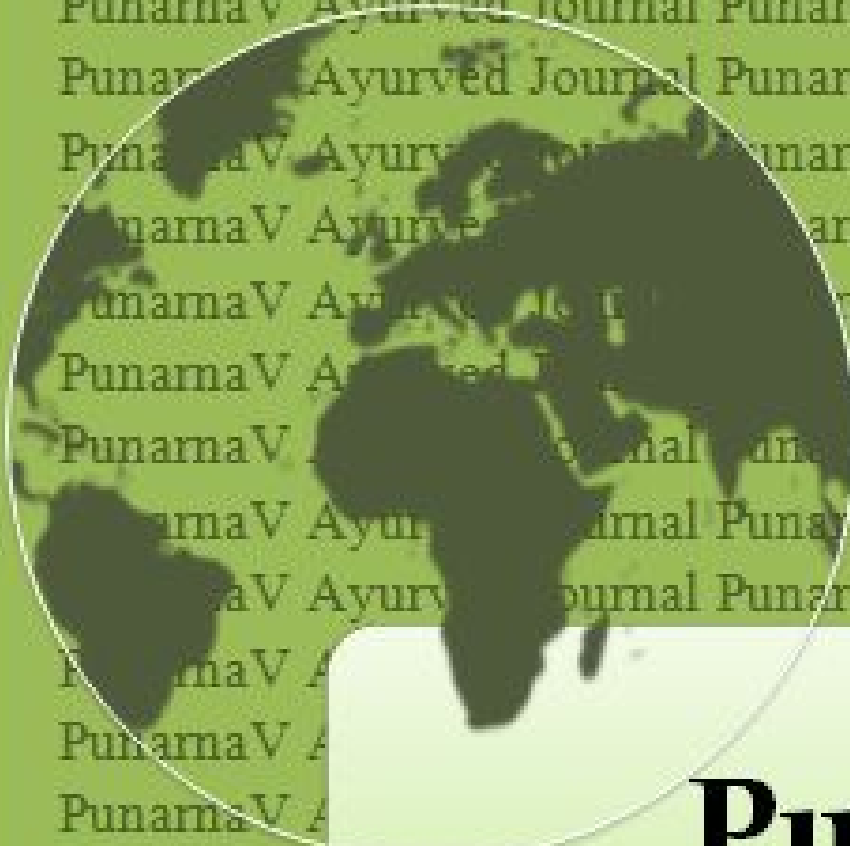


MONTH: MAR: APR -2016

VOLUME: 4, ISSUE: 2

ISSN: 2348-1846



Punarna V

TITLE

A REVIEW STUDY OF *PRAKRITI*

AMIT KUMAR TANWAR¹, ARUN KUMAR BHADULA², PARUL SINGH³

AN INTERNATIONAL PEER REVIEWED AYURVED JOURNAL
ON LINE BI-MONTHLY AYURVED JOURNAL

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A REVIEW STUDY OF PRAKRITI

AMIT KUMAR TANWAR¹ , ARUN KUMAR BHADULA², PARUL SINGH³

¹ Senior Ayurveda Expert (Analysis & Monitoring), TKDL Unit, Council Of Scientific & Industrial Research (CSIR), New Delhi,

² Senior Consultant (Ayurveda), Central Council For Research In Ayurvedic Sciences (CCRAS) HQRS., Janakpuri, New Delhi,

³ Assistant Professor, Bharat Ayurvedic College & Hospital, Muzaffarnagar, Uttar Pradesh, India.

ABSTRACT:

Ayurveda which literally means the “Science of life”, is a natural healing system developed in India. It deals elaborately with measures for healthful living during the entire span of life and its various phases. Besides dealing with principles for maintenance of health, it has also developed a wide range of therapeutic measures to combat illness. A characteristic feature of Ayurvedic system of medicine is that it considers the individual as whole, rather than just the disease. It takes into consideration the individual’s constitution, susceptibility to diseases, mental makeup, life style and other factors. This has been refined to a very high degree in Ayurveda with its powerful concept of Prakriti.

Prakriti is the health profile or unique psychosomatic temperament of an individual encompassing his or her physical, functional and behavioral characteristics. Prakriti is not only an instrument to examine the patient but also influences the onset, occurrence, pathogenesis, diagnosis, prognosis and management of a patient. Among the various specific characteristics of Ayurveda, the knowledge of ‘Prakriti’ is at the top. Charaka, while directing tenfold examination of a patient (Das-Vidh Pariksha), has counted ‘Prakriti’ on the top.

