

**A CONCEPTUAL REVIEW ON ASSESSMENT OF PRAKRITI & ITS ROLE IN
PROGNOSIS OF DISEASES****Mahesh Chand Purvya* and Dr. Bhupender Sharma**

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ABSTRACT

Prakriti is an important concept that has been explained in our ayurvedic literature. It expresses particular trait of an individual that is defined by specific and permanent composition of Dosha at conception. Prakriti is directly responsible for constitutional, temperamental, psychological and spiritual state of each individual. Disease occurs when there is a change in this original form at the psychological or physiological level. Prakriti remains same throughout life. Acharya has mentioned different characteristics of different deha prakriti. In Ayurveda clinical methods such as pulse examination and prakriti assessment plays an important role. Various methods have been mentioned in our literature for prakriti assessment of an individual. Deha prakriti is the foremost factor which determines the pattern of susceptibility of an individual to different diseases, their prognosis, course and complications.

KEYWORDS: Prakriti, Ayurveda, Dosha, Trait, Prognosis, Complications.**INTRODUCTION**

Ayurveda attributes primary importance in prevention and the maintenance of positive health. Healthy lifestyle is emphasized as the determinant of longevity of life, which depends on the Prakriti (bio-identity i.e. body - mind constitution) of an individual.^[1] Proper understanding of Prakriti leads the physician in making right diagnosis, treatment plan, and prognosis^[2] and also in guiding how to stay disease- free, what to do for restoration and maintenance of health.

According to Ayurveda every individual is different from other and hence should be considered as a different entity called as Prakriti.^[3] Prakriti means Swabhav or nature or constitution of an individual.

According to Sushruta the Prakriti remains inherits throughout the life prior to death.^[4]

Ayurveda categorizes human population in to sub population such as Vata Prakriti, Pitta Prakriti and Kapha Prakriti or their combination on the basis of physical, physiological, and psychological characteristics with completely avoidance of racial, ethical and geographical consideration. Prakriti of an individual is decided at the time of birth which shows differences in physical, physiological and psychological characteristics of an individual.^[5] There are two aspects of Prakriti on the basis of the two aims of Ayurveda. For Health Purpose Prakriti plays an important role in the development of

body, its complexion, behavior, resistance power i.e. immunity and health status etc. If the diet, daily regimen, seasonal regimen etc. conducted by a person having opposite Gunas to their Prakriti, then person can maintain its health for long time. For treatment purpose Prakriti is first Pariksha mentioned by Acharya Charaka in the list of Dashavidha Pariksha for investigating the patients.^[6]

In modern sciences there are many theories mentioned to explain the concept of Prakriti.

In psychology temperament refers to those aspects of an individual personality such as introversion or extroversion. Historically the concept of temperament was a part of theory of the four humors with their corresponding four temperaments.^[7]

Prakriti is the constitution of an individual which is decided by birth depending on the factor like predominance of dosha at the time of conception, condition of mother's womb, food habits of mother and predominance of panchmahabhuta.^[8] Depending upon the predominance of dosha, seven different type of prakriti have been mentioned according to vagbhat^[9], nidra is tama and kapha pradhana, hence the kapha prakriti persons are having more nidra. By this statement it can be understood that nidra will be less in vata and pitta pradhana prakriti persons. Hence the present study,

is designed to see pattern of quality of sleep in various groups of prakriti among the healthy individuals.

MATERIAL AND METHODS

Different Ayurvedic classical books, research papers and journals were referred to fulfil this part. It comprises subsections having literary part of prakriti, types of prakriti, assessment of deha prakriti and role of prakriti in prognosis of diseases.

FORMATION OF PRAKRITI According to Acharya Sushruta^[10], formation of prakriti takes place at the time of conception. According to this, formation of Prakriti takes place during intrauterine life and the type of Prakriti is directly related with the amount of Dosha (Vata, Pitta, Kapha) at the time of conception. Thus, Doshas are responsible for Prakriti formation^[11] According to Acharya Charak, “दोष नशतयत ह्येष मद्दहप्रकततर च्यत” (च.स.७/४०) As these doshas are present at the time of birth, therefore it is called deha prakriti.

TYPES OF PRAKRITI

In the Ayurvedic texts, different types of prakriti are described on the basis of Sharira dosha, manas dosha and panchmahabhuta. The main types of prakriti are: 1. Doshaja prakriti. Manas prakriti Doshaja prakriti: Doshaja prakriti is also known as Deha Prakriti/Sharirika

Prakriti. Acharya Charaka has described seven types of prakriti in charaka viman Sthan. Acharya Sushruta and Acharya Vagabhata have also described seven types of deha prakriti. Vataja prakriti 2. Pittala prakriti 3. Shleshmala prakriti 4. Vata-Pittala prakriti 5. Vata-Shleshmala prakriti 6. Pitta-Shleshmala prakriti 7. Sama-prakriti

ASSESSMENT OF DEHA PRAKRITI

In a study, Tripathi Piyush K. et al. (2016)^[12] mentioned the challenges in assessing the prakriti of patient. Understanding prakriti and its assessment becomes crucial but assessment of prakriti has not remained unanimous result most of the times. In Ayurveda, diagnostic methods (such as prakriti assessment, pulse diagnosis etc.) often relay on some degree of subjective interpretation by physician. Whenever we assess prakriti of any patient, we generally use prakriti assessment proforma/questionnaire. We find too many questionnaires for assessing prakriti but no questionnaire is exactly similar to another of its kind.

