

Review on Vataj Prakruti W.S.R. to Bruhatrayee & Laghutrayee

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Abstract :

In Ayurveda unchangeable dosha predominance from time of intrauterine life to death is called as Prakruti, which affects the anatomy, physiology and psychology of that person. Different diseases can occur in different deha prakruti to different extent due to various causative factors. Taking into consideration of dosha predominance we can change view of treatment. So the study of prakruti is quite important. In this review article we studied vataj prakruti as per Bruhat trayees & laghutrayees.

Key words - deha prakruti, vataj prakruti, Bruhat trayee & laghutrayee

Introduction :

Every man or woman on the earth born with some or other physical and mental peculiarities, which remain with him/her throughout the life; Such features which are acquired by birth itself are called Prakruti. Genetic is the science of human heredity. All living beings with their traits and characteristics are the product of their heredity and environment. Heredity is the property by virtue of which offspring inherit the nature and characteristics of parents and ancestors. Chromosomes contain the hereditary characters which are known to be ultramicroscopic DNA particles. Genes are ultramicroscopic DNA particles present inside the chromosomes, which are carried from one generation to the other carrying the hereditary character along with it. The hereditary component is termed the genotype and after interaction with the environment results in the final product is termed the phenotype. The individual genetic makeup is determined at the time of conception by recombination in zygotic

DNA from sperm and ovum and is unaltered throughout the life. Original constitution of Prakruti or tridosha manifest themselves in specific characteristics of individuals and these are influenced by desha (habitat), kala (time) etc.

Definition of prakruti :

प्रकृतिः नाम जन्ममरणान्तरकालभाविनि,

गर्भावक्रान्तिसमये स्वकारणोद्रेकजनिता निर्विकारिणी दोषस्थितीः।

रसवैशेषिक सु.१.६

In development of fetus, due to its own reasons dosha become intensified. This non pathogenic intensified status of dosha remains unchangeable from birth to death is called as Prakruti.

एतानि हि येन येन दोषेण अधिकेनैकेनाऽनेकेन वा समनुबध्यन्ते,

तेन तेन दोषेण गर्भाऽनुबध्यन्ते; ततः सा दोषप्रकृतिरुच्यते।

च.वि.८/९५

Predominance of one, two or all three dosha in various proportions, affects fetus. Exhibition of such predominance is called Dosha Prakruti of that individual.

Formation of prakruti :

शुक्रशोणितसंयोगे यो भवेद्दोषोत्कटः।

प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु॥

सु.शा.४/६३

Prakruti is formed at the time of sperm-ovum union in accordance to attributes of predominant dosha. These dosha predominance is in normal state and not an aggravated. According to Dalhana, these predominant vata etc. are of two types Normal and abnormal of which the former emerging simultaneously with the body are source of natural constitution while the latter cause abnormality in fetus.

Prakruti is initially of two types :

- 1) Doshaja (due to predominance of Dosha)
- 2) Gunaja (due to reflection of Psychological effects)

Doshaja Prakruti is of 7 types :

- | | |
|-----------------------|------------------|
| 1) Vatala | 2) Pittala |
| 3) Kaphala | 4) Vata-Pittala |
| 5) Vata-Kaphala | 6) Pitta-Kaphala |
| 7) Vata-Pitta-Kaphala | |

Vata Prakruti According to Charaka Samhita :

वातस्तु रुक्तलघुचलबहुशीघ्रशीतपरुषविषदः।
 तस्य रौक्माद्वातला रुक्तापचिताल्पशरीराः
 प्रततरुक्तामसन्नसक्तजर्जरस्वरा जागरुकाश्च भवन्ति,
 लघुत्वान्नलघुचपलगतिचेष्टाहारव्याहाराः,
 चलत्वादनवस्थितसन्ध्यक्तिभ्रुहन्वोष्ठजिह्वाशिरःस्कन्धपाणिपादाः,
 बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः,
 शीघ्रत्वाच्छीघ्रसमारम्भक्तोभविःकाराः शीघ्रत्रासरागविरागाः
 श्रुतग्राहिणोऽल्पस्मृतयश्च,
 शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः,
 पारुष्यात् परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः,
 वैशद्यात् स्फुटिताङ्गावयवाः सततसन्धिःशब्दगामिनश्च भवन्ति, एवं गुणयोगाद्वातलाः
 प्रायेणल्पबलाश्चाल्पायुषश्चाल्पापत्याश्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति ।

