



Significance of Deha-Prakriti (Physic-Physiological Constitution) And Manasa-Prakriti (Psychological Constitution) In Vyadhyutpatti (Manifestation of Disease) - An Appraisal

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Abstract: Prakriti helps as a diagnostic tool for Disease, management, and treatment of Disease. Prakriti also helps in balancing the health of healthy persons. According to the Principles, all body functions depend on the Prakriti. Sharir and Manas Prakriti have an important role in Hetu(Cause), Linga(Symptoms), and Aushadha Skandha(Medicine). Vyadhi(Disease) is the opposite health condition; according to Shabdakalpadrum, "Vyadhi" means 'Pain.' Adding the 'Ikaran' in Vyadhi means "conglomeration of the pain." According to the Tridosha Siddhanta of the Ayurveda, Vata Pitta and Kapha Doshas are responsible for the Prakriti formation, as an imbalance in Doshas leads to diseases; therefore, knowledge of Prakriti of an individual is essential for the knowledge of Vikriti. With the knowledge of an individual's Prakriti, it is possible to apply fundamental Ayurvedic principles in the promotion of health prevention as well as the management of diseases in a successful manner. Prakriti has a very important role in healthy and unhealthy people. The Main cause of the Disease is not following a proper lifestyle and regular intake of an imbalanced diet. Knowledge of Prakriti should be utilized in the diagnosis, treatment, and maintenance of the health of a healthy individual. By applying the concept of Prakriti, various diseases can be treated and prevented efficiently. Our aim and objective of the study is to study the concept of Prakriti in the context of Vyadhi and to establish the interrelationship between Prakriti and Vyadhi. Ayurveda has provided detailed guidelines in the frame of dinacharya and rutucharya to maintain the normal functioning of Dosha related to specific Prakriti. Knowing about one Prakriti, we can select what benefits the individual. Thus Prakriti has an important role in dealing with health problems and prevention of diseases.

Keywords: Prakriti, Shareeraprakriti, Manasa Prakriti, Vyadhi, Prevention of disease.

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Received On 16 November, 2022

Revised On 10 February, 2023

Accepted On 13 February, 2023

Published On 1 July, 2023

Funding This research did not receive any specific grant from any funding agencies in the public, commercial or not for profit sectors.

Citation Utkarsha Khaire, Dnyanesh Joshi, Preeti Borkar, Rajkumar Chinthal, Bhushan Mhaiskar and Deepak Yadav , Significance of Deha-Prakriti (Physic-Physiological Constitution) And Manasa-Prakriti (Psychological Constitution) In Vyadhyutpatti (Manifestation of Disease) - An Appraisal.(2023).Int. J. Life Sci. Pharma Res.13(4), L33-L40 <http://dx.doi.org/10.22376/ijlpr.2023.13.4.L33-L40>

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Int J Life Sci Pharma Res., Volume13., No 4 (July) 2023, pp L33-L40



