CONCEPT OF “DEHIK PRAKRUTI” (PERSONALITY) AND ITS IMPORTANCE IN HOMEOSTASIS-A REVIEW

Dr. Pradnya Ravindra Deshpande¹, Dr. Shilpa Kantilal Ingle²

¹Assistant Professor, Department of Rachana Sharir, Government Ayurved College, Nanded, Maharashtra.
²Assistant Professor, Department of Kriya Sharir, Government Ayurved College, Osmanabad, Maharashtra.

*Corresponding Author: Dr. Pradnya Ravindra Deshpande
Assistant Professor, Department of Rachana Sharir, Government Ayurved College, Nanded, Maharashtra.

ABSTRACT

Ayurvedic concepts regarding way of diagnosis, mode of treatment, classification of disease and determination of prognosis of disease etc. all the issues differ from modern science by one point of view i.e. Prakruti. Prakruti is the factor responsible for particular physical and mental status of an individual and is built up at the time of gestation. This physical and mental status found to be very important in Nidan (diagnosis) and Chikitsa (treatment). In our life, minute things right from choices related to diet and environment up to the systemic functions (digestion, defeaction etc.) depend on prakruti. In today’s era, changing life style with lot of stresses affect health to great extent. Each and every person bears the stresses and suffers in different manner due to different prakruti. Strength and immunological power also inter-related with prakruti. So in recent era, by knowing dehikprakruti one can stay with healthy condition. This study reveals with overall importance of prakruti.

KEYWORDS: Chikitsa, Immunity, Nidan, Life style, Prakruti.

INTRODUCTION

In today’s era, microbial, nutritional, psychological and environmental stresses going on increasing due to changed life style. ‘To be healthy with changing environment’ is basic need rather than cure of disease. Ayurveda being holistic science explained one basic concept concerned with every phenomenon right from psychosomatic appearance up to that is Prakruti. There is proven genetic and environmental basis for development of personality according to modern science. Ayurveda consider ‘Tridosha’ (3 basic constituents of body) as originator of prakruti. Physical appearance, psychology, ability to adjust in changing environment, immunity etc. all the factors interrelated with prakruti. Acharya mentioned importance of dominance of doshas in the formation of prakruti at the time of gestation. Dominant dosha in stree-beeja and purush-beeja (factors responsible for reproduction), ahar-vihar of garbhini (regimen during pregnancy), dosha in kala (season) are basic factors having major role in organization of prakruti. Though prakrutiremain unchanged throughout life, one can achieve homeostatic balance by adopting proper life style accordingly. To cure disease, Ayurveda believes in diagnosis of basic etiological factor i.e. dominant dosha along with ‘dosha in prakruti’. Both the goals of Ayurveda ‘adoption of proper lifestyle’ and ‘treatment of disease’ need thorough knowledge of Prakruti.

DISCUSSION

Personality is a dynamic and organised set of characteristics possessed by a person. Personality also refers to the pattern of expression of thoughts, feelings, social adjustment and attitude. It influences their environment, cognition, emotions, motivation and behavioural science. Human genome is known to play a role in development of personality according to modern science. Study of personality based on the essential insight that all people are similar in same way yet different from others. This concept is thoroughly elaborated in Ayurveda with its origination as Prakruti. During gestation, along with organic development Acharya Sushruta commended growth of Mana-Buddhi-Iccha (psychological factors). These structural, physiological and psychological expressions are individual dependent on the way by which prakruti is to be formed. Swasthyarakshan (prevention of disease and maintenance of health) the prime aim of Ayurveda can be achieved by adopting proper dietetic and daily regimen in accordance with prakruti. Also one should have definite knowledge of prakrutiparikshan (diagnostic methods to identify prakruti) for accurate diagnosis of disease and treatment.

Prakruti refers to sharir-swaroop (constitution of body), swabhava (natural form of physic), original strength and
identity of an individual. For development of such characteristics, there is role of genetics and environment as per modern science. Prakruti is unique concept of Ayurveda determining physical-mental status of a person including behavioural pattern and immunological responses.

