



Review Article

## APPLICATION OF *PRAKRITI* IN UNDERSTANDING THE CAUSE AND ROLE OF TREATMENT IN SURGICAL DISEASES

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### ABSTRACT

*Prakriti* can be defined as an individual's natural state, which is determined by their genetic constitution. According to Ayurveda, each person possesses a fixed *Prakriti* that is established at the moment of conception when the sperm and ovum unite in the womb. The predominance of one, two, or all three *Doshas* (*Vata*, *Pitta*, *Kapha*) in an individual's constitution dictates their *Prakriti*. As a result, *Prakriti* encompasses an individual genetically determined anatomical, physiological and psychological changes. It also influences how a person responds to environmental factors, medications, and their susceptibility to diseases. This concept of *Prakriti* is one of the earliest principles of preventive and personalized or genomic medicine. In contrast to *Prakriti*, there is *Vikriti*, which represents the diseased state of an individual. Understanding one's normal *Prakriti* is crucial for identifying abnormalities, underscoring its significance in the fields of diagnosis, preventive medicine and therapeutic interventions. Although *Prakriti* assessment should ideally take place at birth, its influence extends far into an individual's life. Within the realm of *Shalya tantra*, *Prakriti* plays a pivotal role. Despite limited literature explicitly addressing the significance of *Prakriti* in *Shalya tantra* but understanding and considering the *Prakriti* when determining treatment is particularly crucial in surgical and parasurgical techniques, as these procedures demand greater *Manasika bala*.

### INTRODUCTION

Ayurveda introduces the unique concept of *Prakriti*, which embodies an individual's distinctive constitution. The term *Prakriti* originates from the Sanskrit words "*Pra*" and "*Kri*," signifying "*first*" and "*creation*," respectively, highlighting the fundamental nature of an individual's state. It also conveys the essence of an individual's natural state or being.

*Pra* (First) + *Kri* (Creation) = *Prakriti*

It expresses the particular trait of an individual that is defined by specific and permanent composition of *Dosha* at the time of conception.

*Prakriti*, a fundamental concept in Ayurveda, elucidates the essence of individuality. It represents the distinctive qualities of a person, determined by the specific and unchanging composition of *Dosha* from birth. *Prakriti* endows each individual with uniqueness, ensuring that no two people are precisely alike. Anatomical, physiological, and psychological attributes vary from one person to another, contingent on their *Prakriti*. Remarkably, *Prakriti* remains unwavering for an individual throughout their entire lifetime.<sup>[1]</sup>

शुक्रशोणितसंयोगे यो भवेद्दोष उत्कटः ।  
प्रकृतिर्जायते तेन तस्या मे लक्षणं शृणु ॥

### Formation of *Prakriti*

The *Prakriti* of a human being is influenced by a combination of genetic and acquired factors. Genetic constitution is determined by the fusion of *Shukra* and *Shonita*, whereas the acquired constitution is shaped by environmental factors such as age, race, heredity, climate, season, and geographical region.

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The teachings of *Acharya Sushruta* explain that *Prakriti* formation occurs during the union of *Shukra* and *Shonita* in the *Garbhashaya* of the mother. The predominance of one, two, or all three *Dosha* determines the distinctive characteristics of the future child, resulting in *Ekadoshaja prakriti* (*Vataja*, *Pittaja*, and *Kaphaja*), *Dwandvaja* (*Vatapitta*, *Vatakapha*, *Kaphapitta*), and *Samamishra* (*Vata*, *Pitta*, and *Kapha* in equal proportions).<sup>[2]</sup>

According to *Acharya Charaka*, *Prakriti* is the outcome of the fusion of *Panchamahabhoota* (the five fundamental elements) and *Chetana*, and it determines the inherent nature of the physical body.<sup>[3]</sup>

विषजातो यथा कीटो न विषेन विपद्यते ।  
तद्धत् प्रकृतयो मर्त्यम् शक्नुवन्ति न बाधितुम् ॥

*Prakriti* is considered as an insect born in poison does not become victim of the fatal effect of the same, the types of constitution do not inflict the person.<sup>[4]</sup>

