



Factors influencing Prakriti(Constitution) And Influenced By Prakriti(constitution)

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Complete psychosomatic architect of an individual is represented by his Prakriti(constitution) which starts to take shape at the very first step of conception in mother's womb. Deeds of previous incarnation, physical & psychological state of mother and father during conception, nutrition & regimen of mother, social milieu, practice of wholesomeness by mother (during pregnancy) and child in postnatal period and many more factors are attributed in the prakriti formation. Thus generated prakriti helps in understanding the health & disease state of an individual and facilitate in promotive & curative aspects. Not only this, inherited psycho constitution (Manasik Prakriti) is also very helpful in prediction & deciding the profession, effectiveness & efficiency evaluation too. Management education sector, Life & Health insurance sectors are now showing a keen interest in incorporating concept of Prakriti (constitution) in their business. Genomic relations of Prakriti concept of Ayurveda in the recent researches in India & abroad has established the facts that the difference in genomic make up is responsible for all variations in health & disease state of life which we have analyzed and summarized in this review. In the present literary research paper all the factors which influence the Prakriti are enumerated in classified manner and different types of psychosomatic contributions are detailed along with their effect on health & disease condition of life as well as preventive and promotive aspects.

Key words: Prakriti, Constitution, Panchamahabhuta, Deha Prakriti, Manasika Prakriti.

Introduction:

The science of Ayurveda and its basic concepts are based upon the Indian fundamental sciences which are called *darshan* (a system of philosophy). The basic aim of Ayurveda and *Darshan* (a system of philosophy) is similar i.e. *Dukha Nivritti* (to end unhappiness). The purpose of Ayurveda has been described as to protect the health of a healthy person and to eliminate the ailments of a diseased man¹ but the purpose of attainment of proper health is not the ultimate object of Ayurveda. *Acharya Charak* regards health is the supreme foundation of Dharma (Virtuous act), *Artha* (acquisition of wealth), *Kama* (Gratification of desire) and *Moksha* (Final emancipation) as *roga* (Diseases) are destroyer of health, and are great obstacles to attainment of these goals.² In Indian philosophy, besides the metaphysical reasons, there are some applied aspects as well, e.g. fundamental concept of structural, functional and pharmacological branches of Ayurveda are based on metaphysical doctrine of *pancha-mahabhutas* (five foundation blocks/proto elements of universe & life), and the psyche (soul/mind) concepts in Ayurveda are based on well established darshnic doctrine (philosophical principles) of *trigunas* (three properties of nature-super power). Besides this, the *pancha-mahabhutas* are the consequent evolutes of *trigunatmaka prakriti* (supernatural power/constitution). According to *Samkhya* (one of school of Indian philosophy), *prakriti* (constitution) is the matrix of whole psycho-physical universe³. It is the equilibrium of *sattava*, *rajasa* and *tamasa* (*trigunas*), which forms the ultimate ground for all existence⁴. When the equilibrium of *sattava*, *rajasa* and *tamasa* is disturbed under the influence of self, the process of creation starts, which is manifested in the form of *buddhi* (intellect), *ahamkara* (ego), *manasa* (mind), life and five eternal basic substances³ *Acharya Chakrapani* understood the philosophical concept of *prakriti* (constitution) and *vikara* (that which is evolved from a previous source) in a bit different perspective.

In *Ayurvedic* science *dhatu*- building blocks of life viz *vata*, *pitta*, *kapha*, *rasa*, *rakta* etc. & *updhatu* like *rajas* etc contribute as quantitative and qualitative indicators of health (ease). Disequilibrium in both these measures lead to dis-ease. Thus state of balance is termed as *Prakriti-Arogya*⁵. Though absolute equilibrium of *dhatu* (basic tissues) is not possible e.g. *kapha* invariably gets vitiated in the first part of the day and night, immediately after taking meals and in childhood, but a slight disturbance in the equilibrium of *dhatu*

(basic tissues) does not cause any distinct uneasiness or *vikara*, hence an ordinary disturbance of equilibrium of *dhatu*(basic tissues) does not cause any distinct uneasiness in the body and as such can be regarded as a normal condition or so⁵. In other words equilibrium of *dhatu*(basic tissues) even includes conditions where there is only a slight deviation from normalcy.