KEYWORDS: Ayurveda, Dosha, Prakriti

INTRODUCTION

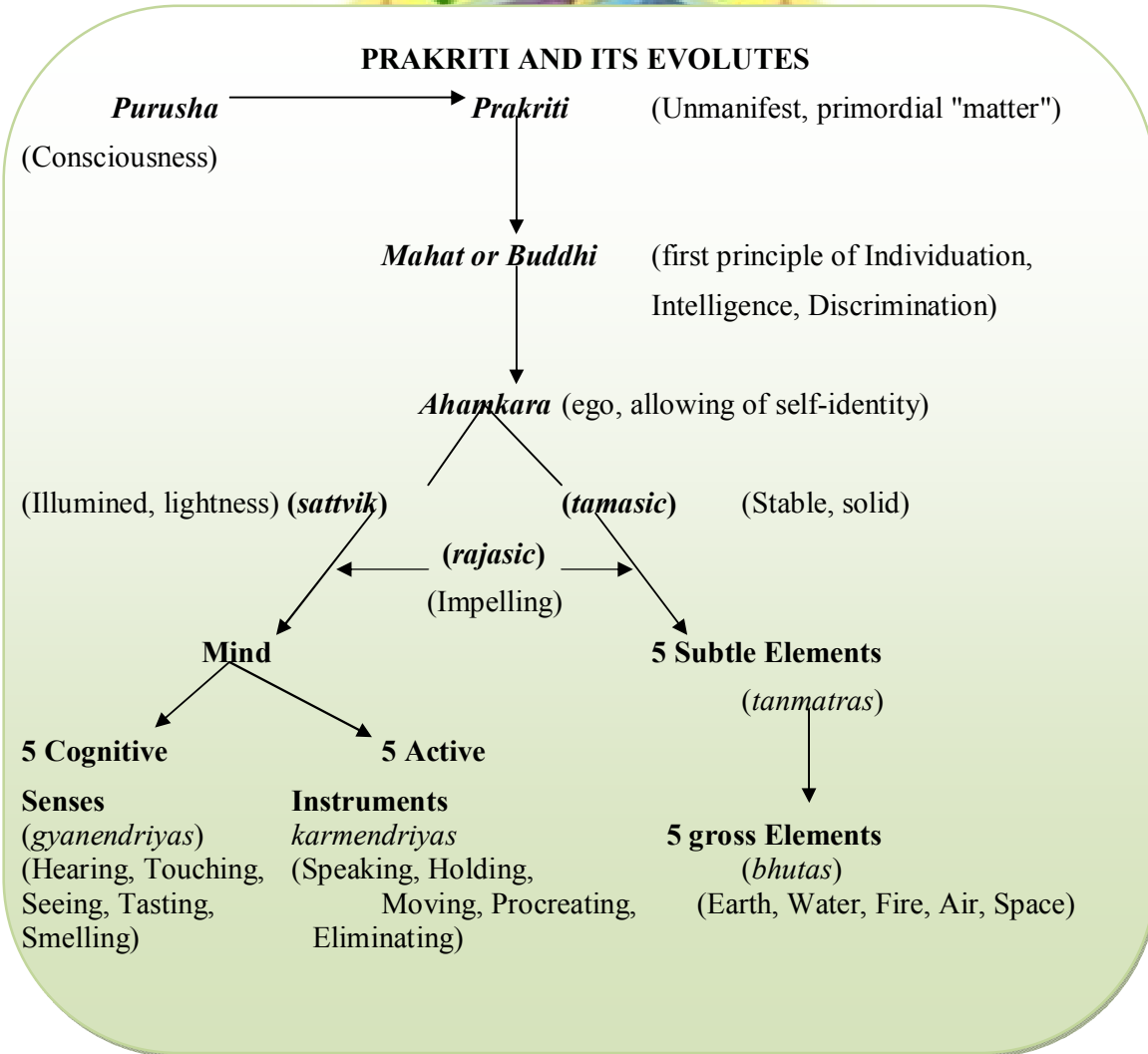
CORRESPONDENT:
DR. AMIT KUMAR TANWAR
SENIOR AYURVEDA EXPERT
(ANALYSIS & MONITORING),
TKDL UNIT,
COUNCIL OF SCIENTIFIC &
INDUSTRIAL RESEARCH
(CSIR),
NEW DELHI,
INDIA.

the main Sanskrit Root “KRI” with prefix “PRA” which indicates ‘PRAKROTI-ITI-PRAKRITI means, which produces others but is never produced by any one.

The word PRAKRITI has three letter’s “PRA”, “KRI” and “TI”, PRA – denotes “Sattvika Guna” and is responsible for “Knowledge”, KRI – indicates “Rajas Guna” and is responsible for “Motion”, while TI– represents “Tamo guna” and is responsible for “Inertia”

Prakriti is composed of Pra+Kriti, where “Pra” denotes “Prakrista”, which means rendering force and “Kriti” denotes the creation i.e. **Universe**. Combinedly it can be said, the rendering force which creates the Universe, is named as “Prakriti”.

