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Research Article

CONTEMPLATION OF MANAS PRAKRITI WITH SPECIAL REFERENCE TO NIDRA AND EFFECT OF MEDITATION ON IT

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ABSTRACT

Manas Prakriti, a fundamental concept in Ayurveda and Indian psychology, represents the unique mental constitution of an individual, shaped by inherent Gunas (Sattva, Rajas, and Tamas). It influences cognitive tendencies, emotional responses, and behavioral patterns, thereby playing a crucial role in mental well-being. Among the key determinants of Manas Prakriti, Nidra (sleep) is considered one of the three essential pillars of health (Trayopastambha) in Ayurveda, alongside Ahara (diet) and Brahmacharya (regulated lifestyle). Proper sleep is vital for maintaining mental equilibrium, enhancing cognitive functions, and fostering emotional stability. However, variations in Manas Prakriti influence sleep patterns, with individuals exhibiting predominance of Sattva, Rajas, or Tamas experiencing distinct sleep characteristics, including duration, quality, and depth. This study delves into the intricate relationship between Manas Prakriti and Nidra, analyzing how different mental constitutions experience and regulate sleep patterns. Ayurvedic and modern perspectives on sleep disturbances, their causes, and their correlation with an individual's psychological constitution are explored. Furthermore, the study investigates the role of meditation as a transformative tool for modulating Manas Prakriti and improving sleep quality. Meditation, a practice rooted in Yogic and Ayurvedic traditions, has been shown to enhance self-awareness, reduce stress, and promote inner balance. By influencing neurophysiological pathways, meditation fosters relaxation, regulates autonomic nervous system activity, and harmonizes the interplay of Sattva, Rajas, and Tamas, leading to improved sleep architecture, deeper rest, and mental resilience. Integrating classical Ayurvedic wisdom with contemporary scientific research, this study highlights the mechanisms by which meditation can serve as a therapeutic intervention for individuals with varying Manas Prakriti. The findings underscore the significance of personalized meditation practices tailored to one's Prakriti type, thereby offering a holistic approach to mental and emotional well-being. This study aims to contribute to the growing body of research advocating Ayurveda and meditation as complementary approaches for enhancing sleep health and psychological balance.

KEYWORDS

Manas Prakriti, Nidra, Meditation, Ayurveda, Mental Constitution, Sleep Quality, Psychological Well-being.

INTRODUCTION

In Ayurvedic Literature, three factors i.e., Aahar, Nidra and Brahmacharya are termed as the TrayaUpastambha or Three Tripods. The inclusion of Nidra in the three Upastambhas establishes its value. Human spend almost

a third of their lifetime in sleeping. Sound sleep at night is a natural and nourishing phenomenon, so it is called “Bhutadhatri” (nourishes all living beings).¹ Humans are known as consumers. It means that a human has to ingest all nutrients, minerals, vitamins and water etc. For the development of body, for replenishment of daily wear and tear of all body entities, for storage of energy, for resistance towards diseases, it is necessary for human to eat. Importance of food can never be disputed. From era of Veda, it is taken for granted that living being is kept alive principally because of food. Food is life of living being. All live animals yearn for food. Food offers them color, luster, speech, life, innovation, happiness, content, nourishment, strength, intelligence etc. It is strongly advised that a person should never consume food out of greed or when he is unaware of what he eats. One should knowingly and decidedly eat food. Living body is principally grown out of food, hence it is vital to test what you are consuming. When mind gets tired, when sense organs and motor organs get exhausted, they no more can perceive their objects and there remains nothing to feed the mind for the sake of conveying to soul, in this status already tired mind does not perceive anything and state of sleep occurs.²

Nidra is also called as bhutadhatri because a sound sleep nourishes the body. Good sleep is very important for healthy life. Mental and physical health is depending on Nidra. In an adequate quantity and quality of sleep rejuvenates the body and gives strength and satisfaction of mind. Improper and inadequate sleep affects the way you think, react, work, learn and raise chronic long-term health problems. Sleep also affects our circulatory system, metabolism, respiratory system and immune system. It means sleep is a vital factor for the equilibrium of the body and mind. On the other hand, in Trayaupastambha the Bramhacharya is third pillar which accepted and followed by Ayurveda. Bramhacharya in Ayurveda not just talk about the avoidance of sexual activity but also consider as eternal truth to follow as ‘Brahma’ means ultimate, eternal truth and ‘Charya’ means to follow. It is the ideal regulated activity (Samyak Yog) of sense organs (Jnanendriya), motor organs (Karmendriya) and both (Ubhayendriya) with respect to time (Kala), objects (Artha) and activities (Karma) for the growth and protection of an individuals. Dharma, Artha, Kama and Moksha these four Purushartha are the base of healthy life, and for healthy life trayaupastambha are the way of it.

