



CONCEPT OF PRAKRITI AND QUALITY LIFE W.S.R. TO GARBHINI PARICHARYA

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ABSTRACT The term Prakriti Defined as the state of basic constitution of individual. on the basis of Prakriti each person supposed to have a fixed and unique qualities, which is formulated by the predominance of Tridosha (basic humour of body) and Panchmahabhutas (source of every creation) at the time of fertilization of ovum by sperm in the uterus with occasion specific. Prakriti also responsible for the response of an individual to environmental factors, food, activities, medicines and susceptibility to diseases making which is one of the first known concepts of personalized or genomic medicine in world. reaction of Ahara-Vihara and environmental factor which is provided at the time of conception and during embryological developments have greater impact on Milestone to develop a specific Prakriti human and plays an important role in preventive medicine, therapeutics and most importantly to get a desired build human being for a Quality society and life.

KEYWORDS : Prakriti, Garbhini-Paricharya, Society, Genomic.

INTRODUCTION -

Word *Prakriti* is formed by two Sanskrit words '*Pra*' and '*Kri*'. '*Pra*' refers to '*First*' and the '*Kri*' refers to '*Creation*'. So the root meaning of *Prakriti* is '*the first creation*'. The word *Prakriti* also refers to '*nature*' or state of an individual in its natural form. *Ayurveda* mentioned *Panchamahabhuta* (*Aakasha, Vayu, Teja, Jala* and *Prithvi*) to be the basic constituents of this universe including the human body. In *Deha*(body) These *Mahabhuta* formed into *Tridosha* (*Vata, Pitta* and *Kapha*). And these three *Dosha* exist in each human being, based on which one is dominant an individual's *Prakriti* is determined.^(1,2) *Prakriti* are well organised phenotypes and they formed the basis of psychological, anatomical, physiological and behavioural traits, are independent of social and geographical variables. *Prakriti* of human being depends quality of *SukraShonit* (root cause for genetic and acquired factors), while mentioned constitution depends on environmental factors like *Vayah*(age), *Yoni*(race), *AnuvanshikBhav* (heredity), *Vatavaran*(climate), *Ritu*(season), and *Desh*(region).⁽³⁾ *Prakriti* is basic concept of *Ayurveda* which explains individuality and plays an important role to success in *ChikitsaShastra*. *Prakriti* expresses unique identity of an individual that is defined by unique and permanent composition of *Dosha* right from birth. *Prakriti* makes every person unique and specific therefore no two persons can be exactly identical. Their anatomical, physiological and psychological characters differ from person to person depending on his/her *Prakriti*. *Prakriti* remains constant for each individual throughout his/her lifetime and *Vikriti* always change as per *Hetu* (causative factors) and *Samprapti* (pathogenesis)⁽⁴⁾.

Prakriti Formation -

According to *Maharshi Sushruta*, formation of individual *Prakriti* takes place during embryonic developments by the predominance of *Tridosha* either one or in combination at the time of union of *Shukra* (sperm) and *Shonita* (ovum) in the *Garbhashaya* (womb) of mother with respect to specific *kala* (seasons). Predominance of any one, two, or all the three *Dosha* (body humors- *Vata, Pitta* and *Kapha*) determines the characteristics features of the future child as *Ekadoshaja Prakriti* (*Vataja, Pittaja* and *Kaphaja*), *Dvandvaja* (*Vatapitta, Vatakapha, Kaphapitta*), and *Samamishra* (*Vata, Pitta* and *Kapha* in equal proportions). According to *Maharshi Charaka*, *Panchamahabhuta* and *Chetana* (soul) unite to form *Purusha* and the nature of this *Sharira* is known as *Prakriti*.⁽⁵⁾

Factors affecting direct or indirect role in the formation of Prakriti are as⁽⁶⁾

I. *Garbhakalaja Bhava* (Antenatal) - 5

II. *Jatiprasaktadi Bhava* (Postnatal) - 6

Types of Prakriti -

A. *Shaaririka Prakriti*⁽⁹⁾ (Physical constitution) - 7

1. *Vata*
2. *Pitta*
3. *Kapha*
4. *Vata-Pitta*
5. *Vata-Kapha*
6. *Pitta-Kapha*
7. *Vata-Pitta-Kapha*