च.वि.८/९८

Out of all Brihatrayi, only Charaka has describes Prakruti in accordance to properties of predominant Dosha. He has attributed certain characters of Prakruti to every property owned by Dosha. In Sushruta and Vagbhata there is only listing of predominant qualities. Ruksha, Laghu, Chala, Bahu, Shighra, Sheet, Parusha, Vishada are the gunas of Vayu. Being Ruksha it gives a dry, lean, small frame characters to the body. Where as such persons have a diffused, dry, weak, low, obstructed and hindered pitch in their voice. They are always awake and have no sound sleep. As Vayu is Laghu their movements are always very fast. They eat less but more frequently. Being Chala; it gives the unstable movements to their organs such as joint, eyes, eyebrows, chin, lips, tongue, head, shoulder, limbs. Being Bahu talkative in nature, abundance in tendons and veins. Shighra is one of the Guna of Vayu which gives quick in initiating actions, getting irritated and the

onset of morbid manifestation, quick in affliction with fear, quick in likes and dislikes, fast in understanding and forgetting things. Being Sheet such persons have always intolerance for cold things, often getting afflicted with cold, shivering and stiffness. Due to Parusha Guna his hairs, nails, teeth, beard, mustaches, skin of face, mouth, hands and feet are always rough. Being Vishada their body has cracked skin and cracking sound present during movement of joints. Due to all these properties of Vata-dosha person of Vata predominant prakruti is physically weak, has fewer children, lives short span of life, get fewer facilities for living.

Vata Prakruti According to Sushruta Samhita :

Acharya Sushruta has stated the following characters about the Vata Prakruti in his special way, which is unavailable in Charak Samhita.

तत्र वातप्रकृतिः प्रजागरुकः शीतद्वेषी दुर्भगः स्तेनो मत्सर्यनार्यो

गन्धर्वचित्तः स्फुटितकरचरणोऽल्परुक्ताश्मश्रुनखकेशः क्राथी दन्तखादी च भवति।

अधृतिरदृढसौहृदः कृतघ्नः कृशपरुषो धमनीततः प्रलापी।

दृढगतिरदृढोऽनवस्थितात्मा वियति च गच्छति सम्भ्रमेण सुप्तः।

अव्यवस्थितमतिश्चलदृष्टिर्मन्दरत्नधनसञ्चयमित्रः ।

किञ्चिदेव विलपत्यनिबद्धं मारुतप्रकृतिरेष मनुष्यः॥

सु.शा.४/६७

The person of Vatika constitution is Durbhaga (unlucky), thief, jealous, uncultured, and music loving. He bites his nails and grinds his teeth. He is impatient with fickle friendship. He is ungrateful. In dreams he flies in the sky. His mind is unsteady. He has small collection of gems, wealth and few friends. Sometimes he talks irrelevant. Those having Vatika constitution resemble in character of Goat, Jackal, Rabbit, Rat, Camel, Dog, Vulture, Crow, Ass etc.

Vata Prakruti According to Ashtang Samgraha :

अथ स्वदोषगुणानुरोधात् वातप्रकृतिस्तनुरुक्तस्तब्धाल्पाङ्गदन्तनखरोम

नेत्रस्वरः शीतद्विदुर्बद्धपिण्डिकः सशब्दसन्धिगामी

शीघ्रारम्भक्तो भग्नहणविस्मरण-श्चलधृतिमतिगतिदृष्टिस्वभावसौहार्दस्तेनो

नार्यो मात्सर्यजितेन्द्रियः प्रियगान्धर्वेतिहासहासविलासकलहमृगयोद्यानयात्रः

स्निग्धोष्णमधुराम्ल-लवणान्नपानकांतोपशयश्च भवति।
अपि च अल्पवित्तबलजीवितनिद्रः क्षामवाग्धमनिसन्ततगात्रः।
दुर्भगोऽल्लिबहुभुग्बहुभाषी नास्तिकः स्फुटितकेशकराग्निः॥
किञ्चिदुन्मिषितदुर्मुखसुप्तस्त्रस्यति क्रथति खादति दन्तान्।
शुष्करुक्ताविषमासु सरित्सुव्योम्नि शैलशिखरेषु च याति ॥

अ.सं.शा. ८/१०

In Ashtanga Samgraha there is a combination of Charaka and Sushruta ideas and also added some points in his special way. Vata Prakruti person bears rough and small teeth, nails, body hairs, eyes and voice. His calf muscles are hard and small in size. He is jealous and keeps no control over his senses. He is fond of music, stories, humor, luxury, quarrel, hunting and walking in gardens. He likes unctuous, hot, sweet, sour, salty foods and drinks. He sleeps with his eyes and mouth slightly open. He dreams of walking across dried and uneven rivers.

