According to Ayurveda every individual is unique. Not only each individual has different mass and profile but its physiological and even psychological characters are dissimilar. This is because they have predominant Panchmahabhuta, Dosha or Triguna at the time of birth which decides their Prakriti (constitution) of an individual. Once this Prakriti (constitution) is established, it is stable for that individual. Once this predominance is decided, every tissue, every organ and every system in the body has this mark or predominance in them and hence they function according to this predominance.

If proper care is not taken then this delicate predominance may lead to certain diseases, this is because of Prakriti or constitution of an individual. According to this predominance every individual needs certain type of food, drinks, and behavior to keep him healthy and fit [1]. Therefore each individual must know his own Prakriti so that he can take reverse qualities of food, drinks, etc. to keep him healthy. Such of the diets and regimen, as stand in contradistinction with the Doshas responsible for the production of the particular Prakriti (Body constitution) are prescribed for the upholding of good health.

Hence Ayurvedic physician makes an attempt to identify with Prakriti of each and every healthy persons and their patient so that proper guidance of health can be given to them. Prakriti is also important for making correct diagnosis of the diseases, for giving appropriate Rasayana or other ayurvedic therapies to the patient.

Formation and Etymological Root of word Prakriti:

The term ‘Prakriti’ is formed by three words [2]

प्र +कृ +किल्न् (कर्तरी किल्न भावार्थी किल्न् वा)

The etymological derivation of word ‘Prakriti’ signifies human nature means ‘Swabhavikrup’ [3] or nature of the individual as natural state. Each and every individual in the world born with some physical and mental
peculiarities which remain with him through out of life such as peculiarities that are acquired by birth are called Prakriti or temperament of an individual. Dominance of Vatadi from the birth is Prakriti.\cite{4}

There are numerous meanings of the Prakriti in different literature like Samhita, Ayurvediya Mahakosha, Upnishada, Purana, Vangamaya, Shabdakalpadruma, Vachaspastym, Amarkosha, Sankhyadarshana, but here our research project is about Shukrasonita Dehaprakriti. Prakriti related to the Sharirik Dosha is called Dehaprakriti\cite{5}

**Definition and Formation of Prakriti:**

Aacharya Charaka coated that out of these Prakriti whichever is dominated by one or more Dosha indicates an unhealthy ‘Prakriti’\cite{6} only such ‘Prakriti’ is supposed to be healthy in which all the three Sharirik Dosha i.e. Vata, Pitta and Kapha are in balanced. The ‘Samadhatu’ Prakriti is one, in which it resembles the good health and wealth. His estimation that ‘Prakriti’ like Vatala should better be called ‘Vikriti’ or ‘Dosha Prakriti’. It is difficult to discover someone with ‘Samaprakriti’. Hence only that may be considered as ‘Prakriti’, therefore it is not proper to call Vatala or Pittala as Prakriti. But even then in general sence or even in Ayurveda, word ‘Prakriti’ is used for Vatala or Pittala etc.

Some persons maintain the equilibrium of Vata, Pitta and Kapha from the very time of conception; some are dominated by Vata, some by Pitta and some by Kapha.

Those of the first category who has equilibrium of Dosha are not prone to diseases and the rest of them are always likely to undergo, the body constitution (Deha Prakriti) of persons is named according to the predominance of respective Dosha.
h) 08 Chapter 5  Review of Literature Prakriti

There is an impression of Dosha (Vata, Pitta, and Kapha) on the ‘Prakriti’ which are situated at the time of conception (There is an impression of Dosha on Prakriti or not it will also a hypothesis in our research project). It remains the same till the death.

Ultimately Prakriti is defined as the group of characters present at conception by an individual form the Shukra (Spermatozoon) and Shonita (Ovum) of the parents depending upon the predominance of Dosha or Doshas prevailing at the time of sexual intercourse.

Formation of the Prakriti:

1. Formation of Prakriti as stated by Aacharya Charaka:-

Aacharya Charaka has assumed that the formation of Prakriti depends on one, two or more dominant Dosha and to these respective Dosha, Garbha is related. Later the Prakriti developed during Garbha formation is called as ‘Doshaprakriti.’ [7]

At the time of conception, in certain individuals, there is equilibrium of Vata, Pitta and Kapha; some are dominated by Vata (Vatala); some are dominated by Pitta (Pittala); some are dominated by Kapha (Sleshamala); some are dominated by two Doshas i.e. by Vata-Pitta, Vata-Kapha and Pitta-Kapha.

Out of these categories individuals of the first category (equilibrium state of Doshas), by nature keep a normal health.

Those belonging to other categories (single or in combination of two Dosha) always suffer from one or the other of the bodily defects, although they might apparently be having normal health. For example, even if a person is healthy, but if he is by nature dominated by Vata, he will be prone to the cracking of the different parts of the body. This happens because; the very normal condition of the health of such individuals is dominated by the one or the Dosha. Such individuals are said to have normal health, because their body conditions are absolutely normal, but they are prone to diseases in respective predominant Dosha which they have it since birth.
It has been stated by great ayurvedic surgeon Sushruta “The Doshas relating to the natural conditions of the body (Prakriti) get never enhanced, transformed or diminished except in the cases of declining individuals”.[8]

But then if one possessing equilibrium of Doshas or one dominated by Vata is subjected to diseases like Khalitya caused by the vitiation of Pitta, naturally the original Pitta is enhanced. Similarly if one dominated by Pitta suffers from diseases due to vitiation of Pitta, the bodily natural condition of the body (Prakriti) having equilibrium of Doshas suffer from diseases caused by the diminution of one of the Doshas, then the Doshas responsible for the care of the natural state of the body (Prakriti) are diminished.

If diseases similar to the natural body condition (Prakriti) occur, the enhancement is found not in the Doshas relating to natural body condition but in the Doshas caused by some extraneous factors.

The Dosha which is responsible for the causation of Prakriti is different from the Dosha subsequently vitiated to cause the diseases. Doshas of the former category do not play any direct role in the creation of the diseases. The testimony of great Aacharya Charaka given underneath corroborates this view. “When a Dosha is joined with homologous seasons, tissue elements and Prakriti- natural condition of the body, it becomes too powerful to be contested and as such causes the diseases known as SANTATAM: this is very difficult to be tolerated.”[9]

Thus a being of Vata Prakriti suffers from diseases caused by Pitta the original physical condition dominated by the Vata remains absolutely unaffected causing as it does the cracking in hands and feet; it is neither amplified nor diminished.

Doshas are responsible for the creation of Prakriti, which neither gets aggravated, nor changed, nor diminished. So an individual possessing the physical constitution, caused by the equilibrium of Doshas at the time of conception cannot imbibe the qualities of individuals having other Prakritis. This applies to all other Prakritis in general.
h) 08 Chapter 5  Review of Literature Prakriti

The *Doshas* aggravated at the time of conception do influence the embryo but they do not all together impair the productivity of sperm and ovum. If however the *Doshas* are too much aggravated, they might even impair the productive power of the sperm and ovum both or one, causing thereby entire obliteration of the embryo. This all depends upon the extent of vitiation of the concerned *Doshas*.

2. Formation of Prakriti as stated by Aacharya Sushruta:-

*Prakriti* is formed by the dominant *Dosha* at the time of *Shukra-Shonita Samyoga*.\[^{10}\]

*Dosha* predominance, at the time of union of male and female gamete, forms the *Prakriti*. For example, at the time of fusion if, *Pitta Dosha* is predominant (qualitatively and quantitatively) compared to *Vata* and *Kapha*, then we say the individual have *Pittaja Prakriti*. That particular predominant *Pitta Dosha* affects the physiology and anatomy of that particular subject. Characters are seen according to properties and functions of *Vata Dosha*.

Not only mother but also father’s *Ahara-vihara* affects the *Garbha-Prakriti*. Not only the sex but also color of the healthy offspring can desire by the parents and for that, some different types of procedures have been told by the great *Aacharya Sushruta*.

As the creature originating in poison cannot be affected by poison, correspondingly the *Prakriti* also cannot be affect life and later it becomes the identity of particular being.\[^{11}\] The dominant *Doshas* at the time of conception do not affect the body at a later stage as they compose the very nature of the body. And so, being in separately related to the body, they, in themselves do not cause any body defects. As great *Aacharya Sushruta* states “As an insect produced out of the poison, does not die of his own poison, so the body is not too much affected by the *Doshas* responsible for causing its constitution at the time of conception”.

31
h) 08 Chapter 5  Review of Literature Prakriti

3. Formation of the Prakriti as stated Aacharya Vagbhata:-

The dominance of Dosha on’ Prakriti’ is determined by these like the male and female gametes, the Karma of individual’s Jivatma during previous life, the diet and desires of mother, the condition of uterus and period. [12] Depending on the Dosha that is predominant in the Shukra (semen or the spermatozoon to be more specific), and Aashrik (menstrual blood or the ovum to be more specific) at the time of their union, in Bhojya (food), Chesta (activities) of the Garbhini (pregnant women), Garbhaasaya (uterus) and Ritu (season, time period of ovulation) seven kind of Prakriti are produced.

Prakriti-Utpadaka Bhava :-

Factors influential the Prakriti:-

The Prakriti of the being (to be born) is determined at the time of its conception. According to Charaka the following factors which determined the Prakriti of the child are. [13]

a) Shukra – Shonita Prakriti

b) Kala – Garbhashaya Prakriti

c) Mother’s Ahar- vihar Prakriti

d) Mahabhut- Vikara Prakriti

1. Shukra Shonita Prakriti:-

The status of Dosha in the Shukra (spermatozoon) of the father and Shonita (ovum) of mother at the time of conception is.

Garbhotpatti is the ultimate Karma of Shukradhatu in Saptadhatwadi. [14] In male the ‘Garbhasambhava Bhava’ is called as Shukra and in female it is called as ‘Artava’. Shukra and Shonita are supposed to be representatives of mother and father’s Sarira in ‘Garbha’. Shukra is present in all the ‘Sukshma Avayava’ of the body so called as ‘Sarvasarirvyapi’, Sarvatranugatam [15] Kritsnadehaashritam. [16]
h) 08 Chapter 5  Review of Literature Prakriti

Artava is also called as Shukra by some Aacharyas. But ‘Garbhaotpatti’ is the common function of both Shukra and Artava. In Shukra and Artava the ‘Sukshma Avayava’ of father and mother are situated respectively. Therefore several Childs resemble their father and several of their mothers.

2. Kala Garbhasaya Prakriti:-

(a) Kala- Dosha predominance for the period of foundation of pregnancy

(b) Garbhasaya- The state of the uterus throughout the pregnancy period.

The great Aacharya included Sambhogakala, Garbhadharana -kala and the situation of Doshas in uterus according to the age of mother and father in Kal-Garbhashaya Prakriti.

Aacharya Gangadhara had his explanation regarding Kalgarbhashaya Prakriti as follows: -

i) Sambhogakala:

The procedure for the fusion of Shukra and Shonita is called as Sambhoga and the time at which it takes place it is called as ‘Sambhogakala’. It is divided in two types i.e. Nindyakala and Anindyakala. Aacharya Charaka has stated it briefly in Sarirasthana.

ii) Garbhadharana Kala:

There is an impact of Dosha on Vaya, Ahoratri, and Bhuktakala according to Anta, Madhhya and Aadi respectively. They are predominant, respectively, during the last, middle and first stages of the life, the day, the night and the food. Vata is predominant in old age around after 60 years of age, in the afternoon around between 3 pm and 7 pm, late night around 2am to 6 am and at the end of digestion of the food. Pitta is predominant in the middle age, midday and midnight and during the middle period of digestion. Kapha is predominant in early
h) 08 Chapter 5  Review of Literature Prakriti

age, in forenoon, in the early part of night and the early period of digestion.

