

CONCEPT OF PRAKRITI AND ASSESSMENT OF AGNI AND KOSHTHA W.S.R. TO DEHA PRAKRITI

**Dr. Twinkal Prammar^{*1}, Prof. Dr. Ashok Kumar Sharma², Dr. Kishorilal Sharma³,
Dr. Rekh Raj Meena⁴, Dr. Ayushi Nigam⁵ and Dr. Iqbal Gauri Khan⁶**

¹P.G. Scholar Department of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur (Raj.).

²Head of Department of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur (Raj.).

^{3,4,5,6}Associate Prof. of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur (Raj.).

Article Received on
12 August 2023,
Revised on 02 Sept. 2023,
Accepted on 22 Sept. 2023,
DOI: 10.20959/wjpr202317-29773

***Corresponding Author**

Dr. Twinkal Prammar

P.G. Scholar Department of
Kriya Sharira, MMM Gov.
Ayurveda College, Udaipur
(Raj.).

ABSTRACT

Ayurveda is an ancient science having holistic approach towards prevention of disease and health care management. *Dosha*, *Dhatu*, *Mala*, *Agni*, *Koshtha*, *Prakriti* are some important concepts of *Ayurveda*. *Prakriti* which is the basic constitution of an individual is today reflected under the name of human genomics which has attracted a significant interest of we people. The thought of inheritance of physical structures, physiological activities and pattern, emotional behavior and social relationship from generation to generation is explained by *Prakriti*. *Prakriti* is form at the time of conception and remain unchanged throughout the life right from birth till death. Just

like *Prakriti*, *Agni* and *Koshtha* is also important concept in *Ayurveda*. *Ayurveda* considers that *Dehagni* is the cause of life, health, nourishment, energy which is responsible for all vital function of our body. Its absence in the body leads to death.^[1] Hence, *Agni* is said to be the base (*mool*) of life. The nature of the digestive tract or hollow body portions, known as *Koshtha*, symbolizes bowel movement, the passage of food and feces via the alimentary canal, and stool evacuation. *Koshtha* is included in *Abhyantarogamarga*. Assessment of *Koshtha* and *Agni* is important for diagnosis and treatment of diseases. *Agni* and *Koshtha* of an individual are decided on the base of *Prakriti*.

KEYWORDS: *Prakriti*, *Deha prakriti*, *Agni*, *Koshtha*.

INTRODUCTION

Ayurveda aims at prevention and cure of disease. The concept of prakriti makes Ayurveda unique from other medical science. Assessment of *Agni* and *Koshtha* of an individual is depend on *Prakriti*. On the basis of *Agni* and *Koshtha*, one can decide the selection of treatment, medicine is different for each individual depending upon their *Prakriti*. *Prakriti* is the constitution of a person, on which a function of the cell or behavior of the body based upon. Assessment of *Prakriti* analysis will not only help in understanding the physical and mental constitution of patient, but also plays a vital role in prognosis, diagnosis, treatment and prevention of many diseases.

Acharya Sushruta defined “*Arogya* as an equilibrium or balanced state of *Dosha*, *Agni*, *Dhatu* and *Mala*, pleasant state of *Atma*, *Indriya* and *Mana* is healthy state.”^[2] When an individual take diet which is opposite to an individual *Prakriti* leads to disease. Because *Prakriti* of an individual has also own *Agni* and opposite diet which leads to *Agnimandya* and leading disorder.^[3] After one can decided the *Prakriti*, on the base of *Prakriti* we can also assess the *Agni* and *Koshtha* of an individual. *Agni* and *Koshtha* of a person help in the selection of treatment principles and medicine.

Need of topic

In *Ayurvedic* classics, relation between *Prakriti* with *Agni* and *Koshtha* is not directly mentioned anywhere except *Tikshnagni* in *Pitta prakriti*. This study may give some idea about the maintaining the health and prevention of disease which is depend on *Agni*.

