

Introduction to आयुर्वेद, Prakriti (प्रकृति) : Engineer's Guide

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3 Goals

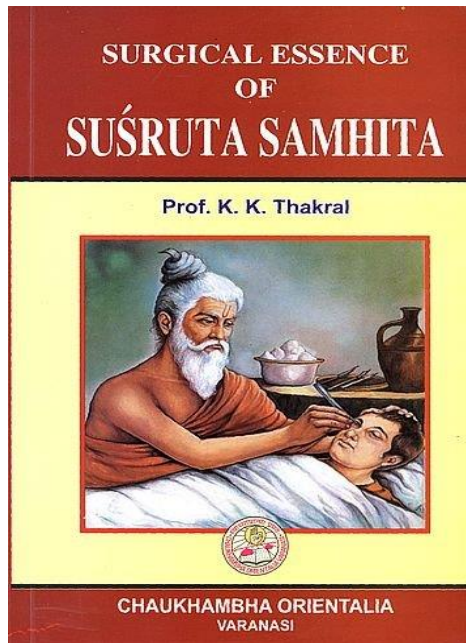
- Dispel Myths / Incorrect understanding about Ayurveda
- Inspire (some of) you to explore Ayurveda with Open Mind
- Help (most of) you experience the **WOW** feeling 😊

Some keywords

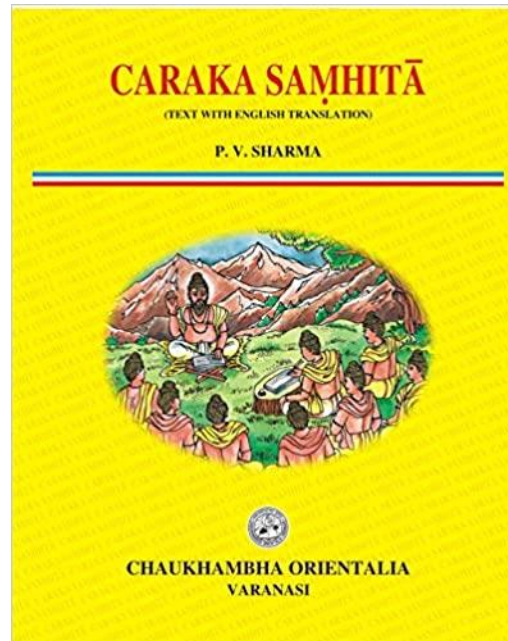
- स्वास्थ्य : State of being स्वस्थ
- स्व + स्थ : One who is 'at-home' (with self)
- अस्वस्थ : One who is *not* 'at-home'
- चिकित्स : That which helps make one स्वस्थ
- शीर्यते इति शरीरम् - That which *decays* is शरीरम्
- रोग : Comes from root रुज
 - to split, to hurt, to cause pain
- आरोग्यम् : Being in the state of अरोग

Ayurveda Samhitas

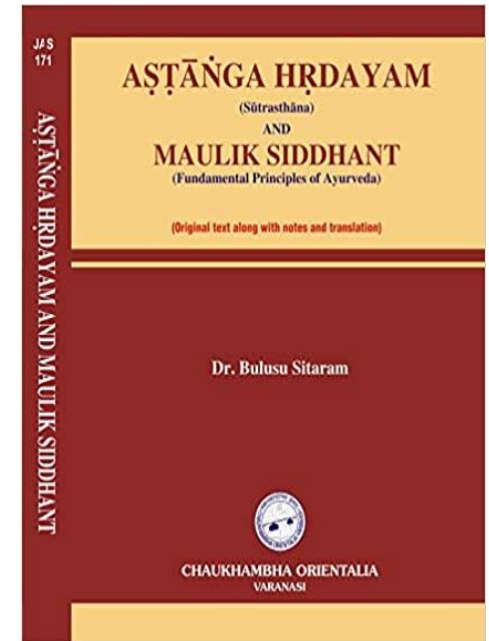
Brihat Trayi



400 BC



200 BC



400 AD

Laghu Trayi

Madhava Nidana – 900 AD, Sarangadhara Samhita – 1300 AD, Bhavaprakasa – 1600 AD

Contents of Ayurveda Samhitas

Sthāna	Bhela	Caraka	Kāśyapa	Suśruta	Vāgbhaṭa (A.Saṁ.)	Vāgbhaṭa (A.Hṛd.)
Sūtra	30	30	30	46	40	30
Nidāna	08	08	08	16	16	16
Vimāna	08	08	08	-	-	-
Śārīra	08	08	08	10	12	06
Indriya	12	12	12	-	-	-
Cikitsā	30	30	30	40	24	22
Kalpa	12	12	12	08	08	06
Siddhi	12	12	12	-	-	-
Khila/Uttara	-	-	80	66	50	40
Total	120	120	200	186	150	120

Basic Principles

Pathology

Specific
Determination

Anatomy

Sensory Organ
Based Prognosis

Therapeutics

Pharmaceutics &
Toxicology

Success in
Treatment

Importance of आरोग्यम्

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्

|| Ca.Sa.Su.१.१५||

- Disease-free condition is the best source of virtue, wealth, gratification and emancipation.
- Pursuit of sensory pleasures and worldly resources in a sustainable manner that eventually leads to freedom from mental bondage.
-- Vaidya P Rammanohar

- आयुः + वेद = आयुर्वेद
- वेद comes from root विद् means *to know*
- Four Meanings of Veda:
 - Deals with That which exists – सत्त
 - Deals with Conceptualization – ज्ञान
 - Deals with Analysis – विचार
 - Deals with Experience – प्राप्ति

What is आयुः / आयुस?

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते
|| Ca.Sa.Su.१.४२||

Ayus is combination of body, sense organs, satwa (mind/psyche) and soul. Its four synonyms are धारि, जीवितम्, नित्यग, and अनुबन्ध

ऐति गच्छति इति आयुः

That which moves or goes away is आयुः

Ayus is all about Self-Preservation at Cellular, Organismic and Spiritual levels.

