



"A Conceptual Study Of Manasa Prakriti And Its Role In The Development Of Anāvasthita Cittatva"

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ABSTRACT

Background: In *Āyurveda*, *Manasa Prakriti* is the inherent mental constitution formed by the predominance of *Sattva*, *Rajas*, and *Tamas* at the time of conception. It plays a crucial role in determining an individual's psychological tendencies, behavioral patterns, and emotional stability. *Anāvasthita Cittatva*, characterized by instability or fickleness of the mind, is described as a *Manovikāra* and has parallels with modern psychological conditions like attention-deficit traits, anxiety, or emotional dysregulation. **Aim and Objectives:** **Aim** To study the concept of *Manasa Prakriti* and its role in the development of *Anāvasthita Cittatva*. **Objectives**-To review *Āyurvedic* texts on *Manasa Prakriti*., To understand *Anāvasthita Cittatva* and its features. To analyze the link between *Manasa Prakriti* and *Anāvasthita Cittatva*. To correlate findings with modern psychological conditions. To suggest preventive and management approaches based on *Prakriti*. **Materials and Methods:** A critical review was undertaken by collecting references from *Bruhatrayā*, *Laghutrayā*, and *Āyurveda Manasāroga* texts. Correlating views from modern psychology and psychiatry were reviewed for comparative understanding. Data from classical *Ayurvedic* definitions and psychodynamic traits were synthesized to develop a conceptual framework linking *Manasa Prakriti* with *Anāvasthita Cittatva*. **Observations and Results:** It was observed that individuals with predominant *Rājasa* and *Tāmasa Manasa Prakriti* are more prone to develop *Anāvasthita Cittatva*. Traits such as impulsiveness, indecisiveness, and emotional instability were common in such *Prakritis*, while *Sāttvika* *Prakriti* showed resilience against such disorders. **Discussion:** The study reveals that understanding *Manasa Prakriti* can offer a preventive approach in the early identification of vulnerable mental constitutions. It bridges classical *Ayurvedic* psychological theory with modern psychopathological insights and promotes holistic mental health evaluation. **Conclusion:** *Manasa Prakriti* plays a foundational role in mental health, and its dominance significantly influences the occurrence of *Anāvasthita Cittatva*. Early

classification and management based on *Prakriti* may aid in the prevention and better treatment outcomes of mental disorders.

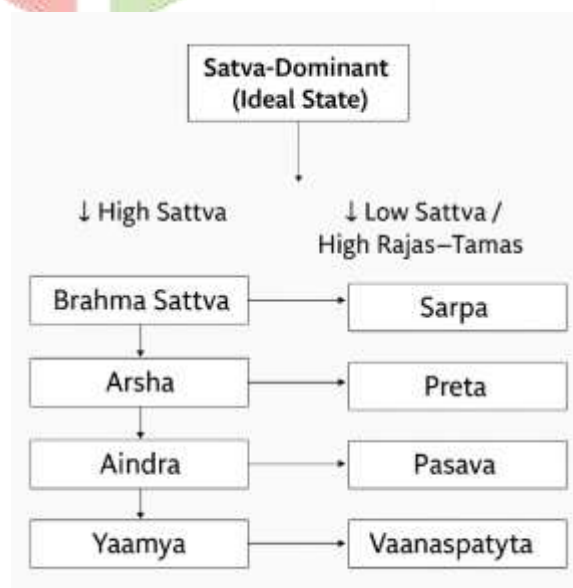
Keywords: *Manasa Prakriti*, *Anāvasthita Cittatva*, *Manovikāra*, *Sāttvika Rājasa Tāmasa*, Psychopathology, Ayurvedic Psychology

INTRODUCTION

In *Āyurveda*, health is a multidimensional concept encompassing physical, mental, and spiritual well-being. While *Deha Prakriti* (bodily constitution) is widely studied, *Manasa Prakriti* (mental constitution) also plays a vital role in maintaining psychological health.¹ The formation of *Manasa Prakriti* is determined by the predominance of *Sattva*, *Rajas*, and *Tamas*—the three *Guṇas* of the mind—at the time of conception, as influenced by parental mental states and environmental factors. A proper balance among these *Guṇas* is essential for mental equilibrium.²

