

PHYSIOLOGICAL STUDY OF MANASIK PRAKRITI W.S.R TO PSYCHOSOMATIC DISORDER

Amit Mehra¹, Gugulothu Ramesh², Raghvendra Mishra³, Divyang Dev Goswami⁴

^{1,3,4}M.D. Scholor, ²Asst. Professor, P.G. Department of Kriya Sharir, V.Y.D.S Ayurveda Mahavidyalay, Khurja, Bulandshahr, UP-203131, India

Email: mehra.amit15.am@gmail.com

ABSTRACT

In *Ayurveda*, the concept of *Prakriti* (constitution) has been described since very beginning with its high thoughts. In the present scenario of globalization, basic knowledge of *Prakriti* is a vital tool in helping one determines the most auspicious lifestyle that will ensure wellness and longevity. The emergence of new psychosomatic disorders is progressively increasing with the time but simultaneously the basic aim of providing better physical and mental health care by the measures has been ignored. The burden of mental disorder is likely to be underestimated because of few appreciations of the interaction between mental illness and other health disorders. But today time has changed; a community is much aware and actively participating in seeking and maintenance of complete true health. Knowing one's *Prakriti* holds the key to health, liberation, and ultimately, self-realization. Physician may assess the *Manasik Prakriti* (mental constitution) in the individual for the correct diagnosis and prescription of the drug by getting an idea of his mental health. *Manasika Prakriti* features pertain to the mind and mental activities of the person.

Keywords: *Manasika Prakriti*, Mental health, Personality, Psyche

INTRODUCTION

Ayurveda is an eternal science with absolute principles, and *prakriti* is one of these. It plays an important role in the selection and establishment of every factor for which a person is going to interact from conception till death, e.g. lifestyle, diet planning, etc. *Prakriti* stands for nature of the body in terms of *Dosha* and is decided at the time of conception according to the predominance of *Dosha*. It does not change during the whole life and is responsible for the physical and mental characteristics of an individual. *Ayurveda* has a unique specialty of holistic approach and includes all the factors which are necessary for

maintenance of health. *Trigunas* are essential drives of the mind which differentiate individuals based on their psychological constitution. Genetically determined, these psychological characteristics are dependent on the relative dominance of the three *Gunas*. *Manasa Prakriti* features pertain to the mind and mental activities of the person. Due to their resemblance in qualities to that of almighty god, names were designated accordingly. Totally 16 types of *Manasika Prakriti* are described in *Charaka Samhita*. After proper understanding of *Satva Prakriti* one should initiate appropriate therapy. *Maha Prakriti's* are those

which manifests due to influence of *Satva*, *Raja* and *Tama* and knowledge of the constitution is very much essential. Three types of psyche are described to be born from virtue, anger and delusion these are said to be superior, medium and inferior respectively. Seven, Six and three respectively are said to be the types of these psyche. To prescribe medicines, knowledge of this is essential.

Satvic, *Rajasika* and *Tamasika* are three main constitution and they have seven, six and three subtypes respectively.

SATVA - Represents the essence, light or heat, kindness, truth, faith and good memory.

RAJAS - Represent the motion

TAMAS -Stands for inertia (*Janatava* or *Murtvan*)

Among these *Satva* is not a *Dosha* because it is *Nirvikar* (immutable) and other two. *Raja* and *Tama* is *Manshika Dosha* of the individual. These three *Gunas* play vital role in forming the *Mansika Prakriti* of the individual. Their predominance presents various characteristics features based on which the *Mansika Prakriti* are identified.

Table 1: According to Acharya Charak

<i>Satvic Prakriti 07</i>	<i>Rajsik Prakriti 06</i>	<i>Tamasik Prakriti 03</i>
<i>Brahma Satva</i>	<i>Asura Satva</i>	<i>Pashava Satva</i>
<i>Arshsatva Satva</i>	<i>Raksha Satva</i>	<i>Matshya Satva</i>
<i>Indra Satva</i>	<i>Paisacha Satva</i>	<i>Vanaspatya Satva</i>
<i>Yama Satva</i>	<i>Sarpa Satva</i>	
<i>Varuna Satva</i>	<i>Preta Satva</i>	
<i>Kuber Satva</i>	<i>Shakun Satva</i>	
<i>Gandharva Satva</i>		

Satva is the quality of intelligence, virtue and goodness and creates harmony, balance and stability. It is light (not heavy) and luminous in nature. It possesses an inward and upward motion and brings about the awakening of the soul. *Sattva* provides happiness and contentment of a lasting nature. It is the principle of clarity, wideness and peace, the force of love that unites all things together.

Rajas are the quality of change, activity, and turbulence. It introduces a disequilibrium that upsets an existing balance. *Rajas* are motivated in its action, ever seeking a goal or an end that gives it power. It possesses outward motion and causes self-seeking action that leads to fragmentation and disintegration. While in the short-term *Rajas* is stimulating and provides pleasure, owing to its unbalanced nature it quickly results in pain and suffering. It is the force of passion that causes distress and conflict.

