

Critical Ayurvedic Evaluation of Determinants of *Deha Prakriti*

Kumari Monika^{1*}, Sharma Naresh Kumar², Dhiman Kamini³,
Meena Kedar L⁴.and Vardhan Prabhakar⁵

¹Basic Principles Dept. National Institute of Ayurveda, Jaipur, Rajasthan, India

²Basic Principles Dept. R.G.G.P. G. A.C. Paprola, Distt. Kangra, H.P., India

³Prasuti Stri Roga Dept. R.G.G.P. A.C. Paprola, Distt. Kangra, H.P., India.

⁴Basic Principles Dept. National Institute of Ayurveda, Jaipur Rajasthan, India

⁵Shalaky Dept. National Institute of Ayurveda, Jaipur, Rajasthan, India

Abstract

Ayurveda is one of the oldest systems of medicine of the world with principal concepts of *tridosha* and *prakriti*. The *dehaprakriti* (body constitution) of person is named according to the innate predominance of *dosha* at the very time of conception. *Deha prakriti* is the leading factor which determines the pattern of susceptibility of an individual to different diseases, their prognosis, course and complications. Hence, the *ayurvedic* concept of *dehaprakriti* is helpful in maintaining health, understanding disease and its management. Also, the ultimate aim of *Ayurveda* i.e., attainment of *PurusharthChatushtaya viz. dharma* (gooddeeds), *artha* (wealth), *kama* (desires), *moksha* (salvation) is possible only if person is healthy and knowledge of one's own *prakriti* can be helpful in maintenance of one's health by following proper diet and regimen. *Ayurveda* confers the psychosomatic constitution, as *dehaprakriti*, which is represented by a vibrant description of the physique, physiology & psychological make-up of an individual. The *dehaprakriti* is essentially genetically determined and is likely to be influenced by a variety of environmental factors to some extent. The approach of *ayurveda* on the subjects of determinants of *dehaprakriti* is quite comprehensive and vivid. The article enumerates the factors, which together lay the psychological and physical make up of an individual. The review has been prepared with the help of analysis of ancient classical texts and journals.

Keywords

Deha prakriti, Dosha, Purushartha Chatushtya, Constitution



Greentree Group

Received 13/10/15 Accepted 27/10/15 Published 10/11/15

INTRODUCTION

Ayurveda the science of life gives an insight into the phenomena and different manifestations of life; in health and disease with prophylaxis and treatment; its duration and means of prolonging it; its misery and how to avoid it, and its happiness and the means of its augmentation¹.

The word *Prakriti* has varying meanings in different contexts e.g. *samya* (state of equilibrium) *arogya* (*healthy state*), *svabhava* (natural), *karana* (cause), end stage of life, bodily constitution etc. The present context of description of *Prakriti* is in concern to the bodily constitution i.e., *Deha Prakriti*. The approach of *Ayurveda* on the subjects of determinants of *deha prakriti* is quite detailed and vivid. *Acharya* have enumerated a number of factors, which together lay the psychological and physical make up of an individual.

The combination of these factors and the escalated state of *dosha* (bodily humors) in *shukra* (sperm) and *artava* (ovum) at the time of conception determines the *Prakriti* (constitution) of the person. Though intensified *dosha* are capable of inducing destruction, but during formation of *prakriti*, there is ‘*SahajaSatmaya*’ (innate acclimatization) of *dosha*, which does not

cause any harm to body. Hence constitution is emerged in balanced or *satmayja* (acclimatized) or *sahaja* (inborn) increased state of *dosha*, although this increased status of *dosha* has superior and inferior effects on psyche and body, on the basis of which independent or mixed *prakriti* (human constitution) are formed.

Acharya have put forth their attempts to make an understanding of human constitution. In *Ayurveda*, the living organism has been expounded as a complex integration of *shareera* (body), *indriya* (sense organs), *satva* (mind) and *atma* (soul)². In spite of fundamental similarities in the mankind, we find dissimilitude from individual to individual. The factors responsible for these differences are multifarious and they together exert effect on constitutional, temperamental, psychological and spiritual make up of each individual. How far and in what way the metaphysical (*atma* and *purava-janmakrita karma*), psychological (*satva* and emotional state of mother), constitutional and environmental factors (both intra-uterine and external) influence the development of human constitution can be understood only by deliberating on the essence of

determinants of human organism except in the cases of dilapidated individuals.

Aims and Objectives: To appraise the niceties of determinants of human constitution (*dehaprakriti*)

Materials and Methods: Exhaustive and critical study of ancient classical texts, modern texts and journal was done to meet the demands of this article.

Review & Discussion

The literal meaning of the word '*Prakriti*' is the one which leads to origin of other substances.

The word '*Prakriti*' consists of two syllables '*Pra*' and '*Kriti*'. '*Pra*' when used as a prefix to verbs means forward, forth, onwards, before and in front. With adjectives, it means very excessively and with nouns, it means beginning, commencement, and source of origin. The syllable '*Kriti*', meaning manufacturing, creation, performing, is derived from the root '*Kri*' which means to perform, to form, to arrange etc. Joining these words together, it means natural form or the status of the original source or natural form of the constitution of body.

Deha Prakriti:

Deha Prakriti (body constitution) of person is formed at the time of conception by

increased state of *doshas* in *shukra* (sperm) and *artava* (ovum). This *doshic* predominance does not cause any disease³.

