

Conceptual Review Study of Characteristics of Vataprakruti According to Bruhatrayee**Vd. Sushilkumar Suresh Patil**Associate Professor,
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A/P Jat, tal. - Jat , Dist. – Sangli**Abstract:**

Ayurveda is a branch of science which deals with maintaining health and treating the diseased condition of the body. These two main objectives can be achieved with proper knowledge of individual. Prakruti is a unique expression of individual's own constitution. It is very individualistic. It has great effect on our health. There are different measures like Ahara, vihara and vichara are described according to individual Prakruti. If there is abnormal application of ahara, vihara and vichara, it results into formation of disease. So it is an important task to clearly understood and identify Prakruti of each individual. It is very neatly, beautifully and clearly elaborated in classical Ayurvedic Bruhatrayess. It will be great task to collect features of each Prakruti according to Bruhatrayee. So present study is an attempt to conceptualize the features of Vataprakruti according to Bruhatrayee

Keywords: Ayurveda, Prakruti, Bruhatrayee, Features.

Introduction:

Ayurveda is a branch of science which deals with maintenance of health and giving treatment for disease.¹ It is divided into many branches like Samhita Siddhant, Kriya Sharir, Rachana Sharir, Dravyaguna, Rasashastra and Bhaishajyakalpana, Roganidan etc. Doctrine of Ayurveda is result is continuous observation of cosmic phenomena. Cosmos since era of Acharya Charaka is unaltered. Hence claim of Ayurveda to be 'Shashwat' or unchangeable since is very true. It is original, proved science by constitutional properties, which are propagated up to date through transmission. Principles of Prakruti, which are observed and written centuries before are fetching global attentions due to above reason.

Health is a best output of a good lifestyle. If there is alteration of dietary or daily behavioural routine of an individual, it results in lifestyle change. In this era of progression, everyone prefers sedentary lifestyle and also sedentary working. But it has impact on the health and overall wellness of an individual. Our Ayurveda has vast material of Prakruti which helps one to understand the own needs in terms of physical, mental, social aspect. It prevents the formation of disease in the body. So it is good options to choose

habit of practicing and understanding our own Prakruti and thus truly leading to health.

Today is a world of civilisation and modernisation. There is occurrence of vast amount of lifestyle disorders due to sedentary lifestyle, consumption of Junk food, many addiction, increased stress. It can be prevented by proper application of Ahara, vihara and vichara. In classical Ayurvedic texts, ahara, vihara and vichara have been described for individual Prakruti. All the vaidyas should clearly acknowledge the features of each Prakruti. It is need of present era. In this study, there is an attempt to conceptualize features of Vataprakruti according to Charak Samhita, Sushrut Samhita, Ashtang Hrudya and Ashtang Sangraha.

Aim –

To study in detail the concept of features of Vataprakruti according to Bruhatrayee.

Objective:

1. To take various references related to Prakruti.
2. To understand features of Vataprakruti in detail according to Bruhatrayee.

Material and Methods:

1. Compilation of different reference form texts, dictionary and Samhita related to topic.
2. Explore and elaborate the concept of Vataprakruti by referring books, papers, samhita etc.

Review of literature:

• Prakruti:

People are born with various proportions of doshas. Their body constitution is referred accordingly. Those born with equal proportion of three doshas I.e. ratio of Vata, Pitta and Kapha equal to each other are generally healthy people and remain healthy. Few of them show predominance of one Dasha. Those exhibiting predominance of Kapha are Shleshmala. Those with predominance of Pitta or Vata are called Pittala or Vatala respectively. Due to this predominance of dosha proportion, these people show psychosomatic expression called 'Dehaprakruti'.

Prakruti is an expression of one's own constitution. ²

Prakruti is one's own constitution, which is individual specific, means it is controlled by it's own Physiology. ³

Prakruti is enumeration of body features, internal as well as external.

Factors responsible for Prakruti ⁴

1. Shukra & Shonit (sperm & Ovum)
2. Rutu (Season)
3. Condition of uterus
4. Food and regimen of mother
5. Role of mahabhuta comprising fetus.

So it is clear that Prakruti is formed due to above factors. There is a effect of our daily dietary habit, activities and thoughts on us. If it is not with the guidelines of Prakruti, it has adverse effects. If it is with the guidelines of Prakruti, it has positive effects and maintains healthy status of the body. Therefore we will see the guidelines mentioned in our Samhitas for each doshaj Prakruti.

