

A Critical Study of Prakriti in Children: A Review

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ABSTRACT

Ayurveda is made of the Sanskrit words Ayus, and Veda, which indicate life and knowledge, respectively. Ayurveda is therefore the science of life. the objective of Ayurveda is to keep healthy person healthy and to make patient healthy. The individual are categorized by their prakriti in Ayurveda. The definition of prakriti is "individual nature". Every individual has a definite and unchanging prakriti, which is created by the state of the Tridosha (vata, pitta, and kapha) at the moment when the ovum and sperm unite inside the mother's womb. Prakriti is present at birth and largely remains unchanged throughout life. Prakriti also ascertained an individual's nature within their surroundings. Prakriti is vikriti, which denotes a person's ill state until a normal is established and an anomaly is not discovered. As such, prakriti is crucial in identifying vikriti. In Dashavidha Pariksha, as mentioned by Acharya Charak, prakriti analysis is carried out initially, followed by vikriti analysis, to comprehend the type and severity of the disease, the body's response to medication (pharmacogenomics), the choice and dosage of medications, the prognosis of the illness, and preventive measures like diet, daily and seasonal routines. As a result, prakriti emphasizes individuality and is crucial in diagnosis, preventive medicine, and therapeutics.

Keywords: prakriti, vikriti, Dosha, Dasvidha Pariksha, Pharmacogenomics.

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INTRODUCTION:

The Sanskrit words Pra, and Kri, which signify first and creation respectively, are the roots of the term prakriti, which is translated as the first creation.¹ (Bilal Ahmad Wani, 2017) The term "prakriti" can also refer to an individual's nature or status. In terms of the dosha, the prakriti represents the nature of the body (vata, pitta and kapha). Nature is referred to as prakriti by **Acharya charak**. As per an Indian philosophical system, Prakriti is the psychophysical universe's overall matrix.² (Dhiman Kamini, 2012) All existence is ultimately based on the equilibrium of sattava, rajasa, and tamasa (triguna).³ (Gajanana, 1996) The term prakriti can mean a variety of things depending on the context such as samya (equilibrium), arogya(health), svabhav(nature), karana (end stage of life). Prakriti is a person innate nature that is

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predetermined at birth and cannot be changed during their lifetime. Acharya Chakrapani, a well-known Agnivesh Samhita commentator who is now known as Charak Samhita, comprehended the philosophical ideas of prakriti and vikriti. It has developed from earlier sources from a somewhat different angle. According to Acharya Charak, roga (diseases) are the destroyers of health and major barriers to achieving these objectives, whereas moksha (ultimate liberation), artha (acquired wealth), kama (cratification of desire), and dharma (virtuous conduct) are all based on health. ⁴(Dhiman Kamini, 2012)

The metaphysical theory known as pancha-mahabhutas serves as the framework for the structural, functional, and pharmacological parts of Ayurveda (five foundation blocks of universe of life). and the soul, or psyche. Prakriti, an Ayurveda

principle, helps people understand sickness and its treatment ,as well as maintain their health.