The Triguna is composed of the Panchamahabhuta, but one or the other Guna is dominant singularly or in combination. Guna is dominant and it is responsible for the behavior expressed by an individual. The Tridosha or the physiological humors and the Triguna are fundamental constituents of Prakriti as enunciated in Samkhya-Yoga system of philosophy. The composition of both is the same, but their action and influence are on different systems that operate on man. The physical-physiological (Tridosha) and the psychological (Triguna). Each has their own actions, methodology of behaviour, and categorization, which is unique and one cannot replace the other, though all six of them act in tandem and one cannot exist without the other. Their permutation and combination will there in different Prakriti.

In the holistic science of Ayurveda, there are Tridosha (3 Dosha), Sapta dhatu (7 Dhatu) and Trimala (3 mala) in human body fundamentally. The three Dosha are Vata, Pitta and Kapha simultaneously. Their psychological co-relation play role in Behavior and function through the Triguna i.e. Sattva, Rajas and Tamas. The psyche is of three types-Sattva, Rajas & Tamas. The Sattva is said as devoid of defects due to having beneficial fraction whereas Rajas and Tamas are defective because of the fraction of agitation and ignorance respectively. Out of these three types of psyches, each one has got innumerable subdivisions due to relative degree and variation in interaction of psyche and body according to species. Body follows psyche and vice versa. Hence some of the types of psyches are described here as illustrations by showing their similarity with some well-known symbols.³ Psychological constitution, bio typology or body mind typology is an important concept of Ayurveda. Every individual has distinct physical, physiological, and psychological characteristics. Ayurveda classical texts provide a framework to help to understand an individual's mental constitution.

Manas Prakriti belongs to Sattva, Rajas and Tamas. Sattva is manas guna. Rajas and Tamas are considered as the two doshas of manas (mind). Increasing in rajas and tamas which in turns lead to contributory factors for ill health. Meditation plays a vital role to decrease manas dosha (rajas and tamas gunas). Yoga is considered as the means or method of getting the ultimate awareness or approaching the God by the way of an absolute control of mind i.e. the union of the Atma with Paramatma or the man with the God.⁴

The sutra, from yoga sutras of Patanjali literally means that dhyana is an uninterrupted flow of the mind towards the object chosen for meditation. An aspirant should aim at eliminating the distracting thoughts and should aim at reducing the frequency of such interruption in a progressive manner. By such an effort when

the aspirant succeeds in eliminating the distraction completely and becomes able to continue the concentration on the object without any interruptions for as long as he desires, he is supposed to reach the stage of Dhyana.⁵

Meditation is a state of intense inward awareness, a state in which one's attention no longer engaged in cheering onward the parade that life marches past us of projects and problems, but is wholly engrossed in the super conscious experience. Meditation is a practice that involves focusing or clearing your mind using a combination of mental and physical techniques, because mental health has a strong impact on the health of our body, these benefits also often brings improvements in sleep quality.

AIMS AND OBJECTIVES

Aim

- Contemplation of Manas prakriti w.s.r to Nidra and effect of Meditation on it.

Objectives

- To study the concept of Manas Prakriti.
 - To understand and explain the philosophical and Ayurvedic concept of Manasa Prakrti.
 - To interpret the concept of Manasa Prakrti along with modern psychological concepts.
 - To Assess Manas Prakriti with the help of Manas Prakriti Questionnaire.
- To study the concept of Nidra and To Assess quality of sleep with the help of sleep Questionnaire.
- To study the concept of Meditation.

