



Importance of "Deha Prakriti" (Body Constitution) in Nidana and Chikitsa

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Abstract-

Ayurveda takes a comprehensive approach and considers all the elements that have a role in determining one's level of health. The choice of a preventive and curative regime for the prevention of various diseases is mostly based on phenotypic assessment of a person, which includes one's body constitution known as "Prakriti". A key and distinctive idea in Ayurveda is called prakriti. Any dosha that is predominate at the moment of conception will be the future child's prakriti, according to Acharya Sushruta. Dosha thus has a major influence on how an individual's prakriti is formed. A description of a person's physical, physiological, and psychological make-up serves as a metaphor for Deha Prakriti. Prakriti is the result of the genetically determined and determined at conception relative proportions of three physiological entities (Tridoshas), Vata, Pitta, and Kapha. It is also likely to be somewhat modified by a number of environmental circumstances. Ayurveda focuses on maintaining a person's health and treating illnesses. The doshas must be balanced for this objective to be accomplished. Due to the fact that each person is born with a unique set of prakriti, the typical lifestyle and eating habits cannot be applied to everyone.

Keywords- Ayurveda, Panchamahabhuta, Deha prakriti, Nidana, Importance of deha Prakriti.

Introduction-

Prakriti denotes nature or swabhav. It is a crucial and distinctive idea in Ayurveda. This implies that every person is unique from one another. Their dimensions and shapes, as well as their physiological and psychological makeup, differ. The Deha prakriti is primarily genetically determined, while it may also be somewhat impacted by various environmental variables. According to Acharya Charaka, health is the ultimate predicate of Dharma (virtuous action), Artha (acquiring wealth), Kama (gratifying desire), and Moksha (ultimate liberation), as Roga (diseases) are destructors of health and are significant roadblocks to achieving these objectives¹. Prakriti (constitution), in accordance with Samkhya (one of the schools of Indian philosophy), is the framework of the entire psycho-physical cosmos. The ultimate foundation for all existence is the trigunas of Satva, Rajas, and Tamas in harmony.² The word Prakriti (constitution) has varying meanings in different contexts e.g. Samya (equilibrium), Arogya (health), Svabhav (nature), Karana, end stage of life, bodily constitution etc.

The three biological entities known as Vata, Pitta, and Kapha are manifestations of the five fundamental elements, or panchamahabhoota. Each and every cell's function in every organism is governed by these three Doshas, which also control all physio-pathological alterations. Vata, Pitta, and Kapha each determine a person's "Prakriti," or constitution, at the time of fertilization through their combinations and permutations. 'The first creation' is what the term 'Prakriti' refers to. Every human person is a distinct entity and a singular phenomena because they are each the first things the cosmos created. Ayurveda places a lot of emphasis on the concept of constitution, often known as biotypology or body-mind typology. This idea is exclusive to Ayurveda.

Nirukti (Etymology):

“Pra” means “First” and the “Kri” means “Creation”. That is first creation is Prakriti. Equilibrium state of Satva, Raja and Tama Guna. “Prakriti” word is for Nature or Sign. (Shabdastoma) Prakriti means virtue.

Formation of prakriti-

When Shukra (sperm) and Shonita (ovum) unite in the uterus, the Utkatata (predominance) of one, two, or all three Doshas creates the Prakriti.³ For instance, if Vata Dosha predominates at the moment of birth compared to Pitta and Kapha, the person has Vataja Prakriti. An individual's anatomy, physiology, psyche, and immunity are all impacted by their predominant vata dosha. Features are perceived based on the characteristics and actions of the Vata Dosha.

Formation of Prakriti according to Acharya Charaka-

"Doshaprakriti" refers to the Prakriti that was created during the formation of the Garbha. Acharya Charaka believed that one, two, or more prominent Doshas were responsible for the production of Prakriti, and that Garbha was connected to each of these Doshas.⁴

Acharya Charaka has listed 4 factors responsible for Prakriti formation, while describing the unique concept of Prakriti, as follows;⁵

1. Shukra-Shonita Prakriti
2. Kala-Garbhashaya Prakriti
3. Mother's Ahar-Vihar Prakriti
4. Mahabhut-Vikara Prakriti

Formation of Prakriti according to Acharya Sushruta-

In the Shukra Shonita Samyoga, Acharya Sushruta said, ⁶ "The Doshas linked to the natural circumstances of the body (Prakriti) never get augmented, modified, or lessened unless in the cases of declining persons. Prakriti is generated by dominating Dosha. According to Acharya Sushruta, the process of Prakriti development occurs inside the uterus, and the type of Prakriti formed is directly proportional to the quantity of Dosha (Vata, Pitta, and Kapha) present during conception. Doshas are hence in charge of the development of Prakriti."⁷

Formation of Prakriti according to Acharya Vagbhata-

The male and female gametes, an individual's Jivatma's past lives' Karma, the mother's food and wants, the state of the uterus, and the period all play a role in determining the dominance of Dosha on Prakriti.⁸ Seven different types

of Prakriti are formed in Bhojya (food), Chesta (activities), Garbhini, Garbhasaya, and Ritu depending on the prevalent Dosha in the Shukra and Asrika at the time of their union.