I. INTRODUCTION

Ayurveda is an ancient eternal medical system. It has many concepts and principles for the prognosis of Disease, diagnostic methods of Disease, management of the disease, management of health, etc. *Prakriti* also helps in balancing the health of healthy persons. According to the Principles of Ayurveda, all body functions depend on the *Prakriti*. *Sharir* and *Manas Prakriti* have an important role in *Hetu, Linga, and Aushadha Skandha*.¹ Many works have been done on the *Deha Prakriti* and *Manas Prakriti*, but there is research on *Deha* and *Manasa Prakriti* related to *Vyadhi Utpaati*. For *Deha prakriti* it is said that "*Vataladya Sadatura*." *Prakriti* word is such a complicated word in Indian mythology. According to a different philosopher or mythological literature, this word has many meanings or definitions. The word *Prakriti* consists of two words "*Pra*" means "Principal," and "*Kriti*" means "Creation." Therefore, the word is meant to convey the meaning "one that is the principal factor for creation".² According to *Shiva, Puran Prakrti* refers to "Cosmic nature." In contrast, *Purusha* refers to the "Cosmic man or being".³ According to *Acharya Sushrut, Ayyakt, Mahan, Ahamkar, and Panchantmata*, these eight are known as *Prakriti*.⁴ Whichever the *Dosha* is predominant at the time of the union of *Shukra* (semen) and *Shonit* (Ovum), the *Prakriti* of the Person gets formed from a particular *Dosha*.⁵ According to *Acharya Charak, tatra prakritiruchyate swahavo ya*. the word *Prakriti* means "Swabhava".⁶ *Vyadhi* is the opposite health condition; according to *Shabdakalpadrum*, "*Vyadh*" means 'Pain'. Adding the 'Ikaran' in *Vyadh* means "conglomeration of the pain." *Pratyay* in *Vyadhi* (Disease) is one of the *Beejachatusya* explained in *Sushrut Samhita*, *Vyadhi* (Disease) is an imbalance condition of *Dosha* is called *Vyadhi*. Under the term of *Vyadhi*, all types of abnormalities due to an imbalance of the *Doshas* and vitiated of *Dhatus* separately or with the combination are included.⁷ The synonyms of the *Vyadhi* are *Vyadhi, Jara, Šoka, Trṣṇa, and Krodha*, were the daughters of *Mṛityu* mentioned in the in other text and *Amaya, Atank, Roga*, are mentioned in *Ayurveda*. The study's objective includes studying the concept of *Prakriti* in the context of *Vyadhi* and establishing the interrelationship between *Prakriti* and *Vyadhi*.

1.1. Definition of *prakriti*

Prakriti has the following basic meanings:

- Original or fundamental substance⁸
- The initial or genuine version of anything⁹
- Nature⁹
- Character¹⁰
- Constitution¹⁰

Even though there are numerous interpretations of the word "*Prakriti*," Ayurveda refers to a person's *Prakriti* primarily as "*Dosha-Prakriti*" or "*Deha-Prakriti*." *Deha-Prakriti* is a collection of traits that make up an individual that is established during the embryological stage under the influence of the *doshas* and later manifest as conduct and temperament throughout life.¹¹

1.2. Formation of *Prakriti*

Acharya Sushrut explained in *Shareersthana*'s 4th chapter that *Prakriti* formation occurs at the time of conception. It means the *Prakriti* of the child is decided in intrauterine life, and this *Prakriti* is directly related to the amount of the *Dosha* at the time of conception; thus, *Doshas* are responsible for the formation of *Prakriti*.¹² According to *Acharya Charak, Dosha*

present at the time of the birth is the *Prakriti* of that Person. So it is called a *DehaPrakriti*.

1.3. Factors Affecting the Formation and Development of *Prakriti*

Several circumstances influence *Prakriti*'s formation and development, widely described in Ayurvedic literature and categorized into extra uterine (post-natal) and intra-uterine (pre-natal) variables. 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), *Maturaharviharprakriti* (motherhood and behavior), and *Mahabutavikar Prakriti*.¹³ The first category—pre-natal factors—includes these six elements. In addition, *Charaka* and *Vagbhata* have also mentioned the following factors as being significant in determining *Prakriti*: *Jatiprasakta* (racial peculiarities), *Kulaprasakta* (familial predisposition), *Deshanupatini* (demographic), *Kalanupatini* (seasonal effect), *Vayonupatini* (natural changes according to age), and *Pratyatmaniyyata* (personal habits and individuality, idiosyncrasy).^{14,15} These six elements are all included in the second category of post-natal influences. The first set of variables comes into play when the *Shukra, Shonita*, and *Jiva* unite during the fetus' intrauterine life. They are referred to as pre-natal elements since they play a clear part in the development of *Prakriti* and are active before the natal period. The second set of elements, known as post-natal influences, impact the *Prakriti* after the fetus is delivered and is in charge of its development.