AIMS AND OBJECTIVES

- 1) To study the concept of *Prakriti*
- 2) To explore the concept of *Dehaprakriti* specially.
- 3) To study the concept of *Agni* and *Koshtha*.
- 4) To find out the correlation in between *Prakriti*, *Agni* and *Koshtha*.

MATERIALS AND METHODS

The literature review collected from *Ayurvedic* classical texts, other reference book of *Kriya sharira*, websites, review articles and journals.

Concept of *Prakriti*

The word *Prakriti* means “nature” or natural form of the build and constitution of the human body. In *Ayurveda*, emphasis is placed on assessing the prakriti, or natural state, firstly, of an individual.

Derivation

प्र + कृ + क्लिन || शब्दकल्पद्रुम ||

Etymology

प्रकृतिः शरीर स्वरूपम् || अ.ह.सू.1/10 – अरुणदत्त ||^[4]

Prakriti is manifestation of internal and external body features.

Definition of *Prakriti*

प्रकृतिस्तु स्वभावः || च. वि.8/95 – चक्रपाणि ||^[5]

It is the presentation of oneself in terms of morphological, physiological, psychological, or social aspects.

प्रकृतिर्नाम् जन्म मरणातरालभाविनी गर्भाव क्रांति समये स्वकारणोद्रेक जनिता निर्विकारिणी दोषस्थिति || रस वैशेषिक सूत्र 1/6 ||^[6]

Prakriti is characteristic set of features of an individual formed during the embryological stage with influence of physiologically normal doshas which further sustains and emerges as behavior throughout the life of that individual.

Formation of *Prakriti*

शुक्रशोणितसंयोगे यो भवेदोष उत्कटः प्रकृति जायते तेन || सु.शा.4/62 ||^[7]

Prakriti is formed by the union of male and female gametes at the time of conception process due to dosha predominance which is after reflected by an individual as a set of characters determining his or her behavior itself.

तथा शुक्रशोणित गर्भाशयप्रकृति कालगर्भाशयप्रकृति मातृराहारविहार प्रकृति महाभूतविकारप्रकृति च गर्भ शरीरमपेक्षते || च. वि. 8/95 ||^[8]

Factors for formation of *Prakriti*

1) Sperm and Ovum factors

The sperm and ovum factors being inherited from the parents into the next generation carries the respective seeds for the development of respective organs and contributes for the same. Thus, these factors contribute the formation and development of organs of body –*Matruja Bhav* and *Pitruja Bhav*.^[9]

(a) Matruj bhava -त्वक् (skin), रक्त (blood), मांस (muscles), मेद (fatty tissue), नाभी (umbilicus), हृदय (heart), यकृत (liver), प्लीहा (spleen), वृक्क (kidney), मूत्राशय (urinary bladder), आमाशय (stomach), लघ्वान्त्र-स्थूलान्त्र (intestine and colon), वपावहन (omentum and mesentery), आर्तव (female reproductive tissue and organs)

(b) Pitruj bhava – नख (nails), श्मश्रु (beard), केश (hairs over scalp), लोम (hairs over body), दंत (dentition), अस्थि (bones), सिरा धमनी (blood vessels), कण्डरा (prime movers) and शुक्र (male reproductive tissue and organs)

Any abnormality or deviation from normalcy in these factors leads to hereditary disorders as like – Hemophilia, Color blindness, Diabetes, Asthma, Sickle cell anemia.

2) Uterine and Seasonal factors

This type of factors includes basically the functional status of the uterine bed for conception and implantation while other is time factor.

