

CRITICAL APPRAISAL OF MANAS PRAKRITI IN MANIFESTATION OF DISEASE

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ABSTRACT

Manas Prakriti (mental constitution) is a fundamental concept in Ayurveda that plays a vital role in determining an individual's psychological characteristics, behaviour, health status, and susceptibility to disease. The mental constitution is governed by the predominance of the three *Gunas*—*Satva*, *Rajas*, and *Tamas*—which influence emotional responses, mental strength, and overall well-being. Ayurveda recognizes that an imbalance in these mental attributes can contribute to the initiation and progression of various diseases. The present review aims to study the concept of *Manas Prakriti* in the context of *Vyadhi* and to establish its interrelationship with disease manifestation. Information for this study was collected from classical Ayurvedic texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Samgraha*, and *Ashtanga Hridaya*, along with their commentaries, relevant scientific literature,

and Ayurveda-related resources. The review reveals that *Rajasa*-dominant individuals are more prone to conditions such as anxiety, hypertension, and *Amlapitta* due to heightened restlessness, emotional instability, and stress-related disturbances, whereas *Tamasa*-dominant individuals show greater susceptibility to obesity, psoriasis, and poor disease management owing to lethargy, lack of motivation, and unhealthy lifestyle practices. A combined *Rajasa*–*Tamasika* *Manas Prakriti* is frequently associated with disorders such as *Diabetes Mellitus* and acid-peptic diseases. Modern psychophysiological evidence further supports the Ayurvedic view by demonstrating the influence of chronic stress, neuroendocrine

dysregulation, immune alterations, and inflammatory processes in disease causation. Knowledge of *Manas Prakriti* can therefore serve as an important tool in predicting disease susceptibility, planning preventive strategies, and individualizing treatment approaches. Thus, understanding *Manas Prakriti* provides a holistic framework for the promotion of health, prevention of disease, and achievement of overall well-being.

KEYWORDS: *Manas Prakriti, Vyadhi, Satva, Rajas, Tamas, Mental Constitution, Psychosomatic Disorders, Disease Prevention.*

1. INTRODUCTION

Ayurveda is an ancient and eternal system of medicine. There are numerous concepts and theories in Ayurveda regarding the prognosis of the disease, diagnostic techniques for diseases, treatment of the disease, management of health, and so on. Even the concept of *Prakriti* is helpful in balancing the health of healthy individuals. As per the principles of Ayurveda, the functioning of the entire body is based on *Prakriti*. *Sharir* and *Manas Prakriti* have an important role in *Hetu, Linga, and Aushadha Skandha*.^[1] The term *Prakriti* is derived from the two Sanskrit words: *Pra*, meaning 'principal', and *Kriti*, meaning 'creation'. This translates to mean "the principal factor of creation".^[2] According to *Acharya Sushruta*, *Prakriti* emanates from eight components known as *Avyakt, Mahat, Ahamkar, and Panchatanmatra*.^[3] Whenever there is the fertilization of *Shukra* and *Shonit*, whatever *Dosha* dominates determines the *Prakriti* of an individual.^[4] *Acharya Charaka* adds that *Prakriti* means *Swabhava*, meaning 'one's intrinsic nature'.^[5]

Vyadhi is the opposite health condition; according to *Shabdakalpadrum*, "*Vyadh*" means 'Pain'. Under the term of *Vyadhi*, all types of abnormalities due to an imbalance of the *Doshas* and vitiated of *Dhatus* separately or with the combination are included.^[6] The synonyms of the *Vyadhi* are *Jara, Soka, Tṛṣṇa, and Krodha*, were the daughters of *Mṛityu* mentions in the in other text and *Amaya, Atank, Roga*, are mentioned in Ayurveda.

1.1 MANSIK PRAKRITI AND ITS TYPES

Prakriti (constitution) is the status of peculiarity between *Sharira* (body) and *Manas* (mind). Just as the body is governed by the three *doshas*—*Vata, Pitta, and Kapha*—the mind is shaped by the interplay of *sattva, rajas, and tamas*. Together, they determine one's mental personality (*manas prakriti*). Importantly, physical constitution and mental nature may not always align, which explains variations in personality. Mental nature

is subtler and more variable than physical nature, making it more dynamic and subject to change.

SATVIKA KAYA

Among the three *gunas* of the mind, *Sattva* is regarded as the finest. It is responsible for creation in the universe and is characterized by clarity, awareness, delight, and lightness. Individuals with a predominance of *sattva* in their mental constitution are noble, spiritual, pure, and generally free from mental distress. *Charaka* refers to such persons as those with *pravara sattva*, denoting excellent mental strength.

RAJASA KAYA

Rajas, by contrast, is the most active *guna*, associated with motion, stimulation, and the energy required to sustain and nurture creation. A mind dominated by *rajas* tends to be restless, anxious, ambitious, and sometimes aggressive, leading to mental disturbances. This *guna* is linked with *madhya sattva*, or moderate mental strength. Yet, individuals influenced by *rajas* often show a keen interest in self-improvement through spiritual and holistic practices.