The term PRAKRITI is a feminine term, which maximally represents the nature of the individual. It is derived from



Though the word *prakriti* is used in many meanings, in reference to the present study the term *PRAKRITI* is being used as fundamental constitution of a person, *Swabhava* or Nature of the individual

which covers the physical, mental, social and spiritual aspects of life. Thus it represents the total psychosomatic constitution of the man. It is also known as “*Deha Prakriti* or *Dosha Prakriti*”

FORMATION OF PRAKRITI

According to *Sushruta*, *prakriti* is formed by the Utkatata (Predominance) of one, two or all three Doshas at the time of *Samyoga* (union) of *Shukra* (sperm) and *Shonita* (Ovum) in the *Garbhashaya* (Uterus).

In the reference “*Dalhana*”, a commentator of “*Sushruta-Samhita*”, has clarified that the *Utkatata* (Predominance) of Dosh/Doshas is Normal State (Physiological), not in the form of an Abnormal State (Pathological), because the existence of *garbha* (foetus) is possible only in the physiological state, otherwise either the establishment of *garbha* is impossible or *garbha* may develop with anomaly. *Sushruta* has given an example, in favour of his statement regarding physiological (normal) predominance of *dosh*, for the formation of *prakriti* of the individual. According to that example, a living organism (Insect) born in poison is not influenced by the toxic effect of the

poison because that poison becomes *Satmya* (homologous) to the individual (Insect). Similarly, the predominance of *dosha* at the time of establishment of *garbha* does not produce any ill effect as it is *satmya* to the *garbha*, only due to this reason the susceptibility for some disease develops in the different types of the individual. The *prakriti* of a person neither gets aggravated nor does it suffer from any deterioration or abatement. A change, abatement or deterioration in any particular case should be regarded as the harbinger of death.

According to *Vagbhata* the *prakriti* is formed out of those one or more *doshas* which are predominant at the time of Conjugation of *shukra* (Spermatozoa) and *shonita* (Ovum) and according to the predominance of *doshas* in the diet used by mother. He further adds that some *Dosha- prakriti* remains inherited throughout life, prior to death.

THE FACTORS INFLUENCING FORMATION OF PRAKRITI

The factors which influence the formation and development of the *prakriti* can be broadly grouped into two.

1. Pre-natal (Intra-uterine) Factors.
2. Post-natal (Extra-uterine) Factors.

1. *Charaka* has mentioned that some factors influence the formation of *prakriti* during intra-uterine life, which affect the predominance of *dosha* or Doshas required for formation of *prakriti* in *garbhashaya* (Uterus) at the time of union of *shukra* and *shonita*. They are as follows—

- i. ***Shukra Prakriti*** (Nature of Sperm)
- ii. ***Shonita Prakriti*** (Nature of Ovum)
- iii. ***Kala Prakriti*** (Nature of Time)
- iv. ***Garbhashaya Prakriti*** (Nature of Uterus)
- v. ***Mata Ka Ahara – Vihar Prakriti*** (Nature of food and behaviour of mother)
- vi. ***Mahabhuta Vikar Prakriti*** (Nature of the products of Mahabhutas).

The above *Shukra*, *Shonita*, *Kala*, *gharbhashaya*, *Mata ka Ahara – Vihar* and *Panchamabhutas* affect the *prakriti* by altering the proportion of Doshas involved in the *prakriti* formation. The first group of factors acts during the intrauterine life of the foetus, at the time of the union of

the *shukra*, *shonita* and *jiva*. As they have definite role in the establishment of *prakriti* and active before natal period. So they are termed as **Pre-Natal** or **Ante-Natal** factors.

2. Some other factors are also described by *charaka* in the first chapter of *Indriya-Sthan*, which are responsible for the development of the *prakriti*.

Development, in the context refers to causation of specific features in the *prakriti* of the individual. They are as follows –

- i. ***Jati*** (Race)
- ii. ***Kula*** (Family)
- iii. ***Desha*** (Land)
- iv. ***Kala*** (Time or Season)
- v. ***Vaya*** (Age)
- vi. ***Pratyatmaniyata*** (Individuality or Soul of particular person)

They together make up the environmental factor. The somatic constitution of the individual can be modified by some external factors also. Among these factors *Jati*, *Kula*, *Desh*, *Kala* and *Vaya* are the general factors and the *Pratyatma-Niyata* is the individualistic factor. While the second group of factors influence the *prakriti* after the delivery of foetus and is responsible for the development of the

prakriti, so they are termed as **Post-Natal** factors.