MATERIALS AND METHODS

For Conceptual study

- To fulfill the motto of the conceptual study, materials have collected from the Samhitas (especially Brihatrayee & laghutrayee) and all the available commentaries and other text of Ayurveda.
- The concept related to constitution as well as to the have compiled and analyzed from allied literature.
- Various journals, research papers, articles, text books have considered to collect the literary materials.
- Subject related information available on internet have been utilized.

HYPOTHESIS

1. Null Hypothesis: -There is no effect of meditation on nidra and manas prakriti.
2. Alternate Hypothesis: - There is an effect of meditation on improve quality of Nidra as well as decrease in Rajas & Tamas Guna, increase in Sattva guna.

Study Design:

- Standard Manas prakriti Questionnaire approved by CDAC, Govt. Of India.
- Registration and consent of 50 healthy volunteers.
- Assessment of Manas Prakriti in 50 males before and after Meditation.
- Assessment of Sleep by Standard Sleep Questionnaire approved by Oxford University Hospital in 50 males before and after Meditation.
- iv. Statistical Analysis will also be done for the validity of the research.

Place of Study: Government Ayurvedic College, Kadam Kuan, Patna, Bihar.

Ethical clearance: Ethical clearance was obtained from the Institutional Ethics Committee of Government Ayurvedic College, Kadam Kuan, Patna, Bihar, Ref. PGT/Ethics/2021-22/351 dated 20/02/2023

Registration: This study is under the process of registration in Clinical Trial Registry of India (CTRI) vide Trial Acknowledgement Number is: REF/2024/05/067914.

- Informed Consent: Written informed consent was taken after offering sufficient explanations about the study and its aims.
- Sample size: 50 healthy Volunteers
- Study Design: Prospective interventional study.
- Study Duration: Total study duration was 3 months.
- Meditation Group (Study Group): 50.
- Study tool: To fulfill the aims and objectives, Manas Prakriti and Nidra proforma were used for survey.

Method of Data collection:

- Separate case proforma and questionnaires were prepared as per survey study.
- Analysis of information was done with help of survey study.
- Effect of meditation and quality of sleep were be noted during survey.

- Statical analysis – Test of percentage and proportion were be applied.

Inclusion criteria:

- Age limit-20-30 yrs.
- Male candidates.
- Only healthy individuals.

Exclusion criteria:

- Those with age less than 20yrs and more than 30yrs.
- Female candidate was excluded.
- The sample for study comprises 50 individual all males with ages ranging from 20 to 30yrs.All were Indian Student who know Hindi and English language.
- Standard Manas prakriti Questionnaire-for assessment of level of manas Guna & doshas.
- Standard Sleep Questionnaire – for assessment of quality of sleep.
- Standard meditation technique will be going to use.
- Survey procedure will be done pre & post design.

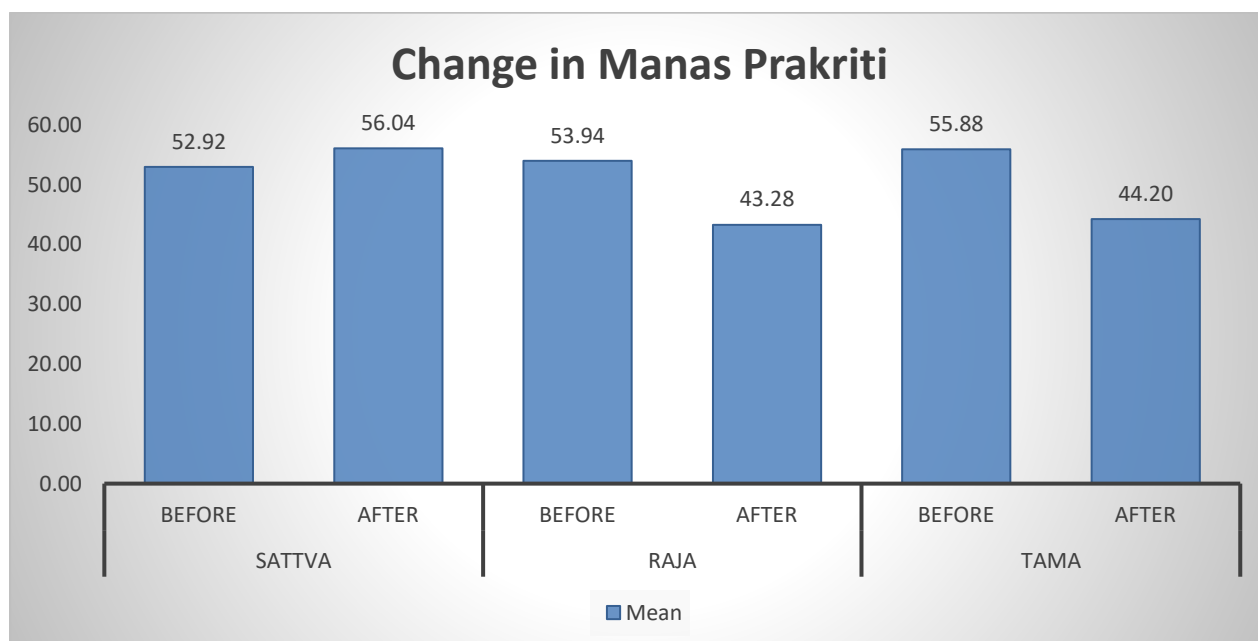
Data analysis: All the collected survey data was statistically assessed by calculating percentage to discover the Manas Prakriti and Nidra.

