CHAPTER 2

WHAT IS PRAKRTI?
What is Prakṛti?

The glorious Āyurveda has got many basic principles. The "Dehaprakṛti" is one of them which is stated in a very prudential way.

A human body is a combination of various specialised compounds having peculiar characteristics. But still the total effect of all shows a definite temperament which is of different nature in different individuals.

Anatomically and structurally, these components appear same, but their presentation is always individualised. For example if the same organs from two different persons are examined, there will be gross as well as minute peculiarities e.g. structurally the skin is same in both, but still its complexions, feel or touch, loma (hair on the body), receptability, sensations are quite different. Same way hunger, thirst, sleep, speech defaecation and other functional activities also show natural individual peculiarity. In certain personalities Śīghra i.e. quickness and in some manda i.e. inertia is more prominent and in between Viṣama i.e. irregular faculties also dominates in certain individuals. All these factors help to know the natural and original "Prakṛti" of the individual which has proved to be a very beneficial by Āyurveda through different means.
Arūḍ Datta says that prakṛti means the vision of anatomy and physiology of an individual body, which is original by birth having the manifestation of various natural faculties, viz. a bud has to go through various stages to grow into a flower, and in each stage the bud is same. The same is with the "Deha-Prakṛti" which has also to go through different stages of life, but has to keep on its originality and temperament. Naturally, the minute observations of an individual is beneficial during his or her normal or abnormal conditions to know the "Prakṛti".

The Process of "Prakṛti"

The Brhat-Prāṇī (Caraka, Vāgbhata and Suṣrūta) has very wisely and minutely explained about the process of prakṛti.

As the Tridōṣa are part and parcel of every component i.e. Dhātu, the Vāta, Pitta, Kapha are also present in Śukra (male-gametes) as well as in Śoṇita (female gametes). When the union of these Śukra and Śoṇita takes place and Jīvātmā enters; at that same time, the conception takes place. At that time one or other of the doṣās may be in preponderance. So the Prakṛti is determined by the most dominant doṣa and thus the foetus and then the child becomes of Vātaja, Pittaja, Kaphaja Prakṛti or mixed also.
The period of conception, the season, position of
the uterus, the diet and behaviour of the mother at that
moment, and during pregnancy period, predominance of the
Pancamahābhūtā in nature, are the factors which are res-
ponsible for conception as well as development of foetus.
They have definite influence according to their dominant
doṣās in the process of Prakṛti, and qualities of dominant
doṣās are established on which the original genetic consti-
tution is based. Apart from these, few other factors
also play some role in process of the formation of the
Prakṛti. They are as follows :-

1. Jāti (Race) : Based on the occupation or
the race of the parents.
For example Brāhmaṇa, Vaiṣya, Kṣatriya, Kṣudra.

2. Deśa (Region) : There are regional specifi-
city for example, in northern
India the complexion is fair
than southern India. In
Ānūpa desa Kapha doṣa is
prominent one.

3. Kāla (Season) : In each season there is
dominance of certain doṣa
of which this thesis is
explaining in detail.
4. Vāya (Age) : Age factor of the parents has got importance in conception as well as development.

5. Ātmā (Soul personal) : The Jīvātmā which enters at the time of conception with its own personal peculiarities.

Thus the direct and indirect factors mentioned above are responsible, in the formation of Prakṛti with their various different faculties. Hence the off-springs from the same parents are not always of the same Prakṛti.

All above factors are influenced by the Tridosās. Their genetic characters are intermixed in the fertilised ovum, through the chromosomes of male and female gametes. When the two opposite gametes unite together, the Tridosās of one merge into the Tridosās of the others. So during this fusion, there is a change of uniform proportion of Tridosās generating sama Prakṛti, in which no predominance of any single doṣa is marked. But this is very very rare. Generally during fusion one or other doṣa becomes more predominant, of which the child acquires definite genetic characteristics or faculties. Then according to the dominant doṣa the person will be Vātaja, Pittaja, Kaphaja, or mixed also. Thus the Tridosās...
take a definite pattern in the newly formed chromosomes, which is fixed in each and every genes throughout the life.

Modern genetics accept that the physiological basis of inheritance depends upon the position of chromosomes in the nucleus of the cell. The genes are arranged in specific way, also along the chromosomes. So the ovum as well as the sperm take some genetic pattern. After the fertilization of both, the dominant genes of each take the active part in the characters of the child and so acquire some dominant characters of father and some of mother.

The Áyurvédic Philosopher had considered this concept on the basis of Tridosás. Apart from the genes the Tridosás have their role in the inheritance as well as in development of characters. Accordingly the characters of different children from same parents show different characters and Prakṛties.

