



Evaluation of an association of body constitution (Prakriti) and diseases-a review.

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ABSTRACT:

Prakriti(nature) is the main concepts of ayurveda . It is the main factor as a diagnostic tool of disease, and plays an important role in the treatment of disease. According to the Principles of *Ayurveda*, the function of all bodies depends on the *Prakriti*. There is two types of *Prakriti* viz. *Sharir* and *manas prakriti* .This two plays an important role in *hetu, linga, aushadha skandha*. *Vyadhi* (disease) is the opposite condition of health. According to *Shabdakalpadrum* "*Vyadhi*" means 'Pain'. When adding the '*Ikarant*' in *vyadh* that means "conglomeration the pain". According to the *tridosha Siddhanta* of the *Ayurveda*, there are *Vata, Pitta* and *Kapha dosahs* are responsible for the *Prakriti* formation, as an imbalance in *doshas* leads to the diseases, therefore knowledge of *Prakriti* of an individual is essential for the knowledge of *vikriti*. Without the knowledge of an individual's *Prakriti*, it is practically impossible to apply *ayurvedic* fundamental principles in the promotion of health prevention as well as the management of diseases in a successful manner.

KEYWORDS: *Prakriti, Shareera prakriti, Manasa Prakriti, Vyadhi.*

INTRODUCTION: –

Ayurveda is an ancient eternal medical system and it has so many concepts and principles for the prognosis of disease, diagnostic methods of disease, management of the disease, management of the health etc. *Prakriti* also helps in balancing of the health of healthy persons. According to the Principles of *Ayurveda*, the function of all bodies depends on the *Prakriti*. *Sharir* and *Manas Prakriti* have an important role in *hetu, linga, aushadha skandha*. Many works have been done on the *deha Prakriti* and *manas prakriti*, but researches on *deha* and *manasa prakriti* with relation to *vyadhi utpaati* are very few are available. For *deha prakriti* it is said that "*vataladya sadatura*."

Etymology –

Prakriti word is so complicated word for Indian mythology. This word has so many meanings or definitions according to a different philosopher or mythological literature. The word *Prakriti* consists of two words "*Pra*" means "*Principal*" and "*Kriti*"

means "Creation". Therefore, the word is meant to convey the meaning "one that is the principal factor for creation"¹.

Definition-

According to *Shiva puran Prakṛti* (प्रकृति) refers to "Cosmic nature" while *purusha* refers to the "Cosmic man or being",². According to *Acharya Sushrut, Avyakta, Mahan, ahamkar, panchantmatra*- these eight are known as *Prakriti*³. Whichever the *Dosha* that is predominant at the time of union of *Shukra* (semen) and *Shonit* (Ovam) the *Prakriti* of the person get formed from particular *Dosha*⁴. According to *Acharya Charak, tatra prakritiruchyate swahavo ya....* the word *Prakriti* means "swabhava"⁵.

Vyadhi –

Vyadhi is the opposite condition of health, according to *Shabdakalpadrum* "Vyadhi" means 'Pain'. When adding the 'Ikarant' in *vyadh* that means "conglomeration the pain". *Vyadhi* (Disease) is one of the *beejachatustya* which is explained in *sushrut samhita*, *Vyadhi* (Disease) is imbalance condition of *dosha* is called *vyadhi*. Under the term of *vyadhi* all types of abnormalities due to imbalance of the *doshas* and vitiated of *dhatu*s separately or with combination⁶. The synonyms of the *vyadhi* are *Vyadhi, Jara, Śoka, Trṣṇa* and *Krodha*, were the daughters of *Mṛityu* mentions in the in other text and *Amaya, Atank, Roga*, are mentioned in *Ayurveda*.

AIM-

- To evaluate role of *deha-manasa prakriti* in the disease formation .

OBJECTIVES -

- To study the concept of *Prakriti* .
- To study Concept of *Vyadhi*.

- To establish the interrelationship between *Prakriti* and *vyadhi*.

MATERIALS AND METHODS :

For this study, only textual have been used, from which various references have been collected. Some *Ayurvedic* like *Charak Samhita, sushrut Samhita, Ashtang samgrah, Ashtang hridayam* and the available commentaries on it, some mythological text and some journals, *Ayurveda* websites are also used in this study.

