

LITERARY REVIEW OF VATA PRAKRITI IN BHRIHATRIYA

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ABSTRACT

Ayurveda has a holistic approach and includes all the factors which are accessory in the determination of health. *Prakriti* is a unique concept in *Ayurveda*. According to *Ayurveda* the psychosomatic constitution, as also known as *Deha Prakriti*, is represented by a description of the Physique, Physiology and Psychological make-up of an individual. The *Deha Prakriti* is essentially genetically determined and is likely to be influenced by a variety of environmental factors to some extent. *Prakriti* is one of the most important concepts and decided at the time of conception. *Prakriti* can be defined as body constitution. In this article derivation of *Prakriti*, formation, factor affecting the development of *Prakriti*, types of *Prakriti*, characteristics of *Vata Prakriti* and importance of *Prakriti* will be described.

Keywords: *Prakriti, Deha Prakriti, Dosa, Vata Prakriti*

INTRODUCTION

Ayurveda, the ancient Indian holistic medical science, practiced since 1500 B.C deals with body, mind and spirit and aims at preservation-promotion of health and prevention-cure of diseases. It provides measures for a disciplined, disease-free, long life¹. *Ayurveda* defines health as a state of physical, psychological, social and spiritual well being and is based on the theory of *Panchamahabhuta*² and *Tri-dosha*³ which are present in each and every cell of the body along with mind and spirit.

The equilibrium of *Dosas* is called health and imbalance is called disease.⁴ Together these three *Dosas* determine the physiological balance and constitution of the individual which is called as *Prakriti* in *Ayurveda*. Every person has all three *Dosas* and *Trigunas* in different proportions. However, depending upon the predominance of the five basic elements, three *Dosas* and mental qualities in sperm and ovum at the time of conception, the individual *Prakriti* is decided. *Prakriti* is an expression of

one's own constitution, which is individual specific means it is controlled by its own physiology.⁵ *Prakriti* is enumeration of body features, internal as well as external.⁶ *Prakriti* is organized in accordance to attributes of predominant *Dosa* at the time of sperm ovum union.⁷ In development of fetus, due to its own reasons *Dosa* becomes intensified. Those non pathogenic intensified status of *Dosa* remains constant from birth till death and this is *Prakriti*.⁸ From the very time of conception, some persons are having equilibrium of *Pitta*, *Vata* and *Kapha* while others are seen *Vatala*, *Pittala* or having predominance of *Vata* or *Pitta* or *Kapha*. Amongst them, those in the first category are disease free while others (*Vatala* etc.) are always ill. Ever attachment of a particular *Dosa* is known as body constitution.⁹ *Dosha* which are present in the male seed and female seed at the time of commencement of life, there arises three kinds of *Prakriti* just like poisonous worms arise from poison; they are weak or poor the medium or moderate and the best or strong from each of the *Dosha* respectively; that constitution arising from equal proportion of all of them is the *Samadhātu Prakriti*, which is ideal; those arising from combination of two *dosas* are denounced.¹⁰ Depending on the *Dosa* that is predominant in the semen or the ovum at the time of their union, in the food, activities of the pregnant women, uterus and season seven kinds of human constitution are produced. The insect born in the poison does not die due to its own poison similarly *Dosa* that is dominant according to one's *Prakriti* does not harm the individual.¹¹ *Prakriti* is not output of those *Dosa*, which undergo constant variations. *Dosa*,

which remain constant are responsible for *Prakriti* and they change only at the time of death.¹²

MATERIAL AND METHODS

This article is based on a review of *Bhrihatriya* literatures. Materials related to *Vata Prakriti* and other relevant topics were collected, compiled, analyzed and discussed for a through and depth understanding of *Vata prakriti* in *Bhrihatriya*.

Types of *Prakriti*

1. *Deha Prakriti*¹³
2. *Manasik Prakriti*¹⁴
3. *Panchbhautik Prakriti*¹⁵
4. *Jatyadi Prakriti*¹⁶

FACTORS AFFECTING THE FORMATION AND DEVELOPMENT OF PRAKRITI

Factors for the formation of *Prakriti* such as the body of the foetus is determined by the constitution of sperm and ovum, that of time and uterus, that of food and behavior of the mother and that of the products of *Mahabhutas*. *Dosa*, one or more than one, which predominates in these factors, gets attached to the fetus. This is said as *Dosa Prakriti* of human beings emerged from the initial stage of fetus. Hence some persons are constitutionally having predominance of *Slesma*, some *Pittala*, some *Vatala*, some having combined *Dosas* and some with balanced *Dhatu*¹⁷