OBSERVATION AND STATISTICAL ANALYSIS

The observations of the study were monitored and recorded carefully. Relevant statistical analysis was done using statistical test. Sufficient charts and bar diagrams were provided while recording the theoretical and practical observations. Statistics is the most important and effective tool of portraying findings in any research topics. Statistics helps to evaluate the research findings and its significance in a proper manner. In the present chapter the findings from the survey are evaluated using proper test of significance and depicted using diagrams.

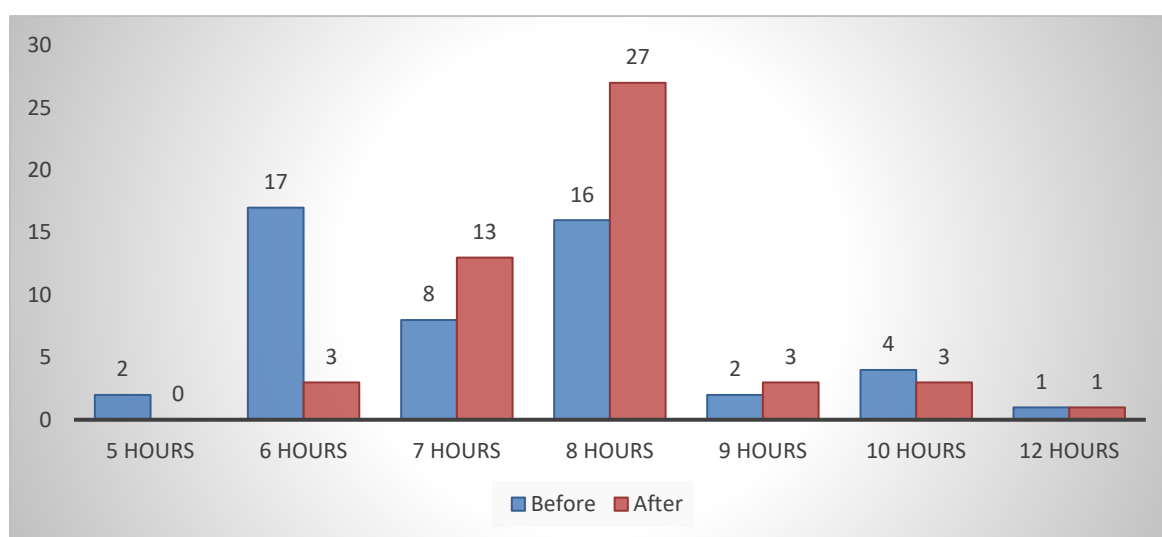
Manas Prakriti Distribution and Analysis of effect of Meditation (Before and After Effect):