Among the three, *Sāttvika Manasa Prakriti* is considered ideal and promotes clarity, stability, and peace of mind. In contrast, dominance of *Rajas* and *Tamas* results in mental unrest, emotional fluctuations, and susceptibility to psychological disorders.³ *Anāvasthita Cittatva* is one such *Manovikāra* characterized by mental instability, frequent mood shifts, poor attention span, and lack of decision-making ability. It is indirectly referred to in classical texts under *Rājasa* and *Tāmasa Manasika Vikāras*, and it may be correlated with certain mild psychological disturbances in modern psychiatry.⁴

The importance of *Manasa Prakriti* is often underestimated in clinical diagnosis and preventive care. A deeper understanding of *Manasa Prakriti* can help in identifying individuals prone to mental imbalances.⁵ By recognizing vulnerable mental constitutions early, preventive strategies such as *Satvavajaya Chikitsā*, counseling, and lifestyle modifications can be applied effectively to minimize the development of conditions like *Anāvasthita Cittatva*.⁶



This study is a conceptual attempt to explore and analyze how variations in *Manasa Prakriti* contribute to the pathogenesis of *Anāvasthita Cittatva*. It aims to establish a theoretical link between mental constitution and psychological disturbances, which can enhance the clinical application of Ayurvedic principles in the field of mental health. This understanding may also serve as a basis for integrative psychiatric approaches by combining Ayurvedic constitutional analysis with modern diagnostic models.⁷

AIM AND OBJECTIVES

Aim

To study the concept of *Manasa Prakriti* and its role in the development of *Anāvasthita Cittatva*.

Objectives

1. To review *Āyurvedic* texts on *Manasa Prakriti*.
2. To understand *Anāvasthita Cittatva* and its features.
3. To analyze the link between *Manasa Prakriti* and *Anāvasthita Cittatva*.
4. To correlate findings with modern psychological conditions.
5. To suggest preventive and management approaches based on *Prakriti*.

Materials and Methods

This study is **conceptual** and **literary in nature**, primarily based on classical Ayurvedic texts and supportive modern literature. The following methodology was adopted:

1. Source of Data:

- **Primary sources:** *Brhatrayī* (Charaka Samhitā, Suśruta Samhitā, and Ashtanga Hrdaya), *Laghutrayī*, and relevant Nighantus.
- **Secondary sources:** Commentaries like *Āyurveda Dipikā*, *Nibandha Sangraha*, and *Ghanekar Teekā*, along with classical and contemporary books on *Manasa Rogas*, *Prakriti*, and *Āyurveda Manasāshāstra*.
- **Modern texts:** Standard books on psychiatry and psychology to correlate *Anāvasthita Cittatva* with modern psychological disorders.

2. Method of Data Collection:

- Critical review and analysis of relevant Ayurvedic references.

- Compilation of textual definitions, classifications, and characteristics of *Manasa Prakriti* and *Anāvasthita Cittatva*.
- Comparative analysis with modern psychological features resembling *Anāvasthita Cittatva* (e.g., emotional instability, attention disturbance).

***Manasa Prakriti* (Mental Constitution) – In Detail**

Definition and Formation

Manasa Prakriti refers to the individual's inherent mental constitution, formed at the time of conception and influenced by the predominance of *Sattva*, *Rajas*, and *Tamas* — the three *Guṇas* (qualities of the mind). Unlike *Deha Prakriti*, which is influenced by the *Tridoṣas* (*Vāta*, *Pitta*, and *Kapha*), *Manasa Prakriti* is entirely based on the relative dominance of the three *Guṇas*.⁸

According to *Charaka Samhitā* (Vi. Sha. 8/95) and *Suśruta Samhitā* (Sha. Stha. 1/24), the mental *Prakriti* is established at the time of fertilization, just like *Deha Prakriti*, and remains unaltered throughout life.⁹

The Three Gunas and Their Roles

<i>Guna</i>	<i>Nature and Function</i>	<i>Impact on Manasa Prakriti</i>
<i>Sattva</i>	Purity, knowledge, balance, truth	Leads to calmness, clarity, emotional resilience, higher cognitive abilities
<i>Rajas</i>	Activity, passion, restlessness	Results in ambition, aggression, instability, emotional impulsiveness
<i>Tamas</i>	Inertia, ignorance, delusion	Causes dullness, fear, depression, lethargy, lack of motivation