Formation of Prakriti:

Acharya sushruta, explained in *shareer sthana* 4th chapter, formation of *Prakriti* takes place at the time of conception. It means *prakriti* of the child decided in intrauterine life and this *prakriti* is directly related to the amount of the *dosha* at the time of conception, thus *doshas* are responsible for the formation of *Prakriti*.⁷

According to *acharya charak*, *Dosha* present at the time of the birth is *the prakriti* of that person. So it is called a *deha prakriti*.

Types of Prakriti:

According to different *acharyas*, *prakriti* is categorized based on *Sharir dosha, Manasa dosha* and *Panchamahabhuta*.

There are mainly two types of *Prakriti* i.e. *Doshaja prakriti* and *Manasa prakriti*. *Doshaja prakriti* also called as *deha prakriti*. In *charak vimansthan* 8th chapter, *Acharya charak* mentioned 7 types of *deha prakriti*, also *acharya sushrut* and *vagbhatta* mentined 7 types of *prakriti*. 1. *vataja* 2. *Pittaja* 3. *Kaphaja* 4. *vata-pittaja* 5. *Pitta-khaphaja* 6. *Kapha- vataj* 7. *sannipataja*. These are 7 types of *deha prakriti*.⁸

Table no -1

Types of Deha prakriti –

Sr. no	Name
1.	Vataja
2.	Pittaj
3.	Kaphaj
4.	Vata-pittaj
5.	Pitta-kaphaj
6.	Pitta-vataj
7.	Tridoshaj

In *charak samhita sharirsthan*, 4th chapter, *acahrya* mentioned about *manas Prakriti*.

Manasa prakriti mainly divide under 3 categories i.e. *Satvik*, *Rajasik*, *Tamasik*. These three types are further sub-classified into 16 types.⁹

Satvik: *Brhamha satva*, *Arsha satva*, *Indra satva*, *Yamya satva*, *Varuna satva*, *Kauber satva*, *Ganhrva satva*.

Rajasika: *Asursatva*, *Rakshassatva*, *Paishachasatva*, *Sarpasatva*, *Pretasatva*, *Shakunsatva*.

Tamasika: *Pashavsatva*, *Matsyasatva*, *Vanaspatyasatva*.

Sr. no	Manasa Prakriti	Types
1	<i>satvika</i>	<i>Brhamha satva</i> <i>Arsha satva</i> <i>Indra satva</i> <i>Yamya satva</i> <i>Varuna satva</i> <i>Kauber satva</i> <i>Ganhrva satva</i> .
2	<i>Rajasika</i>	<i>Asursatva</i> <i>Rakshassatva</i> , <i>Paishachasatva</i> <i>Sarpasatva</i> <i>Pretasatva</i> <i>Shakunsatva</i>
3	<i>Tamasika</i>	<i>Pashavsatva</i> , <i>Matsyasatva</i> , <i>Vanaspatyasatva</i> .

Vata Prakriti

- Due to dry properties of *Vata*, *vataprakriti* person is having *ruksha* (dry), *krusha* (emaciated) body, excessvive talk, *heena Swara* ,

jarjara Swara (Dry, low voice), less sleep or alert sleep

- Due to lightness nature of *vata* , Gait is light and fast,

- Due to *mobile property*, Ashirata in *sandhi(joints)*, *akshi(eyes)*, *bhru, hanu, oshtha, jivha, shira, skandha, hasta* and *pada*. (Unnesary movements of the joints, eyebrow, chin lips, tounge, head, hands and legs)
- Due to *subtle property Guna*, excessive talkativeness and prominent abundance of tendons and veins
- Due to *mobile Guna*; actions taken quickly. Easily gets irritated, and get affected by disease *alpa smirti*.
- Due to *Parusha Guna*: dryness in hairs nails, teeth, mouth, hands, legs.
- Due to *Vishada Guna*: Cracks are present all over the body. Cracking sounds in joints. *Vata Prakriti* person is with less strength, life.

