

A CONCEPTUAL STUDY OF MANASA PRAKRITI IN AYURVEDA: AN ANALYTICAL REVIEW

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ABSTRACT

Ayurveda, the ancient Indian system of medicine, recognises the individuality of each person through the concept of *Prakriti* a unique constitution that governs one's physical and mental characteristics. Among its types, *Manasa Prakriti* represents the psychological constitution, shaped by the predominance of *Satva*, *Rajas*, and *Tamas* the three fundamental qualities of the mind. This concept offers a profound framework for understanding variations in emotional behaviour, personality traits, and susceptibility to mental disorders. The present study explores the correlation between *Manasa Prakriti* and mental disorders from an *Ayurvedic* perspective. Classical *Ayurvedic* texts describe that an imbalance or dominance of *Rajas* and *Tamas* can predispose individuals to *Manasika Vyadhi* (mental illnesses), while a *Sattvika* constitution promotes psychological stability and resilience. By analysing *Ayurvedic* principles

alongside contemporary psychological understanding, this conceptual review highlights how *Manasa Prakriti* assessment can provide early insights into mental health vulnerabilities, stress responses, and behavioural tendencies. Integrating this ancient wisdom with modern psychiatric approaches could support more personalised and preventive mental health care. Thus, the study emphasises that *Manasa Prakriti* is not merely a theoretical idea but a

practical tool for understanding the mind-body connection and promoting holistic mental well-being.

KEYWORDS: *Ayurveda, Manasa Prakriti, Triguna Theory, Mental Disorders, Satva, Rajas, Tamas.*

INTRODUCTION

Ayurveda adopts an individualized approach for both the preservation of health and the treatment of disease. This personalized perspective is based on several dimensions such as *Prakriti* (constitution), *Satva* (mental strength), *Sara* (tissue excellence), *Samhanana* (body build), and *Bala* (strength). Among these, *Prakriti* has received the most attention from scholars and researchers due to its comprehensive nature.

Prakriti is broadly classified into two types *Deha Prakriti* (physical constitution) and *Manasa Prakriti* (mental constitution). *Deha Prakriti* is determined by the combination and dominance of the three *Doshas Vata, Pitta, and Kapha*, while *Manasa Prakriti* is governed by the three *Gunas Satva, Rajas, and Tamas*. These *Gunas* are responsible for the psychological diversity observed among individuals, influencing their behavioural patterns, reactions to stress, and susceptibility to *Manasika Vikara* (mental or psychological disorders).^[1] Ayurvedic scholars have long emphasized that true health encompasses not only the physical body but also the mental, social, and spiritual dimensions of well-being. This holistic understanding closely aligns with the World Health Organization's 1948 definition of health as "a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity." Ayurveda recognizes that mental well-being is an essential component of overall health without a balanced mind, genuine physical health cannot be achieved.^[2-3]

Recent global data indicate that around 10–20% of adolescents suffer from mental health disorders, contributing to nearly 14% of the total global disease burden. Conditions such as stress, depression, anxiety, dementia, and intellectual disabilities are steadily increasing in prevalence, exerting a profound impact on overall health and well-being worldwide.^[4]

According to global data from 2021, major depressive disorders are found to be more than twice as common in young women compared to men. The prevalence of depression and related mental health conditions remains notably higher among females (24.5%) than among males (16.3%), highlighting a significant gender difference in mental health vulnerability.^[5]

An epidemiological study conducted in India reported that approximately 14.5% of adolescents experience anxiety disorders. The findings also revealed a higher prevalence of major depressive disorder among females, affecting nearly 20–30% of the population studied.^[6-8]

Ayurveda offers profound insights into the role of *Satva* (psyche) in maintaining mental health and guiding psychotherapy. In the context of modern lifestyles, individuals are increasingly susceptible to various *Manasika Vikaras* (psychological disturbances) such as *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion or infatuation), *Irshya* (jealousy), *Maan* (pride), *Mada* (arrogance), *Shoka* (grief), *Chittodvega* (anxiety), *Bhaya* (fear), and *Harsha* (excessive elation).^[9-10]

The concept of *Manasa Prakriti* in *Ayurveda* explains the inherent psychological constitution that shapes an individual's behaviour, emotional responses, and thought processes. Based on the predominance of the *Gunas Satva*, *Rajas*, and *Tamas* *Ayurveda* classifies *Manasa Prakriti* into three types: *Sattvika*, *Rajasika*, and *Tamasika*, each possessing distinct mental and behavioural characteristics.

