



SHORT REVIEW ARTICLE

PRAKRUTI IN VIEW OF CRITICS FOR RESEARCH

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ABSTRACT

Background: A lots of research have been done on the concept of *Prakruti*. As we know, *Prakruti* is the constitution of our body and mind. It indicates physical, physiological and psychological characters of human. There is a lots of scope for the research regarding the co-relation of a specific disease with *Prakruti*. The consideration of etiological factor in such type of research will definitely increase the accuracy of the research. The aim of this article is to compile all scattered references from classical text for the same. **Method:** the three major compendium of *ayurveda*, namely, *charaka Samhita*, *Sushrut Samhita* and *vagbhata* has refered for this purpose. The references regarding to *Prakruti*, its formation, types, relation with *tri doshas* (three basic components of body) has been observed from main text and critics also the concept of *prakrut* and *vaikrut dosha*, *Prakrutisama roga* has elaborated with their references in compendium. All these observations conclude that predisposition of a disease can get converted to disease if there is *hetuseven* or etiological factor. *Vaikrut dosha* is a set of *dosha* which get vitiated by etiological factors. **Conclusion:** etiological factor is essential for vitiation of dosh and manifestation of disease In certain *Prakruti*, disease predisposition can get converted into disease if there is presence of *hetu* or etiological factor.

KEY WORDS: *Prakruti*, *hetu*, *vaikrut dosha*, *prakrut dosha*, disease predisposition.

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INTRODUCTION:

Prakruti is unique concept of *ayurveda*. The concept is widely elaborated in classical text and in their critics. *Prakruti* is constitution of body^[1]. It is expression of morphological, physiological, and also psychological characters of human. It does not change since birth to death of individual. It is not general observation on mass scale, but it is individual specific and idiosyncratic^[2].

Once formed, *Prakruti* does not change due to any cause. *Prakrut dosha* or the set of *dosha* which get formed at the time of *shukra-shonit sanyog* or sperm ovum union decides *Prakruti*, which remains unaltered^[3].

A lot of work has been done on this concept. Yet there is need to review this concept again for its peculiarities from different angles. The references of *Prakruti* is widely scattered in classical texts. The aim of the article is to compile all the scattered references and analyze it for purpose of further research.

CONCEPTUAL STUDY:

In *Charak Samhita*, *Prakruti* is first mentioned in *sutrasthana*, chapter no.37 (stanza 39, 40)The verse is included in '*Na vegan dharaniya adhyaya*' and it is in *Swasthya chatushka* (collection of four chapters regarding with healthy habits)^[4]. Aim of *Swasthya chatushka* is to give guidelines to remain fit and healthy. We can say that by describing the *Prakruti* in this chapter,

aacharya charaka wants to give guideline about our daily regimen according to our *Prakruti*.

In Chakrapani critics it is mentioned that, there are different types of wholesome substances. The wholesome diet vary according to *Prakruti*. Hence *Prakruti* has been described prior description of wholesome diet^[5].

Prakruti is a condition of our body which is decided at the time of Shukra-Shonita sanyog (sperm-ovum union)^[6]. Some individuals are of sama *Prakruti* (proportion of *Vata*, *Pitta*, *Kapha* is equal), some are *Vatala* (*Vata dosha* dominant) some are *Pittala* (*Pitta* dominant) and some are *Shleshmala* (*Kapha* dominant). Two *dosha* dominant *Prakruti* are also considered like *Vata-Pitta*, *Vata-Kapha* etc.

In all above types, *Sama Prakruti* people are 'Anatura' means they are not at all sick or totally healthy. *Vatala*, *Pittala*, *Shleshmala* are 'Sadatura' means they are always sick. This is contravertial to the name itself i.e. *Prakruti* which means *Swasthya* or healthy condition.

Here it should be noted that though they are said to be *sadatura* i.e. always sick, the sickness is not a severe illness where one is unable to perform his own daily routine. These people can perform their daily routine work without difficulty, but exhibits characters of dominant *dosha*. *Vata Prakruti* individuals exhibits signs like *vishamagni*, cracked feet

hands etc. These characteristics are due to dominance of single *dosha* over two other *dosha*. These people remain healthy by applying some common measures like eating moderately *snigha aahar*, external application of oil on cracked regions etc.

These people can remain healthy by using diet and behavior having opposite properties of that dominant *dosha*. e.g. *Vata Prakruti* individuals should avoid *katu, tikta, kashaya*. *rasa*, i.e., pungent, astringent and bitter flavours.