The word *Prakriti*(constitution) has varying meanings in different contexts e.g. *samya*(equilibrium), *arogya*(health), *svabhav*(nature), *karana*, end stage of life, bodily constitution etc. The present context of description of *Prakriti*(constitution) is in concern to the bodily constitution i.e. *Deha Prakriti*(physical constitution). The approach of Ayurveda on the subjects of determinants of *deha prakriti*(physical constitution) is quite detailed and vivid. *Acharyas* 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 *doshas* in *shukra* (sperm) and *artava* (ovum) at the time of conception determines the *Prakriti* (constitution) of a person. Though intensified *doshas* are capable of inducing destruction, but during formation of *prakriti*(constitution), there is '*Sahaja Satmya*' of *doshas*, which does not cause any harm to body. Hence constitution is emerged in balanced or *satmyaja* or *sahaja* increased state of *doshas*, although this increased status of *doshas* has superior and inferior effects on psyche and body, on the basis of which independent or mixed *prakriti*(constitution) are formed.

Ancient scholars of Ayurveda have put forth a strong foundation to make an understanding of human constitution. The *Ayurvedic* concept of *Prakriti* (constitution) is helpful in maintaining health, understanding disease and its management. Also, attainment of *Purusharth Chatushtaya* (Dharm-Artha-Kama-Mokha) is possible only if an individual is healthy and knowledge of one's own *prakriti* (constitution) can be helpful in maintenance of one's health by following proper diet and regimen. 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 (atman and *purava-janmakrita karma*), psychological and emotional state of mother, constitutional and environmental factors (both intra-uterine and external) influence the development of human *prakriti*(constitution) can be understood only by deliberating on the essence of determinants of human organism.

Prenatal factors influencing Constitution:

***Atmaja Bhava*(factor):** While defining *Purusha*(individual), *Acharya Charaka* has regarded *atma*(soul) as an integral part of an individual along with *satva*-psych and *sharira*⁷Body. The *atma* shifts its ground from one body to another, bonds with mind and subtle forms of four proto-elements⁸ and is confined in the uterus along with *shukra*(sperm) and *shonita*(ovum), *Ashta prakriti*(constitution) and *vikara* leading to creation of *Garbha*(fetus)⁹. Hence *garbha*(fetus) is designated as *Atmaja*⁸. The *atmaj bhava*(factor) directly related to *atma*(soul) are *yonis*(taking birth in such and such womb), *atmgyan*(self realization), *chetna*(consciousness), *ayu*(life span), whereas those related to higher order of psyche are *ichchha*(likings), *dvesh*(disliking), *sukh-dukh*(desire for 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).

***Purva janmakrita karmas*(Actions performed in previous life/ past deeds):** Karma invariably produces its consequence, which ends when the forces of those actions are spent out¹⁰. The transmigration of soul from one body to other is affected by *purva janmakrita karma*(Actions performed in previous life)¹¹. Specific traits of *prakriti*(constitution) which have been narrated in Ayurveda to be influenced by the force of *purva janmakrita karma*(Actions performed in previous life) are *Buddhi*(intellect) and *Svaroop* (form and shape)¹¹.

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)¹² and conduct -virtuous or detrimental¹³. *Acharya Charaka* 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. According to him, due to past actions the spermo-germ gets unequally divided and hence amongst the twins, one happens to be more developed than the other. Amongst the causes of malformations of shape, colour and senses of *garbha*(fetus), actions of past life are also held responsible for defects of spermo-germ which provoke morbid humors¹⁵.

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

Satava or different psychological endowment of the child is determined by psychological state of mother and father, behaviour of mother during pregnancy and *purva janmakrita* karma(Actions performed in previous life)¹⁶, and the one which is stronger affects the psychology of child more¹⁶. These factors are *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*(enemity), *Shourya*(Valour), *Smriti*(memory), *Utsaha*(enthusiasm)¹⁷. These factors are purely psychological traits. If we compare the *atmaja bhavas*(factors) with the *sattavaj bhavas*, it seems clear that in *atmaja bhavas*(factors) most of those traits have been included, which are fundamental to the expression of consciousness.