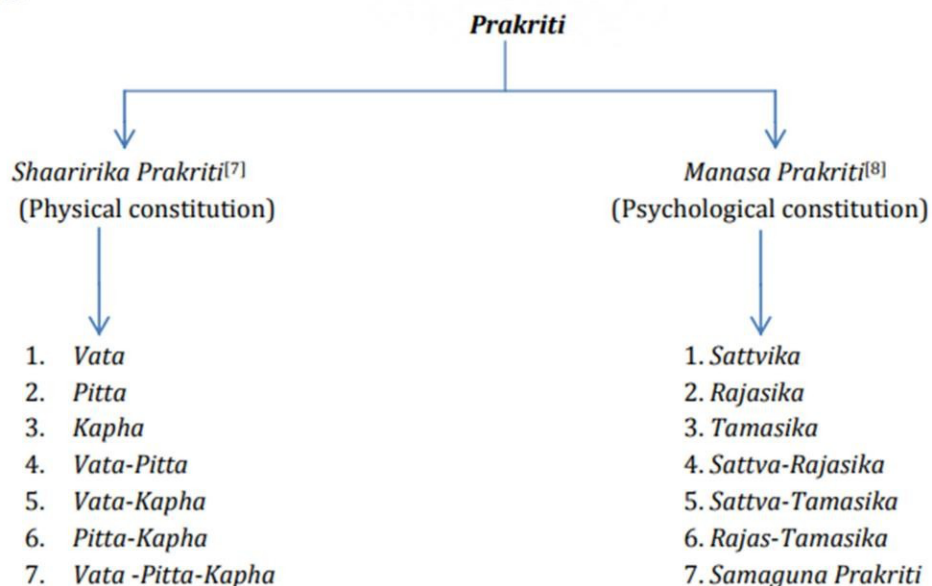
According to Acharya Sushruta; Prakriti is formed under the influence of Tridosha at the moment of union of shukra (sperm) and shonita (ovum) in the Garbhashay (mother's womb). the relative dominance of dosha (body **humours: vata, pitta, and kapha**), samamishra (vata pitta and kapha), and dvandvaja (vatapitta, vatakaph, and kaphpita) in equal propotion.

According to Acharya Charak Panchmahabhuta; chetna(soul) come together to form purusha and this sharira essence is reffered to as prakriti.

Factors influencing prakriti:

Ayurveda has spoken about a number of aspects that affect the foetus and determination when determining prakriti. As influencing factors in the creation of the human body and personality, Charak described six Bhavas (aspects) that regulate fetal development. Four factors - Aahar Rasa, Kshetra (uterus), Bija (sperm and ovum), and Ritu (appropriate timing)—have been identified by Vagbhata as influencing the establishment of prakriti.⁵ (Bilal Ahmad Wani S. K., 2017)

Types of prakriti:



Prenatal factors influencing constitution:

Atmaja Bhava (factor): Acharya Charaka defined Purusha (person) and considered atma (soul) to be an

essential component of a person in addition to sharira (body) and satva (psyche). Along with shukra (sperm) and shonita (ovum), Ashta prakriti (constitution), and vikara, which leads to the birth of Garbha (foetus), the atma is contained in the uterus. It also changes its ground from one body to another and develops subtle links with the mind and four proto-elements. Thus, the fetus, or garbha, is called Atmaja. The factors that are directly related to atma (soul) are yoni (birth in a specific womb), atmgyan (self-realization), chetna (consciousness), and ayu (life span). On the other hand, factors that are related to a higher order of the mind include ichchha (likings), dvesh (disliking), sukh-dukh (happiness & sorrow), and prayatna (efforts).

Some of these belong to intellect e.g. dharana (subtenence of sense organs), buddhi (intellect), dhriti (courage), smriti (memory) and some of these are regarded as essential signs of life e.g. prana, and apana (to take things into and to excrete things out of the body).⁶ ([https://www.nhp.gov.in/PRAKRITI\(Psycho-somatic-constitution\)_mtl](https://www.nhp.gov.in/PRAKRITI(Psycho-somatic-constitution)_mtl)) Psycho somatic constitution) National Health Portal of India

Purva janmakrita karmas (refer to actions committed in the past). Karma constantly produces its consequences, which terminate when the forces involved in those activities are expended. Purva janmakrita karma (actions in former lives) influences soul transmigration between bodies. According to Ayurveda, the influence of purva janmakrita karma (past actions) on prakriti (constitution) includes Buddhi (intellect) and Svarupa (form).⁷ The causes of a child's likeness to their parents are attributed solely to their prior deeds, whether positive or negative, prior action. Acharya Charak has explained the reason behind the differential growth of twins in the same mother womb by citing a curious instance related to past karma. he claims that because of previous deeds, the spermo-germ is unequally divided, leading in one twin being more developed than the other. Among the reasons for the deformities of the fetus shape, colors and senses, past life action are also held accountable for spermo-germ defects that result in morbid humors.

