

**A REVIEW ON ROLE OF PRAKRITI AND ITS CLINICAL IMPORTANCE IN
DIAGNOSIS OF VYADHI****Dr. Chhaya Shree*¹, Dr Gitanjali Sasmal² and Dr. Ashok Kumar³**¹PG Scholar, Department of Kriya Sharir, Govt. Ayurvedic College, Raipur, Chhatisgarh.²Professor and HOD, Department of Kriya Sharir, Govt. Ayurvedic College Raipur, Chhatisgarh.³Lecturer, Department of Kriya Sharir, Govt. Ayurvedic College Raipur Chhatisgarh.***Corresponding Author: Dr. Chhaya Shree**

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ABSTRACT

Prakriti is described as a person's status in their unaltered natural state. Ayurveda classifies persons on the basis of Prakriti as every person is thought to have a definite Prakriti that is established by the situation of Tridosha at the moment of union of sperm and ovum within the uterus. The Prakriti of a person is determined by whether either one, two, or all three Doshas (the three bodily humors: Vata, Pitta, and Kapha) are predominant. Therefore, the term "Prakriti" refers to an individual genetically determined anatomical, physiological, and psychological constitution. Prakriti is one of the oldest conceptions of preventative, personalized, or genetic medicine since it also predicts how an individual will react to pharmaceuticals, the environment, and their vulnerability to certain diseases. Opposite to the Prakriti is Vikriti which indicates unhealthy state of an individual. Acharya Charaka mentioned Dashavidha Pariksha, which involves analyzing the Prakriti first and the Vikriti second in order to comprehend the nature and severity of disease, the body's response to medications (pharmacogenomics), the selection of medications and their dosages, the prognosis of the disease, and preventive measures like diet, diurnal and seasonal routines. Therefore, Prakriti places a strong emphasis on uniqueness and is crucial to diagnosis, preventative medicine, and treatments.

KEYWORDS: Prakriti, Tridosha, diagnosis, prevention and treatments etc.**INTRODUCTION**

Ayurveda views Panchamahabhutas (Akash, Vayu, Teja, Jala and Prithvi) to be the essential ingredients of this physical cosmos including the human body. Tridosha (Vata, Pitta, and Kapha) is how these Mahabhuta appear. Although all three Doshas exist in every human, only one is prominent, and this determines a person's Prakriti. Prakriti are distinct phenotypes that are characterized by physical, psychological, physiological, and behavioral characteristics. They are unaffected by social, racial, or geographic factors.^[1]

Human pragmatism is influenced by both acquired and hereditary variables. The acquired constitution depends on environmental elements including age, race, heredity, climate, season, and area, whereas the genetic constitution depends on Shukra (sperm) and Shonita (ovum). A key idea in Ayurveda is Prakriti, which clarifies uniqueness. It conveys a special quality of a person that is established by a particular and enduring dosha composition from the moment of birth. Because each person is unique thanks to prakriti, no two people can be precisely same. Depending on one's Prakriti, a

person's anatomical, physiological, and psychological qualities vary from person to person. Every person's relationship with the divine remains consistent throughout their existence.^[2]

The prevalence of lifestyle conditions associated with cardiovascular diseases is rapidly increasing, including hypertension, diabetes mellitus, dyslipidemia, and overweight/obesity. The prevalence of these diseases has increased alarmingly in recent years among Indians as a result of their fast economic development and rising westernisation of lifestyle over the past several decades. Thus, an attempt has been made in the current work to expound on the Ayurvedic concept of Prakriti and its significance in avoiding lifestyle problems.^[3]

According to Acharya Charak, Panchamahabhutas and Chetana (soul) combine to create Purusha, and the nature of this Sharira is referred to as Prakriti.

METHODOLOGY

The current study has been founded on a careful assessment of traditional knowledge, published research

articles, contemporary literature, and research projects carried out at various institutions. A systematic presentation of the potential association between the information that has been gathered has been developed.