1.4. Types of *Prakriti*

According to different *Acharyas*, *Prakriti* is categorized based on *Sharir Dosha, Manasa Dosha*, and *Panchamahabhuta*. There are mainly two types of *Prakriti*, i.e., *Doshaja Prakriti* and *Manasa Prakriti*. *Doshaja Prakriti* also called as *Deha Prakriti*. In *Charak Vimantshan*'s 8th chapter, *Acharya Charak* mentioned seven types of *Deha Prakriti*, also *Acharya Sushrut* and *Vagbhata* mentioned seven types of *Prakriti*. 1. *Vataja* 2. *Pittaja* 3. *Kaphaja* 4. *Vata-Pittaja* 5. *Pitta-Kaphaja* 6. *Kapha-Vataj* 7. *Sannipataja*. These are 7 types of *Deha Prakriti*.¹⁶ In *Charak Samhita Sharirsthan*, 4th chapter, *Acharya* mentioned about *Manasa Prakriti*. *Manasa Prakriti* mainly divides into three categories, i.e., *Satvik, Rajasik, and Tamasik*. These three types are further sub-classified into 16 types.¹⁷

Satvik: *Brahma Satva, Arsha Satva, Indra Satva, Yama Satva, Varuna Satva, Kaubera Satva, Ganhra Satva.*

Rajasika: *Asursatva, Rakshassatva, Paishachasatva, Sarpasatva, Pretasatva, Shakunsatva.*

Tamasika: *Pashasatva, Matsyasatva, Vanaspatyasatva.*

• *Vata Prakriti*

The creation of somatic and psychic processes, primarily *Rajasika* or dynamic, is what the panchabhautika structure of *Vata*—*Akasha* and *Vayu*—and its function of *Rajasika* are concerned. As a result, the presence of *Vata* can be inferred from such mental occurrences as the display of zeal, concentration, etc. It supports the proper circulation of all the body's supporting elements^{18,19}. *Vata Dosha* is aggravated in *Shonita* and *Shukra* (sperm) by an abnormal diet and lifestyle that causes *Vata Dosha Prakopa* (ovum). The aggravated *Vata Dosha* causes the development of a fetus

with a Vata Prakriti (constitution) that is depleted in physical and psychological qualities primarily as a result of Apatarpana (an emaciating regimen that causes depletion in Dhatu [basic tissues]). As a result, various inferior qualities are present in the body and mind, and the Vata Prakriti (constitution) is determined to be Heen.²⁰

• **Pitta Prakriti**

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 inferred from physical processes like digestion, assimilation, heat production, healthy appearance, courage, etc., as well as mental processes like intellect and clear conception. Pitta gives the body agni.²¹ Utilizing metabolism and digestion, this Agni is implied in the body. Complex compounds are reduced to simpler ones during the digestion of food, and afterward, helpful components and excretory parts are created. 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 with intelligence, but wrath, egotism, etc., are also present. Pitta Prakriti (constitution) is therefore referred to as the Madhyama type.

• **Kapha Prakriti**

In this table, the physical characteristics of all three doshas are mentioned.

