

A Review on Role of Prakruti in Vocational Guidance

Hemangini Waghulade

Department of Sharir Kriya Vidnyan, Dr. D.Y.Patil College of Ayurved & Research Institute, Nerul, Navi Mumbai, Maharashtra, India

Correspondence should be addressed to Hemangini Waghulade, hs_waghulade@rediffmail.com

Publication Date: 21 May 2013

Article Link: <http://medical.cloud-journals.com/index.php/IJAAYUSH/article/view/Med-81>



Copyright © 2013 Hemangini Waghulade. This is an open access article distributed under the **Creative Commons Attribution License**, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited

Abstract Ayurved is an eternal science with sound & absolute principles. Prakruti is an important concept of Ayurveda & plays a very important role in the designing lifestyle of a person for maintenance of health. At the time of union of sperm & ovum, predominance of trigunas, panchamahabhutas & doshas decide the prakruti or constitution of every individual. Once this proportion is set, generally it remains permanent for the lifetime of that individual. Vocational exploration courses offer students the opportunity to research different career possibilities as well as to learn in which vocational areas they have aptitude or talent in. By knowing the prakruti of a particular person, we can get an appropriate idea about his likings or the things he is comfortable with. So, we can guide the person in choosing appropriate profession which will be according to his liking or passion & also he will have the ability to become successful in that particular profession. Through this article, I have made an attempt to evaluate the interrelationship between prakruti & vocational guidance. From this study, I conclude that all the physiological processes are directly controlled by tridosha and thus by the predominant dosha in a particular type of prakriti. Vocational guidance is closely related with prakriti. This conceptual study will be helpful in various vocational guidance centers & also in assigning a particular designation to an employee based on his ability.

Keywords *Prakruti, Dosha, Vocational Guidance, Career Guidance, Constitution*

1. Introduction

Ayurved is one of the great gifts of the sages of ancient India to mankind. Ayurved is designed for healthy & long life span. This aim is fulfilled by its sound & absolute principles. Agni, Prakruti, Dhatusaratva, Dosha are the specialities of Ayurved or the things on which Ayurved rests its research & cure.

Prakruti or body-mind typology is an important concept of Ayurveda & plays a very important role in the designing lifestyle of a person for maintenance of health. Its determination is also important in diseased condition as it is essential for prognosis & planning of treatment. Prakruti remains unchanged during whole life & affects every aspect of life.

If we look at different people in the world around us, we observe that all of us are not simply alike. The standard or average person is a statistical abstraction who does not really exist. Each one of us is different in many ways, both physically & mentally. Each person possesses a unique constitution different from that of any other person. The shapes & sizes, temperaments & characters of people have an enormous variation that affects our health & happiness. We must understand our own nature for happiness & well-being in life. Similarly we must understand the nature of others, which may be different than our own, for harmonious social interaction. The food which is good for one person may not be good for another. For e.g. one person may thrive on spices, while another similar person may not be able to tolerate them. Similarly the psychological conditions favorable for one person may not suit another. Competition may stimulate one person to greater achievement but can intimidate another & make him fail.

Without understanding our particular constitution, we can fall into poor health & disease. No standardized medicine can adequately deal with all our individual variations. Only a system that can discern our different constitutional types has this capacity. Ayurveda contains such a well-developed science of individual types as its core wisdom. One of the great beauties of Ayurved that it so clearly helps us to understand all our individual variations, special abilities & idiosyncrasies.

There is a lot of saturation only in the money making careers at the cost of ignoring one's caliber & such saturation leads to competition & ignorance to other interesting fields. But now there is more importance given to individual's own choice profession & hence it becomes essential for an individual to choose profession according to his passion & liking. To enrich his professional career, prakruti assessment can play a very important role.

By knowing the prakruti of a particular person, we can get an appropriate idea about his likings or the things he is comfortable with. So, we can guide the person in choosing appropriate profession which will be according to his liking or passion & also he will have the ability to become successful in that particular profession.

