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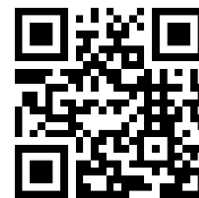


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Role of Satvika Aahara and Lifestyle Modicfication in the Management of Manasa Prakruti

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ABSTRACT:

Ayurveda emphasizes the maintenance of health and prevention of disease through various therapeutic and preventive modalities, collectively known as *Paricharyas*, such as *Dinacharya*, *Ritucharya*, and *Ratricharya*. Among these, *Aahara* (diet) and *Vihara* (lifestyle practices) play a pivotal role in preserving both physical and mental well-being. Classical Ayurvedic texts highlight that the selection of appropriate *Aahara* and *Vihara* should be individualized, considering factors such as *Prakruti* and the state of *Dosha* vitiation. In the contemporary era, rapid lifestyle changes, increased occupational demands, irregular dietary habits, and excessive consumption of fast and processed foods have significantly contributed to the rising prevalence of psychological stress. Mental factors such as *Chinta* (anxiety), *Bhaya* (fear), *Krodha* (anger), and *Shoka* (grief), collectively described as *Manasa Bhavas*, are increasingly observed and are recognized in Ayurveda as important etiological factors in the manifestation of various psychosomatic and mental disorders. Ayurveda describes *Manasa Prakruti*, which is influenced by the dominance and imbalance of mental *Gunas*—*Sattva*, *Rajas*, and *Tamas*—and is shaped by continuous exposure to adverse psychological and environmental factors.

KEYWORDS:

Manasa Prakruti, Aahara, Diet, Lifestyle modification.

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INTRODUCTION:

Aahara is one of the most important factor in the sustenance of life. It is described as foremost pillar among the three pillars of life i.e. Trayopastambha². Various lifestyle disorders and numerous diseases occur due to faulty dietary habits which may be prevented by taking proper Aahara (food) and maintaining proper eating habits. Aahara (food) is considered as the Mahabhaishajya (the superior medicine). The food which is wrong in combination, has undergone wrong processing, consumed in incorrect quantity, with food of opposite qualities, consumed in incorrect time of the day and in wrong season can become Viruddha Aahara². The etiological factors of almost all Manorogas (mental disorders) enlist Viruddha Aahara as a major cause. There is a famous saying, the food you eat reflects your state of mind. But today, in this pandemic era where people are busy doing their work at home, junk food, which can be classified as Tamasika Aahara (food) is preferred more which has adverse effects on health. Junk foods allow people to eat without planning, it allows them to eat at their spare times. Ingredients of junk foods give great taste and make them addictive³. Regular consumption of junk foods also contributes to the hampering of concentration, feelings and behaviour. It may lead to increased irritability. On the other hand, Satvika Aahara (food) promotes clarity and calmness of mind. It is sweet, fresh and agreeable. It ultimately helps in dealing with anxiety, Depression, etc⁴. People don't realize that having trouble sleeping and eating improper foods is leading cause in the occurrence of their anxiety attacks⁵. Perhaps, people don't seek treatment for it. Therefore, an attempt is made to arrest anxiety and its further impacts on health by improving the quality and quantity foods to eat and introducing people the very own concept of

Satvika Ahara (food) and lifestyle modification in Manasa Prakruti persons.

Introduction to Manasa Prakruti –

Doshas dominating the sperms and ovum during the time of conception and also those inhabiting the uterus at that time determine the Prakruti of individual. The Doshas that ultimately emerge as dominant factors actually determine the Prakruti⁶. Acharya Charaka mentioned three types of Manasa Prakruti as Satvika Prakruti, Rajasika Prakruti and Tamasika Prakruti⁷. Advantages of assessing Manasa Prakruti in an individual, help in identification and promotion of individual development, interpersonal skill and development of leadership qualities. Prakruti is of two types namely Sharira Prakruti (physical Constitution of body) again subdivided into 7 types namely Vataja, Pittaja, Kaphaja, Vata-Pittaja, Vata-Kaphaja, Pitta- Kaphaja, Sannipataja and Manasa Prakruti (Psychic constitution of body) mainly classified into three types i.e. Satvika, Rajasika and Tamasika Prakruti again sub classified into 16 varieties⁸.

Importance of Satvika Aahara, Lifestyle modification in Manasa Prakruti –

Assessment of Manasika Prakruti is very much important for the maintenance of health as well as to prescribe therapeutics. It is designed according to predominance of any one, two or all the Trigunas i.e. Satva, Rajasa and Tamasa⁹. It is known as Mahaprakruti also and trigunas are considered as Mahagunas. Assessment of Manasika Prakruti of an individual is essential for prophylaxis and treatment of diseases. Satvika type of Prakruti is best among all because of predominance of Satva which is considered eternally pure, is not likely to vitiate or get vitiated. Rajasa and Tamasa are considered as Manasika Doshas in Ayurveda¹⁰. Therefore, Rajasika and Tamasika Prakruti persons are more prone to various diseases and difficult to cure in comparison to Satvika Prakruti. So,

prognosis depends upon the type of Manasa Prakruti one belong to. Manasika Prakruti is directly related to Manasa (mind)¹¹. So, it shows the strength of mind which regulates the body because of its association with soul. Treatment procedures depend upon mental personality of an individual. Rajasika and Tamasika Prakruti persons are not supposed to maintain punctuality and obedience in comparison to Satvika Prakruti while Rajasika and Tamasika Prakruti persons have less bearing capacity of painful conditions¹². So, determination of Manasika Prakruti is essential to adopt diet and regimen as well as to plan suitable therapeutics. In Ayurveda, lifestyle modification includes implementation of Dinacharya, Ritucharya, Ratricharya, proper Aahara and Vihara etc. It helps to balances Doshas like Sharirika and Manasika Doshas, reduces its vitiation and improves immune power¹³.

DISCUSSION:

Prakriti means nature or natural constitutions of the human body. It is two types i.e. Shareera and Manasa Prakriti. The importance of Manasa Prakriti in the context of treatment of disease was well recognized in Ayurveda¹⁴. Manasa Prakriti has been regarded the essential constituent of life and that it has been recognized as one of the chief determinants of human organism, as regards its development and formation of human personality¹⁵. The Manasa Prakriti or mental disposition of human beings has also to be studied very carefully in order to estimate the power of endurance, their capacity for different kinds of work, their emotional status and the possibility or otherwise of a cure of a disease. So, the examination of Manasa Prakriti of a person is essential.

CONCLUSION:

Application of Diet mentioned in Ayurveda classics & Dinacharya, etc lifestyle modification could helps for the direct activation of beta cells of pancreas. It helps to

reduces the negative thoughts, Anxiety, Chinta, Shoka etc Manasa Bhavas which causes Dosha Dushti in Manasa Prakruti persons. Satvika Aahara helps to reduces Dosha vitiation. Aahara (food) is an essential requirement of life and one can attain good health by following proper eating habits and consuming Satvika Aahara. Food when used properly and wisely helps us live healthier lives. Consumption of Satvika Aahara indeed affects mood and health. It helps in attaining a calm state of mind which helps in dealing with Manasa Prakruti persons.

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