Factors Affecting the Formation and Development of Prakriti-

Many variables that contribute to the creation and development of Prakriti are described in Ayurvedic literature. These factors can be broadly divided into two categories: prenatal (intra uterine) factors, and postnatal (extra uterine) factors. The Prakriti of an individual, according to Charaka and Vagbhata, is influenced by Shukra Prakriti (sperm), Shonita Prakriti (ovum), Kala Prakriti (time or season), Garbhashaya Prakriti (uterine condition), Maturahar-viharprakti (mom's food and behavior), and Mahabhutavikar Prakriti.⁹ these six factors come under the first group i.e. Pre-natal factors.

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
2. 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.¹⁰

Acharya Sushruta and Acharya Vagabhata have also described seven types of deha prakriti.

1. Vatala prakriti
2. Pittala prakriti
3. Shleshmala prakriti
4. Vata-Pittala prakriti
5. Vata-Shleshmala prakriti
6. Pitta-Shleshmala prakriti
7. Sama-prakriti.

Acharya Charaka has also described four types of deha prakriti in charaka Sutra sthan.¹¹

Acharya charaka has described 6 types of prakriti in charaka indriya sthan chapter 1.¹² same are described as factors influencing the formation of prakriti in Ashtang Sangraha.

1. Jatiprasakta
2. Kulaprasakta
3. Deshanupatini
4. Kalanupatini
5. Vayonupatini
6. Pratyatmaniyata

Vata Prakriti (constitution):

The production of somatic and psychic processes that are primarily Rajasika or dynamic in nature is what the panchabhautika structure of Vata—Akasha and Vayu—and its function of Rajasika are concerned with. As a result, the presence of Vata is to be inferred in such mental phenomena as the display of enthusiasm, concentration, etc. It supports the proper circulation of all the body's supporting elements.¹³ Shukra (sperm) and Shonita (ovum) experience Vata Dosha aggravation as a result of an abnormal diet and lifestyle that causes Vata Dosha Prakopa. The aggravated Vata Dosha causes the development of a fetus with a Vata Prakriti (constitution) that is lacking in physical and psychological qualities, primarily as a result of Apatarpana (an emaciating regimen), which causes a loss of Dhatu (basic tissues). As a result, various inferior qualities are present in the body and mind, and Vata Prakriti (constitution) is interpreted as Heena.¹⁴

Pitta Prakriti (constitution):

Madhyama (moderate, middling) Tejasa is the Panchabhautika structure of Pitta, and it has the Satvika functions of vision, digestion, heat production, hunger, thirst, and softness. Its presence can be deduced from physical and

mental processes like digestion, assimilation, heat production, healthy appearance, courage, and other phenomena like intellect and clear idea.¹⁵ Pitta gives the body's agni. By means of metabolism and digestion, this Agni is implied in the body. Complex compounds are reduced to simpler ones during the digestion of food, and afterwards, helpful components and excretory parts are created.¹⁶ In this way, catabolism is mostly caused by Agni. This process of catabolism is likewise in steady state equilibrium when Pitta Dosha is balanced, but if Pitta is still elevated, the catabolism of Dhatu is more than their creation. Because this Agni is also strong in the brain, it is common to find certain positive traits associated to intelligence, but wrath, egotism, etc. are also present. Pittaprakriti (constitution) is hence referred to as a Madhyama kind.

Kapha Prakriti (constitution):

Panchabhautika is involved with the formation of those mental and physical processes that are primarily Tamasic in nature, i.e., conserving and stabilizing. The structure of Kapha is Apa and Prithvi, and its function is Tamas. Its presence can be deduced from both mental and physical phenomena, including the development of physical strength, build, and structural integrity of the body, as well as mental phenomena like the display of courage, knowledge, and understanding, among others. Due to Upachaya Karma (anabolic function) being prevalent in the body as a result of Kapha predominance, the Purusha of Kapha Prakriti (constitution) has a hard, compact, and slender body. Joints and muscles are both fully grown.¹⁷

Characteristics of Dwandaja Prakriti:

When two doshas combine to dominate an individual's constitution, that individual will exhibit both of those dosha's manifestations.