All these factors collectively influence the development of *prakriti*,

development in this context refers to causation of specific features in the *prakriti* of the individual in such a way that two persons belonging to one “*prakriti*” also differ from each other.

TABLE NO. 1
SHOWING PREDOMINANCE OF DOSHAS IN THE DIFFERENT TIME PERIOD [DAY/NIGHT]

S. NO.	TIME PERIOD	DOMINANT DOSHA
	DAY	
1.	Morning (Beginning of the Day)	KAPHA
2.	Noon (Mid-Day)	PITTA
3.	Evening (End of the Day)	VATA
	NIGHT	
4.	Beginning of Night	KAPHA
5.	Mid-Night	PITTA
6.	End of Night	VATA

TABLE NO. 2
SHOWING PREDOMINANCE OF DOSHA ACCORDING OF AGE

S. NO.	Age	Dominant Dosha
1.	Childhood Stage (BALYA-VASTHA)	KAPHA
2.	Youth Age (YUVA-VASTHA)	PITTA
3.	Old Age (VRIDDHA-VASTHA)	VATA

TABLE NO. 3

SHOWING PREDOMINANCE OF DOSHA AT THE TIME OF EATING		
S. NO.	TIME OF EATING	DOMINANT DOSHA
1.	Beginning of Eating	KAPHA
2.	Mid of Eating	PITTA
3.	At the end of Eating	VATA.

TABLE NO. 4
SHOWING PANCHBHAUTIK COMPOSITION OF DOSHAS

DOSHA	PANCHBHAUTIK Composition
VATA	AKASH and VAYU
PITTA	AGNI or TEJA and JALA
KAPHA (Shleshma)	JALA and PRITHVI

TABLE NO. 5 SHOWING THE DIVISION OF DESHA ACCORDING TO “CHARAKA”			
DESHA	Predominant Dosha	Effect on <i>prakriti</i> Formation	Effect of Susceptibility of Disease
JANGAL	Vata-Pitta	Mostly Vata – Pitta Prakriti	Occurs least number of diseases.
ANOOP	Vata-Kapha	Mostly Vata prakriti	Occurs (more) disease.
SADHARAN	Equal Dosha	Sam Prakriti	Occurs no (minimum) disease. [because all the three Doshas are equal]

TABLE NO. 6 SHOWING THE PREDOMINANCE OF DOSHA ACCORDING TO SEASON				
S. NO.	DOSHA	Sanchaya (Accumulation)	Prakopa (Vitiation)	Shaman (Sedation)
1.	VATA	Greeshma (May-Jun)	Varsha (Jul-Aug)	Sharada (Sep-Oct)
2.	PITTA	Varsha (Jul-Aug)	Sharad (Sep-Oct)	Hemanta (Nov-Dec)
3.	KAPHA	Shishira (Jan-Feb)	Vasant (Mar-Apr)	Greeshma (May-Jun)

CLASSIFICATION (TYPES) OF PRAKRITI

Detailed description is found in the *Charaka* and *Sushruta* on the different classification of typology of *Prakriti* from different aspects and bases. *Vagbhata* in *Astanga sangraha* devotes a separate chapter “Prakriti bhediya adhyaya” on the mental (*manasika*) considerations. In *Astanga Hridaya* the divisions of

subject of *Prakriti* from different angles. If we collect and co-ordinate the whole literature available in Ayurvedic Samhitas, it is found that the fundamental bases of typology theory are based either on physical (*dosha* or *deha*) or classification are based on above two types called *Dosamayi* and *Gunamayi Prakriti*.

The *prakriti* can be broadly classified into three groups viz :-

- (A) *Dehik Prakriti*
- (B) *Mansik Prakriti*
- (C) *Bhautika Parkriti*

(A) *DEHIKA PRAKRITI*

Charaka has mentioned the four types of Dehika Prakriti-

- (i) Vata Prakriti
- (ii) Pitta Prakriti
- (iii) Kapha Prakriti

(iv) Sama-Dhatu Prakriti

Charaka has described the seven types of Dehika Prakrities (in the eighth chapter of Vimana sthan) under the reference of Dashvidha Atura Pariksha, viz.-

- (i) Vatal prakriti
- (ii) Pittal prakriti
- (iii) Shleshmal Prakriti (kapha)
- (iv) Vata-Pitta Prakriti
- (v) Pitta-kapha prakriti
- (vi) Vata- Kapha Prakriti
- (vii) Sama Dhatu Prakrit

These are said as Dosha Prakriti (Physical or Doshika Constitution of human beings emerged from the initial stage of foetus).

