

An Observational Study to Evaluate the interrelationship between Manas Prakriti and Agni.

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ABSTRACT

Background: Manas Prakriti and Agni are considered as two fundamental concepts in Ayurveda that collectively influence an individual's physical and psychological health. Manas Prakriti reflects the inherent mental constitution which is governed by the predominance of Triguna i.e. Sattva, Raja and Tama whereas Agni represents the digestive and metabolic capacity which is responsible for the proper transformation and assimilation of food. Although the relationship between Deha Prakriti and Agni has been widely explored, the association between Manas Prakriti and Agni remains untouched. **Objective:** To evaluate the interrelationship between Manas Prakriti and Agni among apparently healthy individuals. **Methods:** An observational study was conducted on 100 apparently healthy individuals between 18–30 years of age. Manas Prakriti was assessed using the standardized proforma developed by the Department of Samhita and Siddhanta, S.D.M. College of Ayurveda, Udupi, along with the psychological and behavioural traits described in the CCRAS Prakriti assessment. Agni was assessed using the standardized proforma developed by the Department of Kriya Sharir, IMS-BHU. The association between Manas Prakriti and Agni was analysed using the Chi-square test of independence. **Results:** Sattva-predominant individuals predominantly exhibited Tikshanagni, whereas Raja-predominant individuals showed a predominance of Vishamagni. Tama-predominant individuals were mainly associated with Mandagni. **Conclusion:** The present study demonstrated a significant association between Manas Prakriti and Agni, suggesting that an individual's mental constitution influences digestive and metabolic functions. These findings support the Ayurvedic concept of mind–body interaction and highlight the importance of assessing Manas Prakriti for personalized dietary guidance, lifestyle modification, and preventive healthcare.

Keywords: Manas Prakriti, Agni, Digestion, Triguna, Sattva, Raja and Tama.

1. INTRODUCTION

The history of Ayurveda dates back to the Veda and is an ancient Indian system of medicine and life sciences. Maintaining excellent health and practicing preventative medicine are highly valued in Ayurveda. The components of the human body are Dosha, Dhātu, Triguna, Agni, Indriya, Upadhatu, Mala. Triguna represents the three forms of nature. The balance of these Guna affects mental and emotional health. The Prakriti is composed of three Guna viz.; Sattva, Raja and Tama and Samya Awastha of these three is referred as Prakriti. Individual's personality is genetically determined and dependent on dominance of these Triguna. In Ayurveda, Triguna constitutes the integral component of the mind just as Tridosha (Vata, Pitta and Kapha) constitute the integral component of the human body. "Pra" signifies original and "Kriti" denotes creation in Sanskrit. The two forms of Prakriti are Deha and Manas. Acharya Charaka mentioned three types of Manas Prakriti as Sattvika Prakriti, Rajasika Prakriti and Tamasika Prakriti. Ayurveda states that Tama Guna, Raja Guna, and Sattva Guna affect human attitudes and behaviour, whereas Vata, Pitta, and Kapha define the qualities of the body. Assessment of Manas Prakriti is very much important for the maintenance of health as well as to prescribe therapeutics. Acharya Bhavaprakash and Acharya Sharangadhara in their Purva Khanda have stated that:

- Vata is predominant in Rajaguna,
- Pitta is predominant in Sattvaguna, and
- Kapha is predominant in Tamoguna.

Based on the basic principles of Ayurveda, Agni is a vital component of the body's physiological processes and is integral part of body. It is the source of Oja, Teja (energy), Prana (life energy), complexion, strength, health, sustenance, and shine. When an individual's Agni is in an equilibrium state, they are completely healthy and have a long, happy, healthy life. Also, when an individual's Agni stops functioning, they die. But, if the Agni of a person is vitiated, the whole metabolism in his body would be disturbed, resulting in ill health and disease. As mentioned by Acharya Charaka that Grahani Roga occurs due to intake of Guru, Ruksha, Sheeta Aahar which ultimately leads to affliction of Agni and causes symptoms like "Manas Sadanam" i.e. it has an effect on Mana or functioning of Mana. From the above deliberation we can interrelate Manas Prakriti and Agni.

AIM:

To assess the interrelationship of Manas Prakriti and Agni.

OBJECTIVE:

- (i) To study the concept of Manas Prakriti in individuals.
- (ii) To interpret the concept of Agni in individuals.