Determinants of development of *Deha Prakriti:*

Prakriti (human constitution) is recognized as the establishment of flawless state by dominant *doshas* at the time of fertilization, and it remains as such till death. *Sukshma atma* or *jeeva* (soul) along with *sukshama bhuta* (*proptoelements*), and *manas* enters the fetus at the time of fertilization⁴. *Shukra* (sperm) and *shonita* (ovum) are *bhutata maka* (physical traits) and thus inanimate⁵. To attain animation, the union of animate *atma* or *purusha* (soul) is essential. This is why in the definition of *garbha* (fetus), association of *shukra*, *shonita* and *atma* has been indicated by all the *acharya*. This journey of *atma* from one body to other is determined by *purvajanmakrita karma* (actions done in past life)⁶. *Acharya* enumerate the following factors at various places responsible for development of fetus⁷.

1. *Matrija* (maternal)
2. *Pitrija* (paternal)
3. *Atmaja* (related to soul)
4. *Satmayaja* (factors related to homologation)

- 5. *Rasaja* (dietary)
- 6. *Satvaja* (psychological)

In another reference other factors influencing *Prakriti* have been classified as follow ⁸.

- 1. *Jatiprasakta*(racial factors)
- 2. *Kulaprasakta* (hereditary)
- 3. *Deshanupatini* (environmental)
- 4. *Kalanupatini* (Time bound)
- 5. *Vayonupatini* (age related)
- 6. *Pratyatmaniyata* (person specific)

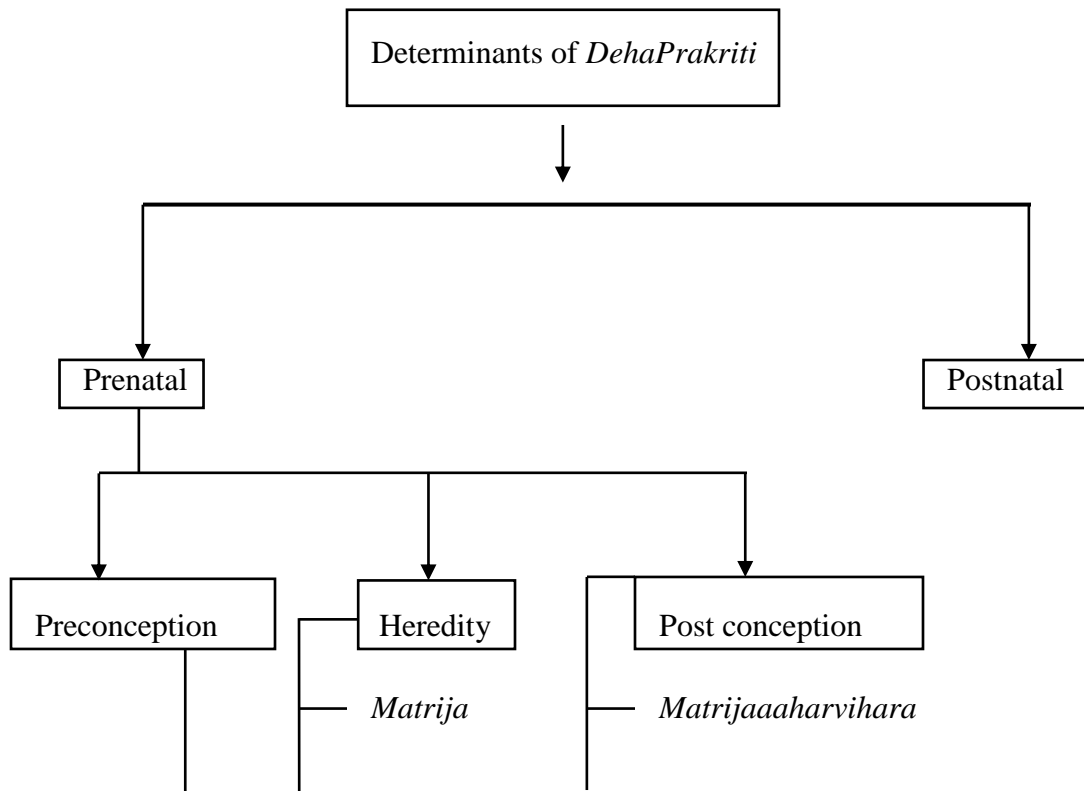
In addition following factors have also been mentioned which affect Human constitution⁹:

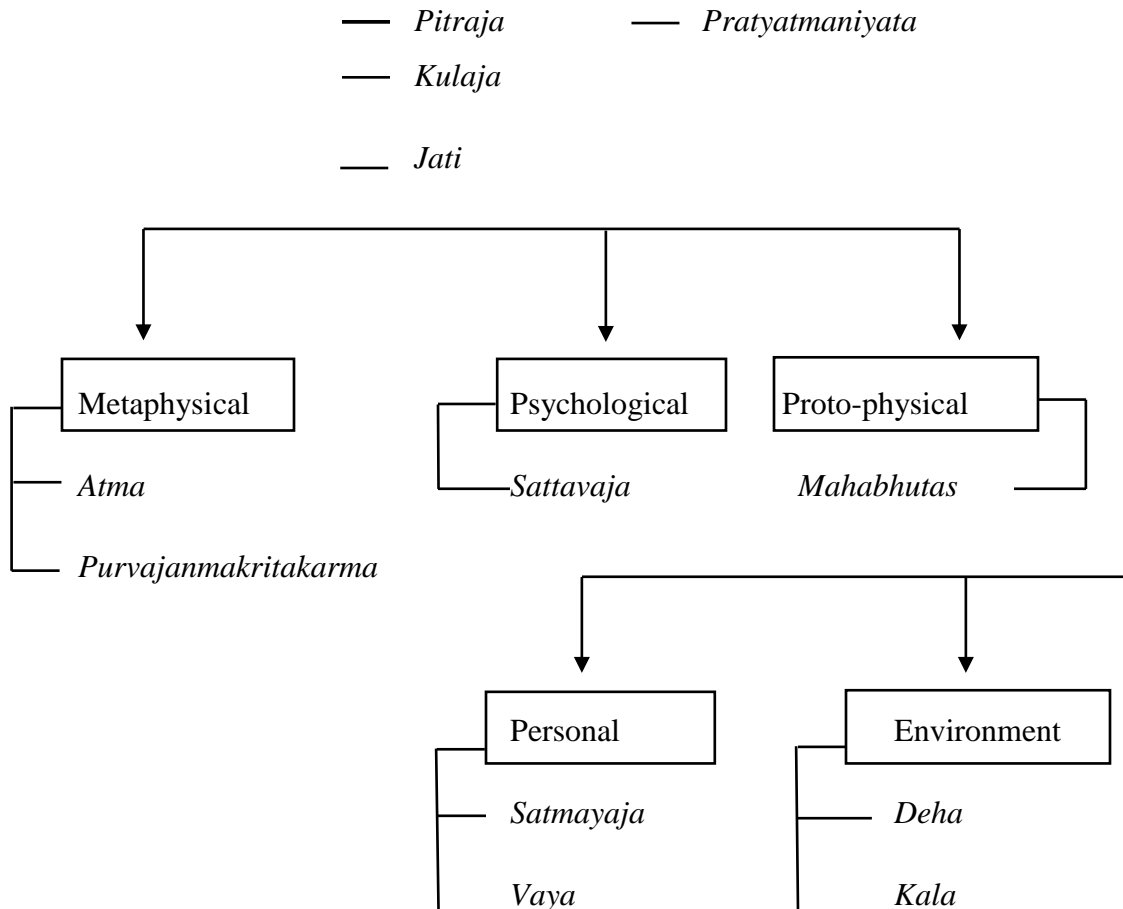
- 1. *Shukra-shonita* (chromosomal)
- 2. *Kala-garbhashaya* (uterine)
- 3. *Maturaaharavihara* (maternal diet during pregnancy)
- 4. *Mahabhutavikara* (protoelementary factors)

The above description delineates the approach of *Ayurveda* on the subject of determinants of human *prakriti* (constitution). After going through the texts, following factors may be linked in one or the other way with the development of *Prakriti* as-

Table 1 Determinants of *Deha prakriti*

Table 1 Determinants of *Deha prakriti*





1. *Atmaja*Bhava (spiritual factors):

While defining *Purusha* (living human being), *Acharya* Charaka has regarded *atma* (soul) as an integral part along with *satva* (mind) and *sharira* (body) ¹⁰. The *atma* shifts its ground from one body to another, bonds with mind and subtle forms of four proto-elements ¹¹ and gets confined in the uterus along with *shukra* and *shonita*, Hence fetus is designated as *Atmaja*. Following are the *atmaja* traits ¹².

Yoni (origin): This trait makes *atma* capable of transmigrating in different *yonis*.

Gyan (knowledge) *Chetna* (Consciousness): These represent the state of self realization.

Ayu (life) *Prana* (inspiration) *Apana* (expiration) represent the essential signs of life. *Buddhi* (Intellect) *Dhriti* (retaining power) *Samriti* (memory) are related to mental power.

Ichha (desire) *Dvesha* (envy) *Sukha* (happiness) *Dukha* (misery) *Prayatna* (endeavor) are related to higher order of psychic factors.

Akriti (appearance) *Vishesha* (Individuality) *Svara* (voice) *Varna* (colour) are the physical factors which appear difficult to understand in the prerogative of *atmajabhava*.

2. *Purva janmakrita karma*:

Karma (actions) are divisible into two categories- *Daiva* or *Purva janmakrita* (past life actions) *karmas* executed in previous life, and *Paurusha* (actions done in this life) *karma* are accomplished in present life¹³.

Karma invariably produces its consequence, which ends when the forces of those actions are spent out¹⁴. The transmigration of soul from one body to other is affected by actions of past life¹⁵. Specific traits of *prakriti* which have been narrated in *Ayurveda* to be influenced by the force of actions of past life are *Buddhi* (intellect) and *Svaroop* (form and shape). In the description of the causes of the resemblance of the child to the parents, past actions alone are regarded as responsible for the nature of *satva* (psyche)¹⁶ and conduct -virtuous or detrimental.

AcharyaCharaka has described an interesting example in respect of past *karmas* while explaining the cause of unequal growth of twins in the womb of same mother. Amongst the causes of malformations of shape, colour and senses of fetus, actions of past life and defects in sperm and ovum are held responsible¹⁷.

3. *Satvaja Bhava* (Psychological factors):

In *CharakaSamhita*, *satva* (psychological state during past life) had been denoted as a linking factor in integration of various procreative components¹⁸. Transmigration of soul from one body to other is also influenced from state of *satva*¹⁹. Thus *atma* (*soul*) is never devoid of *satva* (*mind*) and *satva* exerts its influence in development of fetus from past life i.e., *satva* is associated with the human organism from the very beginning of embryonic life. *Satva* or different psychological endowment of the child is also determined by psychological state of mother and father, behaviour of mother during pregnancy and actions done in past life²⁰, and the one which is stronger affects the psychology of child more. Although it has been stressed that the psychic factors remain present from the pre-embryonic life and it is associated in embryo

since the process of fertilization, yet apparently the psychic tendencies of fetus manifest when the senses develop in the fetus²¹. So, with the emergence of senseorgans, mind of fetus begins to feel the pain and yearns for the things experienced in the previous life and this phenomenon is called *Dou-hridaya*.

It is advised that the cravings of mother during *dou-hridaya* period should be fulfilled to facilitate the birth of a child of strong constitution²², and if these cravings remain unfulfilled, the child would be possessed with many deformities like lameness, defective vision, blindness or mental deficiency²³.