Sushruta and *Vagbhata* have also mentioned these seven types of Dehika Prakrities and have also been accepted by Bhela, sharangadhara and Bhava Prakasa.

In *Harita Samhita*, *Harita* mentioned four types of prakriti.

1. Vatika Prakriti
2. Paittika prakriti
3. Sleshmika prakriti.
4. Sannipatika Prakriti.

In *Kashaypa Samhita*, *Kashaypa* has described the extra 3 types of prakrities along with 7 types of prakrities. They are

1. Vata sthuna
2. Pitta Sthuna
3. Sleshma Sthuna.

(I) *Ek Doshaja Prakriti-*

Ek Doshaja Prakriti is formed by the predominance of one Dosha. These are known as Heen Prakriti. Thus according to the predominance of one Dosha there are three types of *prakriti*:

- (a) Vataja Prakriti
- (b) Pittaja Prakriti
- (c) Kaphaja Prakriti

(II) *Dwi - Doshaja Prakriti-*

Dwi Doshaja Prakriti are formed by the predominance of two Dosha than one Dosha. These types are known as madhyam (medium) types of *prakriti*. According to predominance of two Dosha there are three types of Dwi Doshaja Prakriti viz.-

- (a) Vata-Pitta Prakriti
- (b) Vata-Kapha Prakriti
- (c) Pitta-Kapha Prakriti

These are the samsarga prakrities & bear the combined qualities of those types for eg. The vataja-pittaja Prakriti have the characteristics of vataja & pittaja Prakriti.

(III) *Tri Doshaja Prakriti-*

Tri Doshaja Prakriti is known as Uttam (Superior) types of *prakriti*. It is formed by the predominance of all the three Doshas . Thus there is one type of *prakriti*. So this type of *prakriti* is “**Sama prakriti**” in which all the three types of Doshas are predominant and are in

equilibrium. This is known as Vata-Pitta-Kapha Prakriti or Sama Prakriti.

According to the *charaka* the Symptomatology of a person of various prakrities attributed to various properties of the Dehik Doshas are as follows:-

The properties of *vata* are *Ruksha, laghu, Chala, Bahu, Sheeghra, Sheeta, Parusha* and *Vishad*. Following symptoms have been mentioned according of the properties of “Doshas” in an individual having *Vataja prakriti* as given in Table No.7

**TABLE NO.7
SHOWING SYMPTOMS OF VATAJA PRAKRITI ACCORDING TO CHARAKA**

S.NO	PROPERTIES OF VATA DOSHA	SYMPTOMS OF VATAJA PRAKRITI
1.	RUKSHA (Rough)	Due to roughness the body of the individual is rough, undeveloped, and short, continuously weak, voice of individual is hoarse and vigils, dry, low, broken, and obstructed. Eyes are open while sleeping, also giving an impression that he is always keeping awake.
2.	LAGHU (Light)	Due to lightness, light and steady movement (Gait) activities, light diet (food) and speech.
3.	CHALA(Mobile)	Due to mobility unstable joints, eyes eyebrows, jaws, lips, tongue, head, shoulder, hands, and legs. They move the leg while sitting.
4.	BAHU(Abundant)	Due to abundance, much talkative, abundance of tendons and veins and they are very much prominent.
5.	SHEEGHRA (Swift)	Due to swiftness, quick initiation, quick irritation and disorder, quick in fear, attachment and quick in likes and dislikes, quick in understanding and forgetting things (poor memory).
6.	SHEETA (Cold)	Intolerance to cold (things), often affection with cold, shivering and stiffness.
7.	PARUSHA(Coarse)	Roughness (coarse) in the hairs of the head, face, and other parts of body: Beard- mustaches, small hair, nail, teeth, face, hands and feet. (found tough)
8.	VISHADA (Non slimmy)	Cracked body parts, limbs and organs are found and cracking sound (constant) in the joints during movement.

Because of the presence of these qualities, an individual having “*Vataja prakriti*” is endowed with low degree of strength, shorter span of life, less number of children, less spiritual, less materialistic knowledge, wealthy and accessories of life.