2. MATERIAL AND METHODS

Inclusion Criteria

1. Individuals willing for study.
2. Age group between 18-30 years.
3. Individuals who were free from anxiety or depression.

Exclusion Criteria

1. Individuals who were suffering from any mental illness.
2. Individuals with history of systemic disease from last three months.
3. Individuals who were on prolonged medication that may have influenced the outcome of study.

Plan of study

- **Type of Study:** Observational study
- **Sample size:** 100 Apparently healthy subjects
- **Sampling Technique:** Random sampling technique
- **Sample Frame:** Population from R.G.G.P.G. Ayurvedic College & Hospital, Paprola (H.P.) and its vicinity area.
- **Place of Work:** R.G.G.P.G. Ayurvedic College & Hospital, Paprola (H.P.)

Assessment Criteria

Assessment criteria of Manas Prakriti

- The Manas Prakriti of an individual had been assessed by Manas Prakriti assessment questionnaire provided by Department of Samhita and Siddhantha, S.D.M. College of Ayurveda Udupi (Karnataka) and psychological & behavioral traits of the individuals were assessed by CCRAS Prakriti assessment questionnaire. The Manas Prakriti assessment questionnaire consisted of 50 self-explanatory statements. The Manas Prakriti of individual was decided after percentile calculations. Percentage of Sattvika, Rajasika and Tamasika traits was calculated separately for each Prakriti and then dominant Prakriti was assigned.
- For assessment of psychological and behavioral trait 10 questions were selected from the CCRAS Prakriti assessment questionnaire.
- The individual Agnibala had been assessed by standardized Agnibala Assessment Questionnaire provided by Department of Kriya Sharir IMS-BHU. It consists of 11 questions. The Agni of individual was decided on the basis of the answer given by individual related to respective Agni.

3. STATICAL ANALYSIS

The individual's Manas Prakriti and Agni were assessed with standardized Manas Prakriti assessment questionnaire and Agnibala assessment questionnaire. These recordings were tabularized. The data was statistically analyzed by using the non- parametric test i.e. The Chi-square test.

4. OBSERVATIONS AND RESULT

Table no. 1 showing distribution according to Pradhan Manas Prakriti

Prakriti	Distribution of Participants enrolled	Percentage
Sattva Pradhan	0	0%
Raja Pradhan	0	0%
Tama Pradhan	0	0%
Sattva-Raja Pradhan	25	25%
Sattva-Tama Pradhan	12	12%
Raja-Sattva Pradhan	21	21%
Raja-Tama Pradhan	13	13%
Tama-Raja Pradhan	16	16%
Tama-Sattva Pradhan	13	13%
Total	100	100%

The maximum number of participants enrolled were of Sattva-Raja Pradhan (25%), followed by Raja-Sattva Pradhan (21%), Tama-Raja Pradhan (16%), Raja-Tama Pradhan (13%), Tama-Sattva Pradhan (13%) and Sattva-Tama Pradhan (12%). None of the participants were observed to be pure Sattva Pradhan, Raja Pradhan and Tama Pradhan.

Table no. 2 showing distribution according to Psychological and Behavioral traits mentioned in CCRAS Ayur Prakriti Web Portal

Prakriti	Distribution of Participants enrolled	Percentage
Vattaja	36	36%
Pittaja	37	37%
Kaphaja	27	27%
Total	100	100%

The maximum number of volunteers enrolled were of Pittaja Prakriti (37%) followed by Vattaja Prakriti (36%) and Kaphaja Prakriti (27%).

Table no. 4 showing distribution according to Agni

Agni	Distribution of Participants enrolled	Percentage
Tikshanagni	38	38%
Mandagni	16	16%
Samagni	15	15%
Vishamagni	31	31%
Total	100	100%

Among the enrolled participants, Tikshanagni was the most prevalent Agni type (38%), followed by Vishamagni (31%), Mandagni (16%), and Samagni (15%).

Result

- Analysis of Association between Manas Prakriti and Agni
 - The association between Manas Prakriti and Agni was assessed using the Chi-square test of independence.
- Chi-square Test Results
 - Calculated Chi-square value (χ^2): 75.01
 - Degrees of freedom (df): 15
 - Obtained p-value: < 0.001
- Level of Significance
 - The level of significance was considered at $p < 0.05$.
 - Since the obtained p-value was less than 0.05, the result was found to be statistically highly significant.