Sattvaja bhavas (factors derived from satva- psyche/mind):

The psychological endowment of a child is determined by the mother's and fathers psychological states, maternal behavior during pregnancy, and purva janmakrita karma (actions).

Previous life experiences have a significant impact on a child's psychic nature,⁸ including Bhakti (likings), Moha (attachment), Gambheerya (seriousness), Bhaya (fear), Sheela (conduct), Tyaga (detachment), Tikshanta (sharpness), Krodha (anger), Shoucha (purity), Matsara (strong desire not to part with), Mriduta (softness), Tandra (drowsiness), Dvesha (animosity), Shourya (valour). These characteristics are completely psychological.⁹ When comparing the atmaja bhava to the sattvaja bhavas, it is evident that the atmaja bhava already possesses many of the essential features for expressing consciousness.

Panchmahabhutas: Sukshma past acts and related with the soul and consciousness during transmigration from one body to another. Thus, subtle (sukshma) bhutas are linked with human organisms since the pre-embryonic stage. Mahabhuta is essential for the formation of sperm and ovum, as well as the feeding substance. Embryos are the result of the union of sperm, ovum, and soul in the womb. They are composed of five mahabhuta and the atma (soul).¹⁰ These five bhutas promote fetal growth by facilitating division, metabolism, lubrication, consistency, and maturation in the embryo.

Factors derived from Mahabhutas:

Tejas Mahabhuta is responsible for the origin of color, however variances occur due to the dominance of one mahabhuta. During fertilization, Jala mahabhuta creates the Gour varna. Prithvi - Krishana varna, Prithvi+Akash - Krishana shyam varna, and Jala+Akash - Gour shyam varna. Dominance of mahabhuta affects human growth at both subtle and gross levels.

Matrija-Pitrija bhava (Hereditary factors): Charaka Samhita emphasizes hereditary transmission and describes three microfine constituents; bija, bijabhaga, and bijabhagavayava of shukra and shonita.¹¹ This may refer to sperm, ovum, chromosomes, or genes. Organs develop from different areas of the bija. Abnormalities in the bija region can cause organ deformities, while normal organs in the bijabhaga region will result in a normal fetus. In other words, if there is an aberration in bijabhaga related to artava and uterus development, the resulting fetus is supposed to be sterile. Thus, it is acknowledged that different finer constituents for shukra (sperm) and shonita (ovum) are responsible for the genetic or hereditary development. In current genetics, it recognizes that all biological organisms are made up of numerous separate heritable units. Individuals inherit all of their parents' genes, resulting in a complete set of genes.

Pitrija Bhava (Paternal Source): Kesha (hair of the head), Shmashru (hair of the face), Nakha (nail), Loma (small hair of the body), Danta (teeth), Asthi (bones), Sira (vessels), Snayu (muscles), Dhamni (arteries) are inherited by paternal inheritance in an individual.¹²

Matrija Bhava (maternal source): Includes Tvaka (skin), Lohita (blood), Mamsa (flesh), Medas (fat), Nabhi (umbilicus), Hridaya (heart), Kloma, and Yakrita (liver). Pleeha (spleen), Basti (bladder), Purishadhana (rectum), Aamashaya (stomach), Pakvashaya (colon), Uttara guda, Adha guda (upper and lower sections of anus), Kshudrantra (mesentery), and Vapa Vapavahan (omentum),¹³ are inherited from the maternal side. In Ayurveda, Jatiprasakta and Kulaprasakta are considered inherited characteristics that contribute to individual differences.

Kala: According to Acharyas different types of kala (time) can be interpreted as age of parents and time of copulation.