An individual's personality, behaviour, and lifestyle play a crucial role in shaping their levels of stress and anxiety.^[11]

FACTORS DETERMINING PRAKRITI

- ❖ **Śukra–Śonita Prakriti:** The constitution determined by the qualities of the reproductive elements (*Shukra* sperm and *Shonita* ovum) of the parents at the time of conception.
- ❖ **Kāla–Garbhashaya Prakriti:** The constitution influenced by the timing and condition of conception as well as the environment of the uterus (*Garbhashaya*).
- ❖ **Mātu–Āhāra Prakriti:** The constitution shaped by the mother's diet, lifestyle, and emotional state during pregnancy.

TYPES OF PRAKRITI

Ayurvedic literature describes several types of classifications for *Prakriti*, each based on different determining factors and characteristics.

The major classifications of *Prakriti* described in *Ayurveda* include the following:

- ❖ **Doshaja (Deha) Prakriti** – the physical constitution determined by the predominance of *Vata*, *Pitta*, and *Kapha* doshas.

- ❖ **Manasa Prakriti** – the psychological constitution based on the dominance of the three *Gunas*: *Satva*, *Rajas*, and *Tamas*.
- ❖ **Bhautika Prakriti** – the constitution formed according to the predominance of the *Panchamahabhutas* (five great elements).
- ❖ **Jatyadi Prakriti** – the constitution influenced by hereditary, familial, and regional factors.

DEFINITION OF MANAS PRAKRITI

The term *Manasa Prakriti* is derived from two words *Manas*, referring to the mind, and *Prakriti*, meaning constitution or inherent nature. It represents the innate psychological constitution of an individual, which is established at the time of conception through the combination of *Shukra* (sperm), *Shonita* (ovum), and *Atma Vikara* (the qualities of the soul). Thus, *Manasa Prakriti* reflects the natural and unique mental disposition present in every individual since birth.^[12]

CLASSIFICATION OF MANAS PRAKRITI

Based on the predominance of the three *Manas Gunas Satva*, *Rajas*, and *Tamas* *Manasa Prakriti* is classified into three main types: *Sattvika*, *Rajasika*, and *Tamasika*. These *Trigunas* serve as the fundamental determinants of an individual's psychological constitution, distinguishing people according to their mental tendencies and behavioural patterns.

Each of these primary types is further subdivided into sixteen or eighteen subcategories. The *Sattvika Manasa Prakriti* includes types such as *Brahma*, *Mahendra*, *Varuna*, *Kauber*, *Gandharva*, *Yamya*, and *Rishi Satva*. The *Rajasika Manasa Prakriti* encompasses types like *Asura*, *Rakshasa*, *Paishacha*, *Preta*, *Sarpa*, and *Shakuna*. The *Tamasika Manasa Prakriti* is represented by *Pashava*, *Matsya*, and *Vanaspatya* types.

According to *Acharya Kashyapa*, two additional *Manasa Prakriti* types are described *Prajapatya Kaya* (belonging to the *Sattvika* group) and *Yaksha* (under the *Rajasika* group). The common characteristics and distinguishing features of these *Manasa Prakriti* types are discussed below.^[13]

SATVIKA KAYA

❖ *BrahmaKāya*

Individuals of the *Brahma Kāya* type are characterized by purity of thought and conduct. They are devoted to the regular study of the *Vedas*, show deep reverence toward teachers and

elders, and possess a generous and welcoming attitude toward guests. Such individuals actively participate in religious rituals and sacrificial rites, reflecting their spiritual and disciplined disposition.

❖ *MahendraKāya*

Those with a *Mahendra Kāya* temperament are noble, courageous, and authoritative by nature. They exhibit leadership qualities, devotion to sacred scriptures, and a strong sense of duty. Their magnanimity and protective attitude make them dependable figures who care deeply for those under their guidance.

❖ *VarunaKāya*

Individuals belonging to the *Varuna Kāya* type are calm, composed, and tolerant. They are generally comfortable in cooler environments and often possess physical traits such as grey eyes and brown hair. Their speech is gentle and pleasant, reflecting a balanced and harmonious mental state.

❖ *KauberaKāya*

Individuals with a *Kaubera Kāya* nature are often cheerful, prosperous, and generous. They tend to enjoy material comforts while maintaining a balanced outlook toward life. Their personality is marked by contentment, charm, and the ability to engage pleasantly with others.

