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## What prakriti and tridosha is and how it affects the ageing process

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### Abstract

Prakriti is one of the timeless, immutable principles of Ayurveda. It's crucial in deciding on and setting up everything a person will engage with from the moment of conception to the moment of death, including their lifestyle, food, and death. Prakriti, or the body's dosha-based character, is determined at the moment of conception. It's fixed at birth and determines an individual's physical and mental traits throughout their whole lifetime. Tridosha classifications identify seven subtypes of this prakriti. Biological differences in form, function, behaviour, sensitivity to internal and external environmental stimuli, susceptibility to various illnesses, etc. are all manifested in the members of a given prakriti. The degenerative process of ageing is included in the category of natural disorders. Pathological problems are caused by an imbalance of Pitta or Agni in the human body. Even though ageing is a natural pathological condition, like many other pathologies, Pitta plays a significant part in its genesis. Pitta-dominant personalities are predisposed to early deterioration and other age changes, as described by Charak samhita. In this post, we try a fresh look at the connections between prakriti and becoming older.

**Keywords:** Aging, dosha, Pitta, prakriti, Jara

### Introduction

Because of its comprehensive nature, Ayurveda takes into account everything that might have a direct or indirect effect on one's state of health. Prakriti, a central idea, is determined at the moment of conception. When referring to one's bodily make-up, or dosha, the term "prakriti" is used. Dosha may play a part in prakriti development on their own or together. Therefore, there are seven different kinds of prakriti: Vata, Pitta, Kapha, three different dwanda, and one samadosha. In contrast to samadosha, which is a healthy and balanced condition, the other types are said to have weak constitutions and are more likely to get ailments.<sup>[1-3]</sup> the mental and bodily qualities of each prakriti are determined only by the dosha(s) involved. People who have a Kaphaj constitution, for example, tend to be sluggish in action and movement, have a steady walk, have outstanding strength, patience, serenity, longevity, etc.; their complexions are clear; their organs and joints are smooth; and their bodies are strong, compact, and stable. These traits appear because of the way that the dosha, which plays a central role in creating them, manifests its qualities prakriti. The state of a person's health is determined by their prakriti, which is affected by all the variables with which they will contact. A healthy lifestyle is one that is designed counter to prakriti, as is shown in numerous activities. This is another another manner in which prakriti influences and controls the kind and pace of ageing. Since Pitta's ushna, tikshna, amla, sara, and katu gunas have a synergistic influence on the ageing process, all Pitta-dominant constitutions are predisposed to premature ageing. The evidence for this may be found in ancient writings. This idea may be used to slow down the ageing process, particularly in Pittaj-dominant people, and to keep vriddhavastha happy and healthy

### Aims and objectives

#### In order to

- Examine the meaning of prakriti as it relates to the ageing process.
- To determine the connection between prakriti and the ageing process.

The different future clinical and survey investigations may benefit from this conceptual

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investigation

## Materials and Methods

This research has relied only on texts, from which a wide range of citations have been compiled. The Charak Samhita, the Sushruta Samhita, the Ashtang Sangrah, the Ashtang Hridaya, and other primary Ayurvedic books were consulted for this research evaluations of it as a whole. There has also been a search of recent literature and online resources.

## Conceptual study

### Concept of prakriti

The phrase "Prakarshen karoti iti Prakriti," from which our term "prakriti" is derived, explains that the word refers to the showing off of one's unique traits as a result of one's domination.<sup>[4]</sup> Prakriti may refer to either deha prakriti or doshaja prakriti in Ayurveda. Rasa-vaisheshik holds that prakriti is an eminent dosha-formed condition at the moment of conception. From conception till natural death, [4] it is unaltered. Prakriti is set at the moment of conception by the normal or physiologically dominant dosha, as taught by Acharya Sushruta and Charak. Though the prevalent dosha determines prakriti, as outlined by Acharya Charak in chapter 8 of the viman-sthan, there are other elements at play as well. The composition of the mahabhuta that makes up the foetus is affected by a number of variables, including shukra-shonita, the condition of the uterus at the time of conception, the mother's diet and exercise routine, and the time of year in which she conceives. One or more of the doshas that are primarily linked to the aforementioned causes manifest in the developing foetus. When the aforementioned elements come together in the form of a foetus, the prevailing doshas in the foetus define the individual's prakriti. So, Kapha predominates in the prakriti of some persons, Pitta in the prakriti of others, Vata in the prakriti of still others, and the prakriti of yet others contains a mix of the doshas. However, the dosha balance is well preserved in other contexts.<sup>[5,6]</sup> Despite the significance of the aforementioned variables in determining prakriti, the primary function played by the doshas in the production of prakriti is due to the interaction of the three elements. The three elements (or doshas) are the driving force behind the development of an individual's prakriti. The traits shown by a person of a certain prakriti are determined by the characteristics of the corresponding dosha. Like laghu, sukshma, chala, vishada, ruksha, shita, and khara, the qualities of Vata are transferred to the individual over the course of character formation. The same interpretation applies to the other doshas. Doshas may manifest in more than one form in characters with many personalities. Below, we'll go through the traits shared by a variety of distinct personalities.