Objective of आयुर्वेद

प्रयोजनं चास्य स्वस्थस्य स्वास्थ्यरक्षणमातुरस्य
विकारप्रशमनं च
||Ca.Sa.Su.३०.२६||

The objective (of Ayurveda) is to preserve (protect) the health of the healthy and cure (heal/alleviate) the disease of the unhealthy.

Ayurveda is NOT just about treating the sick.

Focus of आयुर्वेद - living Life to its fullest.

What is आयुर्वेद?

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥

॥ Ca.Sa.Su.१.४१॥

Ayurveda is that which deals with good, bad, blissful and sorrowful (aspects of) life, and with what is wholesome and unwholesome for it, longevity, and about what *Ayus* (life) is in itself.

What is आयुर्वेद?

‘आयुरस्मिन् विद्यते, अनेन वाऽऽयुर्विन्दन्ति’ इत्यायुर्वेदः

|| Su.Sa.Su.१.१५||

Susruta has defined Ayurveda as that in which Ayus is there (as subject matter) and by which one attains Ayus (longevity)

Scope of आयुर्वेद

तदायुर्वेदयतीत्यायुर्वेदः; कथमिति चेत्? उच्यते-स्वलक्षणतः सुखासुखतो

हिताहिततः प्रमाणाप्रमाणतश्च; यतश्चायुष्याप्यनायुष्याणि च द्रव्यगुणकर्माणि

वेदयत्यतोऽप्यायुर्वेदः। तत्रायुष्याप्यनायुष्याणि च द्रव्यगुणकर्माणि केवलेनोपदेक्ष्यन्ते
तन्त्रेण

||Ca.Sa.Su.३०.२३||

Ayurveda is that source of knowledge which teaches about or deals with *Ayu*. How so? By its characteristics,

- it imparts the knowledge of joy and suffering, benefit and harm, and authentic/authoritative and unauthentic/unreliable (sources of information).
- It is also Ayurveda because it imparts knowledge about the substances (including drugs) along with their properties and actions as to their conduciveness or otherwise to life.
- Substances along with their properties and actions with respect of their conduciveness or otherwise to life will be dealt with in the entire treatise.

Definition of Health

समदोषः समाग्निश्च समधातुमलक्रियः ।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते

|| Su.Sa.Su.१५.४१||

One is in perfect health when the **three doshas** (vata, pitta and kapha), **digestive fire** (digestion, assimilation and metabolism), **all the body tissues & components (Dhatus)** (the entire physical body), **all the excretory functions** (the physiological functions of urination and defecation) are in perfect order with a **pleasantly disposed and contented mind**, senses and ***spirit.***

- <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2080455/> - Very Interesting definitions of health

Definition of Disease & Health

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते। सुखसञ्ज्ञकमारोग्यं,
विकारो दुःखमेव च

|| Ca.Sa.Su.१.१५||

Disequilibrium of *dhatu*s is disease and their equilibrium is health. Health is termed as happiness, while disorder as unhappiness.

Sukha means good space. not just happiness. When life flows without obstruction, it is called sukha. dukha means bad space, obstruction, stagnation. Also health is a state in which one can be happy and at ease with oneself without any external support, without any reason. One is healthy when one is happy without a reason.

- Vaidya P Rammanohar

3 Causes of Disease

प्रज्ञापराध : Incorrect use of Intellect

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसङ्ग्रहः
॥ Ca.Sa.Su.१.५४॥

- Improper, Inadequate and Excessive use of time, intellect and sense-objects is the three fold cause of both psychic & somatic disorders.
- Inappropriate, excess or inadequate response to events that unfold in time and space (sense objects are embedded in space and unfold in time) – *Vaidya P Rammanohar*

