



ISSN 2456-3110

Vol 9 · Issue 1

January 2024

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Brief knowledge of *Prakriti* and its importance

Kanchan Kararrwal¹, Krishan Kumar²

¹2nd Year Post Graduate Scholar, PG Dept. of Ayurveda Samhita evum Siddhanta, Institute for Ayurved Studies and Research, Kurukshetra, Haryana, India.

²Associate Professor, PG Dept. of Ayurveda Samhita evum Siddhanta, Institute for Ayurved Studies and Research, Kurukshetra, Haryana, India.

ABSTRACT

Ayurveda is the science of living. The main goals of *Ayurveda* are illness prevention and treatment. *Prakriti* is one of the main principles of *Ayurveda*, which draws from the *Veda*, *Purana*, *Upanishad*, and *Darshana*. A person's *Prakriti*, or intrinsic nature, is something that is predetermined at birth and cannot be changed. According to *Ayurveda*, there are two main aspects of human nature: mental nature and physical nature. In addition to palmistry, horoscopes, and numerology, *Ayurveda* considered *Prakriti Parikshana* to be one of the most important ways to choose the right partner. For all these methods, some trustworthy information had to be provided by the person being questioned or examined. It is not required to have a name, birthdate, time, palm impression, etc. for *Prakriti Parikshan*. The subject only needs to be seated in front of the examiner to be examined; however, the person may also be seen in a picture or on video. The concept of *Prakriti* is what sets *Ayurveda* apart from other medical systems. Each person has a different range of options for medical care and medication based on their *Prakriti*. Understanding the patient's physical and mental constitution, as well as the prognosis, diagnosis, treatment, and prevention of many ailments, are all aided by *Prakriti Analysis*.

Key words: *Ayurveda*, *Prakriti*, *Prakriti Parikshana*, *Physical and Mental Constitution*

INTRODUCTION

For thousands of years, the Indian subcontinent has practiced the archaic medicinal field known as *Ayurveda*. *Ayurveda*'s central idea is the *Tridosha*, a framework for understanding health and illness. In *Ayurveda*, all of an individual's physical, functional, and behavioural characteristics are part of their individual psychosomatic temperament, or *Prakriti*. *Ayurveda* holds that the body, or *Purusha*, is composed of several

elements, such as *Dosha*, *Dhatu*, *Indriya*, *Manas*, *Buddhi*, and *Atma*. Like genetic code, each individual is a unique blend that makes them a unique entity. Consequently, *Prakriti (Tridoshas)* is determined by a unique combination of these three *Doshas*. In *Ayurveda*, *Prakriti* is said to have been generated at the beginning of human existence and usually does not alter throughout time.

The Sanskrit terms "*Pra*" and "*Kriti*" are the root of the word "*Prakriti*." *Pra* denotes the starting point or place of origin, whereas *Kriti* describes the process of doing or producing. Thus, the term *Prakriti* describes the actual state or nature of an individual. *Prakriti* is the presentation or expression of an individual's physical, physiological, psychological, or social aspects.^[2] *Ayurveda* believes that every individual has a distinct nature. Every *Prakriti* person has a unique physical appearance based on the *Dosha* and *Mahabhuta* dominance at the time of birth. *Prakriti* is an inventory of physical attributes that are both internal and external. A combination of inherited and acquired elements affect human *Prakriti*. While *Shukra (sperm)*

Address for correspondence:

Dr. Kanchan Kararrwal

2nd Year Post Graduate Scholar, PG Dept. of Ayurveda Samhita evum Siddhanta, Institute for Ayurved Studies and Research, Kurukshetra, Haryana, India.

E-mail: dr.kanchankararrwal@gmail.com

Submission Date: 13/11/2023 Accepted Date: 17/12/2023

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.9.1.30

and *Shonita* (ovum) determine the genetic constitution, environmental factors such as age, race, heredity, climate, season, and place determine the acquired constitution.