<i>Garbhakalaja Bhava</i> [5] ^(Antenatal)	<i>Jatiprasaktadi Bhava</i> [6] ^(Postnatal)
<i>Shukra-Shonita Prakriti</i> (Characters of Sperm-ovum)	<i>Jatiprasakta Bhava</i> (Caste/Racial effect)
<i>Kala-Garbhashaya Prakriti</i> (Time of intercourse, fertilization and Age /nature of uterus)	<i>Pratyatmaniyata Prakriti</i> (Self/Idiosyncrasy)
<i>Matura Aharavihara Prakriti</i> (Influence of mother's diet/behavior)	<i>Kulprasakta Bhava</i> (Familial)
<i>Mahabhutavikara Prakriti</i> (Influence of <i>Akasha, Vayu, Teja, Jala & Prithvi</i>)	<i>Vayo'anupatini Prakriti</i> (Age effect)
	<i>Desha Anupatini Prakriti</i> (Demographic effect)
	<i>Kala anupatini Prakriti</i> (Seasonal effect)

1. Relation between Vata Dosha Guna, Karma and Vata Prakriti⁽¹⁰⁾

<i>Ruksha</i> (Dry)	Unctuous, emaciation, and dwarfness of the body, long drawn, dry low broken obstructed and hoarse voice.
<i>Laghu</i> (Light)	Light and inconsistent gait, action, food and movement.
<i>Chala</i> (Mobile)	Unstable joints, eyes, eyebrows, jaws, lips, tongue, head, shoulder, hands and legs.
<i>Bahu</i> (Abundance)	Talkativeness, abundance in veins and tendons.
<i>Shighra</i> (Swift)	Quick in initiating actions, getting irritated and the onset of morbid manifestations, quick in likes and dislikes, quick in understanding and forgetting things.
<i>Shita</i> (Cold)	Intolerance for cold things, shivering, and stiffness.
<i>Parusha</i> (Rough)	Roughness in the hair of the head, face and other parts of the body; nails, teeth, face, hands, and feet.

<i>Vishada</i> (Non-Slime)	When they move body parts production of cracking sound in joints and organs.
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2. Relation between *Pitta Dosha Guna, Karma and Pitta Prakriti*⁽¹¹⁾

<i>Usna</i> (Hot)	Having hot face, tender body of port-wine mark, freckles, black moles, excessive hunger and thirst; quick advent of wrinkles; greying of hair and baldness, presence of some soft and brown hair on the face, head, and other parts of the body.
<i>Tikshna</i> (Sharp)	Strong digestive power, intake of food and drink in large quantity; inability to face difficult situations and glutton habits.
<i>Drava</i> (Liquid)	Looseness and softness of joints and muscles, sweat, urine and faeces in large quantity.
<i>Visra</i> (Foul smell)	Foul smell of axilla, mouth, head and body in excess.
<i>Amla and Katu</i> (Sour and Bitter)	Lack of sexual desire and procreation.

3. Relation between *Kapha Dosha Guna, Karma and kapha (Sleshma) Prakriti*⁽¹²⁾

<i>Snigdha</i> (Unctuous)	Unctuousness of <i>Tvcha</i> (skin) and <i>Dhatus</i>
<i>Shlakshna</i> (Smooth)	Smoothness of <i>Tvcha</i> (skin) and <i>Dhatus</i>
<i>Mridu</i> (Soft)	Pleasing appearance, tenderness and clarity of complexion
<i>Madhura</i> (Sweet)	Good quantity of semen, more desire for sexual act.
<i>Sara</i> (Firm)	Firmness, compactness and stability of the body.
<i>Sandra</i> (Dense)	Plumpness and roundness of all organs or body parts
<i>Manda</i> (Slow)	Slow in action, intake of food and movement
<i>Guru</i> (Heavy)	Non-slippery and stable gait with the entire sole of the feet pressing against the earth
<i>Stimita</i> (Stable)	Slowness in initiating actions, getting irritated and morbid manifestations
<i>Shita</i> (Cold)	Less intensity in hunger, thirst, heat, and perspiration
<i>Vijjala</i> (Viscous)	Compactness and firmness in joints
<i>Accha</i> (Clear)	Happiness in the look and face; happiness and softness of complexion and voice.