Table no. 5 showing Interrelationship between Manas Prakriti and Agni

Prakriti	Agni				Total	χ^2 value	P-value
	Tikshanagni	Mandagni	Samagni	Vishamagni			
Sattva-Raja Pradhan	19	2	3	1	25		
Sattva-Tama Pradhan	9	0	2	1	12		
Raja-Sattva	3	1	1	16	21		

Pradhan							
Raja-Tama Pradhan	1	1	2	9	13	75.01	<0.001
Tama-Raja Pradhan	2	7	5	2	16		
Tama-Sattva Pradhan	4	5	2	2	13		
Total	38	16	15	31	100		

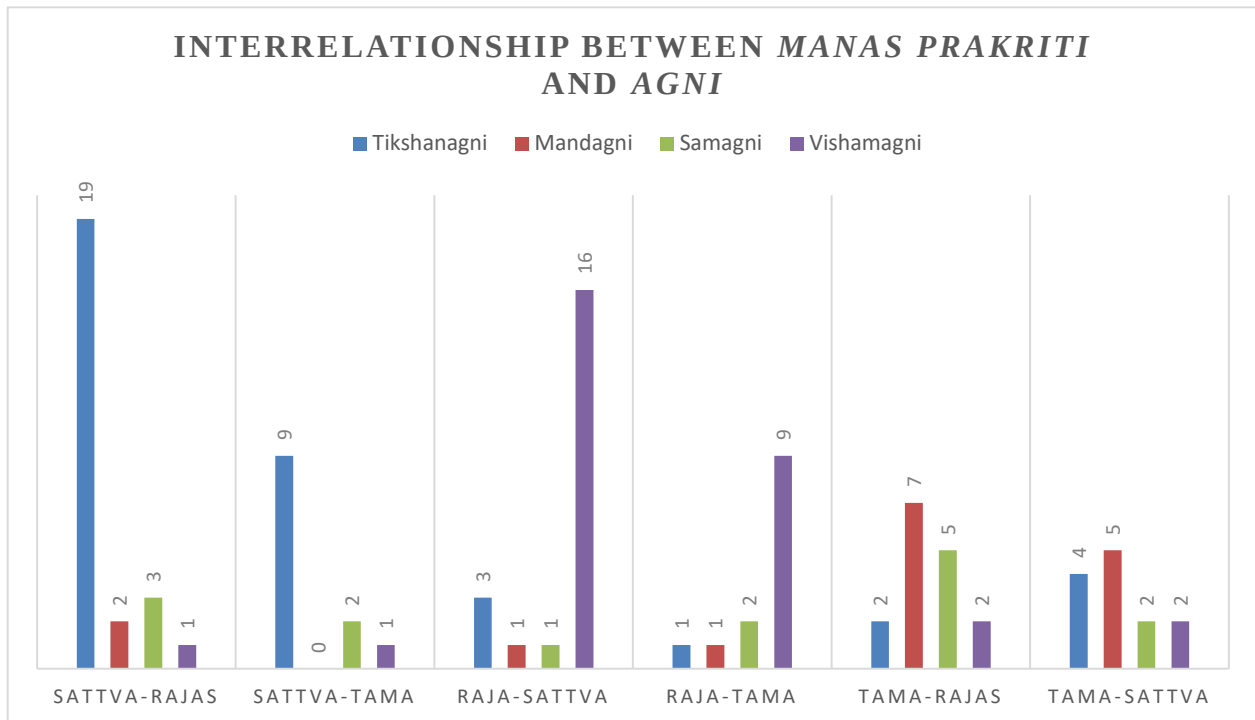


Fig. No. 1

Thus, after statistical analysis it was revealed that:

1. Among the Sattva-predominant Manas Prakriti groups (Sattva-Raja and Sattva-Tama), Tikshanagni was the predominant type of Agni. Of the 25 individuals with Sattva-Raja Pradhana Manas Prakriti, 19 (76%) exhibited Tikshanagni. Similarly, among the 12 individuals with Sattva-Tama Pradhana Manas Prakriti, 9 (75%) had Tikshanagni.
2. Among the Raja-predominant Manas Prakriti groups (Raja-Sattva and Raja-Tama), Vishamagni was the predominant type of Agni. Of the 21 individuals with Raja-Sattva Pradhana Manas Prakriti, 16 (76.19%) exhibited Vishamagni. Similarly, among the 13 individuals with Raja-Tama Pradhana Manas Prakriti, 9 (69.23%) had Vishamagni.