The time factor may be classified into 3 different time periods

1. Proper time of ovulation – can be understood by the menstrual cycle.
2. Time for conception and gestation: - *Ayurveda* has classified the season into *Adaan* and *Visarga Kala* which have their individual impact on our body.
3. Age factors of parents – to which *Ayurveda* has stated the term *Samatvagatvirya* (proper age for marriage)

3) Dietary and Environmental factors

As our constitutional make up of *Tridosha* which are ultimate composite mixture of *Panchamahabhutas* of universe also the food which is ingested is also made up of five

elements only; so, type of food which mother has during pregnancy may have a significant effect over progeny.

| Elemental dominance in food | Complexion of progeny |
|-----------------------------|------------------------|
| <i>Jala</i> | <i>Gaur</i> (fair) |
| <i>Prithvi</i> | <i>Krushna</i> (black) |
| <i>Prithvi + Akash</i> | <i>Krushna shyam</i> |
| <i>Jala + Akash</i> | <i>Shyam</i> (dusky) |

| Appearance of seminal fluid | Complexion of progeny |
|-----------------------------|-----------------------|
| Whitish, as like ghee | <i>Gaur</i> (fair) |
| Oily | <i>Shyam</i> (dusky) |
| Honey | <i>Shyam</i> (dusky) |

| Intake of food (more quantity) | Complexion of progeny |
|------------------------------------|------------------------|
| Sweeteners, milk and milk products | <i>Gaur</i> (fair) |
| Oily, irritant, spicy and sesame | <i>Krushna</i> (black) |
| Mixture of above | <i>Shyam</i> (dusky) |

These overall predictors mentioned under *Satmyaj bhav* and *Rasaj bhav*.^[9]

(A) *Satmyaj bhav* (Adaptive qualities)

- i. *Aarogya* (Health)
- ii. *Analasya* (Zeal, Enthusiasm)
- iii. *Alolupta* (Non-greedy)
- iv. *Indriya prasadan* (Satisfaction by senses)
- v. *Svara* (Voice)
- vi. *Varna* (Complexion)
- vii. *Praharsha* (Cheerfulness)
- viii. *Shukra shonita* (Male and female reproductive gametes)
- ix. *Santosh* (Satisfaction)

(B) *Rasaj bhava* (Nutritive qualities)

- i. *Sharir vruddhi* (Morphological growth development)
- ii. *Sharir utpatti* (New formation say for a tissue formation)
- iii. *Prananubandha* (Vitality)
- iv. *Trupti* (Satisfaction)
- v. *Pushti* (Feeling of adequacy)
- vi. *Utsaha* (Enthusiasm)

4) Metaphysical and Elemental factors

Our body is ultimately made up of *Panchamahabhutas* but the main vitality, sense is applicable only by indulgent of *Atma* (soul) and its further synchronous relation with *Mana* (mind). *Ayurveda* has also mentioned the factors contributing to this feature by *Atmaj bhava* (vital qualities) and *Satvaj bhava* (emotional qualities).^[9]

(A) *Atmaj bhava* (Vital qualities)

- i. *Vibhinna yoni pravesh*
- ii. *Mana* (Mind and emotions)
- iii. *Prerna* (Motivation)
- iv. *Svara* (Voice)
- v. *Ichha-dvesha* (Desire and hatred)
- vi. *Ayu* (Life signs)
- vii. *Indriya* (Senses)
- viii. *Dharan* (Storing, holding capacity)
- ix. *Varna* (Complexion)
- x. *Smruti* (Memory)
- xi. *Atmagyan* (Self-perception of knowledge)
- xii. *Pran-Apan* (Vital forces)
- xiii. *Aakruti* (Body framework)
- xiv. *Sukh-Dukh* (Joy-sorrow)
- xv. *Ahamkara* (Ego)
- xvi. *Prayatna* (Efforts, actions)

(B) *Satvaj bhava* (Emotional qualities)

- i. *Bhakti* (Devotion)
- ii. *Dvesh* (Hatred)
- iii. *Moha* (Greedy)
- iv. *Bhaya* (Fear)
- v. *Utsaha* (Enthusiasm)
- vi. *Shila* (Discipline)
- vii. *Smruti* (Memory)
- viii. *Matsarya* (Jealousy)
- ix. *Krodha* (Anger)
- x. *Tikshnata* (Keen, sharp)