PRAKRITI

The "physical body" and the "mental body" make up this constitution. Prakriti refers to a person's "nature" or "natural constitution." Pra and kriti both refer to the "beginning" or "source of origin." Placed together Prakriti is Hindi for "natural form." The word "Prakriti" comes from "Prakarotiiti." Prakriti denotes the prevalence of a certain Dosha in a human being and is defined as the development of unique characteristics brought on by the predominance of the Doshas (Vata, Pitta, and Kapha, the functional components of the body). The composition of a body is also somewhat influenced by other elements.^[4]

The nature of the season, the state of the uterus, the mother's diet throughout pregnancy, various regimens she took during pregnancy, the Sukra-Sonita (sperm-ovum) of the father and mother, and Mahabhuta Vikara are only a few of the additional aspects mentioned by Charaka that affect Prakriti. These variables develop one or more of the doshas that are predominately linked to the previously stated elements. So, the Prakriti of some individuals is controlled by Vata, while that of others is by Pitta, while that of yet others is by Kapha, and in other situations, the Dosha maintains equilibrium. Although each of the forementioned variables is crucial in determining Prakriti.^[5]

Prakriti and way of life are both basically natural occurrences. The Vata-Pitta, Kapha, and Manasika Doshas (functional psychological variables) directly regulate all physiological processes; as a result, the predominating Dosha is a special kind of Prakriti. The observance of personal, moral, and seasonal behavior, as well as the maintenance of a manner of life that is in opposition to the Prakriti of an individual, are the two guiding principles for sustaining a suitable state of health for the body and lifestyle. Healthy tissues and Dosha equilibrium are the results of following Prakriti-based dietary and lifestyle guidelines.^[6]

For instance, if a person is determined to have a Pitta-predominant Prakriti, he is encouraged to eat all the foods that cause the body to heat up more. He already has a high body temperature, so taking more heat-producing regimens might lead to several diseases. Only if we are aware of the Prakriti is this possible. Knowing one's Prakriti will reveal how strong they are in fighting off lifestyle disorders. Of the other six categories, Prakriti with one Dosha (Prakriti created from a single bodily humor) is more resistant than Prakriti with two Doshas (Prakriti formed from two body humors).^[7]

Vata-Pitta-Kapha Disease susceptibility in Prakriti is ranked in decreasing order. In general, by understanding

your Prakriti, you may be aware of the dos and don'ts for everyday activities and to maintain a healthy state, you can be aware of the types of problems or ailments your body may experience in the future, allowing you to adjust your lifestyle. A relationship between a certain Prakriti and a lifestyle problem is seen. Ayurveda has provided certain particular dietary guidelines that must be followed in order to prevent a variety of lifestyle problems according to Prakriti type.

IMPORTANCE OF PRAKRITI TO DIAGNOSIS THE VYADHI

PROMOTION OF AROGYA - Ayurveda advises individuals to consume foods and engage in activities that are in opposition to their Prakriti in order to lead healthy lives. When rejuvenative treatments like Rasayana and Vajikarana are given in accordance with a person's Prakriti, the benefits are greatest.

ANALYSIS OF BALA ACCORDING TO PRAKRITI-Different people's comparative strengths can be determined by the sort of Prakriti. Pitta and Vata Prakriti individuals are weaker than Kapha Prakriti individuals. When treating a patient, determining their level of strength is crucial.

VULNERABILITY TO VYADHI -Each Prakriti type is predisposed to particular illnesses. An individual's propensity for illnesses associated with a given Dosha is determined by their Prakriti. For instance, Agnimandhya, Pratishtyaya, Medoroga, Prameha, and other Kaphaja Vikara are more common among Kapha Prakriti individuals. Similarly, Vata Prakriti individuals are more susceptible to Pittaja, Gulma, Aatopa, etc. People who are Prakriti are more susceptible to illnesses like Amlapitta, Pandu, Kaamla, Raktapitta, etc.

According to various observations, Vata Prakriti individuals are more prone to anxiety disorders, thyrotoxicosis, and tuberculosis, Pitta Prakriti individuals are more likely to experience hypertension, peptic ulcers, bronchial asthma, and rheumatoid arthritis, and Kapha Prakriti individuals are more likely to experience diabetes mellitus, obesity, hypertension, and ischemic heart diseases. People with Vata, Pitta, and Kapha prana types, respectively, may find it challenging to cure Vataja, Pittaja, and Kaphaja disorders. Because of this, the many illnesses to which a person is prone can be identified early and treated or delayed with the use of a suitable diet, medication, or routine.

DIAGNOSIS OF VYADHI- Acharya Charak suggested Dashavidha Pariksha for determining the afflicted person's power. The first analysis performed on a patient is a prakriti analysis.

MANAGEMENT OF VYADHI - When treating a patient's illness, Acharya Charak described the concept of "Prati-Purusha-siddhanta," which takes into account the Prakriti of the patient as well as other aspects that are

unique to that person. The understanding of Prakriti aids in determining a course of treatment for a sick individual. For instance, in Amamaja vyadhi like Jwara, one can adopt the whole Apatarpana Chikitsa for a Kaphaja person but not a Vataja person.

