

SUPPLEMENTARY FILE 4

Original Sanskrit versions supporting the article

शुक्रार्तवस्थेर्जन्मादौ विषेणेव विषक्रिसेः ॥ ९ ॥
तैश्च तिस्रः प्रकृतयो हीर्नमध्योत्तमाः पुथक् ।
समधातुः संमस्तासु श्रेष्ठा, निन्द्या द्विदोषजाः ॥१०॥

(A. H. Su. 1/9, 10)

By the doshas* dominant in the male and female gametes at the time of conception, prakriti is formed. Though one or more doshas are in a dominant state, they do not cause disease in the embryo, just as a contaminated environment which produces microbes does not impair the survival of the microbes.

The resultant prakritis can be three single-dosha prakritis among which kapha prakriti is the most stable, pitta moderately stable and vata prakriti most fragile in terms of a healthy lifespan. The prakriti with three equivalent doshas is the most healthy, and dual prakritis are the most complex.

*The term ‘dosha’ literally means ‘that which disturbs.’ The doshas, which within certain ranges ensure health, when aggravated cause disease, hence the term ‘dosha’ – a potential disease causing agent. However, in the context of formation of prakriti, the increased state of one or more doshas does NOT cause disease in the embryo, as illustrated by the example of microbes’ survival in the contaminated environment in which they are born. The contaminated environment which gives birth to microbes does not harm the microbes themselves.

पञ्चमयं लोकसंमितः पुरुषः । यावन्तो हि लोके
मूर्तिमन्तो भावविशेषास्तावन्तः पुरुषे, यावन्तः
पुरुषे तावन्तो लोके इति; बुधास्त्वेवं द्रष्टुमिच्छ-
न्ति ॥ १३ ॥

(C. Sh. 4/13)

Thus the human being is a replica of the Universe. All substances and phenomena of the universe can be identified in the human beings and vice versa. This is the consensus of experts.

द्रव्यमेव रसादीनां श्रेष्ठं, ते हि तदाश्रयाः ।
पञ्चभूतात्मकं तच्च क्षमामधिष्ठाय जायते ॥ १ ॥

(A. H. Su. 10/1)

Dravya (natural substance with mass) is central among all natural products and properties, because all properties such as taste and medicinal effects are bound to dravya. Dravya is panchabhautik*, and therefore, dravyas acquire their different properties from their constituent mahabhootas - mass from prithvi and dynamic, interactive properties from the rest namely jala, tejas, vayu and akasha. The mahabhootas combine in varying proportions to form the entire range of dravyas, and each dravya is named as well as utilised as per the mahabhoota dominant in its composition. *The term ‘panchabhautik’ denotes the panchamahabhootas, literally the five mahabhootas. They are the primary units of creation, each unit possessing a property which it imparts to its end product. The mahabhootas and their properties are: prithvi (earth:mass), ap(water:fluid/moisture), tejas (fire:energy), vayu (air: kinetics) and aakaasha (sky:space).

भूमिदेहप्रभेदेन देशमाहुरिह द्विधा ।
जाङ्गलं वातभूयिष्ठमनूपं तु कफोल्बणम् ॥ २३ ॥
साधारणं सममलं त्रिधा भूदेशमादिशेत् ।

(A. H. Su. 1/23)

Ayurveda regards diseases as having a dual location-in the patient’s body and in his habitat-which are inseparable. The habitat (desha) may be arid or marshy which are predisposed to vataja and slemaja disorders, or the land may be ordinary and remarkable which promotes the equilibrium of doshas and malas.