

## 1.0 INTRODUCTION

Āyurveda is the traditional vedic system of health science, one of seven such systems of traditional medicine practiced in India. It has many dimensions of understanding and treating. Āyurveda is defined by many as ‘Science of life’ as it emphasizes on the do’s and don’ts for maintaining good health physically, mentally and spiritually with life-style modulations, seasonal regimen, body cleansing, the right choices of dietetics, consumption of rejuvenators and immunity enhancing medicines. To understand the depth of this science, one needs a deep insight and refreshed thinking in order to differentiate the subtle aspects embedded in it, thus simplifying the complexities of human body and mind. Āyurveda is considered to be the upaveda of Atharvaveda. The word, Āyurveda, literally means, ‘natural intelligence of life’.

Āyurveda maintains that health corresponds to balance in functioning of dośas. by balancing dośas, Āyurveda, provides comprehensive aspects of preventive and curative medicine, which help safeguard the integrity of body, mind and senses. Collectively, all these constitute our lifespan. The main objective is, maintain the health of a healthy individual and treat ailments in diseased persons. In each and every ancient Ayurvedic textbooks, a separate chapter is confined for the righteous living. It’s a known fact that as long as an individual is not healthy physically, mentally and spiritually stable and, their overall health aspect is considered to be insufficient - lacking.

समदोषःसमाग्निश्च समधातुमलक्रियः ।

प्रसन्नात्मेन्द्रियमनाःस्वस्थ इत्यभिधीयतेजज्ञ

*Samadośaḥsammagnīścāsamadhātumalakriyaḥ ।*

*Prasannātmendriyamanāḥsvasthāityabhidhīyate ॥*

*(Suśrutasamhitāsūtrasthāna15/48)*

Āyurveda encompasses a system of holistic health care balancing body, mind and spirit to prevent and treat diseases in order to obtain a qualitative and quantitative span of life and enhance the treasure of one’s health and well – being. Thus, Āyurveda enables one to achieve the four highest objectives of life called as ‘Puruśārthas’ that make living meaningful. According to Āyurveda philosophy, the entire cosmos is an interplay of its aspects perceived by the five senses. These extend to refined levels of reality that are ordinarily difficult to perceive, but which are of critical importance to understanding physiological functions.

One Āyurveda principles states, “In the universe, all living and non-living (things)

are formed from permutation and combination of ‘pancamahābhūtas’, the five elements”. The basic principles of Ayurvedic medicine also concern the universal connectedness of one’s body constitution with the life force, called the Avinābhāvasambandha. Fundamental to the Ayurvedic system of medicine is its concept of Tridośa, in terms of which it explains all aspects of organism. function and dysfunction.

The three dośas, Vāta, Pitta and Kapha, may be considered combinations of these refined aspects of the universe that manifest as patterns within living organisms. The tridośas assure that all the panchmahābhūta’s viz., Akasha, Vāyu, Prthvi, Agni and Jala always co-ordinate and synergize their functions to optimize human body functions. These constitute vital energies (or ‘forces’) that function all over the body to maintain its homeostasis.

Vāta is the vital force that stocks up Akasha and Vāyu mahābhūtas together. It constitutes the ‘subtle energy’ of movement that functions without obstruction. It governs cell ion exchange, absorption, conduction of nervous system, breathing, excretion of all kinds, and lastly, musculoskeletal functions.

Pitta is the force that maintains the two opposite qualities Agni and Jalamahābhūtas in unison. On the other hand, Pitta is a ‘subtle energy’ plays an equally crucial role in controlling digestion and metabolism at gross and cellular levels; it imparts warmth and colour to the body, and controls vision.

Kapha is the key force clasping Prthvi and Jalamahābhūta jointly. The ‘subtle energy’ facilitates the body’s cohesion, lubrication etc. From another perspective, they can be understood as systems functions, which control the functioning of all the body’s systems and subsystems, organs, tissues and cells. As the principle, functions of open systems, Tridośa is responsible for every system in the body.

Further, Āyurveda points that each and every individual on earth possess a unique bodily constitution determined at the time of conception. So, it declares each and every person to be different from others both physically and mentally. This conveys that the lifestyle, dietary habits and response to various treatments differs from individual to individual based on their type of constitution. Hence, in the natural state known as ‘Prakṛti’, either one or two dośas are in

dominance; more rarely all three are in balance. Disease develops as doṣas depart from their natural state of balance.

व्युः पित्तं कफशचोत्तः शरीरो दोष संग्रहः ।

मानसः पुनरुद्धिदष्टो रजशच तम एव च ॥

*vāyuhpittankaphaśacokṭṣarīrodośasaṅgrahḥ ।*

*mānasaḥpunarudhdiṣṭoraśacataeva ca ॥*

*(carakasūtrasthāna. 1/57)*

Everyone's natural physiology contains, and is constituted of, these three Tridoṣa principles in different proportions; similarly, for the three principles too - Sattva, Rajas, and Tamas, the Trigūṇas. In the same way that imbalanced, Vikṛti doṣas vitiate the body, Rajas and Tamasgūṇas are mental Doṣas, which also get inflicted when doṣas are imbalanced and vice-versa, but sattva gūṇa is not a doṣa, being sātvik means divine, serene, pure.