Panchmahabhutas: *Sukshma bhuta*(subtle proto-elements) are derived from past actions and are associated with the soul, along with mind/psych at the time of transmigration of soul from one body to other¹⁸. Thus, *sukshma*(subtle) *bhutas* are linked with human organism from pre-embryonic period. *Mahabhuta* play a basic role in the constitution of *shukra*(sperm) and *shonita*(ovum) of father and mother and they are also the elementary constitution of the nourishing material¹⁹ The union of sperm, ovum and the soul in the womb is designated as embryo which is regarded as the compound product of five *mahabhuta* and the *atma*(soul)²⁰ These five *bhuta* instigate development of foetus by executing the functions of division, metabolism, lubrication, consistency and maturation in the embryo²¹

Factors, derived from mahabhutas²²:

| Akashatamaka | Vayavyatmaka | Agneyatmaka | Apyatmaka | Parthiva |
|--------------|-------------------------|-------------|------------------|----------|
| Shabda | Sparsh | Rupa | Rasa | Gandha |
| Srotra | Sparshanendriya | Darshan | Rasanendriya | Ghrana |
| Laghuta | Rukshta | Prakash | Sheetata | Gourav |
| Sukshmata | Prerna | Pachana | Mriduta | Sthairya |
| Viveka | Dhatuvyuhana Cheshta | Ushnata | Snehana Kleda | Murtatva |

(C.S.Sh. 4.12)

Tejas Mahabhuta is responsible for the origin of colour but variations in it are mainly due to predominance of one *mahabhuta* at the time of fertilization as follows²³:

Jala - *Gour varna* *Prithvi* - *Krishana varna*
Prithvi Akash - *Krishana shyam varna* *Jala Akash* - *Gour shyam varna*.

Taking in account the above mentioned points, it may be concluded that *mahabhuta* affect development of human organism at *sukshama*(subtle) as well as *sthula* levels. This may be the reason that *Acharya Sushruta* independently narrated *Panchbhoutika* types of *Prakriti*(constitution)²⁴

Matrija-Pitraja bhava (Hereditary factors): *Acharya Charaka* has narrated the concept of hereditary transmission in depth by giving description of three micro fine constituents of *shukra*(sperm) and *shonita*(ovum) viz. *bija*, *bijabhaga* and *bijabhagavayava*.²⁵ These may be accepted as sperm or ovum, chromosomes and genes respectively. Different organs develop from different parts of *bija*. Abnormality of the part of *bija* leads to deformity of the organ from that particular region of *bija* and if there is no abnormality which develops in *bijabhaga*, there will be no abnormality in fetus²⁵ For example, if there is abnormality in *bijabhaga* concerned with development of *artava* and uterus, the foetus will be sterile²⁵. Thus it is acknowledged that different finer constituents for *shukra*(sperm) and *shonita*(ovum) (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. These genes are transferred to the offspring from the parents and the individual has his full complement of genes.

Pitraja 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.

Matrija Bhava(maternal source): *Tvaka*(skin), *Lohita*(blood), *Mamsa*(flesh), *Medas*(fat), *Nabhi*(umbilicus), *Hridaya*(heart), *Kloma*, *Yakrita*(liver), *pleeha*(spleen) *Basti*(bladder), *Purishadhana*(rectum), *Aamashaya*(stomach), *Pakvashaya*(colon), *Uttara guda*, *Adha guda*(upper and lower parts of the anus), *Kshudrantra*(mesentery), *Vapa Vapavahan*(omentum).^{26,27} are inherited by maternal side.

In Ayurveda, *Jatiprasakta* and *Kulaprasakta* are strictly viewed as hereditary factors and so both of them are responsible for the individual variations among persons.

Kala- Garbhashaya:

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

Age of parents: Predominance of *doshas* 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*²⁸ These *doshas* affecting whole body, also affect *shukra*(sperm)-*shonita*(ovum) and therefore the fetus engendered in different ages of same parents have different constitution.(*Acharya Gangadhara*)

Time of copulation: Copulation is indicated only in *anindaya kala*(unforbidden) for attainment of a child of healthy state. The *anindaya kala*(unforbidden time) is, all the days of month except first four days of menstrual cycle, *amavasya*(The day of new moon), *punnamasi*(the day of full moon), *Chaturdashi*(the fourteenth day in a lunar half month), *Ashtami* (The eighth day in a lunar half month), *Tryodashi*^{29, 30,31} If copulation is done in *nindaya kala*(forbidden period), resulting child suffers from abnormalities of intelligence, strength and eyes³²