Characteristics of Sama Prakriti:

The Sama Dhatu type of person possesses the characteristics of all three of the aforementioned personality types since all of their doshas are in a balanced state.

Importance of Prakriti in Nidan and chikitsa-

The central idea of our old Chikitsa paddhati is prakriti, and doshas are accountable for prakriti nirman. similarly to dosha. According to a remark from Acharya Charaka, all humans always have Vata, Pitta, and Kapha. Some people, known as those with Samadhatu Prakriti, have all three of these energies balanced or equal since conception. In contrast, Vata, Pitta, and Kapha predominate in the remaining individuals.¹⁸ People who fall into the first category are always robust and healthy, while those in whom any one of the Doshas predominates are constantly vulnerable to illness. Any person's health or ill health is caused by these doshas. All three doshas have an impact on every aspect of the body. However, each dosha has dominant regions. The upper body-sinuses, nostrils, throat, bronchi, lungs, etc. is dominated by the kapha dosha.¹⁹ Because of this, kapha prakriti purusha are more susceptible to diseases of the upper body than those of other prakriti kinds, such as respiratory conditions, mucus congestion, allergies, etc. The central regions of the body, such as the stomach, liver, spleen, gall bladder, pancreas, duodenum, etc., are dominated by the Pitta dosha. Therefore, disorders of its respective components, such as peptic ulcer, gastritis, agitation, etc., are more likely to affect the pitta prakriti purush. The lower regions of the body are occupied by vata (lower small and large intestines, pelvic region, etc.), making vata prakriti purush more susceptible to ailments of the lower regions of the body, such as constipation, low backache, etc. We can determine the diseases that a person is more likely to contract by understanding their prakriti, and we can take steps to prevent those diseases. In accordance with prakriti, Acharya Charaka also provided a description of the therapeutic measures.²⁰

Vishamagni is typically present in Vata Prakriti purush, Tikshanagni in Pittaja Prakriti purush, and Mandagni in Kaphaja Prakriti purush. As a result, diet recommendations should take digesting capacity into account. The vata prakriti purush should have alpa bala, while the kapha prakriti purush should be balwana. Madhyam bala is present in the pitta prakriti purush. Accordingly, drug doses should be administered. The krur koshta of vata prakriti purush makes them more susceptible to constipation and the requirement for potent laxatives.²¹ While the kapha prakriti purush has normal koshta, the pitta prakriti purush has Mridu koshta and needs only very mild laxatives to ease constipation. As a result, Prakriti will benefit the clinician in the following ways.

a. **Diagnosis of diseases:** Acharya Charaka suggested Dashvidhpariksa for determining the afflicted person's power. The first analysis carried out on a patient is the prakriti analysis.

b. **Prognosis of diseases:** The disease 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 treat a vitiated Dosha if it differs from one's Prakriti.

c. **Management of diseases:** 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 person. For instance, in Amajavyadhi like Jvara, one can adopt the entirety of Apatarpana Chikitsa for a Kaphaja person but not for a Vataja person.²²

d. **Promotion 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 rejuvenative therapies like Rasayana and Vajikarana are applied in accordance with a person's Prakriti, the benefits are greatest.²³

Discussion-

According to the unique Ayurvedic idea of prakti, each individual human being differs from the others and ought to be treated as a distinct entity. Non-communicable diseases are primarily brought on by poor lifestyle choices and an unbalanced diet. The prakriti of a person reveals information about that person's physical characteristics, psychological makeup, immune system, as well as their physiological propensities for certain diseases. Therefore, understanding of Prakriti should be used to health diagnosis, care, and maintenance. Different non-communicable diseases can be treated or prevented more effectively if the notion of prakriti is used.

Conclusion-

Prakriti is essential for both healthy and ill people. Knowing each person's unique constitution allows us to determine the best foods, beverages, exercises, etc. to preserve their health. 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 preventive measures including nutrition, diurnal, and seasonal routines. Prakriti is one of the oldest conceptions of predictive, preventative, and personalized or genetic medicine because it also predicts an individual's response to environmental factors, medications, and susceptibility to diseases. Therefore, Prakriti places a strong emphasis on uniqueness and is crucial to diagnosis, preventative medicine, and treatments. Therefore, Prakriti unquestionably plays a significant part in addressing the health issue in the twenty-first century.

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