

Importance of “Prakruti” and its clinical aspect

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ABSTRACT:-

Ayurveda is one of the ancient science of life. It not only deals with the curative aspect but also with the spiritual and preventive aspect. The prime aim of ayurveda is to keep person healthy. Almost in all ayurvedic classics the concept of Prakruti (Constituent) has been described with its high thoughts since very beginning. Each individual has a unique prakruti which is one of the important trait of the person that helps us differentiate one indivisual from other apart from its anatomical, physiological and psychological characteristics. The prakruti is formed at the time of sperm-ovum conception and then whichever dosha is dominant it determines the prakruti of garbha. Once the prakruti is formed, they do not get aggregated or diminished except at the end of the life. Anatomical and physiological component of Prakruti can be considered as Deha or Dosha Prakruti (Body constituent) where as Psychological component can be considered as Manas Prakruti (Mental constituent).

KEY WORD: Deha Prakruti, Prakruti, Constitution.

INTRODUCTION:-

Ayurveda is one of the ancient science of life. It not only deals with the curative aspect but also with the spiritual and preventive aspect. So Ayurved is the composition of various natural sciences with their fundamental principles and practicals. The prime aim of ayurved is to keep person healthy ¹ then to treat him various diseases.

To examine and consider swastha purusha ² we must see dosha-dhatu-mala-agni & kriya samatva i.e. guna,karma,kriya of dosha.dhatu mala and agni.

To know the sthiti of dosha the prakruti, agni, koshta should be examined.

In Ayurveda, the biological constitution or the genetic makeup of an individual which remains constant throughout one's life is called Prakruti. The Prakruti of an individual manifests as the physical attributes and physiological responses.

In Sankhyatatva Kaumudi the word

‘Pra’ denotes ‘Satvaguna.’, ‘Ka’ denotes ‘Rajoguna’, ‘Ti’ denotes ‘Tamoguna’

Thus in Prakruti the Trigunas are in a state of equilibrium and when these Trigunas are in a state of Vishamavastha (imbalance), they influence and try to dominate each other when it is called as Vikruti which is the causative factor of Srushti.

In Sankhya Darshana it has been mentioned that Prakruti is the main cause for the origin of Shrushti or universe. In human beings Prakruti means Swabhava, nature or temperament.

The concept of Prakruti is explained by Bruhatrayee's in their special manner :-

Concept of Prakruti by Charakacharya :-

Charakacharya described Prakruti in Sutrasthana in seventh chapter “Na Veganadharaniyam” The prime of the ayurveda is to keep a person Healthy. So the healthy people are divided into different types according to its Prakruti bheda ³. There are some people born with equal proportion of three dosha's i.e. ratio of Vata, Pitta and Kapha are equal to each other.

Everybody born with various proportion of dosha and their body

constitution is referred accordingly. Few of them show predominance of one dosha. Those exhibiting predominance of kapha are Sheshmala, those with predominance of Pitta and Vata are Pittala and Vatala respectively. These people are more prone to sickness. Due to this predominance of dosha proportion, these people show psychosomatic expression called Deha Prakruti ⁴.

Charkacharya also advised how to balance the gunas of dominating doshas by including opposite kind of diet and regime. All these directions are given to keep human being in healthy state ⁵.

After Sutrasthana Charakacharya described details about Prakruti in Vimansthana in Rogbhishagajitiyam adhyayam.

After gaining knowledge about dosha, bhesaja etc; in Vyadhitrupiya Viman, this chapter is important for treatment purpose. So, to increase the knowledge of vaidya, Dashvidha pariksha is described ⁶.

One of the points is Desha, which is described under two headings ⁷:

For Aatur parikshan Dashvidha pariksha is enumerated and Prakruti is one of them. This is done to assess vitiated doshas, its degree of vitiation. With the help of original body constitution and responses of body, a vaidya can identify vitiated doshas, its degree of vitiation and decide line of treatment.

Also Charkacharya strongly mentioned in Indriyasthan in fourth chapter that once formed Prakruti is influenced though not changed due to environmental factors. Change is so impossible that any real drastic change in original characters should be taken seriously by vaidya.

