A REVIEW ON ROLE OF DEHA PRAKRITI IN PREVENTING DISEASES
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ABSTRACT
Ayurveda has a holistic approach and includes all the factors which are accessory in the determination of health. For the prevention of various diseases, selection of a preventive and curative regime is primarily based on phenotypic assessment of a person which includes one's body constitution termed ‘Prakriti’. Deha Prakriti is represented by a description of the Physique, Physiology & psychological make-up of an individual. Prakriti is a consequence of the relative proportion of three physiological entities (Tridoshas), Vata, Pitta and Kapha which are genetically determined & is decided at the time of conception and is likely to be influenced by a variety of environmental factors to some extent. Prakriti of a person is quite capable of providing a fair indication of physiological strengths and weaknesses, mental tendencies and susceptibility to illness of various types. Knowing Prakriti is a wonderful tool for understanding ones and others, and it also aids a person in making appropriate dietary and lifestyle choices for maintaining health. From a practitioners view, it is used in the selection of medicines and other therapies for a particular patient as well as in selecting appropriate dosage of the drugs. So Prakriti assessment can be used as best way for the prognosis and prevention of various diseases.

INTRODUCTION
The purpose of Ayurveda has been described as to protect the health of a healthy person and to eliminate the ailments of a diseased man[1] but the purpose of attainment of proper health is not the ultimate object of Ayurveda. Acharya Charaka regards health is the supreme foundation of Dharma (Virtuous act), Artha (acquirement of wealth), Kama (Gratification of desire) and Moksha (Final emancipation) as Roga (Diseases) are destroyer of health, and are great obstacles to attainment of these goals[2]. According to Samkhya (one of school of Indian philosophy), Prakriti (constitution) is the matrix of whole psycho-physical universe[3]. It is the equilibrium of Satva, Rajas and Tamas (Trigunas), which forms the ultimate ground for all existence[4]. 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 present context of description of Prakriti (constitution) is in concern to the bodily constitution i.e. Deha Prakriti (physical constitution). The approach of Ayurveda on the subjects of determinants of Deha Prakriti (physical constitution) is quite detailed and vivid. Acharyas have enumerated a number of factors, which together lay the psychological and physical make up of an individual.

Formation of Prakriti
Prakriti is formed by the Utkatata (predominance) of one, two or all three Doshas at the time of union of Shukra (sperm) and Shonita (ovum) in the Garbhashaya (uterus)[5]. For example, at time of birth if Vata Dosha is predominant as compare to Pitta and Kapha, then individual is having Vataja Prakriti. Predominant Vata Dosha affects anatomy, physiology, psychology & immunity of that person. Features are seen according to properties & functions of Vata Dosha.

Sushruta has explained that the insect born in the poison does not die due to its own poison...
Factors Affecting the Formation and Development of Prakriti

In Ayurvedic literature there is description of many factors which take part in formation and development of Prakriti which can be broadly grouped into two i.e. Pre-natal (Intra uterine) factors and Post-natal (Extra uterine) factors. According to Charakaand Vagbhata, Prakriti of an individual depends on Shukra Prakriti (sperm), Shonita prakriti (ovum), Kala prakriti (time or season), Garbhasay prakriti (condition of uterus), Maturahar-viharprakriti (diet and behaviour of mother) and Mahabhatavikar prakriti[7]. These six factors come under the first group i.e. Pre-natal factors. Charakaand Vagbhata have also described some other factors which plays important role in Prakriti determination these factors are; Jati-prasakta (racial peculiarities), Kulaprasakta (familial predisposition), Deshanupatini (demographic), Kalanupatini (seasonal effect), Vayonupatini (natural changes according to age), Pratyatmaniyata (personal habits and individuality, idiosyncrasy) [8-9]. All these six factors come under second group i.e. Post natal factors. The first group of factors acts during the intrauterine life of the foetus, at the time of the union of the Shukra, Shonita and Jiva. As they have definite role in the establishment of Prakriti and active before natal period, so they are termed as Pre-natal factors. While the second group of factors influence the Prakriti after the delivery of the foetus and is responsible for the development of the Prakriti, so they are termed as Post-natal factors.

Types of Dehaprakriti

Vata Prakriti (constitution): Heena (Poor-weak)

Panchabhautika structure of Vata is Akasha and Vayu and its function is Rajasika thus is concerned with the production of those somatic and psychic processes which are predominantly Rajasika or dynamic in nature, hence the presence of Vata is to be inferred in such mental phenomena as the exhibition of enthusiasm, concentration etc. It upholds all the supporting constituents and their due circulation throughout the body[10-11]. Anomalous diet and regimen causing Vata Dosha Prakopan results in Vata Dosha aggravation in Shukra (sperm) and Shonita (ovum). The aggravated Vata Dosha leads to the development of fetus of Vata Prakriti (constitution) which is depleted in physical and psychological qualities principally due to Apatarpana (emaciating regimen) which leads to depletion in Dhatu (basic tissues), as a consequence of which various inferior qualities are present in body and mind because of which Vata Prakriti (constitution) is deduced as Heena[12].

PittaPrakriti (constitution): Madhyama (medium, moderate)

Panchabhautika structure of Pitta is Tejas; its functions are Satvika vision, digestion, heat-production, hunger, thirst softness, intelligence. Its presence is to be inferred in such mental phenomena as intellect and clear conception, as also such physical phenomenon as digestion, assimilation, heat-production, healthy appearance, courage, etc. [10-12], Agni in body is provided by Pitta[13]. This Agni is inferred in body by digestion and metabolism. In the process of digestion of food, complex substances are broken down to simpler one and later on useful part and excretory parts are produced. Thus Agni mainly causes process of catabolism. In balanced state of Pitta Dosha this process of catabolism is also in steady state equilibrium but if Pitta remains increased, the process of catabolism of Dhatu is more than their formation. As this Agni is also predominant in brain, thus some good qualities related to intellect are found, but side by side anger, egoism, etc. are also present. Therefore Pittaprakriti (constitution) is termed as Madhyama type.

