CRITICAL REVIEW ON THE CONCEPT OF PRAKRUTHI

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ABSTRACT
Knowledge about Prakruti is prerequisite for assessment of Vikriti (pathology) hence it is important for diagnosis and therapeutics. Treatment is called as Prakruti Sthapaana as it reverse pathology and restores Prakruti. Assessment of Dosha Pramaana is associated to nature and extent of Dosha. Thus, concept of Prakruti is important in preventive and curative aspects. Prakruti assessment is a part of Dashavidha Parikshaa (10-point evaluation) and is considered in totality with understanding of other minimum nine aspects. Prakruti forms basis for understanding Sampraapti (pathology), extent and Vikalpama (combinations) of vitiated Dosha and status of host factors. Prediction of proneness and severity of disease can be speculated that helps in prognosis judgment. Prakruti is important for judgement of prognosis. If Vikaara Prakruti (nature of disease) and Prakruti are similar then disease is difficult to manage (Kashthaasadhya). When Prakruti and disease are of different origin, it is easy to manage (Sukhasaadhya).

Keywords: Prakruthi, Dashavidha Pareeksha, Dosha, Sukasadhya, Kastasadhya.

INTRODUCTION
Prakruti is an important concept of Ayurveda that explains individuality and has role in prevention, diagnosis and treatment of diseases. It expresses unique trait of an individual that is defined by specific and permanent composition of Dosha at conception. The word Prakruti is derived from Pra + Kri (to create or to act). Prakruti means constitution, disposition or fundamental form. Basic entity responsible for creation of universe is called as Prakruti. Saamkhya and Sushruta describe it as Ayakta Prakruti or Moola Prakruti the state of equilibrium of Triguna. Charaka explains Ashtadhaa Prakruti as Panchatmanmaatra + Ahamkaara + Mahat + Avyakta. Though the word Prakruti is referred in many contexts, focus of this review is Deha Prakruti or Dosha Prakruti.

Prakruti is specific composition of Dosha that is permanent throughout the life. Dominance (Ukata) and unchangeable (Avyaabhi friendships) nature of Dosha are called as Prakruti. Status of Dosha at conception determines Prakruti. Though Dosha are dominant, they do not cause diseases but they are well tolerated being congenital in nature. Charaka specifies Sama Dosha as Sama Prakruti, in which Dosha are in state of equilibrium. Others are not termed as Prakruti but called as Vataala, Pittala and Shleshmala (and not Vata Prakruti etc.). Charaka considers Prakruti as normal state hence describes Sama as only Prakruti. Sushruta describes Dosha is elevated (Ukata) but within normal limits. According to Asthanga Hridaya, in any Prakruti, Dosha are elevated but well tolerated and do not cause abnormality.

Dosha are classified in two components: Prakruti and Vikrita Dosha. Prakritha Dosha are congenital, maintain homeostasis, regulate physiological processes and responsible for health. Vikrita Dosha is generated in metabolic processes and is responsible for diseases. Prakritha Dosha is responsible for Prakruti hence it is unchangeable and constant nature of an individual. Dosha, though dominant are in physiological limits in Prakruti, abnormal (Kshaya, Vriddhi or Prakopa) in diseased state and completely changed in Arishta (alarming signs of death or grave prognosis of disease). Tridosha are basic factors responsible for health and disease. Dosha are biological expression of Mahabhuta. They govern all functions of body and mind but on vitiation produce diseases. Vata, Pitta and Kapha are three Dosha. Each Dosha possesses specific Guna or attributes. These attributes are defined according to pharmacological actions and form base for diagnosis, treatment and diet advice. Vata is Rooksha (Dry), Laghu (Light), Chala (Mobile), Sheeghra (Swift), Sheeta (Cool), Parusha (Rough). Pitta is Tikshna (Penetrating), Ushna (Hot), Visra (Having musty...
smell), *Drava* (Liquid). *Kapha* has *Snigdha* (Uncutaneous), *Guru* (Heavy), *Manda* (Slow) and *Sthira* (Stable) attributes. These attributes of *Dosha* are expressed in physical and psychological characteristics. The *Lakshanas* as per the *Gunas* are mentioned below.¹


**Pitta Prakruti**: *Ushna* - Intolerance for hot things. Tender and clear body. Abundance of freckles, black moles and birthmarks. Excessive hunger and thirst. Quick advent of wrinkles, graying of hair and baldness, the hair will be soft and will have a tinge of light brown colour in the scalp and face. *Teekshna* - Sharp (demonstration) of physical strength, Strong digestive power, Intake of food and drink in large quantity, intolerance to stressful conditions. *Drava* - Looseness and softness of joints and muscles, voiding of sweat, urine and feaces in large quantity. *Katu And Amla Pradhana* - Insufficiency of Semen, less sexual desire and procreation power. By virtue of the above mentioned qualities individual with *Pitta Prakruti* is endowed with moderate strength, moderate span of life, moderate spiritual and materialistic knowledge, wealth and the accessories of life.

