for water.

3 Vanaspatya

Indulgence in food and deficiency of intellectual faculties.

Discussion and conclusion

The concept of *prakruti* in Ayurveda is a topic that needs more discussion. It should be defined and elaborated with the help of modern psychology. Each individual has a different temperament. The descriptions of personalities available in Ayurveda are the simplest account of the genetically determined temperament of man. *Manasika prakruti* has significant implications as regard to the problems of mental health and psychiatric medicine. Thus Susrutacarya says, *kayanam prakrutim jnatva anurupam kriyam caret*, that is the physician should first of all ascertain the prakriti of the individual and thereafter initiate the treatments suitable to him.

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