Purvajanmakritakarma (deeds of past life) configures *satva* (mind) of three types and whatever the dominant type a person's mind

Table 2 Traits of *satva bhava*²⁵

<i>Bhakti</i> (desire)	<i>Moha</i> (delerium)	<i>Gambheerya</i> (calm)	<i>Bhaya</i> (fear)
<i>Sheela</i> (temperament)	<i>Tyaga</i> (sacrifice)	<i>Tikshanta</i> (sharp)	<i>Krodha</i> (anger)
<i>Shoucha</i> (cleanliness)	<i>Matsara</i> (jealous)	<i>Mriduta</i> (softness)	<i>Tandra</i> (sleepiness)
<i>Dvesha</i> (jeolousy)	<i>Shourya</i> (bravery)	<i>Smriti</i> (recalling)	<i>Utsaha</i> (enthusiasm)

is in present life, he gets linked to the same type in the next birth, i.e., dominant *satva* of one life is going to affect the next life in respect to temperament of mind as well e.g. when a person is possessed of *satvikasatva* in the previous existence, he can recall the past incarnation and it is in this consequence that man is called *Jatismara* (one having the reminiscences of past birth)²⁴. Following traits are attributed to the *satvabhava*:

Table No. 2: Traits of *satva bhava*²⁵

Acharya Charaka has mentioned features developed from *Satvika*, *Rajas* and *Tamas* collectively while *Acharya* Vagbhatta has mentioned these separately as-Table 3 Traits of *satva bhava*²⁶

Table3 Traits of *satva* bhava²⁶

<i>SatvikaSatva</i> (<i>Shudh Satva</i>)	<i>RajasSatva</i>	<i>TamasSatva</i>
<i>Shouch</i> (cleanliness)	<i>Durupchara</i> (bad behavior)	<i>Agyana</i> (lacking knowledge)
<i>Astikata</i> (religious)	<i>Anaryatva</i> (Inhuman)	<i>Vishada</i> (depression)
<i>Shourya</i> (courageous)	<i>Shourya</i> (bravery)	<i>Nidra</i> (sleep)
<i>Buddhi</i> (intellect)	<i>Matsarya</i> (jealousy)	<i>Aalasya</i> (lethargy)
<i>Medha</i> (reasoning power)	<i>Dvesha</i> (envy)	<i>Bhaya</i> (frightened)
<i>Smriti</i> (memory)	<i>Bahubhashi</i> (excessive talking)	<i>Matsarya</i> (jealousy)
<i>Ruchi</i> (liking)	<i>Ahamkar</i> (ego)	
<i>Bhakti</i> (aspiration)	<i>Krodha</i> (anger)	

The above mentioned factors are purely psychological traits. If we compare the *atmajabhava* with the *satvajabhava*, it seems that in *atmajabhava* most of those traits have been included, which are fundamental to the expression of consciousness.

4. *Panchabhutatmakabhava*:

The theory of *pancha-mahabhuta* (basic elements) is regarded as the basic stratum on which the anatomical, physiological, pathological, and pharmacological fundamental principles of *ayurveda* have been laid down. The applicability of

pancha-mahabhuta in development of human constitution is understood as follows. *Sukshmbabhuta* (protoelements) are derived from past actions and are associated with the soul, along with *mana* (mind) at the time of transmigration of soul from one body to other²⁷. Thus, *sukshmbabhuta* are linked with human organism from pre-embryonic period. *Mahabhuta* play a basic role in the constitution of *shukra* and *shonita* of father and mother and they are also the elementary constitution of the nourishing material. *Shukrashonitasamyoga* (fertilization) ensures creation of *garbha* (embryo) which is regarded as the compound product of five

mahabhuta and the *atma*²⁸. These five *bhuta* instigate development of fetus by executing the functions of division, metabolism, lubrication, consistency and maturation in the embryo²⁹. In *Ayurveda* various physical and physiological factors have been attributed to the *mahabhuta* and quantitative and qualitative variation of these *mahabhuta* leads to the predominance of one or the other factors of concerned *mahabhuta*³⁰.

Following are the physical and physiological factors, derived from *mahabhuta*-

Table No 4: Physical and physiological factors, derived from *mahabhuta*³¹.

Taking in account the above mentioned points, it may be concluded that *mahabhuta* affect development of human organism at *sukshama* as well as *sthula* levels. This may be the reason that *AcharyaSushruta* independently narrated *Panchbhoutika* types of *Prakriti*³².

5. Matrija-PitrajaBhavas (Hereditary factors):

Constitution of *shukra* and *shonita* is regarded as one of the factors for determination of *prakriti* of foetus i.e., there is transmission of physical and psychological characteristics from parents to their offspring³³. *AcharyaCharaka* has narrated the concept of this transmission in

depth by giving description of three micro fine constituents of *shukra* (sperm) and *shonita* (ovum) viz. *bija*, *bijabhaga* and *bijabhagavayava*³⁴. These may be accepted as sperm or ovum, chromosomes and genes respectively. Different organs develop from different parts of *bija* (chromosome). Abnormality of the part of *bija* (chromosome) leads to deformity of the organ which develops from that particular region of *bija* (chromosome) and if there is no abnormality in *bijabhaga* (gene), there will be no abnormality in fetus³⁵. For example, if there is abnormality in *bijabhaga* concerned with development of *artava* and uterus, the fetus will be sterile and if defect is in *bijabhagavayava*, fetus will not survive. Thus it is acknowledged that different finer constituents for *shukra* and *shonita* (germoplasm) are responsible for the genetic or hereditary development. In modern fields of genetics it has been observed that all living things are a complex of a large number of independent heritable units. A number of research groups are now investigating the correlation between Ayurvedic phenotypes and individual human genotypes. A pioneering study showed significant correlation between HLA alleles and Ayurvedic *Prakriti* type³⁶.