The Properties of *pitta* are *Ushna, Tikshana, Drava, Visra, Amla* and *Katu*. Following Symptoms have been mentioned according to the properties of *Dosha* in an individual having *Pittaja Prakriti*,as given in Table No.8

TABLE NO. 8
SHOWING SYMPTOMS OF PITTAJA PRAKRITI ACCORDING TO CHARAKA

S.NO	PROPERTIES OF PITTA DOSHA	SYMPTOMS OF PITTAJA PRAKRITI
1.	USHNA (Hot)	Individual is intolerant to heat (hot things) having fair organs, dry and yellowish colour of the body, plenty of (profuse) moles , freckles, black moles, excessive hunger and thirst, early appearance of wrinkles, graying and falling (baldness) of hairs , soft and brown hairs on the face, head, and other parts of body.
2.	TIKSHNA (Sharp)	Due to sharpness, sharp physical strength, strong digestive power, intake of food and drinks in large quantity, inability to face difficult situations.
3.	DRAVA (Liquid or Fluid)	Due to liquidity looseness, softness of joints and muscles excess excretion of sweat, urine and faeces.
4.	VISRA (Fleshy Smell)	Due to fleshy smell excessive putrid (foeted) smell in axilla, mouth, head and body.
5.	Katu & AMLA (pungent & sour.)	Due to pungent and sourness little or in- sufficiency of semen, sexual desire and having less offsprings.

Because of the presence of these qualities an individual having *Pittaja Prakriti* is endowed with moderate in strength, life span, knowledge, understandings, materialistic knowledge, wealth and means (accessories of life).

The properties of *kapha* are *Snigdha, Slakshna, Mridu, Madhura, Sara, Sandra, Manda, Stimita, Guru, Sheetal, Picchila* and *Accha*. Following symptoms have been mentioned according to the properties of dosha in an individual having *Kaphaja Prakriti* as given in Table No. 9.

TABLE NO.9
SHOWING SYMPTOMS OF KAPHAJA PRAKRITI ACCORDING TO CHARAKA

S.NO.	PROPERTIES OF KAPHA DOSHA	SYMPTOMS OF KAPHAJA PRAKRITI
1.	SNIGDHA (Unctous)	Due to unctousness, smoothness of the organs and unctousness of the organs are formed.
2.	SLAKSHANA (Smooth)	Due to smoothness, smooth organs, pleasing and shining appearance of the body is found.
3.	MRIDU (Soft)	Due to sweetness, pleasing, delicate and fair organs.
4.	MADHUR (Sweet)	Due to sweetness, abundant semen, sexual act, and having abundant offspring.
5.	SARA (Essence)	Due to nature of essence, excellent, compact, stable and strong body.
6.	SANDRA (Solid)	Due to solidity, body and all organs are compactly (well) developed, perfect and powerful.
7.	MANDA (Dull)	Due to dullness, dull in activities, diet and speech.
8.	STIMITA (Rigid)	Due to rigidity, delayed initiation, irritation, and disorder.

9.	GURU (Heavy)	Due to heaviness, non-slippery and stable gait.
10.	SHEETAL (Cold)	Due to coldness, little hunger, thirst, pyrexia, and faeces, sweat and presentation.
11.	PICCHILA (Slimy)	Due to sliminess well united and strong joint ligaments.
12.	ACCHA (Clear)	Due to clarity, clear eyes and face, happiness in the look on the face, softness of complexion and voice.

Because of the presence of these qualities an individual having *Kaphaja Prakriti* is endowed with excellence of strength, wealth, knowledge, peace and longevity.

SAMA PRAKRITI: Characteristic features of a *Sama Prakriti* person are as follows –

1. Mixed colour of the body.
2. Compact limbs.
3. The small hairs of his body are deep rotated and there are no cracks in the hairs.
4. He is loved by ladies.
5. Capable of carrying heavy weight.
6. He is endowed with luxurious life.

The *prakriti* caused by *Vata*, *Pitta* and *Kapha* are Heen (inferior), *Madhyam* (Medium), and *Uttam* (Superior) respectively.

The Dwi- Doshaja Prakriti (*Vata-Pitta*, *Vata-Kapha*, and *Pitta-Kapha*) are *Madhyam* (medium). The Prakriti caused by all the three Doshas, when they are in the state of equilibrium (*Sam-Dhatu*) is the best among all.

The symptoms presented by various authors are due to the effect of various properties responsible for the formation of “PRAKRITI” For study purpose all these symptoms can be divided into following groups⁽⁶¹⁾ –

1. Physical Symptoms
2. Physiological Symptoms
3. Psychological Symptoms
4. Sociological Symptoms

TABLE NO. 10
SHOWING SYMPTOMS OF ALL PRAKRITIS FOR STUDY PURPOSE

VATAJA PRAKRITI	PITTAJA PRAKRITI	SHLESHMAJA PRAKRITI
<p>Physical Syntoms => Owing to its dryness, those of VATA habits are of dry, wasted and small bodies. They are restless in their joints, eyebrows, jaws, lips, tongue, heads, shoulders, hands, and feet. They have prominent veins and tendons They have rough hairs on their head, face and</p>	<p>Owning to its heat PITTA habits are intolerant to heat, very hot in the mouth, delicate and ideal bodies and have profuse moles, freckles spots and pimples on the face, early wrinkles, gray hairs and baldness and are possessing</p>	<p>“SHLESMA” being unctuous, those of Shlesma habits have glossy limbs, smooth limbs. Pleasant delicate and clear bodies. They have firm walking and stable</p>

