

**PRAKRATI-AN UNDERSTANDING****Kulkarni Pratibha<sup>1</sup>****Vaidya Shrinath<sup>2</sup>**<sup>1</sup>Associate professor Department of Kriyashareera , ShriDharmasthalaManjunatheshwara college of Ayurveda and Hospital ,Hassan ,Karnataka ,India<sup>2</sup> Associate professor Department of Samhitasiddhanta ; ShriDharmasthalaManjunatheshwara college of Ayurveda and Hospital ,Hassan ,Karnataka ,India**ABSTRACT**

*Ayus or life can be defined in many ways .The creation and activities of life can be considered in two different ways normally as physiological and pathological.The science of life deals with the maintenance of positive health and curing of diseases.The three doshas are the three pillars as well as the base of the living body,.Doshas are also known as tristhunas.Doshas describe the physiological and pathological base of Ayurveda as well as of life as it refers in the brief to the three broad functional systems of the living human body.Though the equilibrium of tridoshas is supposed to be essential factors for normal living, there is always a limited relative genetic variation of these tridoshas ,right from conception of ovum which leads to predominance of one of the doshas in the body ,on which genetic constitution is based upon. The concept of Deha is a psychosomatic approach in which the prakrati has genetic and acquired aspects .*

**Key words :** Prakrati ,tridosha ,health ,disease etc.

**INTRODUCTION**

All human beings have different types of morphology, physiology and psychology. In them certain variations are found .In every human being height ,weight ,activities ,sleep , food ,diet ,skin colour , hair style ,voice , strength ,knowledge ,memory ,etc are found in different conditions. Thus in short description of *sharira* is called as *prakrati*.<sup>1</sup>

*Prakriti* is defined as the *doshic* state which will remain stable during one' s life span without any change and whose manifestation is not dependant on the *nidanas*. The augmentation of respective *doshas* happening at the time of formation of life leads to individual's *prakriti*. *Dehaprakriti* of a person is formulated by the condition of the *tridoshas* at the time of the union of *shukra* and *shonita* in the *garbhashaya* of the mother. Preponderance of any one ,two or all the three of the *doshas* determines the characteristic features of the future child as *ekadoshajaprakrati*(*vataja*,*pittaja* , *kaphaja*) , *dwandwaja* (*vata-pitta* ,*vata-kapha* , *kaphapitta*)and *samavatapittakaphaprakrati*.

Persons of *dwandwajaprakrati* are greater in number, of *ekadoshaja* lesser and of *sama* being least.From the point of view of health and behaviour *samavatapittakapha* are excellent , the *dwandwaja* group medium and *ekadoshaja* group poor .Among *ekadoshaja* group ,persons of *kaphaprakrati* are relatively better ,*pittaja* medium and *vataja* least.

The characteristic features mentioned for each *prakrati* are best seen during health and so very much valid to certify for health.Even when a person becomes sick it is necessary to decide his normal *prakrati* grouping so as to understand the nature and severity of diseases , reaction of the body to drugs etc.So *prakratipareeksha* is done even for patients.Here a doubt may arise in the minds of students , that during diseased condition everything in the patient s body will have become abnormal and so determination of his *prakrati* will not only be incorrect but even unreliable .To this problem Ayurveda Acharyas have given a solution also , by stating that inborn characteristic features of *doshaprakratis* are not going to change totally or all of a sud-

den. Such a change if at all, comes on just before death<sup>2</sup> where as during diseased conditions many parts of the body retain their original features, on the basis of which determination of *doshaprakrati* will be possible, so the physician should sincerely try for it. Each one of the features mentioned so far, are produced by the *doshas* residing in the *dhatu*s, which in turn constitute the *avayavas* and *angas*. It will be advantageous at this juncture to recapitulate the *prakrati laxanas* of *doshas*, *dhatu*s and *malas* as described in the texts. This will help to understand the relation between *doshas* and their effect on the *dhatu*s and *malas*.

### Influencing factors

Charaka quotes that the *prakrati* of the foetus is determined by the following factors<sup>3</sup>

- A) *ShukraShonitaprakrati*
- B) *Kaalagarbhashayaprakrati*
- C) *Maaturaaharaviharaprakrati*
- D) *Mahabhutavikaraprakrati*

Sushruta mentions the same factors when he defines *prakrati* as the group of characters inherited by an individual from the *shukra* and *shonita*, of the parents depending upon the predominance of *doshas* prevailing at the time of sexual intercourse.<sup>4</sup> Charaka describes six types of natural *prakraties* depending upon the distinctive features of *jati* (caste or race), *kula* (family), *desha* (place), *kaala* (time), *vaya* (age), *pratyatmaniyata* (personal dietary habits of mother).

**Types of Prakraties<sup>5</sup>:** *Prakraties* are seven in number. They are *Vataja*, *Pittaja*, *Kaphaja*, *Vatapittaja*, *Kaphapittaja*, *Vatakaphaja*, *Tridoshaja*. The *Dehaprakraties* are named according to the predominance of *doshas*.

*Prakraties* are based on the *doshas*, each *dosha* has some attributes which display themselves in particular individuals.