Classification of *Manas Prakriti*

<i>Satwika Sub-Traits</i>	<i>Rajasa Sub-Traits</i>	<i>Tamasa Sub-Traits</i>
<i>Brahma Satwa</i>	<i>Asura Satwa</i>	<i>Pasava Satwa</i>

<i>Arsha/Rishi Satwa</i>	<i>Rakshasa Satwa</i>	<i>Matsya Satwa</i>
<i>Aindra Satwa</i>	<i>Paishacha Satwa</i>	<i>Vanaspatya Satwa</i>
<i>Yaamy Satwa</i>	<i>Sarpa Satwa</i>	
<i>Vaaruna Satwa</i>	<i>Pretha Satwa</i>	
<i>Koubera Satwa</i>	<i>Shakuna Satwa</i>	
<i>Gandharva Satwa</i>	<i>Bhuta Satwa</i>	
<i>Prajapatya Satwa</i>	<i>Yaksha Satwa</i>	

Satwika Kaya

Theory and Personality Disorders

<i>Satwika Subtrait</i>	<i>Attributes</i>
<i>Brahma</i>	<i>Samvibhaginam (power of discrimination), Jnana vijnana vachanaprathivachana sampannam, Kamakrodhalobhamanam ohairshya (free from passion, anger, greed, ego, ignorance, jealousy), Aharshamarshopetham, Samam sarvabhutheshu, Upashantha mada mana raga dwesha moha lobha rosha, Prathibhavachanasampannam, Vijnanopadharana shaktisampannam</i>
<i>Aarsha/Rishi</i>	<i>Adyayanapara (study), Vrtapara (devotion to sacred vows), Homapara, Brahmacharyapara, Adhitivrtha (hospitable disposition), Aklishta karmanam, Dirgha darshinam, Darmaarthakamabhiratham</i>
<i>Aindra</i>	<i>Aishwaryavantham (lordship), Adeyavakyam, Yajwanam, Ojaswinam, Tejasopetham, Aishwarya lambinam</i>
<i>Yamy</i>	<i>Lekhastavrittam, Praptakarinar, Asampraharyam, Uthanavantham, Smritimantham, Vyapagatha raga, Irshya, Dwesha, Moham</i>
<i>Prajapathya</i>	<i>Prajavantham, Kriyavantham, Dharmasheelam, Jagathpriyam, Aneershyam, Ashatam, Praanja, Shuchi</i>

<i>Varuna</i>	<i>Shooram, Dheeram, Shuchi ashuchi dweshi, Yajwanam, Ambovihararathi, Aklishtakarmanam, Sthana kopaprasadam</i>
<i>Kauber</i>	<i>Sthana, Mana, Upabhoga, parivara sampannam, Dharma, Artha, Kama nityam, Shuchi, Sukha viharam, Vyaktha kopa prasadam</i>
<i>Gandharva</i>	<i>Priya nrithya Geetha vadithrollapa, Shlokakhyayike ithihasa puraneshu kushala, Gandha malyanulepana vasana sthree vihara, Kama nityam, Anasooyakam, Alankara Priya, Pramudhitha</i>

Rajasa Kaya

<i>Rajasa Subtrait</i>	<i>Attributes</i>
<i>Asura</i>	<i>Shooram, Chandam, Akrudha bheerum, Asooyakam, Aishwarya vantham, Oupadhikam, Roudram, Ananukrosham, Atma pujakam</i>
<i>Rakshasa</i>	<i>Amarshinam, Anubandha kopam, Chidra praharinam, Kroora, Ahara athimathra ruchhi, Aamisha priyathamam, Swapna ayasa bahulam, Irshya</i>
<i>Paishacha</i>	<i>Maha asanam, Sthrainam, Sthreerahaskamam, Ashuchi, Shuchi dweshinam, Bheeru, Bheeshayitharam, Vikrtha vihara ahara sheelam</i>
<i>Sarpa</i>	<i>Krudha shooram, Theekshnam, Santhrastra gochara aharaviharaparam, Ayasa bahulam</i>
<i>Pretha</i>	<i>Ahara kamam, Athidukhasheelam, Asooyakam, Asamvibhaginam, Athilolupam, Akarma sheelam</i>
<i>Shakuna</i>	<i>Anushaktha kamam, Ajasra aharavihara param, Anavasthitham, Amarshanam, Asanchayam</i>
<i>Bhuta</i>	<i>Ahankritha, Maha ahara, Vairino, Vikruthanana, Viroopa, Vikruthathman</i>