### Factors affecting formation of *Prakriti*

<i>Garbhakalaja bhava</i> <sup>[5]</sup>	<i>Jatiprasaktadi bhava</i> <sup>[6]</sup>
<i>Sukra shonita prakriti</i> (Characteristics of the sperm and the ovum)	<i>Jatiprasaktadi bhava</i> (Caste/Racial effect)
<i>Kala-garbhasaya prakriti</i> (The timing of sexual intercourse, the fertilization process, and the age or condition of the uterus)	<i>Kulaprasakta bhava</i> (Familial)
<i>Maturaharavihara prakriti</i> (Impact of a mother's dietary choices and behavior)	<i>Desha anupatini prakriti</i> (Demographic effect) <i>Kala anupatini prakriti</i> (Seasonal effect)
<i>Mahabhutavikara prakriti</i> (Effects of <i>Akasha</i> , <i>Vayu</i> , <i>Teja</i> , <i>Jala</i> , and <i>Prithvi</i> )	<i>Vayo anupatini prakriti</i> (Age effect)
	<i>Pratyatmaniyata prakriti</i> (Self/Idiosyncrasy)

### Types of *Prakriti*

<i>Sharirika Prakriti</i> <sup>[5]</sup>	<i>Manasa Prakriti</i> <sup>[7]</sup>
<i>Vataja</i> <i>Pittaja</i> <i>Kaphaja</i> <i>Vata-pittaja</i> <i>Vata-kaphaja</i> <i>Pitta-kaphaja</i> <i>Vata-pitta-kapha</i>	<i>Satwika</i> <i>Rajasika</i> <i>Tamasika</i> <i>Manasa Prakriti</i> is 16 according to <i>Acharya Charaka</i> <sup>[8]</sup>

### *Vataja prakrithi*<sup>[9]</sup>

A person with a *Vatika* constitution tends to exhibit excessive alertness, a dislike for cold, may face unfortunate circumstances, and can display traits such as thievery, jealousy, lack of refinement, a love for music, and a quick temper. They may have cracked hands and feet, scanty and coarse beards, mustaches, nails, and hair, and might grind their teeth. Their impatience can lead to unstable friendships, ingratitude, a lean physique with prominent veins, chattiness, frequent travel, and a restless body, mind, and eyes. They may possess a limited collection of gems, wealth, and a few friends, occasionally engaging in irrelevant conversations. In dreams, they might envision flying in the sky. Their character may bear resemblance to animals like goats, jackals, rabbits, rats, camels, dogs, vultures, crows, and donkeys.

### *Pittaja prakrithi*<sup>[10]</sup>

A person with a *Paittika* constitution may exhibit signs such as profuse sweating, an unpleasant odour, a pale and flaccid body, coppery-toned nails, and a preference for coolness. They might experience bad luck, wrinkles, grey hair, and baldness. They tend to have a hearty appetite but dislike heat, and they can easily get angry and then quickly calm down. Their strength and lifespan are typically moderate.

Mentally, they are intelligent, sharp, adept at debating, brilliant, and formidable in battles. Their dreams often involve gold, *Palasha* and *Karnikara* flowers, as well as fire, lightning, and meteors. They are not easily intimidated by fear, and while they can be stern with impolite individuals, they are compassionate and charitable to those who show respect. They may frequently experience oral issues and have difficulties with movement. In terms of

character, they share similarities with creatures such as snakes, owls, *Gandharvas*, *Yakshas*, cats, monkeys, tigers, bears, and mongooses.

#### **Kaphaja prakrithi**<sup>[11]</sup>

Individuals with a *Kaphaja* constitution have a fortunate, attractive appearance with features like white eyes, curly dark hair, and reddish eye corners. They exhibit characteristics such as sweetness-loving, gratitude, patience, tolerance, and strength, along with delayed accomplishments and enduring enmities. In their dreams, they often experience images of lotus flowers, swans, *Cakravaka* birds, and scenic lakes. With well-defined organs and a predominance of the *Sattva* quality, they are respectful to teachers and elders, resembling deities like *Brahma*, *Rudra*, and *Indra*, as well as animals such as lions, horses, elephants, bulls, *Garudas*, and swans.

By observing features of 2 or 3 types together, the physician should decide the mixed types of constitution.