TAMAS KAYA

Tamas represents the capacity of the mind to complete or bring closure to what *sattva* and *rajas* have initiated. It is connected with destruction and heaviness, producing confusion, dullness, and disturbances in thought and activity. Sleepiness, laziness, and drowsiness are stimulated by this *guna*. *Heen sattva*, or weak mental strength, is associated with *tamasic* influence. Again, three varieties are subdivided into 16 types. Details of these are described below in table.

SATVIKA KAYA (7)	RAJASA KAYA (6)	TAMAS KAYA (3)
<i>Brahma Kaya</i>	<i>Asura Kaya</i>	<i>Pashu Kaya</i>
<i>Mahendra Kaya</i>	<i>Sarpa Kaya</i>	<i>Matsya Kaya</i>
<i>Varuna Kaya</i>	<i>Shakuna Kaya</i>	<i>Vanaspatya Kaya</i>
<i>Kubera Kaya</i>	<i>Raksasa Kaya</i>	
<i>Gandharva Kaya</i>	<i>Pishaca Kaya</i>	
<i>Yamya Kaya</i>	<i>Preta Kaya</i>	
<i>Rishi Kaya</i>		

1.2 VYADHI & ITS TYPES

Acharya Dalhana, in his commentary, explained that when the *Karma Purusha* or *Chikitsa Purusha* experiences *Dukha* (suffering), it is termed as *Vyadhi* (disease). This suffering can

affect a person at three levels—physical (*Kaya*), verbal (*Vaak*), or mental (*Manasa*). *Vyadhi* manifests as different kinds of pain or distress in these domains. According to *Amarakosha*, anything that produces *Dukha* or grief is defined as *Vyadhi*. It can be of following types:

- *Agantuk* – The origin of the disease or the traumatic condition by an outer object like *shastra*, stone, and rod is called *Aguntak*.
- *Sharirik* – When the imbalance of *Vata*, *Pitta*, *Kapha*, *Rakta* and *Sannipatik* due to *Heen*, *Mithya* and *Atiyoga* of *aahar* and *vihaar*.
- *Mansik* – There are many types of *vyadhi*, like *krodh*, *shok*, *bhaya*, *harsha*, *vishad*, *kaama*, *lobha*, *ichchaa*, and *dvesha* due to the imbalance of *Mansik Doshas*.
- *Swabhavaj* – This type of *vyadhi* is originated from birth like hunger, thirst, aging, death, and sleep due to *purva karma*.^[8]

2. OBJECTIVE

The objective of the study includes studying the concept of *Manas Prakriti* in the context of *Vyadhi* and establishing the interrelationship between *Manas Prakriti* and *Vyadhi*.

3. METHODOLOGY

For this study, we relied mainly on written sources and gathered references from them. Alongside these, we turned to classical Ayurvedic texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Samgraha*, and *Ashtanga Hridaya*, together with their commentaries. We also drew insights from mythological works, scholarly journals, and Ayurveda-related websites, which helped broaden and enrich the perspective of the study.

3.1 MANAS BHAVAS AND MODERN PSYCHOPHYSIOLOGY: THEIR ROLE IN DISEASE CAUSATION

In Ayurveda, *Manas Bhavas* (mental states) are recognized as important causative factors in disease. Modern science offers a parallel understanding through concepts such as stress physiology, neuroendocrine imbalance, immune dysfunction, and gut–brain interactions. Chronic negative mental states- like worry, fear, grief, or anger- lead to:

- Persistent activation of stress pathways (HPA axis dysregulation)^[9]
- Altered hormonal balance (cortisol and neurotransmitter shifts)
- Increased inflammatory mediators (cytokine release)^[10]

4. DISCUSSION

4.1 MANAS PRAKRITI AND HYPERTENSION

Hypertension is considered a psychosomatic condition, developing from an imbalance between *Sharira* (body) and *Manasa Bhava* (mind). It is often associated with a *Prakriti* dominated by *Pitta* and *Rajas Dosha*, which emphasizes the role of mental factors such as *Prajnaparadha* (errors in judgment) and *Asatmya Indriyarthasanyoga* (improper contact of senses with their objects) as primary causes of disease.

The influence of *Rajas* and *Tamas Mano Dosha* is seen as central to the onset of hypertension.^[11] Likewise, individuals with *Vata-Pitta Prakriti* are more prone to *Amavata*^[12] (rheumatoid-like conditions), while those with *Kapha* and *Tamas* predominance are more commonly affected by *Sthaulya* (obesity) compared to other *Prakriti* types.^[13]

4.2 MANAS PRAKRITI AND ANXIETY

Ayurveda explains that people with a *Rajas-dominant Manas Prakriti* are more likely to struggle with anxiety. *Rajas* brings qualities of restlessness, constant activity, and emotional intensity. When these traits dominate, the mind tends to race, thoughts become difficult to control, and small stressors feel overwhelming.