3. Among the Tama-predominant Manas Prakriti groups (Tama–Raja and Tama–Sattva), Mandagni was the predominant type of Agni. Of the 16 individuals with Tama–Raja Pradhana Manas Prakriti, 7 (43.75%) exhibited Mandagni. Similarly, among the 13 individuals with Tama–Sattva Pradhana Manas Prakriti, 5 (38.46%) had Mandagni.

5. DISCUSSION

A statistically significant relationship was observed between Manas Prakriti and Agni, suggesting that the predominance of Sattva, Raja, and Tama may influence digestive function through dietary habits, lifestyle, emotional responses. Tikshanagni was predominantly observed in Sattva-predominant subgroups, particularly Sattva–Raja and Sattva–Tama, which may be attributed to the qualities of Prakasha, Nirmala, Shuddha, discipline, and emotional stability associated with Sattva. Since Tikshanagni is a characteristic feature of Pitta Dosha, the Tikshna and Ushna qualities of Pachaka Pitta facilitate efficient digestion and proper nourishment of all Dhatu. These qualities may promote regular dietary habits, a balanced lifestyle, and efficient functioning of Pachaka Pitta. Vishamagni predominated in Raja-predominant subgroups, particularly Raja–Sattva and Raja–Tama, possibly due to the qualities of constant activity, passion, ambition, emotional excitability, impulsiveness, and attachment, which resemble the Chala and Ruksha qualities of Vata and may lead to irregular digestion. Mandagni was predominant in Tama-predominant subgroups, particularly Tama–Raja and Tama–Sattva, which may be related to inertia, heaviness, excessive sleep, lack of enthusiasm, reduced activity, and sloth, resembling the Guru, Snigdha, and Manda qualities of Kapha and thereby suppressing Pachaka Pitta. Samagni was observed across all subgroups but was not predominant in any group, indicating that balanced digestive function may occur irrespective of the predominant Manas Guna.

The Gut–Brain Axis is a bidirectional communication network that links the gastrointestinal tract with the central nervous system through neural, endocrine, immune, and microbial pathways. This interaction regulates gastrointestinal function, appetite, mood, cognition, and stress responses, highlighting the close relationship between gut physiology and brain function.

Communication occurs primarily through the autonomic and enteric nervous systems, the vagus nerve, the Hypothalamic–Pituitary–Adrenal (HPA) axis, neurotransmitters, and the gut microbiota. Psychological stress activates the HPA axis, leading to the release of cortisol, which alters gastric motility, digestive secretions, and nutrient absorption. Neurotransmitters such as serotonin, dopamine, and GABA also influence both emotional regulation and gastrointestinal function.

The gut microbiota further contributes by regulating digestion, metabolism, immune responses, and producing metabolites that affect brain function. Alterations in the gut microbiome have been associated with anxiety, depression, stress-related disorders, and gastrointestinal diseases.

These mechanisms provide a biological basis for the association observed in the present study, suggesting that differences in psychological constitution may influence digestive function through the Gut–Brain Axis

Thus, the observed association may be explained by the combined influence of Manas Guna, Dosha, behavioral patterns, lifestyle, and mind–gut interactions.

6. CONCLUSION

- Individuals with Sattva–Raja and Sattva–Tama Pradhana Manas Prakriti predominantly exhibited Tikshanagni.
- Individuals with Raja–Sattva and Raja–Tama Pradhana Manas Prakriti predominantly exhibited Vishamagni.
- Individuals with Tama–Raja and Tama–Sattva Pradhana Manas Prakriti predominantly exhibited Mandagni.
- The present observational study demonstrated a significant association between Manas Prakriti and Agni, indicating that an individual's psychological constitution has a direct influence on digestive and metabolic functioning.

Overall, the findings suggest that the psychological attributes of Manas Prakriti play an important role in determining the functional state of Agni. So, it may conclude that Manas Prakriti and Agni both are closely related on the basis of present study.

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