<i>Yaksha</i>	<i>Dana Sheela, Sayya sheela, Alankara Priya, Panabhojana maithuna priya, Pramudhitha, Prabakshanam, Nishapriya</i>
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Tamasa Kaya

<i>Tamasa Subtrait</i>	<i>Attributes</i>
<i>Pasava</i>	<i>Niraakarishnum, Amedhasam, Jugupsitha achara aharam, Maithuna param</i>
<i>Matsya</i>	<i>Bheerum, Abudham, Ahara lubdham, Anavasthitham, Anushaktha kama krodham</i>
<i>Vanaspathya</i>	<i>Alasam, Abhinivishtam aharam, Sarva budhi anga heenam, Sarana sheelam, Thoyakamam</i>

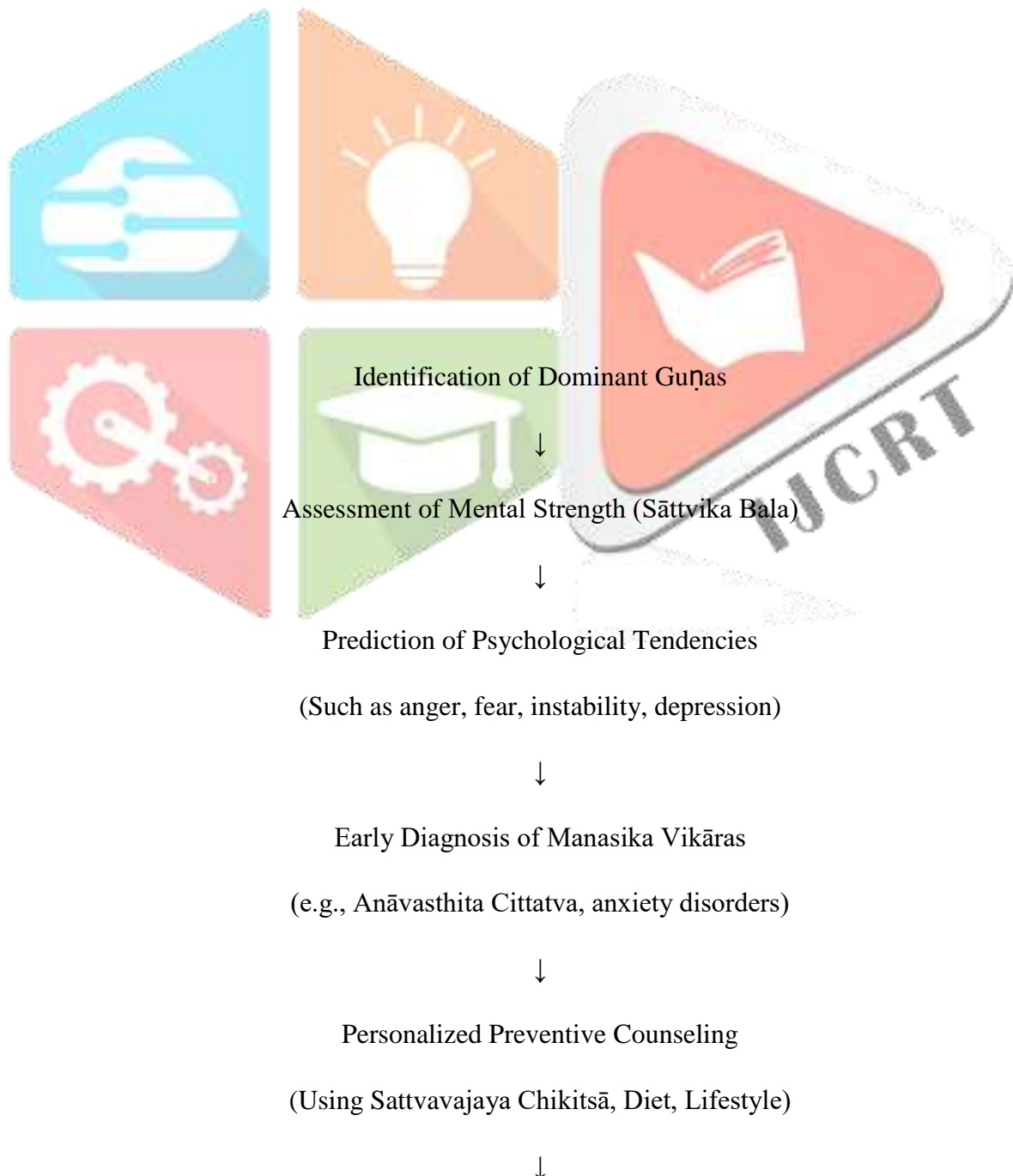
Role of Assessing *Manasa Prakriti*:

The assessment of *Manasa Prakriti* (mental constitution) plays a vital role in understanding an individual's psychological disposition, behavioral tendencies, and emotional response. As *Āyurveda* emphasizes the balance between *Sharira* (body) and *Manas* (mind) for overall health, the evaluation of *Manasa Prakriti* becomes crucial in preventive, diagnostic, and therapeutic dimensions. According to *Suśruta*, the equilibrium of mind and body is foundational to health, and any disturbance in mental constitution can lead to *Manovikāras* (mental disorders).¹⁰

Assessing *Manasa Prakriti* is particularly helpful in determining a person's mental strength (*Sāttvika Bala*), which is essential in the prognosis of diseases, both somatic and psychological. Acharyas like *Charaka* have highlighted the significance of mental strength in sustaining physical health and coping with stress. Modern research also supports this, correlating strong mental faculties with better resilience and reduced susceptibility to psychosomatic illnesses.¹¹

By identifying the dominance of *Sattva*, *Rajas*, or *Tamas*, clinicians can predict the likelihood of emotional instability, anger issues, anxiety, or depressive tendencies. For instance, a person with *Rājasa* or *Tāmasa* predominance may exhibit irritability, restlessness, fear, or delusion and thus be more vulnerable to mental disturbances such as *Anāvasthita Cittatva* (mental instability). This insight allows for early counseling and interventions using *Sattvavajaya Chikitsā* (Ayurvedic psychotherapy), dietary adjustments, and lifestyle regulations.¹²

Furthermore, understanding *Manasa Prakriti* provides a personalized approach in treatment protocols. It facilitates the selection of appropriate therapeutic modalities, helps monitor psychological progress, and strengthens the mind-body harmony essential for holistic healing. Thus, the evaluation of *Manasa Prakriti* is not only foundational to Ayurvedic psychology but also holds significant relevance in modern integrative mental health strategies.¹³



Selection of Individualized Treatment Protocol

(Based on Sattva-Rajas-Tamas predominance)



Monitoring of Mental & Emotional Health



Achieving Mind–Body Harmony and Holistic Well-being

Results and Findings

- *Manasa Prakriti* is primarily determined by the predominance of *Sattva*, *Rajas*, and *Tamas* at the time of conception.¹⁴
- Classical Ayurvedic texts such as *Charaka Saṃhitā* and *Suśruta Saṃhitā* provide detailed subtypes of *Manasa Prakriti* linked to various behavioral and psychological traits.¹⁵
- *Sāttvika Prakriti* is associated with emotional stability, higher cognitive function, and spiritual inclination, whereas *Rājasa* and *Tāmasa Prakritis* are linked to impulsivity, mental instability, and poor emotional regulation.¹⁶
- Individuals with *Rājasa* or *Tāmasa* dominant *Manasa Prakriti* are more susceptible to *Anāvasthita Cittatva* due to their inherent qualities such as irritability, indecisiveness, and emotional volatility.¹⁷
- Traits like *Chanchalatva* (fickleness), *Asamtulana* (imbalance), and *Alpa Smṛti* (poor memory retention) were commonly seen in *Rājasa-Tāmasa* personalities.¹⁸
- The symptoms of *Anāvasthita Cittatva* bear resemblance to mild to moderate mood disorders, attention disturbances, and emotional dysregulation in modern psychology.¹⁹
- The Ayurvedic approach offers a preventive model through constitutional assessment, allowing for early identification of high-risk individuals.²⁰
- Regular assessment of *Manasa Prakriti* can guide in the prediction, prevention, and management of psychological disorders.²¹
- Ayurvedic interventions like *Satvavajaya Cikitsā*, *Daivavyapāśraya*, and *Yuktivyapāśraya* therapies can be aligned according to *Prakriti* for better mental health outcomes.²²