❖ *GandharvaKāya*

Those belonging to the *Gandharva Kāya* type are artistically inclined and possess a refined aesthetic sense. They appreciate music, dance, and beauty, often expressing themselves creatively. Such individuals are sociable, graceful in behaviour, and have a naturally pleasing presence.

❖ *YamyaKāya*

People of the *Yamya Kāya* type are disciplined, just, and fearless. They uphold moral values, have a strong sense of duty, and display self-control even under challenging circumstances. Their balanced temperament enables them to maintain composure and fairness in their interactions.

❖ *RishiSatvaKāya*

Individuals with a *Rishi Satva Kāya* disposition are deeply spiritual, wise, and introspective. They are devoted to meditation, self-discipline, and the pursuit of truth. Their calm and contemplative nature inspires respect, and they often serve as guides or mentors to others.

RAJASA KAYA**❖ *AsuraKāya***

Individuals of the *Asura Kāya* type are strong, bold, and assertive, yet often display aggression and competitiveness. They may be prone to anger, jealousy, and self-indulgence, preferring to act independently and at times exhibiting gluttonous tendencies.

❖ *SarpaKāya*

Those with a *Sarpa Kāya* disposition are dynamic but unpredictable in their actions and emotions. They may show both courage and timidity, often reacting sharply or impulsively. Their behaviour can be cunning and changeable, reflecting restlessness and instability.

❖ *ShakunaKāya*

Individuals of the *Shakuna Kāya* type tend to be passionate and sensual in nature. They often have strong desires, indulge in frequent eating, and may struggle with impatience or emotional instability.

❖ *RakshasaKāya*

People belonging to the *Rakshasa Kāya* category are characterised by fierce temperament, jealousy, and a disregard for ethical conduct. They can be aggressive and resistant to discipline, often showing lethargy or reluctance toward righteous behaviour.

❖ *PishachaKāya*

Individuals of the *Pishacha Kāya* type display daring and adventurous qualities but may also engage in socially undesirable behaviours. They are often impulsive, lustful, and lack restraint or shame, sometimes showing habits like eating leftovers or unconventional foods.

❖ *PretaKāya*

Those of the *Preta Kāya* disposition are generally discontented, idle, and prone to jealousy. They may exhibit greed, selfishness, and a lack of generosity, often struggling to find satisfaction or emotional balance.

TAMAS KAYA**1. *PashavaKāya***

Individuals of the *Pashava Kāya* type tend to be dull, unrefined, and narrow-minded in their outlook. They may display deceitful behaviour, possess a negative attitude, and often experience uncontrolled or instinct-driven desires, even in dreams.

2. *MatsyaKāya*

Those with a *Matsya Kāya* disposition are generally unstable and timid in nature. They may act impulsively or without reflection, showing limited understanding or wisdom. Such individuals are often drawn to water and may engage in frequent quarrels or conflicts.

3. *VanaspatyaKāya*

Individuals of the *Vanaspatya Kāya* type prefer inactivity and a sedentary lifestyle. They are often preoccupied with eating and material comfort, showing little interest in spiritual or moral pursuits. Their life tends to lack *Satva* (clarity and virtue), enjoyment, and prosperity.

METHODS

A comprehensive literary review was conducted to gather information related to *Manas Prakriti*. All the *Brihat Trayi* texts make reference to this concept, and *Acharya Kashyapa* has elaborated upon eighteen distinct types of *Manas Prakriti*. The classical *Ayurvedic* literature thus reflects significant emphasis on understanding *Manas Prakriti*. In addition to traditional sources, relevant contemporary texts and research articles were also reviewed and analyzed to provide a broader and more detailed explanation of this subject.

Table No. 1: showing classification of *Manasika Prakriti*.

<i>Satvika</i> (7)	<i>Rajasika</i> (6)	<i>Tamasika</i> (3)
<i>Brahma</i>	<i>Asura</i>	<i>Pashava</i>
<i>Arsha</i>	<i>Rakshasa</i>	<i>Matsya</i>
<i>Aindra</i>	<i>Paishacha</i>	<i>Vanaspatya</i>
<i>Yamyā</i>	<i>Sarpa</i>	
<i>Varuna</i>	<i>Praita</i>	
<i>Kauberā</i>	<i>Shakuna</i>	
<i>Gandharva</i>		