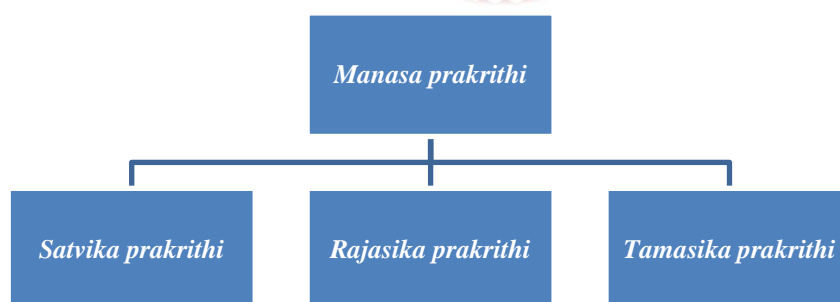
#### **Characteristics of Dwandvaja prakriti**<sup>[12]</sup>

The two *Dosha Prakriti* are defined by the manifestation of their respective *Doshas* in combination.

#### **Characteristics of Sama prakriti**<sup>[12]</sup>

*Sama dhatu prakriti* is defined by the combination of all the *Doshas* in a state of balance. Individuals with this constitution possess the qualities of all three individual *Dosha prakriti*.

#### **Manasa prakrithi**



Ayurveda describes the unique concept "*Prakriti*" genetically determined, categorizing the population into several subgroups based on phenotypic characters like appearance, temperament and habits.

#### **Satvika prakrithi**<sup>[13]</sup>

**Brahma kaya Constitution:** Focused on purity, theism, regular Vedic study, reverence for teachers and elders, hospitality to guests, and participation in sacrificial rites.

**Mahendra Constitution:** Known for magnanimity, valour, leadership, devotion to scriptures, and supporting dependents.

**Varuna Constitution:** Exhibits traits such as a tolerance for cold, patience, grey eyes, brown hair, and a sweet manner of speaking.

**Kauberia Constitution:** Characterized by neutrality, tolerance, wealth accumulation, and strong virility.

**Gandharva Constitution:** Enjoys fragrances, garlands, has an interest in dance and music, and frequently travels.

**Yama Constitution:** Upholds justice, demonstrates firm commitment, is fearless, has a good memory, and is free from attachment, delusion, pride, and aversion.

**Arsa Psychic Constitution:** Devoted to recitation, ritual observance, celibacy, sacrifices, and study, while possessing profound knowledge and experience.

#### **Rajasika prakrithi**<sup>[14]</sup>

**Asura Psyche:** Marked by power, fierceness, bravery, wrath, envy, solitary eating, and gluttony.

**Snake's Psyche:** Displays ferocity, exertion, timidity, wrath, cunningness, and instability in both movement and behavior.

**Bird's Psyche:** Exhibits lust and lasciviousness, frequent eating, and impatience, with a tendency toward instability.

**Raksas Psyche:** Characterized by partisanship, fierceness, envy, unrighteousness, and extreme inertia.

**Pishaca Psyche:** Recognized by eating leftovers, fierceness, an adventurous nature, lasciviousness, and a lack of shame.

**Preta Psyche:** Identified by a failure to distribute equally, idleness, unhappiness, jealousy, greed, and a lack of charity.

#### **Tamasika prakrithi**<sup>[15]</sup>

**Animal's Psyche:** Exhibits dullness, crookedness, engages in daily coitus in dreams, and has a negative attitude.

**Fish's Psyche:** Demonstrates instability, foolishness, timidity, a fondness for water, and a propensity for mutual quarrels.

**Plant's Psyche:** Prefers to remain stationary, primarily focuses on eating, and lacks qualities such as sattva, righteousness, enjoyment, and wealth.

### Utility of Prakriti

#### 1. Enhancement of well-being<sup>[16]</sup>

Ayurveda promotes the consumption of foods and engagement in activities that counter one's inherent Prakriti for the sake of a healthy lifestyle. Rejuvenating treatments like *Rasayana* and *Vajikarana* are most beneficial when tailored to the Prakriti of an individual.

#### 2. Agni status of individual<sup>[17]</sup>

Acharya Charaka has described four categories of Agni (Digestive fire) based on the Prakriti:

- *Vishmagni* (disturbed) in *Vata prakriti*
- *Tikshnagni* (increased) in *Pitta prakriti*
- *Mandagni* (decreased) in *Kapha prakriti*
- *Samagni* (normal) in *Samadosha prakriti*

### The condition of Agni and the choice of dietary selection

In *Vata Prakriti*, characterized by *Vishmagni*, it is recommended to consume *Laghu Ahara* and *Snigdha Ahara*, and mild drugs (*Avara*).