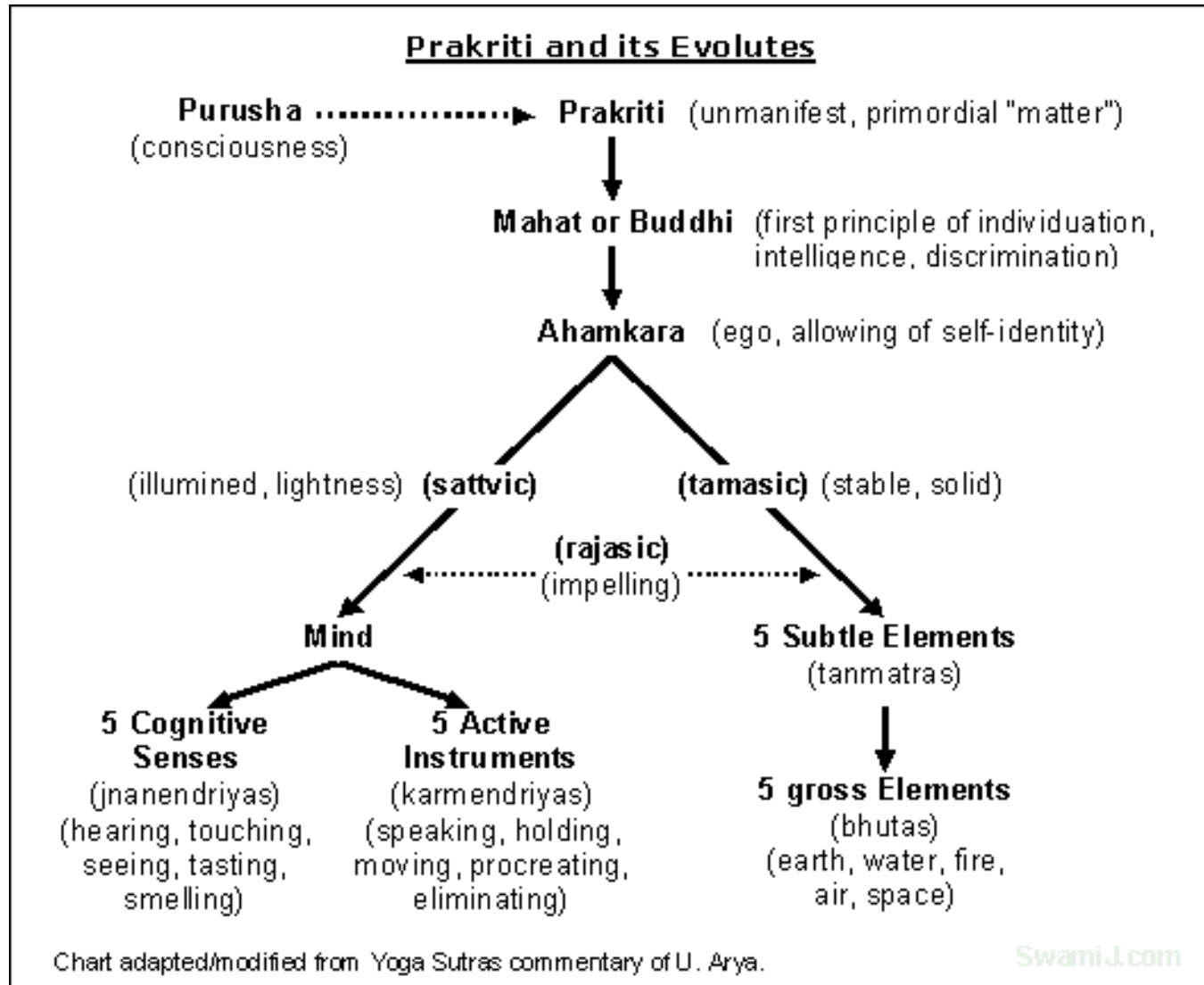
Tristambha (3 Pillars) of Life

- Fueling (*AhAra* – food),
- Resting (*nidra* – sleep),
- Activity (*brahmacarya* – action to achieve the highest goal)

are considered in *Ayurveda* as the *tristambha* or the three supports of life.

- *brahmacarya*, often translated as celibacy, actually means activity that aims to reach the highest or biggest. The word *brahman* means big
- One can live a healthy and purposeful life if one knows
1) how to eat, 2) how to rest and 3) how to act

(Sankhya) Philosophy underlying आयुर्वेद



What are TriDoshas?

वायुः पित्तं कफश्चोक्तः शारीरो दोषसङ्ग्रहः।
मानसः पुनरुद्दिष्टो रजश्च तम एव च
|| Ca.Sa.Su.१.५७||

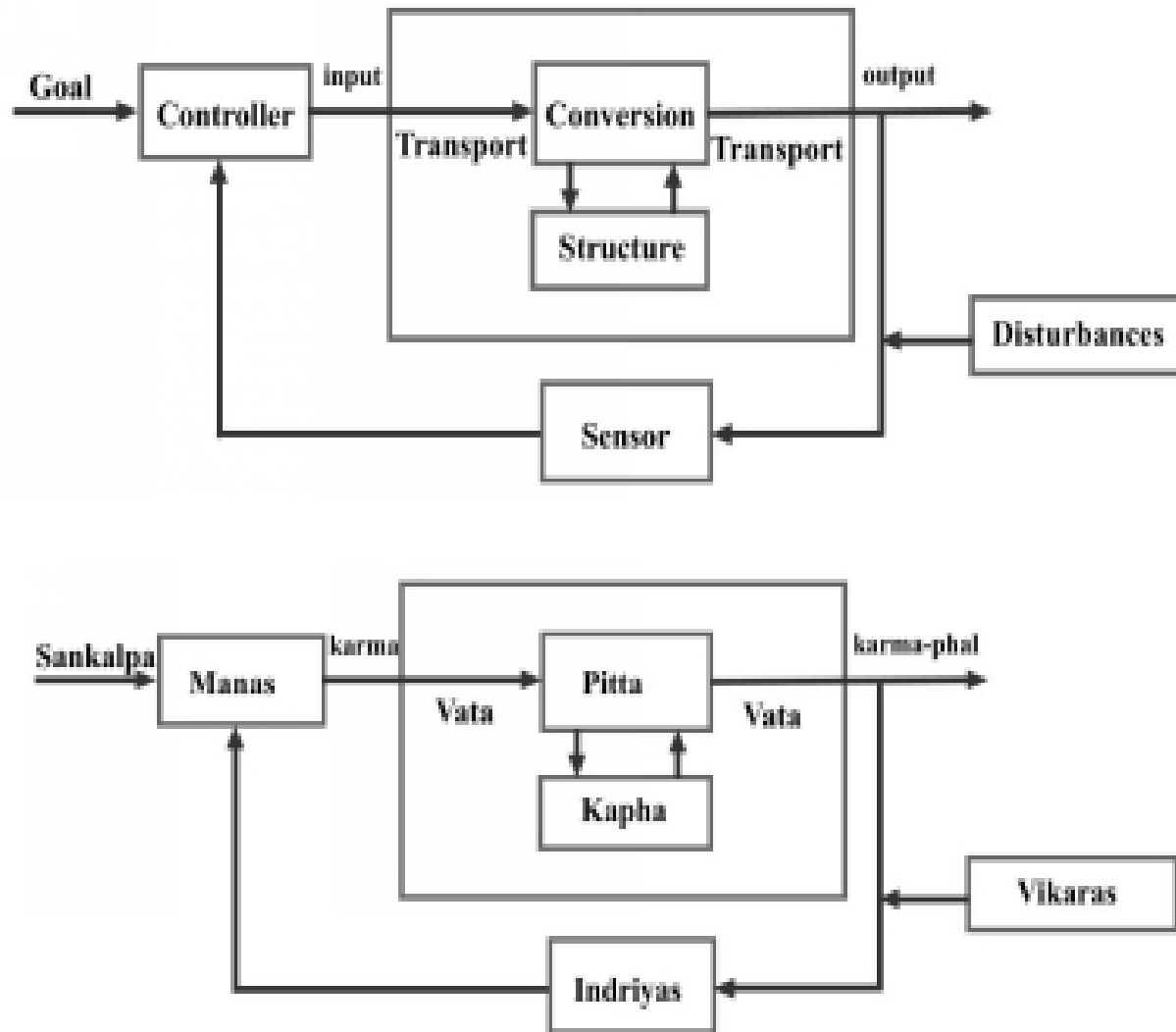
Vayu (Vata), Pitta and Kapha are described as bodily doshas, *rajas* and *tamas* are the mental ones.