Pitta Prakriti

- *Pitta* is *ushna, tikshana, drava, vistra, amla*, and *katu* in nature.
- Due to *hot property*, *pitta prakriti* person is intolerated to the hot substances, because they are *ushna* dominant, delicate, and fair in complexion with Excessive *piplu, vyanga, tila*,
- Excessive thirst, and hunger, intolerance of hunger.
- Hairs are soft, and *alpa kapila(light brown)*, prone to *khalitya* and *palitya(i.e. graying and falling of hair.)*
- Due to sharp property, person is with the strong physical power, intake of more food and repetitive intake of food

- Due to *liquid property*, joints and muscles are loose and delicate.
- Because of *Vistra (smelly)guna*: the putrid smell of mouth, axilla and body.
- Because of these properties, *pitta prakriti* person is with medium *bala (strength)*, and with medium life span.

Kapha prakriti

Kapha is *singha(oily)*, *slakshn(fine)*, *mrudu(soft)*, *madhura(sweet)*, *Sandra(solidity)*, *manda(slow)*, *stimit(stable)*, *guru(heavy)*, *shita(cold)*, *pichila(slimy)* and *swacha(clear)* in nature.

- Due to oily property, body of *kapha prakriti* is *snigha(oily)* in nature,
- Due to soft property - pleasant looking, delicate and with fair complexion
- Due to sweet property, increased quantity of semen, desire for sexual intercourse
- Due to solidity property : compact and well developed body,
- Due to slow property: slow in action and intake of food,
- Due to stable property : slow in taking any action, and calm.
- Due to cold property :less hunger anger, sweat and thirst,
- Due to mobile in nature : firmness of the joints,
- Due to *accha* property pleasant i.e. clear vision and pleasant face
- Due to the combination of thisproperties, a person with *Kapha Prakriti* is with good strength and life span.

Table showing characteristics features of dosha dominant prakriti

Sr. No.	Character	Vata	Pitta	Kapha
1	Body built	<i>Karshya</i> , (ematiated) <i>Ruksha</i> (dry) <i>Stabdha</i> . (compact)	<i>Sukumar</i> ,(delicate) <i>Avadatgatra</i> , <i>Shithilanga</i> (loose joints)	<i>Snigdhangha</i> (oily body parts), <i>Shalakshna</i> , <i>Paripurna sarvanga</i> (fully developed body)
2	Initiative	<i>Shighra arambha</i> (fast action)	.....	<i>Deerghasutri</i> (slow action)
3	Appearance	<i>Durbhaga</i> (ugly)	<i>Durbhaga</i> (ugly)	<i>Subhaga</i> (beautiful)
4	Skin	<i>Parusha</i> (dry) <i>sputitha</i> (with crack)	<i>Prabhut pipalu, vyanga, Til, pidika</i> (multiple skin diseases)	<i>Saumya</i> (mild), <i>Achccha</i> (clear)
5	Joints	<i>Chala</i> (mobile), <i>anavasthita</i> , <i>Shabdagamini</i>	<i>Mridu sandhi</i> ,	<i>Goodha</i> , <i>snigdha</i> (oily), <i>Sushlistha</i>
6	Response to hot cold	<i>Sheetadweshi</i> (hate towards cold things)	<i>Sheetapriya</i> (affection towards cold things)	<i>Alpasanatap dosha</i>
7	Eyes	<i>Khar</i> ,(rough) <i>Dhusara</i> (blur), <i>Vritta</i> (circular in shape)	<i>Tamra</i> , (coppriesh) <i>vritta</i> , (circular) <i>himapriya</i> , (affection towards cold) <i>Netra-Raag</i> (burning sensation in eyes)	<i>Susnigdha</i> (oily), <i>Vishal</i> (huge), <i>Raktanta, Suvyakta</i> .
8	Teeth	<i>Alpa</i> , (Less in no.) <i>Parusha</i> (dry)	.....	<i>Bahula</i> (Multiple)
9	Nails	<i>Parusha</i> , (dry) <i>Alpa</i> (less)	.....	<i>Suvibhakta</i> (well divided)
10	Gati	<i>Laghu</i> , (light) <i>Chapala</i> .(fast)	.....	<i>Avashita gati</i>
11	Speech	<i>Pratat</i> (Excessive talk) <i>ruksha</i> , (rough voice) <i>Ksham</i> (forgivable)	<i>Vighrah vakta</i>	<i>Prassana swara</i> . (clear voice)
12	Appetite	<i>Laghu bahubhuka</i> (less)	<i>Tikshna kshudha</i> , (stronge)	<i>Alpa kshudha</i> , (less hunger) <i>Ashanpriye</i> .