Age of parents : Dosha predominance varies by age of parents, with vata being prevalent in old age, pitta in middle age, and kapha in infancy.¹⁴ Doshas impact the entire body, including shukra (sperm) and shonita (ovum). As a result, fetus born at various ages from the same parents may have diverse constitutions. **Timing of copulation: In order to have a healthy child, copulation is only recommended in anindaya kala, or unforbidden situations. Every day of the month, with the exception of the anindaya kala (forbidden time), first four days of menstruation, amavasya (new moon day), purnamasi (full moon day), Chaturdashi (fourteenth day of lunar half-month), Ashtami (eighth day of lunar half-month), and Tryodashi.**¹⁵ When copulation occurs during the prohibited period, known as Nindaya Kala, the offspring experiences defects in its intelligence, strength, and sight.

Garbhashaya (Uterus): The requirement for a healthy uterus can be determined by the fact that, in addition to other factors, uterine defects cause delays in conception is possible even in fertile women,¹⁶ and in the event that it does occur, the child will be deformed in terms of appearance, color, and senses.

Matura ahara vihara (Maternal Diet and regimen): Ayurveda has introduced certain diets and activities to produce children of the desired sex, color, and constitution. For example, women who wish to have a son who is tall, robust, has a fair complexion ,energetic, endowed with the qualities of goodness (satvika) are advised to follow the diet and activities as required.¹⁷

Rasaja bhava (nutritional factor): The digested ,absorbed and assimilated end product of the ingested food-rasa is One of the key procreative factors for healthy children is rasa. Here, rasa refers to the mother's fluid, which serves as the fetus's nourishment and has been identified as a predictor of the fetus's and neonate's development. All of the rasas (tastes) in a mother's diet are present, therefore the rasa (nutritive fluid) that is produced from this food offers the fetus strength and color. The fetus that gets its nourishment from this rasa also develops and stays alive inside the uterus.¹⁸ (D h i m a n K a m i n i , 2 0 1 2)

¹⁹([https://www.nhp.gov.in/PRAKRITI\(Psycho-somatic-constitution\)_mtl](https://www.nhp.gov.in/PRAKRITI(Psycho-somatic-constitution)_mtl))

Postnatal factors:

Satmyaja Bhava (congenious factor): Satmya is explained as following a routine and eating a food that is appropriate for the body. The fact that if asatmya items are not taken, couples do not become infertile and the fetus is not deformed indicates the importance of satmyaja bhava (factor). Thus, this component is particularly important for the mother's preconception, prenatal, and postnatal periods. The satmya factors that Acharya discussed are listed below.² Arogya, Analasya, Alolupa (liberation from illness, sloth, and greed), Svava (voice excellence), Varna, Medha, Indriya prasada (sensual clarity), Ojas, Ayu (life), and Bala (strength). Vayopanupatini (As per age): Time, according to Acharya Charaka, is one of factors that contribute to an individual's unique constitution and personality. The Sharira Vriddhikara Bhava(factor responsible for the growth of the body) and bala vridhikar bhava (factors responsible for promotion of strength) i.e. proper development of body and vigor depends kala (time).²¹

Vaya (Age) : as Vaya (Age) is defined as the state of sharira (body) which specially depends upon kala pramana (the length of time that has passed since birth).Vaya (Age) is divided into three categories (young age), Madhya (middle age) and jeerna (old age) .²² (PRAKRITI(Psycho somatic constitution)/National Health Portal Of India)

Balyavastha(childhood): The body's tissues are immature and adolescent symptoms are not evident during the early stages of balyavastha, or childhood. The individual is fragile, intolerant of difficulties, weak

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and mostly kapha dosha is predominance. In the later stages of balyavastha, the individual psychological disposition is usually undetermined.²³ (PRAKRITI(Psycho somatic constitution)/National Health Portal Of India)

Madhyavastha (middle age): During this phase, a person possesses a strong and well-defined psychological disposition in addition to balance in strength, vitality, comprehension, memory, and speech. The pitta dosha is predominant.

Jeernavastha ((old age): In this stage the body tissues, sense organs, strength, energy, understanding, retention capabilities, speech, and discrimination begins to decay. The component of the body progressively grows until it reaches the age of hundred. The vata dosha occupies centre stage at this phase of life.