rough body, nails, teeth, mouth, hands, and feet. Owning to its clearless they have cracked limbs and joints. Sound present during walking on big joints.	generally of scanty soft and tawny hairs on the hand, face and body. They have frabby and soft joints.	bodies. Plump are rounded in all their limbs, firm and well knitted joints. They are of clear looks, clear and yellow complexion.
Physiological Symptoms => Low, broken, hollow and hoarse voice and are always wakeful. They are light and inconstant of gait, behavior, diet and speech. They are much talkative. They are intolerant to cold and are generally liable to suffer cold, shivering and shiftiness.	Excess hunger and thirst. They possess keen valour, strong digestive power, are taking excessive quantity of food and drinks, are subject to incapacity to bear suffering and are consistent eaters. Profuse discharge of urine and faeces owing to its raw meatish smell, they smell very much in their armpits, mouth, head and body. Intolerant to cold.	They are also in their actions and speech owing to its heaviness. They are firm, large and stable gait. They have less hunger, thirst, heat and perspiration.

Psychological Symptoms => Inconstant behavior, quick in their understandings and variation of modes and pathological changes. They are quick in grasping and in forgetting too. They are quickly affected by fear, likes and dislikes.	Early excitement, brave, sharp memory, moderate knowledge and experience.	Slow in their understanding and in the change of moods and permanent memory. Having delayed fear and irritation.
Sociological Symptoms => VATA habits generally of small strength, short life span, scanty offsprings and means and of meager wealth. Interested in recreation not attractive to opposite sex and no faith in God.	PITTA habits are of moderate strength and life span. Moderate wealth and means, limited sex, scanty offsprings. Behave in tit for tat manner, not much faith in God.	SHLESMA habits are possessed of strength, wealth, vitality, long life and many offsprings. Attractive to sex and full faith in God.

Manasa Prakriti

The natural specificity of mental disposition which exist since the conjugation of *Shukra*, *Shonita* and *Atma vikaras* can be defined as manasa Prakriti. According to scientific theory of

personality developed in Ayurveda, *Manas Prakriti* has been given 16 types, on the basis of *trigunas*, i.e. 7 *Satwaj*, 6 *Rajasa* and 3 *Tamasa*.

Formation of Manasa Prakriti

Nothing in the universe is free from the influence of trigunas, which are born of prakriti. Everything in nature, whether physical, sensual, intellectual or moral can be brought under the one of these types. Psychic personalities are supposed to be genetically determined. They are based on relative preponderance of one or more of three fundamental qualities of mind. Out of 11 indriyas, mind is the supreme one. Trigunas persist in mind throughout individual's life. Hence each and every

person has all the three qualities of mind, all the time but there is a relative variation of these in different persons and this determines the three separate Manasa Prakriti, namely satwika, Rajasika, and Tamasika known as Maha Prakriti.

The Satvika one is free from defects as it is endowed with purity and knowledge. Rajasa type is defective because of fractions of agitation. Similarly the Tamasa one is also defective because it suffers from ignorance.

Factors determining the Mental Faculty of a Child

- Mental faculty or psychic nature of the parents
- The acquisition or sounds heard repeatedly by the mother.
- Action performed by the embryo in his previous life and the impact of a particular type of psyche due to practice (in previous life)

Manasika Prakritis According To Various Texts

Charaka	Sushruta	Kashaypa
SATWIKA		
Brahma	Brahma	Brahma
Arsha	Arsha	Arsha
Aindra	Aindra	Aindra
Yamya	Yamya	Yamya
Varuna	Varuna	Varuna
Kausera	Kausera	Kausera
Gandharva	Gandharva	Gandharva
-----	-----	Prajapati
RAJASIKA		
Asura	Asura	Asura
Rakshasa	Rakshasa	Rakshasa
Paisache	Paisache	Paisache
Sarpa	Sarpa	Sarpa
-----	-----	Yaksha
Preta	Preta	Preta
Shakuna	Shakuna	Shakuna
TAMASIKA		
Pashu	Pashu	Pashu
Matasya	Matasya	Matasya
Vanaspataya	Vanaspataya	Vanaspataya