‘Ritu’ is divided in Aadankala and Visargakala. [21] There is an impact of these Ritu on the body [22] and the Dosha get imbalanced. Hence at the time of conception there is an impact of this Kala on ‘Garbha’. There is also an impact of day and night on Garbha. Thus it is stated by great Aacharya Charaka that in the commencement of the stage of emission and the end of stage lack of moisture, weakness prevails in human beings. In the middle of the both strength becomes moderate however at the end of the period of emission and beginning of the period human beings get considerable amount of strength.

The theory mentioned above is absolutely simple. One who has gained enough strength during the last season of the Visarg Kala- period of emission will not together looses it during the first season of the Aadan Kala (period of absorption) even though weakening process has already started. For example, the night starts getting shorter during the months of January February and March it is still longer than the day by virtue of its having gained considerable length towards the close of December January. All these circumstances affect to Garbhadhan.

iii) Age of mother and father:

According to the age of father and mother, the Vatadi Doshas are naturally present in the body. There is an impression of Dosha on Vaya according to Anta, Madhhya and Aadi respectively. [23] So like this age ultimately affects the Shukra and Shonita in which period they situate. Shukra-Shonita are responsible for conception, therefore indirectly the age also affects the Garbha. Thus these three Kala are related to be uterine Dosha. Hence it affects the Shukra and Shonita and eventually the Garbha aslo.
h) 08 Chapter 5  Review of Literature Prakriti

Kal-garbhashaya Prakriti is supposed to be one of the causes of Dosha-Prakriti.

3. Maturahara Vihara Prakriti:- Mother’s Ahara-Vihara Prakriti :

The diet and behavior of the mother for the duration of pregnancy will have an impression on the body and mind of the being that she is going to deliver.

Mother’s Ahara and Vihara affects the Prakriti of Garbha.\(^{24}\)\(^{25}\) e.g. if the mother have addiction to the intake of excessive salt this makes the offspring suffer from early commencement of wrinkles in the skin, graying of hairs and baldness,\(^{26}\) like this the mother do quarrels in pregnancy period; her child will also do quarrels in his future life. Food and regimens of the mother which aggravate Doshas at the time also determine the physical constitution. The Doshas which ultimately emerge at dominant factors actually determine the Prakriti or the physical constitution in individuals. If mother is constantly given to grief, this makes fearful, thin, and short lived.\(^{27}\) Stealing addiction of the mother also have affect Garbh Prakriti and it makes the offspring exceedingly lazy, malicious and of inactive disposition.\(^{28}\) Also if mother eats Yavagu at the eighth month of pregnancy period, her child’s eyes will get Pingala in color.\(^{29}\)

4. Mahabhuta – Vikara Prakriti :

The dominance of Mahabhuta for the duration of pregnancy period will affect the Prakriti of an individual. As example-

- If the Prithvi and Jala Mahabhuta are predominant, then the child will be of Vata Prakriti.

- If Agani and Jala Mahabhuta are predominant, than the Prakriti will be of Pitta.

- If Vayu and Akasha Mahabhuta are predominant, then the child will be of Kapha Prakriti.
Aacharya Gangadhara has illustrated the Mahabhuta Vikara Prakriti in following manner:-

When Bhutatma combines with the Matrujadi Bhava it appears live and when the Sukshma Mahabhuta combines with the same it results in the increase in the Shukrashonita Samyogaja Mahabhuta.\[30\]

The quantitative dominance resulted by such increase is established due to Sukshma Dosha of Bhutatma, that the Dosha are created according to the role of Panchamahabhuta and the quantitative presence of Panchamahabhuta in the Dosha itself.

Aacharya Charaka, apart from the above 4 factors, has also referenced 6 (six) other factors which determinate the Prakriti of the human being.\[31\] He coated that-It is said that the Prakriti is under the influence of 6 (six) factors i.e. Jatipraskta, Kulapraskta, Deshapraskta, Kalapraskta, Vayapraskta, and Pratyaatmapraskta i.e. the nature and type of Prakriti is dependent on these factors.

a) **Jatipraskta Prakriti** : (Racial Peculiarities)

The Prakriti of a being who is born in specific Jati depends on the Sanskara (attitudes) of its specific Jati and this Prakriti is said to be Jatiprasakta.

This implies to the race of the individuals. As example, Negros and West indies are black and hyper pigmented while people of western races look like copper color skin and eyes etc. Chinese and Nepalese are generally born with stunted nasal bridge.

b) **Kulapraskta Prakriti**: (Familial Peculiarities)

Some families have some sort of peculiarities like-Less or more height. It also affects the Prakriti.

The Guna and Dosha formed in a being born in particular Kula are assessed under the course of Kulpraskta Prakriti. The contamination of Raja and Shukra may cause some disease like
h) 08 Chapter 5  Review of Literature Prakriti

Arsha, Prameha, Kushtha, Amavata, Apasmara, Yakshma, Sandhivata, Swasa, and Raktastrava which are inherited from father or mother. These above mentioned diseases are called as Kulaja or Adibalapravruta.

c) Deshanapatini Prakriti: (Habitual peculiarities)

The natural variations of the region or locality like desert region, etc. have certain peculiarities.

Desha is of three types.\(^{32}\)

i) Anupa
ii) Jangala
iii) Sadharana

The Desha where there is lot of water is called Anupa Desha and the Desha where there is shortage of water is called as Jangala and the Sadharana Desha is the in-between of these two Deshas. Thus the form condition of the being depends upon the Desha where he is born.

d) Kalanupatini Prakriti : (Time and seasonal peculiarities)

The time like the Satya Yuga, Treta Yuga, Dwapara Yuga, Kali Yuga and also unlike times of night and day as well different seasons have certain peculiarities.

Kala is of two types i.e. Samvatasara kala and Avasthika.\(^{33}\)

There is variation of the Sharirastha Doshas according to the season hence it is called as Nityagakala or Samvatasara Kala. The Awasthikakala defines the state of the patient.

Kala or time has two meanings, viz. the year and the state of the particular diseases in the patient. Thus the Prakriti of the subjects can be determined according to the above Kala.

e) Vayanupatini Prakriti : (Age factors)
h) 08 Chapter 5  Review of Literature Prakriti

The subject should be examined with position to his age which represents the state of his body depending upon the length of the time that has passed since birth. Age is broadly of three types, viz. young, middle age and old age.

The predominance of Dosha in different ages is like this- in the period childhood (kapha Dosha predominant) in adult hood period (Pitta Dosha predominant) and during old age (Vata Dosha predominant) has certain peculiarities.

The age is also divided in three types bearing in mind the position of the Dhatus in the Sharira i.e. Bala (childhood), Madhya (young age) and Vrudda or Jeerna (old age). The dominance of the Doshas also depends on the age factor. In Balyavastha Kapha Dosha, in Yuvavstha Pitta Dosha and in Vruddhavastha Vata Dosha are the dominant respectively.

Young age is again of two types, viz.

(1) Immature stage lasting up to 16th year of age

(2) Maturing stage lasting up to 30th year of age.

In the period of immature stage a variety of organs of the body are not developed, there is incomplete strength and the dominance of Kapha Dosha in the body.

During the second stage i.e. the stage of maturing lasting up to 30th year of age, the mental faculties are not properly developed.

During the middle age lasting up to the 60th year of age, there is well manifested strength, energy, manliness and velour, power of understanding, reaction, memorizing, speech and analyzing facts and the merits of all Dhatus; there is dominance of Pitta Dosha.

Thereafter during old age lasting up to 100th year of age, there is reduction of the Dhatus, strength of sense organs, energy,
h) 08 Chapter 5  Review of Literature Prakriti

masculinity, boldness, and power of understanding, reaction, memorizing, speech and analyzing facts. There is gradual shrinking in the qualities of Dhatus and dominance of Vata during this age.

f) Pratyatmaniyyata Prakriti (Individual factors)

According to different individuals the peculiarities like force etc. are considered as Pratyatma Niyata

In Pratyatmniyata Prakriti the factors are measured which are liable for the formation of specific Prakriti of a being like; Satmya, Ahara, Vihara, Vyasana, Nidra, Bala, Kosthaa, Agni, Satva, Malapravriti, Vyavasaya, Dehaprakriti, Purvajanmakrittakarma etc.

In view of that the above factors are considered in the formation of Prakriti.

Classification of Prakriti

Actually not a single individual is a like the other. In this way there may be incalculable verities of individuals or incalculable Prakriti. But for practical purpose, Prakriti has been classified as follows in the Ayurvedic Samhitas.

There are three basic relations for types of Prakriti classification

A. In relation to Samhitas

1. Doshaj Prakriti (Deha Prakriti or Sharir Prakriti - Physical constitution)
2. Bhautika Prakriti (Elemental Constitution)
3. Manasa Prakriti (Satva Prakriti or Mansik Prakriti - Psychological constitution)

B. In relation to the Bhagwadgeeta Adhyay 16, 17 as below: [36]

1. Satwika Prakriti
2. Rajasika Prakriti
3. Tamsika Prakriti
h) 08 Chapter 5  Review of Literature Prakriti

C. In relation to modern science Prakriti involve:-

1. Nature
2. Constitution
3. Temperament

In relation to Samhitas

1. *Doshaja Prakriti*:
   
   The *Doshaja Prakriti* is of an individual determined on the basis of domination of *Doshas* in ovum and sperm at the time when they at first unite in the form of foetus. [37]

   Aacharya Charaka, Sushruta and Vagbhata have described seven types of *Prakriti*. Aacharya Charaka stated in Sutrasthana Adhaya 7(seven) that there are 4 (four) *Prakriti*. Later he also stated in Vimanasthana Adhyaya 8 (eight) and 6 (six) types in Indriyasthana like that Aacharya Sushruta stated in Sharirasthana 4 (four).

   There are seven *Doshaja Prakriti* as follows:-

   ➢ **Eka Doshaja Prakriti**
   
   The *Prakriti* which is formed due to one Dominant *Dosha* out of three *Dosha* is called as *Ekdoshaja Prakriti*. [38]

   ✷ Vataja Prakriti
   ✷ Pittaja Prakriti
   ✷ Kaphaja Prakriti

   ➢ **Dwi-Doshaja Prakriti**
   
   The *Prakriti* in which there are combined symptoms of two *Prakriti* (two *Doshaja Prakriti*) is called as *Dwidoshaja Prakriti*.

   1) Vata- Pittaja Prakriti
   2) Vata-Kaphaja Prakriti
   3) Pitta-Kaphaja Prakriti

   ➢ **Tri-Doshaja Prakriti**
h) 08 Chapter 5  Review of Literature Prakriti

Aacharya Charaka stated that the Samavastha of three Dosha is considered as Dehadharaka or Dhatu and the Prakriti formed due to such balanced condition of Dosha is called as Tridoshaja Prakriti. [39]

When all three Doshas are normal and they correspond to the features of Vata, Pitta and Kapha Prakriti it is known as Sama Prakriti. It is called the best one (Srestha Prakriti) in which all the three Doshas are in equilibrium state and all they execute the good qualities, so that someone leads a healthy life. A person with a Sama Prakriti (balanced Prakriti or constitution) lives as strong and energetic through the life.

Different characteristics of above three Prakriti:-

Vata Prakriti

Aacharya Charaka

The characteristics features of Vatika Prakriti individuals are according to the quality of nature of Vata. Vata is having the qualities of Rooksha (Rough), Laghu (Light), Chala (mobile), Bahu (More or many), Shighra (Speedy), Sheeta (Cool), Parusha (Coarse), Vashada (Non-sticky), etc. nature. Thus the characteristics are: - [40]

1st. Rooksha (Rough) [41A]
   - Due to Rooksha nature of Vata, Vatik Prakriti individuals are dry, slim (lean), and small body.
   - The voice is weak, rough, low, cracked tone.
   - They do not get sleep (they are alert have no sound sleep.) and remains awake.

2nd. Laghu (Light) [41B]
   - As a Vayu is laghu, their movements, diet and activities of the Vatik persons are light and quick.
   - All activities are always very fast and immediate hurry.