DETERMINATION OF AUSHADHI DOSES - The dosage of the medication is chosen based on the patient's Prakriti. In general, Vata, Pitta, and Kapha Prakriti persons are given the Alpa (minimum), Madhya (moderate), and Pravara (highest) doses of medication, respectively.

DISCUSSION

According to the passage from Acharya vagbhatta Prakriti—the Doshik constitution (predominance) that was there at birth—remains unaltered from conception to death. According to Acharya Sushruta, Prakriti was determined at the moment that the male and female gametes united, also known as fertilization or conception. For instance, if Vata dosha predominates (quantitatively & qualitatively) over Pitta and Kapha at the time of birth, we refer to that person as having Vataja Prakriti. An individual's anatomy, physiology, psyche, and immunity are all impacted by their predominant vata dosha. Features are perceived in accordance with Vata Dosh's characteristics and functions.^[8]

A person's lifestyle, in general, is the result of their physical and psychological capabilities working together. This lifestyle is manifested in their habits, behavior, diet, and way of life and is based on the training they received as children from their parents, siblings, peers, and other close family members. As a result, it requires purely psychological and natural control over the actions of the body and senses. When these three processes—initiation, control, and coordination—are interrupted, lifestyle derangement and a variety of lifestyle disorders follow. One of the three fundamental causes of any sickness, according to Ayurveda, is "Pragyapradha" (intellectual blasphemy), which is how this event was described.^[9]

Many incorrect behaviors that are the underlying causes of many ailments, such as the practice of repressing any natural need, are a result of pranaparadha. The fundamental cause of a disease is the reversal of any neurotransmission or the inappropriate elimination of the waste products created during metabolism, which results in a buildup of toxins. Consequently, one of the main causes of lifestyle disorders may be attributed to the practice of suppressing urges in an unhealthy lifestyle. According to Charaka's description of Ayurveda, the first line of therapy is the removal of these accumulated waste products.^[10]

For the Doshas to continue to operate normally, a certain diet is required. Unhealthy eating practices that are not in line with one's Prakriti considerably raise the chance of developing lifestyle diseases including cancer, heart disease, diabetes, and a number of other illnesses. Bad

eating practices might involve overeating particular meals, nutritional inadequacies, and an excessive intake of refined or processed foods and saturated fats. This affects people at both ends of the socioeconomic scale, and both groups are affected by various diseases. One of the distinctive characteristics of urbanization, development, and advancement is a sedentary lifestyle. Most people who live in cities work jobs that don't even allow for much time to participate in any physical exercise, and almost all of them don't even demand any physical activity.^[11]

This is a major contributing factor that causes the Dosh to malfunction (especially in the Kapha and Pitta Prakriti), which increases the risk of lifestyle diseases and chronic conditions like hypertension and high cholesterol. These conditions can then worsen obesity, heart disease, diabetes, strokes, and other health issues. Also, it can heighten feelings of stress and worry and increase the possibility of developing a number of other health conditions. While Kapha contains traits like those of fatty and lipid tissues, people with Kapha Prakriti are more susceptible to hyperlipidemic diseases. One of the biggest issues in modern culture is obesity, which significantly raises the risk of several illnesses like diabetes, hypertension, and sleep apnea.^[12]

Vata possesses traits that are comparable to psychosomatic processes. Consequently, malnutrition and diseases linked to stress are thought to be more common in Vata Prakriti. As it worsens and raises the risk of conditions including obesity, heart disease, diabetes, asthma, Alzheimer's disease, accelerated ageing, and gastrointestinal disorders, stress has an obvious physical impact in addition to its emotional and mental effects. Stress and worry can also make it difficult to unwind and sleep soundly, which can lead to additional health issues as well as a variety of other issues.^[13]

CONCLUSION

In Ayurveda, the concept of prakriti is crucial to comprehending the nature and severity of disease, the body's response to drugs, the selection of drugs and their dosages, the prognosis of the disease, and preventive measures like diet, diurnal, and seasonal routines. One of the first conceptions of predictive, preventative, and personalized or genetic medicine, prakriti also influences an individual's sensitivity to environmental circumstances, medications, and susceptibility to illnesses. Therefore, Prakriti emphasizes uniqueness and has a significant impact on diagnostics, preventative medicine, and therapies.

CONFLICT OF INTEREST –NIL.

SOURCE OF SUPPORT –NONE.

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