

A CLINICAL OBSERVATIONAL STUDY ON PRAKRITI ANALYSIS AND ITS APPLICATION IN AYURVEDA

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Abstract

A person's natural condition is referred to as their Prakriti. According to Ayurveda, each individual is assigned a certain Prakriti, which is created by the Tridosha present at the moment the sperm and ovum unite inside the uterus. An individual's Prakriti is determined by the dominance of any one, two, or all three Doshas (the three bodily humors: Vata, Pitta, and Kapha). Therefore, the word "Prakriti" refers to an individual's 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. Vikriti, which refers to a person's ill state, stands in opposition to Prakriti. Because abnormality cannot be detected until the normal is understood, Prakriti is crucial in defining Vikriti. In order to understand the nature and severity of the disease, the body's response to the drugs (pharmacogenomics), the selection of the drugs and their doses, the prognosis of the disease, and preventive measures such as diet, diurnal and seasonal regimes, Acharya Charaka have mentioned Dashavidha Pariksha. Therefore, Prakriti places a strong emphasis on uniqueness, and is crucial to diagnosis, preventative medicine, and treatments.

Keywords- Prakriti, Vikriti, Genomic medicine, Prakriti Analysis, etc.

INTRODUCTION

Two Sanskrit words, "Pra" and "Kri," are the source of the word "Prakriti." "Pra" stands for "First," while "Kri" for "Creation." As a result, Prakriti is known as the "first creation." Prakriti can also refer to a person's "nature" or "condition in its natural form." The Panchamahabhuta (Aakasha, Vayu, Teja, Jala, and Prithvi) is regarded by Ayurveda as the fundamental elements that make up our physical universe, including the human body. These Mahabhuta become Tridosha (Vata, Pitta, and Kapha). Although all three Doshas exist in every human, only one is prominent, and this determines a person's Prakriti. Prakriti is distinct phenotypes that are defined by characteristics of the physical, psychological, physiological, and behavioral kinds of individuals and are unaffected by factors related to social, racial, or geographic factors.¹

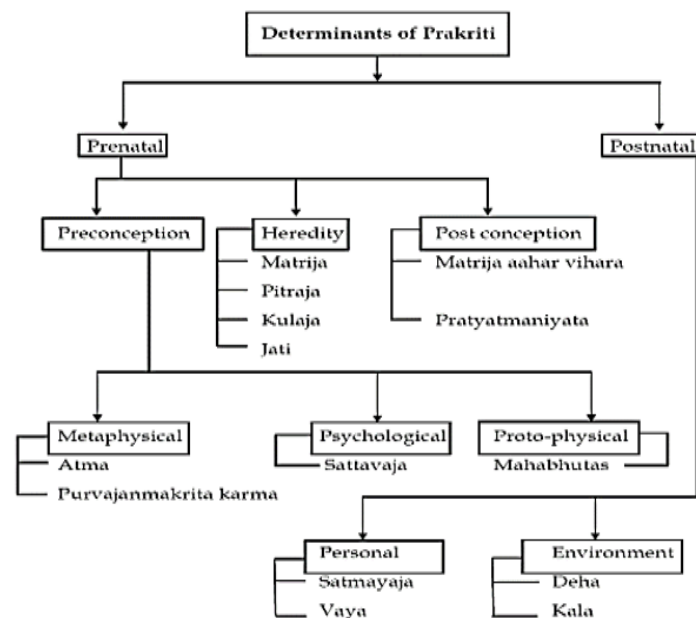
Human Prakriti is influenced by both acquired and hereditary factors. The acquired constitution depends on environmental elements including age, race, heredity, climate, season, and area, whereas the genetic constitution depends on Shukra (sperm) and Shonita (ovum).²

A key idea in Ayurveda that explains uniqueness is called Prakriti. It conveys a distinctive quality of a person that is established by a particular and enduring dosha composition from the moment of birth. Every person is unique thanks to Prakriti, hence no two people can be precisely the same. Depending on one's Prakriti, a person's anatomical, physiological, and psychological qualities vary from person to person. Every person's Prakriti remains consistent throughout their life.³