Concept of Prakriti

This constitution is composed of the "mental body" and the "physical body." *Prakriti* is the term used to describe an individual's "nature" or "natural constitution." Both *Pra* and *Kriti* allude to the "source of origin" or "beginning." When combined, the word "*Prakriti*" means "natural form." The root of the term "*Prakriti*" is "*Prakarotiiti*."^[4] In this context, *Prakriti* indicates the predominance of a specific *Dosha* in an individual. *Prakriti* is the formation of unique qualities brought about by the supremacy of *Doshas* (*Vata*, *Pitta*, and *Kapha*, the functional components of the body). A body's constitution is also partially impacted by other factors. A few further factors mentioned by *Charaka* that have an impact on *Prakriti* are the season, the condition of the uterus, the mother's food during the pregnancy, different routines she followed, the father and mother's *Sukra Sonita* (sperm-ovum), and *Mahabhuta Vikara*. These elements contribute to the development of one or more *Doshas* that are primarily related to the factors mentioned before. Because of this, *Vata* dominates the *Prakriti* of certain persons, whereas *Pitta*, *Kapha*, or a combination of the two predominates in others. In other situations, *Dosha* also keeps things in balance. While all of the previously mentioned factors are important in evaluating *Prakriti*.

Individual Prakriti formation

According to *Acharya Sushruta*, *Prakriti* is formed under the influence of *Tridosha* when *Shukra* (sperm) and *Shonita* (ovum) unite in the mother's *Garbhashaya* (womb). The dominance of any one, two, or all three *Dosha* (body humors - *Vata*, *Pitta*, and *Kapha*) as determined by the *Ekadoshaja Prakriti* (*Vata*, *Pitta*, and *Kaphaja*), *Dvandvaja* (*Vatapitta*, *Vatakapha*, and *Kaphapitta*), and *Samamishra* (*Vata*, *Pitta*, and *Kapha* in equal proportions) determines the traits and features of the future child. According to *Acharya Charaka*, 9 *Panchamahabhuta* and *Chetana* (soul) come together to form *Purusha*, and this *Sharira's* essence is referred to as *Prakriti*.

Prakriti and way of life

Lifestyle and *Prakriti* are natural phenomena of nature. All physiological processes are directly regulated by the *Vata-Pitta*, *Kapha*, and *Mansika Doshas* (functional psychological components); hence, the prevailing *Dosha* correlates to a certain *Prakriti*. Since the aim of science is to establish the equilibrium of the body, the two guiding principles for maintaining a proper state of health for the body and lifestyle are the observance of personal, moral, and seasonal conduct as well as the maintenance of a way of life that is opposed to an individual's *Prakriti*. Adhering to food and lifestyle recommendations based on *Prakriti* will lead to healthy tissues and *Dosha* harmony. Any healthy individual should be aware of their *Prakriti* in order to choose a healthy way of living and eating habits they should follow to maintain their health and prevent illness. For example, if an individual is found to have a *Pitta*-predominant *Prakriti*, he is advised to consume all the meals that not raise body temperature.

Factors that determine Prakriti

Ayurveda has discussed numerous factors that impact both the foetus's development and the determination of *Prakriti*. *Prakriti* may be defined by both extra uterine and intrauterine influences. It is possible to see six *Bhavas* (aspects) that *Charaka* described as controlling foetal development as influencing elements in the formation of the human body and personality. *Vagbhata* highlighted four components that influence the formation of *Prakriti* (nutrition): *Ritu* (proper timing), *Aahara Rasa*, *Kshetra* (uterus/site of lodgement), and *Bija* (sperm and ovum). The primary element among these is *Bija*, which bears the parents' offspring.

Prakriti analysis tools

Identifying the contributing elements Because of the shortcomings in the current *Prakriti* examination methods and the didactic value of observing individual *Dosha*, we decided to observe the *Dosha* attributes (*Gunas*) in relation to their positive expression in an individual, which leads to *Prakriti* expression. To find the characteristic expressions connected to specific *Doshas*, a comprehensive analysis of the *Prakriti*

assessment process outlined in the *Charaka Samhita* was carried out. We were able to identify 12, 6, and 8 properties for the expressibility of *Pitta*, *Vata*, and *Kapha*, respectively. To determine whether these characteristics could be objectively or subjectively examined in people's facial expressions, more research was conducted. This made it impossible to objectively examine the manifestation of one *Kapha* attribute (*Madhur*) and two *Pitta* characteristics (*Katu* and *Amla*) (amount and quality of semen). Because of the challenges in assessing these variables objectively and the limitations on their applicability relating to gender, we have excluded them from the revised *Prakriti Parikshan* tools.

