

**FORMATION OF DEHA PRAKRITI WITH SPECIAL REFERENCE TO BRUHATRYEE:  
A REVIEW STUDY****Dr. Tabassum Kauser Iqbal Ahmed Khan<sup>1\*</sup> and Dr. Shaikh Akhil Shaikh Chand<sup>2</sup>**<sup>1</sup>Assistant Professor, Kriya Sharir Department, Sai Ayurved Medical College & Research Institute, Khandala-Aurangabad.<sup>2</sup>Assistant Professor, Panchakarma Department, Shri Ayurved Mahavidyalaya, Nagpur.**\*Corresponding Author: Dr. Tabassum Kauser Iqbal Ahmed Khan**

Assistant Professor, Kriya Sharir Department, Sai Ayurved Medical College &amp; Research Institute, Khandala-Aurangabad.

Article Received on 03/11/2022

Article Revised on 23/11/2022

Article Accepted on 13/12/2022

**ABSTRACT**

*Prakriti* means manifestation of special characteristics due to predominance of *Dosha* (*Vata*, *Pitta* and *Kapha*, the functional component of body). *Prakriti* means 'nature' or natural constitution of the human body. According to *Acharyas*, *Prakriti* is formed at the time of conception depending upon predominance of *Dosha* i.e. whichever *Dosha* is predominant at the time of conception that will be the *Prakriti* of that future child.

**KEYWORDS:** *Prakriti*, Definition, Formation.**INTRODUCTION**

*Acharya Charaka* mentioned that unhealthy *Prakriti* is that type of *Prakriti* which is dominated by one or more *Dosha*.<sup>[1]</sup> Healthy *Prakriti* is that in which all the three *Sharirik Dosha* i.e. *Vata*, *Pitta* and *Kapha* are in balanced. The '*Samadhata Prakriti*' resembles the good health and wealth. *Prakriti* like *Vatala* should be called '*Vikriti*' or '*Dosha Prakriti*'. It is difficult to find out someone with '*Samaprakriti*'. Hence only *Samaprakriti* may be considered as *Prakriti* and others like *Vatala* etc. are *Vikriti*, therefore it is not proper to call *Vatala* or *Pittala* as *Prakriti*. But even then in general or in *Ayurveda*, word '*Prakriti*' is used for *Vatala* or *Pittala* etc.

Some individuals maintain the equilibrium of *Vata*, *Pitta* and *Kapha* from the very time of conception, these individuals are not prone to diseases. Some individuals are dominated by *Vata*, some by *Pitta* and some by *Kapha*, and these individuals are prone to diseases. *Deha Prakriti* of a person is named according to the predominance of respective *Dosha*.

Finally *Prakriti* is defined as the group of characters present at conception by an individual from the *Shukra* and *Shonita* of the parents depending upon the predominance of *Dosha* or *Doshas* prevailing at the time of sexual intercourse.

**MATERIALS AND METHODS**

For literary study, the theoretical and basic materials was composed from *Ayurvedic Samhitas* particularly

*Bruhatrayee*, mainly *Charak Samhita*, *Sushruta Samhita* and *Vagabhat Samhita* and other classics with available literature.

**REVIEW OF LITERATURE****Concept of *Prakriti* in *Ayurveda*****Etymological Root of word *Prakriti***

The term '*Prakriti*' is formed by three words<sup>[2]</sup>

प्र+कृ+क्लिन् (कर्तरी क्लिच् भावादौ क्लिन् वा)

The etymological derivation of the word '*Prakriti*' signifies human nature means '*Swabhavikrupa*'<sup>[3]</sup> or nature of the individual as natural state. Every individual in the world born with some physical and mental characteristics which remain through out of life with him, such peculiarities that are acquired by birth are called *Prakriti* of that individual.

Dominance of *Vatadi* from the birth is *Prakriti*.<sup>[4]</sup>

*Prakriti* related to *Sharirik Dosha* is called *Dehaprakriti*.<sup>[5]</sup>

**Formation of *Prakriti*****1. Formation of *Prakriti* according to *Acharya Charaka***

The *Prakriti* developed during *Garbha* formation is called as '*Doshaprakriti*'. *Acharya Charaka* has assumed that the formation of *Prakriti* depends on one, two or more dominant *Dosha* and *Garbha* is related to these respective *Dosha*.<sup>[6]</sup>

At the time of conception, in some individuals, there is equilibrium of *Vata*, *Pitta* and *Kapha*, some are dominated by *Vata* (*Vatala*), some are dominated by *Pitta* (*Pittala*), some are dominated by *Kapha* (*Shleshmala*), and some are dominated by two *Doshas* i.e. by *Vata-Pitta*, *Vata-Kapha* and *Pitta-Kapha*.

Out of these types of *Prakriti*, individuals with equilibrium state of *Doshas*, keep a normal health.

Individuals of *Prakriti* having single or in combination of two *Doshas* always suffer from one or the other of the bodily defects, although they might be having normal health.

