



A SYSTEMIC REVIEW ON PRAKRITI AND ITS CLINICAL DIAGNOSIS

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ABSTRACT

A person's position in their unmodified natural condition is referred to as prakriti. According to Ayurveda, each individual is classified according to their Prakriti, which is assumed to be determined by the Tridosha that exists at the time the sperm and ovum unite inside the uterus. Whether one, two, or all three Doshas (the three physiological humors: Vata, Pitta, and Kapha) are predominate will define a person's Prakriti. As a result, "prakriti" refers to a person's morphological, physiological, and psychological make-up as established by genetics. Prakriti, which also forecasts how an individual will respond to medications, the environment, and their susceptibility to particular diseases, is one of the earliest notions of preventative, customized, or genetic medicine. Acharya Charak spoke of Dashavidha Pariksha, which entails examining the Prakriti first and the Vikriti second in order to understand the nature and severity of disease, the body's response to medications (pharmacogenomics), the choice of medications and their dosages, the prognosis of the disease, and preventive measures like diet, diurnal and seasonal routines. As a result, Prakriti strongly emphasizes individuality and is essential for diagnosis, preventative care, and therapies.

KEYWORDS - Prakriti, Tridosha, diagnosis, preventative medicine, and treatments etc.

INTRODUCTION

According to Ayurveda, the Panchamahabhutas—Akash, Vayu, Teja, Jala, and Prithvi—are what make up this physical universe, including the human body. These Mahabhuta have the appearance of Tridosha (Vata, Pitta, and Kapha). Every person has all three Doshas, but only one of them is dominant, and this determines a person's

Prakriti. Prakriti are unique phenotypes with a range of physiologic, psychological, behavioral, and physiological traits. They are not impacted by geographical, ethnic, or socioeconomic circumstances.¹

Both acquired and inherited factors have an impact on human pragmatism. The genetic constitution is determined by Shukra (sperm) and Shonita (ovum), but the acquired constitution is determined by environmental factors including age, race, heredity, climate, season, and place. Prakriti, which clarifies individuality, is a central concept in Ayurveda. It communicates a unique quality of an individual that is created by a specific and enduring dosha composition from the moment of birth. Prakriti makes each individual unique, therefore no two persons can be exactly same. Anatomical, physiological, and psychological characteristics differ from person to person depending on one's Prakriti. Every person has a constant interaction with the divine throughout their lifetime.²

The prevalence of lifestyle disorders such hypertension, diabetes mellitus, dyslipidemia, and overweight/obesity that are linked to cardiovascular illnesses is quickly rising. Due to their rapid economic development and escalating westernization of lifestyle over the past several decades, chronic illnesses have become disturbingly more common among Indians in recent years. So, in the current book, an effort has been made to elaborate on the Ayurvedic idea of Prakriti and its relevance in preventing lifestyle issues.³

METHODOLOGY

The current study is based on an in-depth analysis of traditional knowledge, peer-reviewed journal publications, recent literature, and research initiatives completed at diverse universities. It has been created to display potential associations between the information that has been obtained in a methodical manner.

PRAKRITI

This constitution is made up of the "physical body" and the "mental body." Prakriti is the term used to describe someone's "nature" or "natural constitution." Both the terms pra and kriti denote the "beginning" or "source of origin." The Hindi word Prakriti, when combined, means "natural form." The word "Prakriti" is derived from "Prakarotiiti." The term "Prakriti" refers to the dominance of a certain Dosha in a person and is used to describe the emergence of distinctive traits brought on by the Doshas (Vata, Pitta, and Kapha, the functional elements of the body). Other factors can have some impact on a body's makeup.⁴

Only a few of the additional factors described by Charak that have an impact on Prakriti include the season, the condition of the uterus, the mother's food during pregnancy, the many regimens she followed during pregnancy, the Sukra-Sonita (sperm-ovum) of the father and mother, and Mahabhuta Vikara. One or more of the doshas that are primarily connected to the components mentioned before are developed by these factors. Therefore, Vata governs the Prakriti of certain people, Pitta governs the Prakriti of others, Kapha governs the Prakriti of yet other people, and in other circumstances, the Dosha preserves equilibrium. Despite the fact that each of the aforementioned factors is important in figuring out Prakriti.⁵