For *Pitta Prakriti* with *Theekshagni*, individuals are advised to opt for heavy and substantial meals (*Guru Ahara*) and medications with a medium potency (*Madhyama*).

In the case of *Kapha Prakriti*, where *Mandagni* prevails, it is best to have light and easily digestible food (*Laghu Ahara*) and powerful drugs (*Pravara*).

For those with a *Sama Dosha Prakriti* and *Samaagni*, a balanced approach to diet and medication is suggested.

• Considering these factors, pre-operative, intra-operative, and post-operative medications such as antibiotics and pain relievers can be selected. Additionally, the diet can be tailored to align with these choices.

#### 3. Assessing the Bala/strength of an individual<sup>[18]</sup>

The assessment of individuals' relative strength can be determined based on their Prakriti. *Kapha prakriti* individuals tend to be stronger than those with *Pitta* and *Vata Prakriti*. Evaluating strength is crucial in the context of medical treatment.

#### 4. Vulnerability to a specific illness<sup>[19]</sup>

Each Prakriti type is predisposed to specific diseases, determining the susceptibility of an individual to *Dosha*-specific ailments. For instance, *Kapha prakriti* individuals are more prone to *Kaphaja* conditions like *Agnimandhya*, *Pratishyaya*,

*Medoroga*, and *Prameha*. In contrast, *Vata prakriti* individuals are susceptible to conditions such as *Gulma*, *Aatopa* and *Sandhigatavata*, while *Pittaja prakriti* individuals are at higher risk of diseases like *Amlapitta*, *Pandu*, *Kaamla*, and *Raktapitta*.

Notably, *Vata prakriti* individuals tend to be more susceptible to conditions like anxiety neurosis, thyrotoxicosis, and tuberculosis, while those with *Pitta prakriti* are more at risk of developing hypertension, peptic ulcers, bronchial asthma, and rheumatoid arthritis. Individuals with *Kapha prakriti* have a greater predisposition to ailments such as diabetes mellitus, obesity, hypertension, and ischemic heart diseases.

However, *Vataja*, *Pittaja* and *Kaphaja* diseases may pose some treatment challenges when they align with the respective Prakriti. Given these considerations, timely prediction of diseases to which an individual is predisposed can enable preventive or delayed measures through suitable dietary choices, medications, and regimens.

#### 5. Prognosis of a disease<sup>[20]</sup>

The ease of treating a disease is closely related to the alignment between the causative *Dosha* of the ailment and the Prakriti of an individual. When the causative *Dosha* matches the person's Prakriti, the disease is categorized as "*Krichrasadhya*," signifying its difficulty to cure. Conversely, when the vitiated *Dosha* differs from one's Prakriti, the disease is more straightforward to treat. In cases where the causative *Dosha* and Prakriti are dissimilar, the disease is deemed "*Sukhasadya*," category. Additionally, the curability of a disease is influenced by factors like the timing (*Kala prakriti*) and the constitution of the individual (*Deha prakriti*), and these factors collectively shape the therapeutic approach.

#### 6. Selection of treatment based on Vikara<sup>[21]</sup>

Specific therapeutic measures are associated with different *Dosha*-related ailments. For *Vataja vikara*, methods like *Ushnopacharam*, *Shringa* for *Raktamokshana*, and *Vasthi* are utilized. *Pittaja vikara*, on the other hand, involves treatments like *Seethalopacharam*, *Jaloukavacharanam*, and *Virechanam*. For *Kaphaja vikara*, therapies such as *Ushnopacharam*, *Alabu* for *Raktamokshanam*, *Vamanam*, *Ksharam*, and *Agnikarama* are recommended. These approaches are tailored to address the specific *Dosha* imbalances associated with each type of ailment.

#### 7. In the process of arriving at an accurate diagnosis<sup>[22]</sup>

When establishing an accurate diagnosis, Acharya Charaka has outlined the "*Dashvidhapariksa*," a



tenfold examination, to assess the patient's vitality. *Prakriti* analysis is the initial step in patient evaluation.

## 8. Treatment of illnesses through individualized medicine<sup>[23]</sup>

*Acharya Charaka* has introduced the concept of '*Prati purusha siddhanta*,' which takes into account an individual's *Prakriti* and other unique factors when tailoring a treatment for their ailment. Understanding the *Prakriti* is instrumental in crafting a personalized treatment plan. For instance, in conditions like *Amajavyadhi*, such as *Jvara*, a comprehensive *Apatarpana chikitsa* can be suitable for a *Kaphaja* individual, while it may not be entirely appropriate for a *Vataja* individual.