Types of Prakruti:

Prakruti is grouped under following heads-

1. Vataja
2. Pittaja
3. Kaphaja
4. Combination of Vataja and Pittaja
5. Combination of Pittaja and Kaphaja
6. Combination of Kaphaja and Vataja
7. Combination of Vataja, Pittaja and Kaphaja

Characteristics of Vataprakruti according to Charak Samhita ⁵

1. Dry attribute of Vata results in dryness, emaciation and deafness of body, long drawn, dry low, broken, obstructed and hoarse voice, always keeping awake
2. Light attribute of Vata results into light and inconsistent action, food and movement
3. Mobile attribute of Vata results into unstable joints – dyes, eyebrows, jaws, lips, tongue, head, shoulder, hands and legs
4. Abundance attribute of Vata results in talkativeness, abundance in tendons and veins
5. Swift attribute of Vata results in quick in initiating action, getting irritated and the onset of morbid manifestations, quick in affliction with fear, quick in likes and dislikes, quick in understanding and forgetting things
6. Cold attribute of Vata results in intolerance of cold things, often getting afflicted with cold, shivering and stiffness.
7. Rough attribute of Vata results in roughness in the hair of head, face and other parts of the body, nails, teeth, hands and feet.
8. Non – Saline attribute of Vata results in cracking of the limbs and organs, production of cracking sound in joints when they move.

By virtue of the above mentioned qualities, individual with Vataprakruti is physically weak, has fewer children, lives short span of life, gets fewer facilities for living and are crooked mind.

Characteristics of Vataprakruti according Sushrut Samhita ⁶

Vataprakruti person is wakeful one. He hates to bathe. He is hateful towards cold contacts. He looks unshapely, thievish. He thinks in vain, he basically is dishonest. He usually is fond of music. He has normally rough and dry beard, moustache, finger, nails and hairs. He is short tempered. He bites his nails and grinds his teeth. He is impatient, unsteady with his friends. He presents an ungrateful, lean and rough personality. His skin shows prominent network of veins. He is incoherent in his habit and facilitating in his temper. He is fast Walker and dreams of flying in the sky in his sleep. His eyes are always moving. His mind is always unstable. He makes few friends, is capable of accumulating very

little money and talks incoherently. The traits of his character etc. seem to resemble those of a goat, jackal, hare, mouse, camel, dog, vulture and cow.

Characteristics of Vataprakruti according Ashtang Hrudya ⁷

Due to quantities of Vatadosha, a Vataprakruti human shows lusterless hair, skin. He hates cold. He is coward. He possesses short memory. He is of average it below average intelligent. He has unsteady looks. He is very talkative. His too much talks many times prove irrelevant. He remains poor ok wealth. Hr is weakling. He possesses short span of life, he sleeps little, his voice bears one of more of these qualities- it is obstructed, interrupted, unsteady or harsh. He is an atheists, gluttons, pleasure seeking. He adores music, humor, hunting or gambling. He generally selects sweet, sour, salty and hot foods. He is a lean and tall person walking with creaking joints. He is not steadfast, cannot control his senses, uncivilized personality. He is unpopular in women. He has fewer children. He has dry lusterless, round, unpleasant eyes, which resembles a dead person. His eyelids keep open while sleeping. He dreams about roaming on the mountains, dwelling on trees and moving in the sky. Such personalities are non-magnanimous, bloated with jealousy. They are thieves. Their calves are fleshy. They resemble (in movements, mental behavior etc.) animals such as the dog, jackal, camel, vulture, rat and crow.

Characteristics of Vataprakruti according Ashtang Sangraha ⁸

Body structure is thin and dry. Such person bears thin, rough and small teeth, nails, body hairs, eyes and voice. He dislikes cold. His calf muscles are hard and small in size. He walks with creaking joints. His reactions are quick, he is short tempered, gets cool fast. He has better grasping power and has short memory. He has average or low courage, intelligence, gait, sight, habits and cordiality. He indulges in stealing and uncivilized behaviour. He is jealous and keeps no control over his senses. He is fond of music, stories, humor, luxury, quarrel, hunting and walking in garden. He desires all the comfort from such things. He has little wealth, strength. He has short life span and he is wakeful. He has feeble voice, bears prominent network of veins

on the skin. He is ugly. He eats too much food too frequently. He is talkative and an atheist. His possesses cracked hairs, hands and feet. He sleeps with his eyes and mouth slightly open. He is coward. He snores and grinds his teeth during sleep. He dreams of walking across dried and uneven rivers, of flying in the sky and on mountain peaks.

Conclusion:

Two main aims of Ayurveda can be fulfilled with the understanding of Prakruti. Nidan Parivarjan, Pathya – Apathya ahara concept, Yoga, lifestyle can be advised to any person after assessing their Prakruti. It is a physical, mental and emotional expression of individual. It is unique concept mentioned in Ayurveda. By over viewing all the classical Ayurvedic Samhitas, it is mentioned that Vataprakruti person is physically weak, has fewer children. He has short memory. He is more talkative. He has better grasping power and has short memory. He has average or low courage, intelligence, gait, sight, habits and cordiality. This features are very helpful for vaidyas to give proper treatment.

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