Work consumes at least a third of our lives. Success or failure at your chosen profession affects your self confidence, yourself worth & the self validity of your personality. After all, your work should agree with your Prakruti [18].

1.1. Aims & Objectives

1. To study the concept of prakruti in context of vocational guidance.
2. To establish the interrelationship between prakruti & vocational guidance.

This conceptual study will be helpful in various vocational guidance centers for selecting their careers according to their liking & ability. It will also help in assigning a particular designation to an employee based on his ability in multinational companies. One can advise a particular job profile according to one's prakruti.

2. Materials & Methods

Only textual materials are used for this study, from which various references have been collected. Main Ayurvedic texts used in this study are Charak Samhita, Sushruta Samhita, Ashtanga Sangraha, Ashtanga Hridaya, Harit Samhita & the available commentaries on it. Modern texts & related websites have also been searched.

2.1. Conceptual Study

The word prakruti has been derived from “Prakarshena karoti iti prakruti” which means manifestation of special characteristics due to predominance. In Ayurveda, the word Prakriti has been used in the sense of deha prakriti. At the time of union of sperm & ovum, predominance of trigunas, panchamahabhutas & doshas decides the constitution of every individual [1, 2, 4]. Once this proportion is set, generally it remains permanent for the lifetime of that individual. Although prakriti is determined by the dosha predominantly involved, some other factors are also involved in prakruti formation as described by Acharya Charak in Vimansthan chapter 8 [3].

Factors responsible for constitution:

1. Nature of sperm & ovum at the time of conception
2. Nature of season & the condition inside the uterus.
3. Food & other regimens adopted by the mother during pregnancy.
4. Nature of elements comprising the fetus.

Involvement of dosha in prakruti formation may be individual or intermingled. So, prakruti is of seven types, i.e. vataj, pittaj, kaphaj, three dwandwaj & one samadoshaj. Characters which are manifested in a person of any specific prakriti depend upon the properties of dosha involved [1, 2, 4]. For example, Vata with laghu, sukshma, chala, vishada, ruksha, shita and khara properties imparts its properties in developing personality. Same should be understood with regard to rest of the doshas. In mixed personality characters, more than one dosha appear specifically. Characters of various personalities are discussed below.

2.1.1. Vataja Prakriti

Characters of Vataja prakriti persons are as follows: [5, 6, 7, 16, 17]

- ❖ Ununctuousness, emaciation and dwarfness of the body; long-drawn, dry, low, broken, obstructed and hoarse voice; always keeping awake, Light and inconsistent gait, action, food and movement, Unstable joints, eyes, eye brows, jaws, lips, tongue, head, shoulder, hands and legs.
- ❖ Talkativeness, abundance of tendons and veins, quick in initiating actions, getting irritated and the onset of morbid manifestations, quick in affliction with fear, quick in likes and dislikes, quick in understanding and forgetting things, intolerance to cold things, often getting afflicted with cold, shivering and stiffness, roughness of hair of the head, face and other parts of the body, nails, teeth, face, hands and feet, cracking of the limbs and organs, production of cracking sound in joints when they move. Vataj type of constitution mostly possesses strength, lifespan, procreation, accessories of life and wealth in lesser quantity.
- ❖ They are always energetic, flexible, enthusiastic, vibrant, resilient, vivacious, and full of imaginative ideas & with creative energy. These people are good in communication & have capacity for positive change. They make friends quickly. They are desirous of music, humour, hunting, gambling & travelling.

2.1.2. Pittaja Prakriti

Characters of Pittaja prakriti persons are as follows: [8, 9, 10, 16, 17]

Intolerance to hot things, having hot face, tender and clear body of port-wine mark, freckles, black moles, excessive hunger and thirst, quick advent of wrinkles, graying of hairs and baldness, presence of some soft and brown hair on the face, head and other parts of the body. Having sharp physical strength, strong digestive power, intake of food and drink in large quantity, inability to face difficult situations and glutton habits, looseness and softness of joints and muscles, voiding of sweat, urine and feces in large quantity, have putrid smell of axilla, mouth, head and body in excess, having insufficiency of semen, sexual desire and procreation. By virtue of above mentioned qualities, a man having Pittaj type of constitution is endowed with moderate strength, moderate lifespan, moderate spiritual and materialistic knowledge, wealth and accessories of life.