Vata Prakruti According to Ashtanga Hrudaya :

Ashtanga Hrudaya has made following addition –

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधुसरकेशगात्राः।
शीतद्विषश्चलधृतिस्मृतिबुद्धिचेष्टा सौहार्ददृष्टिगतयोऽतिबहुप्रलापाः॥
अल्पवित्तबलजीवितनिद्राः सन्नसक्तचलजर्जरवाचः।
नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलः॥
मधुराम्लपटूष्णसात्म्यकांक्षाः कृशदीर्घाकृतयः सशब्दयाताः।
न दृढा न जितेंद्रिया न चार्या न च कांतादयिता बहुप्रजा वा॥
नेत्राणि चैषां खरधुसराणि वृत्तान्यचारुणि मृतोपमानि।
उन्मीलितानीव भवन्ति सुप्ते शैलदृमांस्ते गगनं च यान्ति॥
अधन्या मत्सराधमाताः स्तेनाः प्रोद्धृष्टपिंडिकाः।
श्वश्रृगालोष्ट्रगृध्राखुकाकानुकाश्च वातिकाः॥

अ.हृ.शा. ३/८५-८९

He is lean and tall person. He has uncivilized personality. He is unpopular in women. He has fewer children. He has dry, lusterless, round and unpleasant eyes which resemble as dead person. Their claws are fleshy.

Vata Prakruti According to Sharangadhara Samhita :

अल्पकेशः कृशो रुक्तो वाचालश्चलमानसः।
आकाशाचारी स्वप्नेषु वातप्रकृतिको नरः॥
शा.सं.पू.खं ६/६३

Vata Prakruti person is having less hair, slim and rough body. These men are talkative, unstable in nature. He feels in dreams that he is flying in the sky.

Vata Prakruti According to Bhel Samhita :

उष्णासहो नरो यस्तु स वातप्रकृतिः स्मृतः।
ह्रस्वः शीघ्रः कृशश्चाणुः प्रलापि पुरुषप्रियः।
स्निग्धा(स्तब्धा)ङ्गो विषमश्लिष्टो गणरूपो गणधृतिः(हितः)॥
सहः क्लेशस्य विस्त्रम्भी रुक्तात्वगनवस्थितः।
खरमूर्ध्वजरोमाङ्गः क्षिपग्राही तथा स्मृतः॥
स्वप्नेषु चोष्ट्रेणायाति विषयत्यपि तु गच्छति।
यस्योपशेते सुस्निग्धं स वातप्रकृतिर्नरः॥
भे.सं. ४/१६-१८

The person who tolerates Ushma is called as Vata Prakruti Purusha. His nature is Klesha Asahishnu and having rough skin. He dreams of riding on the camel. He feels better with Snigdha Ahar-Vihar.

Vata Prakruti According to Harita Samhita :

यः कृष्णवर्णश्चपलोऽतिसूक्ष्मः केशाल्परुक्तो बलवान् क्षमः स्यात्।
सूक्ष्मातिदन्तो नखवृद्धिमेति दीर्घस्वनश्चक्रमणक्षमोऽसौ॥
दीर्घाक्रमो लोलुपहीनसत्वस्तथैव चाम्प्रीरसभोजनेच्छुः।
संस्वेदनेनातिविमर्दनेन सौख्यं समागच्छति वातलो नरः॥
हा.सं.प्र.स्था. ५/१७-१८

Harita added following points :

Vata Prakruti person has black complexion, small and extra teeth and overgrowth of nails. He likes sour foods. He fills better with Swedana and Vimardana.

Vata Prakruti According to Yogratnakar :

Yogratnakar agree with Sushruta Samhita for the characteristics of Prakruti. So these characteristics are described under the heading of Vata Prakruti according to Sushruta Samhita.

Discussion & Conclusion :

In Ayurveda unchangeable dosha predominance from birth to death is called Prakruti that affect the anatomy, physiology and psychology of that person. To achieve our aim of life it is necessary that our body remains healthy. For it we need to know our prakruti. Ayurveda has its own unique aim i.e. Swasthya Rakshana with the help of prakruti because prakruti is the invisible and unavoidable causative factor influence the every aspect of all living from origin to end.

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**Review on Swarnaprashan**

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Abstract :

Today the whole world is affected with different diseases. Modern medicines fail to treat the patients satisfactorily in spite of many researches & latest technologies because of their hazardous side effects. Ayurveda provides many other alternative ways to tackle with such disorders successfully. Ayurveda explains Swarnaprashana while modern medicine explains about vaccines. Vaccines produce immunity against specific diseases where as Swarnaprashana produces non-specific immunity along with many beneficial effect. In this review article we have studied about swarnaprashan .

Keywords - Swarnaprashana, immunity, beneficial effect

Introduction :

Swarnaprashana is such Rasayana mentioned in Ayurveda to promote immunity and memory of children. Swarnaprashana means to administer Swarna (gold) in liquid form with the help of honey, Ghee (clarified butter) and some herbal medicines. Swarnaprashana improves the recurrent attacks of common cold, fever also in asthmatic patient, as asthmatic attacks relapse is reduced. In malnourished children Swarnaprashana may affects the recurrent attacks of infections and which may helpful to improves digestive and metabolic power this may result in weight gain of these babies. In delayed milestones babies it is found that due to Swarnaprashana milestones have started to develop efficiently in terms of motor, social and adaptive milestone properly. Swarnaprashana medication includes - Swarna, medicated Ghrita, and Madhu.