DISCUSSION:

In *vimanasthana*(chapter 6) *aacharya Charaka* quotes that *Prakruti* is normality so these single *dosha* dominant individuals are not normal, hence they should be known as *Vatala, Pittala, shleshmala* and not as *Vata, Pitta, Kapha Prakruti*.^[7]

The dominance of single *dosha* indicates tolerance or intolerance to specific substances. *Pittala* persons shows intolerance to very hot diet and drugs like *chitraka*. This aspect is very important in treating the patients also.

Dalhana in his commentary on *sushruta sharirshana* explain the reason of this '*Sadatura*'^[8]. In all 7 types of *Prakruti*(1 *sama*, 3 *dwandwaja*, 3 *ek doshaja*) the proportion of *tri dosha* are not the same except in *sama Prakruti*. But this state of unequilibrium does not harm the embryo

strongly. The dominant *dosha* exhibits their characters physically and physiologically. In *Vatala*, there are cracked skin, in *Pittala* perspiration with bad smell. This is in accordance with *sadaturavastha* in *Charak*.

Ashtang sangraha has very clear and elaborated references in *sharirasthana* chapter 8.^[9]

When there is sperm and ovum union, *tri dosha* of sperm get united with *tri dosha* of ovum^[10]. Thus two set of *tri dosha* get united to form single set of *dosha*. The proportion of *Vata, Pitta, Kapha* to each other in this set decides *Prakruti*. This set of *dosha* is known as '*prakrut*' *dosha*. As their unequal proportion to each other do not cause any harm to fetus, they also known as '*Dhatu*'.

When these *dosha* affects as whole or part of the seed i.e sperm or ovum, they are known as *dosha*. when *dosha* harms a part of seed(*Bija*) it will get reflected on the body as deformity of the organ originated from that part of the seed.

When there is drastic deviation in set of *prakrut tri dosha* from normality, it causes death of the foetus.

There is another set of *dosha* known as '*Vaikrut*' *dosha*: According to *Charak Samhita sutrasthana tri doshas*

are produced in human body as a waste product of food digestion and metabolism process.^[11] These *dosha* are known as *vaikrut*

dosha. This set of *vaikrut dosha* get mixed with set of *prakrut dosha*. As once formed, proportion of tri *dosha* never changes in the set of *prakrut dosha*. In the set of *vaikrut dosha* it changes according to change in diet, behavioral pattern and seasonal variations. This increase or decrease in *vaikrut dosha* causes different diseased conditions.

This analysis proves the importance of etiological factor in the development of 'Prakrutisama' disease i.e. *Vata* dominant diseases in *Vatala*, *Pitta* dominant diseases in *Pittala* and so on^[12]. Hence it is mentioned in *charaka Samhita* (chapter 3) that selection of treatment modality according to etiological factor is very important in the *Prakrutisama* diseases.

In *Prakrutisama* roga common *dosha* is dominant in *Prakruti* and in disease. This *dosha* dominance in *Prakruti* is in the set of *vaikrut dosha* as proportion of *dosha* in *prakrut* set never changes.

Vaikrut dosha get vitiated due to diet and behavioral changes. If cause is treated the vitiation will be minimized and stopped eventually. This will arrest the progression of disease and it will get cured.

In *charaka vimanasthana* it is mentioned that, if *Vatala* individuals consume unwholesome diet or behavior (*Vatakar aahar-vihar*) his *Vata dosha* will soon get vitiated^[13]. This is *vaikrut Vata dosha*. It get mixed with *prakrut Vata*

dosha. In *Vatala* individuals *prakrut Vata dosha* is already abundant (*charak vimansthana* chapter 6) This *vaikrut Vata dosha* get mixed with *prakrut Vata dosha* and *Vata* dominant disease will exhibit.

CONCLUSION: *Prakrut dosha* can be considered as a set of genome which get decided at the time of sperm and ovum union and remain the same. As genome never changes, *doshas* in *prakrut* set never changes their proportion with each other. *Vaikrut dosha* is a set of *dosha* which increases or decreases due to their own etiological factors. If *Pitta Prakruti* person and *Vata Prakruti* person consumes *Vatakar* diet, then *vaikrut Vata* of both will get vitiated, but it will be more in *Vata Prakruti* person and *Vataj* disease will manifest rapidly. but if *Vata Prakruti* person consumes wholesome diet then vitiation of *vaikrut Vata dosha* can be avoided. This is applicable in *dwandwaj Prakruti* individuals also. In the study of correlation of certain single *dosha* dominant *Prakruti* with certain disease, it is very necessary to observe etiological factors. A lot of research is going on regarding co-relation of human genome and major body constitutions. Such studies uncover the genes that may contribute to system level differences in normal individuals and some disease predispositions. This predisposition can get

converted into diseases if there is etiological factors or *hetusevan*.

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