- xi. *Shauch* (Cleanliness)
- xii. *Tyag* (Sacrifice)
- xiii. *Shaurya* (Courage)
- xiv. *Tandra* (Drowsiness)
- xv. *Mruduta* (Softness)
- xvi. *Gambhirta* (Deeply concealed)

Types of *Prakriti*

Mainly two types of *Prakriti*,

- 1) *Doshaj Prakriti*
- 2) *Bhautik / Panchbhautika Prakriti*
- 3) *Manas Prakriti*
- 4) *Jatyadi Prakriti*

Assessment of *Agni* and *Koshtha* based on *Prakriti*

Agni and *Koshtha* is the essential examination of an individual to protect the health and cure the disease. If physician doesn't go through *Agni* and *Koshtha Pariksha* treatment will not be successful. With the help of *Prakriti* one can easily understand the *Agni* and *Koshtha* of an individual.

| Sr no. | <i>Prakriti</i> | <i>Agni</i> ^[10] | <i>Koshth</i> ^[11] |
|--------|------------------------|-----------------------------|-------------------------------|
| 1. | <i>Vata prakriti</i> | <i>Vishamagni</i> | <i>Krura koshtha</i> |
| 2. | <i>Pitta prakriti</i> | <i>Tikshnagni</i> | <i>Mrudu koshtha</i> |
| 3. | <i>Kapha parakriti</i> | <i>Mandagni</i> | <i>Mandagni</i> |

DISCUSSION

Prakriti of an individual is stable during life and till death. *Agni* and *Koshtha* of an individual are also same based on *Prakriti* but due to some factors like *Kala*, *Ritu*, *Vaya*, *Desha* etc. *Agni* is may be variable like one is suffer from *Mandangni* during *Varsha ritu*. If one cannot take *Satmya* and balance diet according to *Ritu*, *Kala*, *Vaya*, *Desha* etc. they will be suffering from disease. Because *Agni dushti* is the main factor responsible for the *vyadhi*. So, to protect the health of healthy individual and cure the disease assessment of *Agni* and *Koshtha* is very necessary. The physician always does treatment on the base of *Prakriti*, *Agni* and *Koshtha*.

REFERENCES

1. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 3, *Chikitsa sthana*, 15/4, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 796.
2. Sushruta. *Sushruta Samhita* Acharya Yadavji Trikamaji, editor. New Delhi: Chaukhambha Publications. *Shareera sthana*, 2018; 3/4: 391.
3. Bishagaacharya Paraadakara Shastri Sadhiva Hari Pandit (Ed); *Ashtanga Hrudaya of Vagbhata with Sarvaga Sundara and Ayurveda Rasayana Commentary*: Varanasi; Chaukhambha Surabharathi Prakashana, 2010; 12/1: 263.
4. Bishagaacharya Paraadakara Shastri Sadhiva Hari Pandit (Ed); *Ashtanga Hrudaya of Vagbhata with Sarvaga Sundara and Ayurveda Rasayana Commentary*: Varanasi; Chaukhambha Surabharathi Prakashana, 2010; 1/10: 16.
5. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 2, *Viman sthana*, 8/95, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 515.
6. *Rasa vaisheshika sutra*, 1/6.
7. Sushruta. *Sushruta Samhita* Acharya Yadavji Trikamaji, editor. New Delhi: Chaukhambha Publications. *Shareera sthana*, 2018; 4/62.
8. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 2, *Viman sthana*, 8/95, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 515.
9. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 2, *Sharira sthana*, 3, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 729.
10. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 2, *Viman sthana*, 6/12, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 383.
11. Prof. Banawarilal Gaud, editor. *Charaka Samhita* (Composed by *Maharshi Agnivesh* and revised by *Caraka* and *Dridhabala*), Vol – 1, *Sutra sthana*, 13/68-69, Rashtreeya Ayurveda Vidyapeetha: reprint, 2021; 442.