		hunger)	hunger) <i>Dandashuka</i> . (repeated eating)	
13	Thrust	.....	<i>Tikshna trishna</i> (profuse thrust)	<i>Alpa</i> (less)
14	Sweda	<i>Alpa sweda</i> (less sweating)	<i>Prabhut durgandhi</i> (excessive foul smell)	<i>Alpa sweda</i> (less sweating)
15	Sleep	<i>Jagaruka</i> , (alrt) <i>Alpanidra</i> , (less sleep)	.....	<i>Nidralu</i> (excessive sleep)

Dwandwaja Prakriti : (combination of two)
Combination of two *prakriti* is *dwandwaja prakriti*. In these combinations of characters of both *Prakriti*

Samadhata prakriti: (combination of all three *doshas*)

Which is the combination of all three *prakriti* is called as a *samdhata Prakriti*.

According to *acharya vagbhata*: In all the *prakritis*, *samdhata prakriti* is considered as a best *prakriti*.

Table showing characteristics features of *dosha* dominant *prakriti* w. s. r. to *Manasa lakshana*.


Sr. No	Character	Vata	Pitta	Kapha
1	Religious faith	<i>Nastika</i> (Atheist)	.....	<i>Dridhabhakti</i> (very religious)
2	<i>Buddhi</i>	<i>Anvashita</i> (immobilized)	.....	<i>Deerghashruti</i> (long lasting)
3	Relation with friend	<i>Chala</i> (not stable friendship)	.....	<i>Sthira mitra</i> (good friend)
4	Gratitude	<i>Kritghna</i> (ungrateful)	.....	<i>Kritagya</i>
5	Nature	<i>Sheeghrashobha</i> , <i>Sheeghratrasa</i> , <i>raaga</i>	<i>Asthirta</i> (instability), <i>Vastsala</i> , <i>Abhimani</i> (Arrogant)	<i>Shanta</i> (calm)
6	Memory	<i>Alpa</i> , <i>Sheeghrasheetagrahi</i>	.....	<i>Smritivan</i> (good memory)
7	Jelousy	<i>Matsarya</i>	<i>Irshalu</i> (jelous)	<i>Vineeta</i> (obedient)
8	Intellect	<i>Chala</i> , (moving) <i>Anavashita</i> (immobilised)	<i>Medhavi</i>	<i>Gambheera Buddhi</i> (sharp memory)
9	Greed	<i>Lolupa</i> (greedy)	.....	<i>Aloulupa</i> (non greedy)

Vyadhi –

According to acharaya Dalhan , the association of *karma purush* or *chikitsa purush* with the *dukha* is called *vyadhi*. The *dukha* which afflicts the *purush* is in the form of *kaya* (physical), *vaak* (speech) or *Manasa* (mind) level. *Vyadhi* is that which cause various types of pain or grief of different forms. According to *Amar kosha* which produces *dukha* or grief is called *Vyadhi*.

Types of the Vyadhi

Acharya Shushrut explained in *Samhita*, four types, but *Achararya charka* has mention three types of *vyadhi*.

Sushrut	Charak
<ul style="list-style-type: none">• <i>Agantik</i>• <i>Sharirik,</i>• <i>Mansik,</i>• <i>Svbhavik</i>	<i>Nija</i> <i>Agantuja</i> 

Agantik –

The origin of the disease or the traumatic condition by an outer object likes *Shastra*, stone, and rod is called *Agantik*.

Sharirik –

When the Imbalance of *Vata*, *Pitta*, *Kapha*, *Rakta* and *sannipatik* due to *Heen*, *Mithya*, *Atimatra*, of *annapanna*.

Mansik –

There are so many types of *vyadhi* like *krodh*, *shok*, *Bhaya*, *Harsha*, *vishad*, *kaama*, *lobha*, *ichchha*, *dwesha* due to the imbalance of *mansik doshas*.