## 9. Determining medication dosages<sup>[24]</sup>

Medication doses are determined based on the *Prakriti* of an individual. Typically, *Alpa* (minimal), *Madhyama* (moderate) and *Pravara* (maximum) doses of medicine are prescribed for *Vata*, *Pitta*, and *Kapha prakriti* individuals, respectively.

## 10. Choice of *Anupana*<sup>[25]</sup>

*Anupana* has various effects on the body, such as toning, satisfaction, invigoration, facilitating digestion, and promoting nutrient distribution. It provides nourishment, increases energy levels, and enhances well-being.

For *Vata*: *Snigdha* and *Ushna*

*Kapha*: *Ruksha* and *Ushna*

*Pitta*: *Madhura* and *Sheetala*

## 11. To choose suitable and unsuitable dietary and lifestyle recommendations

*Prakriti* and lifestyle are fundamental aspects of an individual's nature and well-being. The physiological processes are primarily governed by *Vata*, *Pitta*, *Kapha*, and *Manasika doshas*, with the predominant *Dosha* determining the *Prakriti*. Knowing one's *Prakriti* is essential for understanding the most suitable lifestyle and dietary habits to maintain health and prevent potential diseases. For instance, an individual with a predominant *Pitta prakriti* should avoid heat-inducing foods to prevent overheating. Understanding *Prakriti* also reveals a person's ability to combat lifestyle-related diseases, with single *Dosha prakriti* being more resilient than dual *Dosha Prakriti*. The susceptibility to diseases follows the order *Vata-pitta-kapha prakriti*.

### Prevention of diseases

For the prevention of disease, individuals with *Vataja prakriti*, a nutritious and *Snigdha* diet, *Lagu vyayama* and *Divaswapna* are recommended whereas, *Pittaja prakriti* individuals should engage in moderate

exercise, *Mitahara*, and avoid *Divaswapna*. *Kaphaja prakriti* individuals benefit from regular exercise, *Lagu ahara*, and should also avoid *Divaswapna*.

### Precautions for specific diseases

For individuals with *Vataja prakriti*, caution should be exercised with *Seethalopachara*. Those with *Pittaja prakriti* should be mindful of contraindications like *Agnikarma*, *Swedana*, and *Kshara (Paneeyam)*. *Kaphaja prakriti* individuals should approach *Seethalopacharam* with care.

These contraindications help ensure that treatments and interventions are in favour to the *Prakriti*, promoting their overall well-being and preventing potential adverse effects.

### In *Shalya Tantra*

#### 1) Pain tolerance and their *Prakriti*<sup>[18]</sup>

In the realm of *Shalya tantra*, effective pain management is a crucial aspect. The relationship between pain management and a *Prakriti* is noteworthy due to the connection between their *Bala* and *Sattva*.

Individuals dominated by *Vata dosha* may exhibit a lower pain threshold due to their relatively *Alpa bala* and a prevalence of *Tamasic* attributes. In contrast, those with a *Kaphaja prakriti* tend to possess *Pravara bala* and a more *Sattvic* disposition. Consequently, pain tolerance can vary depending on one's *Prakriti*. Therefore, it's imperative to provide extra care and attention to individuals based on their *Prakriti*.

Additionally, emotional and physical factors also significantly influence how pain is perceived. In *Vata prakriti* individuals, their natural body constitution is predominantly influenced by *Vata Dosha*, leading to heightened sensitivity to pain, which is more pronounced in these individuals.

Understanding these nuances in pain perception based on an individual's *Prakriti* allows for more apt pain management strategies and treatments in the field of *Shalya tantra*. It underscores the importance of a personalized approach to address pain effectively and ensure the well-being of the patient.

#### 2) Tolerance with *Shastra karma*

*Acharya Sushruta's* extensive discourse on *Shastra karma*, particularly the *Ashtavidha shastra karma*<sup>[26]</sup>, is noteworthy. In the realm of *Shastra Karma*, both *Sharirika* and *Manasika bala* hold significant importance. Individuals endowed with these qualities can execute *Shastra karma* with greater ease. *Acharya* has also provided a detailed account of potential complications ie, *Shastra vyapath*<sup>[27]</sup> that can arise during *Shastra karma* like *Bhrama* (dizziness), *Pralapa* (incoherent speech), *Pathana* (impaired

coordination), *Pramoha* (delusion), and more. Upon closer examination, it becomes apparent that these complications are primarily associated with a dominance of *Vata-pitta dosha*. Consequently, the practice of *Shastra karma* in individuals with a *Vata-pitta prakriti* is likely to pose greater challenges when compared to those with a *Kaphaja prakriti*.