Following hereditary or genetic traits (*Matrija-Pitraja bhavas*) have been recognized which are concerned with the embryological development –

Table 5 *Matrija-Pitraja Bhava*³⁷

In *Ayurveda*, *jatipraskta* (racial factors) and *kulapraskta* (ancestor factors) are strictly

viewed as hereditary factors and so both of them are responsible for the individual variations among persons.

Table 4 Physical and physiological factors, derived from mahabhuta³¹.

<i>Akashatamaka</i>	<i>Vayavyatmaka</i>	<i>Agneyatmaka</i>	<i>Apyatmaka</i>	<i>Parthiva</i>
<i>Shabda</i> (voice)	<i>Sparsh</i> (touch sensation)	<i>Rupa</i> (appearance)	<i>Rasa</i> (taste)	<i>Gandha</i> (smell)
<i>Srotra</i> (ear)	<i>Sparshanendriya</i> (skin)	<i>Darshan</i> (visualize)	<i>Rasanendriya</i> (tongue)	<i>Ghrana</i> (nose)
<i>Laghuta</i> (lightness)	<i>Rukshta</i> (dryness)	<i>Prakash</i> (light)	<i>Sheetata</i> (coldness)	<i>Gourava</i> (Heaviness)
<i>Sukshmata</i> (subtleness)	<i>Prerna</i> (inciting)	<i>Pachana</i> (Digestion)	<i>Mriduta</i> (softness)	<i>Sthairya</i> (Firmness)
<i>Viveka</i> (discrimination)	<i>Cheshta</i> (activity)	<i>Ushnata</i> (warmth)	<i>Snehana</i> Kleda (moisturize)	<i>Murtatva</i> (embodied)

Table 5 *Matrija-Pitraja Bhava*³⁷

Pitraj Bhava (derived from paternal chromosoma)				
Kesha (hairs)	Shmashru (beard)	Nakha (nails)	Loma (fine hairs)	Danta (teeth)
Asthi(bones)	Sira (veins)	Snayu (tendons)	Dhamani (arteries)	Shukra (semen)
Matrija Bhava (derived from maternal chromosome)				
Tvaka	Lohita	Mamsa	Meda	Nabhi

(skin)	(blood)	(muscles)	(fat)	(umbilicus)
Hridya(heart)	Kloma (suprarenal gland)	Yakrita (liver)	Basti (bladder)	Purishadhana (rectum)
Aamashaya (stomach)	Pakvashaya (large intestine)	Uttara guda(colon)	Adha guda(rectum)	Kshudrantra (small intestine)
Vapa (omentum)	Vapavahan			

6. Non Hereditary factors:

- a) *KalaGarbhashaya*
- b) *Aharavihara* (diet and lifestyle) of Mother

a) *Kala* (Time) and *Garbhashaya* (Uterine factors)

Kala affects the constitution in various ways. According to *Acharya*, different types of *kala* (time) can be interpreted as, age of parents, time of copulation and time of fertilization. While indicating the consequence of age of parents on constitution of child, *Acharya* Gangadhara says that fetus born from same parents at different ages have different types of constitution. Predominance of *dosha* in body is existent according to age of parents e.g. in old age, predominant *dosha* is *vata*, in middle age predominant *dosha* is *pitta* and

in childhood age, predominant *dosha* is *kapha*³⁸. These *dosha* affecting whole body, also affect *shukra-shonita* and therefore the fetus engendered in different ages of same parents have different constitution.

Regarding the time of copulation, *kala* has been divided into two categories- *nindaya* (prohibited) and *anindya* (permissible). Copulation is indicated only in permissible time for attainment of a child of healthy state. The permissible time is all the days of month except first four days of menstrual cycle, *amavasya*, *purnamasi*, *Chaturdashi*, *Ashtami*, *Tryodashi*³⁹. If copulation is done in *nindaya kala*, resulting child suffers from abnormalities of intelligence, strength and eyes. Subsequent to description of *kala*, stipulation of healthy uterus can be appraised from the fact that defective uterine condition along with other causes delays the conception even in fertile woman⁴⁰ and if

conception takes place, it will result in malformed child with respect to shape, colour and senses⁴¹.

b) Ahara vihara (Dietetics and life style) of Mother:

Diet and activities of mother and father have an impact on the constitution of child, In *Ayurveda*, specific diet and activities have been introduced to obtain child of desired sex, color, constitution e.g., woman aspiring for a son of tall, robust personality, fair complexion, resembling lion (in courage), energetic, chaste, endowed with qualities of goodness (*satvika*), is advised to follow the diet and activities as designated⁴².

If a woman desires having a son of dark complexion, red eyes; possessing broad chest and long arms, or a son having dark complexion, long soft black hair, white eyes and teeth; who is brilliant and possess good control over his sensory and motor system, then she should follow diet and activities as⁴³.

The above mentioned description of non-hereditary maternal factors leaves no doubt that in *Ayurveda* there is a definite view that maternal circumstances and a well-planned regimen and dietary follow up along with

developing a specific mental force may give desired effects on the coming child in respect to its constitution, color, sex and to some extent psychological traits.

Gardner and Murphy assertion that the genes can perform their work only in a specific environment, first the mother's body, later the outer world. The dependence of growth upon environment is well brought out in studies of embryonic development. Their observation is that it is from the interacting effects of thousands of genes, together with the force of food, oxygen, water etc. made available to the growing body that the architectural plan of human individual is first constructed and after the time of birth this architectural plan interacts with the environment⁴⁴. This perception is somewhat analogous to the observations made in *Ayurveda* in describing the non-hereditary maternal factors, which may be safely called the specific environment in which the hereditary factors can do their work. This hypothesis of *Ayurveda* gives us a clear cut indication and a material for research to the scientists which if proved may provide a revolutionary instrument to the mankind in the field of development of human organism and its personality.