After the fertilization of ovum (Śoñita) the process of cell division starts, for the further development. During the division, the Tridoṣa pattern which was formed during conception remains unchanged. The Tridoṣa being the Upādāna or material cause of the body are liable to be changed, but considering as a contributing factor in
the formation of Prakṛti as a constitutional nature of the body, the Tridoṣās remain unaltered throughout the life. Suppose after birth the doṣa may be deranged (Prakopa or Kṣaya etc) by various causes, and according to the increase (Vṛidhdi) or decrease (Kṣaya) of the doṣa, the various signs, symptoms and thereafter, disease may develop. It may be cured by the various drugs bringing the deranged doṣa to normal proportion. During all this process the basic Prakṛti remains unaltered. All these changes are temporary and in the jurisdiction of the affected doṣās only.

Suppose a Kaphaja Prakṛti person is affected by Kapha Kṣaya decrease in Kapha due to his diet or behaviour or atmospheric changes, it does not mean that decrease in Kapha proportion may change the kapha Prakṛti into "Sama-Prakṛti". It will only show the signs symptoms of Kapha-Kṣaya. Thus the only thing in which the doṣa as material cause is related to Prakṛti is that, the dominance of the Prakṛti may likely to be aggravated in the body systems due to the various causes viz. Gurū (heavy), Snigdha (oily), śīta (cold) diet, will be easily responsible for aggravation of systematic Kapha in a Kaphaja person, but not for Vātaja ones. Thus all changes in doṣās which are observed in various stages are systemic ones affecting that particular system by that doṣa causing illness.
Suṣrūta has given an example that the insects or organisms which are produced by the toxic media are not killed by the toxins of the same media, just as a Cobra snake is harmful to others, due to the poison in its bite, but the same poison is not at all harmful to the Cobra snake, as both the cobra and its poison are produced together i.e. Sahajāta. Similarly the Tri-dosās, though of opposite characters do not affect the Prakṛti, it remains the same and unrevolutionary.

**TYPES AND CLASSIFICATION OF PRAKRTIES**

The Prakṛti is classified by various ways as:

A) Doṣaja
B) Pāncabhautika
C) According six basic factors like Jāti, etc.
D) Mānasa.

All these are described briefly to know about them as their characters, will be useful in studying the doṣaja i.e. genetic Prakṛties in detail.

A) **Doṣaja-Prakṛti**

According to the predominance of one of the doṣās or more, the seven prakṛties are described and named according to the dominant doṣa.

_Ek doṣaja_ - dominant single doṣa

1) Vātaja; 2) Pittaja; 3) Kaphaja.
Dwandwaia - Combination of two doṣās

4) Vāta-Pitta; 5) Pitta-Kapha; 6) Kapha-Vāta. In this case there may be predominance of one of the two doṣās of which name should be the first one. For example in Vāta-Pitta Prakṛti Vāta dominates Pitta, but both are responsible in the formation of Prakṛti. Hence named Vāta-Pitta. Like that Pitta-Vāta will show dominance of Pitta over Vāta in that combination;

7) Sama-Prakṛti - An equilibrium stage of Tridosās at the time of conception resulting into Sama Prakṛti.

B) Pāncabhaṭutika Prakṛti

It should always be borne in mind that the whole Universe is composed of five basic elements or materials i.e. Ākāśa, Vāyu, Teja, Āpa, Prthavī. The Tridosās are also derived from the above five bhūtās as:

1) Kapha : Prthwī + Āpa
2) Pitta : Teja + Āpa
3) Vāyu : Vāyu + Ākāśa

And so Suśrūta accepted them as the material cause of the body. Though all the five elements are present in every body, the classification is based on the mahā-bhūtās which dominates the person. [30]

1) Ākāśīya : As there is a dominance of ākāśa mahābhūtā, these persons are light, and soft
body with large openings and spaces. All the organs are well differentiated. The hearing power and speech are clear.

2) **Vāyavāya**: These persons are light weight, slim and thin. The skin is dry, rough. All activities are quick and are having developed sensation of touch.

3) **Taijas**: These persons are also of light weight and slim with warm feeling. The skin is soft thin with lustre. The eyes are reddish and sharp looking, with good acuity of vision. Their appetite is better. These persons are hot tempered, impatient, but intelligent.

4) **Āpya**: Heavy, smooth and flabby, cold constituted persons with well nourished skin and mucous membranes. Their complexion is fair and good looking, having well developed taste.

5) **Pārthiva**: These persons are heavy with well developed body, having dark complexion and thick skin. The growth is rapid, and the sense of smell well developed. They are courageous and of forgiving nature. Their activities are sluggish and they require more...
sleep.

C) **Classification according to six basic factors**

1) Jātiprasaktā (Racial)
2) Kulaprasaktā
3) Desānupātini
4) Kālānupatini
5) Vayānupatini
6) Pratyātmaniyata.

