

**A REVIEW ARTICLE ON *PRAKRITI NIRMANKAR BHAVAS*
(FACTORS RESPONSIBLE FOR FORMATION OF PRAKRITI)**

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ABSTRACT

Ayurveda is *Upaveda* of *Atharvaveda*. It is 'the science of life' dealing with physiological and pathological status of human body. *Ayurveda* places special importance on prevention of diseases and support the maintenance of health by balancing one's life, right thinking, diet and lifestyle. *Prakriti* means 'nature' or natural constitution of the human body. Manifestation of special characteristics due to predominance of *Dosha* (*Vata*, *Pitta* and *Kapha*, the functional component of body.) is called as *Prakriti*. It comprises not only 'physical body' but also 'mental body'. Each individual has different mass and profile. Their physiological and even psychological characters are not similar. Hence according to *Ayurveda* every individual is unique. This is because they have predominant *Panchamahabhuta*, *Dosha* or *Triguna* at the time of birth which decides their *Prakriti* (constitution). Once *Prakriti* of an individual is established, it is stable for that individual. *Prakriti* plays a very important role in health, emotions, disease and every aspect of life. *Prakriti Nirmankar Bhavas* are the important influential factors of the *Prakriti*. These are: (1) *Shukra-Shonita Prakriti*. (2) *Kala-Garbhashaya Prakriti*. (3) Mother's *Ahar-Vihar Prakriti*. (4) *Mahabhut-Vikara Prakriti*.

KEYWORDS: *Ayurveda, Prakriti, Prakriti Nirmankar Bhavas.*

INTRODUCTION

Ayurveda is *Upaveda* of *Atharvaveda*.^[1] It is 'The Science of Life' dealing with physiological and pathological status of human body. Originally there are four *Vedas*; *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*.

Ayurveda places special importance on prevention of diseases and support the maintenance of health by balancing one's life, right thinking diet and lifestyle.^[2]

According to *Ayurveda*, every individual is unique. Every individual has different size and shape, not only physiological but also psychological characters are different. *Prakriti* plays a very important role in health, emotions, disease and every aspect of life. It also helps to maintain the health throughout the life by proper measures. *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. It comprises not only 'physical body' but also 'mental body'. Each individual has different mass and profile. Their physiological and even psychological characters are not similar. Hence according to *Ayurveda* every individual is Unique. This is because they have predominant *Panchamahabhuta*, *Dosha* or *Triguna* at the time of birth which decides their *Prakriti* (constitution). Once *Prakriti* of an individual is established, it is stable for that individual.

Due to dominance of *Doshas* in *Shukra* and *Shonita* at the time of conception, *Prakriti* of an individual takes shape in the mother's womb. The *Shukra* and *Shonita* are derived from father and mother respectively, and are named as paternal and maternal factors.

While describing the unique concept of *Prakriti*, *Acharya Charaka* has listed 4 factors responsible for its formation as follows;^[3]

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

All these factors has their own due effect not only on the shape or structure of the individual's body but also on his behavior.

MATERIAL AND METHODS

This is a review article i.e. based on a review of *Ayurvedic* texts. Main *Ayurvedic Samhitas* used in this article are *Charak Samhita*, *Sushrut Samhita*, *Ashtang Hridaya* and all relevant book which gives idea to complete this article.

REVIEW

Prakriti Nirmankar Bhavas

These are the factors influential the *Prakriti*.

The *Prakriti* of the being (to be born) is determined at the time of its conception. According to *Acharya Charaka* the following factors determine the *Prakriti* of the child are;

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

1. *Shukra-Shonita Prakriti*

It includes the status of *Dosha* in the *Shukra* and *Shonita* at the time of conception.

Garbhotpatti is the ultimate *Karma* of *Shukradhatu* in *Saptadhatwadi*.^[4] The 'Garbhasambhava Bhava' in male is called *Shukra* and in female it is called 'Artava'. Representative of father and mother's *Sharir* in *Garbha* are supposed to be *Shukra* and *Shonita*. *Shukra* is present in all the 'Sukshma Avayava' of the body so called as 'Sarvasharirvyapi', *Sarvatranugatam*^[5], *Kritsnadehaashritam*.^[6]

Artava is also called as *Shukra* by some *Aacharyas*.^[7] But the function of 'Garbhotpatti' is common for both *Shukra* and *Artava*. The 'Sukshma Avayava' of father and mother are situated in *Shukra* and *Artava* respectively. Therefore some child resemble their mother and some of their father.

2. *Kala Garbhashaya Prakriti*

In *Kala Garbhashaya Prakriti*, the *Acharya* included *Sambhogakala*, *Garbhadharana Kala* and the situation of *Doshas* in uterus according to the age of mother and father.