Table I: Dosha and Character²³

Sr No.	Character	Vata	Pitta	Kapha
1	Body built	Karshya (emaciated) Ruksha (dry) Stabdha. (compact)	Sukumar (delicate) Avadatgatra, Shithilanga (loosejoints)	Snigdhanga (oily body parts), Shalakshna, Paripurna Sarvanga (fully developed body)
2	Initiative	Shighra Arambha (fast action)	.....	Deerghasutri (slow action)
3	Appearance	Durbhaga (ugly)	Durbhaga (ugly)	Subhaga (beautiful)
4	Skin	Parusha (dry) Sputitha (with crack)	Prabhat Piplu, Vanga, Til, Pidika (multiple skin diseases)	Saumya (mild), Achchha (clear)
5	Joints	Chala (mobile), anavasthita (improper built), Shabdagamini(joint creates present)	Mridu sandhi,(Fragile/ loose joints)	Goodha, snigdha (oily), Sushlistha (well-built)
6	Response to hot, cold	Sheetadweshi (Hate towards cold things)	Sheetapriya (Affection towards cold things)	Alpasanatap dosha (not much affected by hot things)
7	Eyes	Khar(Rough), Dhusara(Blur), Vritta (Circular in Shape)	Tamra,(copriesh) vritta,(circular) himapriya,(affection towards old) Netra-Raag(burning sensation in eyes)	Susnidha (oily), Vishal (huge), Raktanta,(Reddish periphery) Suyakta.(well structured)
8	Teeth	Alpa, (Less in no.) Parusha (dry)	.....	Bahula (Multiple)
9	Nails	Parusha, (dry)Alpa(less)	.....	Suvibhakta (welldivided)
10	Gati	Laghu,(light) Chapala.(fast)	.....	Avashita gati
11	Speech	Prat (Excessivetalk) Ruksha (rough voice) Ksham(forivable)	Vighrah vakta reble speaker)	Prassana swara. (clear voice)
12	Appetite	Laghu bahubhuka(less hunger)	Tikshna Kshudha ,	Alpa Kshudha (less hunger) and

Kapha's Panchabhautika Apa and Prithvi (A.S.Su.20) and Tamas (the formation of those corporeal things) are its functions. As well as primarily Tamasic mental functions, such as stabilizing and preserving. Its presence can be inferred from physical and mental phenomena like 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 due to Kapha predominance, the Purusha of Kapha Prakriti (constitution) has a hard, compact, and slender body. Joints and muscles are both fully grown.²² The Person's Kapha is raised due to Santarpana (diseases brought on by an excessively refreshing regimen); therefore, Apatarpana does not easily impact them. Vata Dosha is vitiated by (diseases brought on by emaciating therapy). Pitta Vikara is difficult to influence because of the Sheeta (coldness) and Snigdha (unctuousness) traits of Kapha. Compared to Aptarpanajanya Vikara, Santarpanjanya Vikara (diseases brought on by an excessively refreshing routine) is less common (diseases caused by emaciating therapies). Tamasa and Satva Guna have grown under Kaphaja Purusha. Tamas and Satva Guna manufactures inferior products, such as Many Sattvika attributes, such as calm and collected behavior, superior memory, dignity, etc., produced by excessive sleep and Satva Guna. As a result, among Doshaja Prakriti, Kapha Prakriti (constitution) is regarded as Uttama (best) (constitution).

			(Strongehunger) Dandashuka (Repetatedeating)	Ashanpriye (more likely to sit in one place).
13	Thrust	.....	Tikshna trishna(profuse thrust)	Alpa(less)
14	Sweda	Alpa Sweda (less sweating)	Prabhu durgandhi (excessive foul smell)	Alpa Sweda (excessive sweating)
15	Sleep	Jagaruka, (alrt) Alpanidra (less sleep)	.....	Nidralu (excessive sleep)

- Dwandwaja Prakriti**

Combination of two *prakriti* is *dwandwaja prakriti*. In these combinations of characters of both *Prakriti*

- Samadhatu Prakriti**

Combination of characters of all the three *prakritis* i.e. *vataj, pittaj, kaphaj*, is considered as *Samadhatu prakriti*. According to Acharya *Vaghbata*: In all the *prakritis*, *Samadhatu prakriti* is considered as a best *prakriti*.