As a result, the *Prakriti Parikshan* Tools, which underwent reliability testing, consist of just 11 features for *Kapha*, 4 for *Pitta*, and 8 for *Vata*. Furthermore, there have been cases where particular attribute classes have expressed multiple variables. In those cases, we took all the variables that belonged to the same attribute class and assigned them the same weight with respect to that attribute class. Such a method of choosing the elements for *Prakriti* determination has been established in previous studies. Comparing individual variables attribute classes, and the *Dosha*. To perform a quantitative, and thus proportionate, analysis of the *Dosha*, we arbitrarily allocated an equal number to each *Dosha* 15. Then, for every *Dosha* group, this total was split equally among the attribute classes. The stated variables that belonged to the same feature class were then equally divided to receive the score for each separate attribute class. It was proposed that the quantum level of *Dosha* expression may be represented by attribute class variables. The cumulative sum of these quanta represents the first quantitative representation of a feature class and, in the end, reflects the expression of a *Dosha*.

Features of Prakriti

Features of Vata Prakriti

Dryness, physical emaciation, and dwarfism, together with a loud, low, and dry voice that kept them awake

all night. They will be light-hearted, unpredictable eaters who act in fragile ways. Unable to move freely in the jaw, lips, tongue, shoulders, hands, or head. Incoherent speech with numerous noticeable tendons and ligaments. Hasty decisions, anger, the growth of clinical symptoms, terror-stricken agony, and object preferences and aversions, Understanding and forgetting things are traits shared by this character. Chilly intolerance frequently experiencing shivering, stiffness, and the cold. Hardness and roughness in the teeth and nails, the head, hands, feet, hair, and other body parts. Limbs and organs crackle as they move. Sounds that presents all the time.

Features of Pitta Prakriti

Having a warm face, being sensitive to heat, having a fair and delicate body with brown hairs and scant (baldness) hairs on the head, face, and other parts of the body, as well as *Piplu* (small boils), *Vyanga* (facial melanosis), *Tilkälaka* (flat nevi), and numerous *Pidakas* (skin eruptions). acute physical strength, a healthy digestive tract, a propensity for gluttony, and regular consumption of massive portions of food and liquids, as well as an incapacity to cope with difficult situations. acute physical strength, a healthy digestive tract, a propensity for gluttony, and regular consumption of massive portions of food and liquids, as well as an incapacity to cope with difficult situations. Over all foul and rotting smell emanating from the axilla, head, lips, and other body parts.

Features of Kapha Prakriti

Lustrous skin and a glowing physique. Supple and sensitive body parts. Lovely features, a pretty face, and fragile muscles, skin, and organs. Will be more vigorous, create more sperm, be more appealing to women, and give birth to more children. Thickness, stability, and body stability. Muscles and organs that are completely formed. Sluggish in eating, talking, and doing things. A slow start to things, a gradually building irritability, and unhealthy signs. a steady, non-slip walk when each foot presses firmly into the earth. Lovely face and eyes, a kind voice, a smile, and a delicate complexion.

Different Prakriti Food**A) Vata Prakriti****Beneficial food**

Vata Prakriti is best suited for foods having a sweet and spicy flavour profile. Because *Vata Prakriti* people have different capacity for digestion, it is recommended that they follow a proper dietary pattern. Food should only be consumed in little amounts. Eat garlic and ginger to keep your digestive tract in good working order. Cereals such as sesame and wheat. Pulses resembling black and green grammes. Dairy products such as curd, ghee, and cheese. Oils, such as sesame oil, castor oil, and cod liver oil. Veggies such as drumsticks, onions, radishes, and white gourd. Fruits such as dates, figs, pineapples, coconuts, grapes, mangos, and coconuts.

Non beneficial food

Vata is not suited for foods that are cold, dry, and astringent in character. cereals such as barely and horse gramme. Sprouting vegetables and fruits, such as watermelon, cucumber, and jamun, as well as dry leafy vegetables like potatoes, bitter gourd, and chana. Spices such as Spices like chilies, pepper, honey, and sugarcane juice are not good for you.

B) Pitta Prakriti**Beneficial food**

Foods that are cold, dry, sweet, and bitter are beneficial to *Pitta Prakriti*. Cereals consisting of barley, wheat, and pulses such as green gram, masur, and channa. veggies such as carrots, beets, white gourds, and snake gourds, butter, and fresh buttermilk and ghee Meat from a goat or deer, together with fruits like ripe bananas, apples, pomegranates, dried grapes, and dated jaggery, as well as spices like coriander and salt.