Garbhashaya(Uterus): Stipulation of healthy uterus can be appraised from the fact that defective uterine condition along with other causes delays the conception even in fertile woman³³ and if conception takes place, it will result in malformed child with respect to shape, colour and senses³⁴

Matura ahara vihara(Marernal diet and regimen): In Ayurveda, specific diet and activities have been introduced to obtain child of desired sex, colour, 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 designated^{35,36,37}

Rasaja bhava(Nutritional factor): The digested, absorbed and assimilated end product of the ingested food -*rasa* is one of the important procreative factor for the healthy progeny. 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 foetus/ neonate. Mother's diet contains all the *rasas*(tastes), thus the *rasa*(nutritive fluid) derived from this diet gives strength and complexion to the *fetus*, and the foetus deriving its sustenance from this *rasa* remains alive and develops in the uterus³⁸

The following *bhavas*(factors) are said to be influenced by *rasa* and therefore, they are known as *rasaja bhava*(factor):

- **Abhirmirvritti of Sharira* (origin of sharira/body) **Abhivridhhi* (growth) **Tripti*
(Satiating/Satisfaction)
- **Sharira upachaya*(*Physica lstructure*) **Sthiti* (Maintenance of Health)
- **Prananubandha* (Life) **Bala*(strength)
- **Pushti* (Nourishment) **Varna*(colour)
- **Utsaha* (Enthusiasm) **Hani* (Diseased fetus/ no conception)

Post natal factors:

Satmyaja Bhava(Congenious factor):

Satmya is elucidated as use of regimen and diet which is congruous with the body. Importance of *satmyaja bhava*(factor) can be ascertained from the fact that if *asatmya* things are not taken, then couples do not become infertile and also *fetus* is not defective. This factor thus has importance in preconception, prenatal and post natal phase of the mother especially. Following are the *satmya* factors mentioned by *Acharyas*^{39,40,41}.

*Arogya, Analasya, Alolupa (freedom from diseases, laziness and greed) *Svara
 (excellence of voice), Varna, Medha, Indriya prasada (clarity of senses), Ojas, Ayu (life),
 Bala (strength).

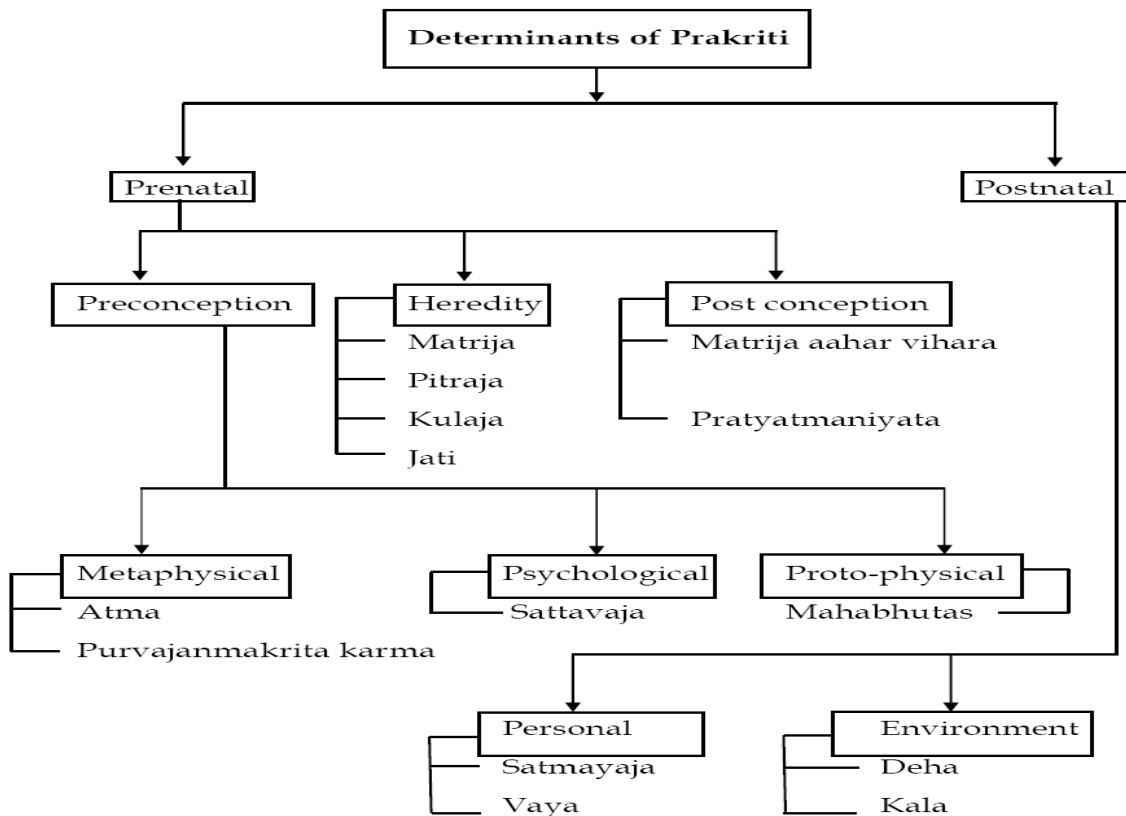
Vayo-anupatini (According to age): Acharya Charaka enumerated kala (time) as a factor which is responsible for formation of difference in constitution and nature of an individual Kala is the sharira vriddhikara bhava (factor responsible for the growth of the body) and bala vridhikar bhava (factors responsible for promotion of strength) i.e. proper development of body and vigor depends on kala (time)⁴¹