UTILITY OF MANAS PRAKRITI

According to the *National Mental Health Survey (NMHS) 2015–2016*, individuals in the age group of 40–49 years in India were found to be most affected by various mental health disorders such as psychotic disorders, bipolar affective disorders (BPAD), depressive

disorders, and neurotic or stress-related conditions. The prevalence of psychotic disorders was nearly equal among both genders (lifetime: males 1.5%, females 1.3%; current: males 0.5%, females 0.4%). However, males showed a higher prevalence of alcohol use disorders (9.1% vs. 0.5%) and BPAD (0.6% vs. 0.4%), whereas females exhibited greater vulnerability to depressive disorders both current (females 3.0%, males 2.4%) and lifetime (females 5.7%, males 4.8%) as well as to neurotic and stress-related disorders. The survey also indicated that mental health issues were more common among urban populations and those belonging to lower income groups. Moreover, suicide risk was observed to be highest among females aged 40–49 years and among residents of metropolitan areas.

These findings highlight the urgent need for comprehensive mental healthcare interventions. *Ayurveda*, which places strong emphasis on preventive healthcare, considers the preservation of health (*Swasthasya Swasthya Rakshanam*) as its primary objective, and the treatment of disease (*Aturasya Vikara Prashamanam*) as the secondary. This principle reinforces the notion that prevention is better than cure. *Ayurveda* offers valuable insights into maintaining mental health through the concept of *Manas Prakriti*.

Manas Prakriti, further classified into sixteen subtypes, provides an understanding of an individual's mental disposition and their capacity to handle stress or adverse circumstances. By assessing a person's *Manas Prakriti*, one can roughly predict their likely emotional or behavioral responses in challenging situations.

Hence, the concept of *Manas Prakriti* can be effectively utilized in several ways:

- **Early Identification and Prevention: Screening** individuals based on their *Manas Prakriti* may help identify those at higher risk of developing mental health issues. Timely counselling and lifestyle guidance can then be provided to prevent progression toward mental disorders.
- **Adolescent Mental Health:** Adolescence is a critical transitional phase marked by biological, emotional, and social changes. During this period, individuals are more prone to psychosocial and behavioral problems. Assessing the *Manas Prakriti* of adolescents and educating parents and teachers about potential tendencies can help in early intervention, preventing harmful behaviors influenced by peer pressure or stress. Teachers, being close observers of students, can play a crucial role in guiding or referring students for further support if needed.

- **Career Guidance:** Understanding *Manas Prakriti* can also assist in career orientation. For instance, individuals with *Gandharva Kaya* who naturally enjoy music, dance, and performance may excel in artistic professions. Similarly, those with *Yaksha Prakriti*, described by *Acharya Kashyapa* as having an inclination toward adornment and decoration (*Ati Alankaram*), may find success in fields such as jewelry design, fashion, or visual arts.

Furthermore, the concept of *Manas Prakriti* provides a rich foundation for future research. Many classical *Ayurvedic* texts contain detailed descriptions of human personality traits and mental tendencies, which can be explored scientifically to expand understanding of personality and psychology.

It is also important to note that the imbalance or aggravation of *Manas Doshas* (Rajas and Tamas) can lead to psychosomatic disorders. Excessive dominance of these doshas results in *Prajnaparadha* the misuse or impairment of intellect, memory, and decision-making which ultimately manifests as disease. Therefore, for achieving *Dharma*, *Artha*, *Kama*, and *Moksha* (the four pursuits of life), the balance of *Satva*, *Rajas*, and *Tamas* is essential. Proper control and regulation of these mental attributes are crucial for sustaining both psychological and physical well-being.

FACTORS INFLUENCING MANASA PRAKIRTI

In *Chapters 17 and 18* of the *Bhagavad Gita*, twelve key elements that shape human behavior and spiritual growth are discussed. These factors guide an individual's thoughts, emotions, and actions, reflecting their inner nature and state of mind. They include

- ❖ **Shraddha (Faith):** The deep belief or trust that motivates a person's actions and spiritual journey.
- ❖ **Ahara (Diet):** The kind of food one consumes, which influences both the body and the mind.
- ❖ **Yajna (Sacrifice):** The practice of selfless offering and devotion performed with sincerity.
- ❖ **Tapas (Austerity):** The discipline of self-control and perseverance to achieve higher goals.
- ❖ **Dana (Charity):** The willingness to give and share without expecting anything in return.
- ❖ **Tyaga (Renunciation):** The ability to let go of attachment to the results of one's actions.
- ❖ **Jnana (Knowledge):** The pursuit of true understanding and wisdom.

