



Critical review of *anukatva in prakriti*

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ABSTRACT:

Ayurveda classics described *Anukatva* in *Prakriti Lakshana*. *Anukatva* means similarity, one having equal qualities like another. Every individual has all three *Dosha* (*Vata*, *Pitta*, *Kapha*) in different proportions and these three *Dosha* together determine the physiological balance and constitution of individual which is called as *Prakriti*. Concept of *Anukatva* in *Prakriti* is example of utilization of *Upaman Praman* that is analogy. *Upamana pramana* enlightens the features of unknown things with a known thing based on their similarities. These analogies are found to be helpful in understanding the basic concepts of *Kriya Sharir* like *Anukatva*.

Aim- To study the concept of *Anukatva* in *Prakriti* from Ayurvedic literature.

Objective- 1. To study correlation between *Anukatva* in different *Prakriti*.

2. To study the importance of *Anukatva* in *Prakriti*.

Observations - Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya are

Ayurveda classical which have the importance in understanding of science. Acharya Sushruta in *Sharir Sthana* described *Anukatva* in *Prakriti*.

Result & Discussion – *Anukatva* is utilization of *Upman Praman* for description of *Prakriti*. It is based on utilization of known things for getting knowledge of unknown things.

Conclusion – Acharya Sushruta described *Anukatva* that is analogy of *Prakriti Purush* with animals for the better understanding of concept and enhance its utilization in easiest way.

KEYWORD: *Anukatva*, *Prakriti*, *Upman*, *Praman*, Concept, Analogy.

INTRODUCTION:

Concept of *Anukatva*-

It is the of the examples of *Upamana Pramana* that is analogy. Acharya Sushrut introduced the concept of *Anukatva*. Dalhana commentator of Sushrut Samhita in this commentary Nibandh Sangraha define

Anukatva as *Anukae Shilae* where *Anuka* means behavior, activity or character.^[1]

The resemblance in the features of the constitution and the features of animals in context of characters, behavior, activity, structure and psychologically is called as *Anukatva*.^[2]

The behavior of the individuals with specific *prakriti* resembles to one or more animal surrounding us. The concept of *Anukatva* helps us to understand the behaviour of different *Prakriti* humans more clearly.

Prakriti

Prakriti is formed at the time of sperm and ovum union in accordance to attributes of predominant *Dosha*. This *Dosha* predominance is in normal state and not an aggravated.^[3]

Types of Prakriti

1. *Doshaj / Sharir Prakriti* =
Due to predominance of *Dosha*
2. *Gunaj / Manas Prakriti* =
Due to reflection of psychological effects

Doshaj is of 7 types *Ekdoshaj*, *Dvidoshaj*, *Samdoshaj*

Gunaj is of 3 types *Satvik*, *Rajas*, *Tamas*

Some persons are of *Ekdoshaj Prakriti* other are of *Dvidoshaj Prakriti* and yet another of *Samdoshaj Prakriti*.^[4]

Vagbhata in *Ashtang Hridaya* says that the person with *Samdoshaj Prakriti* is excellent, while with *Dvidoshaj Prakriti* are condemnable, the person of *Vata*, *Pitta*, *Kapha* are said to be inferior, mediocre and good respectively.^[5]

Charak mentioned *Vata*,^[6] *Pitta*,^[7] *Kapha*,^[8] *Prakriti Lakshana* in *Vimanasthana*.

Sushrut mentioned *Vata*,^[9] *Pitta*,^[10] *Kapha*,^[11] *Prakriti Lakshana* in *Sharirasthana*.

Upamana pramana

Upamiyate Anena Iti Upamanam

Upamitikaranam Upamanam

From which *Upamiti* is generated is called *Upamana*. *Upamiti* means knowledge gained through *Upama* or comparison. The *Upa* means near or close and *Mana* means to understand. The knowledge gained by comparing similarities of an unknown object with a known one is called as *Upamana pramana*.^[12]

According to *Charaka Samhita*, exposition based on the similarity of the one with the other is *Aupamyia* or analogy. Out of the two objects which are mutually similar, the one which is better known is taken as an object of comparison, as a means to explaining the less known object of comparison.

AIMS-

To study the concept of *Anukatva* in *Prakriti* from Ayurvedic literature.

OBJECTIVES-

1. To study correlation between *Anukatva* and *Prakriti*.
2. To study the importance of *Anukatva* in different *Prakriti*.