### 3) Wound healing and Prakriti

The *Sadyasadyatha*<sup>[28]</sup> of a *Vrana* may have an impact on the individual's *Manasika guna*, particularly those with a predominance of *Sattva guna*. In such individuals, the healing process tends to be smoother and less distressing (सत्त्ववतां व्यसनेऽप्यनाकुलानां). *Acharya Sushruta* had given guidance about the *Shasti upakrama*, which outlines about the *Avatarpanadi upakramas*. Hence, in the treatment of wounds, it is essential to consider both *Vrana dosha* and the individual's *Prakriti*. For example, an individual with a predominant *Pitta prakriti* may benefit from treatments that having *Seethala* and *Pittahara* properties to counterbalance the *Pitta dosha* associated with the *Vrana*. Conversely, a person with a *Vata prakriti* may require therapies that provide *Brahmana* and alleviate *Vata* to address the qualities of *Vata*. The interconnectedness of *Prakriti* and *Vrana doshas* is also evident when dealing with the conditions such as a *Pramehaja vrana* in a *Kaphaja prakriti* individual.

### 4) Prakriti and Para-surgical interventions

#### *Agnikarma*<sup>[29]</sup>

*Agni* possesses a significant amount of *Pitta* and *Rakta Guna*. Therefore, *Agnikarma*, a therapeutic technique involving *Agni*, may exacerbate the condition in individuals with a predominant *Pitta Prakriti*. Hence, it is not advisable to use *Agnikarma* in such individuals.

#### *Ksharakarma*<sup>[30]</sup>

In the context of *Ksharakarma*, the *Acharya* categorized individuals with a *Pitta prakriti* as "*Ahitas*." However, when dealing with *Pittaja arshas*, the *Acharya* emphasized the use of *Ksharakarma*. Therefore, the *Acharya* is highlighting the importance of taking extra precautions, such as considering contact time and the *Teekshanata* of the *Kshara* (*Mrudu*), when applying *Kshara* in *Pittaja prakriti* individuals. This approach aims to prevent any unnecessary post-operative complications.

#### *Jalukavacharana*<sup>[31]</sup>

*Jalukavacharana*, or leech therapy, is the preferred treatment when the *Manasika bala*, is *Avara*. When we take into account the *Prakriti*, *Vata prakriti* individuals have *Avara manasika bala* compared with other individuals. Therefore, in cases involving the

weak, elderly, or young individuals, *Jalukavacharana* is the most suitable course of treatment.

#### *Siravyadha*<sup>[32]</sup>

Similarly, as previously mentioned, the *Manasika bala*, should be taken into account when considering *Siravyadha*. If an individual has *Pravara manasika bala* i.e., in *Kaphaja prakriti* *Siravyadha* can be recommended. Otherwise, it may potentially exacerbate the vitiation of *Vata dosha*.

#### 5) *Ashmari chikitsa* and *Prakriti*<sup>[33]</sup>

*Sushruta Acharya* considers *Ashmari*, or urinary calculi, to be treatable when in its early, or *Taruna*, stage, and recommends *Snehadikrama* treatment. In this disease, individuals with a predominance of *Kapha dosha* may be more susceptible to the formation of *Ashmari*, as *Kapha* is the primary *Dosha* involved in its development. Therefore, the *Prakriti* of a patient and the *Dosha* involved in the ailment are dissimilar, making treatment relatively straightforward.

However, in the advanced stages of *Ashmari*, the treatment can be challenging and may require more intensive approaches, as it is *Krichasadya* or *Sastra sadhya*. In these cases, the *Manasika bala* of an individual, becomes more significant. Given that individuals with a *Kaphaja prakriti* tend to exhibit more *Sattvika guna*, the execution of the treatment may be more manageable. This alignment between the *Prakriti* and their *Sattvika guna* can contribute to a smoother treatment process, even in the face of more advanced stages of the condition.

