

## **A Review on Prakriti .**

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### **Introduction**

The evolution of human beings from the very primitive age to the ultra-modern civilized society today has a long history of continuing generations. The successful progress of generation since the dawn of civilization is very crucial for the survival of any species.

Throughout the world to protect & preserve integrity, human beings have evolved with many adoptive, protective, preventive, and promotive aspects in their lives over time. For sustaining life on earth, many factors influence the environment, geography, climate, food, culture lifestyle, etc. Along with these aspects, the practice of medicine in society is the most vital aspect. From protecting the human race from disastrous diseases to curing complex ailments, the practice of medicine plays a pivotal role. In the Indian sub-continent, Ayurveda is a life science that has been serving above said purposes for centuries. The approach of Ayurveda towards health stands different from the rest of the medicines in practice. The comprehensive dimensions of health starting from an individual to his society included under the purview of Ayurveda, which aims to establish the harmony of the physical, sensory, psychic & spiritual well-being of an individual. Prevention of disease by maintaining the status of sound health and healing ailments are the main objectives of Ayurveda. To achieve these objectives, it has many unique fundamental principles into its credit such as Trayopastambha, Trisutras, Dinacharya, Ritucharya, Rasyana, Vajikarana, dharaniya & adharaniya vega, and the most unique concept than any other medical science, i.e. the concept of „Prakriti’. Prakriti has a coherent relation with all aspects of human life; any observations made in a patient should always be under the lens of Prakriti. During the development of the fetus due to some specific reasons, anyone or two Doshas become intensified. This

nonpathogenic intensified status of Dosha which remains constant from birth to death is called “Prakriti”.<sup>1</sup> Though several meanings of the word “Prakriti” are enumerated in the literature as well as in Ayurveda science principally about Prakriti of humans, Dosha Prakriti / Deha Prakriti and Manas Prakriti are considered the most.

Acharyas have described seven types of Deha Prakriti among them, the person belonging to „Samaprakriti“ is considered as “Shreshtha” and they virtually remain lifelong healthy. The people who have „Kaphaprakriti“ are “Balavanta” or “Uttamabala”, people of „Pittaprakriti“ possess “Madhyamabala” and those who have „Vataprakriti“ possess “Alpabala”. It means that the Bala varies according to Prakriti.

It is further said that “Vataladyaha Sadatura”, means the person having Vatala is six Prakriti is more prone to diseases. Here Prakriti & Vyadhikshamatva have a direct role concerning disease incidence and progress, when etiological factors come in contact with the body, it results in diseases. At the same time, the body tries to resist the disease either to avoid its manifestation or to suppress its intensity. This power of the body resistivity which prevents the development of disease (vyadhi-utpadak-pratibandhakatva) or resists the bala of disease (vyadhi-bala-virodhitva) collectively called “Vyadhikshamatva” or body’s defensive mechanism or Immunity. To maintain health and prevent diseases is Vyadhikshamatva. Chakrapani in his commentary on “Vyadhikshamatva” said that.

व्याधिक्षमत्वेनामव्याधिबलविरोधित्वं व्याध्युत्पादकप्रतिबन्धकत्वमिति ।<sup>3</sup>

According to the above quotation, Vyadhikshamatva can be understood as follows.

1) Sharirabala, opposite to the Vyadhibala which is already manifested (Resistance to the disease) is “Vyadhibala-virodhitva”.

2) Sharirabala, which opposes the manifestation of the Vyadhi (Immunity for the disease) that is “Vyadhi-utpadak-pratibha and hakatva”.

Aim-“To understand prakriti and deha prakriti co-relation

Material methods–Various Samhitas, Ayurved Journal, Research papers, various articles were books were referred

### **Review on Prakriti according to Vedic Kala**

According to Samkhya and Bhagavad Gita Prakriti or nature is composed of the three Gunas which are tendencies or modes of operation, known as Sattva (creation), Rajas (preservation) and Tamas, (destruction), Sattva encompasses qualities of Goodness, light, and harmony.

According to the Yoga Vasishtha, people who are of a Sattvika nature and whose activities are mainly based on Sattva will tend to seek answers regarding the origin and truth of material life. With proper support, they are likely to reach liberation. Rajas is associated with concepts of energy, activity, ambition, and passion; so that, depending on how it is used, it can either have a supportive or hindering effect on the evolution of the soul. Tamas is commonly associated with inertia, darkness, and insensitivity. Souls who are more Tamasika are considered imbued in darkness and take the longest to reach liberation. Prakriti is closely associated with the concept of Maya within Vedic scripture.

Mula Prakriti is translated as ‘the root of nature’ or ‘root of Prakriti’;<sup>10</sup> it is a closer definition of ‘fundamental matter’; and is often defined as the essence of matter, that aspect of the Absolute which underlines all the objective aspects of Nature.<sup>11</sup> While Prakriti encompasses classical earth elements, i.e. solid matter, Mulaprakriti includes any classical elements, including any considered not discovered yet (some Tattva).<sup>12</sup> Devi Prakriti Shakti in the context of Shakti as forces unify Kundalini,