These are based on the previously mentioned Jāti, Kula etc. factors having their specific qualities according to race, family, region, season, age and the invading soul.

D) **Classification based on Mānas Guṇa**

Satva, Raja and Tama are the three qualities or constituent powers (Guṇa) of mana. Satva is potential consciousness responsible for conscious manifestations (Prakāśaka). The Rājas is a source of activity responsible for different types of activities (Pravṛtti) and Tama resists the activity (Niyāmana). These three guṇās are always intermixed to constitute the Prakṛti based on Mānas guṇa.

The predominance of one of the three mānas-guṇa, dominates the Prakṛti i.e. Sātwika, Rājas and Tāmasa accordingly, having the qualities of that particular
mānasguṇa.

A) **Sātwika Prakṛti**

The person of this qualification is very pious, religious, having good characters. He always thought of truth, sympathy and purity. His mind is steady having high mental activity. His decision power is remarkable and is always in search for better knowledge for himself, as well as for society. He tries to dominate over the Śadripū and so the personality and temperament is unique and useful for others.

**Sub types of Sātwika-Prakṛti**

1) **Brāhma Satva**: Devotion for truth, religious and believes in the God and existence in every nature. He is free from Kāma, Krodha, Tatsarādi-Śadripū and is best in all the seven types of Satva constitutions.

2) **Āra Satva**: This is devoted personality, is sacrificing for others. He is intelligent, hostile, learned, but free from proudness and self-centredness. He is kind to all and is having command on his desires and emotions.

3) **Indra Satva**: The person is a good administrator, brave and learned. He has authority in various subjects, having good foresight, thinking power, wealthy, energetic and dominating
personality.

4) **Yāmya Satva**: This type of person is brave, efficient in his duties, well behaved, expert in his work and having good memory with its power of interpretation. He is free from anger, illusion, and fear. He treats his friends and his foes equally without any prejudiced mind.

5) **Varūṇa Satva**: Brave, brilliant, sacred hearted person interested in religious functions, swimming and aquatic games. He gets anger as well as joy instantly. The person of Varūṇa Satva has brownish eyes with golden hair. His speech is very sweet and kind, possesses neat and clean personality.

6) **Kauber Satva**: The person is religious, ambitious and fond of pride and honour with good character, wealth and happy family life. He enjoys his life with recreation and balanced dharma, artha, kāma. He is bold enough to speak out the truth as well as joy and anger.

7) **Gāndharva Satva**: He is fond of music, vocal music dance and lovely stories. He loves
flowers, perfumes, decorative clothings and also interested in women and recreation. His personality is attractive and pleasant.

B) Rājas Constitution

These persons are self centered, proud, ambitious and good administrators. They are hardworkers, but are lacking in planning of the work. They are mentally unstable, very emotional, jealous and of dominating nature.

Sub-types of Rājas: In all six sub-types are described. Kāśyapa described them into 7 types.

1) Āśūra-Satva: The person is brave, valiant, rich, pitiless and self raising one. He cannot appreciate good faculties in others. He is greedy, selfish and always thinking of self position and welfare only.

2) Rāksasa Satva: Very jealous and cruel personality. Enjoys non-vegetarian diet, and always angry and cruel thinking towards others. Very hard-working and one keeping rivalry in mind.

3) Piśācyat Satva: Lazy, unholy, irritable and unfair personality. Always interested in extra marital relations and perverted behaviour, interested in wine, non-vegetarian diet, with voracious appetite.
4) **Sarṇa Satva**: Very exciting but coward person. Interested in sleeping, fond of sex and enmity.

5) **Preta Satva**: Lazy, unhappy natured man, always interested in teasing others, having no sense of duty. He is fond of sleep and food and is ugly looking and thinking too.

6) **Sakūna Satva**: Very sexy personality, always thinks of sex misbehaviour, fiddle minded and uncultured, impatient and not able to preserve wealth and friendship.

7) **Yakṣa Satva** (Described by Kāśyapa): Always interested in donation, sleep, ornaments, food and sex with ever jolly mood.

C) **Tamasa Constitution**

Over all the Tamasa persons are lazy, depressed mind and less intellectual capacity, person always of negative thinking and with less mental power. They are fond of sleep, food, drinks and sex. Very selfish, greedy and irritating to others.

**Sub Types of Tamasa**

1) **Paśava Satva**: The person is not even able to face his own difficulties, always interested in sleep, food, drinks and sex. Even he thinks of
it in dreams too. Very lazy unintellectual, misbehaviored personality, resembles animal tendency.

2) **Matsya Satva**: The person is interested in aquatics, travelling, food, sex and quarrels. He is coward, stupid, unsteady, resembles fish tendency.