#### 6) Relevance in Anesthesia<sup>[34]</sup>

The duration of the wipeout period for the drug was significantly shorter for individuals with *Vataja* and *Pittaja prakriti* compared to those with *Kaphaja prakriti*. Ayurvedic literature suggests that *Pitta prakriti* individuals have rapid metabolisms, while those with *Kaphaja prakriti* have slower metabolisms, which could partially explain the observed differences. Large-scale studies involving other anesthetic drugs are warranted to further elucidate the relationship between wipeout period and *Prakriti*.

### DISCUSSION

Understanding *Prakriti* plays a crucial role in various aspects of healthcare. First and foremost, it aids in assessing an individual susceptible to specific diseases. *Prakriti* analysis is best carried out on an individual basis, allowing for the adaptation of habits and diet to prevent potential illnesses. For instance, if a child is identified as having a *Pitta Pradhana Prakriti*, it is advisable to avoid spicy foods and other factors that can aggravate *Pitta*, thereby reducing the risks.

Additionally, *Prakriti* analysis is a valuable tool in the diagnosis of diseases. Including *Prakriti* in a provisional diagnosis simplifies the diagnostic process. Furthermore, when it comes to disease prognosis, the alignment of *Roga prakriti* and *Deha prakriti* can be significant. Understanding *Prakriti* is essential for a holistic approach to healthcare, encompassing disease prevention, diagnosis, and prognosis.

In *Shalya tantra*, the significance of understanding an individual's *Prakriti* in the context of various procedures and treatments is paramount. Pain tolerance and pain management strategies are intricately linked to *Prakriti* of an individual, like *Vata*-dominant individuals often having a lower threshold due to their physical attributes and *Tamasic* qualities. The practice of *Shastra karma*, as detailed by *Acharya Sushruta*, underscores the relevance of both *Sharirika* and *Manasika bala* in its execution. Wound healing also intertwines with *Prakriti*, with a smoother healing process observed in individuals with a predominant *Sattva guna*. When treating wounds, consideration of *Vrana dosha* and *Prakriti* guides the choice of treatments, aligning them with the patient's constitution.

In para-surgical interventions, the caution associated with *Agnikarma* in *Pitta prakriti* individuals and the suitability of *Jalukavacharana* in cases with weaker *Manasika Bala* demonstrate the *Prakriti*'s influence. *Ashmari chikitsa* illustrates the importance of *Prakriti* in treatment. Early-stage treatment is relatively straightforward, particularly for *Vataja prakriti* individuals. In advanced stages, the alignment of *Prakriti* and the *Sattvika guna* contributes to more manageable treatments. Finally, the relevance of *Prakriti* in anesthesia suggests that wipeout periods vary with *Prakriti*, especially for *Vataja* and *Pittaja prakriti* individuals. However, further research is needed to fully comprehend this relationship. Overall, understanding *Prakriti* is a cornerstone in the field of *Shalya Tantra*, guiding personalized care and treatment strategies for optimal patient well-being and successful outcomes.

## CONCLUSION

*Prakriti* holds a significant role in *Ayurveda* as it aids in comprehending the essence and severity of a disease, how the body responds to medications, the selection of drugs and their appropriate dosages, forecasting the course of the disease, and preventive measures like dietary choices and adhering to daily and seasonal routines. Recognizing the *Prakriti* emphasizes individuality and proves crucial in diagnosis, preventive healthcare, and therapeutic interventions. Maintaining good health necessitates and failure to adjust daily activities, dietary

preferences, occupation, and behavior in line with one's *Prakriti* can lead to the amplification of the *Doshas*, giving rise to ailments typical of that *Prakriti*.

In the field of *Shalya tantra*, understanding the *Prakriti* is essential for various procedures and treatments. Pain tolerance is linked to *Prakriti* as well as *Shastra karma* highlights the role of *Sharirika* and *Manasika bala* but poses challenges for *Vata-pitta prakriti* due to potential complications. Wound healing aligns with *Prakriti*, favouring those with a predominant *Sattva guna*. In para-surgical procedures, *Prakriti* influences the suitability of techniques. *Ashmari Chikitsa* is simplified for *Kaphaja prakriti* individuals in early stages, while advanced cases benefit from *Prakriti-sattvika guna* alignment and Anesthesia wipeout periods vary with *Prakriti*, particularly for *Vataja* and *Pittaja prakriti*, though further research is needed. Understanding *Prakriti* is fundamental in *Shalya tantra* for personalized care and successful outcomes.

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