1. *Rasaja Bhava* (Nutritional factors):

Garbha has been also called *Rasaja*⁴⁵. *Rasa* means *ahararasa* (end product of digestion of food) and *shadarasas* (diet consisting of six types of taste). *Ahararasa* is the basic moiety from which various *dhatu*s (body tissues) are formed⁴⁶. Here *rasa* stands for that very fluid of the mother by which the foetus is nourished and this very factor has been recognized as one of the determinants for the development of organism. This nourishing fluid is derived from *ahararasa* of mother. Mother's diet contains all the *rasa*, thus the *rasa* derived from this diet gives strength and complexion to the fetus and the fetus deriving its sustenance from this *rasa* remains alive and develops in the uterus⁴⁷. In addition *Acharya* have stressed the role of *ahararasa* in development of fetus by disclosing that *rasa* produced from mother's diet is divided in three ways in the body of the pregnant lady for her own nourishment, for lactation (breast development by *Acharya Kashyap*) and for the growth of fetus⁴⁸. *Acharya Charaka* in this context appends a little more by signifying that when the survival of mother is implausible without *rasa*, then how is it possible that the embryo or the fetus can

develop without this nourishing *rasa*⁴⁹. The following *bhavas* are said to be influenced by *rasa* and therefore, they are known as *rasajabhavas*.

Table6: *Rasaja Bhava*^{50,51}

Acharya Sushruta's mention of *Hani* relates to *Acharya Charaka's* opinion that improper imbibition of *rasa* is not conducive to conception. Therefore, the above mentioned factors are directly linked with nourishment, and so *Acharya's* recognition of *rasajabhavas* as one of the determinants of organism really reflects their practical approach in which this significant physiological factor has been given a due place.

Postnatal factors:

1. *Satmyaja Bhava* (accustomed factors):

Satmaya is elucidated as use of regimen and diet which is congruous with the body. It has been called *upashaya* also⁵². While *asatmaya* (unaccustomed diet) is described as the use of regimen and diet which is not compatible to body due to improper assimilation and coordination⁵³. To attain greater span of life, use of *satmaya* is encouraged, while practicing *asatmaya* is observed as one of the chief factors for the occurrence of disease⁵⁴. Importance of *satmayajabhava* can be ascertained from the

fact that if *asatmaya* things are not taken, then couples do not become infertile and also fetus is not defective. Till *dosha* of man and woman are not vitiated by the usage of *asatmaya*, the couple is fertile⁵⁵.

In this way, *AcharyaCharaka* adjudges *garbha* as *satmayaja*. Following are the *satmayaja* factors mentioned by *Acharya*:

Table 7: *Satmyaja bhava*

Table 6 *Rasaja Bhava*^{50,51}

<i>Abhirnirvritti</i> of <i>Sharira</i> (origin of sharira)	
<i>Abhivridhi</i> (growth)	<i>Shariraupachaya</i> (growth)
<i>Prananubandha</i> (Life)	<i>Bala</i> (strength)
<i>Pushti</i> (Nourishment)	<i>Varna</i> (color)
<i>Tripti</i> (Satisfaction)	<i>Sthiti</i> (Health)
<i>Utsaha</i> (Enthusiasm)	<i>Hani</i> (Diseased- no conception)

Table 7 *Satmyaja bhava*

Features	C.S.Sh. 3.11	Su.Sh. 3.33	A.H. Sh. 3.6;
<i>Arogya</i> (healthy state)	+	+	+
<i>Analasya</i> (energetic))	+	-	+
<i>Alolupa</i> (restrained)	+	-	+
<i>Svara</i> (qualitative voice)	+	-	+
<i>Varna</i> (luster)	+	+	+
<i>Medha</i> (intelligence)	-	+	-
<i>Indriya prasada</i> (sensual happiness)	+	-	+
<i>Ojas</i> (immunity)	-	-	+
<i>Ayu</i> (life)	-	-	+
<i>Bala</i> (strength)	-	+	+

2. *Kala (Vayo-anupatini)* :

Acharya Charaka enumerated *kala* (time) as a factor which is responsible for formation of difference in constitution and nature of an individual⁵⁶. Proper development of body and vigor depends on *kala*⁵⁷. *Acharya Chakrapani* has described this role of *kala* by adducing that vigour or strength is at the peak in adult age and *hemantaritu* (winters)⁵⁸.

Subsequent to *kala* 'Vayoanupatini (related to age) *Prakriti*' has been described which shows that age factor also influences the makeup of the individual constitution and temperament. *Vaya* (age) is defined as the state of *sharira* (*body*) which specially depends upon *kalapramana*⁵⁹. It is divided into three categories as *bala* (*childhood*), *madhaya* (young age) and *jeerna* (old age) . These three categories of life span possess variations in physical and psychological features. *Balavaya* covers the age upto thirty years and is subdivided into two parts. Former fraction embraces the age group from 1 to 16 years and the latter incorporates the age group from 16 to 30 years. In the initial stage of *balyavastha* (*childhood*) the body tissues are not mature and the signs of adolescence are not manifested. The person is delicate, intolerant to troubles, incomplete

in strength and mainly *kaphadosha* is predominant. In the later stage of *Balyavastha* the person has generally undetermined psychic disposition. *Madhyavastha* (young age) comprises age up to sixty years where in a man attains the balance of strength, energy, understanding, retention power, memory, speech and the person is of strong and well determined psychic disposition. There is predominance of *pittadosha*. *Jeernavastha* (old age) is the age beyond sixty years, where in the body tissues, sense organs, strength, energy, understanding, retention capabilities, speech and discrimination begins to decay. The elements of body disintegrate; gradual wearing of body till the age of hundred years takes place. *Vatadosha* becomes predominant in this stage of life⁶⁰.