3) **Vānaspatva Satva**: The person is without intelligence and knowledge. Always in sleepy mood, very lazy, over eating habits, deprided of Satva dharma, kāma and artha. He can tolerate binding and atmospheric changes resembles vegetable constitution.

**AIMS OF PRAKRTI**

The main aim of Āyurveda is to keep or maintain the health of an individual by promoting his health, and preventing diseases. And still if he gets the disease, to cure it perfectly. This clearly shows the preventive aspect of Āyurveda rather than curative one. It is highly impossible to observe the rules laid down by Āyurveda for maintenance of health without the knowledge of Prakṛti. There are many predisposing factors just as diet, behaviour, region as well as season which are responsible for man's health, but still inspite of above
all, the natural constitution i.e. Prakṛti of an individual stands at the top. Because all the affecting factors act on the Prakṛti, so every individual has to observe his own rules, to keep his health sound, according to his Prakṛti viz. if a Vāta Prakṛti person enjoys his life by the factors responsible for the increase of Vāta dosa (Vāta-Prakṛti), he is bound to get the diseases of Vātadōsa (Vāta-Vyādhī).

Apart from this there is a tendency of certain diseases towards specific Prakṛti due to the presence of common dosa i.e. Kapha Prakṛti persons are always susceptible for diseases due to over nourishment just as Prameha. So in such cases the person should observe his daily routine by opposite way i.e. Kapha Prakṛti person should take food which is light, dry and without oil (rūkṣa). Also he will have to exert fast (Cala) and practise katu, tikta, kaśāya, rasa which will depress the kapha faculties.

In the present day, a man has to do many things against nature, for which he has to suffer. But there are many things of which a man can get advantage to keep him healthy. The best way is to know oneself i.e. own Prakṛti and behave as per rules stated in the Āyurveda.

Season and regional changes are also important, as
they affect the nature of Prakṛti, as both are natural and all are pancabhautika in origin. Equality increases the same factors. This thesis deals with the observation regarding the effects of seasonal changes, on the different Prakṛti which will be helpful to keep the particular person healthy.

In short it is worthy to think over the deha prakṛti in relation with the individual health and happiness of life.

The man may go for the things which are unhealthy with or without knowledge (Prajñāparādha) resulting into certain diseases. So in treating the person during his illness the Prakṛti plays great role in selecting medicine and diet. Also the Prakṛti is ought to be thought in the prognosis of the disease. For example a Kapha Prakṛti man if suffers from diseases of Vāta or vice-versa the prognosis is better. But if same doṣa i.e. Kapha-Prakṛti and Kaphaja disease the prognosis is worst.

Likewise, the thought of Prakṛti is also important in certain treatment viz. Pancakarma. For example before the act of any main pancakarma-Snehan (oiling of body or its parts), Swedana (heat) is to be observed. In that the doses of Sneha, selection of Sneha and duration depends on Prakṛti.
As pitta Prākṛti person needs only 3 days Snehan in its optimum doses, because his tendency of bowels is frequently normal (mrūdu-koṣṭha), but same way the Vāta Prākṛti will require at least 7 days Snehan to get the same result, because his bowels are hard and constipating normally (kṛūra Koṣṭha). So the knowledge of Prākṛti is helpful in understanding the body mechanism, and so is basically thought for Panca-Karma and other methods of treatment, such as types of medicines, its doses, diet, behaviour specifications. All these co-factors if arranged properly according to he individual's nature or Prākṛti, the disease is cured easily, and if not, the results will be varied. If the same disease is treated in different types of Prākṛti persons only symptomatically, the chances of recovery varies eventhough with modern medicines.

An established case of typhoid, when treated with specific medicine just as chloramphenicol, it is observed that Kapha Prākṛti person will respond more quickly than Vāta Prākṛti, because chloramphenicol is of katu and tikta by taste (Rasa), which is acting on Kapha doṣa as well as on fever more powerfully. But the same medicine may increase the Vāta doṣa as katu and tikta rasa increases the Vāta doṣa.

So the detail thinking of individual Prākṛti is
beneficial not for Ayurveda, but for different pathies also. Hence it is taken as a basis of treatment as well as prevention of diseases.

As described previously the Prakṛti is also related to psychological aspects of the person which is also highly important during the life stages, as well as preventive and curative aspects of the diseases.

Thus the Prakṛti is the original form of an individual which states us the anatomy, physiology and psychology of the person. It always deals with the changes occurring in its behaviour due to various factors.

The main object of this thesis is to know about the effects of various atmospheric changes occurring throughout the year on different types of Prakṛties. Before that one must know the qualities and faculties of different Dosaja Prakṛti, so as to enable one to understand the effect or atmospheric changes on it.

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