4. Relation Between *Dvandvaja Dosha Guna, Karma And Dvandvaja Prakriti*

As per the combination of the manifestation of respective two *Dosha*.

5. Relation between *Tridosha Guna, Karma and Tridosha (Sama) Prakriti*⁽¹³⁾

Samadosha Prakriti is characterized by combination of the manifestation of all the *Dosha* in a state of equilibrium. These persons are endowed with the qualities of all the three *Dosha Prakriti*, and consider best among all possibilities.

B. *Manashik Prakriti*⁽¹⁴⁾ (Psychological constitution) – 16 (7+6+3) *SatvaKaya* - 7

- Brahmakaya*⁽¹⁵⁾ - cleanliness, belief in god, habits of reading scriptures, worshipping preceptors and guests performing fire sacrifices.
- Mahendrakaya*⁽¹⁶⁾ - Glory, courage, commanding, having knowledge of sciences and always protecting/supporting servants.
- Varunkaya*⁽¹⁷⁾ - Desire to cold, forbearance, body eyes and hair colour are brown, speaking affectionally.
- Kuberakaya*⁽¹⁸⁾ - Adopting all activities in middle path, capacity to withstand difficulties, parting with wealth and accumulating it, capacity to produce many children.
- Gandharvakaya*⁽¹⁹⁾ - Fondness towards perfumes and garlands, desirous of dance, playing musical instruments and likes to visit different places.
- Yamyakaya*⁽²⁰⁾ - Performing actions at the proper time and with strong determination, not getting afraid of any things, having good memory, cleanliness and person don't get affected of passion, delusion, infatuation(pride), heatedness.
- Rrushikaya*⁽²¹⁾ - Indulgence constantly in medication, vows,

celibacy, fire sacrifices and study of scriptures, endowed with general and special knowledge.

Rajaskaya - 6

- Aashurkaya*⁽²²⁾ - Person who is wealthy, terrifying, courageous angry, jealous, who wish to eat food alone always and fills his belly with large quantity of food,
- Sarpakaya*⁽²³⁾ - Who is sharp (quick in action), gets tired quickly, fearful, angry, deceiving, unsteady, desirous of recreation and other pastimes.
- Sakunkaya*⁽²⁴⁾ - Who likes to indulges in sexual activities more, consume food without break, impatient, not like to stay in one place.
- Rakshashakaya*⁽²⁵⁾ - Understanding things alone, terrifying, jealous, violating the stipulating norm and flattering himself greatly.
- Paishachkaya*⁽²⁶⁾ - likes to consumes discarded food substances, cruelty, fond of adventures, desirous of women and lack of shyness.
- Pretsatvakaya*⁽²⁷⁾ - Not sharing things with anyone, laziness, always grief stricken, jealous, sensuous.

Tamaskaya - 3

- Pashukaya*⁽²⁸⁾ - Bad thinking, slow in all activities, dreams everyday as indulging in copulation, denying everything.
- Matsyakaya*⁽²⁹⁾ - Unsteadiness, idiocy, fearfulness, desire for water, fighting with one another.
- Vanaspatyakaya*⁽³⁰⁾ - Desire of remaining at one place always, engaged in food always, devoid of actions of truthfulness, righteousness, lust and wealth.

Prakriti assessment is unique practice of *Ayurveda*, which prompted several researchers and ayurvedic practitioners to develop individual specific methodologies. These are pulse detection, psychometric scaling, development of questionnaires based on different *Acharyas*. *Prakriti* assessment through *Nadi*(pulse) is widely practiced by ayurvedic physicians, which requires deep practical experience and knowledge of *Prakriti* prediction. Certain systematic questionnaire for the manifestation of *Prakriti* has reported which is widely as satisfactory validity tool in predicting *Prakriti*. However, this approach was limited to the psychological traits alone. Several published reports on the *Prakriti* scaling were based on the systematic questionnaires followed by inter-rater variability analysis and lacked quantitative approach. And a very precise explanation has available in manuscript which was followed from thousands of years⁽³¹⁾.