**Kapha Prakruti**: *Snigdha* - Uncutaneous of Organs. *Slakshna* - Smoothness of Organs. *Sheeta* - Lack of intensity in hunger, thirst, heat and perspiration. *Mrudu* - Pleasing appearance, tenderness and clarity of complexion. *Madhura* - Semen of good quality, desire for sexual act and number of procreation. *Saandra* - Plumpness and roundedness of all organs. *Manda* - Slow in action, intake of food and movement. *Stimita* - Slowness in initiating actions, getting irritated and morbid manifestations. *Guru* - Non slippery and stable gait with the entire sole of the feet, pressing against the earth. *Saara* - Firmness, compactness and stability of the body. *Vijjala* - Firmness and compactness in joints. *Accha* - Happiness in the look and face, happiness and softness of complexion & voice. *Sattva, Rajas and Tama* are *Triguna*. These are mainly psychological attributes, which also affect physical characteristics. *Satva* is related to consciousness, intelligence, perception and memory, *Rajas* is responsible for kinetic energy and impetus; *Tamas* is mass, inertia and responsible for stability. These *Guna* are expressed in characters of body and mind, as *Prakruti* is manifestation of composition of *Dosha* with specific *Guna*. *Prakruti* assessment is not only categorization of individuals based on phenotypes but also evaluation of these attributes to estimate dominance of particular *Dosha* or *Guna*.

*Prakruti* is formed at fertilization and *Dosha* status of male and female gamete play important role. There are other factors, which influence *Prakruti* determination. Foetus has inherited characters from father (*Pitrija*), mother (*Maatrija*), Soul (*Atmajja*), mind (*Satvaja*), diet (*Rasaja*) and homologation (*Satmyaja*). Characters of individuals are resultant of these factors. *Charaka* has categorized influencing factors in to four types as:²

1. *Shukrashonita Prakruti* (Characters from father and mother)  
2. *Kaalgarbaashayha Prakruti* (season and uterine environment)  
3. *Maatutraahaara Vihaara Prakruti* (diet and lifestyle of mother)  
4. *Pancha Mahabhuta Vikaara Prakruti* (attributes of *Mahabhuta*)

All these factors affect the genesis of *Prakruti*. *Vaagbhata* and *Sushruta* emphasize on inherited characters from parents while *Charaka*, *Kashyapa* and others highlight more on environmental factors for *Prakruti* determination. *Nagarjuna* believes environmental factors in course of intrauterine life affect *Prakruti*. *Kashyapa Samhita* has emphasized importance of diet of mother. According to *Bhela Samhita*, diet and lifestyle of father and mother affect *Prakruti* of offspring.

*Charaka Samhita* describes method of procreation and development of healthy child by controlling possible affecting factors. The process for elective pregnancy includes *Panchakarma* and *Vaajikarana* to produce healthy gametes. Procedures like *Pumsamvana*, *Garbhasthaapana* and *Garbhini Paricharyaa* (Obstetric nursing guidelines) are meant for equilibrium of *Dosha* for healthy child. Other factors are important for *Prakruti* assessment. They are quoted by *Charaka*³

1. *Jaatiprasaktaa* (Characters linked to race)  
2. *Kulaprasaktaa* (Familial characters)  
3. *Deshaanupaatinee* (Characters related to geographical or agro-climatic location)  
4. *Kalaanupaatinee* (Seasonal variations at the time of conception)  
5. *Vayaanupaatinee* (Characters dependent on age or stages of life)  
6. *Pratyaanmitaa* (Individual variations despite of any similarity)

These criteria define baseline for *Prakruti* assessment and needs methodical attention. For example, average height and weight of Punjabi and Nepali are different; diet habits are specific for some communities. Considering above variables, each needs different weight, age and generalized approach sometimes leads to confusion or false positive / negative results.

**DISCUSSION**

**Prakruti in Health and Diseases**

Knowledge about *Prakruti* is prerequisite for assessment of *Vikriti* (pathology) hence it is important for diagnosis and...
therapeutics. Treatment is called as Prakruti Sthaapana as it reverse pathology and restores Prakruti. 

Primary objective of Prakruti assessment is to estimate Bala Pramaana and Dosha Pramaana of an individual\textsuperscript{6}. Bala Pramaana refers to judgment of physical and psychological potential that illustrates status of Dosha, Dhatu, Mala and related organs. 

Assessment of Dosha Pramaana is associated to nature and extent of Dosha. Thus, concept of Prakruti is important in preventive and curative aspects. Prakruti assessment is a part of Dashavidha Parikshaa (10-point evaluation) and is considered in totality with understanding of other minimum nine aspects\textsuperscript{7}. 