They are intelligent, courageous, having good will. Their voice is high pitched & they like to speech up to the point. These people have debating nature & they are good orators. They are brave, egoistic, cultured & console those who are in need & also harsh for those who doesn't listen to him. They never fear & bend before powerful opponents. They are natural leaders & can command the situation very well. They love perfumeries, garlands, cosmetics & self praise. These people are desirous of grandeur & adventure.

2.1.3. Kaphaja Prakriti

Characters of Kaphaja prakriti persons are as follows: [11, 12, 13, 16, 17]

Unctuousness of organs, smoothness of organs, pleasing appearance, tenderness and clarity of Complexion, increased quantity of semen, desire for sexual intercourse and number of procreation, firmness, compactness and stability of the body, plumpness and roundedness of all organs, slow in action, intake of food and movements, slow in initiating actions, getting irritated and morbid manifestations, non-slippery and stable gait with entire sole of the feet pressing against the ground, lack of intensity in hunger, thirst, heat and perspiration, firmness and compactness in joints, 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.

These people are grateful, courageous, tolerant, non greedy, virtuous & obedient. They have good memory & have thorough knowledge of science. They believe in charity & donate a lot who deserves. They are calm, truthful, righteous, soft spoken, humble, foresighted, dignified, forgiving & civilized. They are capable of withstanding hardship & can tolerate sorrow, hunger & thirst. These people are fond of listening music & musical instruments.

2.1.4. Dwandvaja Prakriti

Individuals having a constitution dominated by a combination of two doshas are characterized by the combination of the manifestations of the respective doshas

2.1.5. Samadoshaj Prakriti

A samadoshaj type of individual who has all the doshas in a state of equilibrium is endowed with good qualities of all three types of individuals described above.

2.2. Concept of Vocational Guidance

A vocation is a career or calling and the word is derived from the Latin vocare, which means "to call." Vocational guidance means helping someone finding at least a suitable career choice. Vocations or careers can be loosely categorized into areas such as service, technical, mechanical, creative, health and business.

Vocational guidance is often started in high school although some high schools also have vocational training programs. Vocational exploration courses offer students the opportunity to research different career possibilities as well as to learn in which vocational areas they have aptitude or talent in. For instance, many vocational guidance classes give tests to the students that test their ability with numbers, words, mechanical concepts and many more subjects. Tests designed to measure an individual's personality traits, intelligence quotient (IQ) as well as his or her main values and interests are administered and analyzed by career counselors.

Vocational guidance isn't just for high school students. Rather it's for anyone either starting a career or changing careers. Some people may have several different careers in their life, while others may stay in the same field during all their working years.

The following are the objectives of vocational guidance:

- To assist students to acquire knowledge of the characteristics, functions, duty requirement of occupations in which they are interested.
- To enable students to get relevant information about abilities and skills in terms of related qualification and competencies required taking up the identified occupation.
- To enable students to chose the right type of jobs.
- To develop entrepreneurship qualities in students for taking up self-employment.

2.3. Interrelationship between Vocational Guidance and Prakriti

Vocational guidance offers students the opportunity to search for different career possibilities as well as to learn which vocational areas they have aptitude or talent in. By identifying one's own prakruti, it is possible to guide the students in selecting their career that will suit to their liking as well as their ability for better future. The dosha that predominates due to our genetic inheritance dictates certain demands in terms of diet, environment & occupation. If we recognize this & follow the guidelines according to our prakruti, we will not end up with the physical & mental health hassles that can lead to major complications.