MATERIALS AND METHODS-

Ayurvedic classical texts, Past articles and internet sources were reviewed critically to understand *Anukatva* in *Prakriti*, to study its different dimensions and to study its significance.

OBSERVATION:

To interpret the characteristic features of each *Prakriti*, Acharya Sushruta & Vagbhat introduced concept of *Anukatva*. The

behavior of the individuals with specific prakriti resembles to one or more animal surrounding us. This comparison facilitates us to understand the characteristic features of each prakriti more easily and quickly. Following are the description available in classical texts.^[13]

❖ **Anukatva in Vata Prakriti** ^{[14][15]}

1. Aja or Goat =

- Tanudeha, Krushasharir – Slender, weak body
- Atan sheela - Constant movement
- Bahu bhuka- Eats frequently
- Alpabala - Low strength

2. Gomayu/ Shrugala or Jackal =

- Mrugayapriya – Likes to do work by deceiving others
- Dhusara varna - Dusty /grey colored complexion
- Chaladrusti – Keen and unstable eyesight
- Dhurta – Ungrateful / cunning
- Alpa / Tanudeha - Slender body/ Small body
- Krutaghna – Selfish nature
- Krathi – Violent tendency

3. Shasha or Rabbit=

- Anvasthanachitta – Mind full of anxiety
- Chaladrusti – Keen and unstable eyesight
- Bheeru – Fearful nature / coward
- Bahu bhuka - Eats frequently

4. Aakhu or Rat=

- Stena – Likes to steal and destroy without purpose/ thief/robbery

- Alpa / Tanudeha - Slender body/ small body
- Bheeru – Fearful nature / coward
- Bahu bhuka - Eats frequently
- Dhusarakeshagatra - Dusty /grey-colored hairs and complexion
- Chala Chitta – Unstable mind

5. Ushtra or Camel=

- Kurup / Dhurbhag – Ugly/ unattractive / not proportionate
- Deerghakruti – Slender and tall
- Ruksha Swara – Dry, hoarse voice

6. Shaw or Dog=

- Alpasharir – Small undernourished body
- Kalahapriya – Likes to quarrel
- Mrugayapriya – Likes to do work by deceiving others
- Ruksha Swara –Rough harsh voice
- Krathi – Violent tendency

7. Gridhra or Vulture=

- Kurup / Dhurbhag - Ugly / unattractive / not proportionate
- Dushta swabhav - Cruel and crooked nature
- Mrugayapriya - Loves hunting

8. Kaka or Crow=

- Krushna varna – Black colored
- Kurup / Dhurbhag – Ugly / unattractive / not proportionate
- Kalahapriya – Likes to quarrel
- Neecha Vrutti – Cheater
- Ruksha Swara – Dry, hoarse voice
- Dhurta – Ungrateful / cunning

- Mrugayapriya – Likes to do work by deceiving others

9. Khara or Donkey=

- Nirbudhaa – Foolish
- Keval Bharavahak – Does lot of work without thinking / carrier
- Ruksha / Khara Swara – Dry rough voice
- Kurup / Dhurbhag – Ugly / unattractive/not proportionate
- Dhusarakeshagatra - Dusty /grey-colored hairs and complexion.

❖ **Anukatva in Pitta Prakriti** ^{[16][17]}

1. Gandharva or Heavenly Musician

- Gandha –malya priyatvam - Fond of fragrance, flowers, garlands
- Nrutyavadikamita – Interested in dance and music
- Vihara sheelata – Loves travelling

2. Yakshga=

- Gandha –malya priyatvam - Fond of fragrance, flowers, garlands
- Nrutyavadikamita – Interested in dance and music
- Vihara sheelata – Loves travelling

3. Vyaghra or Tiger=

- Peetang – Yellowish skin color
- Shoorā – Courageous
- Sahasanvita – Adventurous
- Balawan – Strong physical power
- Mani – Egoistic
- Tejasvi – Glorious / lustrous

4. Riksha or Bear=

- Shoorā – Courageous
- Raktanetra – Red eyes Sheeta
- Priya – Fond of cold

5. Marjar or Cat=

- Madhya sharir, Sukumara murti – Delicate and medium body
 - Pingaksha – Yellowish eyes
 - Ushnasahishnu – Intolerant to heat
6. Vanara /Kapi or Monkey=
- Buddhiman – Intelligent
 - Chapal –Small but agile body
 - Pingakapilkesha – Yellowish brownie hairs
 - Pingaksha - Yellowish eyes