Swabhavaj –

This type of *vyadhi* is originated from birth like hunger, thirst, aging, death, and sleep due to *Purva karma*.¹⁰

Role of Prakriti in Prevention of diseases:

According to the *tridosha siddhant* of the *Ayurveda*, there is *Vata*, *pitta* and *Kapha dosahs* are responsible for the *Prakriti* formation, as the imbalance in *doshas* leads to the diseases, therefore knowledge of *Prakriti* of an individual is essential for the knowledge of *vikriti*.¹¹ Each part of the body has the involvement of all the three *doshas* but according to *acharya* mentioned particular site of the *dosha*.¹² As *Kapha* resides in the upper part of the body, That's why *Kapha Prakriti* person is more prone to diseases of the upper part of the body than the other person with different *Prakriti*. Diseases like Respiratory ailment *Shwasa* (difficulty in breathing), *Kasa*(cough), *pratisyaaya* (cold)etc.

Pitta resides in the middle part of the body so *Pitta Prakriti* people are more prone to diseases like peptic ulcer, *Amlapitta* (hyperacidity)etc. *Vata* resides in the lower part of the body so more to prone constipation, lower back pain etc. than different *Prakriti*.¹³ By knowing the exact *Prakriti* of person we can make ideas about the disease, that individual is more prone to and can make effort to prevent them.

Acharya charak mentioned even good food taken in appropriate quantity does not get digested, if the person is in a state of *chinta*(excessive stress), *Bhaya*, *Shoka*, *Krodha*(anger). It increases the *tamasik guna* of the person and causes various types of *Manasa vyadhi*.¹⁴In *Ayurveda* prevention of *manasik vyadhi* is the best way is to increase *Satva* of that person by *sadvrittapanan*(good conducts), *Satvavajaya* and *Achar rasayan*.¹⁵*Acharya charak* describe therapeutic measures according to *prakriti*.¹⁶According to *acharya*, For the

maintenance of good health, food, drink, exercise etc is advised. This results in a balance of *dosha* and prevention of probable diseases. Thus knowing *Prakriti* of an individual gives an early prediction of disease susceptibility, thus prevention of probable disease is possible. Also, the effect of the complication of disease can be controlled. By knowing *Prakriti* we can get successful prognostication in disease state and appropriate as well as specific treatment given for diseases.

DISCUSSION:

In ayurveda, *Prakriti* is one of the foremost significant principle for assessing the *Swasthya* (health) or *vyadhi* (disease), *Prakriti* and *vyadhi* have similar content. *Vyadhi* is an imbalance form of *Prakriti*. Both are originated by *dosha*. *Prakriti* is a form of health or Normal and *Vyadhi* is form of abnormal condition. *Agani* (digestive fire), *Khoshta*, *Varna* (complexion), *Bala* (strength), etc. are determined by the *prakriti* so here *vyadhi* depends on *Prakriti*. If the Person takes the good food and follows the proper diet, *dincharya*, *rutucharya*, *achar rasayan* than *prakriti* is established and person is always healthy. *Prakriti* is helpful in confirmation the prognosis of a disease. The disease in which *Hetu* (etiological factors), *Purvarupa* (premonitory symptoms) and *Rupa* (signs & symptoms) are having *Alpa Bala* (less strength); neither *Dushya* nor *Dosha* are similar to *Prakriti* is easily curable. When etiological factors, premonitory symptoms and other signs and symptoms are of slightly serious strength and one among the *Kala* (season of onset), *Prakriti* or *Dushya* have

the resemblance with *Vikarajanak Dosha* then that disease will be difficult to cure. *Prakriti* also has its influence on *Agni* (digestive fire), *Koshtha* (food intake & digestive capacity) of an individual.

CONCLUSION:

Prakriti has a very important role in healthy as well as on unhealthy person. Mainly cause of the disease is not following a proper lifestyle and regular intake of an imbalanced diet. Knowledge of *Prakriti* should be utilized in the diagnosis, treatment and maintenance of the health of a healthy individual. By applying the concept of *Prakriti* various diseases can be treated and prevented efficiently. *Ayurveda* has provided detailed guidelines in the frame of *dinacharya* (daily regimen), *rutucharya* (seasonal regimen) to maintain the normal functioning of *dosha* related to specific *Prakriti*.

Knowing about one *Prakriti*, we can select what is beneficial for individual. Thus *Prakriti* has an important role in dealing with health problems and prevention of diseases.

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