**Caraka Samhita:**

In the 9th chapter of Sutrasthana, it is mentioned that any disturbance in the equilibrium of Dhatu is known as disease, and on the other hand state of equilibrium is health i.e. Prakriti. The primal cause of creation is that Prakriti is nothing but a state of equilibrium of Sattva, Rajas, and Tamas. However, Vikara and Prakriti are to be taken in a different perspective. Here, Dhatu takes the place of Guna. Dhatu consists of Vata, Pitta, and Kapha; Rasa, Rakta, Mamsa, Medas, Asthi, Majja, and Shukra and all Upadhatu. Any deficiency or excessiveness in the normal quantity of Dhatu causes Vikara (disease) and the equilibrium of all these is health (Prakriti). In the 10th chapter of Sutrasthana, the importance of Prakriti in prognosis is given. In Sharirasthana, Prakriti is mentioned as the basis of philosophical background. He also explained about Loka and Purusha Siddhanta. In Vimanasthana 8th chapter, Prakriti Pariksha is described under the Dashavidha Pariksha. The seven types of Prakriti are also described. The influencing factors of Prakriti are described in Indriyasthana. In Sharirasthana 4th Chapter, seven types of Deha Prakriti and sixteen types of Manas Prakriti are mentioned. In Vimanasthana's 6th chapter description of Vatika, Paitika, and Kaphaja Prakriti are explained. The characteristics of different Prakriti are described also.

**Kashapa Samhita:**

According to Lehadhyaya of Sutrasthana, the development of Prakriti is described from Garbha. They are of three types Vata Sthuna, Pitta Sthuna, and Kapha Sthuna. The characteristics of different Prakriti are described in Shishyopakramaniya adhyaya and in Sharirasthana four philosophical descriptions are mentioned.

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## **Sushruta Samhita:**

Avyakta, Mahat, Ahamkara, and five Tanmatra, these eight (cause of all things) are Prakriti. The first chapter of Sharirasthana deals with the Sadkarana as Swabhava, Ishvara, Kala, Yadriccha, Niyati, and Parinama, which are the prime cause of all. Swabhava has been given prime importance in Sushruta as it signifies Prakriti. In addition, seven types of Prakriti are described. Classification of Prakriti according to Panchamahabhuta and also characteristics of Prakriti are described.

## **Concept of Deha prakriti**

The words Deha Prakriti, Dosha Prakriti, and Prakriti have been used in the same sense in Ayurveda. Charaka holds that the Prakriti is named according to the constitutional predominance of a particular Dosha.

Definition:-

Prakriti is a conductive state of the Dosha, formed at the time of formation and development of Garbhadu to self-excitatory causes and which runs from birth to death.

Utpatti of Deha prakriti:-

Prakriti is organized by attributes of predominant Dosha at the time of sperm-ovum union. One, two, or more Dosha that become predominant at conception organize Prakriti. Factors affecting this predominance are; sperm, ovum, position and status of the uterus, age of women and season of conception, nutriment fetus receives in intrauterine life, and consumption of drugs, etc. of any kind or any behavior by mother during pregnancy. Sperm, ovum, diet, and behavior of pregnant women are responsible factors for the predominance of Dosha, due to such predominance seven types of Prakriti are observed in humans.

Once organized, this remains constant. Insects living on poisonous trees do not die. A scorpion does not die out of its poison. Similarly, humans, bestowed with Prakriti with predominant Dosha are not borne sick.

तत्र शुक्रार्तवगर्भाशयकालेशु मातुश्चाहारविहारयोरेकोऽनेको वा यो दोषो भवत्याधिक्येन तेनाऽऽमर  
ल्लयमिवोत्पद्यमानस्य कृमेर्विषेण सविषकृमेरिव वृश्चिकादेराशीविषस्येव वा स्वविषेण प्रकृतिर्जायते । ।

Regarding the Sharira Prakriti (Deha Prakriti), Acharya Charaka says that 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 in the first category are not susceptible to diseases and the rest of them are always likely to suffer. The Prakriti of persons is named according to the predominance of Dosha. At the time of conception, in certain individuals, there is the equilibrium of Vata, Pitta, and Kapha; some are dominated by one Dosha; some are dominated by two Dosha i.e. Vatta-Pitta, Vatta-Kapha, and Pitta-Kapha. Out of these categories, individuals of the first category, by nature, possess normal health. Those belonging to other categories always suffer from one or the other bodily defects, although they might be healthy. For example, if a person though believed to be healthy, has dominancy of Vata in his temperament, he will be more susceptible to cracking of the different parts of the body like skin, etc. This happens because the very normal condition of health of such individuals is dominated by one or the other Sharira Dosha. Such individuals are said to have normal health, not because of their normal bodily conditions, but because the condition of their body whatsoever, is since birth.

It might be argued that various types of natural conditions (Prakriti) of the body, produced at the time of conception, are invariable and they as such continue for the whole life. Such conditions when changed in certain individuals indicate imminent

death. As it has been stated by Sushruta, "The Dosha, relating to the natural conditions of the body, never get enhanced, transformed or diminished except in the case of moribund individuals."

## Conclusion

If diseases similar to the Prakriti occur, enhancement is found not in the Dosha relating to the natural bodily condition but in the Dosha produced by some extraneous factors. Dosha, responsible for the causation of Prakriti, is different from the Dosha subsequently getting vitiated to cause the diseases. Dosha of the former category does not play any direct role in the production of the disease. Thus, if a person of Vata Prakriti suffers from diseases caused by Pitta, the original physical condition dominated by Vata, causing cracking in hands and feet remains unaffected; it gets neither augmented nor diminished. To sum up: Dosha is responsible for the causation of Prakriti neither aggravated nor changed or diminished. So, an individual possessing the physical constitution caused by the equilibrium of Dosha at the time of conception cannot imbibe the qualities of individuals having other Prakriti. This applies to all other Prakriti in general. Hence, Acharya Vagbhata says - that Vata and other Dosha are of two kinds, viz normal and abnormal, the normal ones (Dosha) are the cause for the formation of seven kinds of constitution and also the main cause for the formation of the body, they are called as Dhātu because they support the body.

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