3. *Deshanupatini (related to geographical area)*:

Desha signify the topography, climate and vegetation of a given geographical area. In *Ayurveda* a significant emphasis has been made on *desha* factor in context of *prakriti*⁶¹ diseases⁶² and cultivation of drugs⁶³.

In reference to *prakriti*, appraisal of *desha* includes the type of place which a person belongs, dietetic articles used in that particular place to which a person belongs,

dietetic articles used in that particular place, modes of exercise and customs, their strength, psychic trends of people, their homology and habits. *Dehsa* and *prakriti* are composed of common source materials and therefore, present with a degree of similarity, interact continuously and share specific features derived from their common

roots. People of different types of *desha* have different constitutions as follows:

Table No.8: Relation of *prakriti* with *desha*⁶⁴

Association of geographical climatic region and *prakriti* has been established by a study done by Harish Rotti et al⁶⁵.

Table 8 Relation of *prakriti* with *desha*⁶⁴

Desha	Constitution
<i>Anupa Desha (Tropical area):</i> Rains are heavy, water remains accumulated, abundant rivers, cold wind, abundant mountains and vegetation.	Tender, <i>Vataja</i> and <i>Kaphaja</i> constitution
<i>Jangamdesha (arid zone):</i> Land is of even surface, rains are less, the sources of water are scarce, thorny and small trees are grown and warm wind prevails.	Stout and thin, <i>Vata Pitta bahula</i>
<i>Sadharanadesha (standard zone):</i> Mixed characteristics of <i>jangama</i> and <i>anupadesha</i> .	Stout, tender, full of strength and compactness.

CONCLUSION

Despite all being made up of *Panchmahabhutas*, no two individuals are similar to each other in all respect. The factors responsible for these dissimilarities exert effect on constitutional, temperamental, psychological and spiritual make up of each individual. Ancient sages have enumerated these factors as various *Bhava* viz. *Matrija*, *Pitraja*, *Atmaja*, *Satmayaja*, *Rasaja* and *Satvaja*. In addition, *Jatiprasakta*, *Kulaprasakta*, *Deshanupatini*, *Kalanupatint*, *Vayonupatini*, *Pratyatmaniyata*, *Shukra-shonita*, *Kalagarbhashaya*, *Maturaaharavihara* and *Mahabhutavikara* have also being mentioned as developmental factors of human being. These aspects may be classified in the development of *prakriti* as pre natal and post natal factors. Metaphysical (*Atma* and *Purvajanmakritakarma*), psychological (*Satvaja*), protophysical (*Mahabhuta*) and hereditary (*Matrija*, *Pitraja*, *Kulaja* and *Jati*) factors affect *prakriti* pre conceptionally whereas maternal diet and *Pratyatmaniyata* influence its development post conceptionally i.e., in antenatal period. Issues influencing in post natal period are personal (*Satmayaja* and *Vaya*) factors and environmental (*Desha* and *Kala*) factors. The individual is formed psychophysically as a result of dynamic interaction of these factors.

REFERENCES

1. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Sootrasthana; Arthedashamahamuliyam Adhyaya: Chapter30 Verse 24. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 187.
2. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Sootrasthana; Dirghamjiviteeya Adhyaya: Chapter 1 Verse 42. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 8.
3. T., editor. Commentory Ayurvedadeepika of Chakrapani on Charaka Samhita of Agnivesha (re-print), Sootrasthana; Navegandharaneeya Adhyaya: Chapter 7 Verse 40. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 52.
4. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 31. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 305.
- 5 Ibidem.Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 34; 305.
6. Ibidem. Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 31; 305.
7. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Garbhavakrantim Adhyaya: Chapter 3 Verse 33. Varanasi: Chaukhamba Orientalia, 2002; 354
8. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Indriyasthan; varnasvareeyamindriyam: Chapter 1 Verse 31. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 354.
9. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Vimanasthana; Rogabhishagjitieeyam Adhyaya: Chapter 8 Verse 95. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 277.
10. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Sootrasthana; Dirghamjiviteeya Adhyaya: Chapter 1 Verse 46, 47. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 11.
11. Jadavji T.,editor. Charaka Samhita of Agnivesha (re-print), Sharirasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 8. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 310
12. Ibidem. Sharirasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 10. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 312
13. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 44. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 307.
14. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana;



Katidhapurusheeya Adhyaya: Chapter 1 Verse 117. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 298.

15. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 36. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 305.

16. Ibidem. Atulyagotriya Adhyaya: Chapter 2 Verse 27; 304.

17. Ibidem. Atulyagotriya Adhyaya: Chapter 2 Verse 29-30; 305.

18. Jadavji T., editor. Commentory Ayurvedadeepika of Chakrapani on Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 16. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 303.

19. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotriya Adhyaya: Chapter 2 Verse 38. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 306.

20. Jadavji T., editor. Commentory Ayurvedadeepika of Chakrapani on Charaka Samhita of Agnivesha (re-print), Shariraasthana; Jatisutreeyam Adhyaya: Chapter 8 Verse 16. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 342. (Ay.Di. on C.S.Sh. 8.16).

21. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana;

Mahateem garbhavakrantim Adhyaya: Chapter 4 Verse 15. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 319.

22. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Garbhavakrantim Adhyaya: Chapter 3 Verse 22. Varanasi: Chaukhamba Orientalia, 2002; 352

23. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Mahateem garbhavakrantim Adhyaya: Chapter 4 Verse 15. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 319.

24. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 13. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 312. (C.S.Sh. 3.13).