This table shows the *manasik bhavas* of the *prakriti*

Table no. 2: *Manasika prakriti*²⁴

Sr.no	character	Vata	Pitta	Kapha
1	Religious faith	<i>Nastika</i> (Atheist)	.....	<i>Dridhabhakti</i> (Very Religious)
2	<i>Buddhi</i>	<i>Anvasthita</i> (Immobilized)	.....	<i>Deerghashruti</i> (Long Lasting)
3	Relation with friend	<i>Chala</i> (Not Stable Friendship)	.....	<i>Sthira mitra</i> (Good Friend)
4	Gratitude	<i>Kritghna</i> (Ungrateful)	.....	<i>Kritagya</i>
5	Nature	<i>Sheeghra kshobha</i> ,(easily irritating nature)	<i>Asthira</i> (Instability), <i>Vastsala</i> (loving personality) <i>Abhimani</i> (Arrogant)	<i>Shanta</i> (calm)
6	Memory	<i>Alpa, Sheeghra sheetagrahi</i> (Less memory)	.....	<i>Smritivan</i> (good memory)
7	Jealousy	<i>Matsarya</i> (Jealous about other's progress)	<i>Irshalu</i> (jealous)	<i>Vineeta</i> (obedient)
8	Intellect	<i>Chala</i> ,(Moving) <i>Anavasthita</i> (Immobilised)	<i>Medhavi</i> (Intelligent)	<i>Gambheera Buddhi</i> (sharp memory)
9	Greed	<i>Lolupa</i> (greedy)	.....	<i>Aloulupa</i> (nongreedy)

- Vyadhi**

Acharaya *Dalhan* mentioned in *Tika* the association of *Karma Purush* or *Chikitsa Purush* with the *Dukha* is called *Vyadhi*. The *Dukh* which afflicts the *Purush* is in the form of *Kaya* (physical), *Vaak* (speech), or *Manasa* (mind) level. *Vyadhi* causes various types of pain or grief in different forms. According to *Amar kosha*, which produces *Dukha* or grief is called *Vyadhi*.

1.5. Types of the *Vyadhi*

Agantuk – The origin of the Disease or the traumatic condition by an outer object like *Shastra*, stone, and rod is called *Agantuk*.

Sharirik – When the Imbalance of *Vata*, *Pitta*, *Kapha*, *Rakta* and *Sannipatik* due to *Heen*, *Mithya*, *Atimatra*, of *Annapana*.

Mansik – There are many types of *Vyadhi*, like *Krodh*, *Shok*, *Bhaya*, *Harsha*, *Vishad*, *Kaama*, *Lobha*, *Ichchaa*, and *Dwesha* due to the imbalance of *Mansik Doshas*.

Swabhavaj – This type of *Vyadhi* is originated from birth like hunger, thrust, aging, death, and sleep due to *PurvaKarma*.²⁵

2. MATERIALS AND METHODS

For this study, only textual materials have been used, from which various references have been collected. In addition,

some Ayurvedic classical texts like *Charak Samhita*, *Sushrut Samhita*, *Ashtang samgrah*, *Ashtang Hridyam* and the available commentaries on it, some mythological texts and some journals, Ayurveda websites are also used in this study.

2.1. Role of *Prakriti* in the Prevention of diseases

According to the *Tridosha Siddhant* of the Ayurveda, *Vata*, *Pitta*, and *Kapha Doshas* are responsible for the *Prakriti* formation, as the imbalance in *Doshas* leads to the diseases, therefore knowledge of *Prakriti* of an individual is essential for the knowledge of *Vikriti*.²⁶ Each part of the body involves all three *Doshas*, but according to Acharya, the particular site of the *Dosha* is mentioned.²⁷ As *Kapha* resides in the upper part of the body, why is the *Kapha Prakriti* person more prone to diseases of the upper part of the body than the other Person with different *Prakriti*? Diseases like Respiratory ailments *Shwasa*, *Kasa*, *Pratisyaaya*, etc. *Pitta* resides in the middle part of the body, so *Pitta Prakriti* people are more prone to diseases like peptic ulcer, *Amlapitta*, etc. *Vata* resides in the lower part of the body, so more prone to constipation, lower back pain, etc., than *Prakriti*.²⁸ By knowing the exact *Prakriti* of Person, we can make ideas about the Disease that an individual is more prone to and can try to prevent them. Acharya *Charak* mentioned even good food taken in appropriate quantity only gets digested if the Person is in a