At the time of garbhini rimiti (fertilization), prakruti is originated by means of commanding doshas. Psychosomatic expressions develop in foetus as per dosha. Acharyas nomenclated it as Dehikprakruti and classified it into seven forms such as vataj-pittaj-kaphaj-vatapittaj-pittakaphaj-kaphavataj-tridoshaj. Each is constituted by all the three dosha but nomenclated on the basis of predominance leading to expression of characteristics. Samadosh-prakruti (with balanced tridosh) is said to be best but found to be rare. There is great chance of vitiation of dosha which is already dominant in respective prakruti if the causative factorcome in contact with it. Ayurveda mentioned ‘Ahar-Vihar’ as most important etiological factor for imbalance in prakruti.

One can keep normalacy in dehikprakruti (doshas) with:
- Satmya seven (adaptation of regimen)
- Dosha- shodhan (purificative measures)
- Rasayana therapy (rejuvenating therapy)

Satmya refers the Ahar-Vihar beneficial for individual’s health. Deha-satmya (according to physic) and Deshasatmya (according to environment) suggested by Ayurveda should be taken into consideration while following regimen. Diet possessing properties opposite to parkrutiproved to be dehasatmya. e.g. person of vataprakruti should avoid food containing katu-tikta-kashaya-ruksha-laghu etc. characteristics and take madhu- snigdha-gura ahar (food). Regimen according to surrounding environment is desh-satmya. Everyruta (season) concern with various proportion of doshas. Depending on prakruti and dosha dominance in particular season, reaction to environmental changes is varied. ‘Change of season‘ referred as ratusandhikal which is very much prone to vitiation of dosha. Acharyas suggested gradual caesation in diet suggested for previous season and gradual acception of diet for upcoming season.

Abnormalities of dosha in specific season arecontrolled by dosha-shodhan. Panchakarma is the speciality of Ayurveda providing homeostasis. Basti (enemata)-Vaman (emesis) – Virachan (purgation) should be administered inelvrent season (pravruti, sharad, vasant) according to prakruti. Rasayana (rejuvenating) therapy improves strength, delay ageing and improve immunity. Rejuvenating drugs also used according to prakruti as dosha-shodhan is primary need for it.

Ayurveda postulated that accuracy of treatment accompanied with proper diagnosis. Ashvatidha-pariksha (8 points to be examine) and Dashavidha pariksha (10 points to be examine) are the methods of examination declared by Acharya Charaka and Yogaratnakara. Prakruti-pariksha is an integral part of Dashavidha-pariksha. Bala (strength), agni (digestive fire), satwa (mental strength) and satmya (beneficial to health) are nothing but constituents of Prakruti.Bala is classified into Sahaj, Kalaj and Yaktkraaj. Sahaj (innate) bala created with prakruti whereas Yaktkrut (acquired) bala can be gained byadoptating life style according to prakruti. Ashvatidhapariksha involve examination of Nadi (pulse), Mala (stool), Shabda (speech), Sparsha (temperature), Aukruti (physic) i.e. dependent on prakruti.

Diagnosis of prakruti provide specific knowledge of doshapradahanata (chief etiological factor i.e. dosha), amabandhitwa (supporting) and vyadhidal (strength of disease) which is basic need for treatment. Chikitsaapakram (mode of treatment), Aushadhimitra (dosage of drug) and sadhyasadiyata (prognosis) interfere with bala (strength) of patient which is determined by dehik-prakruti. Thus dehik-prakruti interrelated with all aspects of health.

CONCLUSION

Foundation of prakruti based on governing dosha. Prakruti (personality) of an individual has ubiquitous influence across the line of treatment right from psychosomatic expression, selection of beneficial regimen to the diagnosis and prognosis of the disease.

REFERENCES


17. Pandit Sadashivshastri Joshi, Yogaratnakara, Jayakrushnadas Haridas Gupta, Banaras, Page-2.