Vata prakruti people are usually very talkative & can speak on any subject to any audience. They speak for the love of speaking. Talking expends a lot of energy, which is one reason they love it so. They can work as telephone operators, medical representatives, lawyers, school teacher, news reader, call centers, shopkeepers, and salesman. They enjoy constant stimulation of a job, seeing new places, meeting new people so they can be travel agents, anchors, and LIC agents. They love to work at jobs that require sudden bursts of intense energy, because they naturally work that way. So they can be pop singers, comedians, comic story writers, instrument players, circus artist, and disco dancers. Vata prakruti persons are active, speedy, usually light weight people so they can be circus artist, athleticians, table tennis/badminton/Kho-kho players. They can perform better in high jump, long jump, basket ball, horse riding, racing car, football players. They are so active & efficient so they can work better as nurses or ward boys in hospitals. These people are original thinkers & very creative so they can make their career in event management, fashion designing, interior decorating &

painting also. They enjoy constant stimulation & excitement but these people must pace themselves carefully & resist the temptation to try to do everything at once.

Pitta prakruti people are dedicated to the practical side of life. They are realists & enjoy the palpabilities of reality. They are by nature aggressive & self promoting. To them everything is a contest & all contests are deserved to be won. They plan methodically & efficiently. They love to engineer new ideas into practical uses. They require a job providing sufficient challenge to keep them occupied without the stress of severe competition. They are usually acutely intelligent. Their innate arrogance of cleverness can make them intolerant. They can be top executive, computer engineers, scientists, school teachers, research workers, politicians, chess players. They are brave, courageous; enjoy challenges so they can be police inspectors, military officers, soldiers, detectives, stuntmen, action heroes, pilots, criminal lawyer. They can make their career in kabaddi, sword fighting, swimming, racing car, adventure sports, trekking which requires courage. They love music & dance so they can prove their best in classical dance, music direction. They ought to avoid physically irritating work situations like welding or metal casting which involve intense heat that might increase pitta.

Kapha prakruti people are great administrators, having steady mind, great stamina. They are so stable & balanced so they can be IAS officers, navy officers, legal advisors, editors, top executives in government. They can become good judge, professor, commissioner or research officer. These people have great stamina so they can be good in wrestling, weight lifting, lawn tennis. They are calm, quiet, steady, have resonating voice so they can become classical singers. They can manage well. They give the ideas an enterprise & they will make it run smoothly. These people should keep themselves active, motivated & stimulated to keep their self dosha in balance. They must be approached with force, determination & consistency.

3. Discussion

The three doshas acts as government, controlling the day-to-day activities of the body. They are in charge of the fine tuning of body so that the balance is maintained & the functions are optimized. Just as there are three doshas, there are three major types of prakruti reflecting the predominance of that particular dosha. Prakruti plays a very important role in the designing of a lifestyle of a person for maintenance of health.

Here are few examples of the way we can differentiate people in categories for advising various careers. Vata prakruti people can be comic story writers, pitta people can be bravery story writers while kapha people can be mysterious story writers. Vata prakruti people can be football players' pitta people can work good as a goal keeper & kapha people can do a better job as a referee. Vata prakruti people can be a good general practitioner as they are active & love talking, pitta can be good surgeons, CMOs or neurosurgeons as they are courageous, kapha people can better work as Ayurved consultants, psychiatrists as it requires great patience. Vata prakruti people can be good comedians, pitta people can be action heroes, kapha people can work as a character artist or film director. In dwandwaj prakruti, both doshas should be considered according to the predominance. Also the dominance of dosha gunas in the prakruti should also be considered while advising the career. It should always be remembered that vata people need balance & relaxation, pitta people require challenges & kapha people need motivation & stimulation to keep their self doshas in balanced state. A retrospective study is also started whether successful people of same profession are having similarity in their prakruti or not.

Making the constitution work for you & not against you, in every aspect of life is one of the life's great challenges.

4. Conclusion

To conclude, following are the points derived from the above discussion:

1. All physiological processes are directly controlled by tridosha and thus by the predominant dosha in a particular type of prakriti.
2. Vocational guidance is closely related with prakriti.
3. This conceptual study will be helpful in various vocational guidance centers & also in assigning a particular designation to an employee based on his ability.