Tamas are the quality of dullness, darkness, and inertia and is heavy, veiling or obstructing in its action. It functions as the force of gravity that retards things and holds them in specific limited forms. It

possesses a downward motion that causes decay and disintegration. *Tamas* brings about ignorance and delusion in the mind and promotes insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness that causes consciousness to become veiled.

“Without mental health, there can be no true physical health” this statement is quoted by Dr Brock Chisholm, a psychiatrist, and the first Director-General of the World Health Organization, in 1954. *Ayurveda* has an extensive heritage of knowledge regarding the psyche and psychotherapy. *Ayurveda* being a perfect and balanced blend of science with philosophy considered human as computation of *Sharira* (body), *Indriya* (senses), *Satva* (psyche), and *Aatma* (soul)). Among these four entities three again i.e. *Satva* (psyche), *Aatma* (soul) and *Sharira* (body) are stamped as *Tridanda*.

Psychosomatic Disorder: In *Ayurveda* the evolutionary process of life is a complex phenomenon and according to the concept of disease specially the mental illness is also highly complex. Life is union of

sharir, Indriya, Satva and Atma. Thus, mind body and soul influence each other. However grossly there are two types of diseases *sharirik* and *manasika* according to the percentage of *doshik* involvement and their location. *Chakrapani* interprets and elaborates their context and strongly postulates the psychosomatic concept of Ayurveda. 14 Recent scholars of Ayurveda describe.

This view (based on *charaka* and *chakrapani*) in following ways.

- Bodily disease affects to the bodily disease.
- Mental disease affects to the mental disease
- Mental disease affects to the bodily disease.
- Bodily disease affects to the mental disease.

This concept of psychosomatic interrelationship is described extensively in relation to physiological, psychological and phenomenal aspect of disease. The diseases related with both psych (i.e. mind) and soma (i.e. body) are categorized as psychosomatic disorders. It is very clear that these are mental disorders which have a strong relation with the body, in our view disorders having both *Shariric* and *Sattavaj* component in their *Samprapti* process. In *Ayurveda* these have been adequately categorized and classified in details of each disease for *Ego, Unmade, Apsamara*.

Aim and Objective

- To understand and explain the philosophical and *Ayurvedic* concept of *Manasik Prakrti*.
- To analyze the psychopathological role of *Manasik Prakrti* and status of *Manas*.
- To review the literature related with *Mansika Prakriti*.
- To draw the possible conclusion *Mansika Prakriti* w.s.r to Psychosomatic disorder based on randomly collected data.
- Aims to explore the concept of personality i.e. mental constitution mentioned in ancient literatures along with the description of contemporary researches carried out in the stream of psychology. The researcher also highlighted its importance in pursuance of absolute health, diagnosis of diseases and designing of

personalized counseling for the speedy improvement.

Material and Methods

- All the three standard books of *Brihadtrayee* were extensively searched. Also, various other textbooks of *Ayurveda* and theses regarding the search objective were reviewed. All the pertinent references were gathered, sorted and depicted in the present manuscript.
- More than 300 subjects were studied and analyzed for pattern of *Nidana Panchaka* of Mental health in Young Adults w.s.r. to *Manasik prakriti*.
- *Upashyatmaka* (Clinical Study) - About 200 Patients identified as suffering from Psychosomatic disorders in the *Nidanatmaka* study to be selected for the *Upashyatmaka* Study after due process of Informed consent.
- *Satvabala* of the patient of psychosomatic disorders such as Essential Hypertension, Migraine, Psoriasis and Irritable bowel syndrome was assessed by administering the *Satva* assessment questionnaire to know the grade of *Satva*

Selection of Case: This study has been done in healthy individuals. For this study the individuals were selected from different departments of faculty of *Ayurveda V.Y.D.S Ayurvedic Medical College, Khurja* which included OPD Patient, and some individuals from the local community of *Khurja, Bulandshahr*.

Sampling Methods: The Subjects were provided detailed information about purpose and methods used in the study and written consent was obtained before registration. These individuals were thoroughly examined for the assessment of mental health.

Assessment criteria: The selected individuals were further given the *Satva* assessment questionnaire and were graded as *Pravara satva, Pravara madhyama satva, Avara madhyama satva and Avara satva*.

Then they were analyzed using descriptive statistics, frequencies, Chi square test, cross tabulation and one-way ANOVA.

One of the factors to assess patient's physical strength

Satva Pariksha (assessment of psyche) has been considered as one of the parameters used for assessment of *Aatura Dehabala* (patient's physical strength) during treatment plan. Hence the connotation of psyche plays an important role for both the psychiatric and physical ailments, and the better comprehension of state of the psyche or *Satva* can be understood by knowing the status of *Triguna*, (*Satva*, *Rajas* and *Tamas*) which determine the individual's nature, belief and perception in different condition and situations.