### Vataja prakriti

Characters of Vataja prakriti persons are as follows.<sup>[7-9]</sup>

- **Ruksha:** physique that is unctuous, emaciated, and short in stature; a voice that is lengthy, drawn out, dry, low, broken, blocked, and hoarse; a constant need to be awake.
- **Laghu:** Movement, eating, and gait that are light and erratic.
- **Chala:** A lack of stability in the eyes, brows, mouth, lips, tongue, head, shoulder, hands, and legs.
- **Bahu:** Talkativeness, abundance of tendons and veins.
- **Shighra:** Fast to take initiative, experience anger and the start of disease, develop phobias, form opinions and form preferences, learn and forget information, etc.

- **Shita:** Intolerance to cold things, often getting afflicted with cold, shivering and stiffness.
- Roughness of the hair on the head, face, hands, feet, nails, teeth, and other regions of the body is called parusha.
- **Vishada:** The sound made by breaking bones and organs during movement.

Individuals with a Vataj kind of constitution tend to have fewer of the above-mentioned characteristics than those with other types: strength, longevity, procreation, life accessories, and riches.

### Pittaja prakriti

Characters of Pittaja prakriti persons are as follows:<sup>[10-12]</sup>

- **Ushana:** Sensitivity to heat, a reddish complexion, a port-wine stain, freckles, black moles, an insatiable appetite and thirst, the early onset of wrinkles, grey hair, and baldness, and the presence of some soft, brown hair on the face, scalp, and elsewhere.
- **Tikshna:** Powerful digestion, a voracious appetite, a lack of willpower in the face of adversity, and a penchant for overindulging all contribute to a person's reputation as a glutton.
- **Drava:** symptoms of excessive sweating, urinating, and defecating; a general looseness and suppleness of the body's joints and muscles.
- **Visra:** Stale odour emanating from the axilla, lips, head, and body.
- **Amla and katu:** Deficiencies in sperm count, libido, and the ability to have children.

A guy with a Pittaj kind of constitution is blessed with a moderate amount of everything: strength, longevity, spiritual and material wisdom, riches, and the trappings of a comfortable existence.

### Kaphaja prakriti

Characters of Kaphaja prakriti persons are as follows:<sup>[13-15]</sup>

- **Snigdha:** Organ sluggishness.
- **Shlakshna:** Smoothness of organs.
- **Mridu:** clear skin, soft features, and a lovely overall look.
- **Madhur:** Increased quantity of semen, desire for sexual intercourse and number of procreation.
- **Sara:** Firmness, compactness and stability of the body.
- **Sandra:** Plumpness and roundedness of all organs.
- **Manda:** Slow in action, intake of food and movement.
- **Stimita:** Slow in initiating actions, getting irritated and morbid manifestations.
- **Guru:** Non-slippery and stable gait with entire sole of the feet pressing against the ground.
- **Shita:** Lack of intensity in hunger, thirst, heat and perspiration.
- **Vijjala:** Firmness and compactness in joints.
- **Achha:** Clarity and unctuousness in complexion, appearance and voice.

By virtue of the above-mentioned qualities, a man having Kaphaj type of constitution is endowed with the excellence of strength, wealth, knowledge, energy, peace and longevity.

### Dwandvaja prakriti

**Infancy:** Birth to 1 year

A person whose constitution is dominated by two doshas will

exhibit characteristics that are a hybrid of those of both doshas. <sup>[16]</sup>

### Samadoshaj prakriti

If an individual's doshas are all in harmony, they are said to be samadoshaj, and this sort of person has the best traits of all three types. <sup>[17]</sup>

### Concept of aging

Vaya is a symbol for the physical condition of a person as time has passed from birth. Bala, Madhya, and Jirna are the three stages of life that make up an individual's whole existence. The last stage of life, known as jirnavastha or vriddhavastha, begins between the ages of sixty and seventy. The term vriddha refers to old age, while the term jirna describes the traits of this phase of life that are associated with decay or degeneration. Dhatu, vigour, manliness, bravery, comprehension, retention, memorization, speaking, and analytical abilities all decline during this phase. Over time, Vata becomes more predominate and dhatu characteristics weaken. <sup>[18]</sup> Aging, as defined by contemporary medical theory, is the progressive deterioration of a living being or inanimate item through time. Physical, mental, and interpersonal changes all characterize the ageing process in humans. As we age, certain aspects of our selves develop and increase, while others shrink. Aging may delay reaction time but also increase global knowledge and wisdom. In spite of chronological age, there is still room for personal, professional, and intellectual development, according to studies. <sup>[19-21]</sup> both the biological changes that occur and the cultural and social norms that are upheld throughout human history make ageing an integral feature of any human society. Senescence refers to both the condition and the process of ageing in biology. To put it simply, cellular senescence refers to the inability of cultured cells to proliferate, whereas organismal senescence is just the ageing process. After a time of near-perfect renewal (in humans, between the ages of 20 and 35), organismal senescence is marked by a decline in stress response, an increase in homeostatic imbalance, and an increased risk of illness. The eventual result of these inexorable transformations is passing away. Some scientists (bio gerontologists in particular) see ageing as a pathology. The identification of genes that contribute to the ageing process has led to the widespread acceptance of advanced age as a potentially "treatable" medical illness. In fact, becoming older doesn't have to be an inevitable part of getting older. It's the opposite, the product of a genetic algorithm. There are a wide variety of animals that display little ageing. Telomeres shorten with each cell cycle, and this is thought to be the cause of cellular senescence in humans and other animals. <sup>[22]</sup> Because biological changes occur so slowly and differently from one individual to the next, artificial dates are often assigned to denote the phases of life. The below-listed classifications might vary considerably across civilizations. In the United States of America, the age of majority (18) marks the beginning of adulthood, whereas retirement age (65) is often regarded to be the start of old age (approximately 65 years). <sup>[23]</sup>