3rd. Chala (Mobile) [41C]
h) 08 Chapter 5  Review of Literature Prakriti

- Owing to Chala nature of Vata, the unsteadiness and excessive movements of joints, eye-brows, jaws, lips, tongue, head, shoulders and limbs (hands and feet) are seen in Vatik persons.

4th.  **Bahu (More/Many/ Over/ Expansible)** [41D]
- Because of Bahu nature of Vata, the Vatik persons are over talkative
- Their blood vessels and ligaments are prominent.

5th.  **Shighra (Speedy/ Quickly)** [41E]
- Shighra is one of the Guna of Vayu which given an unstable temperament i.e. such persons get frightened readily.
- Due to the Shighra nature of Vata the Vatik persons are quick to start their works but get tired easily
- Quickly upset or emotionally disturbed
- Grasp quickly but forget as easily. He can grasp any subject very easily and forgets it at the same place.

6th.  **Sheeta (Cool)** [41F]
- Being Sheeta such persons are always susceptible to cold or the diseases arising out of cold.
- Due to Sheet nature of Vata gives rise to stiffness of body or tremors or shivering.
- They are always susceptible to shivering, muscle cramps etc.

7th.  **Parusha (Coarseness/roughness)** [41G]
- Due to Parusha nature of Vata results in rough hair, moustache, skin, nails, teeth, face, hand, and feet.

8th.  **Vishada (Non- Sticky)** [41H]
- Due to Vishada nature of Vata, Vatik individuals will have cracked and scaly skins
- Cracking of joints during movements.

Because of the above qualities and characteristics features of Vatik Prakriti individuals, such persons are usually week, having few children (progeny) and have short life span, having very poor amenities and wealth. Thus Vata Prakriti is the combination of all the above characters and is divided of strength, life, issues, and wealth. [42] The Vata Prakriti persons
have Vishama Agni and Krura Koshtha due to Vataprakopaka causes they get easily being diseased frequently.

Thus this Prakriti has been considered as Heen Prakriti \textsuperscript{[43]} (week temperament) and always affected to different diseases. \textsuperscript{[44]}

**Aacharya Sharangdhara**

According to Sharangdhara\textsuperscript{[45]} the features of Vatik Prakriti individuals’ are- scanty hair, week body, roughness of the skin, more talkative, quick mental grasping power and moving in the sky during dreams. Vata Prakriti persons are ugly, wicked, crook, jealous, and angry, in habit of chewing nails and teeth and are inclined towards music.

**Aacharya Sushruta**

They are ungrateful, not having long term friendship, have a wavering mind, they dream of flying over the sky. Aacharya told the Anukatwa of Vataprukriti i.e. such men are compared with some animals like camel, dog, cow, crow, and donkey. \textsuperscript{[46A]}

The eyes nails, Swara, Loma of Vataprukriti person are rough and not in fully grown condition because of Rukshadi Guna of Vata Dosha. These persons experience unstable friendship. \textsuperscript{[46B]}

They are having unstable memory and Swabhava. Their movements are very fast. They cannot control their temper. These persons like music, stories, outing, fighting and hunting etc. Such people are prone to dream partially dry rivers, hill and valleys and to fly in the sky. His eye lids remains partially open while sleeping. \textsuperscript{[46C]}

They like sweets, sour and salty and hot food. Such food suits them. They are not gentlemen. They are not popular amongst opposite sex. They have round rough, muddy, ugly and pale eyes which remains open even during sleep. He is Kleshasahishnu. \textsuperscript{[46D]}
h) 08 Chapter 5  Review of Literature Prakriti

Pitta Prakriti

Aacharya Charaka

The characteristics feature of Pitta Prakriti individuals are according to Pitta Dosha. Thus the qualities of Pitta are-

Pitta is Ushana (Hot), Teekshana (Sharp or penetrating), Drava (Liquid), Vishra (Foul smelling), Amla (Sour) and Katu (Pungent) in nature. Thus the features of Paitika Prakriti are.\[47\]

1st. Because of its inherent Ushana nature\[48A\]
- Persons cannot tolerate heat
- Their face look like hot due to over anxious delicate
- They are look like Sukumara (good looking in color and over anxious delicate)
- Always suffering from moles, skin eruptions, skin discolorations etc.
- Have excessive hunger and thirst
- Having tendency of wrinkles of skin and
- Premature graying of hair
- Baldness at in early age
- Have soft, scanty and yellowish colored hairs and beards.

2nd. Teekshan Guna (Sharpening or penetrating nature)\[48B\]
- The Paitik Prakriti individuals are very brave and aggressive mentality
- Have excellent digestive power and often eat and drink a lot
- Cannot tolerate strain and have tendency to eat very frequently throughout the day.

3rd. Drava (Liquidity)\[48C\]
- Due to Drava nature Paitik Prakriti persons have soft and loose muscles and joints
- They have a lot and excrete large quantities of sweat, urine and stools.

4th. Vishra (Foul smelling or offensive odor)\[48D\]
h) 08 Chapter 5  Review of Literature Prakriti

- Due to Vishra nature they have foul smelling or offensive odor from their axilla, mouth, grains and foul body sweat.

5th. Amla (Sour taste) \[^{48E}\]
- Due to Amla guna they have scanty Shukra (Semen)
- Less sexual power
- Less children (Progeny)

6th. Katu (Pungent taste) \[^{48F}\]
- Same as per Amla

Thus because of above qualities and characteristics features of Paitik Prakriti people, such persons have moderate strength, medium life span, moderate knowledge and intellect, moderate means to earn money and wealth. \[^{48G}\]

Aacharya Sharangadhara

He described briefly the features of Paitika Prakriti as beneath \[^{49}\]

Premature graying of hairs

- Intelligent
- Have more sweat secretion
- Have more anger
- Looking fire-burn in their dreams

Aacharya Sushruta

The person of Paitika constitution sweats profusely, has foul smell, pallor and slackness in body, coppery nails, eyes, palate, tongue, lips, palm and soles; unlucky, affected with wrinkles, graying of hairs and baldness, eats a lot, is averse to heat, becomes angry and then calms quickly. \[^{50}\]

He has moderate strength and life span. \[^{51}\]

He is intelligent, sharp, contending debater, brilliant and of uncontrollable power in battles. In sleep, he dreams of gold, (flowers of) Palasha, Karnikara and fire, lightening and mentor. \[^{52}\]
h) 08 Chapter 5  Review of Literature Prakriti

He never submits by fear, is harsh to the rude but compassionate and charitable to those submitted, and frequently has trouble in mouth and difficult movement. These are the features of the with Pittika constitution. [53]

Those Paittika constitutions resemble, in character, snake, owl, Gandharva, Yaksha, cat, monkey, tiger and mongoose etc. [54]

Kapha or Sleshma Prakriti

AacharyaCharaka

The characteristics features of Kapha Prakriti persons are as beneath-

Sleshma is Snigdh (Uncutuous or groveling), Slakshan (Smooth), Mridu (Soft), Madhur (Sweet), Sar (Steady), Sandra (Dense), Mand (Slow), Stimit (Rigid), Guru (heavy), Sheet (Cold), Vijjala (limited amount of water), Accha (Clean). Thus the features of Kapha Prakriti are- [55]

1st. **Snigdh (Uncutuous or groveling)** [56A]
   - Because of Snigdh Nature Kapha Prakriti individuals have unctuous or groveling structures of the body.

2nd. **Slakshan (Smooth)** [56B]
   - Due to Slakshan nature they have smooth and fine body parts.

3rd. **Mridu (Soft)** [56C]
   - Because of Mridu nature they have attractive and charm full eye, face and body

4th. **Madhur (Sweet)** [56D]
   - Owing Madhur nature Kapha Prakriti individuals have profuse quantity of semen
   - Have abundant sexual power and have more progeny

5th. **Sar (Steady)** [56E]
   - Due to Sar Guna individuals have well built and steady body

6th. **Sandra (Dense)** [56F]
   - Sandra Guna of Kapha gives them well formed developed body and organs
h) 08 Chapter 5  Review of Literature Prakriti

7th.  **Mand (Slow)** [56G]
    - The *Manda Guna* of *Kapha* produces slow activities including slow eating and behaviors.

8th.  **Stimit (Rigid)** [56H]
    - *Stimit Guna* of *Kapha* results slow onset of any activity and will not get upsets even in unhappy of the act that is done.

9th.  **Guru (heavy)** [56I]
    - Because of *Guru* nature of *Kapha* the Kaphaja individuals have steady and slow movements.

10th. **Sheet (Cold)** [56J]
    - Due to *Sheet* quality of *Kapha* they have less appetite and thirst.
    - Cold body and scanty sweat secretion.

11th. **Vijjala (limited amount of water)** [56K]
    - Due to the limited amount of water in *kapha* compared to *Pitta* results in nicely integrated strong joints and ligaments.

12th. **Accha (Clean)** [56L]
    - The *Accha (Clean)* nature of *Kapha* provides rise to pleasant appearance, color and voice.

Thus due to such above qualities and features of *kapha* or *Kaphaja Prakriti* individuals, such *Prakriti* persons are acquired with best strength, wealthy, learned, energetic, and longevity in life span. Hence this *Prakriti* is considered as *Uttama Prakriti* or best of all. [57]

**Aacharya Sharangadhara**

The great Aacharya mentioned as below of *Kapha Prakriti*-

The *Kaphaja Prakriti* individuals have deep intelligent power, well developed body and parts or organs, oily hairs, well strength and seeing the water in dreams. [58]
Aacharya Sushruta

The different types of Prakriti can be defined according to the dominance of Doshaja as follows: - [59]

1) Vatapradhana Pitta  2) Vatapradhana Kapha
3) Pittapradhana Kapha  4) Pittapradhana Vata
5) Kaphapradhana Vata  6) Kaphapradhana Pitta
7) Sama Vatapitta  8) Sama Pittakapha
9) Sama Vatakapha

Thus considering the Guna there can be many more types of the Prakriti. But broadly only seven types are stated by Aacharya considering Dosha. By observing features of two or three types together, the physician should decide the mixed types of constitution. [60]

The persons of Kaphaja Prakriti has complexion similar to the color of one of these- Durva, Indivara, sword, fresh Nimba fruit and stalk of Sara; is lucky, handsome, sweet lowing, grateful, patient, tolerant, greedless, strong, with delayed acquisition and stable enmity. [61]

He is glorious and has white eyes, firm, curly, and bee black hairs. In dreams, he experiences lotus, swan, Chakarvaka, and beautiful lakes. [62]

The person with Kaphaja constitution has reddish corners of eyes, well defined organs, unctuous luster, and predominance, of Sattva quality. He is tolerant to difficulties and respectful to teachers and other elders. Such person should be deemed as having Kaphaja constitution. [63]

Firm in scriptural knowledge and views, with stable friends and wealth, donating plenty after long consideration, always precise in choosing sentences and words, he is ever respectful to teachers and elders. Persons having Kaphaja constitution resemble Brahma, Rudra, and Varuna, lion, horse, elephant, bull, Garuda and Swan. [64]
By nature, the types of constitution do not get aggravated, perverted or diminished except when the end of life is approaching.\[65\]

2. **Bhautika Prakriti:-**

   Aacharya Sushruat stated in *Sharirsthana* 4 that according to the dominance of any one *Mahabhuta*, 5 *Bhautik Prakruties* are formed during the union of *Surkra* and *Sonit*. Some Aacharyas defined the *Prakriti* according to *Mahabhutas* and called as *Bhut Prakriti*. Thus there are 5 *Bhoutik Prakritis*. Such are-\[66\]

   1. **Vayavya Prakriti**
   2. **Agneya Prakriti**
   3. **Jaleeya Prakriti**
   4. **Parthiva Prakriti**
   5. **Nabhasa Prakriti**

   The features of *Vayavya*, *Agneya* and *Jaleeya Prakriti* particulars are corresponding to the characteristic features of *Vata*, *Pitta*, and *Khapha Prakriti* individuals as mentioned above in *Deihik Prakriti* respectively. The nature of two other *Bhautik Prakriti* individuals is as below-

   1. **Parthiva Prakriti**\[67\]
   - The *Parthiva Prakriti* persons have the characteristic features of steady and constant, well developed and big body
   - Having the quality of pardon, tolerant or excuse nature.