- ❖ **Karma (Action):** The deeds and efforts that reflect one's purpose and intention.
- ❖ **Karta (Doer):** The individual performing the action, guided by their inner qualities.
- ❖ **Buddhi (Intellect):** The power of reasoning and discernment that helps in making wise decisions.
- ❖ **Dhrti (Steadfastness):** The determination and emotional stability that sustain one through challenges.
- ❖ **Sukha (Happiness):** The sense of inner joy and contentment that arises from balance and harmony.

CHANGEABLE NATURE OF MANASA PRAKRITI

An individual's psychological constitution is not entirely fixed; it can gradually change in response to environmental influences, life experiences, and personal growth. The dominance of the *gunas* *tamas*, *rajas*, or *sattva* may shift over time, moving from one to another depending on circumstances and mental conditioning. At any given moment, one of these attributes tends to be more active than the others, and this prevailing quality significantly shapes and defines a person's overall personality and behavior.

OBJECTIVITY OF ASSESSMENT OF MANAS PRAKRITI IMPORTANT FACET OF HEALTH

Various *Acharyas* in classical Ayurvedic texts have emphasized that individuals seeking true health must maintain a balanced state between the *Sharira* (body) and *Manas* (mind). *Acharya Sushruta*, in his definition of health, highlights the equal importance of mental and spiritual well-being alongside physical balance. According to him, perfect health is achieved only when the *Doshas*, *Agni*, *Dhatus*, and *Malas* are in equilibrium, and when the soul, senses, and mind are content and harmonious. Thus, mental wellness holds an equally vital place as physical health in the *Ayurvedic* understanding of holistic well-being.^[14]

ONE OF THE FACTORS TO ASSESS PATIENT'S PHYSICAL STRENGTH

Sattva Pariksha (psychological assessment) is regarded as an important criterion for evaluating an individual's *Aatura Dehabala* the patient's overall physical strength and resilience while formulating a treatment plan.^[15] This highlights the crucial role of mental assessment in both psychological and physical health management. A deeper understanding of the individual's *Sattva* (mental state) can be achieved by examining the balance of the three *Gunas* *Sattva*, *Rajas*, and *Tamas* which collectively influence a person's nature, beliefs, perceptions, and responses to various life situations.^[16]

INTERRELATIONSHIP BETWEEN MIND AND BODY

Acharya Charaka has clearly explained the close relationship between the *Manas* (mind) and the *Sharira* (body), stating, “शरीरं ह्यपि सत्त्वमनुपवधीयते, सत्त्वं च शरीरम्”,^[17] which means that the mind and body are interdependent and influence each other profoundly. This *Ayurvedic* perspective aligns with modern scientific understanding, as numerous studies have demonstrated that low levels of physical fitness are associated with higher stress, unhealthy lifestyle patterns, and reduced mental satisfaction.^[18-23] Other research has shown that physical fitness has a direct impact on metabolic syndrome, obesity, self-esteem,^[24-25] and overall psychological well-being. Additionally, components of physical fitness such as muscular strength and endurance have been linked to lower levels of depression and anxiety.^[26]

Acharya Sharangadhara further elaborated on this interconnection by correlating *Sharirika* (bodily) and *Manasika* (psychological) elements.^[27] He proposed that *Vata* is dominated by *Rajo Guna*, *Pitta* by *Sattva Guna*, and *Kapha* by *Tamo Guna*.^[28] When the mental tendencies inherent within physical constitutions (*Sharirika Prakriti*) are analyzed, the following patterns emerge:

- Individuals with *Vata Prakriti* often display stronger *Rajasika* traits.
- Those with *Pitta Prakriti* tend to exhibit a combination of *Sattvika* and *Rajasika* features.
- People with *Kapha Prakriti* generally show *Tamasika* characteristics along with certain *Sattvika* qualities.

Interestingly, not only *Ayurveda* but also various philosophical and modern scientific perspectives acknowledge this intimate mind–body connection. Western thinkers have recognized that specific nerve centers in the body respond directly to varying levels of stress or relaxation, such as during meditation. *Ayurvedic* examples like *Bhayaja Atisara* (diarrhea induced by fear or anxiety) and *Shokaja Atisara* (diarrhea arising from grief or emotional distress) vividly illustrate this psychosomatic relationship described by the ancient *Acharyas*.