Acharya Gangadhara explained *Kalagarbhashaya Prakriti* as follows;^[8]

i) *Sambhogakala*

The process of fusion of *Shukra* and *Shonita* is called *Sambhoga* and the time at which *Sambhoga* takes place is called '*Sambhogakala*'. *Acharya Charaka* briefly stated it in *Sharira Sthana*.^[9]

ii) *Garbhadharana Kala*

There is an impact of *Dosha* on *Vaya*, *Ahoratri* and *Bhuktakala* according to *Anta*, *Madhya* and *Aadi* respectively.^[10]

Ritu is divided in *Aadankala* and *Visargakala*.^[11] There is an impact of these *Ritu* on the body^[12] and the *Dosha* get imbalanced.

iii) Age of mother and father

According to the age of mother and father, the *Vatadi Doshas* are naturally present in the body. There is an impression of *Dosha* on *Vaya* according to *Anta*, *Madhya* and *Aadi* respectively.^[13]

3. *Matruahara Vihara Prakriti: Mother's Ahara-Vihara Prakriti*

The *Ahara* and *Vihara* of the mother for whole duration of pregnancy have an impression on the body and mind of the *Garbha*.

The *Prakriti* of *Garbha* is affected by mother's *Ahara* and *Vihara*.^[14] *Ahara Vihara* of the mother which aggravate *Doshas* at the time, determine the *Prakriti*. for e.g. if the mother is having addiction to the intake of excess salt, then *Garbha* will suffer from early beginning of wrinkles in the skin, graying of hairs and baldness.^[15] If mother is constantly sorrow or distress, this makes fetus fearful, thin and short lived.^[16] Eyes of *Garbha* will get *Pingala* in color if mother eats *Yavagu* at the eighth month of pregnancy.^[17] Stealing addiction of the mother affect *Garbha Prakriti* and makes the *Garbha* extremely lazy, unkind and of inactive character.^[18]

4. *Mahabhuta- Vikara Prakriti*

Acharya Gangadhara has stated *Mahabhuta Vikara Prakriti* as follows;

When *Bhutatma* combines with the *Matrujadi Bhava*, it becomes live and when the *Sukshma Mahabhuta* combines with it, it results in increase in the *Shukrashonita Samyogaja Mahabhuta*.^[19] The *Dosha* are dominated according to the role of *Panchamahabhuta* and the quantitative presence of *Panchamahabhuta* in the *Dosha* itself.

Apart from the above 4 factors, according to *Acharya Charaka*, the nature and type of *Prakriti* of an individual is dependent on 6 factors^[20], as follows;

1) *Jatiprasakta Prakriti*

This includes features according to caste like *Brahman*, *Kshatriya*, *Vaishya* etc.

2) *Kulaprasakta Prakriti*

This includes the peculiarities that are transmitted through the genes and chromosomes of the sperm and ovum. For example, some peculiarities may be confined to some of special families only, like blue or black eyes, gray hairs etc.

3) *Deshanupatini Prakriti*

Desha plays a very important role in the composition of *Prakriti*. Examination of *Desha* and impact of *Desha* is essential to understand nature of the person i.e. *Prakriti*. Due to the influence of *Desha*, variations are seen in the body structure, color, habits and nature of individuals. We can see variation in the color of skin depending on *Desha* e.g. Chinese have yellow skin, African people have dark skin etc.

4) *Kalanupatini Prakriti*

This *Kala* factor has been equally associated with the development of the fetus and nature of the individual. Different seasons and age group have certain peculiarities, for e.g. youth is the proper time for growth of the individual, birth of a person at a season when persons naturally increase strength etc. So we can say that proper development and strength of individual's body and mind depend on the season and the age.

5) *Vayanupatini Prakriti*

Age factor also influences the nature of the individual. *Acharya Charaka* said that person should be examined with reference to his age. This represents the state of his body depending upon the duration of the time that has passed.

Balyavastha- *Kapha* dominance

Madhyavastha- *Pitta* dominance

Jirnavastha- *Vata* dominance

6) *Pratyatmaniyata Prakriti*

It is nothing but characteristic features of specific individual. Each person has some unique character, which is different from others. For e.g. though two individuals are of same *Jati*, *Kula*, *Desha*, *Vaya* etc still they may not be of same characters or nature.

DISCUSSION

Prakriti plays a very important role in health, emotions, disease and every aspect of life. *Prakriti* is formed by the predominance of *Doshas* at the time of union of male and female gamete. For example, if *Vata Dosha* is predominant at the time of conception or at the time of birth compared to *Pitta* and *Kapha*, then individual will have *Vataja Prakriti*. This predominance of *Vata Dosha* will affect the Anatomy, Physiology, Immunity and Psychology of that individual. Features of this *Vataja Prakriti* individual will be seen according to properties and functions of *Vata Dosha*.

CONCLUSION

Prakriti is defined as the group of characters present at the time of conception, from the *Shukra* and *Shonita* of the parents depending upon the *Doshika* predominance. So the *Prakriti* of the being (to be born) is determined at the time of its conception.

Prakriti Nirmankar Bhavas are the factors influential the *Prakriti*.

According to *Acharya Charaka* the following factors are the *Prakriti Nirmankar Bhavas* that determine the *Prakriti* of the child;

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

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