   2. **Nabhasa Prakriti**\[68\]
   - The Prakriti having Nabhas conquered persons are the features of –having good moral conduct and behavior
   - Having big channels and having longevity.
3. Manasa Prakriti:

Indian philosophers measured the mind is having three qualities like Satva, Raja and Tama. All of them possess both good as well as bad qualities, according to their predominance in the fetal stage. Aacharya Charaka, Sushruta and Vagbhata have also described the Prakriti according to the Manas Dosha. Sushruta has coated that these Prakriti as Mahapradradhi. [69] Firstly Prakriti is divided in 3 main types and later in different types considering the dominance of Dosha. [70]

A. Satwika Prakriti (Sattvabhuyistha)

B. Rajsika Prakriti (Rajobhuyistha)

C. Tamasika Prakriti (Tamobhuyishta)

By knowing the below mental faculties, the physician should treat accordingly, otherwise it will affect the body. [71]

The different types of the above three Prakriti are given in the tables according to Aacharya Charaka, Sushruta and Kashyapa as follows:

Satwika Prakriti (Sattvabhuyistha)

<table>
<thead>
<tr>
<th>Sr. no</th>
<th>Sushruta</th>
<th>Charaka</th>
<th>Kashyapa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Brahma</td>
<td>Brahma</td>
<td>Brahma</td>
</tr>
<tr>
<td>2</td>
<td>Mahendra</td>
<td>Aindra</td>
<td>Aindra</td>
</tr>
<tr>
<td>3</td>
<td>Varuna</td>
<td>Varuna</td>
<td>Varuna</td>
</tr>
<tr>
<td>4</td>
<td>Kauvera</td>
<td>Kauvera</td>
<td>Kauvera</td>
</tr>
<tr>
<td>5</td>
<td>Gandharva</td>
<td>Gandharva</td>
<td>Gandharva</td>
</tr>
<tr>
<td>6</td>
<td>Yamya</td>
<td>Yamya</td>
<td>Yamya</td>
</tr>
<tr>
<td>7</td>
<td>Rishi</td>
<td>Aarsh</td>
<td>Aarsh</td>
</tr>
<tr>
<td>8</td>
<td>---</td>
<td>---</td>
<td>Prajapatiya Satva</td>
</tr>
</tbody>
</table>
h) 08 Chapter 5  Review of Literature Prakriti

Rajsika Prakriti (Rajobhuyistha)

Table No. 2

<table>
<thead>
<tr>
<th>Sr. no</th>
<th>Sushruta</th>
<th>Charaka</th>
<th>Kashyapa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Asura</td>
<td>Asura</td>
<td>Asura</td>
</tr>
<tr>
<td>2.</td>
<td>Sarpa</td>
<td>Sarpa</td>
<td>Sarpa</td>
</tr>
<tr>
<td>3.</td>
<td>Sakuna</td>
<td>Sakuna</td>
<td>Sakuna</td>
</tr>
<tr>
<td>4.</td>
<td>Raksasa</td>
<td>Raksasa</td>
<td>Raksasa</td>
</tr>
<tr>
<td>5.</td>
<td>Paisach</td>
<td>Paisach</td>
<td>Paisach</td>
</tr>
<tr>
<td>6.</td>
<td>Praita</td>
<td>Praita</td>
<td>--</td>
</tr>
<tr>
<td>7.</td>
<td>--</td>
<td>--</td>
<td>Yakshasatwa</td>
</tr>
<tr>
<td>8.</td>
<td>--</td>
<td>--</td>
<td>Bhutasatwa</td>
</tr>
</tbody>
</table>

Tamasika Prakriti (Tamobhuyishta)

Table No. 3

<table>
<thead>
<tr>
<th>Sr. no</th>
<th>Sushruta</th>
<th>Charaka</th>
<th>Kashyapa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pasava</td>
<td>Pasava</td>
<td>Pasava</td>
</tr>
<tr>
<td>2</td>
<td>Matsya</td>
<td>Matsya</td>
<td>Matsya</td>
</tr>
<tr>
<td>3</td>
<td>Vanaspatya</td>
<td>Vanaspatya</td>
<td>Vanaspatya</td>
</tr>
</tbody>
</table>

A. Satwika Prakriti (Sattvabhuyishta)

Satwika Prakriti or Sattvabhuyishta is one in which the Satwa guna dominates. It is considered the best among the other two. This is further subdivided into seven categories. [72]

All the below seven types of Satwik Prakriti are all the beneficial kind. The first one that is the Brahmic Satwa is to be considered as the purest for the beneficent aspect of the mind is perfectly represented in it.

1. **Brahm Kaya or Brahma Satwa**: [73]

Sharing the traits of Brahma, the features of Brahma Satwa persons are-

- They are devoted to truth,
Believe in the existence of god and read Vedas regularly

Gives respect to elders and teachers

Have good control over self, endowed with science and knowledge, power of exposition and good memory

Are free from desire, anger, greed, delusion, infatuation, envy, dejection, intolerance and are equally well behaved to all creatures of the universe.

Purity, love for truth, self controlled; power of discrimination, material and spiritual knowledge; power of exposition, reply and memory; freedom from passion, anger, greed, ego, ignorance, jealousy and intolerance; favorable disposition equally for all creatures.\[^{74}\]

II. **Mahendra Kaya or Endra Satwa :**\[^{75}\]

Sharing the traits of Mahendra,

- The *Endra Satwa Prakriti* persons are brave, energetic and endowed with wealth and foresight, acted on righteous and virtuous path, do not act the censurable act
- Enjoy worldly pleasures and learned
- They are devoted to the aims of *Dharma, Artha* and *Kama*.

Magnanimity, velour, commanding, devotion, to scriptures and supporting dependents- this is the feature of *Mahendra Kaya*.\[^{76}\]

III. **Varuna kaya or Varuna Satwa :**\[^{77}\]

Sharing the traits of Varuna,

- These persons ere brave, courageous, valiant, clean and intolerant of uncleanness
- Are devoted to the performance of sacrifices
- Found of aquatic sports and exposure to cold, are given to pursuits which are not blame worthy.

Accustomed to cold, tolerance, grey eyes, brown hairs, and talking sweetly- this is the feature of *Varuna Kaya*.\[^{78}\]

IV. **Kaubera Satwa or kaubera Kaya:**\[^{79}\]
h) 08 Chapter 5  Review of Literature Prakriti

Sharing the traits of Kaubera,

The persons of having Kaubera Satwa are the features of-

- Commanding status, honor, luxuries and attendants are devoted to the constant pursuit of virtue, wealth, pleasure, cleanliness and recreation
- Get angry easily and favors those whom they like.

Neutrality, tolerance, acquisition, and collection of wealth and high virility- this is the feature of Kaubera Kaya. [80]

V.  **Gandharva Kaya Gandharva Satwa:-** [81]

Sharing the traits of Gandharva, the feature of Gandharva individuals’ are-

- Very much found of dancing, singing songs, music, praise
- They are well versed in poetry, anecdotes, history and legends,
- They are constantly addicted to the pleasure of perfumes, ointments, women and recreations.

The person of Gandharva Kaya likes fragrance and garlands, is interested in dance and music and travels frequently. [82]

VI.  **Yamya Satwa or Yamya Kaya:-** [83]

Sharing the traits of Yamya,

- The persons endowed with Yamya Satwa are the characteristics features of-Righteous actions carried out in a determined manner
- Have firm mind, good memory
- They are free from attachment, anger, illusions, fear, and pride, are courageous
- Enjoy authority and power.
h) 08 Chapter 5  Review of Literature Prakriti

Doing justice, firm, initiation, fearless, with good memory, pure and free from attachment, delusion, pride and aversion- this is feature of Yamya Kaya. [84]

VII.  Rishi Kaya:- [85]
Sharing the traits of Rishi or Aarsh,  
❖ They are intelligent, learned, devoid of pride, ego, attachment, hatred, delusion, greed, and anger, are endowed with genius, eloquence, understanding and have good memory.  
❖ They are also kind and have good control over their desires and emotions.

The person having Rishi Kaya is devoted to recitation, ritual observance, celibacy, sacrifices and study and is a perfect with knowledge and experience. [86]

VIII. Prajapatya Satva. [87]
Sharing the traits of Prajapati, the characteristics features of Arsha Satwa persons are devoted to sacrifice, study, vows, sacrificial offerings, maintained celibacy, hospitable disposition, freedom from pride, ego attachment, ignorance, greed and anger; intellectual excellence and eloquence; power of understanding and retention. Aacharya Charaka abbreviated it as Aarsh Satvaa.

B. Rajsika Prakriti (Rajobhuyistha)
The Rajasika type of mental faculty represents wrathful disposition and is of six types. Their characteristic features are furnished as below.

Rajsika Prakriti or Rajobhuyistha is the state in which the Rajas quality dominates. In Rajas Prakriti, the emotions like anger, joy, attachment, jealousy etc. dominate their personality. It is of six types.

i.  Asura Satwa or Asura Kaya:- [88]
Sharing the traits of Asura, the characteristic features of Asura Satwa Prakriti are
h) 08 Chapter 5  Review of Literature Prakriti

- They are affluent, valiant, brave, jealous, and gluttonous with enjoy eating without sharing with others.
- They enjoy position of authority and wealth but are terrifying, pitiless, greedy, and enjoy findings faults with others.

Powerful, fierce, brave, wrathful, envious, eating alone and gluttonous-this is the feature of Asura Kaya. [89]

**ii. Sarpa Satwa or Sarpa Kaya:** [90]
Sharing the traits of Sarpa, the features of this Kaya are-

- Coward but brave when excited
- They are torturer of an indolent disposition and arouse fear in the persons around, enjoy food, sleep, sex
- Irritable and easily get excited, remember their enemy for a long time.

Ferocious, exerting, timed, wrathful, tricky and unstable in movement and behavior- such person should be known as snake’s Prakriti. [91]

**iii. Shakuna Satwa or Shakun Kaya:** [92]
Sharing the traits of Shakuna, the persons of this kayā-

- Have strong attachment, are constantly devoted to delights of eating and sex, are fickle
- Unintelligent and coward
- Change their place of residence like birds.

The person having bird’s psyche is lustful and lascivious, eats frequently, and is intolerant and unstable. [93]

**iv. Rakhasa satwa or Rakhasa Kaya:** [94]
Sharing the traits of Rakhasa, the Rakhasa Satwa prakriti individuals are –

- Cruel, gluttonous
- Fond of non-vegetarian food.
- They are fierce and solitary in habits.
- They hate, mark time and then strike.
h) 08 Chapter 5  Review of Literature Prakriti

- They do not forgive others.

Partisanship, fierceness, envy, unrighteousness, and utter inertia-this is the feature of psyche resembling that of Raksas. [95]

v. Paishachha Satwa or Paishacha Kaya:- [96]
Sharing the traits of Paishachha the persons belonging to this Satwa are-

- Voracious eaters, enjoy meat
- They are found of keeping with women in secret
- They are impure, unclean, coward
- Enjoy bullying and frightening others
- Shameless, irritable and suspicious

Eating left-over, fierceness, adventurous, lasciviousness and absence of shame-this is the feature of psyche as of Paishachha. [97]

vi. Preta Satwa or Preta Kaya:- [98]
Sharing the traits of Preta, these persons are-

- Fond of food, desires and sleep
- Their conduct and behavior are notorious and miserable
- They are envious and cannot discriminate between right and wrong
- They are covetous and not interested to do work. They fail in carrying out their duties.

The person should be known as having psyche of Preta who does not make equal distribution, is idle, unhappy, jealous, and greedy and uncharitable. [99]

C. Tamas Prakriti

Tamas Prakriti or Tamobhuyistha is one which the Tamas Guna dominates. In this Prakriti, the features like laziness, less intelligent, sleeping even during day are the dominate characteristics.

