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Review Article

ANALYSIS OF PRAKRUTA AND VAIKRUTA DOSHA

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ABSTRACT

Dosha, Dhatu and Mala are the root factors that are governing our body. Just like roots are important for Sambhava, Sthiti & Pralaya of a plant, the **Dosha, Dhatu, Mala** are important for origin of human body, sustenance of life, and they are responsible for death of a human being. In a broader way, two sets of Doshas are observed, Prakruta Doshas and Vaikruta Doshas. Ayurveda is developed on the basis of the Tridosha theory and therefore they are inseparable. Doshas are functional representatives of Panchamahabhutas. They circulate through the entire body and carry out specific functions. The three humors, in a state of equilibrium working complimentary to each other, perform and control all physiological processes of both body and mind maintaining the health. Hence they are called as Dhatus. Doshas cause vitiation of other entities in body and produce diseases. Doshas are biological administrators which maintain structure, function and psychology of human being. Within physiological limits, they maintain homeostasis and beyond limits they are responsible to generate disease.

Keywords: *Doshas, Prakruta Doshas, Vaikruta Doshas, Vikrutaavastha, Avikrutaavastha.*

INTRODUCTION

The factor which is not only capable of vitiation but also of vitiating other factors of the body is known as Dosha. Both physical body and mind are the seats of Doshas. Vata, Pitta and Kapha are the three doshas governing our body. Apart from these Rajas and Tamas are the Manasika Doshas. Before understanding this classification, it is very important to understand the concept of Prakruta Dosha and Vaikruta Dosha¹. Prakruta Doshas are formed at the time of Janma itself². It depends upon the predominance of Pancha Mahabhutas at the time of fertilization. This Prakruta Doshas are responsible for the seven types of Prakruti³. Prakruta doshas are like seeds for Vaikruta doshas⁴. Vaikruta Doshas are formed from Mala of Ahara Rasa, ie after digestion.

Prakruta Dosha

Prakruta Doshas are formed at the time of Janma itself and they never undergo any change. It is constant from birth till death. Any change in them leads to either death or troubles as miserable as death. They occupy entire living body and their proportion are responsible for expression of Prakruti ie, Prakruta Doshas are responsible for the formation of Prakruti. As the Prakruti of a person is constant since birth till death, the proportion of Prakruta Doshas are constant in an individual till

death⁵. Prakruta dosha are like seeds to Vaikruta Dosha. In other words, we can say that Doshas which descend directly from Panchamahabhuta are Prakruta Dosha.

Vaikruta Dosha

Vaikruta doshas are produced during the digestive process as waste products of Aahara Rasa⁶. Charaka has mentioned that Vata, Pitta and Sleshma are formed from Kitta⁷. They are formed after the Janma of an individual. After forming these Doshas, it will merge or descent with Prakruta Doshas⁸. This combination of Prakruta and Vaikruta is the entity "Dosha" in our body⁹. They are mainly responsible for health of the living body when they remain in physiological limits¹⁰. If they increase (Vridhi) or decrease (Kshya) then will disturb the health¹¹.

DISCUSSION

1. Doshas are entitled as Dhatus since they support the body, when they remain in physiological limit. As it is already mentioned Prakruta Doshas never change. Any change in Prakruta Dosha may resulted in death. So we can say that the Prakrutha Doshas sustain the living body, hence they are called as Dhatus.
2. Prakruta Doshas occupy entire living body and their proportion are responsible for expression of Prakruti ie,

Prakruta Doshas are responsible for the formation of Prakruti. Prakruti of a person is constant since birth till death. The proportions of Prakruta Doshas are constant in an individual till death. So we can say that whatever change of Doshas happening in our body due to Ahara & Vihara will change the proportion of Vaikruta Doshas and not of Prakruta Doshas because they remain constant since birth till death.