Vata – *akasa + vayu – related to movement*

Pitta – *agni – related to metabolism*

Kapha – *ap(water) + prdhvi (earth) – related to storage*

Systems Model of TriDoshas



Functions & Characteristics of Vata

उत्साहोच्छ्वासनिः श्वासचेष्टा धातुगतिः समा
समो मोक्षो गतिमतां वायोः कर्माविकारजम्
||Ca.Sa.Su.१८.४९||

Enthusiasm, inspiration, expiration, **movements**, normal processing of dhatu (body tissues), and normal elimination of excreta are the normal functions of *vayu* (*vata*).

Vata is rough, light, mobile, abundant, swift, cold, coarse and non-slimy

Functions & Characteristics of Pitta

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम्
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्

||Ca.Sa.Su.१८.५०||

Vision, digestion, **(production of) heat**, hunger, thirst, softness in body, luster, serenity and intelligence are the normal functions of *pitta*.

Pitta is hot, sharp, liquid, of fleshy smell, sour and pungent

Functions & Characteristics of Kapha

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम्
क्षमा धृतिरलोभश्च कफकर्माविकारजम्
||Ca.Sa.Su.१८.५१||

Unctuousness, **binding**, firmness/stability, heaviness, virility, strength, forbearance, restraint and absence of greed are the properties of *kapha*.

Kapha is unctuous (oily), smooth, soft, sweet, essence, solid, dull, rigid heavy, cold, slimy and clear

Importance of TriDoshas

सर्वशरीरचरास्त वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे
कपिताऽकपिताः शुभाऽशुभानि कुर्वन्ति-
प्रकृतिभूताः शुभान्यपचयबलवर्णप्रसादादीनि, अशुभानि
पुनर्विकृतिमापन्ना विकारसञ्ज्ञकानि

|| Ca.Sa.Su. २०.९||

The entire body is the abode of all the three *doshas* , the normal or abnormal states of which are responsible for good or bad outcomes respectively. Examples of good outcomes include growth, strength, complexion, happiness, etc, while the bad outcomes, manifested due to abnormal states of *doshas*, cause various types of diseases.

- Vata, Pitta, and Kapha embrace both the biological and pathological principles of the organism. In other words, Ayurvedic physiology elucidates and investigates the causes through which the same principles, which sustain life and the organism, are transformed into the dynamics of disease.

– || Susruta Samhita English Translation –Kunjilal B. 1907 ||

Why are Doshas called as Doshas?

दूष्यंते इति दोषाः

- Doshas are called so because though they are the lifeline, they are also the fault line of the body. Eventually they go out of balance and lead to destruction of the body. The Doshas are programmed to self destroy the very body it sustains. This happens naturally in the course of time.
- However, if we follow a bad lifestyle, then the doshas can go out of balance and initiate self destruction at any stage of life. The doshas are called as faults to convey the message that we need to take efforts to keep them in balance.

-- Vaidya P Ram Manohar ji

- Vata, Pitta and Kapha when they cause harm to the body they are called as *Doshas*, when they are in equilibrium working as complementary to each other and control all the physiological processes of the body maintaining the health, then they are called as *TriDhatus*. When they impact Rasa & other dhatus in negative way they are called as *Malas*.

– || Sarangadhara Samhita Puravakanda, 5.23-25

7 Dhatus

Dhatu (body tissue)	Comparison	Gets nourishment from	Function	Influencing Dosha
Rasa Dhatu	Plasma	Essence part of food, after digestion	Preenana – nourishment	Kapha
Rakta Dhatu	Blood	Rasa Dhatu	Jeevana – Enlivening	Pitta
Mamsa Dhatu	Muscle	Rakta Dhatu	Lepana – supporting bones	Kapha
Meda Dhatu	Fat tissue	Mamsa Dhatu	Snehana – Oiling, lubricating	Kapha
Asthi Dhatu	Bone Tissue	Meda Dhatu	Dharana – stabilizing, holding	Vata (inversely proportional)
Majja Dhatu	Bone marrow	Asthi Dhatu	Poorana – filling in bone cavities	Kapha
Shukra Dhatu	Reproductive system	Majja Dhatu	Garbhotpadana - Reproduction	Kapha

What is प्रकृति?

- प्र – means first
- कृति – means create or creation
- प्रकृति – first creation
- factory setting of this body
- प्रकृति is determined as relative predominance of three doshas: vata, pitta and kapha
- Depending on their dominance we have 7 types

7 types of प्रकृति

सप्त प्रकृतयो भवन्ति-दोषैः पृथक्, द्विशः, समस्तैश्च ॥६२॥

su.sa.4/62

- Vata प्रकृति
- Pitta प्रकृति
- Kapha प्रकृति
- Vata Pitta प्रकृति
- Pitta Kapha प्रकृति
- Kapha Vata प्रकृति
- Vata Pitta Kapha (सम dosha प्रकृति)

What determines Prakriti?

तत्र प्रकृत्यादीन् भावाननुव्याख्यास्यामः । तद्यथा—शुक्रशोणितप्रकृतिं, कालगर्भाशयप्रकृतिं, आतुराहारविहारप्रकृतिं, महाभूतविकारप्रकृतिं च गर्भशरीरमपेक्षते । एतानि हि येन येन दोषेणाधिके-
नैकेनानैकेन वा समनुबध्यन्ते, तेन तेन दोषेण गर्भोऽनुबध्यते; ततः सा सा दोषप्रकृतिरुच्यते मनुष्याणां
गर्भादिप्रवृत्ता । तस्माच्छ्लेष्मलाः प्रकृत्या केचित्, पित्तलाः केचित्, संसृष्टाः केचित्, समधातवः
केचिद्भवन्ति । तेषां हि लक्षणानि व्याख्यास्यामः ॥ ९५ ॥

c.vi.8/95

Prakriti is a consequence of the relative proportion of three entities (*Tri-Doshas*), *Vata* (V), *Pitta* (P) and *Kapha* (K), which are not only genetically determined (*Shukra Shonita*), but also influenced by environment (*Mahabhuta Vikara*), maternal diet and lifestyle (*Matur Ahara Vihara*), and age of the transmitting parents (*Kala-Garbhashaya*)

- Prasher, B., Negi, S., Aggarwal, S. *et al.* Whole genome expression and biochemical correlates of extreme constitutional types defined in Ayurveda. *J Transl Med* 6, 48 (2008).