Characteristics of prakriti by different Acharyas:

VATA PRAKRITI: Acharya Charak, explain the qualities of vata prakriti as follow- a short, thin, and rough body. People they tend to get sick easily, experience strong emotions like as love, fear, or depression, remember things easily and forget them rapidly, and have a cold sensitivity, which causes ailments associated to cold which affect the hands, feet, mouth, hair and nails.²⁴

Acharya Sushrut, states that a person with vata prakriti has little taste for cold things, lacks patience, has weak friendships, enjoys travelling, has an ugly appearance, is prone to thieving, has less money, is talkative, has rough hands and legs.²⁵

Shangdhar Samhita has highlighted the features: lean physique, dry skin, increased talkativeness.

In addition to the symptoms mentioned above, **Ashtangasangraha** has described the following features: they crave for sweet, sour, salty, or both types of food preparation.

In this context, **Acharya Bhel**, described the same qualities as other acharyas.²⁶

PITTA PRAKRITI :

Acharya Charak, states that a person with pitta prakriti is heat sensitive, has soft hair, little pimples on the face and body, sweat excessively, smell terrible from the mouth, head, and hair, and have a good digestive system.²⁷

Similar characteristics to that of **Charak**, such as a unpleasant odour emanating from the mouth, body, and head, grey hair, an inability to be humbled by fear, and difficulty in speaking, eat frequent, have also been mentioned by **Acharya Sushrut**.²⁸ **Sharangdhar**, listed a few common symptoms, like having grey hair and have no patience.

According to **Ashtangahridaya**, people with pitta prakriti like to apply makeup and tilak. They enjoy eating cold, bitter, and sweet foods and are hairy, brave, and intelligent.²⁹

Acharya Bhel has described the following features: person with pitta prakriti has wide eyes, gives preference to spicy and sweet foods, short temper, rapid digestion, and weak limbs.³⁰

KAPHA PRAKRITI;

Acharya Charak; states that a person with kapha prakriti shares characteristics such as being unctuous, soft, sweet, firm, causing an increase in semen, desiring sex and procreation, having lazy tendencies, taking food slowly, plumpness and roundness of all organs, firmness and compactness in

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joints, lacking intensity in thirst, heat, and perspiration, and having a happy expression on their face. A man of kapha temperament has skin that is similar to the hue of a grass blade, blue lotus, polished sword, or sara grass stem.³¹

According to **Sushruta Samhita**; His hair is curling and raven black, his eyes are white, and his voice sounds like the rumblings of a rain cloud or mardanga respect the guru, wealth and friends are constant take a long time to accept the things have strong hair, have high patience.³²

People with kapha prakriti, according to **Shangdhara**, are intelligent, strong, have thick bodies, smooth hair, and see water in their dreams.

In **Astangahridaya**, similar description of symptoms is found as in Sushrut.³³

Bhel, has mentioned that those with kapha prakriti have soft, smooth organs, long- lasting memory, are adored by women, have a large family, and speak less. They become ill slowly but persistently after contracting the disease.³⁴

Characteristics of Dvandvaja prakriti : According to Acharya Charak ;a person have mixed characteristics of two natures in a single person as dvandvaja nature. the two dosha prakriti are characterized by the combination of the manifestation of respective dosha.

Characteristics of sama prakriti: Samdhatu prakriti is characterized by combination of the all three dosha. these persons are endowed with the qualities of all the three dosha.

Conclusion : Ayurveda, prakriti is a key idea for comprehending the essence of the individual. Prakriti represents the dosha nature of the body (vata, pitta, kaph). The diagnosis of a person's health issue is made simple by knowing their prakriti. The understanding of prakriti in Ayurveda is crucial for the body's response to therapy, drug selection and dose, prognosis, and preventive measures like nutrition, daily routine, and seasonal changes. Ayurveda offers an extensive range of guidance on food, nutrition, seasoning, and diet according to the unique prakriti of each individual. The physiological, psychological, and physical attributes of prakriti individuals are diverse.

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