Concept of Prakruti according to Sushrutacharya :-

Sushrutacharya has described Prakruti in Sharirsthan, 4 chapter, where he described⁸,

Vyakaranam means to describe in detail. In previous chapters, garbhutpatti and vrudhikarma has been told. So, here detail description of fully developed garbha is given. Sushruta being a surgeon, wanted to emphasize the relation between predominant doshas and the outcome we see i.e. physical characters.

Concept of Prakruti according to Vagbhatacharya:-

Here Prakruti is explained in Sharirsthan. The beginning of the chapter states the purpose of writing the chapter. He described⁹,

Here also the physical attributes are emphasized. It has also mentioned Prakruti in Sutrasthan in chapter 1;

From the dosha's which are predominantly present in the shukra and artava at the time of commencement of life, there arise three kinds of prakruties, just like as poisonous worm arises from poison. These prakruties are 'Heen', 'Madhyam' and 'Uttam' from each

respectively. The prakruti arising from equal proportion of all doshas is known as "Samadhatu Prakruti" which is ideal. While those arising from two doshas are treated as "Nindya Prakruti"¹⁰.

This is the concept of prakruti according to Bruhatrayi's.

VYUTPATTI OF THE WORD 'PRAKRUTI':

Prakruti word is formed by the combination of two words 'PRA + KRUTI'.

PRA word means beginning, source of origin and KRUTI means to form or to perform.

Put together, Prakruti means "natural form" or "original form" or "original source".

NIRUKTI OF PRAKRUTI:^{11,12}

It is specific for an individual and idiosyncratic that is expression of one's own characteristics.¹¹

Prakruti is enumeration of body features internal as well as external. In short, Prakruti means nature of an individual.¹²

DEFINITION OF PRAKRUTI:^{4,13,14}

In development of foetus, due to its own reasons dosha become intensified. This non pathogenic intensified status of dosha remains unchangeable from birth to till death is called as Prakruti.¹³

At the time of conception Garbha present with various proportion of dosha

there may be dominance of one or more than one doshas at the time of Garbhadharana. This dominance of dosha is responsible for psychosomatic expressions, called “Deha Prakruti”.⁴

All three doshas are present in various proportion and there may be predominance of one or more than one doshas that in foetus. Such predominance of dosha is called as “Dosha Prakruti” of that individual.¹⁴

There are some people born with equal proportion of three doshas i.e. ratio of Vata, Pitta and Kapha are equal to each other. These are generally healthy people. Some people born with various proportion of dosha and their body constitution is referred accordingly. Few of them show predominance of one dosha. Those exhibiting predominance of Kapha are Sleshmala, those with predominance of Pitta and Vata are Pittala and Vatala respectively. These people are more prone to sickness. Due to this predominance of dosha, these people show psychosomatic expression called “Deha Prakruti”.⁴

FORMATION OF PRAKRUTI :^{15, 16}

At the time of sperm-ovum conception the prakruti is formed. At that time of conception the dosha dominance that determines Prakruti of the foetus (Garbha).¹⁵

According to Dalhanacharya these predominant doshas are of two types Prakrut and Vikrut of which the former emerging simultaneously with the body are source of natural constitution while the later cause abnormality in foetus.¹⁶

According to Kashyapacharya the development of prakruti is on panchabhoutika nutrient rasa supplied the mother to the Garbha. This prakruti is of three types Vata, Pitta and Kapha as pillar.

But there is difference in opinions of the Bruhatrayee's.

According to Sushrutacharya and Vagbhatacharya the prakruti is formed from the dosha predominance in shukra and shonit at the time of conception.

However according to Charkacharya for the formation of prakruti not only shukra, shonit and rasa derived from matruj aahar is important but also kala and garbhashaya are important.

IMPORTANT FEATURES OF PRAKRUTI: ^{17,18}

Sushrutacharya had given an example of poisonous insect in the Sharirsthana in fourth chapter.