*Acharya Charaka* has listed 4 factors responsible for *Prakriti* formation, while describing the unique concept of *Prakriti*, as follows;<sup>[7]</sup>

1. *Shukra-Shonita Prakriti*
2. *Kala-Garbhashaya Prakriti*
3. Mother's *Ahar-Vihar Prakriti*
4. *Mahabhut-Vikara Prakriti*

These are called *Prakriti Nirmankar Bhavas* that determine the *Prakriti* of the child;

## 2. Formation of *Prakriti* according to *Acharya Sushruta*

*Prakriti* is formed by dominated *Dosha*, at the time of *Shukra Shonita Samyoga*,<sup>[8]</sup>

*Acharya Sushruta* stated, "The *Doshas* relating to the natural conditions of the body (*Prakriti*) get never enhanced, transformed or diminished except in the cases of declining individuals."<sup>[9]</sup>

Predominance *Dosha*, at the time of union of male and female gamete, forms the *Prakriti*. For example, at the time of fusion, if *Vata Dosha* is predominant (qualitatively and quantitatively) compared to *Pitta* and *Kapha*, then we can say the individual have *Vataja Prakriti*. That particular predominant *Vata Dosha* affects the physiology and anatomy of that particular subject. Characters are seen according to properties and functions of *Vata Dosha*.

*Ahara-Vihara* of not only mother but also father affect the *Garbha Prakriti*.

*Acharya Sushruta* states, "As an insect produced out of the poison, does not die of his own poison, so the body is not too much affected by the *Doshas* responsible for causing its constitution at the time of conception". At the time of conception the dominant *Doshas* do not affect the body at a later stage as they compose the nature of the body. So these *Doshas* being in separately related to the body, they, in themselves do not cause any body defects. As the creature originating in poison cannot be affected by poison, correspondingly the *Prakriti* also cannot be

affected life and later it becomes the identity of particular being.<sup>[10]</sup>

## 3. Formation of *Prakriti* according to *Acharya Vagbhata*

The dominance of *Dosha* on *Prakriti* is determined by factors like the male and female gametes, the *Karma* of individual's *Jivatma* during previous life, the diet and desires of mother, the condition of uterus and period.<sup>[11]</sup> Depending on the predominant *Dosha* in the *Shukra* and *Asrika* at the time of their union, in *Bhojya*(food), *Chesta*(activities) of the *Garbhini*, *Garbhashaya* and *Ritu*, seven kind of *Prakriti* are produced.

## DISCUSSION AND CONCLUSION

*Dosha* plays most important role in *Prakriti* formation of an individual. *Sushruta* and *Vagbhata* say that the *Prakriti* is formed from the *Dosha* predominance in *Shukra* and *Shonita* just at the time of fertilization. Though, *Charaka* has placed attention on not only *Shukra*, *Shonita* and *Rasa* derived from maternal diet but also on *Kala* (time) and *Garbhashaya* (uterus). This indicated formation of *Prakriti* according to *Sushruta* and *Vagbhata* is purely genetic without any impact of external or environmental factors while the *Charak* opinion is logical and scientific because *Prakriti* is altered by environment (*Garbhashaya*, *Kala*) and *Rasa* (nutrients) also.

## REFERENCES

1. Ravidatta Tripathi. *Charak Samhita* (Hindi Translation) Vol 1, Sutrasthan verse 7/40, Delhi; Chaukhamba Sanskrit Pratishthan, 2011; 129.
2. Shivram Apte / Sanskrit Hindi Shabd Kosha/ New Delhi / Kamal Prakashan-/ 1986/ISBN NO.8189755/16.
3. Shivram Apte / Sanskrit Hindi Shabd Kosha/ New Delhi / Kamal Prakashan-/ 1986/ISBN NO.8189755/16.
4. Vaidya Jayadevi Trikamji Acharya. *Charak Samhita Sutrasthan 17/62/102-Ayurved Dipika-Chakrapani Tika*. Varanasi; Chaukhamba Subharti Prakashan, 2009.
5. Ravidatta Tripathi. *Charak Samhita* (Hindi Translation) Vol 1, Sutrasthan verse 7/40, Delhi; Chaukhamba Sanskrit Pratishthan, 2011; 129.
6. Ravidatta Tripathi. *Charak Samhita* (Hindi Translation) Vol 1, Sutrasthan verse 7/39, Delhi; Chaukhamba Sanskrit Pratishthan, 2011; 129.
7. Ravidatta Tripathi. *Charak Samhita* (Hindi Translation) Vol 1, Vimana sthan verse 8/95, Delhi; Chaukhamba Sanskrit Pratishthan, 2011; 642.
8. Kaviraj Ambikadatta Shastree. *Sushrut Samhita* (Hindi Translation) Vol 1, Sharir sthan verse 4/62, Varanasi; Chaukhamba Sanskrit Sansthan, 2013; 49.
9. Kaviraj Ambikadatta Shastree. *Sushrut Samhita* (Hindi Translation) Vol 1, Sharir sthan verse 4/77, Varanasi; Chaukhamba Sanskrit Sansthan, 2013; 51.

10. Kaviraj Ambikadatta Shastree. Sushrut Samhita (Hindi Translation) Vol 1, Sharir sthan verse 4/78, Varanasi; Chaukhamba Sanskrit Sansthan, 2013; 51.
11. Kaviraj Atridev Gupt. Ashtang Hridaya (Vidyotini Hindi Commentary), edited by Vaidya Yadunandana Upadhyaya, Sharir sthan verse 3/83, Varanasi; Chaukhamba Prakashan, 2019; 260.