PRAKRITI DEVELOPMENT

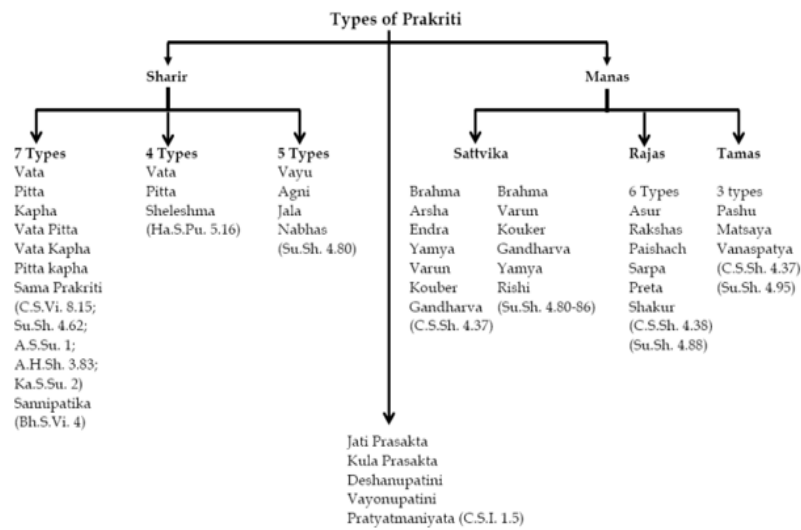
In accordance with Acharya Sushruta, the union of Shukra (sperm) and Shonita (ovum) in the mother's Garbhashaya (womb) results in the development of Prakriti under the influence of Tridosha. The qualities and features of the future kid are determined by the dominance of any one, two, or all three Dosha (body humors—Vata, Pitta, and Kapha) as determined by Ekadoshaja Prakriti (Vata, Pitta, and Kaphaja), Dvandvaja (Vatapitta, Vatakapha, and Kaphapitta), and Samamishra (Vata, Pitta, and Kapha in equal proportions).⁴

DETERMINATION OF PRAKRITI



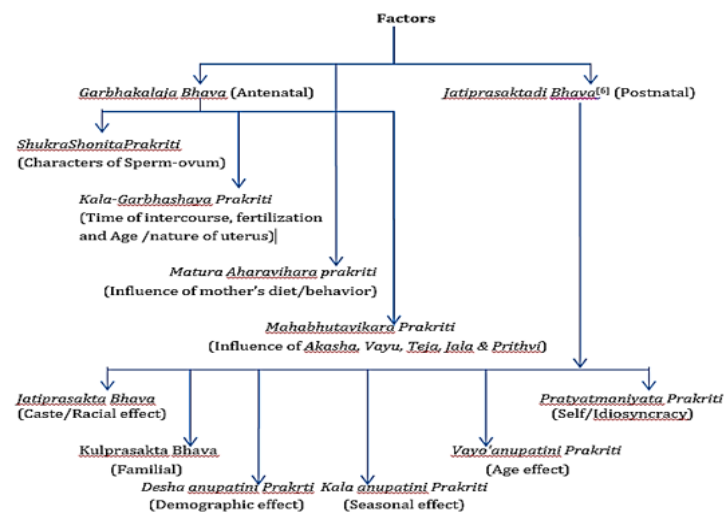
[REFERENCE - Dhiman Kamini International journal of Ayurvedic & herbal medicine 2(3) June . 2012(477-487)]

TYPES OF PRAKRITI



[REFERENCE - Dhiman Kamini International journal of Ayurvedic & herbal medicine 2(3) June. 2012(477-487)]

FACTOR INFLUENCING THE PRAKRITI



[REFERENCE - Bilal Ahmad Wani, Sisir Kumar Mandal, Pawankumar Godatwar. Prakriti Analysis and its Clinical Significance. International Journal of Ayurveda and Pharma Research. 2017;5(8):86-90]

CHARACTERISTIC OF DEHA PRAKRITI⁵

VATA PRAKRITI

- **Rukshata**- The physique was ungainly, emaciated, and dwarfish; the voice was lengthy, dry, low, blocked, and raspy; and the person was constantly wide awake.
- **Laghu** - Light and erratic motion, eating and moving.
- **Chala**- Eyes, eyebrows, jaws, lips, tongue, head, shoulder, hands, and legs with shaky joints
- **Bahu** - Availability in tendons and veins, and chattiness

- **Shighra**- Fast to act, aggravate easily, and display morbid symptoms; quick to experience dread; quick to identify likes and dislikes; quick to comprehend; quick to forget.
- **Shita** - Intolerance of chilly conditions; prone to cold, shivering, and stiffness.
- **Parusha** - roughness in the skin, including the nails, teeth, face, hands, and feet; and the hair on the head, face, and other regions of the body.
- **Viashada** - Organs and limbs can crack when they move, and joints can make a cracking sound.