Non-beneficial Foods

Foods possessing the spicy, pungent, and harsh *Teekshna* traits are not good for *Pitta Prakriti*. Sprouting pulses with tangy curds, buttermilk, horsegram, and blackgram Green leafy vegetables, mutton, and beef vegetables such as drumstick and bringal, as well as sea fish Limes, oranges, tamarind,

unripe mangos, and other fruits along with spices including garlic, pepper, and asafoetida

C) Kapha Prakriti**Beneficial food**

Bright, spicy, dry, and pungent foods are beneficial for *Kapha Prakriti*. Cereals include barley and pulses such as horse gramme, green gramme, and masur. Oil, like mustard and sesame. Veggies such as onions, snake gourds, drumsticks, and bitter gourds. Fruits such as pomegranates and lemons. spices like garlic, pepper, ginger, and black cumin seeds; meat from a deer; and sweets like honey and aged wine.

Non-Beneficial food

Sweet, cold, or heavy foods are not suitable for *Kapha Prakriti*. Grains similar to raw rice. black-colored grain. butter, ghee, milk, and curd from buffalo. oils obtained from animal fat. veggies, such as sweet potatoes and cabbage. Fruits including coconuts, guavas, bananas, grapes, and jackfruit. Mutton, egg, and freshwater fish. Juice from sugarcane and jaggery. Freshly manufactured drinks. Spices are things like coriander.

Importance of Prakriti

1. *Prakriti* helps us maintain a healthy lifestyle, which includes eating habits and daily schedules.
2. *Vataja Prakriti* helps in disease diagnosis since the elements that cause diseases and those that affect *Prakriti* are similar, i.e., *Vataja Prakriti* is extremely vulnerable to *Vataja Vikara* such as *Ashtigata Vyadhi*, *Vibandh*, and *Sandhigata Vyadhi*, etc. *Pittaja* and *Kaphaj Prakriti* were also governed by the same principle.

Clinical Use of Prakriti

Sattva and *Prakrti Ayurveda* use *Pariksha*, one of the *Dasavidha Atur Parikshas*, to evaluate patients. The *Prakriti* diagnosis of *Ayurveda* offers a unique framework for understanding and assessing one's health. *Prakriti* provides guidance on how to stay in perfect health. It provides thorough instructions on adjusting one's food and lifestyle to suit one's *Prakriti*.

DISCUSSION

The three *Doshas* dictate good and poor health in any individual. Every part of the body is impacted by the three *Doshas*. But there are dominating zones for every *Dosha*. *Kapha* is found in the upper body (sinuses, nose, throat, bronchi, lungs, etc.). As a result, *Kapha Prakriti Purusha* are more prone to upper body ailments than individuals of other *Prakriti* sorts, including allergies, mucus congestion, and respiratory disorders. The pancreas, duodenum, stomach, liver, spleen, gall bladder, and other organs are all in the *Pitta*, or centre, of the body. *Pitta Prakriti Purush* is hence more susceptible to disorders of its individual components, such as peptic ulcer, gastritis, agitation, etc. *Vata Prakriti Purush* are prone to lower body disorders like constipation, low back pain, etc. since *Vata* governs the lower areas of the body (lower small and large intestines, pelvic region, etc.). By determining someone's *Prakriti*, we may determine which ailments they are more prone to and take preventative measures to avoid them. Giving patients with *Kaphaja Prakriti* drugs such as *Guggulu*, *Haridra*, and *Kanchnar* will be scientifically justified because of their elevated levels of physiological fatty materials.

CONCLUSION

Understanding the nature and intensity of a disease, the body's reaction to treatment (pharmacogenomics), the selection and dosage of medications, the prognosis of the illness, and preventive measures like diet, daily routines, and seasonal changes all depend on an understanding of *Prakriti in Ayurveda*. The concept of *Prakriti* is essential to *Ayurvedic* treatment methods. *Kapha*, *Vata*, and *Pitta* As was already said, *Prakriti* individuals have a wide range of physiological, psychological, and physical characteristics. In order to maintain life in harmony with *Prakriti* and to help sustain healthy living in a customised manner, *Ayurveda* provides a wealth of advice on food, nutrition, seasoning, and diet based on each person's unique constitution (*Prakriti*). Being able to conduct personalised preventive health, this is not possible in other medical systems.