Significance Of Knowledge Of *Prakriti* In Life

- For promotion of health to society (quality life).
- To identify the individual character, mental state and ability.
- To specify the individual metabolic and catabolism status.
- To determination of *Bala* (strength).
- Susceptibility, diagnosis, prognosis and management of various disorder.
- To plan for Preventive and Genomic treatments.

The *Prakriti* determined at the time of conception depend on various factors involving metaphysical (*Aatma, purvajanna-krita karma*), psychological (*Sattvaja*), protophysical (five classical elements), hereditary (*Matraja, Pitraja*), maternal diet, lifestyle, *Doshik* dominance in the maternal reproductive tract, place of birth, time of birth, age of parents, socio-economic condition, and idiosyncrasy. In the present scenario, we observed higher proportion of the population are suffering due to highly negligence was followed to plan for Reproduction, and not proper care has taken for a women before conceiving and negligence has continued at the time of pregnancy, this resulted as highly unorganised badly influenced seed, which have all the blue print of bad conduct and diets followed during pregnancy, and human society reaches in its worst level, which is some or other time engaged in war, rape, cruelty and all nonsenses.

To overcome with above mention developmental error, very less and rare option are available to change the *Prakriti*, both *Sharirik* and *Mansik* (physical and mental) level once the birth of the child take place, so the better option has offered by *Ayurveda* as *Garbha Samskar*⁽³¹⁾, in the concept of *Garbha Samskar* where much importance is given to develop at the Physical level but less explanation has available to develop in Mental level, here the role of *Vaidya* comes to plan a ideal protocols to develop a well balance and desired child which possess great capability in certain areas^(32&33), as above *Mansik Prakriti* table explains, group of specific mindset people which can be classified under 16 headings, possess some listed qualities, among

them the *SatvikKaya* are consider to be more ideal compared to others groups with their qualities to harmonizes the human society. So as a part of *Garbh- Samskara* the concept of *Mansik Prakriti* can be used, to develop a specific quality human, here the *Satvik kaya* have certain good qualities like respecting to elders, *Guru*, humans, animal and other creatures. Some of unique ability is like in *Mahendrakaya* mention good capabilities to become kings, *Rushikaya* is having great capabilities to become scientist as they have a highly positives intellect which can able to solve the hidden concepts of science, like wise many example has given while explanation about *Satvikkaya*, As all the *Acharyas* in *Ayurveda* has mention that *Garbhini Ahar-Vihara* and surroundings atmosphere where a pregnant women resides, play a key role to decide the *Prakriti* (nature of child), here the indirect explanation was given by all *Acharyas*, if we create a specific environment and routine is adopt at the time of pregnancy with above mentioned activities which mentioned in *Satvikkaya* person as here the role of positive *Ahara, Vihara* and surrounding will impact on mental and physical development of Child, here very much chances are their the child will have some of those qualities which may be a solution to develop a well organise society. With this we can able to reduces the crime and human errors for coming future of Mankind⁽³⁴⁾.

CONCLUSION

Prakriti is an important concept in *Ayurveda* to understand the nature and severity of disease. for *Garbhini* and its Child the selection of *Ahara-Vihara* and environments play a key role in physical and mental development of child which also helps in prognosis of the disease and preventive measures such as diet, diurnal and seasonal regimes. *Prakriti* also determines the response of an individual to environmental factors, drugs and susceptibility to diseases making /diseases free making, it was one of the earliest known concepts of predictive, preventive and personalized or genomic medicine. So *Prakriti* emphasizes on the individuality and plays an important role in preventive aspect as well as curative aspect to develop a healthy society, this effort may effective to reduces the crime and human errors for coming future of Mankind.

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