

# Concepts of Manasa Prakruti as Described in Sushruta Samhitha

Rupesh Kumar<sup>1</sup>, Geetha Kanchan<sup>2</sup>, Ch. Rama Devi<sup>3</sup>, Mareedu Vasavi<sup>4</sup>

<sup>1</sup>PG Scholar

<sup>2</sup>Assistant Professor

<sup>3</sup> I/C Principal and I/C Hod, Pg Dept. Of Ayurveda Samhitha and Siddhanta, Dr. B.R.K.R govt. Ayurvedic college & Hospital, Erragadda, Hyderabad, Telangana, India – 500038.

<sup>4</sup>Ramayampet -A, Ayushman Arogya Mandir, D-Dharmaram PHC, Medak, Telangana

## Abstract

Manasika prakriti, a concept rooted in ayurveda, offers a holistic approach to mental wellbeing by understanding individual psychological constitutions. It acknowledges that mental health is not solely determined by external factors but is also influenced by inherent psychological traits. This approach emphasizes the interplay of mind, body, and environment in maintaining equilibrium.

At its core, manasika prakriti categorizes individuals into distinct psychological types based on inherent qualities known as gunas: sattva (clarity, harmony), rajas (activity, passion), and tamas (inertia, darkness). These gunas manifest in various combinations within individuals, shaping their personalities, behaviours, and mental states. Understanding one's predominant guna or combination of gunas provides insights into their unique psychological makeup and susceptibility to mental imbalances.

Furthermore, manasika prakriti considers external factors such as diet, lifestyle, relationships, and environmental influences that can either support or disrupt mental equilibrium. By identifying imbalances in both internal psychological traits and external influences, interventions can be tailored to restore balance and promote mental wellness.

**Keywords:** Manasika Prakriti, Ayurveda, Sushruta Samhitha

## Introduction

Dosa (vata, pitta, kapha), dhatu( rasa, rakta, mamsa, medo, asthi, majja, sukra/arthava), mala(puresha.mutra,sweda) make up the human body. Each of these components states of equilibrium or disequilibrium results in either health or sickness. To obtain desired effects (health), one should be knowledgeable about Prakruti, vikriti, sara, satmya, agni, bala, pramana, vaya, desha, ritu, samhanana, satwa, etc. Before prescribing drugs. In this prakruti is one of the most crucial elements. A person genetically determined physical and mental characteristics. Factors that influence this include the mother's diet and lifestyle, the sperm and ovum, the uterus's state and season, and the nature of the mahabhutas that make up the foetus.

In prakruti, there are two basic categories: manas prakruti (psychic constitution of body) and sharira prakruti (physical constitution of body), which is further split into seven categories: vataja, pittaja, kaphaja, vata-pittaja, pitta-kaphaja, and sannipataja.

This article discusses the common characteristics of sattvika, rajasika, and tamasika praktiti. Disease prevention and treatment depend on an individual's manasika praktiti assessment. Because of the prevalence of sattva, which is thought to be perpetually pure and unlikely to vitiate or become vitiated, the sattvika form of prakruti is the greatest of all. In ayurveda, rajas and tamas are regarded as manasika doshas. Therefore, compared to sattvika prakruti, rajasika and tamasika prakruti individuals are more susceptible to a variety of ailments and more challenging to treat.

### How to assess manasika praktiti

Manasa prakruti can be classified into numerous categories. However, three forms of manas prakruti-sattvika prakruti, rajasika prakruti, and tamasika prakruti are given for the purpose of examination. Once more, three variations are further split into sixteen types. There are seven different varieties of sattvika prakruti: brahma kaya, mahendra kaya, varuna kaya, kubera kaya, gandharva kaya, risi kaya, and yamya kaya. Six categories make up the rajasika prakruti: asura kaya, sarpa kaya, shakuna kaya, raksasa kaya, pishaca kaya, and preta kaya. There are three categories under tamasika prakruti: pashu kaya, matsya kaya, and vanaspatya kaya. Below is a description of manasika prakruti's character traits.