PITTA PRAKRITI

- **Ushna**- Intolerance to heat, a warm face, a port-wine mark that is painful on the body, freckles, black moles, extreme hunger, and thirst; rapid onset of wrinkles; graying of the hair and balding presence of some soft and brown hair on the face, head, and other parts of the body.
- **Tikshana**-Sharp physical prowess, a strong digestive system, and high-calorie intake; incapacity to handle challenges; and glutton tendencies.
- **Drava**- looseness, and suppleness of the joints and muscles; profuse excretion of perspiration, urine, and feces.
- **Visra** - Overly foul-smelling axilla, mouth, head, and body odor.
- **Amla/Katu**- lack of sperm, sexual desire, and reproduction.

KAPHA PRAKRITI

- **Snigdha**- Unctuousness of organs
- **Shlakshna**- Softness of organs
- **Mridu** - attractive look, softness, and complexion clarity
- **Madhura** - An increase in sperm production, sex-acting desire, and procreation rates.
- **Sara**- stability, compactness, and firmness of the physique.
- **Sandra**- All organs are round and plump.
- **Manda**- Slow in movement, eating, and breathing
- **Guru**- Stable and non-slippery gait with the full bottom of the foot contacting the ground
- **Stimita**- Slowness in starting tasks, irritability, and morbid behaviors
- **Shita**- less intense heat, thirst, hunger, and sweat
- **Accha**- Happiness is evident in the way you appear and sound, as well as in your voice and complexion.

CHARACTERISTIC OF DWANDWAJA PRAKRITI

The combination of the manifestation of each Dosha defines the two Dosha Prakriti.⁶

CHARACTERISTIC OF SAMA PRAKRITI

Combining the manifestation of every Dosha in an equilibrium condition defines Samadhatu Prakriti. These people possess all three Dosha Prakriti traits in equal measure.⁷

SIGNIFICANCE OF PRAKRITI

ADVANCEMENT OF HEALTH-

To have a healthy lifestyle, Ayurveda advises people to consume foods and engage in activities that are in opposition to their Prakriti. When rejuvenating treatments like Rasayana and Vajikarana are given in accordance with a person's Prakriti, the benefits are greatest.⁸

IMPORTANCE OF AGNI

According to one's Prakriti, Acharya Charaka described four different forms of Agni (digestive fire).

- Vishmagni in Vata Prakriti
- Tikshagni in Pitta Prakriti
- Samagni in Samadosha Prakriti
- Mandagni in Kapha Prakriti

IMPORTANCE OF AGNI IN PRAKRITI PERSON

Different people's comparative strengths can be determined by the sort of Prakriti. People who are Kapha Prakriti are more powerful than Pitta and Vata Prakriti. When treating a patient, determining their level of strength is crucial.⁹

SIGNIFICANCE OF MEDICINE

Specific disorders are more likely to affect Prakriti types. Prakriti influences a person's susceptibility to illnesses associated with a given Dosha. For instance, Agnimandhya, Pratishyaya, Medoroga, Prameha, and other Kaphaja vikara are more common among Kapha Prakriti individuals. Similar to how people with Vata Prakriti are more likely to develop Gulma, Aaopa, Sandhigatavata, etc., and those with Pittaja Prakriti are more likely to develop Amlapitta, Pandu, Kamala, Raktapitta, etc.¹⁰

Various observations indicate that Vata Prakriti individuals are more susceptible to anxiety disorders, thyrotoxicosis, and tuberculosis, Pitta Prakriti individuals are more susceptible to hypertension, peptic ulcers, bronchial asthma, and rheumatoid arthritis, and Kapha Prakriti individuals are more susceptible to diabetes mellitus, obesity, hypertension, and ischemic heart diseases. In those with Vata, Pitta, or Kapha Prakriti, respectively, Vataja, Pittaja, and Kaphaja disorders are a bit more challenging to treat. Due to this fact, it is possible to forecast a person's propensity for various diseases in advance and take suitable measures, such as nutrition, medication, or routines, to either avoid or delay them.¹¹⁻¹²

DIAGNOSIS OF VYADHI

Acharya Charaka suggested Dashvidhpariksa for determining the afflicted person's power. The first analysis carried out on a patient is the Prakriti analysis.¹³

PROGNOSIS OF VYADHI

The sickness becomes Krichrasadhya, or difficult to treat, if the disease's causal Dosha matches the patient's Prakriti. Similar to this, it is relatively simple to cure a vitiated Dosha if it differs from one's Prakriti.¹⁴

