

Prakriti, the Ayurvedic concept of 3P medicine

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Abstract

Ayurveda's Prakriti theory is crucial since it explains individuality. Prakriti is one of the Parikshya Bhavas (examination factors) stated by Acharya Charaka. The idea of Prakriti is dispersed across ancient writings, covering every facet of maintaining health as well as illness manifestation. Each person has certain distinctive characteristics that set them apart from other people, which makes for a pretty elegant explanation of this topic. Even though two people have the same Jati (race), Kula (family/ancestry), Vaya (age), etc., they may not share the same characteristics and have completely distinct personalities. This demonstrates that every person has unique characteristics based on their anatomical, physiological, psychological, and behavioural characteristics. These distinctive characteristics are the outward expression of Prakriti, constitution, or biotype. The relative balance of the three doshas—Vata, Pitta, and Kapha—determined at the moment of fertilisation produced this uniqueness. This review helps to understand the concept of individuality called Prakriti and its clinical implication in medicine.

Keywords: Individuality, Personalized medicine, Preventive medicine, predictive medicine, Tridosha, Epigenetic.

Introduction:

Prakriti is the relative proportion of dosha decided at the time of birth. An individual's Prakriti, or distinctive collection of traits, are established during the embryological stage under the influence of physiologically normal Dosha [Dey and Pahwa 2014]. These features are then sustained and manifest as behaviour throughout the individual's lifetime and maintaining the individual Prakriti. According to Ayurveda, people are divided into groups based on whether they have three elements known as "dosha." [Shilpa and Venkatesha Murthy 2011] Dosha are biological, valuable components that help us comprehend both the normal (Prakriti) and pathological (Vikriti) aspects of an individual. Every person and cell contains a physiological entity called a tridosha. Every dosha has unique or a unique combination of physical, mental, and psychological characteristics that it can

manifest. [Hankey 2005] The three doshas are pitta, which symbolises the body's metabolism and change, vata, which is the source of kinetic or movements, and kapha, which is a source of potential energy and represents the body's growth and maintenance. [Bhojani M.K. 2020] So, Prakriti is the manifestation of internal and external body features which leads to one's morphological, physiological, psychological, or social manifestation.

Genetic and epigenetic factors of prakriti formation:

Sukra-Shonita Prakriti (sperm and ovum related factors), Kala Garbhasaya Prakriti (seasonal & uterine factors), Matuh-Ahara-Vihara Prakriti (food regimen adopted by mother during pregnancy), and Mahabhuta-Vikara Prakriti (metaphysical and elemental factors) are the main factors that determine the Prakriti. [Agnivesh 2009] Throughout its

development, Prakriti is influenced by both genetic (sperm and ovum) and epigenetic (uterus condition, time of conception, food availability, and mother's behaviours) factors.(Figure 01)

✚ *Sukra-Shonita Prakriti*

Prakriti is generated during conception according to the prevailing Doshas in the sperm and ovum in the form of Beeja (Shukra and Shonita) and Beeja Bhaga (hereditary factor or DNA).

✚ *Kala Garbhashaya Prakriti*

Characters developed during intrauterine life may be a result of the preponderance of Kala Dosha (time) at the moment of conception and Garbhashaya, which is the uterus' state throughout pregnancy.

✚ *MatuhAharaVihara Prakriti*

The mother's Ahara and Vihara throughout pregnancy will have an impact on the characteristics of the foetus she will give birth to. If a pregnant woman's wants are not met, the kid develops undesirable traits.

✚ *Mahabhuta Vikara Prakriti*

During pregnancy, the Mahabhuta(basic elements), which predominates, will rise to their own Prakriti. A Kapha Prakriti kid will be conceived if Prithvi (earth) and Jala(water) Mahabhuta are predominant in the parents at the time of conception or throughout the mother's pregnancy. A Vata Prakriti baby will be conceived if Vayu(air) and Aakash(space) Mahabhuta are predominant in the parents. A Pitta-Prakriti kid will be born if the parents have strong Agni(fire) and Prithvi(earth) Mahabhuta energy. Mahabhutas are crucial in the development of a person's Prakriti in this

way. Panchamahabhutas eventually make up our bodies.