- **Pre-conception:** Ovum, spermatozoon
- **Conception:** Fertilization

**Pre-birth:** Conception to birth (pregnancy)

- **Childhood:** 1-12 years
- **Adolescence:** 13-19 years
- **Early adulthood:** 20-39 years

- **Middle adulthood:** 40-64 years
- **Late adulthood:** 65 + years
- **Death**

**Post-death:** Decomposition of the body

Ages can also be divided by decade:

Term	Age (years)
Denarian	10-19
Vicenarian	20-29
Tricenarian	30-39
Quadrigenarian	40-49
Quinquagenarian	50-59
Sexagenarian	60-69
Septuagenarian	70-79
Octogenarian	80-89
Nonagenarian	90-99
Centenarian	100-109
Super centenarian	110 and older

Overall, aging is a natural phenomenon and vriddhavastha is the last stage of life. This stage is basically characterized by degenerative changes.

### Interrelationship between aging and prakriti

Anatomical structures are particularly vulnerable to the deterioration and degeneration that define the ageing process, and this in turn disrupts the body's physiology. Each humour-Vata, Pitta, and Kapha-plays a role in maintaining homeostasis in the body. According to Ayurveda, the three doshas regulate the whole body, each in accordance with their own nature. Similarly, the other doshas are affected. A person's prakriti is established by the relative dominance of the three tridoshas. Based on its guna, each dosha supports a unique set of physiological processes. <sup>[24-26]</sup> these dosha functions are likewise present, but to a greater extent, in the shape of an exaggerated form in the prakriti that is controlled by a certain dosha. Samdoshaj prakriti is an exception to this rule since the tridoshas' opposing roles keep dhatusamyā in a constant state of equilibrium.

With its unique qualities like ushna, tikshna, visra, amla, etc., Pitta is the tridosha most often associated with deterioration and degenerative processes.

<sup>[27]</sup> Aggravated Pitta functions may be seen in a person whose prakriti is controlled by pitta dosha. When Pitta's activities become worsened, the associated physiology shifts first, and then the afflicted anatomical structures undergo modifications with regard to deterioration and degeneration. It's akin to how an excessive amount of heat alters its surroundings and eventually kills anything it comes into contact with. This means that those with Pittaj prakriti are more likely to experience premature ageing symptoms such as greying hair, wrinkle development, hair loss, etc. <sup>[28]</sup> if your Pitta is high, especially in relation to your agni, your metabolism will be higher, requiring more energy to complete bio transformations. Because of these alterations in body chemistry, many different forms of tissue breakdown and the accelerated ageing process are the end results.

### Discussion

Healthy longevity is the goal of Ayurveda's design. Its uncompromising and unwavering values allow it to achieve this goal. Prakriti is one of the fundamental concepts that guides the development of a healthy lifestyle. In a sick state, its determination is also crucial for prognosis and therapy planning. Lifelong and pervasive, Prakriti is unchangeable

and responsible for all that happens. Consequently, ageing is not an outlier. Prakriti is based on the dominant dosha of a mixture of various doshas. Doshas are fundamental body components whose distinctive qualities are responsible for the regulation of several aspects of physiology. Pitta is in charge of the body's metabolic processes, including bio transformation and energy generation. Those with a Pitta-dominant prakriti tend to have enhanced physiologic processes like these. When the Pittaj is overactive, the body's BMR and energy expenditure rise, which may be destructive to tissues. Therefore, people with Pittaj prakriti tend to age quickly and have ordinary lifespans. People with Kapha predominant prakriti, on the other hand, have a longer life expectancy and a propensity to postpone the onset of ageing owing to the unique synthetic qualities of this prakriti. Thus, it is evident that one must plan his or her lifestyle in opposition to prakriti if he or she want to have good health. <sup>[29]</sup>

### Conclusions

The following are some conclusions that may be drawn from the preceding discussion.

- It is important to note that (1) both Prakriti and the ageing process are fundamentally natural and occur naturally.
- The tridosha, and by extension the dosha that predominates in every given form of prakriti, govern every single physiological activity.
- Third, the damaging qualities of Vata and Pitta make them both to blame for transformations when they are in their dominant stage.
- Because ageing is a degenerative process driven by Pitta and assisted by Vata, the two do not work well together.
- The use of sahara and Vihar that are more dominated by Kapha may help prevent ageing and its associated prakriti

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