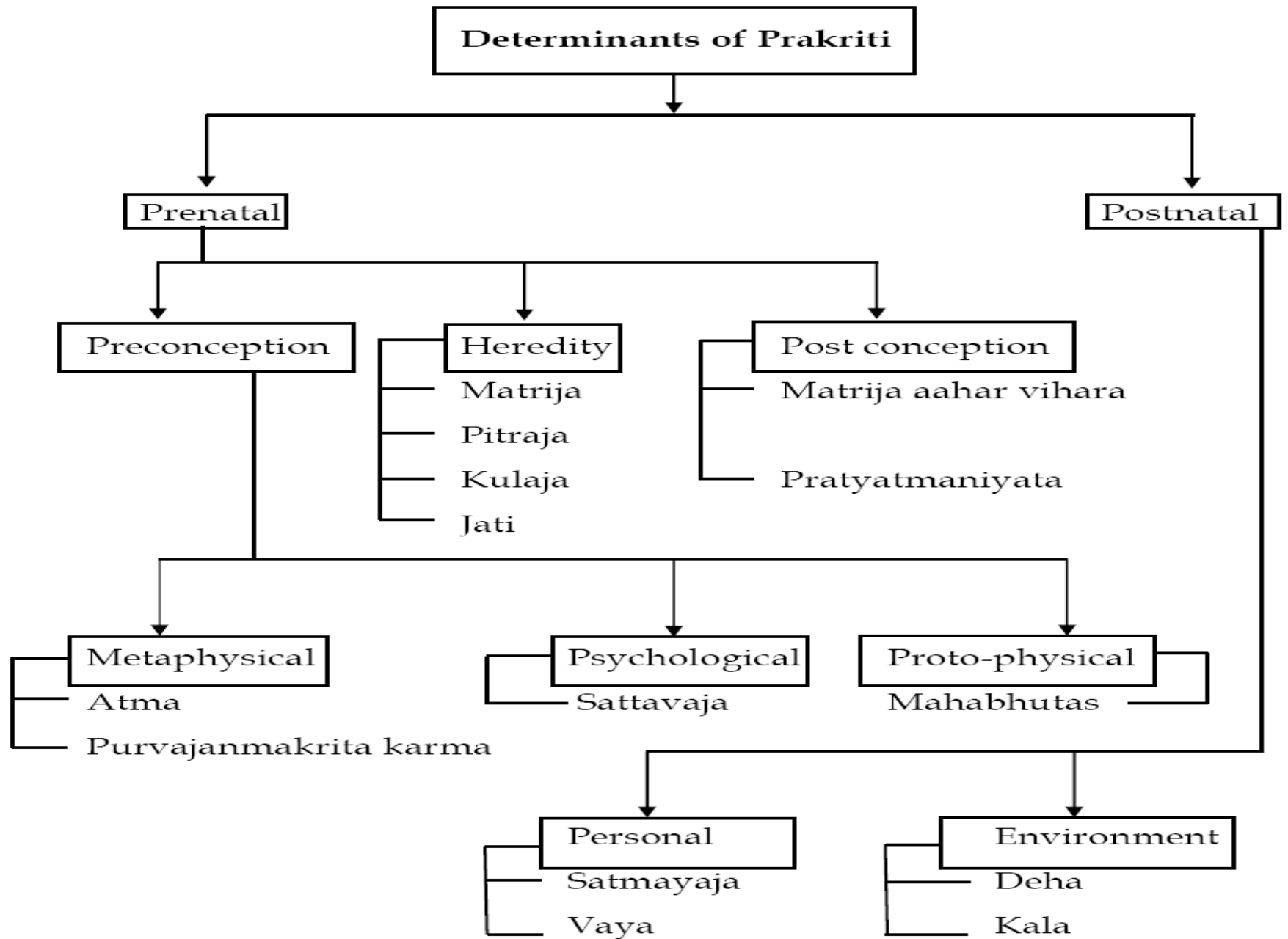


Table 1: Distinguishing features of individuals of three contrasting *Prakriti* types *Vata*, *Pitta* and *Kapha* and their disease predisposition as described in the original text.

S. No	Features	Vata	Pitta	Kapha
1	Body frame	Thin	Medium	Broad
2	Body build and musculature	Weakly developed	Moderate	Well developed
3	Skin	Dry and rough	Soft, thin, with tendency for moles, acne and freckles	Smooth and firm, clear complexion
4	Hair	Dry, thin, coarse and prone to breaks	Thin, soft, oily, early graying	Thick, smooth and firm
5	Weight gain	Recalcitrant	Fluctuating	Tendency to obesity
6	Food and bowel habits	Frequent, variable and irregular	higher capacity for food and water consumption	Low digestive capacity and stable food habits
7	Movements and physical activities	Excessive and quick	Moderate and precise	Less mobile
8	Tolerance for weather	Cold intolerant	Heat intolerant	Endurance for both
9	Disease resistance and healing capacity	Poor	Good	Excellent
10	Metabolism of toxic substances	Moderate	Quick	Poor
11	Communication	Talkative	Sharp, incisive communication with analytical abilities	Less vocal with good communication skills
12	Initiation capabilities	Quick, responsive and enthusiastic	Moderate, upon conviction and understanding	Slow to initiate new things
13	Memory	Quick at grasping and poor retention	Moderate grasping and retention	Slow grasping and Good at retention
14	Ageing	Fast	Moderate	Slow
15	Disease Predisposition/ Poor prognosis	Developmental, Neurological, dementia, movement and speech disorders, Arrhythmias	Ulcer, bleeding disorders, Skin diseases	Obesity, diabetes, atherosclerotic conditions

प्रकृति & Personalized Wellbeing

- Factors influenced by प्रकृति
 - Aahara - Quantity & Quality of Food, Viruddha Aahara
 - Vihaara – Lifestyle
 - Pathogenesis & manifestation of disease
 - Disease Management & usage of medicines

Quantity of Food

आहारमात्रा पुनरग्निबलापेक्षिणी

||Ca.Sa.Su.५.३||

One must take food in proper quantity, which depends on the strength of agni (digestive power).