MANSIKA LAKSHANAS AND CHESHTAAS IN DOSHAJA PRAKRITI

Vataja	Pittaja	Kaphaja
Alpa Smriti (Poor memory)	Madhya vinjana (moderate understanding)	Dirgha darshi (with good insight in all matters)
Sighra vismarna (quick forgetting)	Medhavi (intellect)	Dirghasutra (with good for thought)
Sighra grahi (quick grasping)	Pandita (scholar)	Chira grahi (slow in grasping)
Chala dhriti (unsteady courage)	-----	Dhrtiman (courageous)
Chala mati (unsteady mind)	Nipuna mati (ingenious mind)	Sthira mati (steadfast mind)
-----	-----	Sattvika (intellectually superior)
Sighra kshobha (quick in emotions)	Ksipra kopa (quick anger)	Asighra krodha (not angered quickly)
Sighra samarambha (quick in getting out of emotions)	Kshipra prasada (quick in getting out of anger etc.)	Alpa iccha (less desires)
Kritaghana (ungrateful)	-	Kritajna (grateful)
Stena (stealing habits)	Abhimaani (dignified)	Dharmatma (righteous)
Ajitendriya (no control over senses)	-	Jitendriya (controls his senses)
Parusha (harsh)	Sucharita (good conduct)	Satyavadi (speaking truth)
Mastsari (jealous)	Prabhuta irshya (highly envious)	Arya (civilized)
Alpa mitra (few friends)	-	Bahu mitra (many friends)

Bhautika Prakriti

Five types of bhautika Prakrities have been described by *sushruta* on the basis of the predominance of the five mahabhutas. *Acharya Charaka* has only mentioned the Pancha Mahabhuta Bhava. In Bhautika Prakriti the term “Bhautika” stands for Panchmahabhutas. Sushruta has described five types of bhautika Prakriti on the basis of predominance of Pancha Mahabhutas as

1. *Parthiva Prakriti*
2. *Apya Prakriti*

3. *Tejasa Prakriti*
4. *Vayavya Prakriti*
5. *Nabhasa Prakriti*

According to him, some scholars classify the Prakritis of human beings on the basis of the predominance of mahabhutas. Out of them, the Prakriti caused by predominance of *vayu mahabhuta*, *Agni mahabhuta* and *Jala-mahabhuta* are similar to Vata, Pitta and Kapha dosaja Prakritis respectively. A person having

Prakriti with the predominance of *prithivi mahabhuta* has a strong and large sized body with capacity of tolerating troubles. The *Prakriti* with predominance of *akash mahabhuta* has features like cleanliness and long span of life with the large size of opening in his body.

We have already seen that Panchamahabhutas are the deterministic factors that influence the fetal formation

and its development. The living body is formed out of the vikara of *Pancha bhutas*. So the predominance of a particular bhuta in the composition of the body must exert specific influence on the physio-chemical activities of the body and ultimately to the characteristic features of his constitutional variation. *Dalhana* has also described different 31 types of *Bhautika Prakriti*.

PERSONALITY

PRAKRITI is also known as Personality or Constitution of the body. Western Scientists have also described the different types of constitution.

“William Sheldon”, a known western Scientist has described the different types of body buildup according to temperaments in his book, “THE STRUTURE OF PSYCHOLOGY”(68). William Sheldon (1940, 1942) proposed an association between types of body build up and temperament. These basic dimension of physique – Endomorphic (self and sound), Mesomorphic (muscular) and Ectomorphic (long and slender) were statistically related to three types of temperament - Viscerotonic (relaxed and sociable); Somatotonic (energetic) and Cerebrotonic (restrained and Introverted).

The nature of this link and how it develops remains unclear, but Sheldon has argued that the inheritance of a certain type of physique makes certain style of behaviour more appropriate than others, for example, the child who is strong and muscular, is more likely to be energetic and to assert himself over others.

We can say that personality is a dynamic force of an individual is guided and secondly seems to be of a structured man. It embraces every phase of human character, intellect, temperament, skill, morally and every attitude that has been build up in the course of one’s life. It also include the metaphysical, psychological and environmental aspects of human life.

DISCUSSION AND CONCLUSION

The Present study “A Review Study Of **Prakriti**” has been taken up with the goal to pave the path for better knowledge of *prakriti*. *Prakriti* is most important in achieving the goal of *Ayurveda*, i.e. the maintenance of health of a healthy individual and cure of a diseased person. Keeping the knowledge of *Prakriti* in mind, a physician can suggest the person to follow up the day, night and seasonal regimens for the maintenance of health.

Not only this, a diseased person can be easily managed by the knowledge of the *Prakriti* in the diagnosis as well as treatment. The knowledge of *Prakriti* eases the process of management of a disease because according to Ayurvedic concept, no disease in the body is possible without involvement of *Dosha* and the management is the reestablishment of *Doshas* in their normal state.



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