state of *Chinta*, *Bhaya*, *Shoka*, or *Krodha*. It increases the *Tamasik Guna* of the Person and causes various types of *Manasavyadhi*.²⁹ In Ayurveda, prevention of *Manasik Vyadhi* is the best way to increase *Satva* of that Person by *Sadvrittapalan*, *Satvajaya*, and *Acharrasayan*.³⁰ Acharya Charak describes therapeutic measures according to *Prakriti*.³¹ According to Acharya, food, drink, exercise, etc., is advised for maintaining good health. This results in a balance of *Dosha* and the prevention of probable diseases. Thus knowing the *Prakriti* of an individual gives an early prediction of disease susceptibility; thus, prevention of probable Disease is possible. Also, the effect of the complication of Disease can be controlled. By knowing *Prakriti*, we can get successful prognostication in the disease state and appropriate and specific treatment for diseases.

3. DISCUSSION

3.1. Deha Prakriti's (DP) significance in disease susceptibility

Table 3: Most Susceptible Prakriti for Lifestyle Disorders³⁴

Prakriti	Lifestyle Disorders
<i>Kapha</i>	Obesity, Types Of Cancer, Asthma, Chronic Obstructive Pulmonary Disease
<i>Vata and Pitta</i>	Liver Cirrhosis, Depression, Osteoporosis
<i>Kapha And Pitta</i>	Metabolic Syndrome
<i>Kapha and Vata</i>	Chronic Renal Failure, Heart Disease, Alzheimer's Disease, Atherosclerosis, Type 2 Diabetes

3.2. Assessment of Deha Prakriti to predict a disease's prognosis

The treatable sickness *Sadhy Vyadhi Hetu* (etiology), *Purvaroopa* (premonitory symptoms), and *Rupa* (signs and symptoms) are all affected by a disease that is different from DP in that it results in *AlpaBala* (a lack of strength). If *Hetu*, *Purvaroopa*, and *Rupa* are of the *Madhyama Bala* and one of the *Kala*, *Prakriti*, or *Dushya* resembles the *Vikarajanak Dosha*, then *Kashtasadhy* (difficult to treat) is a condition (difficulty to cure).³⁵

3.3. Prakriti and diet

Dietary intake that does not harm the *Prakriti* (constitution) and is digested promptly is considered the proper quantity.³⁶ It results in the acquisition of *Bala* (strength), *Varna* (color), and *Shukra* (sperm).³⁷ The amount of food consumed also depends on one's ability to digest it (*Agni*), and people with different *Prakritis* (constitutions) have various types of *Agni*. For example, people with *Sama Prakritis* (constitutions) have *Samagni* (regular). As a result, if a person with a *Sama Prakriti* (constitution) adopts an incompatible diet, their *Agni* will become aberrant. Digestion is erratic because *Vata Prakriti* (the constitution) *Vishamagni* (irregular) is present. They consequently consume less food more frequently. Due to the *Tikshanagni* (sharp) in *Pitta Prakriti* (constitution), which digests all sorts of diets, higher amounts and a *Guru* diet are necessary. Because the mild *Mandagni* in the *Kapha Prakriti* (constitution) cannot digest all sorts of food, *Laghu* (light in weight) and smaller portions of food should be offered.³⁸ The concept of *Viruddha Aahara* (Contradictory Food), which refers to a diet that does not maintain *Dosha* and *Dhatu* in balanced form or *Prakriti* form, has also been referenced by Acharyas concerning the diets that are not recommended.³⁹ As a result, *Viruddha Aahara* (contradictory food) harms the constitution by causing a variety of illnesses, such as infertility, blindness, ascites, insanity, fistula, dizziness,