दूषयन्ति मनः शरीरं च इति दोषाः ।

*Dūṣayanti manaḥ śarīraṁ ca iti doṣāḥ । (siddhānta nidāna tatva darśini)*

*(Aṣṭāṅga saṅgraha sūtrasthāna 1/23)*

In a healthy state, the Tridoṣas and Trigūṇas maintain all the body's functions, also including the mind. So, for the physician to understand qualities of mind and its varied functions is important; lastly its afflictions by Rajas and Tamas Gūṇas.

ते च विकाराः परस्परमनुवर्तमानाः

कदाचिदनुबघ्नन्तिकामादयोज्वरादयश्च

*te ca vikārahparasparamanuvartamānāḥ*

*kadācidanubaghnantikāmādayojvarādayaś ca*

तथा च केचिदाऽऽहुः द्विधा वृतादयः प्राकृता वैकृताश्च ।

*(caraka vimānasthāna 6/8)*

The mental afflictions Rajas and Tamas affect bodily doṣas and vice-versa, imbalances in guṇas affect doṣas, a subtlety to be keenly observed and understood. Each doṣa contains guṇas; even the pancamahābhūtas contain guṇas. The Tridoṣas have two defined states

तथा च केचिदाऽऽहुः द्विधा वृतादयः प्राकृता विकृताश्च ।

*Tathā ca kecidā' 'huḥdvidhāvātādayaḥprākṛtāvaiḥkṛtāśca*

*(AṣṭāṅgaSaṃgrahaŚhārirasthāna 8/3-Indu commentary)*

One is Prākṛta while the other is Vikṛta. Prākṛta, doṣavridhhi in parents gives rise to the child's Prakṛti, and Vikṛta is its imbalanced pathological states.

प्रकोपो वाऽन्यभावो क्षयो वा नोपजायते ।

प्रकृतिनां स्वभावेन जायते तु गतायुषः ॥

*Prakopo vā'nyabhāvo kṣayo vā nopajāyate*

*prakṛtinām svabhāvena jāyate tu gatāyusaḥ*

*(Suśruta samihā sārīrasthāna4/77)*

Sushruta Samhita, however, lists seven types of Prakṛti based on birth, age, time, family, strength that a person acquires, implying that their Prakṛti can undergo changes or variations. Charaka, on the other hand, states that: 'The state of equilibrium of doṣas is a state of Ārogya (health) called Prakṛti.' Other types with either single doṣas, Vāta, Pitta, Kapha, dominant, or their combinations, Vāta-Pitta, Vāta-Kapha, or Pitta-Kapha, though in one sense Vikṛti are nevertheless considered the person's Prakṛti.

देहप्रकृतिः देहस्वास्थ्यमिति यावत् ।

*Dehaprakṛtiḥ dehasvāस्थ्यamiti yāvāt*

Chakrapani, the famous commentator on Charaka Samhita, in his interpretation of Prakṛti states that Deha Prakṛti is a person's healthy state.

Further, another of the best commentators on Charaka Samhita, Gangadhara, defines Prakṛti as the state of equilibrium of doṣas, saying that other types with single doṣa predominance should be called 'ārogya' rather than Prakṛti .

एषां वातलादीनां दोषानुशयितादिवैषम्यलक्षणदुष्टिजनिष्यमाणशरीरदूषिका च दुष्टिस्तदाश्रयत्वेनानुशयिता  
गर्भाधानावधिं यावन्मरणमनुवर्तन शीलतम देहप्रकृतिरारोग्यं न त  
साम्यलक्षणप्रकृतिरागर्भाधानात् तेषां वातलादीनां अस्वस्थतारूपा स्वस्थता उच्यते  
गर्भादिवातद्यधिकत्वात् ।

*Eṣāṃ Vātalādinām doṣānuśayitādivaiṣamyalakṣaṇaduṣṭijanīṣyamāṇaśarīradūṣikā ca  
duṣṭistadāśrayatvenānuśayitā garbhādhānāvadhīm yāvanmaraṇamanuvartana śīlatama  
dehaprakṛtirārogtham na tu sām्यalakṣaṇaprakṛtirāgarbhādhānāt teṣāṃ Vātalādinām  
asvasthatārūpā svasthatā ucyate garbhādiVātadyadhikatvāt ।*

(Gangadhar tika-charaka samhita 7/39-40)

वस्तुतस्तु समपित्तनिलकफस्यैव पुंसःप्रकृतिमत्ता न त्वन्येषाम् ।

*Vastutastu samapittanilakaphasyaiva puṃsaḥprakṛtimattā na tvanyeṣām ।*

In actuality the equilibrium state of doṣas is called as PRAKṚTI and not others.

