



**International Journal of Biology, Pharmacy  
and Allied Sciences (IJBPAS)**

*'A Bridge Between Laboratory and Reader'*

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## A CONCEPTUAL STUDY OF MAANSIK PRAKRITI IN AYURVEDA-A NARRATIVE REVIEW

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Received 13<sup>th</sup> Sept. 2024; Revised 25<sup>th</sup> Nov. 2024; Accepted 25<sup>th</sup> Jan. 2025; Available online 1<sup>st</sup> Feb. 2026

<https://doi.org/10.31032/IJBPAS/2026/15.2.9770>

### ABSTRACT

Prakriti is defined by 2 different words, 'PRA' and 'KRI'. 'PRA' refers to 'First' and 'KRI' refers to 'Creation'. So the root meaning is 'The first creation'. When a person is in their original state without any changes in anatomical or physiological functions, completely in healthy state is said to be prakriti. It is considered as an important factor being in a natural state helps in examination of disease. Prakriti is of two types: "SHARIRIK" and "MANSIK". Sharirik prakriti depends on the basis of 'TRIDOSHA' that is vata, pitta and kapha while mansik prakriti includes 'TRIGUNAS' satva, rajas and tamas. Although its not possible now a days to have a single mental state so these are in combination as per the percentage involvement of above gunas. Sattvika type of prakriti is best among all because of predominance of sattva guna while rajas and tamas are considered as manasika doshas in Ayurveda. Unlike the doshas which make up the physical constitution prakriti, there is no need to try and balance the maha gunas in order to treat mental disturbances. Sattva is always present, and the necessary ratio of rajas and tamas required for a

balanced mental state largely depends on external variables, such as age, lifestyle and even time of day. Manas prakriti is directly related to manas (mind). So it shows the strength of mind which regulates the body because of its association with the soul. Treatment procedure depends upon the mental personality of an individual. So determination of manas prakriti is essential to adopt diet and regimen as well as plan suitable therapeutics.

**Keywords: Manasprakriti, prakriti, Manas, Satvik, Rajsiik, Tamasik, Ayurveda**

## INTRODUCTION

In Ayurveda Ayu is union of sharir, indriya, satva, atma. Here satva/ Manas which plays an important role. Manas also being one of Navakarana Dravyas today's society people are still in the process of accepting mental illness as a disease and started

getting treated through proper medical care, while Ayurveda not just mentioned but disused various psychological and psychosomatic disorders, how they affect, their cause, treatment and also how to avoid these Manas rogas/mental illness. [1-3]

“Manas” is described in various forms in classics by Acharya's as “Amurtya dravya” which has no structure but its activities are determined by its daily activities  
मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानिभवन्ति।

[Cha.Sa.SutraSthana8/7]

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् ।

[Cha.Sa.SutraSthana1/51]

Dravya is the substratum that shelters quality (guna) and action (karma) in an inseparable

relationship with each other. A healthy person is one whose Dosas and metabolic activity (agni) are in equilibrium, whose functional activities of tissues and excretory system are in balance, and the atma, indriya and manas are well maintained [2].

सत्त्वमात्मा शरीरं च त्रयमेतल्लिदण्डवत्।

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम्।

[Cha.Sa.SutraSthana1/46]

Satva + Atma + Shareera these are three pillars/tripods of life. The whole universe depends on their combination. This combination of three is called **Purusha** [1-3]

To know about manasika prakriti we should know more about manas

Synonyms of manas- Chitta, Manas, Satwa, Hrud, Antahkarana,

Ateendriya, Ubhayendriya, Shatindriya [1-3]

Ayurveda also defines manas as

- That which helps in knowing something is called manas
- That which has the capability to think is called manas

Gunas of manas it is **Anutva** (minute) in nature and **Ekatva** (single) in entity.