The understanding of DP is similar to finding a hidden code or key that unlocks the mysteries of illnesses to which a person is predisposed. The susceptibility and severity of the sickness may vary on the DP, according to ayurveda literature. Based on the existence of strong and similar aetiologies, it is claimed that an individual is more susceptible to diseases affected by the same *Dosha* of his *Prakriti*.³² For example, severe diseases with a *kapha*-dominant aetiology are caused by *kapha* dominant DP persons, when compared to other DP people. Similarly, someone with *Vataja Prakriti* is susceptible to *Vataja* disease, which is challenging to treat due to the *Prakriti*'s dominant *dosha*. It happens if they ingest *Ahara-vihara* (Food and habit), which increases *Vata*. This hypothesis holds that *Vataja Prakriti* persons are more prone to diseases brought on by vitiated *Vata*. Similar to how a *Kaphaja* person is, a *Pittaja Prakriti* person is more prone to *Pittaja* vitiation issues. *Vata*, *Pitta*, and *Kapha Prakriti* have a lower propensity to develop various illnesses when the *Bala* and *Ayu* are elevated.³³

intoxication, anemia, food poisoning, fever, etc.⁴⁰ Dietary choices are influenced by a person's constitution, for example, consumption of *Ikshu Rasa* is recommended after meals for those with *Kapha Prakriti* constitutions and before meals for people with *Vataja* and *Pittaja* constitutions.⁴¹ Additionally, the same diet cannot be taken for each type of *Prakriti* (constitution); for instance, honey is excellent for *Kapha Prakriti* and detrimental for *Vataja Prakriti* (constitution).⁴² If a person is inclined to sickness due to excess *Dosha*, for example, a person of *Vata* constitution indulges excessively in vitiating factors. *Vata Dosha* people are more prone to *Vatika* problems than *Paittika* or *Kaphaja Prakriti* people (constitution).⁴³ Another case in point is the appearance of 'Prameha' in *Kapha Prakriti* (constitution).⁴⁴

3.4. DP and Manas prakriti(MP) in Hypertension

Hypertension is seen as a psychosomatic condition. In the onset of hypertension, an imbalance of *Sharira* and *Manasa Bhava* is necessary. Hypertension was shown to be a manifestation of a *Prakriti* with a *Pitta* and *Raja Dosha* predominance. Thus according to Ayurveda, psyche involvement is indicated by *Prajnaparadha* and *Asatmya indriyarthi Sanyoga* as the leading cause of all disorders. The *Rajas* and *Tamas* *Mano Dosha* cause hypertension.⁴⁵ People with *Vata-Pitta Prakriti* are shown to be more prone to *Amavata*.⁴⁶ People with the *Kapha* and *Tamas Pradhana prakriti* are found to be more common in *Sthaulya* than other *Prakriti*.⁴⁷

3.5. DP and MP in Anxiety

In people with anxiety problems, *Rajas Pradhana Prakriti* is the most common. *Prana*, *Udana*, and *Vyana Vayu* vitiation, along with *Sadhaka Pitta* and *Tarpaka Kapha*, causes *Mano Dushti*, or vitiation of the mind, which results in situations like *Indriyopaghata*, or disruption of sensory function, and *Utsahabhramsa*, or misery, among others.⁴⁸ A person's

lifestyle results from their physical and psychological capabilities working together. This lifestyle is manifested in their habits, behavior, diet, and way of life and is based on the training they received as children from their parents, siblings, peers, and other close family members. As a result, it requires purely psychological and natural control over the actions of the body and senses. It results in the derangement of lifestyle and any lifestyle disorder when these initiation, control, and coordination are compromised. This phenomenon was described as "Prajnaparadha" in Ayurveda (intellectual blasphemy)⁴⁹

3.6. DP and MP in Diabetes mellitus

According to the research, it may be predicted that type 2 diabetes mellitus will have a Kapha and its associated DP. Prajapati PK and Rohit Sharma have a cross-sectional survey that revealed Deha Prakriti, the predominance of Vata and Kapha. most prominent Manasa Prakriti (MP) are Rajasa, and Tamasa.⁵⁰