KaphaPrakriti (constitution): Uttama (best-strong):

Panchabhautika structure of Kapha is Apa and Prithvi (A.S.Su.20), function is Tamas, is concerned with the production of those physical and mental processes which are predominantly Tamasic in nature i.e. conserving and stabilizing. Its presence to be inferred in such mental phenomena as the exhibition of courage, knowledge, understanding virility etc. and the physical phenomena as the production of bodily strength, build, integrities of structural elements of the body etc.[10-11]. Due to Kapha predominance, Upacharya Karma (anabolic function) is predominant in the body, as a result of which body of Kapha Prakriti (constitution) Purusha is firm, compact, plump. Muscles and joints are also well developed.[14] Kapha is increased due to Santarpana (diseases caused by over refreshing regimen) and therefore the person is not affected easily by Apatarpana (diseases caused by emaciating therapies) vitiating Vata Dosha. Due to Sheeta (coldness) and Snigdha (unctuousness) qualities of Kapha, Pitta Vikara do not influence easily. Santarpanjanya Vikara (diseases caused by over refreshing regimen) are less as compared to Aptarpanjanya Vikara (diseases caused by emaciating therapies). Kaphaja Purusha has increased Tamasa and Satva Guna. TamasGuna produces low grade qualities e.g.
excessive sleep and Satva Guna produce many Sattvika qualities e.g. calm and cool behaviour, excellent memory, dignity etc. Therefore, Kapha Prakriti (constitution) is considered Uttama (best) among Dosha Prakriti (constitution).

**Sama doshaja or Sama dhatu Prakriti (Balanced constitution): Shreshtha (Ideal)**

According to Acharya Sushruta, enhanced Vata, Pitta, Kapha in their Prakrita form result in development of SamaPrakriti (constitution). When single or mixed Dosha predominance occurs, then superior and inferior both types of qualities are found in respective constitution. When predominant Tridosha in their balanced (Prakriti) form result in formation of Prakriti (constitution), then only superior qualities of Doshas are found. Hence Sama Doshaja Prakriti (constitution) is Shreshtha or best and rest are inferior.[15]

**Dvandaja Prakriti (Dual humoral constitution): Nindya (denounced)**

All three Dvandaja Prakriti (constitution) are said to be Nindya (denounced). Vata Dosha has Yogvai Guna (catalytic property), then Vata Pitta Prakriti (constitution) should be Madhyama (medium) and Vata Kapha Prakriti (constitution) should be Uttama (best). Then why Dvandaja Prakriti (constitution) are labelled Nindya (denounced). This is so because Vata has Balitva (powerful), Ashukari (quick acting), Vibhu (pervading in all the parts of the body) and Anyakopata (tendency to aggravate other Doshas, Dhatus and Malas) properties due to which it is able to independently produce many diseases and thus it is a very strong Dosha.[16] Dvi-Doshaja Prakriti (constitution) has Viruddha Upkrama.[17]

**Sannipatika Prakriti (Conglomerated humoral constitution): Jaghanya (Worst)**

Sannipatika Prakriti (constitution) results from abnormal predominance of Tridosha.[18-19] Most of the sages opine that abnormal predominance of Tridosha cannot result in formation of foetus.[20] Hence Sannipatika Prakriti (constitution) is not mentioned in Brihatrayi. Acharya Bhela and Harita have mentioned this Prakriti (constitution) and considered it as worst (Jaghanya) of all.

**DISCUSSION**

**Importance of Prakriti (constitution):**

**Maintenance of health**

Maintenance of health: In the explanation of base of diseases, Asatmya Indriyartha Samyoga (improper use of senses) is regarded as one of the causes[21], Asatmya Indriyartha Samyoga (improper use of senses) is illustrated as excessive utilization, non-utilization and wrong utilization of Indriyas concerned, which causes an impediment to the respective sense perception, and hence disease. When Indriyas (senses) are properly utilized, normality of sense faculties can be maintained and the perception of various objects are properly regulated.[22] To avoid the disturbance in them, efforts should be made to maintain their normal condition. One of these efforts is performance of duties in contradistinction with the qualities of one’s own constitution including temperament.[23]

**Management of disease and Prakriti (constitution)**

Plan of use of medication varies from patients to patient due to variations in their strength. For instance, if powerful or strong medication be used in debilitated patient, detrimental consequences may be obtained and if weak drugs be used in powerfully built patient or in patient suffering from severe disease, no effect will be achieved. Thus treatment may fail if patient is wrongly assessed.[24-25] Prakriti (constitution) assessment is the chief factor for analysis of strength of patient.[24] It is also emphasized that while suffering from similar disease patients do not respond to similar treatment modality because of variation in their constitution. This stresses the fact that strategy of treatment modalities is different in diverging patients.[26] Universal management principle of disease also lays emphasis on role of Prakriti (constitution) i.e. if those drugs are used which are antagonistic to Prakriti (constitution), the disease is cured.[27] In the description of Deha Prakriti (body constitution), it has been stated that particular Doshika Prakriti (constitution) persons are prone to develop that type of Doshaja Vikaras.[28] Acharyas have also described measures for avoiding occurrence of these diseases by modifications in diet and lifestyle.

**CONCLUSION**

Hence, the development of diseases & Prakriti closely related with each other and the management as per Prakriti will have a significant role in preventing disorders. Thus, a better health can be achieved by maintaining the one’s Prakriti in equilibrium state.

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