Vaya (Age): 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)⁴² Vaya (Age) is divided into three categories as bala (young age), madhya (middle age) and jeerna (old age):

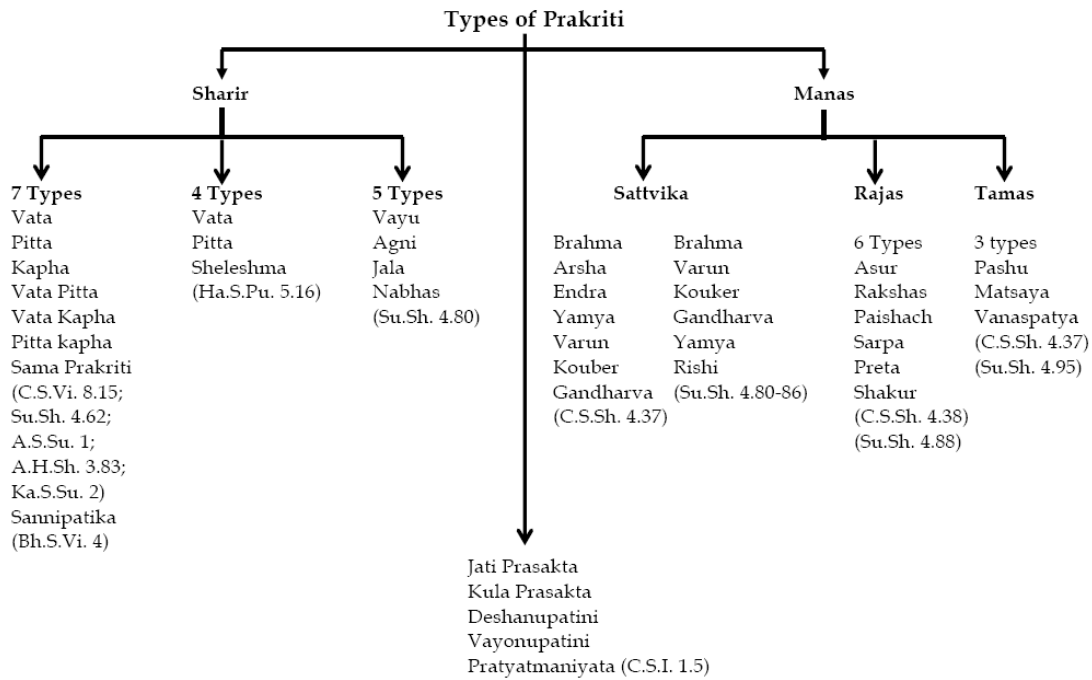
Bala vayas (young age): In the initial stage of balyavastha (young age), the body tissues are not mature and the signs of adolescence are not manifested. The person is delicate, intolerant to troubles, incomplete in strength and mainly kapha dosha is predominant. In the later stage of Balyavastha (young age) the person has generally undetermined psychic disposition.