3.7. DP and MP in Sthaulya

Obese individuals frequently have Tamasa MP and DP that Kapha dominates. The anthropometric and biochemical characteristics change amongst DP individuals.⁵¹

3.8. DP in CAD

Mahalle NP et al. found that the majority of CAD (Coronary Artery Disease) patients have Kapha-Vata DP.⁵²

3.9. DP and MP in Amlapitta

Most of the patients in Poorvi Trivedi's study on Prakriti and Amlapitta (GERD or Hyperacidity) belonged to Vata- Pittaja and Pitta-Kaphaja Prakritis, which raises concerns about the role of Pitta dosha in the development of Amlapitta. Rajasa-Tamasika MP was detected in the majority of cases.⁵³

3.10. DP in Khalitya

Sujata D. and Hitesh V. reported that Pitta Dosha Predominance (DP), followed by Vata and Kapha Dosha, was present in most Khalitya (hair fall) patients in the Jamanagar district.⁵⁴

3.11. DP and MP in Psoriasis

According to Hetal A, most psoriasis patients had DP that were dominated by the Kapha and Pitta doshas and Tamas MP.⁵⁵Based on the preceding considerations, it could be predicted that people with Vata Pradhana DP are more likely to contract Amavata. When Vata is combined with Kapha, the likelihood of occurrence or incidence is higher. An

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observation that Vata-predominant DP persons are more common in the RA group than Kapha- or Pitta-predominant individuals is confirmed by a case-control study done on the Jamnagar community. The God Brahma remembers⁵⁶ Ayurveda for the Swathy, Vyadhi, and long life. In Ayurveda, Prakriti is one of the foremost significant principles for assessing the Swathy or Vyadhi; Prakriti and vyadhi have similar content. Vyadhi is an imbalanced form of Prakriti. Both are originated by Doshaj. Prakriti is a form of health or normal, and Vyadhi is an abnormal condition. The Prakriti determines Agni, Kshotha, Varna, Bala, etc., so Vyadhi depends on Prakriti. Suppose the Person takes good food and follows the proper diet; dinacharya, Rutuchraya, Achar Rasayan, and Prakriti are established and are always healthy. Prakriti helps confirm the prognosis of a disease. The Disease in which Hetu (etiological factors), Purvarupa (premonitory symptoms), and Rupa (signs & symptoms) have Alpa Bala (less strength); neither Dushya nor Dosha are similar to Prakriti is easily curable. When etiological factors, premonitory symptoms, and other signs and symptoms are of slightly serious strength and one among the Kala (season of onset), Prakriti or Dushya have the resemblance with VikarajanakDosha then that Disease will be difficult to cure Prakriti also has its influence on Agni (digestive fire), Koshtha (food intake & digestive capacity) of an individual.

4. CONCLUSION

Prakriti has a very important role in healthy and unhealthy people. Mainly cause of the Disease is not following a proper lifestyle and regular intake of an imbalanced diet. Knowledge of Prakriti should be utilized in the diagnosis, treatment, and maintenance of the health of a healthy individual. By applying the concept of Prakriti, various diseases can be treated and prevented efficiently. Ayurveda has provided detailed guidelines in the frame of dinacharya and rutucharya to maintain the normal functioning of Dosha related to specific Prakriti. Knowing about one Prakriti, we can select what benefits the individual. Thus Prakriti has an important role in dealing with health problems and prevention of diseases.

5. AUTHORS CONTRIBUTION STATEMENT

Dr. Utkarsha Khaire conceptualized and designed the study, curetted data, and prepared the original draft. Then, Dr. Dnyanesh Joshi discussed methodology. Dr. Deepak Yadav analyzed the data. Finally, Dr. Preeti Borkar, Dr. Rajkumar chinthala and Dr. Bhushan Mhaiskar provides the necessary inputs for designing the manuscript. Then, all authors discussed and analyzed the data and approved the final version of the manuscript.

6. CONFLICT OF INTEREST

Conflict of interest declared none.

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