CHARACTERISTICS OF VATA PRAKRITI IN CHARAK SAMHITA

Vata is rough, light, mobile, abundant, swift, cold, coarse and non slimy. Due to roughness the persons with predominance of *Vata* have rough, undeveloped and short body; continuously rough, weak, low, adhered and hoarse

voice and vigils; due to lightness light and unsteady movement, activities, diet and speech; due to mobility unstable joints, eye brows, jaw, lips, tongue, head, shoulder, hands and feet; due to abundance talkativeness and abundance of tendons and venous network; due to swiftness hasty initiation, quick in fear, attachment and disattachment, quick in acquisition but with a poor memory; due to coldness intolerance to cold, continuously infliction with cold, shivering and stiffness, due to coarseness coarse hairs, beard mustaches, small hairs, nail, teeth, face, hands and feet; due to non sliminess cracked body parts and constant sound in joints during movement. Because of presence of these qualities the persons having predominance of *Vata* have mostly low degree of strength, life span, progeny, means and wealth.¹⁸

CHARACTERISTICS OF VATA PRAKRITI IN SUSRUTA SAMHITA

Vata Prakriti individual is wakeful one. He hates to bathe. He is hateful towards cold contacts. He looks unshapely, thievish. He thinks in vain, he is basically dishonest. He usually is fond of music. He has rough and dry beard, moustache, finger, nails and hairs. He is short tempered. He bites his nails and grinds his teeth. He is impatient, unsteady with his friends; he presents an ungrateful, lean and rough personality. His skin shows prominent network of veins. He is incoherent in his habit and vacillating in his temper. He is a fast walker and dreams of flying in the sky in his sleep. His eyes are always moving. His mind is never steady. He makes few friends, is capable of accumulating very little money and talks incoherently. The traits of his character

etc. seem to resemble those of a goat, jackal, hare, mouse, camel, dog, vulture and crow and of an ass.¹⁹

CHARACTERISTICS OF VATA PRAKRITI FROM ASTANGHRIDAYA

Due to attributes of *Vata Dosha*, a *Vata Prakriti* person shows lusterless hair, skin. He hates cold. He is a coward. He possesses short memory. He is of average or below average intelligent. He has unsteady looks. He is very talkative. His too much talks many times prove irrelevant. He remains poor in wealth. He is weakling. He possesses short life of span, he sleeps little; his voice bears one of more of these qualities it is obstructed, interrupted, unsteady or harsh. He is an atheist, gluttons, pleasure seeking. He adores music, humor, hunting or gambling. He generally selects sweet, sour, salty and hot foods. He is a lean and tall person walking with creaking joints. He is not steadfast, cannot control his senses, uncivilized personality. He is unpopular in women. He has fewer children. He has dry lusterless, round, unpleasant eyes, which resemble a dead person. His eyelids keep open while sleeping. He dreams about roaming on the mountain, dwelling, on trees and moving in the sky. Such personalities are non magnanimous, bloated with jealousy. They are thieves. Their calves are fleshy. They resemble in movements, mental behavior etc. animals such as the dog, jackal, camel, vulture, rat and crow.²⁰

DISCUSSION AND CONCLUSION

The interpretation of *Vata Prakriti* in *Charaka* is more systematic than other *Samhitas*. *Charaka* has emphasized more on the physical

characteristic as compare to psychological traits. While *Ashtanghridya* and *Sushruta Samhita* emphasized more on psychological traits. In *Sushruta* and *Vagbhatta* the characteristics of *Prakriti* are described in terms of nature of other animals and description of dreams, which are not described in *Charaka Samhita*. In *Charak Samhita* the *Vata Prakriti* person have undeveloped and short body, in *Ashtanghridya* the *Vata Prakriti* persons look like lean and tall while in *Sushruta Samhita* the *Vata Prakriti* person look like lean and rough personality. The person having thieves in nature and calves are fleshy is only described by *Astanghridya*. Biting nails are characteristic only described by *Sushruta Samhita*. Characteristics described by *Bhrihatriya* that predominance of *Vata* have mostly low degree of strength, life span, progeny, means and wealth. By understanding the *Vata Prakriti* person constitution, we know which food, drink, exercise etc. are appropriate for maintaining their health.

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