#### Sattvika kaya

##### 1. brahma kaya<sup>1</sup>

- Soucha (clean)
- Asthikyam abhyaso vedashu (belief in God and scriptures)
- Guru pujanam, priyathi athithi (worshipping gurus and guests)
- Ajyaa (performing fire sacrifices)

##### 2. mahendra kaya<sup>2</sup>

- *Mahatyam* (glory)
- *Sourya* (courage)
- *Ajnaa* (commanding)
- *Satatam sastra buddita* (having knowledge of sciences)
- *Bruthyanam bharanam* (protecting/supporting servants)

##### 3. varuna kaya<sup>3</sup>

- Sita seva (desire for cold)
- Sahishnuthvam (forbearance)
- Paingalyam hari keshatha (brown colour of body, eyes, hairs)
- Priya vaditha (speaking affectionately)

##### 4. kubera kaya<sup>4</sup>

- Madyasthatah (adopting the middle path in all activities)
- Sahishuntha (capacity to withstand difficulties)
- Arthasya agama sanchayo (parting with wealth and not accumulating it)
- Maha prasava shakthitvam (capacity to produce many children)

##### 5. gandhrwa kaya<sup>5</sup>

- Gandhamalya priyatvam (fondness towards perfumes and garlands)
- Nrutyavaditra kamitha (desirous of dance, playing musical instruments)
- Vihara shilata (going for picnics)

## 6.yamya kaya<sup>6</sup>

- Prapthakari drudoththano(performinf actions at the proper time and with strong determination)
- Nirbhaya (not getting afraid of)
- Smruthi mansuchi(having good memory,cleaniness)
- Ragamohamadadwesa varjitha(devoid of passion,delusion,pride and hatredness)

## 7.risi kaya<sup>7</sup>

- Japa,vratha,bramhacharya,adhyayanasevinam
- (indulgence constantly in meditation,vows,celibacy,study of scriptures)
- Jnana, vijnana sampannam(endowed with general and special knowledge)

## Rajasika kaya

### 1.asura kaya<sup>8</sup>

- Aishwaryavantham(wealthy)
- Roudram ,shuram , chanda,asuyakam(terrifying,couragesous angry,jealous)
- Ekashinam choudarikamasuram(who partakes food alone and who fills his belly with large quantity)

### 2.sarpa kaya<sup>9</sup>

- Tikshna (quick in action/s who is sharp)
- Aayasenam(gets tired quickly)
- Bhirum(is fearfull)
- Chanda(angry)
- Mayanvitham(deceiving)
- Vihara ahara chapalam(unsteady,desirous of recreation and other pastimes)

### 3.sakuna kaya<sup>10</sup>

- Pravrudda kamasevi(indulges in sexual activities greatly)
- Apyajastrahara(consumes food without break)
- Amarshano (impatient)
- Anavasthayi (not remaining at one place)

### 4.rakshasa kaya<sup>11</sup>

- Ekanthagrahitha (understanding things alone without the help of others explaining)
- Roudramasuya(terrifying, jealous)
- Dharmabahyata(violating the stipulated norm)
- Brushamatram tamascha(flattering himself greatly)

### 5.pisacha kaya<sup>12</sup>

- Uchhistaaharatah(consumes foods which have been discarded by others)
- Taikshnyam(cruelty)
- Sahasa priyatha(fond of adventures)
- Stri lolupathwam(desirous of women)
- Nirlajja(lack of shyness)

### 6.preta kaya<sup>13</sup>

- Asamvibhagam(not sharing anything with others)
- Aalagam(laziness)

- Dukhasheela(always grief stricken)
- Aasuyakam(jealous)
- Lolupam(sensuous)
- Chaapyadhataram(not giving anything to others)

### Tamasika kaya

#### 1.pasu satva<sup>14</sup>

- *Durmadha.*( bad thinking)
- *Mandatha*(slow in all activities)
- *Swapne maithuna nityam*(dreams every day as indulging in copulation)
- *Nirakarishnutha* (denying everything)