He stated that the poison of the poisonous insect do not harm itself, like wise the dominant dosha do not harm the foetus or human being.¹⁷

Once the prakruti is formed, they do not get aggregated or diminished except at the end of the life. Thus dosha which remain constant are responsible for prakruti and it is not output of those dosha, which undergo constant variations and they change only at the time of death.¹⁸

PRAKRUTI NIRMANKAR BHAVA: ^{14,19,20}

Charakacharya in Vimansthana has described following Intra-uterine factors that are responsible for the formation of Prakruti ¹⁴ -

- a. Shukra-Shonit Prakruti
(Dominance of doshas over shukra and aartava)
- b. Kal Garbhashaya Prakruti
(Dominance of Raj kaal)
- c. Matur Ahar-Vihar Prakruti
(Dominance of Aaharadi bhava)

Mahabhutvikar Prakruti (Dominance of Mahabhuta comprising foetus)

Charakacharya in Indriyasthan referred to Extra-uterine factors influencing Prakruti as ¹⁹ -

- a. Jati-Prasakta
- b. Kula Prasakta (Family disposition)
- c. Deshanupatini (Dominance of Sadharanadi desha)
- d. Kaalanupatini (dominance of Aadan Visargadi kaal)
- e. Vayonupatini (Age)
- f. Pratyatmaniyata (Genetic phenomenon)

Shukra (Sperm), Aartava (Ovum), Aahar and Vihar of Maatruj (Diet and behaviour of pregnant women), Rhutu (Season) and Kshetra (Uterus) are responsible for dominance or predominance of dosha. As per the predominance of dosha Prakruti is formed. There are seven types of Prakrutis are seen.²⁰

TYPES OF PRAKRUTI:

Initially Prakruti is of two types:

1. Doshaja (due to predominance of Dosha)
2. Gunaja (due to reflection of Manas gunas)

1. Doshaja Prakruti:

Doshaja Prakruti is of 7 types:

1. Vataja,
2. Pittaja
3. Kaphaja
4. Vata-Pittaja
5. Pitta-Kaphaja
6. Kapha-Vataja
7. Vata-Pitta-Kaphaja

Some people have Sama Prakruti from the foetus (equilibrium state of all three dosha's). Some people found with predominance of two doshas known as "Dwidoshaj Prakruti".

The people having Sama prakruti are always healthy and wealthy while the people of "Dwidoshaj Prakruti" are more prone to the disease as per the predominance of dosha.

According to the Vagbhatacharya the person with Sama prakruti is 'Shrestha' and while with mixed prakruti is 'Nindya'.

The person of Vata, Pitta and Kapha predominance are said to be inferior, mediocre and good respectively.

2. Gunaja Prakruti:

It is grouped primarily into 3 heads -

- a) Satvika
- b) Rajasa
- c) Tamasa

These are divided into following sub groups :

a) Satvika :-

1. Bramha
2. Mahendra
3. Varuna
4. Koubera
5. Gandharva
6. Yama
7. Rhrushi

b) Rajasa :-

1. Asura
2. Sarpa
3. Shakuna
4. Rakshasha
5. Paishacha
6. Preta

c) Tamasa :-

1. Pashu
2. Matsya
3. Vanaspatya

3. Bhautik Prakruti: ²¹

Sushrutacharya has mentioned prakruti according to Panchamahabhutas. Vata, Pitta and Kapha Prakruti do include Vayu Mahabhuta, Teja Mahabhuta and Jala Mahabhuta Prakruti respectively. The person of Parthiva prakruti has firm and large body and has tendency to forgive others while the Nabhas prakruti are pure by nature, long lived and having large cavities.

4. Jatyadi Prakruti: ^{19,22}

This classification has mentioned in Ashtang Samgraha in Sharirsthana. ²²

1. Jatiniyat Prakruti
2. Kulaniyat Prakruti
3. Deshaniyat Prakruti
4. Kalaniyat Prakruti
5. Vayniyat Prakruti
6. Balaniyat Prakruti
7. Pratyatmaniyat Prakruti

Charakacharya referred to Extra-uterine factors influencing Prakruti as ¹⁹ -

- a. Jati-Prasakta

- b. Kula Prasakta (Family disposition)
- c. Deshanupatini (Dominance of Sadharanadi desha)
- d. Kaalanupatini (dominance of Aadan Visargadi kaal)
- e. Vayonupatini (Age)
- f. Pratyatmaniyata (Genetic phenomenon)

IMPORTANCE OF PRAKRUTI: 14,23,24,25

In the ayurvedic classics the comparative strength of different type of Prakruti is given according to that the Vata dominant Prakruti persons are having less strength than Pittaja and Kaphaja Prakruti persons.