3. Prakruta Doshas are like seeds for Vaikruta Doshas. Hence when an individual is growing up, we can consider the Vaikruta Doshas can be taken as a plant which is sprouting from a seed. Once the seed grows to a plant, then we cannot see the seed as such. Then it is considered as the plant itself. We cannot differentiate the seed and the plant further. Similarly Prakruta Doshas are the reason (Kaarana) for Vaikruta Doshas which is the effect (Karaya). We cannot differentiate clearly, which is the Prakruta and which is the Vaikruta Doshas in our body.
4. Vaikruta Doshas are formed from the waste products of Ahara Rasa (*Aahara rasasya Mala*). So they are formed after the Janma of foetus. Janma or life of an individual occurs at the time of fertilization itself. Hence Janma consists of two phases - Intra uterine phase and Extra uterine phase.
 - a. Intra uterine phase is the period after conception till birth inside the uterus.
 - b. Extra uterine phase is the period when baby comes out of mother's uterus.

a. Intra uterine phase

After formation of Garbha, growth of fetus depends on maternal blood which provides all nutrients (Maturasya Ahara). Vaikruta doshas are formed due to this, any imbalance during this period will be resulting in the abnormality of the foetus.

b. Extra uterine phase

After birth, ie, when baby comes out of mother's uterus, baby starts taking its own nourishment. Vaikruta dosha are formed during digestion (Avasthapaka) and assimilation of ingested nutrients and it depends on the intake of individual, ie what type of Ahara and how much quantity of food he is taking and which all Rasas are included in his diet etc. Along with this, Vaikruta Doshas are generated during one's Vihara also. That means if an individual is performing more Vyayama, then his Vata will obviously increase. So we can say that Vaikruta Doshas are generated in our body due to Ahara & Vihara. Hence an individual can control his Vaikruta Doshas by controlling Ahara and Vihara. Whatever variations, whether it is increase or decrease observed in the body as the person grows are due to his Ahara and Vihara. For example, variations in weight of person, colour, strength etc is offered by Vaikruta Doshas only. When it reaches beyond the physiological limits, it will lead to diseases.

5. Vaikruta Doshas after formation will merge or descent with Prakruta Doshas. So the Doshas present in our body are like colourless water which is kept in a coloured (green or red) glass. It seems to be red or green water for the person who is looking from outside. We cannot perceive it from outside. So such a combination of Prakruta & Vaikruta is the entity named as "Doshas" in our body.

6. Doshas within in the physiological limit will lead to normalcy and beyond that limit will lead to diseases. Here we have to consider the entity Doshas ie, Vaikruta Doshas only, not the Prakruta Doshas since Prakruta Doshas will remain constant. Any change occurs in it results in death. Taking this into consideration, Vaikruta Doshas are having two states- a) Sama Avastha or Avikruta Avastha b) Vishama Avastha or Vikruta Avastha. So when the Doshas are in normalcy or Samaavastha (Avikrutaavastha), it will lead to health and when they are crossing the particular physiological limits (Vridhi or Kshaya) will lead to diseased conditions.

CONCLUSION

Doshas are biological administrators which maintain structure, function & psychology of human being. Among the two sets of Doshas, Prakruta Doshas are responsible for Prakruti of an individual and it remains constant throughout the life. Prakruta dosha are like seeds for Vaikruta dosha. Vaikruta Doshas are formed from the waste products of Ahara Rasa. Whatever variations whether it is increase or decrease observed in the body as the person grows are due to his Ahara and Vihara. For example, variations in weight of person, colour, strength etc is offered by Vaikruta Doshas only. After formation, Vaikruta dosha will merge (*Ekeebhavanti*) with Prakruta dosha and this entity together called "Doshas" in our body. Since Prakruta Doshas remain constant throughout the life, Vaikruta Doshas are having two states- a) Sama Avastha or Avikruta Avastha b) Vishama Avastha or Vikruta Avastha. So when the Doshas are in normalcy or Samaavastha (Avikrutaavastha), it will lead to health and when they crossing the particular physiological limits (Vridhi or Kshaya) will lead to diseased conditions.

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