#### 2.matsya satva<sup>15</sup>

- *Anavasthitam*(unsteadiness)
- *Moukhyam* (idiocy)
- *Bhirutwam* (fearfulness)
- *Salilardhita*(desire for water)
- *Parasparam abhimarda*(fighting with one another)

#### 3.vanaspatya satva<sup>16</sup>

- *Eka sthanaarti-nityam aharo kevale ratah.* ( desire and remaining at one place always, engaged in food only always)
- *Satwa dharmartha varjitha* (devoid of actions of truthfulness, righteousness, lust, and wealth)

### Discussion

This article on manasika prakriti delves into the ancient ayurvedic text of sushruta samhitha, exploring the concept of psychological constitutions and their influence on mental health. It emphasizes the holistic nature of ayurveda in understanding the interconnectedness of mind, body, and environment in maintaining overall well-being.

One of the key aspects discussed is the classification of individuals into different psychological types based on the gunas: sattva, rajas, and tamas. This classification is pivotal in understanding individual behavioral patterns and susceptibility to mental imbalances. By examining the common characteristics of sattvika, rajasika, and tamasika prakritis, this article highlights the significance of identifying one's predominant guna to tailor personalized interventions for mental wellness.

The discussion also underscores the importance of external factors such as diet, lifestyle, relationships, and environment in influencing mental equilibrium. It brings to light the dynamic interplay between internal psychological traits and external influences, advocating for a comprehensive approach to mental health.

Furthermore, the detailed descriptions of various subtypes under each guna provide insights into the diverse manifestations of psychological traits and behaviours. This categorization aids in a deeper understanding of individual differences and the need for customized therapeutic approaches in ayurveda.

### Conclusion

In conclusion, the concept of manasika prakriti as described in sushruta samhitha offers a profound und-

erstanding of mental well-being through the lens of ayurveda. By categorizing individuals based on their inherent gunas and considering the impact of external factors, this approach provides a comprehensive framework for maintaining mental health and preventing psychological imbalances.

The emphasis on the sattvika prakriti as the ideal state underscores the value placed on purity, clarity, and harmony in mental constitution. Recognizing the susceptibility of rajasika and tamasika prakritis to various mental ailments further highlights the need for targeted interventions to restore balance.

Overall, the holistic perspective of manasika prakriti bridges the gap between traditional ayurvedic principles and modern psychological understanding, offering valuable insights into personalized mental health care.

## References

1. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/81, chaukhamba orientalia,varanasi,edition 2023,page no, 74,
2. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/82, chaukhamba orientalia,varanasi,edition 2023,page no, 74
3. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/83, chaukhamba orientalia,varanasi,edition 2023,page no, 74
4. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/84, chaukhamba orientalia,varanasi,edition 2023,page no, 74
5. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/85, chaukhamba orientalia,varanasi,edition 2023,page no, 74
6. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/86, chaukhamba orientalia,varanasi,edition 2023,page no 74
7. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/87, chaukhamba orientalia,varanasi,edition 2023,page no, 74
8. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/88, chaukhamba orientalia,varanasi,edition 2023,page no, 75
9. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/89, chaukhamba orientalia,varanasi,edition 2023,page no, 75
10. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/90, chaukhamba orientalia,varanasi,edition 2023,page no, 75
11. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/91, chaukhamba orientalia,varanasi,edition 2023,page no, 75
12. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/92, chaukhamba orientalia,varanasi,edition 2023,page no, 75
13. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/93, chaukhamba orientalia,varanasi,edition 2023,page no, 75
14. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/94, chaukhamba orientalia,varanasi,edition 2023,page no, 76
15. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/95, chaukhamba orientalia,varanasi,edition 2023,page no, 76
16. Prof.k.r. srikantha murthy, illustrated susruta samhitha vol 1, sarira sthana, garbha vyakarana 4/96, chaukhamba orientalia, varanasi,edition 2023,page no, 76