Madhyavastha (middle age): In this stage 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 pitta dosha.

Jeernavastha (old age): In this stage 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. Vata dosha becomes predominant in this stage of life⁴³



Types of Prakriti (constitution)



Shareer Prakriti (Physical constitution) has been taken hence forth for detailed explanation regarding its practical application in health and disease. **Manas Prakriti (Psychological constitution)** will be detailed in next article.

Doshic Prakriti (Humoural constitution):

Vata Prakriti (constitution): Heena (Poor-weak) Panchbhautic structure of Vata is *akasha* and *vayu* and its function is *rajasika* thus is concerned with the production of those somatic and psychic processes which are predominantly *rajasika* or dynamic in nature, hence the presence of *vata* is to be inferred in such mental phenomena as the exhibition of enthusiasm, concentration etc. It upholds all the supporting constituents and their due circulation throughout the body⁴⁴⁻⁴⁵.

Anomalous diet and regimen causing *vata dosha prakopa* results in *vata dosha* aggravation in *shukra*(sperm) and *shonita*(ovum). The aggravated *vata dosha* leads to the development of *fetus* of *vata prakriti*(constitution) which is depleted in physical and psychological qualities principally due to *apatarpana*(emaciating regimen) which leads to depletion in *dhatu*(basic tissues), as a consequence of which various inferior qualities are present in body and mind because of which *vata prakriti*(constitution) is deduced as *heena*⁴⁷.

Pitta Prakriti (constitution): Madhyama (medium, moderate)- Panchabhautic structure of *pitta* is *tejasa*, its functions are *satvika* vision, digestion, heat-production, hunger, thirst softness, intelligence. Its presence is to be inferred in such mental phenomena as intellection and clear conception, as also such physical phenomenon as digestion, assimilation, heat-production, healthy appearance, courage, etc,^{44,45,46} *Agni* in body is provided by *pitta*⁴⁶ This *agni* is inferred in body by digestion and metabolism. In the process of digestion of food, complex substances are broken down to simpler one and later on useful part and excretory parts are produced. Thus *agni* mainly causes process of catabolism. In balanced state of *pitta dosha* this process of catabolism is also in steady state equilibrium but if *pitta* remains increased, the process of catabolism of *dhatu* is more than their formation. As this *agni* is also predominant in brain, thus some good qualities related to intellect are found, but side by side anger, egoism, etc. are also present. Therefore *pitta prakriti*(constitution) is termed as *Madhyama* type.

Kapha Prakriti (constitution): Uttama (best-strong)- Panchbhautic structure of *kapha* is *apa* and *pithvi* (A.S.Su. 20), function is *tamas*, is concerned with the production of those physical and mental processes which are predominantly *tamasic* in nature i.e. conserving and stabilizing. Its presence to be inferred in such mental phenomena as the exhibition of courage, knowledge, understanding virility etc. and the physical phenomena as the production of bodily strength, build, integrities of structural elements of the body etc^{44,45} Due to *kapha* predominance, *upachaya karma* (anabolic function) is predominant in the body, as a

result of which body of *kapha prakriti*(constitution) *purusha* is firm, compact, plump. Muscles and joints are also well developed⁴⁸ *Kapha* is increased due to *santarpana*(diseases caused by over refreshing regimen) and therefore the person is not affected easily by *apatarpana*(diseases caused by emaciating therapies) vitiating *vata dosha*. Due to *sheeta*(coldness) and *snigdha*(unctuousness) qualities of *kapha*, *pitta vikara* do not influence easily. *Santarpanjanya vikara*(diseases caused by over refreshing regimen) are less as compared to *Aptarpanajanya vikara*(diseases caused by emaciating therapies). *Kaphaja purusha* has increased *tamasa* and *satva guna*. *Tamas guna* produces low grade qualities e.g. excessive sleep and *satva guna* produce many *sattvika* qualities e.g. calm and cool behaviour, excellent memory, dignity etc. Therefore, *kapha prakriti*(constitution) is considered *uttama*(best) among *doshaja prakriti*(constitution).