IMPORTANCE OF PRAKRITI TO DIAGNOSIS THE VYADHI

PROMOTION OF AROGYA –

In order to lead healthy lives, Ayurveda recommends people to eat things and do things that are at odds with their Prakriti. The effects of rejuvenative therapies like Rasayana and Vajikarana are highest when they are administered in line with a person's Prakriti.⁶

ANALYSIS OF BALA ACCORDING TO PRAKRITI-

The type of Prakriti a person has will influence their relative abilities. Individuals with Pitta and Vata Prakriti are less strong than those with Kapha Prakriti. A patient's strength must be determined before treatment can begin.⁷

VULNERABILITY TO VYADHI –

Each Prakriti type is more susceptible to a certain ailment. The Prakriti of a person determines how susceptible they are to developing ailments linked to a certain Dosha. For instance, Kapha Prakriti people are more likely to have Agnimandhya, Pratishtyaya, Medoroga, Prameha, and other Kaphaja Vikara. Similar to how they are more prone to Pittaja, Gulma, Aatopa, etc., Vata Prakriti people are. Prakriti people are more prone to ailments like Amlapitta, Pandu, Kaamla, and Raktapitta, among others.⁸

Various studies have shown that people with Vata prakriti are more likely to suffer from anxiety disorders, thyrotoxicosis, and tuberculosis, while people with Pitta prakriti are more likely to develop hypertension, peptic ulcers, bronchial asthma, and rheumatoid arthritis. People with Kapha prakriti are more likely to develop diabetes mellitus, obesity, hypertension, and ischemic heart diseases. It may be difficult for those with Vata, Pitta, and Kapha prana types, respectively, to treat Vataja, Pittaja, and Kaphaja illnesses. As a result, the numerous illnesses to which a person is predisposed can be detected early and treated or postponed using an appropriate diet, medicine, or regimen.⁹

DIAGNOSIS OF VYADHI-

Acharya Charak advised using Dashavidha Pariksha to assess the power of the sick individual. A prakriti analysis is the initial analysis done on a patient.¹⁰

MANAGEMENT OF VYADHI –

Acharya Charak explained the idea of "Prati-Purusha-siddhanta," which considers the patient's Prakriti as well as other factors that are particular to that individual, when treating a patient's sickness. The choice of a patient's course of therapy is aided by knowledge of Prakriti. One can adopt the whole Apatarpana Chikitsa for a Kaphaja person in Amamaja vyadhi, like Jwara, but not a Vataja person.¹¹

DETERMINATION OF AUSHADHI DOSES –

Based on the patient's Prakriti, the dosage of the drug is determined. In general, the Alpa (lowest), Madhya (moderate), and Pravara (maximum) dosages of medicine are administered to those who have the Vata, Pitta, and Kapha Prakritis, respectively.¹²

DISCUSSION

The Doshik constitution (predominance) that was there at birth, according to the statement from Acharya above, persists unmodified from conception to death. According to Acharya Sushruta, the minute the male and female gametes fused—also known as fertilization or conception—Prakriti was decided. For instance, a person is said to have Vataja Prakriti if at the moment of birth, Vata dosha predominates (quantitatively & qualitatively) over Pitta and Kapha. An individual's predominate vata dosha has an effect on their anatomy, physiology, psychology, and immunity. Features are interpreted in light of the traits and functions of the Vata Dosha.¹³

The interaction between a person's physical and psychological talents determines their overall way of living. This lifestyle, which is based on the instruction they got as children from their parents, siblings, peers, and other close family members, is evident in their habits, behavior, nutrition, and way of life. The acts of the body and senses must thus be under complete psychological and natural control. When the start, regulation, and synchronization of these three processes are disrupted, a variety of lifestyle problems result. According to Ayurveda, "Pragyapradha" (intellectual blasphemy), which is how this occurrence was characterized, is one of the three basic causes of any illness.¹⁴

CONCLUSION

Understanding the type and severity of sickness, the body's reaction to medications, the choice of medications and their dosages, the prognosis of the condition, and preventative measures including nutrition, diurnal, and seasonal routines are all based on the Ayurvedic notion of prakriti. Prakriti, one of the first concepts of predictive, preventative, and personalized or genetic medicine, also affects a person's receptivity to the environment, to drugs, and to diseases. As a result, Prakriti places a strong emphasis on individuality and has a big influence on treatments, preventative care, and diagnostics.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT –NONE

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