The knowledge of Prakruti is very important to the physician as well as patient. Once individual know his own Prakruti it helps to maintain his health by following proper tips about his regime and diet. For the maintenance of health individual should take care of his aahar and vihar.²³

for example Kapha Prakruti persons need more exercise, Laghu Ahara to keep their body fit and they should avoid Divaswapna, whereas Vataja Prakriti persons are advised to take nutritious and heavy food (guruahara), less exercise and can enjoy Divaswapna.

Thus Prakruti is important for maintaining health with the help of appropriate diet and daily routine.

One should take appropriate action after considering various types of manas constitution.²⁴

In Charak samhita Charakacharya explained Dashavidha Pariksha of Aatura in which Prakruti Prashikshan is included. This is done to assess vitiated dosha, its degree of vitiation. With the help of original body constitution and responses of body, a physician can identify vitiated dosha, its degree of vitiation and decided line of treatment.¹⁴

There is always tendency of Vata, Pitta and Kapha Prakruti individuals to give rise Vata diseases, Pitta disease and Kapha diseases respectively. So if you know the Prakruti of an individual we can prevent these diseases by maintaining their Ahar and Vihar.²⁵

Bheshaj matra :- According to the prakruti the bhesaja matra is decided. Generally Alpa, Madhya and Pravara matra of bhesaj are adopted by Vataja, Pittaja and Kaphaja prakruti persons respectively.

Prakruti dependent treatment: treatment depends on acceptability of body to the medication. Prakruti guides the type of Herb, diet and lifestyle to be advised in that person.

e.g. In Amaja Vyadhi like Jvara, for Kaphaja person one can adopt complete Apatarpana chikitsa whereas in case of Vataja person that cannot be adopted completely The person of pitta Prakruti is not suited for the process such as swedan and agni karm.

Understanding of human life with the help of Prakruti: The following factors can be applied to understand the variation in different person so that he can understand himself and live according his nature-

- Life span of an individual
- Sadvritta
- Measuring of an individual
- To choose the perfect partner in marital affairs
- To choose an appropriate profession/ occupation

If the daily activities, diet occupation and behaviour are not adjusted to a proper balance then this constitutional humour will increase, thus giving rise to a characteristic disease.

Health status according to Prakruti: According to Ayurveda, Prakruti reveals everything about an individual unique for him. So the parameters like strength, appetite, adaptability compactness of his body will be subjective.

Discussion and Conclusion :-

It is necessary to first decide prakruti, to understand an individual. By understanding the prakruti of a person, it is possible to detect the changes in the prakruti of the person. When prakruti is known it helps to live a healthy and peaceful life and also in diagnosis of disease.

There is difference in opinions of the Bruhatrayee's in the formation of prakruti.

According to Sushrutacharya and Vagbhatacharya the prakruti is formed from the dosha predominance in shukra and shonit at the time of conception.

However according to Charkacharya for the formation of

prakruti not only shukra, shonit and rasa derived from matruj aahar is important but also kala and garbhashaya are important.

psychological characters. While describing the characteristics of the prakruti the Sushrutacharya and Vagbhatacharya described characteristics resembles to other animals and in terms of the dreams which is not explained by the Charakacharya. Sharangadharacharya has also emphasized on dreams in the description of characteristic of different Prakruti.

The knowledge of Prakruti is very important, Once individual know his own Prakruti it helps to maintain his health by following proper tips about his regime and diet. For the maintenance of health individual should take care of his aahar and vihar.

As the Sushrutacharya explained once the prakruti is formed, they do not get aggregated or diminished except at the end of the life. Thus dosha which remain constant are responsible for prakruti and it is not output of those dosha, which undergo constant variations and they change only at the time of death.

Each individual will have a unique prakruti, just like each of us has a unique finger print.

In Charak samhita Charakacharya explained Dashavidha Pariksha of Aatura in which Prakruti Prashikshan is included. This is done to assess vitiated dosha, its degree of vitiation. With the help of original body constitution and

responses of body, a physician can identify vitiated dosha, its degree of vitiation and decided line of treatment. Also Sushrutacharya has advised that the patient should be treated by physician according to Prakruti of person, thus the treatment differ according to Prakruti.

So prakruti is very important while doing the ayurvediya chikitsa.

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