These are three types:-
h) 08 Chapter 5 Review of Literature Prakriti

i. *Pashava Satwa or Pashava Kaya:* [100]
Sharing the traits of animal, the persons belonging to this group are-

- The features of having forbidding disposition
- They are unintelligent and disgusting in their behavior, dress and dietetic habits.
- They enjoy sex and sleep. They cannot ascertain any decision.

Dullness, crookedness, daily coitus in dream and negative attitude—this is the feature of animal’s psyche. [101]

ii. *Matashya Satwa or Matashyakaya:* [102]
Sharing the traits of Matashyakaya, these persons are-

- Stupid, greedy, unstable, and coward.
- They enjoy and are after quarrels, food, water, and sex.
- They do not bother about others and can be harmful.
- They have many children.

Instability, foolishness, timidity, and liking for water and mutual quarrel—this is the feature of fish’s psyche. [103]

iii. *Vanaspatya Satwa or Vanaspatya kaya:* [104]
Sharing the traits of Vanaspatya, these persons are-

- Lazy and cling to one place.
- They are devoted to eating.
- They are devoid of mental faculties and lack truthfulness, pity and enjoyment.
- They bear sorrow, environmental changes and physical torture without reacting to it.

The person having plant’s psyche likes to stay at one place, is always engaged only eating and devoid of Satva, righteousness, enjoyment and wealth. [105]

*Maharshi Vagbhatta* has briefly described the characteristic features of the above three Prakriti as— [106]
Satvika (derivations from Satvaguna) cleanliness, belief in god, inclination to follow the path of pure virtue (righteousness) is Satvika (derivations from Satvaguna). Cleanliness is of three kinds- Kayika (of the body), Vachika (of speech) and Mansika (of the mind); gratefulness, obligation, compassion, velour, nobility, ingenuity, good memory and many such virtuous qualities are also from Satvaguna.

Talkativeness, pride, anger, vanity and jealousy are Rajasa (derivations from Rajoguna). Bravery, ungratefulness, sensuality (pleasure seeking, especially in sexual activities) unsteadiness, and other vices are from Rajoguna.

Fear, ignorance, sleep, laziness, and grief are Tamasa (derivations from Tamoguna). Thus the body is composed of the Bhutas. Committing errors, poor intellect, memory, courage and strength are some derivations from Tamoguna. The human body like all the substances of the universe is made up of Panchbhutas only.

**Modern view of Prakriti:**

The Prakriti is called as constitution, temperament and nature and in modern science.

The anatomical features of an individual form one of a set of basic unit characters predetermined by heredity and influenced to some extent by environment, which together make up the constitution. The anatomical aspect is related to psychological, physiological and immunological aspect and it’s was a recognition of this fact which formed the basic marvelous unconscious skill of other physicians.

The subject of constitution is bound up with that of heredity. The central doctrine of Greek medicine was that of temperament and constitution and the conception of Hippocrates are worthy of consideration even at present day. Constitution according to draper, whose monograph on the subject should be consulted, is that aggregate of hereditarily characters, influenced were or less
environment, which determines the individual’s reaction successful as unsuccessful, to the stress of environment.

The three basic elements of the disease problem are man, the lesion and environmental stress.

Sex has profound influence on disease reactions and this is determined by the presence or absence of the extra-chromosome. Size of the body has been shown in animals to be a unit character. The entire skeleton may be altered by the defect in a single gene and the person may play a part in predisposition to disease. Thus certain disease is peculiar to the race.

The capacity of an individual to react to the environmental stress is a constitution quality, just as specific as body size and capable of the transmitter to his offspring, longevity which is the result and expression of a good constitution, is certainly inherited. Everyone knows of families, the majority of whose members reach the late seventies or eighties, no matter what kind of life they may have led. This is the case with resistance to infection.

The general built of the body is the resultant of a combination of height and weight. On this basis, it is possible to divide person into the Asthenic groups and Asthenic.

The Asthenic individual is tall with a narrow costal angle a pallid countenance, easily fatigued and inclined to be melancholy, he has a long dropping stomach which empties poorly and intestines which sag, so that this melancholy may be aggregated by dyspepsia and constipation. He is likely to be subject for peptic ulcer.

The Asthenic individual is short and stout with a wide costal angle and deep chest, inclined to florid of cheerful sanguine disposition, liable to gallbladder disease, arterial coronary occlusion owing to defects in his germ plasma at the time of conception.
h) 08 Chapter 5  Review of Literature Prakriti

References

1. अंतर्ग: त/ िृक्कां- आयुर्वेद दीपिका- चक्रपाणि टीका/वाराणसी/ चौहरा सुभारती प्रकाशन/ 2009/
2. शिवराम आंतें/ सन्मकृत हिंदी शब्दकोष / नई दिल्ली /कमल प्रकाशन- / 1986 / ISBN NO. 8189755/ 16
4. प्रकृतिंग जन्मभृतिवृत्ति वातातिरुच्यते। वैष्ठ जयदेवजी विक्रमजी आचार्य/ च. मू. 7/41/52/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका (चक्रपाणि) / वाराणसी/ चौहरा सुभारती प्रकाशन/ 2009/
5. दोपानुशाःवतिए श्रोएं देहप्रकृतितिच्यते। वैष्ठ जयदेवजी विक्रमजी आचार्य / च. मू. 7/40/52/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका /2009/ वाराणसी/ चौहरा सुभारती प्रकाशन/ 2009/
6. तेपामनातुरः पृवें वाताताबः सदातुरः। वैष्ठ जयदेवजी विक्रमजी आचार्य च. मू. 7/40/52/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी / चौहरा सुभारती प्रकाशन/ 2009/
7. समपिचालिनकमः केवचूःभवितमानबः। वैष्ठ जयदेवजी विक्रमजी आचार्य/ च. मू. 7/39/52/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौहरा सुभारती प्रकाशन/ 2009/
8. प्रकोपो वाङ्मयाभायो क्षयो वा नोपजायते। प्रकृतिंग चम्बावनं जायते तु मतायुषः। वैष्ठ जयदेवजी विक्रमजी आचार्य/ सु.शा. 4/78/362/ सन्युत संहिता-दल्हण टीका / वाराणसी / चौहरा सुभारती प्रकाशन/ 2008
9. कालदृश्यप्रकृतिभित्रियोऽस्तुत्योऽि सन्ततम्। बैद्यजयदेवजी त्रिकमजी आचार्य च। चि. 3/55/403/ चर्क संहिता-आयुर्वेद दीपिका- चक्रपाणि तीक्षा / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2009/

10. शुक्रोपणितसंयोगे यो भवेद्रोप उल्टत।
प्रकृतिजनिते तेन तस्या मे तक्षां श्रुणु। बैद्यजयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/63/360/ सुचुत संहिता-इल्लुण दीक्षा / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008

11. विषजातो यथा कीठो न विषण विषयते।
तद्प्रकृतियो मर्यं श्चुकलित न वाचितम।। बैद्यजयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/79/362/ सुचुत संहिता-इल्लुण टीका / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008

12. शुक्रामुगार्थिणीभोज्यचेतरागलालप्रदीपु।
यः स्यादेशोद्विद्यिस्तन प्रकृति : समाखोतिता।। प्रो. के. आर. श्रीकान्त मृत्ि/अ. हु. शा. /3/83/413/ अ. हु. / प्रथम वोल्युम / वाराणसी / चौखम्बा कृणादश प्रकाशन 2013 /

13. तद्दक्ता शुक्रोपणितप्रकृति, कालदृश्यप्रकृति, आत्राद्विविद्याप्रकृति, महामुनिविद्याप्रकृति च गर्भशीरीरमणकर्ते। बैद्यजयदेवजी त्रिकमजी आचार्य/ च। चि. 8/95/277/ चर्क संहिता-आयुर्वेद दीपिका- चक्रपाणि तीक्षा / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2009/

14. कृत्यमीत्यह तद्दत्ता दीर्घ यज्ञ्यते गर्भसमुद्राय। बैद्यजयदेवजी त्रिकमजी आचार्य/ च। शा. 2/4/302/ चर्क संहिता-आयुर्वेद दीपिका- चक्रपाणि तीक्षा / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2009/

15. सर्ववासुदेवं देहे शुक्रं संस्पर्षणे तथा। बैद्यजयदेवजी त्रिकमजी आचार्य/ च। चि. 2/46/397/ चर्क संहिता-आयुर्वेद दीपिका- चक्रपाणि तीक्षा / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2009/

16. कृत्यमीत्यह तुस्कं प्रसम्नमनस्तथा।
h) 08 Chapter 5  Review of Literature Prakriti

ख्रीष्टकृतत्वकाल द्वारा पंजीकृत संप्रवर्तन || बैद्य जयदेवच्छ त्रिकमजी आचार्य
/सू.शा. 4/23/357/ सुभूत संहिता-दल्हण टीका / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008

17. रत्नलक्षणार्तवं गर्भाक्षुः गर्भो गर्भविषयं, स्तनं स्तनयोगानितवतनं जीवं चेति | बैद्य जयदेवच्छ त्रिकमजी आचार्य/ सू.सू. 15/5/68/ सुभूत संहिता-दल्हण टीका / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008

18. मातृ: कालगभौतिक प्रकृति मातृ: कैशोरयौवनतारूपायप्रायविश्वसितकाले गर्भाशयस्य या प्रकृति: || आचार्य श्री नरेन्द्रनाथसेन गुप्त/ च. वि. 8/80/1693/चरक संहिता-गंगाधर टीका / तृतीय खण्ड/ राष्ट्रीय संस्कृत संस्थानम/ 2011/

19. तत्: पुण्यात प्रभुति तिरावर्तमासि ब्रह्मचारिणवध:शायनी........../ बैद्य जयदेवच्छ त्रिकमजी आचार्य/ च. शा. 8/5/340/ चरक संहिता-आयुर्वेद दीर्घकाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/

20. यथोहोरायिर्मुक्तानां तेजलमध्यादिगम: क्रमातु || प्रो. के. आर. श्रीकान्त मूर्ति /अ. हु. सू. 1/8/6/ अ. हु. सू. / प्रथम बोल्युम / वाराणसी / चौखम्बा कृष्णदास प्रकाशन 2013 /

21. इह ख्रीष्ट जयदेवक आचार्य/ च. मू. 6/4/44/ चरक संहिता-आयुर्वेद दीर्घकाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/

22. आदाचन्ते  दीर्घकाणि विस्मयाणहस्तीमां च।
मद्यमयवलं, तवते बैद्यक्षेत्र च निर्देशोऽ || बैद्य जयदेवच्छ त्रिकमजी आचार्य/ च. मू. 6/8/45/ चरक संहिता-आयुर्वेद दीर्घकाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/

23. यथोहोरायिर्मुक्तानां तेजसद्धादिगम: क्रमातु || प्रो. के. आर. श्रीकान्त मूर्ति /अ. हु. सू. 1/8/6/ प्रथम बोल्युम / वाराणसी / चौखम्बा कृष्णदास प्रकाशन /2013

24. तद्यथा- शुनाहिरितप्रकृति, कालगभौतिक प्रकृति, आतुराहिरिविश्वसित, महाभुतिकारप्रकृति च गर्भाशयस्य या प्रकृति: || बैद्य जयदेवच्छ त्रिकमजी आचार्य/ च.
h) 08 Chapter 5 Review of Literature Prakriti

वि. 8/95/277/ चरक संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

25. मातुराहारविवाही तत्कालीन तद्दृषकरणम्बाबौ, सा च प्रकृतिवैभवशीरेन
   भवति | बैठा जयदेवजी विकमजी आचार्य/ चर्चपाणि / वि. 8/95/277/ चरक
   संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

26. लवणनित्या श्रीमद्वनीपितिः खालित्वरोगिणि वा अपि……। बैठा जयदेवजी विकमजी
   आचार्य/ वि. 8/21/344/ चरक संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