DISCUSSION

In this present study, an attempt was made to understand the role of *Manasa Prakriti* in the manifestation of *Anāvasthita Cittatva*. Based on the classical Ayurvedic descriptions, it is evident that mental constitution

plays a crucial role in determining an individual's psychological resilience or vulnerability. *Sāttvika Prakriti* promotes balance, clarity, and emotional stability, whereas *Rājasa* and *Tāmasa* dominances are associated with restlessness, emotional disturbances, and unstable thought processes. These features were found to have direct relevance with the symptomatology of *Anāvasthita Cittatva*.²³

Anāvasthita Cittatva is characterized by *Chanchalatva* (fickleness), *Asamarthata* (inability to concentrate), and *Avyavasthita Smṛti* (disorganized memory), which are aligned with modern descriptions of emotional dysregulation, impulsivity, and attention deficits. The traits observed in individuals with predominant *Rājasa* and *Tāmasa Prakriti* showed significant conceptual overlap with these features, supporting the Ayurvedic viewpoint.²⁴

Moreover, the correlation of *Triguna* with psychological states is increasingly being validated by modern studies. *Sattva* is associated with emotional intelligence and mental health, while *Rajas* and *Tamas* are linked with neuroticism, anxiety, and poor coping mechanisms. This cross-validation strengthens the Ayurvedic model as a potential tool for psychological screening and counseling.²⁵

Satwavajaya Chikitsa in the Management of Manasa Roga according to Acharya Charaka²⁶

Acharya Charaka has described certain principles for the management of Manasa Roga (mental disorders) that closely resemble the techniques of Satwavajaya Chikitsa, or Ayurvedic psychotherapy. The aim of Satwavajaya is to control the mind by restraining it from unwholesome objects and engaging it in wholesome thoughts and actions. The main components mentioned by Charaka are as follows:

1. Ahitānām Anupasevana and Hitānām Upasevana

Charaka advises avoiding unwholesome (Ahita) and adopting wholesome (Hita) thoughts, actions, and lifestyle practices. It emphasizes training the mind to withdraw from harmful stimuli and focus on beneficial ones, which forms the essence of mind control in Satwavajaya Chikitsa.

2. Trivarga Anvekshanam

The physician should guide the patient to contemplate the Trivarga — Dharma (virtue), Artha (wealth), and Kāma (desire). These three govern happiness and sorrow in life. Awareness and balance among these are essential for mental health, promoting a holistic understanding of life and its goals.

3. Tadvidyāsevana

Charaka stresses that one should seek the guidance of experts well-versed in the nature and management of mental disorders. This highlights the importance of professional and specialized care in mental health, similar to modern psychotherapy conducted by trained professionals.

4. Ātmādi Vijñānam

Knowledge of the Ātma (self), Deśa (place), Kula (family), Kāla (time), Bala (mental strength), and Śakti (capacity) is essential. Self-awareness helps an individual understand one's nature, environment, and limitations, which contributes to emotional balance and psychological resilience.

Therefore, assessing *Manasa Prakriti* is not only relevant in disease diagnosis but also has strong preventive value. By identifying high-risk mental constitutions early, tailored lifestyle, dietary, and therapeutic interventions—particularly *Satvavajaya Chikitsā*—can be implemented. This integrative approach bridges ancient Ayurvedic wisdom with modern psychological practice and promotes holistic mental well-being.²⁷

CONCLUSION

In this present study, it is concluded that *Manasa Prakriti* plays a foundational role in the development and expression of psychological conditions like *Anāvasthita Cittatva*. Individuals with predominant *Rājasa* and *Tāmasa Guṇas* are more susceptible to mental instability, emotional imbalance, and decision-making difficulties. Understanding mental constitution provides a predictive and preventive tool in mental health assessment. Early evaluation of *Manasa Prakriti* can guide customized interventions such as *Satvavajaya Chikitsā* and lifestyle modifications, thereby offering an effective and holistic approach in the management of psychological disturbances through Ayurvedic principles.

CONFLICT OF INTEREST –NIL

SOURCE OF SUPPORT –NONE

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