

CONCEPT OF “DEHIK PRAKRUTI” (PERSONALITY) AND ITS IMPORTANCE IN HOMEOSTASIS-A REVIEW

Dr. Pradnya Ravindra Deshpande*¹, Dr. Shilpa Kantilal Ingle²¹Assistant Professor, Department of Rachana Sharir, Government Ayurved College, Nanded, Maharashtra.²Assistant Professor, Department of Kriya Sharir, Government Ayurved College, Osmanabad, Maharashtra.

*Corresponding Author: Dr. Pradnya Ravindra Deshpande

Assistant Professor, Department of Rachana Sharir, Government Ayurved College, Nanded, Maharashtra.

Article Received on 03/05/2017

Article Revised on 24/05/2017

Article Accepted on 13/06/2017

ABSTRACT

Ayurvedic concepts regarding way of diagnosis, mode of treatment, classification of disease and determination of prognosis of disease etc. all the issues differ from modern science by one point of view i.e. *Prakruti*. *Prakruti* is the factor responsible for particular physical and mental status of an individual and is built up at the time of gestation. This physical and mental status found to be very important in *Nidan* (diagnosis) and *Chikitsa* (treatment). In our life, minute things right from choices related to diet and environment up to the systemic functions (digestion, defecation etc) dependent on *prakruti*. In today's era, changing life style with lot of stresses affect health to great extent. Each and every person bears the stresses and suffers in different manner due to different *prakruti*. Strength and immunological power also inter-related with *prakruti*. So in recent era, by knowing *dehikprakruti* one can stay with healthy condition. This study reveals with overall importance of *prakruti*.

KEYWORDS: *Chikitsa, Immunity, Nidan, Life style, Prakruti.*

INTRODUCTION

In today's era, microbial, nutritional, psychological and environmental stresses going on increasing due to changed life style. 'To be healthy with changing environment' is basic need rather than cure of disease. Ayurveda being holistic science explained one basic concept concerned with every phenomenon right from psychosomatic appearance upto treatment that is *Prakruti*. There is proven genetic and environmental basis for development of personality according to modern science. Ayurveda consider 'Tridosha' (3 basic constituents of body) as originator of *prakruti*.^[1] Physical appearance, psychology, ability to adjust in changing environment, immunity etc. all the factors interrelated with *prakruti*. *Acharya* mentioned importance of dominance of doshas in the formation of *prakruti* at the time of gestation.^[2] Dominant *dosha* in *stree-beeja* and *purush-beeja* (factors responsible for reproduction), *ahar-vihar* of *garbhini* (regimen during pregnancy), *dosha in kala* (season) are basic factors having major role in organization of *prakruti*.^[3] Though *prakruti* remain unchanged throughout life, one can achieve homeostatic balance by adopting proper life style accordingly. To cure disease, Ayurveda believes in diagnosis of basic etiological factor i.e. dominant *dosha* alongwith '*dosha in prakruti*'. Both the goals of Ayurveda 'adoption of proper lifestyle' and 'treatment of disease' need thorough knowledge of *Prakruti*.

DISCUSSION

Personality is a dynamic and organised set of characteristics possessed by a person. Personality also refers to the pattern of expression of thoughts, feelings, social adjustment and attitude. It influences their environment, cognition, emotions, motivation and behavioural science.^[4,5] Human genome is known to play a role in development of personality according to modern science.^[6] Study of personality based on the essential insight that all people are similar in same way yet different from others.^[7] This concept is thoroughly elaborated in Ayurveda with its origination as *Prakruti*. During gestation, alongwith organic development *Acharya Sushruta* commended growth of *Mana- Buddhi- Iccha* (psychological factors). These structural, physiological and psychological expressions of an individual dependent on the way by which *prakruti* is to be formed.

Swasthyarakshan (prevention of disease and maintenance of health) the prime aim of Ayurveda can be achieved by adopting proper dietetic and daily regimen in accordance with *prakruti*. Also one should have definite knowledge of *prakrutiparikshan* (diagnostic methods to identify *prakruti*) for accurate diagnosis of disease and treatment.

Prakruti refers to *sharir-swaroop* (constitution of body), *swabhava* (natural form of physis), original strength and

identity of an individual.^[8] For development of such characteristics, there is role of genetics and environment as per modern science. *Prakruti* is unique concept of Ayurveda determining physical-mental status of a person including behavioural pattern and immunological responses.