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति
तावदस्य मात्राप्रमाणं वेदितव्यं भवति

|| Ca.Sa.Su.५.४||

That shall be known as the proper quantity of food which is digested in due time without disturbing the normalcy.

मात्रावदध्यशनमशितमनपहत्य प्रकृतिं बलवर्णसुखायुषा
योजयत्युपयौक्तारमवश्यमिति
||Ca.Sa.Su.५.८||

The food taken in right quantity certainly provides strength, complexion, happiness and longevity to the person; without disturbing the normalcy.

भवन्ति चात्र- गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि न
जातु भुक्त्वान् खादेन्मात्रां खादेद्बुभुक्षितः
|| Ca.Sa.Su.५.९||

Here are verses again- Accordingly, one should never eat such heavy to digest articles as preparations of flour, rice, flattened rice etc., on top of a meal. Even while hungry one should take them in right quantity.

Food as per प्रकृति

अग्निषु तु शारीरेषु चतुर्विधो विशेषो बलभेदेन भवति। तद्यथा-
तीक्ष्णो, मन्दः, समो, विषमश्चेति।

Depending upon their intensity, *agnis* (factors responsible for digestion and metabolism) located in the body of human beings can be classified under four categories, viz. *tikshna* (severe), *manda* (low), *sama* (normal) and *vishama* (irregular).

तत्र तीक्ष्णोऽग्निः सर्वापचारसहः, तद्विपरीतलक्षणस्तु मन्दः,
समस्तु खल्वपचारतो विकृतिमापेक्ष्यतेऽनपचारतस्तु
प्रकृतावर्ततिष्ठते,

The *tikshna* type is capable of tolerating all types of irregularities whereas the *manda* type is of opposite nature, i.e. even a small irregularity will impair its functioning.

Food as per प्रकृति

समलक्षणविपरीतलक्षणस्तु विषम इति। एते चतुर्विधा
भवन्त्यग्नयश्चतुर्विधानामेव परुषाणाम्। तत्र समवातपित्तश्लेष्मणां
प्रकृतिस्थानां समा भवन्त्यग्नयः, वातलानां तु
वाताभिभूतेऽग्न्यधिष्ठाने विषमा भवन्त्यग्नयः, पित्तलानां तु
पित्ताभिभूतेऽग्न्यधिष्ठाने तीक्ष्णा भवन्त्यग्नयः, श्लेष्मलानां तु
श्लेष्माभिभूतेऽग्न्यधिष्ठाने मन्दा भवन्त्यग्नयः

||Ca.Sa.Vi.५.१२||

The sama or balanced type of agni gets impaired even by minor irregularities; it maintains its normalcy so long as there is no irregularity. The irregular type of agni, as opposed to sama or balanced type, sometimes gets impaired and sometime it does not get impaired by irregularities.

अग्निबल (Digestive strength) as per प्रकृति

- In individuals having *vata*, *pitta* and *kapha* in their balanced and normal state, the *agnis* are regular or balanced.
- In the case of individuals having the dominance of *vata* constitution, due to the affliction of the site of *agni* by *vata*, their *agnis* are **irregular**.
- In the case of individuals having the dominance of *pitta*, the *agnis* are **sharp**.
- In the case of individuals having the dominance of *kapha* in the constitution, the *agnis* are **mild** due to the affliction of the site of *agni* by *kapha*.

Need for Personalized Medicine

- Drug Side Effects
- **iatrogenic illness**: illness caused by medical treatment
- One of the Leading causes of death in US (nearly 300,000 per year)¹

*One Size **DOES NOT** fit all*

¹ Null, G., Ph.D., C. Dean, M.D. N.D., et al (2003). *Death by Medicine*. New York, Nutrition Institute of America.

Treatment as per प्रकृति

तस्यपरीक्षाआयुषःप्रमाणज्ञानहेतोर्वास्याद्,
बलदोषप्रमाणज्ञानहेतोर्वा तत्रतावदियंबलदोषप्रमाणज्ञानहेतोः;
दोषप्रमाणानुरूपोहिभेषजप्रमाणविकल्पोबलप्रमाणविशेषापेक्षोभवति
|| Ca.Sa.Vi.८.९४||

Examination of the patient is conducted for the knowledge of life span or the degree of strength and morbidity. The *variations in dosage and potency of prescribed drugs* is according to the degree of morbidity and the degree of strength of patient.