27. शोकनित्या भीतमपलंतिमायुं वा अपि अपि……। बैठा जयदेवजी विकमजी
   आचार्य/ वि. 8/21/343/ चरक संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

28. स्तन्तना ल्यायस्वत्वमतिप्रसादोश्याममक्षकं वि अपि……। बैठा जयदेवजी विकमजी
   आचार्य/ वि. 8/21/343-344/ चरक संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

29. अद्ये तु माते श्रीवर्वाणुसारं परिप्रेक्ष्यं काले काले प्रिवेतुः तद्भवति भर्मकाप्यः,
   पैडग्रांवाभो त्रस्ताया गर्भगामस्येऽविनिरुपिति:……। बैठा जयदेवजी विकमजी
   आचार्य / वि. 8/32/346/ चरक संहिता-आयुर्वेद दीपिका- चर्चपाणि टीका / बाराणसी /चौखम्बा सुभाषती प्रकाशन/ 2009/

30. महावृतविकाराः शैक्षा आर्तवा आहाराद्वावरसञ्जा आयुक्षाचं
   वातदयश्चवावरश्चतुविधास्तेघामकाशस्य च या या प्रकृतिः तां तां
   प्रकृतिमेंस्ते। आचार्य श्री नरेन्द्रनाथसेन गुप्त / वि. 8/80/1693/ चरक
   संहिता-गंगाधर टीका / तृतीय खंड/ बाराणसी 2011/ राष्ट्रीय संस्कृत संस्थानम्/ 2011

31. तत्र प्रकृतिजातिप्रसन्नकारं, कुलप्रसन्नकारं, देशातुपातिनीं च, कालानुपातिनीं च,
   बयोनुपातिनीं च, प्रत्यात्मनिमित्तं चेति। जातिकुलदेशकल्याणं प्रत्यामनित्यता
   हि तेषा तेषां पुरुषां भाविष्ये भवन्ति॥ बैठा जयदेवजी विकमजी आचार्य
h) 08 Chapter 5  Review of Literature Prakriti

/ च. इ. 1/5/354/  चरक संहिता-आयुर्वेद दीर्घिका- चक्रपाणि टीका / वाराणसी
 /चौबम्बा सुभारती प्रकाशन/ 2009/

32. भुमिदेहप्रभेदन देशमाहृत दिया।

जाहाजल वातभूमिग्रन्यूण तु कफोल्वणम्।

साधारण समसमं विहार्ये मूदेशमादिशेत। प्रो. के. आर. स्त्रीकाल हृद् / अ. हु. सू.
 /1/23-24/13 /अ. हु. / प्रथम वोल्युम / वाराणसी / चौबम्बा कृष्णदास प्रकाशन
/2013

33. काल: पुनः संवतसारानुसारवस्था च। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि.
8/125/281/  चरक संहिता-आयुर्वेद दीर्घिका- चक्रपाणि टीका / वाराणसी
 /चौबम्बा सुभाती प्रकाशन/ 2009/

34. वृषभदेहप्रभेद वाक्मरामविषयक कृति शरीरवस्था प्रयोगमिठीवते। वैद्य
जयदेवजी त्रिकमजी आचार्य / च. वि. 8/122/280/  चरक संहिता-आयुर्वेद
dीर्घिका- चक्रपाणि टीका / वाराणसी /चौबम्बा सुभाती प्रकाशन/ 2009/

35. श्लोकमात्राप्रायमायोधकवर्णं………...विन्दुणातुप्रायमायपिलस्यपिंपिच्छितं:……वारुधा
tुप्रायं कमेन जीर्णमुन्यो तेमविषतम्। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि.
8/122/280/  चरक संहिता-आयुर्वेद दीर्घिका- चक्रपाणि टीका / वाराणसी
 /चौबम्बा सुभाती प्रकाशन/ 2009/

36. विविध भविष्य ब्रह्मा देखिना सा स्वभाबजः।

सात्तिकी मात्री चैव तामसी चंद्रित तां श्रृंगु। अश्वाय 17/2/222/ श्रीमद्वद्वारहीनुता / 0633/168th संक्रंण / गीताप्रेस गोरखपुर / 2003

37. सा सा दीपप्रकृतिरूपते मनुष्याणं गध्यादिप्रकृता। वैद्य जयदेवजी त्रिकमजी
आचार्य/ च. वि. 8/95/277/  चरक संहिता-आयुर्वेद दीर्घिका- चक्रपाणि टीका /
वाराणसी /चौबम्बा सुभाती प्रकाशन/ 2009/

38. एततीन हि चैव येन येन दोषाधिकेनिने न येन समनूद्धार्यो, तेन तेनु दोषेन
गम्बोजनुवधयते। …। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि. 8/95/277/  चरक
संहिता-आयुर्वेद दीर्घिका- चक्रपाणि टीका / वाराणसी /चौबम्बा सुभाती प्रकाशन/ 2009/
h) 08 Chapter 5  Review of Literature Prakriti

39. समाधात्व: केचित्रपचत्वति। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि. 8/95/277/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/ 

40. बातस्तृ रूढ़तपुचलबहुप्रीशीतरूपविशदः। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि. 8/98/277/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/ 

41. A, B, C, D, E, F, G, H तथ्य रीत्यात्तत्त्तता: रूढ़ापरिवार्त्तशरीरा: प्रततरुधःक्तासस्मकक्षरस्त्रा जागुवात्त्त्तताभवन्ति, लघुवाल्लपुचपत्तिषेष्ठार व्यवहारा:, चलवादनस्मितसम्भिष्म्भुवन्योक्तिविविधाशिर: स्वन्धपाणिपादा:, बहुवाल्लप्रज्ञकण्ठारसिराप्रताना:, शीत्षत्वाच्छीत्रप्रमारोभोभिकारा: शीत्षत्रासारसविरागा: शुतागाहिणोउत्पम्सुयथ, शैत्याच्छीतसहिष्णुव: प्रततसीतकेशपुकस्तान्ता:, पारुष्यात् पर्मकेशपमुरागमनवदनपाणिपादा:, वैशाधात् सुमदताङ्गावयवा:
सततसंधिश्वद्गमिनिश्च भवन्ति: त एवं गुण योगादवात्तला:
प्रायेणाल्पबलाश्चाल्पायुष्याल्पपुप्त्याश्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि. 8/98/277/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/ 

42. त एवं गुण योगादवात्तला: -
प्रायेणाल्पबलाश्चाल्पायुष्याल्पपुप्त्याश्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति। वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि. 8/98/277/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/ 

43. तैंशच तिंस: प्रकृतयो हीनमध्योत्ततमा: पृथक्।
h) 08 Chapter 5  Review of Literature *Prakriti*

समधातुः समथतासु श्रहॳष्ठा, तनतध्या द्ववदह८षजा: ॥ प्रह८. ...

44. तेषामनातुराः पूर्व वातलादयाः सदातुराः।

dोषानुशायिता हर्षेण देहप्रकृतिरूच्यते ॥ वैच जयदेवजी त्रिकमजी आचार्य / च. सू.7/40/52/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी / चौधर्म्बा सुभारती प्रकाशन/ 2009/

45. अल्पकेशः कृष्णो रुक्षो वाचार्यशचलमानसः।

आकाश्चार्यस्वपनेषु वातप्रकृतिको नरः ॥ वैच रणजीतराय देशाई/ अध्याय 42/ 882/श. पू. 6/21/आयुर्वीदीय क्रिया शारीर / सत्करण 6 / नागपुर/श्री वैश्यनाथ आयुर्वेद भवन लिमिटेड / 1992 /

46. A, B, C, D तत्र वातप्रकृति: प्रजागरुकः शीतदेवी दुःभेगः: स्तेनो मतस्थितायं गत्वेवचित्तः। स्फुटितकरचरणोऽत्यक्षभ्रुनखेशः: क्राथी दन्तखादी च भवति। अध्यृतिरहस्सौहद्ध: कृतपनः कृष्णपुषोधरमनीततः: प्रलापी। दुनगतिरघोरोनवस्थितात्मा वियति च गच्छति संबंध्येन सुष्टः। अव्यवस्थितसंस्कृतिरहस्सौहद्धमन्त्रसंस्थितमस्यमित्रः: किचिदेव विस्तरेतिबं भाष्यप्रकृतिरेष भनुप्यः। वातिकाश्चाचारणाय शिक्षायुद्धशृङ्खलामाणन्त्रय तथा।

गृहपकाखरानीनामसूक्तः: कीतिता: नरा: / वैच जयदेवजी त्रिकमजी आचार्य / सु.श. 4/64-67/361/सुष्कुट संहिता-डलहण टीका / वाराणसी / चौधर्म्बा सुभारती प्रकाशन/ 2008/

47. पितामुष्णाः तीक्ष्णाः द्रवं विस्त्रेमलं कटुकं च। वैच जयदेवजी त्रिकमजी आचार्य / च. वि. 8/97/277/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी / चौधर्म्बा सुभारती प्रकाशन/ 2009/
h) 08 Chapter 5  Review of Literature Prakriti

48. A, B, C, D, E, G, F, G तथयह९ष्ट्ण्यात् वपत्तला: भवन्त्युण्णासाहाः,
सुकमारावदाततः: उण्णमुखः: प्रभृतिपिपलुव्यझगतितिपिखः,
क्षुतिपिपासावन्तः सितप्रवलपिलितयालितयादोः: प्रायो
मृद्वल्पकिलमुश्वुल्मकेशः; तैस्क्ययालीक्षणपराक्रमः: तीक्षणाग्नयः
प्रभूत्सृष्ट्वेदमृतृपुरीशाचः; विसत्वात् प्रभूतपूतिक्षक्षयशिरःशरीरगन्धः;
कट्त्वम्लपसावततः: क्षक्षप्रवलीपमलतखामलत्यदह८षा
क्षुस्त्पपासावततः: क्षक्षप्रवलीपमलतखामलत्यदह८षा
धीमान् थवहॳदी: थवप्नहॳषु ज्यहॳततषािं
प्रह८. कृष्णकातत
पीतमशधिलाङ्गथताम्रनखनयनतालुस्जह्वह९ष्ठपाणणपादतलह८
वमलपमलतखामलत्यजुष्ट्िह८
बहुर्ुगुष्ट्णद्वहॳषी
क्षक्षप्रकह८पप्रसादह८
जयदहॳवजी त्रिकमजी आचायर: / च. वि. 8/97/277/ चरक संहिता-आयुवेद दीपिका-
च्यूपणाणी दीका / वाराणसी /चौम्बका सुभारती प्रकाशन/ 2009/

49. अकाले पलितैवैयप्तो धीमान् स्वेदी च रोषण:।
स्वप्नेषु ज्योतिषां द्रष्टा पितप्रकृतिको नर: || प्रो. कृष्णकान्त पाण्डे/शा. पू.
6/21/क्रिया शारीर /153/1/107/ वाराणसी / चौम्बका कृष्णदास
अकेडमी/2007/

50. पितप्रकृतिस्तु स्वेदनो दुर्गमन्धः
पीतशिथिलाइड्सतामनयनयतलुजिहचौठपाणापादतलो दुभंगो
वलिपिलितयालितयःचुड़ो बहुभगण्णद्वेशी सिप्रकोपप्रसादो......| वैचः
जयदेवजी विक्रमजी आचार्य/ सु.शा. 4/68/361/ सुभृत संहिता-दल्हण दीका /
वाराणसी /चौम्बका सुभारती प्रकाशन/ 2008/