Masnas has its objectives which as follows:

- 1) **Chintya**: Weather an act is to be done or not
- 2) **Vicharya**: Weather the act is reasonable or not. (Vicharya = consider,examine)
- 3) **Uhya**: Thinking about different possibilities.

<b>Chintya</b>	<b>Should I eat this fruit?</b>
<b>Vicharya</b>	<b>Is it fresh or not ?</b>
<b>Uhya</b>	<b>If is not fresh, then it is not good for health.</b>
<b>Dhyeya</b>	<b>It looks tasty</b>
<b>Samkalpya</b>	<b>I think I should eat this fruit</b>

The example gives an idea how objectives work in manas before eating a fruit

### What resides in mind?

**Dhee**: Buddhi

**Dhriti**: Power of will, which control mana, from various diversions or temptations of surroundings.

**Smriti**: Recollection of past [1-3]

Prakriti assessment is most important in assessment of health status of an Individual. Prakritis unique concept of Ayurveda that seeks to explain the element of individuality by expressing the unique trait of individual, which is defined by specific and permanent composition of sharer dosha.

**Acharya Charaka** mentioned three types of Manasa Prakruti as **Satvika**

4) **Dhyeya**: Attention.

5) **Samkalpya**: Considering whether it is good or bad [1-3].

Except above mentioned others like pleasure, love, desire, hatred, aversion, happiness, misery, effort, consciousness, memporary, ego etc are also regarded as objects of mana.

To simplify it take an example as given below:

### Prakruti, Rajasika Prakruti and Tamasika

**Prakruti** Assessment of Manasik Prakritis very much important to prescribe therapeutics and maintenance of health, also help in identification of individual development, skills and development of management qualities. [4]

Manas prakritis are of many types on the basis of predominance of one, two or three trigunas i.e, Satva, Raja, Tama. Out of these Satvameant for blessings, Rajas means Anger and Tamas means irritability. Acharya Charaka and Acharya Sushruta subdivided these three varieties into 16 types Satvik prakritiis divided into seven types, Rajsik into six types and Tamasik prakriti is divided into three types [6-7]

Sushrut Samhita		
Satvik prakriti [7]	Rajsik prakriti [6]	Tamasik prakriti [3]
1. Bramha kaya 2. Mahendra kaya 3. Rishi kaya 4. Yamya kaya 5. Varuna kaya 6. Kuber kaya 7. Gandharva kaya	1. Asura kaya 2. Sarpa kaya 3. Shakun kaya 4. Rakshasa kaya 5. Paishachya kaya 6. Preta kaya	1. Pashav kaya 2. Matsya kaya 3. Vanaspatya kaya

The Sattvika type of Prakruti is considered the best because it is dominated by Sattva, which is pure and doesn't easily get disturbed. In Ayurveda, Rajas and Tamas are seen as mental doshas (imbalances). People with Rajasika and Tamasika Prakruti are more likely to fall sick and are harder to cure compared to those with Sattvika Prakruti. This means that how well someone can recover depends on their mental constitution (Manasika Prakruti), which is connected to the mind. People with Rajasika and Tamasika Prakruti tend to be less punctual and obedient, and they have a lower tolerance for pain compared to those with Sattvika Prakruti. Understanding someone's Manasika Prakruti is important for treatment and health outcomes.

Further we discuss about

Sushrut Samhita perspective of prakriti in detail as follows:

Sattvik Satva has seven types of people [10-11]:

1. **Bramha kaya:** Pure, truthful, self-controlled, and wise. They are

knowledgeable, have a good memory, and are free from desires, anger, greed, envy, and other negative emotions. They treat everyone equally.

2. **Mahendra kaya:** Leaders who speak with authority and perform good actions. They are energetic, foresighted, and balance virtue, wealth, and pleasures.
3. **Rishi kaya:** Dedicated to sacrifices, study, vows, and celibacy. They are humble, intelligent, and speak well. They don't show pride or anger and are focused on spiritual practices.
4. **Yamya kaya:** Those who act with moral correctness, always doing the right thing. They have a good memory, are free from attachment and anger, and respect authority.
5. **Varuna kaya:** Brave and clean individuals who dislike impurity, enjoy water sports, and take part in blameless activities. Their anger and favor are well-directed.