Sama doshaja or Sama dhatu Prakriti (Balanced constitution): Shreshtha(Ideal) According to *Acharya Sushruta*, enhanced *vata*, *kapha* in their *prakrita* form result in development of *sama prakriti*(constitution). When single or mixed *dosha* predominance occurs, then superior and inferior both types of qualities are found in respective constitution. When predominant *tridosha* in their balanced (*prakrita*) form result in formation of *prakriti* (constitution), then only superior qualities of *doshas* are found. Hence *sama doshaja prakriti*(constitution) is *shreshtha* or best and rest are inferior⁴⁹.

Dvandaja Prakriti(Dual humoural constitution): Nindya (denounced) All three *dvandaja prakriti*(constitution) are said to be *nindya* (denounced). *Vata dosha* has *yogvahi guna*(catalytic property), then *vata pitta prakriti*(constitution) should be *madhyama*(medium) and *vata kapha prakriti*(constitution) should be *uttama*(best). Then why *dvandaja prakriti*(constitution) are labelled *nindya* (denounced) This is so because *vata* has *Balitva*(powerful), *Ashukari*(quick acting), *Vibhu*(pervading in all the parts of the body) and *Anyakopata*(tendency to aggravate other *doshas*, *dhatu*s and *malas*) properties due to which it is able to independently produce many diseases and thus it is a very strong *dosha*⁵⁰. *Dvi-doshaja prakriti*(constitution) has *viruddha upkrama*⁵¹

Sannipatika Prakriti (Conglomerated humouralconstitution): Jaghanya (Worst) *Sannipatika prakriti*(constitution) results from abnormal predominance of *tridosha*^{52,53} Most of the sages opine that abnormal predominance of *tridosha* can not result in formation of foetus⁵⁴ hence *sannipatika prakriti*(constitution) is not mentioned in *Brihat -trayi*. *Acharya Bhel* and *Harita* has mentioned this *Prakriti*(constitution) and considered it as worst (*jaghanya*) of all.

Importance of Prakriti(constitution): Maintenance of health: In the explanation of base of diseases, *Asatmya indriyarthasamyoga*(improper use of senses) is regarded as one of the causes⁵⁵ *Asatmya indriyarthasamyoga*(improper use of senses) is illustrated as excessive utilization, non utilization and wrong utilization of *indriyas* concerned, which causes an impediment to the respective sense perception, and hence disease. When *indriyas*(senses) are properly utilized, normality of sense faculties can be maintained and the perception of various objects are properly regulated⁵⁶ To avoid the disturbance in them, efforts should be made to maintain their normal condition. One of these efforts is performance of duties in contradistinction with the qualities of one's own constitution including temperament⁵⁷

Use of Rasayana: *Acharya Charaka* has specially mentioned that use of *rasayana*(rejuvenation therapy) should be specific according to constitution⁵⁸ *Acharya Sushruta* has restricted the use of *rasayana*(rejuvenation therapy) for some *prakriti*(constitution) by mentioning that intemperate, lazy, indigent, careless, immoral, sinful and persons disregarding medication regime are contraindicated for the use of *rasayana*⁵⁹

Psychological health is maintained by avoiding the company of certain personalities e.g. people of sinful conduct, back biters, those who are quarrelsome, indulge in sarcastic remarks about others, greedy, cruel, indulging in defaming, fickle minded, serving enemy, devoid of compassion and those who do not follow the virtuous course of life⁶⁰. Though *Acharyas* have also mentioned the **qualities to be sought for company** e.g. those who have attained maturity by virtue of wisdom, learning, conduct, patience, memory and meditation, those who are matured and learned ones, those who maintain the company of matured persons, those who are acquainted with human nature, devoid of anxieties, well behaved, pacified, follow righteous course of action, advocate good conduct and those whose very name and sight are auspicious⁶¹

Constitution and Diet: The appropriate quantity of diet is the one which when taken does not harm the *prakriti*(constitution) and gets digested within due time⁶² and leads to attainment of *Bala*(strength), *Varna*(colour), *Shukra*(sperm)⁶³ The quantity of diet also depends on power of digestion (*agni*) and persons

of different *prakriti*(constitution) have different types of *agni*(factors responsible for digestion and metabolism) e.g.