Research has also demonstrated the significant influence of physical fitness on various aspects of health. For instance, studies have shown that maintaining good physical fitness can reduce the risk of metabolic syndrome and obesity while improving self-esteem. Additionally, components such as muscular strength and endurance have been found to play a crucial role in lowering symptoms of depression and anxiety.

Acharya Sharangadhara further elaborated on the intrinsic connection between the *Sharirika* (physical) and *Manasika* (psychological) elements. He described *Vata* as being dominated by *Rajo Guna*, *Pitta* by *Sattva Guna*, and *Kapha* by *Tamo Guna*. By analyzing the mental attributes associated with different *Sharirika Prakriti* types, certain patterns can be observed:

- Individuals with *Vata Prakriti* tend to display prominent *Rajasika* traits.
- Those with *Pitta Prakriti* often exhibit both *Sattvika* and *Rajasika* qualities.
- People with *Kapha Prakriti* generally show a combination of *Tamasika* and *Sattvika* features.

This correlation highlights the deep interrelationship between body and mind described in Ayurveda. Interestingly, this concept is also acknowledged in modern science and philosophy. Western scholars have recognized that various nerve centers in the body respond directly to emotional states such as stress or relaxation. Classical Ayurvedic examples like *Bhayaja Atisara* (diarrhea triggered by fear, anxiety, or nervousness) and *Shokaja Atisara* (diarrhea occurring due to grief or sorrow) beautifully illustrate this psychosomatic connection between *Deha* (body) and *Manas* (mind).^[29-30]

DISCUSSION

This conceptual study highlights that *Manasa Prakriti*, as described in *Ayurveda*, provides a deep understanding of the individuality of the human mind. *Ayurveda* teaches that true health is not only about the body (*Sharira*) but also about the mind (*Manas*), and that harmony between the two is essential for overall well-being. The three *Gunas* *Satva*, *Rajas*, and *Tamas* govern mental tendencies, emotional responses, and personality traits. The predominance or imbalance of these qualities influences how a person thinks, feels, and behaves, as well as their susceptibility to mental disorders (*Manasika Vyadhi*).

Ancient *Ayurvedic* scholars such as *Charaka*, *Sushruta*, and *Kashyapa* clearly recognised this close connection between body and mind. Modern research supports their view, showing that mental health is strongly linked to factors like physical fitness, emotional stability, and lifestyle. For example, studies indicate that individuals with lower physical fitness are more prone to stress, depression, and anxiety. Similarly, Acharya Sharangadhara described the relationship between the physical (*Sharirika Prakriti*) and psychological (*Manasika Prakriti*) constitutions, linking *Vata* with *Rajo Guna*, *Pitta* with *Sattva Guna*, and *Kapha* with *Tamo Guna*. This reinforces Ayurveda's view that both physical and mental aspects are interdependent and must remain in balance.

Understanding *Manasa Prakriti* helps explain individual differences in behaviour, emotional resilience, and stress management. It can also be used as a tool for preventive mental health care by assessing a person's *Manasa Prakriti*, one can predict how they may react to stress or challenging situations and provide early counselling or lifestyle guidance. This knowledge is especially valuable in adolescence and early adulthood, when emotional regulation and decision-making skills are still developing.

The Ayurvedic model of *Manasa Prakriti* also finds parallels with modern personality psychology, such as the Five-Factor Model. However, Ayurveda offers a more holistic view, connecting personality with moral, emotional, and spiritual dimensions. By understanding the balance of *Trigunas*, Ayurveda not only explains personality differences but also provides practical ways to maintain psychological harmony.

CONCLUSION

The concept of *Manasa Prakriti* reveals how advanced and comprehensive *Ayurveda's* understanding of the human mind truly is. It explains how variations in mental constitution shape behaviour, emotions, and health, and how imbalance among *Satva*, *Rajas*, and *Tamas* can lead to mental disturbances. Maintaining balance among these *Gunas* is essential for achieving mental clarity, emotional stability, and spiritual peace.

Ayurveda's focus on prevention—through *Manasa Pariksha* (mental assessment), a balanced diet, ethical living, meditation, and the cultivation of *Sattva*—can play a vital role in addressing the rising global burden of mental health disorders. Integrating these time-tested *Ayurvedic* principles with modern psychological and psychiatric practices could lead to more holistic, person-centered mental healthcare.

Future studies exploring the relationship between *Manasa Prakriti* and modern psychological models could further validate its scientific relevance and open new possibilities for personalized approaches to mental wellness.

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