A person's balanced state of Tridoṣa is thus called their 'Prakṛti'. Though Āyurveda states that a person's Prakṛti is fixed at birth, or rather, during the time of conception, in fact the Prakṛti selection, is more complex, as by character there cannot be any vitiation; nor is any decrease plausible.

शुक्रासृग्गर्भिणीभोज्यचेष्टागर्भाशयर्तुषु ।

यः स्याद्दोषोऽधिकत्वेन प्रकृतिः सप्तद्योतिता ॥

*Śukrāsṛggarbhīṇībhōjyaceṣṭāgarbhāśayartuṣu ।*

*yaḥ syāddoṣo'dhikatvena prakṛtiḥ saptadyotitā ॥*

(Aṣṭāṅga samgraha)

Lastly, it's the balanced (sama) state of doṣa or the vikṛta doṣa states of shukra and shonita form a child's actual constitution or Prakṛti .

गर्भादीत्यनेन शुक्रशोणितजीवानां संसर्गे यथाभूता वातादयः

समा विक्रता वा तथाभूतैव प्रकृतिर्भवति ।

*Garbhādītyanena śukraśṇitajīvoānām saṁsarge yathābhūtā vātādayaḥ*

*samā vikratā vā tathābhūtaiva prakṛtirbhavati*

Based on the quoted classical reference both single doṣa and dual doṣa Prakṛti's can be considered Prakṛti and also Vikṛti. Categorically speaking, only Sama Doṣa Prakṛti cannot be changed.

As the Prakṛti at conception cannot be changed, the present study has deals with Vikṛti producing aspects of Prakṛti. For disease to occur, the Vikṛti, Prakṛti becomes the causative factor.

Apart from the Śaririka doṣas, the classics mention 16 types of Mānasika Prakṛti, Sātvika– 7 types, Rājasika – 6 types, and Tāmasika, 3 types. Āyurveda texts also utilize three more spiritually oriented personality concepts. Sattva – luminous with knowledge and wisdom; Rajas – focused on enjoyment and pleasure in the outer world, driven by aggression and impulsiveness; Tamas – pulled down by inertia, from failure to adhere to higher moral precepts and so weather life's disasters. These three personality guṇas are often associated with Yoga, due to their use to assess a person's capacity for spiritual growth. A soul is said to evolve from a state of Tamas dominance to Rajas dominance, finally transcending that in later stages when attaining spiritual liberation; though this subtle inner journey takes many lifetimes.

Because states of mind influence health, e.g stress states, Āyurveda discusses personality types based on Prakṛti analysis: one of the foremost factors determining a person's patterns of susceptibility to various ailments, their prognosis, preferred course of treatment, together with its complications.

Āyurveda recognizes connections between Prakṛti and personality and discusses personality types based on doṣa dominance. Āyurveda physicians have tried to decipher the subtle inner dynamics of human beings that lie beyond more obvious comprehension of flesh and organs. Instead, the body is solely responsible for the sum total of all inherent dispositions by which a person's behavior is governed in different situations. Vigorous inner attributes portray important features of one's behavior. While modern psychology considers personality in terms of behavior, Āyurveda lays more emphasis on other aspects of personality viz., constitutional, psychological, temperamental and emotional.

For example, those with KaphaPrakṛti tend to be happier and more laid back, i.e more affable, while those with pure VātaPrakṛti tend to be more prone to anxiety states, i.e. more emotionality. But personality is not just confined to physical attributes, it is defined by the way we respond to those around us and by our body language. Various elements constitute personality viz. character, behavior, and to some extent, attitude. A combination of all these elements shape one's personality.

In the west, 'Personality' is defined as that which predicts a person's behavior in a given situation. It is the integration of emotions, behavior, motivation and the thought patterns that are understood to define a person. The numerous approaches to modern psychological studies of personality include biological, trait, learning, humanistic, Neo-Freudian and psychodynamic. Personality psychology attempts to explain tendencies that underlie all differences in behavior. Western personality research aims to establish laws concerning how people behave in all kinds of general environmental (social) situations; its personality concept is based on total behavior of the individual, both overt and covert.

Certain patterns within the personality come and go to a much greater extent than others; mood states change. A person steps into or out of a particular role. Mental sets are adopted toward aspects of the environment by momentary arousal of the autonomic nervous system. These factors also influence behavior. Cattell studied such states as traits. Although roles and sets did not receive extensive empirical exploration by Cattell and his associates, a good deal of work has been done on states. State anxiety can be defined as fear, nervousness, discomfort, etc., a type of anxiety referring more to how a person feels at the time of a perceived threat; a feeling that is considered temporary.

The term 'trait' was reserved for common traits, and a new term, personal disposition, was introduced to replace an individual trait. Referring to them as 'morphogenic traits', Allport defines trait as loose tendencies, which is different because they occur when faced by different 'determining condition'.