Sama prakriti(constitution) has *samagni*(regular). Thus if *sama prakriti*(constitution) person takes apathy(incompatible diet), his *agni* gets abnormal.

Vata prakriti(constitution) has *vishamagni*(irregular), hence digestion is irregular. Therefore they require less quantity of diet frequently.

Pitta prakriti(constitution) has *tikshanagni*(sharp), which digests all types of diet, hence more quantity and guru diet is required.

Kapha prakriti(constitution) has *mandagni*(mild) which is not able to digest all types of diet, hence *laghu*(light in weight) and less amount of diet should be given⁶⁴

Acharyas have also mentioned the contraindicated diets, by enlisting the concept of *Viruddha Aahara*(Contradictory food) the diet which does not keep dosha and dhatu in balanced form i.e. in *prakrita* form⁶⁵

Thus *viruddha aahara*(Contradictory food) causes harmful effects on constitution by producing many diseases e.g. infertility, blindness, ascites, insanity, fistula, fainting, intoxication, anaemia, food poisoning, fever etc⁶⁶. Constitution of person also matters while taking diet e.g. intake of Ikshu rasa is indicated after meals in *kapha prakriti*(constitution), before meals in *vataja* and *pittaja* constitution⁶⁷. Also same diet can not be used in different type of *prakriti*(constitution) e.g. use of honey is beneficial for *kapha prakriti*(constitution) and harmful to *vataja prakriti*(constitution)⁶⁸

If the person is naturally having excess of any *dosha*, then he will be predisposed for disease with respect to that particular *dosha* e.g. person of *vata* constitution indulging excessively in causes vitiating specially *vata dosha* is more susceptible to *vatika* disorders than person of *paittika* or *kaphaja prakriti*(constitution)⁶⁹ Another example is occurrence of 'Prameha' in *kapha prakriti*(constitution)⁷⁰

Pathogenesis and manifestation of disease: When etiological factors and constitutional factors are antagonistic to each other, disease is not produced. When these factors are synergistic only in few respects, complete manifestation doesn't occur and mild or latent type of disease is produced. When the permutation of these factors takes prolonged time, the disease also takes prolonged course to manifest. When their combination is synergistic to each other in all respects, the disease is manifested fully with all its clinical features.

Prognosis: While describing *sadhya-asadhya*(curable & incurable diseases), *Acharya* have enumerated *prakriti*(constitution) of patient as one of the factors required to categorize the disease as *sukha sadhaya*(one that can be cured easily), *kricchra sadhaya*(one that can be cured with some difficulty), *yapya*(one which is palliable), and *asadhya*(one which is absolutely irreversible). When etiological factor and *Prakriti*(constitution) is not of same type the disease is *sukh sadhaya*(one that can be cured easily), when some similarity exists between the two, disease is *kricchra sadhaya*(one that can be cured with some difficulty)⁷¹ *Acharyas* have also appraised that some of the diseases are *yapya*(one which is palliable) by their *prakriti*(constitution)⁷² *Acharya Charaka* has specified an example of incurability of *santata* type of *jvara*, saying that when *doshas* are homologous with the *kala*, *dhatu* and bodily constitution, incurable *santata jvara* (remittant fever) is produced⁷³

Management of disease and Prakriti(constitution): Plan of use of medication varies from patients to patient due to variations in their strength. For instance, if powerful or strong medication be used in debilitated patient, detrimental consequences may be obtained and if weak drugs be used in powerfully built patient or in patient suffering from severe disease, no effect will be achieved. Thus treatment may fail if patient is wrongly assessed^{74,75} *Prakriti*(constitution) assessment is the chief factor for analysis of strength of patient⁷⁴ It is also emphasized that while suffering from similar disease patients do not respond to similar treatment modality because of variation in their constitution This stresses the fact that strategy of treatment modalities is different in diverging patients⁷⁶ Universal management principle of disease also lays emphasis on role of *prakriti*(constitution) i.e. if those drugs are used which are antagonistic to *prakriti*(constitution), the disease is cured⁷⁷ In the description of *Deha Prakriti*(body constitution), it has been stated that particular *doshic prakriti*(constitution) persons are prone to develop that type of *doshaj vikaras*⁷⁸ *Acharyas* have also described measures for avoiding occurrence of these diseases by modifications in diet and lifestyle.

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