6. **Kuber kaya:** People with status and wealth who enjoy luxuries, recreation, and pursue virtue, wealth, and pleasure. They are clean and can show anger and favor clearly.
7. **Gandharva kaya:** Fond of dancing, singing, music, and poetry. They enjoy fragrances, beautiful clothes, and recreation, and are free from envy.

These seven Sattvik types are all beneficial, with the Brahmik type being the purest.

Rajas Satva has six types [10-11]:

1. **Asura kaya:** Brave but despotic and envious, they seek power, are self-admiring, and can be terrifying.
2. **Sarpa kaya:** Brave when excited, but easily irritated. They can be lazy and seek food and entertainment.
3. **Shakun kaya:** Strong attachments, constantly focused on food and recreation, fickle, intolerant, and indifferent to wealth.
4. **Rakshasa kaya:** Cruel and gluttonous, they are fond of meat, lazy, and filled with hate.
5. **Paishachya kaya:** Big eaters who enjoy the company of women, are unclean, cowardly, and have strange habits.
6. **Preta kaya:** Focused on food, their actions are painful. They lack

judgment, are cowardly, envious, and lazy.

These Rajas types are characterized by passion.

Tamas Satva has three types [10-11]:

1. **Pashav kaya:** Intellectually dull, focused on physical pleasures, and lazy.
2. **Matsya kaya:** Greedy for food, unintelligent, and fond of water.
3. **Vanaspatya kaya:** Lazy, only interested in eating, and lacking mental activity.

#### DISCUSSION:

Examining a person's mental constitution (Manas Prakriti) helps determine their mental strength. A doctor might draw wrong conclusion by someone's physical appearance if their mental state isn't considered. Assessing a person's mental temperament is important to understand their capacity, emotional state, disease risk, and treatment options. Those with tamasik or rajasik Prakriti are more prone to mental disorders than those with a satvik Prakriti. People with a satvik Prakriti have stronger mental resilience compared to those with rajasik or tamasik Prakriti, and therefore have a better prognosis. It's important to understand a person's constitution before treating them, as their mental state influences

the type of treatment they should receive. Individuals with lower mental strength due to tamasik or rajasik dominance may not be suitable for invasive treatments. Assessing mental constitution (Manas Prakriti) helps in preventing and managing mental health issues effectively.

This approach highlights the importance of a holistic view in healthcare, where both the body and mind are considered for diagnosis and treatment. Understanding a person's mental constitution not only helps in choosing the right treatment but also improves the overall prognosis. Mental resilience, often overlooked, plays a key role in healing and recovery. By focusing on Manas Prakriti, practitioners can offer more personalized care, particularly for mental health concerns. This comprehensive assessment can contribute significantly to preventing psychological disorders and ensuring better mental well-being.

## CONCLUSION

Assessing Manasa Prakriti is a costly and time-consuming process. However, analyzing personalities based on Manasa Prakriti can significantly help research studies. To do this, we need validated personality tests, expert opinions to review self-reports, psychologist observations, and affordable tools. By understanding a person's

constitution, we can recommend the right food, drink, and exercise for their health, as well as prescribe suitable medicines. Manasa Prakriti plays an important role in diagnosing mental disorders and other diseases. Once a person's Manasa Prakriti is understood, the right treatment should be given. This assessment can also support further research. While the assessment process may be demanding, it offers great value. Understanding a person's mental constitution can lead to more personalized healthcare, guiding not only treatment but also lifestyle choices. By investing in such assessments, we can improve disease prevention, especially for mental health, and create more targeted and effective therapies. This approach holds promise for future research and better healthcare outcomes [8, 10, 11].

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