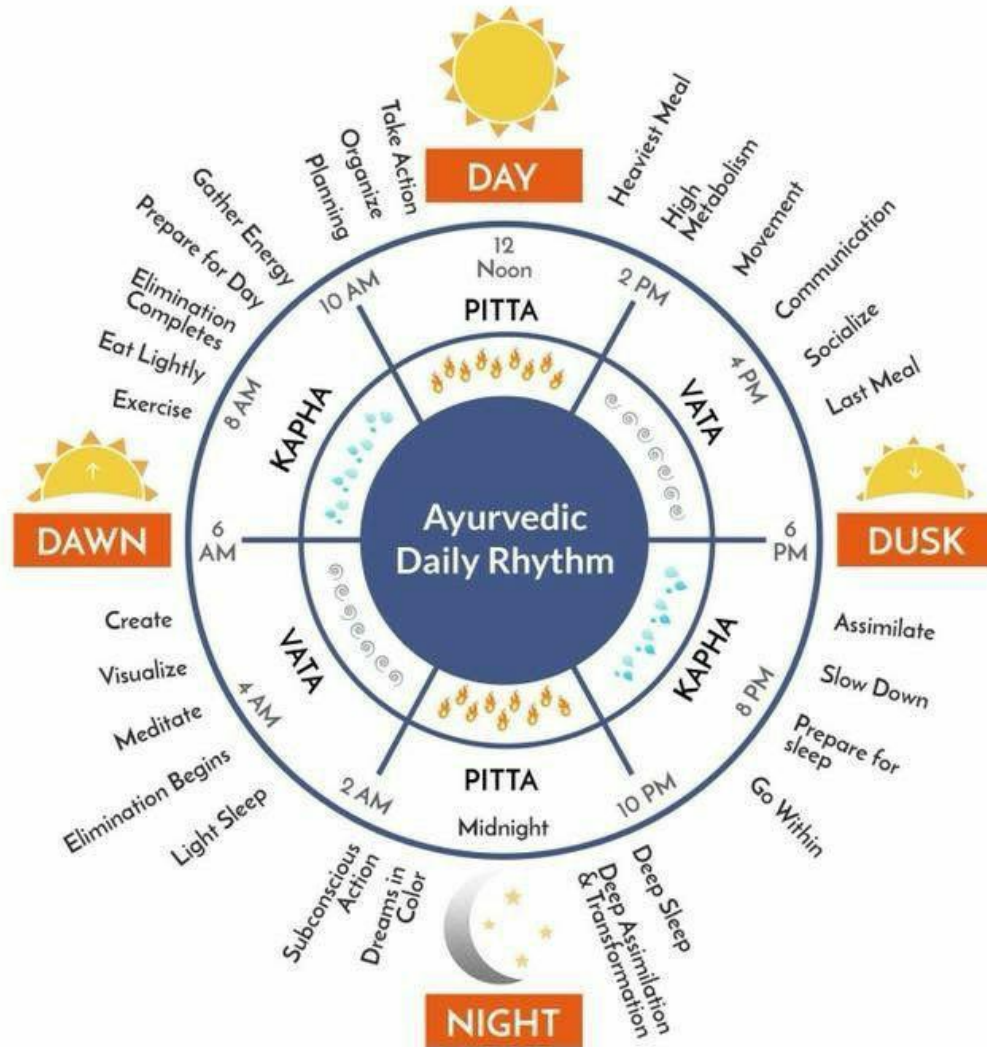
Treatment as per प्रकृति (cont...)

तस्मादातुरंपरीक्षेतप्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च,
प्रमाणतश्च, सात्म्यतश्च, सत्त्वतश्च, आहारशक्तितश्च,
व्यायामशक्तितश्च, वयस्तश्चेति, बलप्रमाणविशेषग्रहणहेतोः

|| Ca.Sa.Vi.८.९४||

Hence the patient should be examined in respect of constitution (*prakriti*), morbidity (*vikriti*), constitution of *dhatu* (*sara*), compactness (*samhanana*), measurement (*pramana*), suitability (*satmya*), psyche (*sattva*), power of intake and digestion of food (*aharashakti*), power of exercise (*vyayamashakti*) and age (*vaya*) for the knowledge of the degree of strength.

Ayurvedic Clock



Align your daily rhythms in tune with Nature's rhythms. Support your day by the dominant energy inside and around you. Each day we cycle through the 3 doshas: Vata, Pitta, Kapha. The day is divided into six four-hour cycles. To live a life from turbulence to calm we must follow the Ayurvedic Clock.

Research on TriDoshas

Genetic Differences of TriDoshas

- **Test:** Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda
- **Result:**
 - Reasonable correlation between HLA type and Prakriti type observed.
 - The complete absence of the HLA DRB1*02 allele in the Vata type and of HLA DRB1*13 in the Kapha type are significant, with $X^2 = 4.715$ and $p < 0.05$.
- Bhushan P, Kalpana J, Arvind C. Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda. J Altern Complement Med. 2005 Apr;11(2):349-53. doi: 10.1089/acm.2005.11.349.

Physiological Equivalents of TriDoshas

- Individuals with Pitta प्रकृति are fast metabolizers
- Individuals with Kapha प्रकृति are slow metabolizers
- **Test:** Drug Metabolism rate associated with Drug Metabolizing Enzyme (CYP2C19 Genotyping)
- **Result:**
 - Extensive Metabolizer (EM) Genotype found predominantly in *Pitta Prakriti* (91%).
 - Poor metabolizer (PM) genotype was highest (31%) in *Kapha Prakriti* when compared with *Vata* (12%) and *Pitta Prakriti* (9%).
- Ghodke Y, Joshi K, Patwardhan B. Traditional Medicine to Modern Pharmacogenomics: Ayurveda Prakriti Type and CYP2C19 Gene Polymorphism Associated with the Metabolic Variability. Evid Based Complement Alternat Med. 2011;2011:249528. doi:10.1093/ecam/nep206

Physiological Equivalents of TriDoshas

Test: The peripheral blood samples of individuals were analyzed for genome wide expression levels, biochemical and hematological parameters as per their prakriti.

Result:

- Biochemical profiles like liver function tests, lipid profiles, and haematological parameters like haemoglobin exhibited differences between *Prakriti* types.
 - Functional categories of genes showing differential expression among *Prakriti* types were significantly enriched in core biological processes
 - A significant enrichment of housekeeping, disease related and hub genes were observed in these extreme constitution types.
-
- Prasher, B., Negi, S., Aggarwal, S. et al. Whole genome expression and biochemical correlates of extreme constitutional types defined in Ayurveda. J Transl Med 6, 48 (2008).
<https://doi.org/10.1186/1479-5876-6-48>

Table 1: Distinguishing features of individuals of three contrasting *Prakriti* types *Vata*, *Pitta* and *Kapha* and their disease predisposition as described in the original text.