References

- [1] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Sutrasthana, 7/39-40. Chaukhamba Bharti Academy; 1998.
- [2] Sushruta, Sushruta Samhita, Ayurvedatatvasandipika Hindi Commentary by Kaviraj Dr. Ambikadutt Shastri. Sharirsthana, 4/62. Varanasi: Chaukhamba Sanskrit Samsthana; 2001.
- [3] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Vimansthan, 8/95. Chaukhamba Bharti Academy; 1998.
- [4] Vagbatt, Ashtang Hridya, Vidvanamanoranjini Hindi Commentary by Pt. Kashinath Shastri, edited by Dr. Indradev Tripathi and Dr. Shrikant Tripathi. Sutrasthan, 1/9-10. Varanasi: Krishnadas Academy; 1994.
- [5] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Vimansthan, 8/98. Chaukhamba Bharti Academy; 1998.
- [6] Sushruta, Sushruta Samhita, Ayurvedatatvasandipika Hindi Commentary by Kaviraj Dr. Ambikadutt Shastri. Sharirsthana, 4/64-66. Varanasi: Chaukhamba Sanskrit Samsthana; 2001.
- [7] Vagbatt, Ashtang Hridya, Vidvanamanoranjini Hindi Commentary by Pt. Kashinath Shastri, edited by Dr. Indradev Tripathi and Dr. Srikant Tripathi. Sharirsthan, 3/84-89. Varanasi: Krishnadas Academy; 1994.
- [8] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Vimansthan, 8/97. Varanasi: Chaukhamba Bharti Academy; 1998.
- [9] Sushruta, Sushruta Samhita, Ayurvedatatvasandipika Hindi Commentary by Kaviraj Dr. Ambikadutt Shastri. Sharirsthana, 4/68-70. Varanasi: Chaukhamba Sanskrit Samsthana; 2001.
- [10] Vagbatt, Ashtang Hridaya, Vidvanamanoranjini Hindi Commentary by Pt. Kashinath Shastri. In: Tripathi I, Tripathi S, editors. Sharirsthan, 3/90-95. Varanasi: Krishnadas Academy; 1994.
- [11] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Vimansthan, 8/96. Varanasi: Chaukhamba Bharti Academy; 1998.
- [12] Sushruta, Sushruta Samhita, Ayurvedatatvasandipika Hindi Commentary by Kaviraj Dr. Ambikadutt Shastri. Sharirsthana, 4/72-75. Varanasi: Chaukhamba Sanskrit Samsthana; 2001.

- [13] Vagbatt, Ashtang Hridaya, Vidvanamanoranjini Hindi Commentry by Pt. Kashinath Shastri.In: Tripathi I, Tripathi S, editors. Sharirsthan, 3/96-103.Varanasi: Krishnadas Academy; 1994.
- [14] Agnivesha, Charak Samhita, Vidyotini Hindi Commentary by Pt. Kashinath Shastri and Dr.Gorakhanath Chaturvedi. Vimansthan, 8/99.Varanasi: Chaukhamba Bharti Academy; 1998.
- [15] Agnivesha, Charak Samhita, Vidyotini Hindi Commentry by Pt. Kashinath Shastri and Dr. Gorakhanath Chaturvedi. Vimansthan, 8/100. Varanasi: Chaukhamba Bharti Academy; 1998.
- [16] Vagbatt, Ashtang Sangraha by Pro. K.R.Srikantha Murthy Sharirsthana 8/6-14; Choukhambha Orientalia, Varanasi 2005.
- [17] Harit Samhita by Hariharprasad Tripathi Pratham sthan 5/17-22 Choukhambha Krishnadas Academy 2005.
- [18] Prakriti your Ayurvedic constitution by Dr. Robert E.Svoboda, Motilal Banarasidas Publishers Private Limited, Delhi.
- [19] Concept of Prakruti & Lifestyle by Dr. Subhash Ranade & Dr. Rajendra Deshpande, Choukhamba Sanskrit Pratishthan, Delhi.