MANAGEMENT OF VYADHI

When treating a patient's illness, Acharya Charaka highlighted the "Prati Purusha Siddhanta" principle, which calls for taking into account the patient's Prakriti and other unique characteristics. The understanding of Prakriti aids in determining a course of treatment for a sick individual. For instance, in Amajavyadhi like Jvara, one can adopt the entirety of the Apatarpana Chikitsa for a Kaphaja person, but not for a Vataja person.¹⁵

PREVENTIVE OR COMMUNITY MEDICINE

According to Ayurveda, Ritucharya (seasonal regimens) and Dinacharya (diurnal regime) have been recommended based on Prakriti. These regimens can be used by the individual in accordance with their Prakriti to maintain a healthy physique and balanced Dosha. For instance, Vata Prakriti people are recommended to eat nutrient-dense foods, perform less exercise, and engage in Divasvapna, but Kapha Prakriti people require more exercise, Laghuahara to maintain their bodies in shape, and should avoid it. The extensive preventative measures recommended by Ayurveda include Sadvrita Svasthavrita, Dinacharya, Rituacharya, etc. As each person's Prakriti is different, it is possible to preserve their health by recommending Pathya Ahara (favorable meals and beverages) and Vihara (behavior and physical activity), while concurrently discouraging them from consuming Apathya Ahara (unfavorable foods).^{16,17}

COMPUTATIONAL BIOLOGY / GENE THERAPY MEDICINE

More than ten years ago, theories on the Prakriti idea and its connection to genetics were put forth. Later research has sought to link genetic information and the correlation of single nucleotide polymorphisms (SNPs) in HLA DRB1 with Prakriti categorization. There have been reports on CYP2C19, EGLN1, inflammatory and oxidative stress-related genes, CD markers for different blood cells, DNA methylation changes, and risk factors for inflammatory or cardiovascular illnesses. According to a preliminary study, the Prakriti categorization, which serves as the basis for the practice of Ayurveda, has a genetic base and does offer guidance for further research.¹⁸

DISCUSSION

The Indian subcontinent has used the antiquated medical discipline known as ayurveda for thousands of years. The tridosha, a framework for comprehending health and sickness, is one of the core concepts of Ayurveda. The first chapter of the first work on Ayurveda, the Charaka Samhita, introduces the idea of tridosha, which refers to the three doshas of vata, pitta, and kapha. The physiology or Prakriti of a person is mentioned in great detail in the ancient Ayurvedic writings, depending on which doshas are dominant. A person's Prakriti can give a good idea of their physical prowess and limitations, mental inclinations, and susceptibility to a variety of ailments.¹⁹

Numerous techniques, mostly questionnaires, are available for determining an individual's Prakriti, and since the 1980s, efforts have been made to validate these tools, such as those conducted by Joshi and Rastogi. At the time, people may easily utilize surveys to identify their own Prakriti online, which also exist for finding one's dosha. An experienced Ayurvedic doctor can also use the traditional technique of nadi vigyan, or pulse diagnosis, to identify Prakriti among other things. However, there is little evidence in the literature to support the need for or existence of standardized nadi vigyan procedures.²⁰

There have been various continuing attempts to comprehend Ayurvedic concepts and validate Ayurvedic ideas in the context of modern science, in addition to attempts to validate a technique to determine Prakriti. Recently, ties relating to the relationship between the tridosha theory and genetics, biological processes in cells and organisms, and the living systems of all species have been presented. According to the most modern interpretation of Ayurvedic tridosha theory, doshas are concerned with the input/output, turnover, and storage laws that apply to organisms.²¹

Doshas have thus been extended to be essential to all biological entities, systems, and even single cells. Thus, a comprehensive theory in terms of all contemporary sciences is currently evolving and is amenable to empirical testing. We now anticipate more studies that will advance our understanding of Ayurveda in terms of modern science.²²

CONCLUSION

In Ayurveda, the concept of Prakriti is crucial to comprehending the type and severity of disease, the body's response to medications (pharmacogenomics), the choice of medications and their dosages, the prognosis of the disease, and preventative measures including nutrition, diurnal, and seasonal routines. Prakriti is one of the oldest conceptions of predictive, preventative, and personalized or genetic medicine since it also predicts an individual's reaction to environmental variables, medications, and susceptibility to illnesses. Therefore, Prakriti places a strong emphasis on uniqueness which is crucial to diagnosis, preventative medicine, and treatments.

CONFLICT OF INTEREST - NIL

SOURCE OF SUPPORT - NONE

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