**Samadhatuprakrati:** From the *doshas*, which are predominantly present in the *shukra* and *artava* at the time of commencement of life, there arise three kinds of *prakraties*, just like as poisonous worms arise from poison. These *prakraties* are *heena*, *Madhya* and *uttama* from each respectively.<sup>6</sup> The constitution arising from equal proportion of all the *doshas* is known as *samadhatuprakrati*, which is ideal,

while those arising from two *doshas* are treated as *nindya*<sup>7</sup>. Charaka describes that the persons, maintaining the equilibrium of three *doshas* from the very time of conception are not susceptible to diseases while those, who have one *dosha* or two predominating, are always liable to suffer from disease. In *Samadhatu* types of individual, good qualities of all the *doshas* are manifested in the state of equilibrium.<sup>8</sup>

**Kaphajaprakrati:** Unctuousness and glistening structure, smooth and fine parts, pleasing appearance, charming skin organs and musculature. They will have abundant semen, sexual power and a greater number of children. Firmness, compactness and stability of the body. Wellformed and fully developed organs and muscles. Slow in action, intake of food and movement. Slowness in initiating actions getting irritated and morbid manifestations. Non slippery and stable gait with the entire sole of the feet pressing against the earth. Lack of intensity in hunger, thirst, heat and perspiration. Firmness and compactness in the joints. Lustrous and attractive eyes and face, happiness, softness of complexion and voice.

Owing to all such qualities *kaphaprakrati* individuals are blessed with best strength, wealth, education, vitality, immunity and longevity with peaceful nature hence this type of *prakrati* is praised as *uttamaprakrati*.

**Pittajaprakrati:** Intolerance for hot things, having hot face, tender and clear body suffering from *piplu*, *vyanga*, *tilakalaka* eruptions etc., will have excessive hunger and thirst, quick advent of old age symptoms like wrinkles, greying of hair and baldness, presence of some soft and brown hairs on the face, head and other parts of the body. Sharp physical strength, strong digestive power, intake of food and drink in a large quantity with gluttonous habits and inability to face difficult situations. Looseness and softness of joints and muscles, voiding of sweat, urine and feces in large quantities. Putrid smell from axilla, mouth and other joints. Insufficiency of semen, sexual desire and procreativity.

Due to the merits and demerits as mentioned above , the pitta prakrati persons will have moderate strength ,moderate span of life, moderate spiritual and materialistic knowledge , wealth and accessories of life.

**Vatajaprakrati:** Emaciation, dry ,low ,broken obstructed and hoarse voice,always keeping awake.Their acts ,eating and movements will be weak and unsteady.Unstable joints ,eyes , eyebrows ,jaws ,lips ,tongue ,head ,shoulders , hands and legs.Over talkative ,tendons and ligaments look prominent and bulged.Quick in initiating actions ,getting irritated at the onset of morbid manifestations ,quick in affliction with fear ,quick in likes and dislikes ,quick in understanding and forgetting things.Intolerance for cold things ,often getting affected with cold shivering and stiffness.Roughness in the hair of head ,face and other parts of the body, nails ,teeth ,face , hands and feet.Cracking of the limbs and organs ,productions of cracking sound in joints when they move.

With above mentioned qualities, individuals having vatala type of body constitutions are mostly possessed of strength, span of life,procreativity, accessories of life and wealth in a lesser quantity.

**Dwidoshajaprakraties:** Three prakraties are due to the combination of two of the doshas. Their characteristics are seen according to the dominancy of doshas together.

## DISCUSSION

The doshas aggravated at the time of conception do effect the embryo but they do not altogether impair the productivity of sperm and ovum. If ,however ,the doshas are too much aggravated ,they might even impair the productive power of sperm and ovum, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned doshas.EkaDoshajaprakraties are not good.In them Kaphaja is *uttama* , Pittaja is *Madhyama* ,vaataja is *heena*.Because in Kaphajaprakratibala ,ayu , dhana ,apatya will be more.Kaphaja vyadhis are less and medicines are more.In pittajabala , ayu ,dhana etc will be moderate ,diseases are little more than Kaphaja and medicines are little less than

Kaphaja. In Vaataja bala,ayu,dhana etc will be less ,diseases are more and medicines are less.Dwidoshaja are always *nindya*.Because already two doshas will be prominent in them. They will be susceptible towards that 2 doshajavyadhis.In such condition if we treat one dosha other will be aggravated soon. Thus treating dwidoshajaprakrati is quite difficult.

## CONCLUSIONS

1. Prakrati is the one which decides about the characters of human beings
2. Out of seven prakraties explained by our acharyas,samavatapittakaphaprakrati is the best. Ekadoshajaprakraties and Dwidoshaja are always *nindya*.
3. Ekadoshaja are sadaaturaas , Among which vata is *heena*,pitta is *Madhyama* and kapha is *uttama*.
4. Assessment of prakrati is one among the dashavidhapareeksha which are told to know about ayu,bala ,pramana of rogi.
5. Prakratipareeksha helps in diagnosis, prognosis and treatment.

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