Result

Out of 200 patients, 75 (37.55%) patients had *Avara Satva*, 65 (32.5%) patients had *Avara madhyama satva* which suggests that persons with Psychosomatic disorder will have low stress threshold to the disease.

The Disease due to involvement of *Rajas* and *Tamas*, Which are considered as True *Manasa roga*, *Manasa vikara- Kama* (lust), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Irshya* (jealousy), *Mana* (pride), *Mada* (neurosis), *Shoka* (grief), *Udvega* (anxiety), *Bhaya* (fear), *Harsha* (euphoria)

DISCUSSION

The trends for mental illness are progressively increasing with an alarming rate. At this point in time, there is an unavoidable need to investigate the opportunities which exist in the different medical systems. *Ayurveda* is one of the most admissible and acceptable medical system holds the outstanding potential to reverse the health status as well as to promote positive health including physical and mental both. Exploration of the conceptual framework brings awareness among scholars and the development of an empirical tool provides a base for the physician to assess the status of *Triguna* in the patient for the correct diagnosis and prescription of the drug by getting an idea of his *Sattva Bala*. Personalized counseling, determination of type of drug, dosage and do's or don'ts can be prescribed for speedy improvement cause of fact of the interrelationship of *Manas* with *Deha*. It is also evident that most of the

characteristics available in the classical text regarding *Manasik Prakriti* are significantly correlated to personality types which can be further helpful to predict about the reaction of the individual in a particular situation and will provide idea regarding the susceptibility to particular personality disorder. In accordance to this implementation of preventive practices from an early age may result in leading healthy, disease-free and more productive lives. Thus, eventually, this study can act as a handy to program personalized preventive and curative mental health. With the motive of bridging all these gaps few researchers have selected this study to investigate and ascertain the concept of *Manasik Prakriti* along with development of its empirical assessment tool like *Manasik Prakriti*

CONCLUSION

Manasik prakriti has definite role in mental health problems. The review explored the concept of *Manasik Prakriti* impersonate in the *Ayurvedic* literature. It shows *Satva* quality is responsible for the mental goodness and health while *Rajas* and *Tamas* take the authority of various mental frustration. The pre-assessment of *Manasik Prakriti* can be taken as a handy for knowing the status of the three elements and to deciding the mental condition of a particular individual which can help in diagnose the severity of diseases, alter the dosage of drugs and planning individualized psychotherapy. For most of us our answers will generally fall in the middle or *Rajasik* area, which is the main spiritual state in our active and outgoing culture today. We will have various psychological problems but can usually deal with them. A *Satvic* nature shows a spiritual disposition with few psychological issues. A highly *Satvic* nature is rare at any time and shows a saint or a sage. A *Tamasik* person has a danger of severe psychological problems but would be unlikely to fill out such a chart. The areas in ourselves that we can improve from *Tamas* to *Rajas* or from *Rajas* to *Satva* will aid in our peace of mind and spiritual growth. We should do all we can to make such changes.

REFERENCES

1. Sharma R.K., Das B, editor. (reprint edition) Charak Samhita of Agnivesh. Sutra Sthana; Deerghajeevitiya madhyaya: Ch1, verse 42. Varanasi: Chaukhmbha Sanskrit Series Office 2018; p. 25.
2. Ibidem (5). Charak Samhita, Sutra Sthana, Deerghajeevitiyama dhyayam: Chapter 1, verse 46; p.32.
3. Ibidem (5). Charak Samhita, Sharira Sthana, Khuddikagarbhav krantim: Chapter 3, verse 3; p.366.
4. Ibidem (13). Susruta Samhita, Sharira Sthana; Sarvabhoota chintashariram: chapter 1, verse 24.p.8.
5. Ibidem (13). Susruta Samhita, Sharira Sthana; Sarvabhoota chintashariram: chapter 1, verse 25.p. 8.
6. Ibidem (5). Charak Samhita, Sharira Sthana, Mahtigrbhavkranti: Chapter 4, verse 36; p.406.
7. Ibidem (13). Sushruta Samhita, Sharira Sthana; Garbhavyakrana: chapter 4, verse 97.p .53.
8. Tewari PV, editor (Reprint edition). Kashyapa Samhita of Vriddhajivakiya Tantra, Sutra Sthana; Lakshanaddhyayam: chapter 28, verse 8. Varanasi: Chowkhambha Visvabharati; p.81.
9. Ibidem (5). Charak Samhita, Sharira Sthana, Mahtigarbhav krantim: Chapter 4, verse 36; p. 406-411.
10. Ibidem (13). Susruta Samhita, Sharira Sthana; Sarvabhoota chintashariram: chapter 1, verse 24.p.8.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Amit Mehra et al: Physiological Study Of Manasik Prakriti W.S.R To Psychosomatic Disorder. International Ayurvedic Medical Journal {online} 2020 {cited February, 2020} Available from: http://www.iamj.in/posts/images/upload/2741_2745.pdf