S. No	Features	Vata	Pitta	Kapha
1	Body frame	Thin	Medium	Broad
2	Body build and musculature	Weakly developed	Moderate	Well developed
3	Skin	Dry and rough	Soft, thin, with tendency for moles, acne and freckles	Smooth and firm, clear complexion
4	Hair	Dry, thin, coarse and prone to breaks	Thin, soft, oily, early graying	Thick, smooth and firm
5	Weight gain	Recalcitrant	Fluctuating	Tendency to obesity
6	Food and bowel habits	Frequent, variable and irregular	higher capacity for food and water consumption	Low digestive capacity and stable food habits
7	Movements and physical activities	Excessive and quick	Moderate and precise	Less mobile
8	Tolerance for weather	Cold intolerant	Heat intolerant	Endurance for both
9	Disease resistance and healing capacity	Poor	Good	Excellent
10	Metabolism of toxic substances	Moderate	Quick	Poor
11	Communication	Talkative	Sharp, incisive communication with analytical abilities	Less vocal with good communication skills
12	Initiation capabilities	Quick, responsive and enthusiastic	Moderate, upon conviction and understanding	Slow to initiate new things
13	Memory	Quick at grasping and poor retention	Moderate grasping and retention	Slow grasping and Good at retention
14	Ageing	Fast	Moderate	Slow
15	Disease Predisposition/ Poor prognosis	Developmental, Neurological, dementia, movement and speech disorders, Arrhythmias	Ulcer, bleeding disorders, Skin diseases	Obesity, diabetes, atherosclerotic conditions

Current state of प्रकृति Assessment

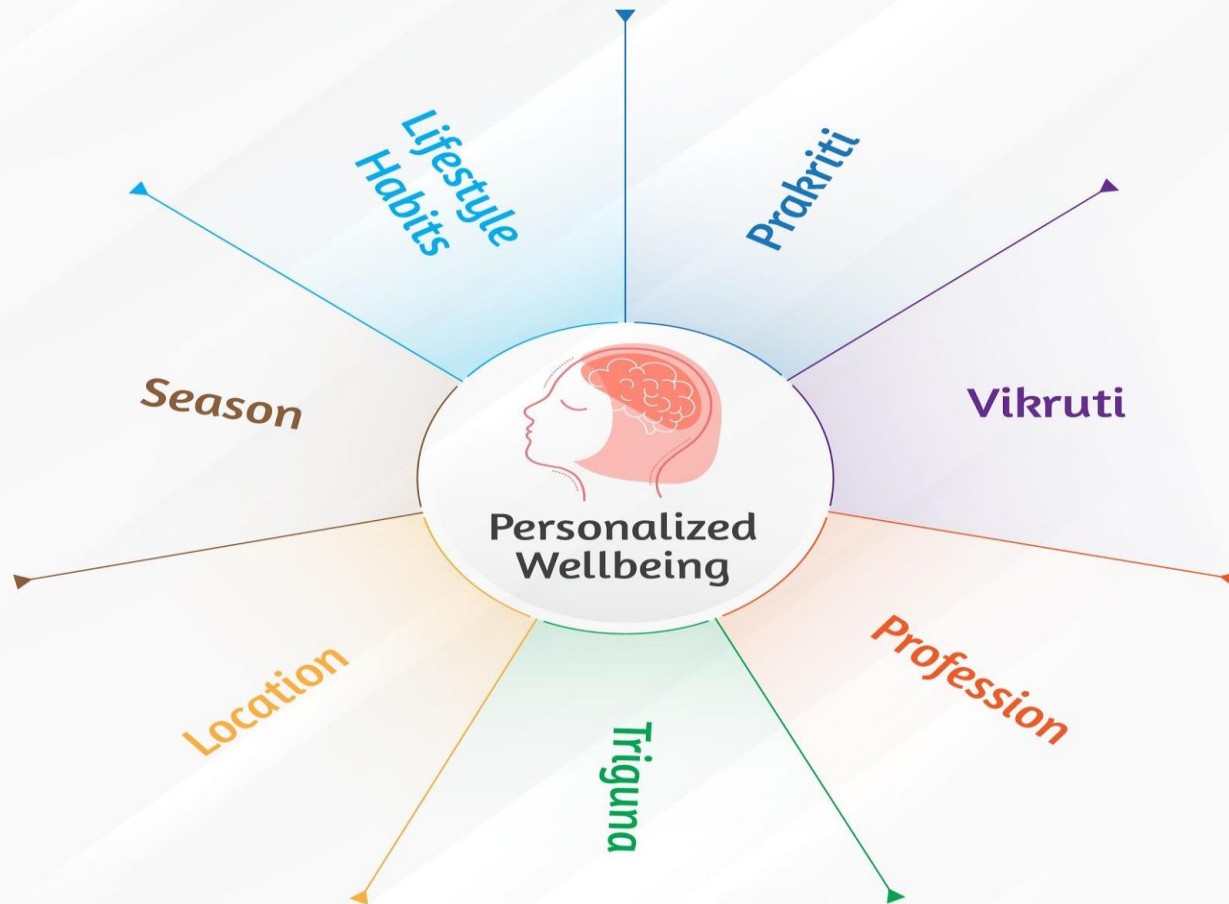
- There are many assessments developed by Ayurveda Clinicians / Researchers based on Phenotype characteristics for each Prakriti as given in Ayurvedic Samhitas.
- *There is NO one Standard प्रकृति assessment tool universally accepted, YET.*
- <https://www.naditarangini.com/>
- *Some questionnaires & published papers:*

<https://tinyurl.com/bala-prakriti>

My Work

- **Motivation:** Is there anything that Ayurveda can provide to alleviate the impact of modern life-style habits?
- **My PhD Goal:** To develop a Framework for Personalized Wellbeing using Ayurvedic principles

Modern Framework for Personalized Wellbeing to
**Enhance Efficiency,
Effectiveness & Productivity**
based on ancient principles of Ayurveda



Hypothesis: A Framework, applicable to current times, can be developed using ancient principles of Ayurveda & modern tools, for Personalized Wellbeing to enhance Efficiency, Effectiveness & Productivity.

References

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 - Dr PV Sharma, Vol I to IV
 - Dr PV Tewari, Purvardha
- Susruta Samhita English Translation, Vol I
 - Kaviraj Kunjalal Bhishagratna, 1907 edition
- Ashtanga Hridayam by Dr R Vidyanath
- All above books by Chaukhamba Publications
- Sarangadhara Samhita – <https://archive.org>
- Vaidya Ram Manohar ji's Talks on Youtube

ॐ सर्वे भवन्तु सुखिनः।
सर्वे सन्त निरामयाः।
सर्वे भद्राणि पश्यन्तु।
मा कश्चित् दुःख भाग्भवेत्॥
ॐ शान्तिः शान्तिः शान्तिः॥

May All Be Prosperous and Happy
May All Be Free from Illness
May All See What Is Spiritually Uplifting
May No One Suffer In Any Way
Om Shanti, Shanti Shanti