7. Nakula or Mongoose=

- Shoorā – Very courageous, fighting nature
- Raktanetra – Red eyes
- Sahasanvita – Adventurous

8. Bhujang or Snake=

- Tejasvi – Glorious / lustrous
- Krodhi – Angry
- Mrudu, Sukumara sharir – Soft delicate body
- Tikshna swabhav - Aggressive nature
- Peeta-tamradi varna – Yellowish red colored body

9. Uluka or Owl=

- Ushandweshi – Intolerant to heat
- Ravi bheet – Afraid of sunlight
- Ugraswabhav - Aggressive nature
- Tamra-lochan –Reddish eyes
- Tamra-mukha - Reddish face
- Buddhiman – Intelligent

❖ Anukatva in Kaph Prakriti^{[18][19]}

1. Brahma=

- Shuchi – Clean and pure minded
- Satyabhisandha – Truthfulness
- Jitatma – Self-controlled & winner
- Gyan Vigyan Vachan prativachansampanna – Endowed with good knowledge, intellect and talent
- Aastikya – Ethicist
- Vedabhyas – Studies, interested in ancient mythological science
- Gurupujanam – Respect to elders and masters
- Sarva bhuteshu sama – Positive attitude

2. Rudra=

- Gambhira Ghosh – Deep voice
- Balavan – Strong

3. Indra=

- Aishwarayavan – Prosperous
- Ojasvi – Glamorous, attractive
- Deeghadarshi – Far sightedness
- Shoorā – Brave
- Satata Shashtrabuddhita – Knowledgeable above science

4. Varuna=

- Sheet Seva – Likes cold
- Sahishnutvam – Tolerant
- Priyavaditvam – Sweet voice
- Shuchirbhuta – Clean pure minded

5. Sinha or Lion=

- Shoorā – Brave, courageous, ferocious
- Pruthupeenvaksha – Broad chest
- Balavan – Good strength

- Gambhir swara –Strong high resonant voice

- Vibhavanvit – Wealthy

- Udara – Grateful

6. Ashva or Horse=

- Balavan – Good strength
- Krutdnya – Grateful
- Swamibhakta – Very faithful/ loyal to the masters
- Charugatrata – Handsome, having powerful and strong body

7. Gaja or Elephant=

- Mahasharira – Mighty body
- Maha-lalat – Broad forehead
- Sthira gati – Stable gait
- Vahatidrudhamchiramchvairam – Enmity is long lasting
- Khudrasyaupekshamkaroti – Ignores to species lower to them

8. Govrusha or Bull=

- Pushta – Well nourished
- Charu gatra – Compact body
- Kleshshaha –Tolerant to exertion
- Balavan – Good strength, strong
- Gharmaihi atapta –Tolerant to heat

9. Tarkshya or Eagle=

- Balavan – Good strength, strong
- Swamibhakta – Very faithful/loyal to the masters

10. Hansa or Swan=

- Shukalang – Fair complexion
- Jalavihari – Swims and likes aquatic habitat
- Charu Gatra – Beautiful looking

RESULT & DISCUSSION:

To interpret the characteristic features of each *Prakriti*, Acharya Sushruta introduced concept of *Anukatva* which is best example of *Upamana pramana*. The knowledge gained by comparing similarities of an unknown object with a known one is called as *Upamana Pramana*. Further Acharya Vagbhata also supports the same concept and explores that *Anukatva* which means *Swabhav* or behavior of particular individual. The behavior of the individuals with specific *Prakriti* resembles to one or more animal surrounding us. This comparison facilitates us to understand the characteristic features of each *Prakriti* more easily and quickly.

CONCLUSION:

Anukatva is utilization of *Upman Praman* for description of *Prakriti*. It is based on utilization of known things for getting knowledge of unknown things. Acharya Sushruta described *Anukatva* that is analogy of *Prakriti Purush* with animals for the better understanding of concept and enhance its utilization in easiest way. Comparing similarity is a powerful cognitive tool based on a comparison between two items not normally considered to be alike. It facilitates logical linguistic processing and reasoning. It helps learners to inter-relate information and to understand the concepts more easily and quickly. Hence Ayurved scholars accept *Upamana* as valid source of knowledge and widely used to interpret various basic concepts of Ayurveda.

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