25. Ibidem. Shariraasthana; Kuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 13; 315.

26. Paradakara H., editor, Ashtangahrudayam of Vagbhatta (9th edition), Shariraasthana; Angavibhagam Shariram: Chapter 3 Verse 7,8. Chaukhamba Orientalia, 2005; 386. (A.S.Sh. 5.19-21; A.H.Sh. 3.7-8)

27. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotreeya Adhyaya: Chapter 2 Verse 31,

35. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 305.



28. Ibidem. Sharirasthan; Mahteemgarbhavakrantim Adhyaya: Chapter 4 Verse 6; 316
29. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Sharixrasamkhyavyaakaranam Adhyaya: Chapter 5 Verse 3. Varanasi: Chaukhamba Orientalia, 2002; 363.
30. Ibidem. Shariraasthana; Shukrashonitashuddhishariram Adhyaya: Chapter 5 Verse 3; 345
31. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Mahateem garbhavakrantim Adhyaya: Chapter 4 Verse 12. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 318.
32. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Garbhavyakaranam Adhyaya: Chapter 4 Verse 80. Varanasi: Chaukhamba Orientalia, 2002; 362.
33. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Vimanasthan; Rogabhishagjiteeyam Adhyaya: Chapter 8 Verse 95. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 277.
34. Ibidem. Sharirasthan; Mahteemgarbhavakrantim Adhyaya: Chapter 4 Verse 30;322.
35. Ibidem. Sharirasthan; Kuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 17;303.
36. Bhushan P. et al. Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda. J Altern Complement Med. 2005 Apr [cited 2015 May 10]; 11(2):349-53.
37. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Garbhavakrantim Adhyaya: Chapter 3 Verse 33. Varanasi: Chaukhamba Orientalia, 2002; 354.
38. Paradakara H., editor, Ashtangahrudayam of Vagbhatta (9th edition), Sootrasthana; Ayushkameeya Adhyaya: Chapter 1 Verse 8. Chaukhamba Orientalia, 2005; 7.
39. Paradakara H., editor, Ashtangahrudayam of Vagbhatta (9th edition), Sharirasthan; Garbhavakranti Adhyaya: Chapter 1 Verse 26. Chaukhamba Orientalia, 2005; 367.
40. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Atulyagotrya Adhyaya: Chapter 2 Verse 15. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 303
41. Ibidem. Shariraasthana; Atulyagotrya Adhyaya: Chapter 2 Verse 30; 305
42. Ibidem. Shariraasthana; Jatisootreeya Adhyaya: Chapter 8 Verse 9; 341

43. Ibidem. Shariraasthana; Jatisootreeya Adhyaya: Chapter 8 Verse 12; 342
44. Gupta S.P., Psychopathology in Indian Medicine. Reprint. Delhi: Chaukhamba Sanskrit Pratishthan, 2000; 261
45. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 12. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 312.
46. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Sootrasthana; Shonitvarneeyam Adhyaya: Chapter 14 Verse 3. Varanasi: Chaukhamba Orientalia, 2002; 59.
47. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Shariraasthana; Shariravichaya Adhyaya: Chapter 6 Verse 23. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 334
48. Ibidem. Shariraasthana; Shariravichaya Adhyaya: Chapter 6 Verse 23; 334
49. Ibidem. Shariraasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 12; 342
50. Ibidem. Shariraasthana; Khuddikagarbhavakrantim Adhyaya: Chapter 3 Verse 12; 342.
51. Jadavji T., editor. Sushrita Samhita of Sushruta (7th edition), Shariraasthana; Garbhavakrantim Adhyaya: Chapter 3 Verse
33. Varanasi: Chaukhamba Orientalia, 2002; 354.
52. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Vimanasthana; Rasavimana Adhyaya: Chapter 1 Verse 20. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 235 .
53. Ibidem. Shariraasthana; Katidhapurusheeya Adhyaya: Chapter 1 Verse 127; 301.
54. Ibidem. Shariraasthana; Purushavichaya Adhyaya: Chapter 6 Verse 30; 336.
55. Ibidem. Shariraasthana; Mahateegarbhavakrantim Adhyaya: Chapter 3 Verse 11; 312
56. Ibidem. Indreeyasthana; Varnasvaraindreyya Adhyaya: Chapter 1 Verse 5; 354.
57. Ibidem. Sharirasthana; Purushavichaya Adhyaya: Chapter 6 Verse 12; 332
58. Jadavji T., editor. Commentary Ayurvedadeepika of Chakrapani on Charaka Samhita of Agnivesha (re-print), Sharirasthana; Purushavichaya Adhyaya: Chapter 6 Verse 13. Varanasi: Chaukhamba Surbharati Prakashan, 2005; 332
59. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Vimanasthana; Rogabhishagjiteeya Adhyaya: Chapter 8 Verse 122; 332 Varanasi: Chaukhamba Surbharati Prakashan, 2005; 235.
60. Ibidem. Vimanasthana; Rogabhishagjiteeya Adhyaya: Chapter 8 Verse 122; 235

61. Jadavji T., editor. Charaka Samhita of Agnivesha (re-print), Vimanasthana; Rogabhishagjiteeya Adhyaya: Chapter 8 Verse 93. Varanasi: Chaukhamba Surbharati Prakashan, 2013; 276
62. Ibidem. Vimanasthana; Janapadodhwansa Adhyaya: Chapter 3 Verse 46-48; 246
63. Ibidem. Kalpasthan; Madanaphalakalpa Adhyaya: Chapter 1 Verse 8; 652,653
64. Ibidem. Kalpasthan; Madanaphalakalpa Adhyaya: Chapter 1 Verse 8; 652,653
65. Harish Rotti et al. Determinants of *Prakriti*, the Human Constitution, Types of Indian Traditional Medicine and its Correlation with Contemporary Science. J Ayurveda Integr Med. 2014, Jul-Sep [cited 2015 May10]; 5(3): 167–175.