Manas Prakriti		Mean	N	SD	SE	t-Value	P-Value	% Change	Result
Sattva	Before	52.92	50	8.95	1.27	-3.261	0.002	5.90	Sig
	After	56.04	50	6.98	0.99				
Rajas	Before	53.94	50	8.95	1.27	7.035	0.000	19.76	Sig
	After	43.28	50	9.05	1.28				
Tamas	Before	55.88	50	8.11	1.15	9.177	0.000	20.90	Sig
	After	44.20	50	7.46	1.06				

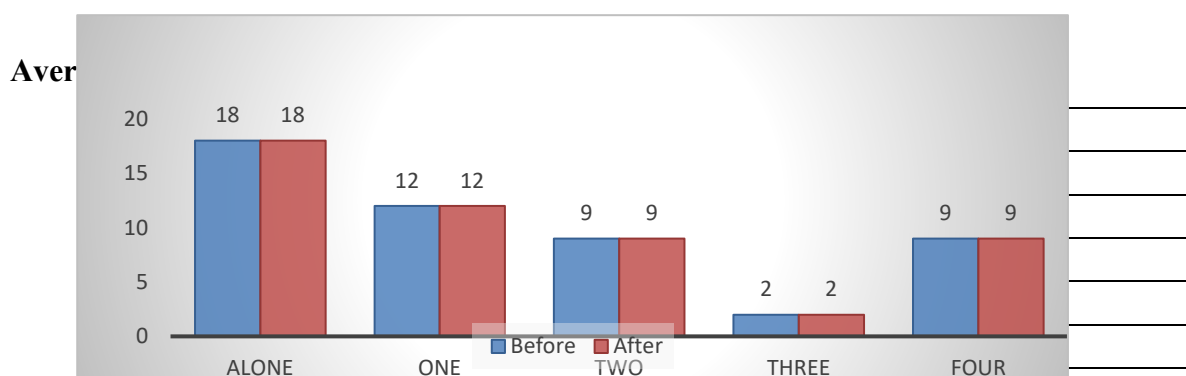


Sleep Questionnaire Analysis before and after effect of Meditation:

Responses	Before		After	
	N	%	N	%
5 Hours	2	4.00%	0	0.00%
6 Hours	17	34.00%	3	6.00%
7 Hours	8	16.00%	13	26.00%
8 Hours	16	32.00%	27	54.00%
9 Hours	2	4.00%	3	6.00%
10 Hours	4	8.00%	3	6.00%
12 Hours	1	2.00%	1	2.00%
Total	50	100.00%	50	100.00%

**Number of People Sharing the Room During Sleep:**

Responses	Before		After	
	N	%	N	%
0	18	36.00%	18	36.00%
1	12	24.00%	12	24.00%
2	9	18.00%	9	18.00%
3	2	4.00%	2	4.00%
4	9	18.00%	9	18.00%
Total	50	100.00%	50	100.00%



Thoughts While Awake in Bed:

Responses	Before		After	
	N	%	N	%
college	22	44.00%	21	42.00%
family matter	7	14.00%	6	12.00%
other	15	30.00%	16	32.00%
trying to fall asleep	6	12.00%	7	14.00%
Total	50	100.00%	50	100.00%

Activities in Bed to Aid Sleep:

Responses	Before		After	
	N	%	N	%
counting	3	6.00%	3	6.00%
listening radio	9	18.00%	14	28.00%
lying still	9	18.00%	9	18.00%
reading	3	6.00%	4	8.00%
relaxation exercise	3	6.00%	3	6.00%
using ear plug	12	24.00%	10	20.00%
watching tv	6	12.00%	0	0.00%
other	5	10.00%	4	8.00%
none	0	0.00%	3	6.00%
Total	50	100.00%	50	100.00%

Frequency of Difficulty Falling Asleep:

Responses	Before		After	
	N	%	N	%
Never	7	14.00%	8	16.00%
Less than once a month	11	22.00%	12	24.00%
About Once a month	5	10.00%	7	14.00%
Two four times a month	21	42.00%	22	44.00%
Many Times a Week	4	8.00%	0	0.00%
Daily	2	4.00%	1	2.00%

Actions Taken When Unable to Sleep:

Responses	Before		After	
	N	%	N	%
breathing exercise	0	0.00%	1	2.00%
counting no	1	2.00%	2	4.00%
gaming	1	2.00%	0	0.00%
get up	5	10.00%	3	6.00%
lie in dark	17	34.00%	26	52.00%
listen songs	3	6.00%	4	8.00%
reading	1	2.00%	2	4.00%
scroll mobile	3	6.00%	0	0.00%
singing song	1	2.00%	1	2.00%
walk	1	2.00%	1	2.00%
watch tv	17	34.00%	5	10.00%
None	0	0.00%	5	10.00%

Frequency of Nighttime Awakenings:

Responses	Before		After	
	N	%	N	%
Never	4	8.00%	5	10.00%
Less than once a month	9	18.00%	15	30.00%
About Once a month	11	22.00%	14	28.00%
Two four times a month	15	30.00%	15	30.00%
Many Times a Week	7	14.00%	1	2.00%
Daily	4	8.00%	0	0.00%

Usual Wake-Up Time:

Responses	Before		After	
	N	%	N	%
Before 4 am	4	8.00%	4	8.00%
4-5 am	2	4.00%	2	4.00%
5 to 6 am	15	30.00%	20	40.00%
6 to 7 am	10	20.00%	13	26.00%
After 7 am	19	38.00%	10	20.00%

Need for External Assistance to Wake Up:

Responses	Before		After	
	N	%	N	%
no	20	40.00%	27	54.00%
yes	30	60.00%	23	46.00%
Total	50	100.00%	50	100.00%

Feeling of Restfulness Upon Waking:

Responses	Before		After	
	N	%	N	%
No	26	52.00%	5	10.00%
Yes	24	48.00%	45	90.00%
Total	50	100.00%	50	100.00%

Morning Tiredness Upon Waking:

Responses	Before		After	
	N	%	N	%
No	16	32.00%	44	88.00%
Yes	34	68.00%	6	12.00%
Total	50	100.00%	50	100.00%

Morning Mood Upon Waking:

Responses	Before		After	
	N	%	N	%
No	24	48.00%	2	4.00%
Yes	26	52.00%	48	96.00%
Total	50	100.00%	50	100.00%

The data reflects a trend toward fewer individuals taking naps during the day, with a notable increase in those who do not nap. This change may suggest improved sleep quality at night, leading to less need for daytime rest.

- In this study, 50 individuals were enrolled. Change in Manas prakriti and nidra related observations were studied as an effect of meditation.
- After analysis of study data, it was observed that, there is significant changes observed in percentage of manas prakriti, sattva percentage is significantly increased.
- While Rajas and Tamas percentage is significantly reduced after meditation. In accordance with manas prakriti,
- There are significant changes observed in nidra related parameters like, sleep timing, time to fall asleep, mood of individuals after awaking is significantly improved after meditation. Also, anxiety, depression, tension mood is significantly reduced after meditation.

DISCUSSION

The concept of Manas Prakriti in Ayurveda categorizes individuals based on their dominant Sattva, Rajas, and Tamas Gunas, influencing mental traits, emotions, and behavioral tendencies. These characteristics significantly impact Nidra (sleep patterns), including sleep quality, duration, and disturbances. The present study examines the interplay between Manas Prakriti and sleep, focusing on how meditation serves as a balancing tool for sleep regulation and overall mental well-being.

Influence of Manas Prakriti on Nidra

Each Manas Prakriti type exhibits distinctive sleep characteristics:

Sattvik Prakriti individuals generally experience restful and sound sleep, waking up feeling refreshed. Their naturally balanced mental state, high self-awareness, and minimal emotional disturbances contribute to good

sleep hygiene. However, due to their sharp intellect and spiritual inclinations, they may experience light sleep at times, particularly when deeply engaged in thoughts or meditation.

Rajasik Prakriti individuals are prone to restlessness and difficulty in initiating sleep due to heightened mental activity, excessive thinking, and emotional fluctuations. Their strong ambition and competitive nature often lead to stress-induced insomnia, frequent awakenings, and fragmented sleep patterns. This group may also struggle with maintaining sleep due to hyperactivity and anxiety.

Tamasik Prakriti individuals tend to have excessive sleep, lethargy, and difficulty waking up refreshed. They often experience prolonged sleep duration but with poor quality, leading to drowsiness and lack of mental clarity upon waking. Their heavy, sluggish nature contributes to increased daytime sleepiness, lack of motivation, and a tendency for oversleeping.