At the time of *garbhanirmiti* (fertilization), *prakruti* is originated by means of commanding *doshas*.^[9] Psychosomatic expressions develop in foetus as per *dosha*.^[10] *Acharyas* nomenclated it as *Dehikprakruti* and classified it into seven forms such as *vataj-pittaj-kaphaj-vatapittaj-pittakaphaj-kaphavataj-tridoshaj*.^[12] Each is constituted by all the three *doshas* but nomenclated on the basis of predominance leading to expression of characteristics. *Samadoshaj-prakruti* (with balanced *tridosha*) is said to be best but found to be rare.^[11] There is great chance of vitiation of *dosha* which is already dominant in respective *prakruti* if the causative factor come in contact with it. Ayurveda mentioned '*Ahar-Vihar*' as most important etiological factor^[12] for imbalance in *prakruti*.

One can keep normalcy in *dehikprakruti* (*doshas*) with:
Satmya seven (adaptation of regimen)
Dosha-shodhan (purificative measures)
Rasayana therapy (rejuvenating therapy)

Satmya refers the *Ahar-Vihar* beneficial for individual's health. *Deha-satmya* (according to physis) and *Deshasatmya* (according to environment) suggested by Ayurveda^[13] should be taken into consideration while following regimen. Diet possessing properties opposite to *parkrutiproved* to be *dehasatmya*. e.g. person of *vataprakruti* should avoid food containing *katu-tikta-kashaya-ruksha-laghu* etc. characteristics and take *madhur-snigdha-guru ahar* (food). Regimen according to surrounding environment is *desh-satmya*. Every *rutu* (season) concern with various proportion of *doshas*. Depending on *prakruti* and *dosha* dominance in particular season, reaction to environmental changes is varied. 'Change of season' referred as *rutusandhikal* which is very much prone to vitiation of *dosha*. *Acharyas* suggested gradual caesation in diet suggested for previous season and gradual acceptance of diet for upcoming season.

Abnormalities of *dosha* in specific season are controlled by *dosha-shodhan*. *Panchakarma* is the speciality of Ayurveda providing homeostasis. *Basti* (enemata)-*Vaman* (emesis) – *Virachan* (purgation) should be administered in relevant season (*pravrut, sharad, vasant*)^[14] according to *prakruti*. *Rasayana* (rejuvenating) therapy improves strength, delay ageing and improve immunity. Rejuvenating drugs also used according to *prakruti* as *dosha-shodhan* is primary need for it.^[15]

Ayurveda postulated that accuracy of treatment accompanied with proper diagnosis.^[16] *Ashtavidha-*

pariksha (8 points to be examine)^[17] and *Dashavidha pariksha*^[18] (10 points to be examine) are the methods of examination declared by *Acharya Charaka* and *Yogaratanakara*. *Prakruti-pariksha* is an integral part of *Dashavidha-pariksha*. *Bala* (strength), *agni* (digestive fire), *satwa* (mental strength) and *satmya* (beneficial to health) are nothing but constituents of *Prakruti*. *Bala* is classified into *Sahaj, Kalaj* and *Yuktikrut*.^[19] *Sahaj* (innate) *bala* created with *prakruti* whereas *Yuktikrut* (acquired) *bala* can be gained by adopting life style according to *prakruti*. *Ashtavidhapariksha* involve examination of *Nadi* (pulse), *Mala* (stool), *Shabda* (speech), *Sparsha* (temperature), *Aakruti* (physis) i.e. dependent on *prakruti*.

Diagnosis of *prakruti* provide specific knowledge of *doshapradhanata* (chief etiological factor i.e. *dosha*), *anubandhitwa* (supporting) and *vyadhibal* (strength of disease) which is basic need for treatment. *Chikitsaupakram* (mode of treatment), *Aushadhimatra* (dosage of drug) and *sadhyasadhyata* (prognosis) interfere with *bala* (strength) of patient which is determined by *dehik-prakruti*. Thus *dehik-prakruti* interrelated with all aspects of health.

CONCLUSION

Foundation of *prakruti* based on governing *dosha*. *Prakruti* (personality) of an individual has ubiquitous influence across the line of treatment right from psychosomatic expression, selection of beneficial regimen to the diagnosis and prognosis of the disease.

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