**Prakruti as part of Dashavidha Pariksha**

Ayurvedic classics like Charaka Samhita and Sushruta Samhita have recommended extensive guidelines for assessment of disease (Vyaadhi) and diseased (Rugna). These guidelines aim at precise understanding of physiology and pathology; hence are applied to healthy individuals (Swastha) for Prakruti assessment. Prakruti assessment is a part of patient examination (Dashavidha Parikshaa) and that needs consideration of other factors, like Vikriti (pathology), Dhaatusaarataa (status of tissues), Samhanana (compactness), Pramaana (quantitative examination of organs), AahaarShakti (digestive capacity), VyayaamaShakti (capacity of exercise), Bala (strength), Kala (season) and Vaya (age). Considering all these dimensions, physician defines patient status, which forms base of treatment\textsuperscript{8}. Prakruti evaluation coupled with all above factors gives complete information on which treatment (or health advice) is based. Thus Ayurveda emphasizes evaluation of patient in totality for perfect diagnosis, management of health and disease. 

Prakruti has decisive role in Swasthavritta (restoration of health), which is the prime objective of Ayurveda. Prakruti based guidelines for diet and lifestyle result in healthy tissues and homeostasis of Dosha. 

**Diagnostic Aspect and Prakruti**

Prakruti forms basis for understanding Sampraapti (pathology), extent and Vikalpana (combinations) of vitiated Dosha and status of host factors. Prediction of proneness and severity of disease can be speculated that helps in prognosis judgment. 

**Prakruti and Disease Proneness**

Disease is a result of complex interplay between causative agents, environmental and host factors hence there are multiple factors that decide disease proneness. Hence to speculate disease proneness, other factors as causative factors (Hetu), immunity (Dhaatubala) etc should be considered, however some generalized assumptions can be made. 

Sama Prakruti has good resistance and generally not prone to diseases. Other types are labelled as Aatma (diseased), as they have dominance of one or more Dosha and need regular preventive measures. Out of rest six types, Prakruti with one Dosha (Ek Dosha) have better resistance than two Dosha Prakruti (Dvi Doshaja). Vata ,Pitta and Pitta Prakruti are susceptible to disease in decreasing order\textsuperscript{9}. 

Manifestation of disease in different Prakruti will be different though causative factors are comparable. Similar Dosha in Prakruti and Sampraapti (pathology) leads to severe disease. Vata, Pitta and Kapha Prakruti individuals may have severe Vata, Pitta and Kapha disease respectively\textsuperscript{10}. These assumptions are based on presence of potent and similar Hetu (causative factors). For example, Kaphavardhika Hetu (excess Guru, Snigdha, Manda etc.Guna) cause severe Pitta disease to Pitta Prakruti individual than any other Prakruti. 

**Prakruti and Prognosis**

Prakruti is important for judgement of prognosis. If Vikaara Prakruti (nature of disease) and Prakruti are similar then disease is difficult to manage (Kashhashaadhya). When Prakruti and disease are of different origin, it is easy to manage (Sukhashaadhya). Kashhasha Samhita has defined role of season (Kala Prakruti) in relation to Prakruti. If season, disease and Prakruti are of same Dosha, disease is untreatable and has bad prognosis. Any two of these if similar, make disease difficult to treat. 

**Role of Prakruti In Treatment**

Though treatment design is based on multiple variables, Prakruti has a role in selection of drug, dose, Anuapaana (vehicle) and Samksaara (processing). Considering Prakruti(coupled with other factors) some drugs or procedures are indicated (Ghrita for Vata and PittaPrakruti) or contraindicated (Svedana for PittaPrakruti). Prakruti of an individual illustrates numerous physiological functions, as Agni (digestive and metabolic capacity), Koshtha (digestive and excretory functions), Bala (Strength of tissues) and life span are specific for each Prakruti. 

Systematic objective clinical evaluation is essential for understanding of Prakruti. Prakruti assessment with other factors of Dashavidha Parikshaa should be contemplated for total understanding of patient or healthy individual. 

**CONCLUSION**

Knowledge about Prakruti is prerequisite for assessment of Vikriti (pathology) hence it is important for diagnosis and therapeutic. Prakruti forms basis for understanding Sampraapti (pathology), extent and Vikalpana (combinations) of vitiated Dosha and status of host factors. Prediction of proneness and severity of disease can be speculated that helps in prognosis judgment. Prakruti is important for judgement of prognosis. If Vikaara Prakruti (nature of disease) and Prakruti are similar then disease is difficult to manage (Kashhashaadhya). When Prakruti and disease are of different origin, it is easy to manage (Sukhashaadhya).

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