REFERENCES

1. Maharsi Agnivesh. Charaka Samhita. 4th ed. Varanasi: Chowkhamba Krishnadas Academy; 2017. Vimana Sthana 8/95. p. 918. Edited and commented by Late Dr. Lakshmidhar Dwivedi, Dr. B.K. Dwivedi, and Dr.P.K. Goswami.
2. Maharsi Agnivesha. Charaka Samhita. 4th ed. Varanasi: Chowkhamba Krishnadas Academy; 2017. Vimana Sthana 8/95. p. 918. Edited and annotated by Late Dr. Lakshmidhar Dwivedi, Dr. B.K. Dwivedi, and Dr.P.K. Goswami.
3. Tripathi B. Nirmala. In: Srimadvagbhata Astanga Hridayam. Delhi: Chaukhamba Sanskrit Pratishthan; 2019. Reprint. Sharir Sthana 3/83. p. 381.
4. Sushruta. Sushruta Samhita with Nimandhasamgraha Commentary on Dalhan. Varanasi: Chaukhambha Orientalia; Sharirasthana, 2019. Edited by Trivikram Yadavji.
5. Acharya Agnivesha. Charaka Samhita. Vol. II. Varanasi: Chaukhamba Academy; Vimana Sthana chap. 8. Edited by Dr. Laxmidher Diwvedi.
6. Acharya Agnivesa. Charaka Samhita. Edited by Brahmanda Tripathi. Vimana Sthana 8/100.
7. Astanga Hridayam. 9th ed. Varanasi: Chaukhambha Academy; 2019. Edited by Vaidya Hari Shastri Paradakar. Includes commentary of Arundatta and Hemadari.
8. Sushruta. Sushruta Samhita with Nimandhasamgraha Commentary on Dalhan. Varanasi: Chaukhambha Orientalia; Sharirasthana, 2019. Edited by Trivikram Yadavji. Chap. 4 verse 62.
9. Sharma P, Sodhi D, Gupta V, Dadhich N. A Retrospect on Prakriti and Lifestyle. Int J Ayu Pharm Chem. 2015;2(3).
10. Maharsi Agnivesh. Charaka Samhita. 4th ed. Varanasi: Chowkhamba Krishnadas Academy; 2017. Vimana Sthan, 8/95. p. 918. Edited and discussed by Late Dr. Lakshmidhar Dwivedi, Dr. B.K. Dwivedi, and Dr. P.K. Goswami.
11. Srimadvagbhata Astanga Hridayam. Delhi: Chaukhamba Sanskrit Pratishthan; 2019. Reprint. Sharir Sthana 3/83. p. 381. Edited with Nirmala Hindi Commentary by Brahmanand Tripathi.
12. Maharsi Sushruta. Susruta Samhita. 2nd ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2019. Sharir Sthana,

- 4/79. p. 51. Edited by Kaviraja Ambikadutta Shastri. Foreword by Dr. Pranajivana Manekchanda Mehata.
13. Sheldon WH. The Variants of the Human Body: An Introduction to Constitutional Psychology. New York: Harper; 1940.
14. Tripathi PK, Patwardhan K, Singh G. The Basic Cardiovascular Reactions to Postural Alterations, Exercise, and the Cold Pressure Test: Do They Differ in Accordance with the Dual Ayurvedic Constitution Types. Evid Based Complement Alternat Med. 2011;251850.
15. Tripathi BN, editor. Charaka and Agneeshkrit Analysis of the Charaka Samhita. Varanasi: Chaukhambha Prakashana; 2008. Sutra Sthana 1. p. 124.
16. Maharsi Agnivesha. Charaka Samhita. 4th ed. Varanasi: Chowkhamba Krishnadas Academy; 2017. Vimana Sthan 8/96-100. p. 918-921. Edited and discussed by Late Dr. Lakshmidhar Dwivedi, Dr. B.K. Dwivedi, and Dr. P.K. Goswami.
17. Dridhabala. Charaka Samhita. 7th ed. Varanasi: Agnivesha Chowkhamba Sanskrit Series Office; 2002. Sharira Sthana, Katidhapurushiya Shariradhyaya 1/102-109. Text by Dr. Ram Karan Sharma and Vaidya Bhagvan Dash with English Translation and Critical Exposition Based on Chakrapanidatta's "Ayurveda Dipika."
18. Maharsi Agnivesha. Charaka Samhita. 4th ed. Varanasi: Chowkhamba Krishnadas Academy; 2017. Vimana Sthan 6/12. p. 84. Edited and discussed by Late Dr. Lakshmidhar Dwivedi, Dr. B.K. Dwivedi, and Dr. P.K. Goswami.

How to cite this article: Kanchan Kararrwal, Krishan Kumar. Brief knowledge of Prakriti and its importance. J Ayurveda Integr Med Sci 2024;1:201-206. <http://dx.doi.org/10.21760/jaims.9.1.30>

Source of Support: Nil, **Conflict of Interest:** None declared.