Such individuals often find themselves worrying excessively or replaying situations in their head, feeling agitated or unable to sit still, reacting quickly and strongly to challenges or struggling to relax or maintain inner calm. This restless mental energy makes them more vulnerable to anxiety disorders.

4.3 MANAS PRAKRITI AND OBESITY

Obese individuals frequently exhibit *Tamasa Manasa Prakriti* (mental constitution), which is characterized by qualities such as lethargy, lack of motivation, dullness, and a tendency toward indulgence. When this mental disposition combines with a *Kapha-dominant Dosha Prakriti* (bodily constitution)—marked by heaviness, sluggish metabolism, and accumulation—it creates a strong predisposition toward obesity.

In such individuals, both anthropometric parameters (like body mass index, waist–hip ratio, and fat distribution) and biochemical markers (such as lipid profile, glucose tolerance, and hormonal balance) show distinct variations compared to those with other *Prakriti* types. This

highlights how the interplay of mental tendencies (*Manas Prakriti*) and bodily constitution (*Dosha Prakriti*) contributes to the onset and progression of obesity.

4.4 MANAS PRAKRITI AND PSORIASIS

According to Hetal A, many patients with psoriasis are found to have a *Tamasa Manas Prakriti*. This mental constitution is marked by qualities such as lethargy, lack of clarity, emotional dullness, and a tendency toward negativity or inertia.

In the Ayurvedic perspective, these *Tamasic* traits influence disease progression by:

- Lowering motivation to maintain discipline in lifestyle and diet
- Increasing vulnerability to stress and emotional disturbances
- Weakening resilience of the mind–body connection
- Promoting chronicity and relapse of conditions like psoriasis

Thus, psoriasis is not only seen as a physical disorder but also as a reflection of mental constitution, where *Tamasa* dominance plays a significant role in its persistence and severity. Addressing *Manas Prakriti* through practices that enhance *Satva* (clarity, balance, positivity) becomes essential in holistic management.

4.5 MANAS PRAKRITI AND DIABETES MELLITUS

In Ayurveda, many individuals with Diabetes Mellitus (*Madhumeha*) are observed to have a *Rajasa–Tamasika Manas Prakriti*. This dual mental constitution significantly influences both the development and progression of the disease. This *Rajasa–Tamasika* predominance manifests as weak regulation of diet and lifestyle, increased vulnerability to stress-induced hyperglycemia, poor adherence to therapeutic regimens and greater risk of complications due to negligence and inertia.

4.6 MANAS PRAKRITI AND AMLAPITTA

In most cases of *Amlapitta* (acid–peptic disorder), individuals are observed to have a *Rajasa–Tamasika Manas Prakriti*.^[14] This dual mental constitution plays a significant role in the onset and progression of the disease.

- *Rajasic* traits such as restlessness, irritability, excessive ambition, and heightened emotional reactivity contribute to constant mental agitation. This hyperactivity of the mind disturbs the regulation of digestive fire (*Agni*), leading to irregular secretion of gastric juices and aggravation of acid production.

- *Tamasic* traits like lethargy, lack of clarity, poor self-discipline, and indulgence in unhealthy habits further weaken the ability to maintain balance. They promote faulty lifestyle choices—overeating, irregular meals, poor sleep, and neglect of dietary discipline—which aggravate *Amlapitta*.

4.7 ROLE OF PRAKRITI IN PREVENTION OF DISEASE

By identifying a person's exact *Prakriti*, Ayurveda helps predict the three diseases they are most susceptible to, allowing preventive measures to be taken. *Acharya Charaka* emphasized that even wholesome food, taken in the right quantity, will not digest properly if the person is in a state of worry (*Chinta*), fear (*Bhaya*), grief (*Shoka*), or anger (*Krodha*). Such mental states increase the *Tamasic guna*, leading to various *Manasa vyadhi* (mental disorders).^[14] Therefore, the best way to prevent *Manasik Vyadhi* is to strengthen *Satva* guna through practices like *Sadvritta Palan* (ethical conduct), *Satvavajaya* (mind control therapies), and *Acharya Rasayana* (code of good behavior).^[16]

5. CONCLUSION

Ayurveda emphasizes that mental constitution—whether *Satvika*, *Rajasa*, *Tamasa*, or their combinations—deeply influences lifestyle, emotional regulation, and susceptibility to disorders. Knowledge of *Prakriti* should be utilized in the diagnosis, treatment, and maintenance of the health of a healthy individual. By applying the concept of *Prakriti*, various diseases can be treated and prevented efficiently. Strengthening *Satva* guna through ethical conduct (*Sadvritta*), mind-control therapies (*Satvavajaya*), and behavioral discipline (*Acharya Rasayana*) offers a holistic pathway to restore balance, enhance resilience, and prevent both psychosomatic and systemic disorders.

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