Acharyas has described various physical features of different kinds of prakriti. Here is an attempt to compile these features. But it needs deep knowledge to explore the actual meaning of words written in classical texts. A continuous and consistent effort is required to do that. like-

Table 1: Physical features.

Sr.No.	Character	Vataja	Pittaja	Kaphaja
1.	Body Built	karshya (emaciated), Ruksha (dry), Alpa (dwarf), Alpang, Stabdhha (Firmly fixed)	Sukumar (tender), Avdatgatra (clear), Shithilang (weak)	Snigdhangha, Samhat, Shalakshan, Paripurna, Sarvang
2.	General Appearance	Durbhaga (ugly)	Durbhag (Ugly)	Subhaga
3.	Look	Chal drishti	.....	Prasanna Darshan
4.	Colour of Body	Dhusara (grey)	Gaur (fair), Tamara	Gaur (fair)
5.	Strength	Alpa bala	Madhayam bala	Balwana
6.	Gait	Laghu (light), Chapala	.....	Avasthit gati
7.	Skin	Parush (dry), Sphutita (cracked)	Prabhut pipilu, Vyanga, Til, pidika	Saumya (clean), Achchha (clear)
8.	Voice & Speech	Pratat ruksha (hoarse), Ksham (dry), Sann (low), Sakta, Jarjar, Bahubhashi	Vigrah vaktā (hostile discussion)	Abhiyogvan, Parinishchitvak, Prasann svara
9.	Sweating	Alpa sveda	Prabuta	Alpa sveda
10.	Hair	Ruksha, Alpa, Sphutita, Dhusara	Kapil, Mridu, Alpa, Kshipra pal-itya,	Sthira, Kutil, Ghana, Neel
11.	Forehead	.....	.....	Maha-lalata
12.	Eyebrows	Chala (mobile), Anavasthita	.....	Avasthita
13.	Eyelashes	Chala, Anavasthita	Pingal, Alpa, chala	Vishal Pakshma
14.	Eyes	Khar , Dhusara, Vritta	Tamra, Vritta, Himpriya, Netra- Raag	Susnigadha, Vishal, Raktanta, Suvyakta
15.	Lips	Anavasthita	Tamra	Upachita, Paripurna
16.	Teeth	Alpa, Parush, Antkhadi	.....	Bahula
17.	Tongue	Anavasthita (unstable)	Tamra	.....
18.	Palate	Sphutita (cracked)	.....	.....
19.	Chin	Anavasthita (mobile)	Tamra	Upachita, paripurna
20.	Face	Parusha (dry)	Tamra,	.....

21.	Limbs	Sphutita (cracked)	Gaur, Ushna	Maha-lalat-uro
22.	Nails	Parush, Alpa	.....	Suvibhakta
23.	Hands	Parush (dry), Anavasthita, Sphutita (cracked)	Tamra, Gaur (fair), Parusha (dry)	Snigadha (oily), saumya (clean), Suvibhakta
24.	Feet	Parush (dry), Anavasthita, Sphutita (cracked)	Tamra, Gaur (fair), Parusha (dry)	Snigadha (oily), Saumya (clean), Suvibhakta
25.	Body odour	.....	Prabhuta pooti	.....
26.	Joints	Chal, Anavasthita, Satata sandhi shabda Gamini	Mridu sandhi (loose & soft joints)	Goodha, Snidha, Sushlishta
27.	Sira, kandara, Dhamani	Bahu kandara, Bahu sira pratan, Bahu- dhamani	.....	.....

Prakriti and Prognosis

It is important for judgement of prognosis. If Vikaara Prakriti (nature of disease) and Prakriti are similar then disease is difficult to manage (Kashtasaadhya). When Prakriti and disease are of different origin, it is easy to manage (Sukhasaadhya).^[13] Kashyapa Samhita has defined role of season (Kaal Prakriti) in relation to Prakriti. If season, disease and Prakriti are of same Dosha, disease is untreatable and has bad prognosis. Any two of these if similar, make disease difficult to treat.

Therapeutic role

Though treatment is based on multiple variables Prakriti has a role in: Selection of drug, dose, Anupaana (vehicle), Samskaara (processing). Considering Prakriti along with other factors, some drugs or procedures are Indicated e.g. Ghrita for Vaata and Pitta Prakriti or Contraindicated e.g. Svedana for Pitta Prakriti. Hence Prakriti assessment with other factors of Dashavidha Pariksha should be contemplated for total understanding of patient or healthy individual.

Discussion and Conclusion

Prakriti has prime importance in both healthy and diseased persons. The prakriti of a person provides physical, psychological, immunological knowledge of that person and also indicates the physiological strengths and weaknesses, even the susceptibility of that individual to various diseases. So, knowledge of Prakriti should be utilized in diagnosis, treatment and maintenance of health. Prakriti is important for prescribing dietary regimen and for life style management in healthy individuals and for treatment in diseased individuals. There is a huge importance of prakriti in diagnosis of particular disease and Total scenario of public health programmes can be changed by implementation of Prakriti and providing diet programmes accordingly and selection of drugs according to the Prakriti of patient. Knowing about one's constitution is of utmost importance to select what is beneficial for him. Thus Prakriti definitely has an important role in dealing with the health problem.

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