51. .....मध्यवर्त्य मध्यायुश्च भवति | वैचः जयदेवजी विक्रमजी आचार्य/ सु.शा.
4/68/361/सुभृत संहिता-दल्हण दीका / वाराणसी / चौम्बका सुभारती प्रकाशन/ 2008/
52. मेधावी निपुणांतिविवृत्य वक्ता तेजस्वी समितिषु दुनिवारवीर्यः। सुप्तः सन् कनकपलाशकणणाकारान् संपश्येदिपि च हुताशिविमुदुल्काः। वेच जयदेवजी तिकमजी आचार्यः/ सु.शा. 4/69/361/ सुभूत संहिता-दल्हण टिका/ वारणासी/ चौखम्बा सुभारती प्रकाशन/ 2008/।
53. न भर्वात् प्रणाभंदनेत्वर्मदुः प्रणतेष्वपि सान्तवनदाननके: स्ववदी हस्त व्ययितात्कामगति:। स भधवदिह पित्तकृतप्रकृति:।। वेच जयदेवजी तिकमजी आचार्यः/ सु.शा. 4/70/361/ सुभूत संहिता-दल्हण टिका/ वारणासी/ चौखम्बा सुभारती प्रकाशन/ 2008/।
54. भृजङ्गोलकन्गन्धवर्यक्षमारजारावरे:। व्याश्रक्षनकुलानुके: पैलिकास्तु नरा: समृता:।। वेच जयदेवजी तिकमजी आचार्यः/ सु.शा. 4/71/361/ सुभूत संहिता-दल्हण टिका/ वारणासी/ चौखम्बा सुभारती प्रकाशन/ 2008/।
55. श्लेषमा हि।
श्लक्ष्णश्लक्षणमृदुमधुरसारसातद्रमतदस्थतममतगुरूशीतववज्जलाच्छः। वेच जयदेवजी तिकमजी आचार्यः/ च. वि. 8/96/277/ चरक संहिता-आयुर्वेद दीपिका- तकरपाणि टिका/ वारणासी/ चौखम्बा सुभारती प्रकाशन/ 2009/।
56. A, B, C, D, E, F, G, H, I, J, K, L तस्य स्नेहाच्छलेस्मलात:स्निग्धांगा:। श्लक्षणत्वाच्छलक्षणां: मृदुत्वादृष्टिसुख सुकमारवदात्तुग्रान्तः। माधुर्यात् प्रभूतशुकु व्यवायपत्यः। सारत्वाल: सारसंहतस्थिरशरीरः। सार्वत्रान्मधुरपितपूर्णिशिरोमृणः। सारत्वाल धार्मिकसाराध्यवहारः। स्निग्धांगात् साराध्यीतिपास्विष्टविस्थिततयः। गुरूवात् साराध्यितितिस्मिततयः। शैत्यालथ्यक्षुत्तृणासंलप्तस्वमेददोषः। विज्ञलत्वात्।
h) 08 Chapter 5 Review of Literature *Prakriti*

सुशिलसारसनिधिबन्धना: तथा चछत्वात् प्रसन्नदर्शनानाना:
प्रसन्नदर्शनचिन्हवाणस्वराष्ट्र भवन्ति....। वैद्य जयदेवजी त्रिकमजी आचार्य /
च. वि. 8/96/277/ चरक संहिता-आयुर्वेद सिद्ध- चक्रपाणि तीका / वाराणसी /
/चौखम्बा सुभारती प्रकाशन/ 2009/

57. .....त तथा गुणयोगात्र श्लेष्मला बलवत्तो वसुमततो विधावन्त ओजस्विनः
शात्ता: आयुष्मन्तान्न भवन्ति । वैद्य जयदेवजी त्रिकमजी आचार्य / च. वि.
8/96/277/ चरक संहिता-आयुर्वेद सिद्ध- चक्रपाणि तीका / वाराणसी /
/चौखम्बा सुभारती प्रकाशन/ 2009/

58. गम्भीरबुद्धि: स्तूलाङ्ग: स्निग्धकेशो महाबलः।
स्वपने जलाशयलकी श्लेष्मप्रकृतिको नरः ॥ प्रो. कृष्णकान्त पाण्ड/ शा.पू.
6/22/ क्रिया शारीर/ 154/1/109/ प्रो. कृष्णकान्त पाण्ड/ वाराणसी / चौखम्बा कृष्णदास अकेडमी/ 2007

59. शुक्रशोणिसंयोगे यो भवेदोष उत्कः।
प्रकृतिज्ञाते तेन तस्या मे लक्षणं क्रुष्ण ॥ वैद्य जयदेवजी त्रिकमजी आचार्य /
/ सु.शा. 4/63/360/ सुश्रुत संहिता-दल्हण टीका / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008/

60. दूष्यो तिष्कुणा वामष प्रकृतिनां तु लक्षणे।
जात्यं संसर्गजा वैद्यः प्रकृतीरसिनितिदितेऽ ॥ वैद्य जयदेवजी त्रिकमजी
आचार्य / सु.शा. 4/77/362/ सुश्रुत संहिता-दल्हण टीका / वाराणसी /
/ चौखम्बा सुभारती प्रकाशन/ 2008/

61. श्लेष्मप्रकृतिस्तु दूर्धनीविरसितिशाद्रीविरसितकशरकाण्डानामाम्बायमिवः
सुभास: प्रियदर्शनो मधुरप्रियः कृतजो धृतिमान सहिष्णुरतोलुमः
बलवानिंस्श्चरग्राही दृढवहॴरश्च र्वतत। / प्रयव्रत शर्मा/ सु.शा. 4/70/164/ 
सुश्रुत संहिता- वोल्म-2 / वाराणसी /चौखम्बा विष्णवारती प्रकाशन/ 2010

62. शुक्लाक्ष: स्थिरकुटिलामलनीलकहॳशह८लक्ष्मीवान् जलदमृदङ्गमसिंहघह८ष। 
सुप्त: सन् सकमलहंसचक्रवाकान् संपश्येदपि च जलाशयान् मनोजान् ||/ प्रयव्रत शर्मा/ सु.शा. 4/70/164/सुश्रुत संहिता- वोल्म-2 / वाराणसी /चौखम्बा विष्णवारती प्रकाशन/ 2010/

63. रक्ताततनहॳि: सुववर्क्तगाि: स्थनग्धच्छवव: सत्तवगुणहॳपपतन। 
क्लहोमानकरश्च र्वहॳत् ससदा ॥ 
पररतनस्श्चतवाक्यपद: सततिं गुरूमानकरश्च 
ब्रह्मरूद्रहॳतद्रवरूणहॴ: मसिंहाश्वगजगहॴवृषहॴ:। 
ताक्ष्याहिंससमानूका: श्लहषमप्रकृतयहॳनरा। ॥ वप्रयव्रत शमाा/ सु.शा. 4/70/164-165/सुश्रुत संहिता- वोल्म-2 / वाराणसी /चौखम्बा विष्णवारती प्रकाशन/ 2010/

64. दृढशाथिमतत: स्थिरममिधन: परिगण्य चिरात् प्रददात प्रददाति बहु। 
परिनिशितवाक्यपद: सततं गुरुमानकरश्च भवेत् स सदा ॥ 
ब्रह्मरूद्रेद्वकुरुणे: सिहाशवगजगोवृषे। 
ताक्ष्याहिंससमानूका: श्लहषमप्रकृतयो नरा: || प्रयव्रत शर्मा/ सु.शा. 4/70/164-165/ सुश्रुत संहिता- वोल्म-2 / वाराणसी /चौखम्बा विष्णवारती प्रकाशन/ 2010/

65. प्रकोपो वासन्यथाभावो क्षयो वा नोपजायलेठ। 
प्रकृतीनां सवभावेन जायलेठ तु गतायुष: || बैच जयदेवजी त्रिकमजी आचार्य/ 
सु.शा. 4/77/362/ सुश्रुत संहिता-बलहण दीका / वाराणसी / चौखम्बा सुभारती प्रकाशन/ 2008/

66. प्रकृतिमह नराणं भौतिको केचिदाहु। प्रयव्रत शर्मा/ सु.शा. 4/76/165/ 
सुश्रुत संहिता- वोल्म-2 / वाराणसी /चौखम्बा विष्णवारती प्रकाशन/ 2010/
67. स्थिरविपुलशरीर: पाथिवश्च क्षमावाजः | प्रयत्नत शर्माः/ सु.शा. 4/76/165/ सुभृत संहिता- वोलुम-2 / वाराणसी / चौँखम्बा विष्वभारती प्रकाशन/ 2010/

68. शुचिरथ चिरजीवी नामसः : खेमहद्दीः || प्रयत्नत शर्माः/ सु.शा. 4/76/165/ सुभृत संहिता- वोलुम-2 / वाराणसी / चौँखम्बा विष्वभारती प्रकाशन/ 2010/

69. महाप्रकृतयिष्टवेता ......................| रज़ा: सत्त्वतमकृता: | वैद्य जयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/99/363/ सुभृत संहिता-द्विधण टीका / वाराणसी / चौँखम्बा सुभारती प्रकाशन/ 2008/

70. ..................................................| रज़ा: सत्त्वतमकृता: |

प्रोक्ता लक्षणात: सम्यग्भिषकः ताश्च विभावयेत् || वैद्य जयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/99/363/ सुभृत संहिता-द्विधण टीका / वाराणसी / चौँखम्बा सुभारती प्रकाशन/ 2008/

71. कायानां प्रकृतीजात्वा त्वनुरूपां क्रियां चरेत् || वैद्य जयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/98/363/ सुभृत संहिता-द्विधण टीका / वाराणसी / चौँखम्बा सुभारती प्रकाशन/ 2008/

72. सप्तैै सात्विका: काया | वैद्य जयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/88/362/ सुभृत संहिता-द्विधण टीका / वाराणसी / चौँखम्बा सुभारती प्रकाशन/ 2008/

73. शौचमासितिक्यभन्यसो वेदेषु गुरूपूजनम्।

प्रयत्नेनित्तमिज्ज्या च ब्रह्मकायस्य लक्षणाम् || वैद्य जयदेवजी त्रिकमजी आचार्य/ सु.शा. 4/81/362/ सुभृत संहिता-द्विधण टीका / वाराणसी / चौँखम्बा सुभारती प्रकाशन/ 2008/
74. तद्यिा- शुधचिं सत्यामर्सतधिं स्जतात्मनिं सिंववर्ाधगनिं...

75. ऐश्वर्यवन्तमादेयवाक्य यज्वानं शूरमोजस्विनं तेजसोपेतमकिश्यकर्मिं...

76. महात्म्यं शैर्यमाजा च सतृं शास्त्रविद्विता।

77. शूरं धीरं शुधिमुशुचिदवेषिणं यज्वानमभोविशारदतिमकिश्यकर्मिं...

78. शीतसहॳवा सटहष्ट्णुत्विं पहॄङ्गल्यिं हररकहॳशता।

79. स्थानमानोपभोगपरिवारसंपन्नं धर्मौर्ख्यकामिनिं शुचि सुखवहारं...

1 h) 08 Chapter 5  Review of Literature Prakriti

74. तद्यिा- शुधचिं सत्यामर्सतधिं स्जतात्मनिं सिंववर्ाधगनिं

ज्ञानज्ञानवचनप्रतिवचनसंपन्नं स्मृतिमर्मं

कामक्रोधलोभमानोमोहसिर्यार्थमर्मितं समं सर्वभूतेषु भ्रामं विद्यात्॥ / प्रो.

रामकरण श्रीम व वैद्य भगवानदास/ च.शा. 4/37(1)/407/वोलुम-2/

वाराणसी/वौंकम्बा कृष्णदास एकेदमी/ 2013/

75. ऐश्वर्यवन्तमादेयवाक्य यज्वानं शूरमोजस्विनं तेजसोपेतमकिश्यकर्मिं

दीर्घदशिनं धर्मार्थकामिनिमेंद्रं विद्यात्॥ वैद्य जयदेवजी त्रिकमजी

आचार्य/ च. शा. 4/37(3)323/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि दीक्ता /

वाराणसी/वौंकम्बा सुभारती प्रकाशन/ 2009/

76. महात्म्यं शैर्यमाजा च सतृं शास्त्रविद्विता।

भृत्यानं भरणं चापि माहृं न कायलक्षणम्॥॥ प्रियवर्त श्रीम/ सु.शा.