Sleep Disturbances and Their Correlation with Manas Prakriti

The findings suggest that sleep disturbances such as insomnia, hypersomnia, and fragmented sleep are closely linked to an individual's Manas Prakriti. Rajasik individuals tend to suffer from difficulty falling asleep due to mental overactivity, whereas Tamasik individuals struggle with excessive sleep but low energy upon waking. Sattvik individuals, although generally well-balanced, may experience disturbed sleep due to deep intellectual engagement or meditation practice.

Effect of Meditation on Nidra and Manas Prakriti

Meditation has been extensively studied for its positive effects on sleep regulation. The findings indicate that regular meditation practice significantly improves sleep quality, reduces sleep latency, and enhances overall restfulness. The effects vary across different Manas Prakriti types:

- For Rajasik Prakriti, meditation helps calm hyperactivity, reduce anxiety, and regulate the autonomic nervous system. Techniques such as mindfulness, guided meditation, and Pranayama (breathing exercises) aid in slowing down the mind, promoting relaxation, and easing sleep onset.
- For Tamasik Prakriti, meditation helps in enhancing alertness, reducing excessive lethargy, and improving the quality of sleep. Active meditation techniques like Trataka (focused gazing) and dynamic meditation assist in counteracting mental dullness and promoting a more refreshing sleep cycle.
- For Sattvik Prakriti, meditation acts as a harmonizing tool, refining self-awareness and deepening sleep patterns. Meditative practices such as Yoga Nidra, deep mindfulness, and transcendental meditation foster enhanced relaxation, lucid dreaming, and spiritual awakening.

CONCLUSION

The present study underscores the profound influence of Manas Prakriti on sleep patterns and the transformative impact of meditation on both psychological well-being and Nidra. Prakriti, constituted of Sattva, Rajas, and Tamas, is a fundamental determinant of an individual's anatomical, physiological, and psychological characteristics. While Sattva-dominant individuals generally experience restful sleep, Rajas-dominant individuals often struggle with restlessness, and Tamas-dominant individuals tend to experience excessive but unrefreshing sleep. Manas Prakriti influences various aspects of health, including susceptibility to disorders, prognosis, and therapeutic interventions. The study findings confirm that meditation significantly enhances sleep quality by reducing stress and mental restlessness. It fosters a Sattvic state of mind, reducing the dominance of Rajas (hyperactivity, anxiety) and Tamas (lethargy, inertia) while promoting emotional stability, self-awareness, and inner peace. A statistically significant increase in Sattva (5.90%) and a notable decrease in Rajas (19.76%) and Tamas (20.90%) were observed post-meditation. Additionally, unhealthy pre-sleep habits, such as watching TV and gaming, declined to 0%, indicating a shift toward more mindful sleep practices. Individuals reported a marked improvement in morning mood, reduced anxiety, depression, and irritability, and an overall increase in feeling well-rested upon waking. The Paired t-test analysis revealed a P-value <0.05, confirming significant changes in Manas Prakriti and Nidra-related parameters post-meditation. The study highlights that meditation not only improves sleep duration and quality but also enhances cognitive functions, emotional resilience, and overall well-being. By reducing negative mental states and fostering inner tranquility, meditation emerges as a powerful tool for balancing Manas Prakriti, optimizing sleep health, and promoting holistic wellness.

Limitations:

- There was for this research work limited time.

- Random sampling was done, Sampling was small.
- As Manasa Prakrti is subtle than Saririka Prakrti, errors may have and are likely to occur while analyzing it.
- After overcoming these limitations, if the research work is done in a broad spectrum, definitely it will be a good contribution to the field of Ayurveda.
- Though bound with these limitations scholar has made his honest efforts for bringing out this scientific study successful. But for the lacunae and errors may I be excused by the learned adjudicators.

Recommendation for further study:

This study can be further continued with more sample size in healthy volunteers.

A more specific Proforma for a specific and elaborated Proforma for the can be incorporated for better evaluation of the study. A survey study with a single large group on healthy volunteers of different prakriti would give more clear idea about the relation between and quality assessment of Manas Prakriti and Nidra.

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