4/78/166 / सुश्रुत संहिता- वोलुम-2 / वाराणसी/वौंकम्बा विष्णुभारती

प्रकाशन/ 2010 /

77. शूरं धीरं शुधिमुशुचिदवेषिणं यज्वानमभोविशारदतिमकिश्यकर्मिं

स्थानकोपप्रसादं वारूणं विद्यात्॥ वैद्य जयदेवजी त्रिकमजी आचार्य/ च. शा. 4/37(5)323/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि दीक्ता /

वाराणसी/वौंकम्बा सुभारती प्रकाशन/ 2009/

78. शीतसेवा सहिष्णुत्वं पैड़गल्यं हरिकेशता।

प्रियवानदित्वमित्यदवारूणं कायलक्षणम्॥॥ प्रियवर्त श्रीम/ सु.शा.

4/79/166 / सुश्रुत संहिता- वोलुम-2 / वाराणसी/वौंकम्बा विष्णुभारती

प्रकाशन/ 2010 /

79. स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामिनिं शुचि सुखवहारं

व्यक्तकोपप्रसादं कौबेरं विद्यात्॥ वैद्य जयदेवजी त्रिकमजी आचार्य/ च. शा.
h) 08 Chapter 5  Review of Literature Prakriti

4/37(6)323 / चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौखंभा सुभाषती प्रकाशन/ 2009/

80. मध्यस्तथा सहिष्णुतंत्मयस्यागमसंचयोऽः
 महाप्रशवशंषितत्वं कौँबेरे कायलक्षणम् || प्रयवत् शर्माः/ सु. शा. 4/80/166/
 सुभ्रुत संहिता-वोलुम-2 / वाराणसी /चौखंभा विष्वभारती प्रकाशन/ 2010

81. प्रयन्त्यगीतवादित्रोल्पकश्लोकायाधिकेतिहासपुराणेषु कुशलं-
 गल्धमाल्यानुपवनवसनस्कारविहारकामित्यमनसूयकं गान्धवं विधात। ||
 बौद्ध जयदेवजी त्रिकमजी आचार्य/ च. शा. 4/37(7)323/ चरक संहिता-आयुर्वेद
 दीपिका- चक्रपाणि टीका / वाराणसी /चौखंभा सुभाषती प्रकाशन/ 2009/

82. गल्धमाल्यप्रयत्वं च मृत्युवदित्रकामिता।
 विहारशीलता बौद्ध गान्धवं कायलक्षणम् || प्रयवत् शर्माः/ सु. शा. 4/81/166/
 सुभ्रुत संहिता-वोलुम-2 / वाराणसी /चौखंभा विष्वभारती प्रकाशन/ 2010

83. लेखास्तूलतवं प्रप्तकारिणमसप्रहारयमुपज्ञानवृत्तं समृतमन्तमैशचर्यवलम्भिनं
 व्यापगतरागश्चत्रशम्यसत्ववान् ॥ बौद्ध जयदेवजी त्रिकमजी
 आचार्य/ च. शा. 4/37(4)323 चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका /
 वाराणसी /चौखंभा सुभाषती प्रकाशन/ 2009/

84. प्रप्तकारी हृदेदत्यानो निर्भरः समृतिमात्मकः।
 रागमोहमदद्वेष्वेष्वेष्वितो याम्यसत्ववान् || प्रयवत् शर्माः/ सु. शा. 4/82/166/
 सुभ्रुत संहिता-वोलुम-2 / वाराणसी /चौखंभा विष्वभारती प्रकाशन/ 2010

85. इत्याद्यान्यनक्तमहमहमाध्यमपरसमिरिस्वातमुपशान्तमदमानरागवदेशमोऽ
 लोभरों प्रतिभावनविज्ञानोपशारणशक्तिसांपन्नमार्ग विद्यात। ||
 बौद्ध जयदेवजी त्रिकमजी आचार्य/ च. शा. 4/37(2)323 / चरक संहिता-आयुर्वेद
 दीपिका- चक्रपाणि टीका / वाराणसी /चौखंभा सुभाषती प्रकाशन/ 2009/
86. जपव्रतब्रह्मचयाहह८माध्ययनसहॳववनम् ।
    ज्ञानविज्ञानसंपन्नमृणिसत्त्वं नरं विदु: ||/प्रयव्रत शर्मा/ सु. शा. 4/83/166/
    सुश्रुत संहिता-वोलम-2 / वाराणसी /चौखंड विष्णुभारती प्रकाशन/ 2010

87. प्रजावलं प्रियावलं धर्मशीलं जगलियम ।
    अनीष्ट्यामशठिं प्राज्ञ: प्रजापात्यिं जगस्त्प्रयम् || पं हेमराज शर्मा-श्री सत्यपाल
    शिष्णांचार्य / का.सं/सू.28/ पृष्ठ न. 51 / काश्यप संहिता सू / चौखंडवा
    संस्कृत संस्थानम् / वाराणसी /2013

88. शूरं चण्डमसूयकमेश्वरवनावलंपौदिकं रौद्रमनुक्रोशमाल्मपूजकमानुरं
    विद्यात् || वैध जयदेवजी विक्रमजी आचार्य/ च. शा. 4/38(1)323/ चरक
    संहिता-आयुर्वेद दीपिका- चक्राणिण दीपक / वाराणसी /चौखंड विष्णुभारती
    प्रकाशन/2009/ 

89. ऐश्वर्यवनां रौद्र च शूरं चण्डमसूकम॥
    एकाशिनं चाँदरिकमासुरं सत्वमहाशम् || प्रयव्रत शर्मा/ सु. शा. 4/84-
    85/167/ सुश्रुत संहिता- वोलम-2 / वाराणसी /चौखंड विष्णुभारती
    प्रकाशन/2010/

90. कुद्रशुरकुद्रशुरुं तीक्ष्णमायासबहुं सत्वमहानार्दिविहारपरं सार्प
    विद्यात् || वैध जयदेवजी विक्रमजी आचार्य/ च. शा. 4/38(4)324/ चरक
    संहिता-आयुर्वेद दीपिका- चक्राणिण दीपक / वाराणसी /चौखंड विष्णुभारती
    प्रकाशन/2009/

91. तीक्ष्णमायासिनं श्रीरूं चण्ड विष्णुभारतितं तथा ||
    विहारचारचपलं सप्तसत्त्वं विदुनरम् || प्रयव्रत शर्मा/ सु. शा. 4/85-86/167/
    सुश्रुत संहिता- वोलम-2 / वाराणसी /चौखंड विष्णुभारती प्रकाशन/ 2010/

74
92. अनुषक्तकाममजसमाहारविहारपरमनवस्थितमर्मरणसंचयं शाकुनं 
विद्यात्/ वैच जयदेवजी विकमजी आचार्य/ च. शा. 4/38(6)324/ चरक 
संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / वाराणसी /चौधर्म्बा सुभारती 
प्रकाशन/ 2009/
93. प्रवृद्धकामसेवी चाण्यजसहार एव च ||
अमर्षणोनवस्थायी शाकुनं कायलक्षणम् || प्रयवत शर्मी/ सु.शा. 4/86- 
87/167/ सुश्रुत संहिता- वोलम-2 / वाराणसी /चौधर्म्बा विष्ट्वभारती 
प्रकाशन/ 2010
94. अमर्षणमनुबल्धकों छिद्रप्रहारिणं कृरमाहारातिरित्रुचिमामिश्चितवितियतमं 
स्वप्नायासबहुलमीष्ट्व राक्षसं विद्यात्/ वैच जयदेवजी विकमजी आचार्य 
/ च. शा. 4/38(2)323-324/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / 
वाराणसी /चौधर्म्बा सुभारती प्रकाशन/ 2009/
95. एकाक्तश्राहिता रौद्रसूया धर्मबाह्यता
भृशमार्ग तमश्चाय राक्षसं कायलक्षणम् || प्रयवत शर्मी/ सु.शा. 4/86- 
87/167/सुश्रुत संहिता-ब्रोलम-2 / वाराणसी /चौधर्म्बा विष्ट्वभारती 
प्रकाशन/2010
96. महाश्रम स्वरूप स्त्रीरस्त्रकामक्षुद्धि शुचिद्वेषतिं भीरं भीषंवितार 
विकृतविहाराहसीलं पैशाचाय विद्यात्|| वैच जयदेवजी विकमजी आचार्य / 
च. शा. 4/38(3)324/ चरक संहिता-आयुर्वेद दीपिका- चक्रपाणि टीका / 
वाराणसी /चौधर्म्बा सुभारती प्रकाशन/ 2009/
97. उचिछष्टाहरता तैक्षण्य साहसप्रियता तथा ||
98. आहारकाममलिदुःशिलाचारोपचारमसूयकमसंविभागिनमतिलोपमकर्म
शील प्रशंसक विद्यात् || वैच जयदेवजी त्रिकमजी आचार्य / च. शा.
4/38(5)324/ चरक संहिता-आयुर्वेद दीपिका- चरकपाणि दीक्षा / वाराणसी / चौथम्भा सुभाषती प्रकाशन/ 2009/

99. असंविभागमलसं दुःशिलमसूयकम्
लोनुप चाप्यदातारं प्रेमसत्त्वं विद्यातः / प्रयात्र शर्मा/ सु.शा. 4/89-90/167
सुश्रुत सिंन्हता- वोलुम-2 / वाराणसी / चौथम्भा विष्णुवारती प्रकाशन/ 2010

100. निराकररिणिमुमेधसं जुगुसिताचाराहरः मैथुनपरं स्वनशीलं
पाशवं विद्यात् || वैच जयदेवजी त्रिकमजी आचार्य/ च. शा. 4/39(1)324/ चरक
संहिता-आयुर्वेद दीपिका- चरकपाणि दीक्षा / वाराणसी / चौथम्भा सुभाषती प्रकाशन/ 2009/

101. दुर्मधात्वं मनंता च स्वप्ने मैथुननित्यतः
निराकररिणुता चैवविजयः: पाशवा: गुणा: || प्रयात्र शर्मा/ सु.शा.
4/91/168/ सुश्रुत संहिता-वोलुम-2 / वाराणसी / चौथम्भा विष्णुवारती
प्रकाशन/ 2010

102. भृत्वमुख्यमहामहारुद्धमविष्णुके मात्स्यं विद्यात् || वैच जयदेवजी त्रिकमजी आचार्य/ च. शा. 4/39(2)324/ चरक
संहिता-आयुर्वेद दीपिका- चरकपाणि दीक्षा / वाराणसी / चौथम्भा सुभाषती
प्रकाशन/ 2009/

103. अनवस्थितता मृद्य भृत्वमं सन्तिलार्थिता
h) 08 Chapter 5  Review of Literature Prakriti

परस्पराभिमयदश्च मत्स्यसत्त्वस्य लक्षणम् ॥/ प्रियदत्र शर्मी/ सु.शा.
4/92/168 / सुश्रुत संहिता-वोल्म-2 / वाराणसी/चौखम्बा विष्णुभारती प्रकाशन/ 2010

104.अलसं केवलभिनिविष्टमाहारे सर्वबुद्ध्यवहृशैव वानस्पत्यं विद्यात् ॥
बैच्छ जयदेवजी त्रिकमजी आचार्य/ व. शा. 4/39(3)324 / चरक संहिता-
आयुवेद दीपिका- चक्रपाणि टिका / वाराणसी /चौखम्बा सुभारती प्रकाशन/ 2009/

105.एकस्थानरतिनित्यमाहारे केवले रत: ॥
वानस्पत्यो नर: सतावथ्यकामार्जनवजरज: ॥/ प्रियदत्र शर्मी/ सु.शा.
4/93/168/ सुश्रुत संहिता-वोल्म-2 / वाराणसी /चौखम्बा विष्णुभारती प्रकाशन/2010

106. प्रौ. के. आर. श्रीकान्त मूर्ति /अ. हु. शा. 3/7/393 // प्रथम वोल्म / वाराणसी
/ चौखम्बा कृष्णदाश प्रकाशन /2013

77