Factors influencing prakriti after birth:

Ancient Acharya mentioned the six factors,[Agnivesh 2009] by which the *Prakriti* is influenced after birth.(Figure 02)

They are:

- **Jati (Race/Caste):** A man's personality is greatly influenced by his class; for instance, Brahmins are regarded as holy people, and Rajputs are believed to be brave.
- **Kula (Family/Ancestry):** People from a certain Kula have distinct behaviour like their eating habits, lifestyle etc. because of the character and behaviour of their family, which always reflect upon the temperament of the offspring. Understanding kula is also helpful in ruling out some heredity diseases.
- **Desha(Habitat):**According to Ayurveda, variations in physical type, skin tone, and behavioral patterns can be attributed to desha. To grasp a person's nature, it is crucial to examine Desha and her effect (which is one of the examination factors). In modern medicine, desha (habitat) aids in the comprehension of some specific diseases,[Adluri and Tripathi 2022] such as filariasis.
- **Vaya(Age):** A person's makeup is also influenced by their age. The three stages of life are Balyavastha (childhood), Madhyamavastha (younger), and Jirnavastha (old age). According to Charaka, the individual should be inspected in light of his age, which, depending on how much time has passed, represents the condition of his body. Each age has different social, economic, spiritual, religious, cultural, and educational factors

that have an impact on people differently.

For instance, the body, skin, and hair get drier as the person age. With ageing, skin elasticity is reduced.

- **Kala(Time or season):** Kala is frequently referenced in traditional ayurvedic contexts while discussing the onset of sickness and their treatment, daily routine, nightly routine, seasonal routine, and dietary rules. To determine the incidence, and prevalence, and create a suitable course of therapy for the disease, it is crucial to examine the kala or its history.
- **Pratyatmaniyata (Idiopathic):** Idiopathic factor is a key component in addition to all of them. Controlling all these variables does not result in the formation of identical prakriti people. Pratyamaniyata is one of the causes of this distinction. This Pratyatmaniyata can perceive more in the case of twins.

Categorization of Individuals into Prakriti:

It is impossible to categories people of all ethnic groups based on similarities and dissimilarities. But, Ayurveda had the notion of this categorization called Prakriti. No two people are exactly alike. There might exist countless variations of individual or countless Prakriti in this fashion. On the other hand, Acharyas divided prakriti into seven primary kinds based on their clinical practice and observations. The seven types of Prakruti(Figure 03) are vata(V), pitta(P), kapha(K), vata-kapha(VK), vata-pitta(VP), pitta-kapha(PK), and samadoshajaPrakruti(VPK).[Bhojani M.K. 2020] The three extremes of Prakriti (V,P,K) have higher level of susceptibilities towards diseases. [Dey and Pahwa 2014]

Features of Different Prakriti Individuals:

Ayurveda defined distinct characteristics of three extreme prakriti types called vataja, pittaja and

kaphaja.[Prasher, Negi et al. 2008, Susruta 2008, Agnivesh 2009, Dey and Pahwa 2014, Rotti, Raval et al. 2014] These extreme prakriti types are mentioned as sadaatura (easily susceptible to disease). Like vataprakriti individuals are susceptible to muscle-skeleton and neurological disease, pitta susceptible to blood disorders and digestive issues, kaphaare susceptible to metabolic disease and respiratory illness. The distinct features of Prakriti types(Figure 04) are:

❖ **Vataja:**A guy with a Vataja constitution is awake, unfavourable to cold touch, unattractive to the eye, dishonest, and musically inclined. The soles and palms are heavily cracked, and the nails, hair, and beards are frequently coarse and ugly.

He bites his nails and grinds his teeth (when sleeping). He has a short attention span, shaky friendships, is ungrateful, lean, and has rough skin, hair and nails. Legs and

hands in particular display tendons and vessels. He is a talkative individual who displays inconsistent behaviour. He moves quickly and works quickly.

❖ **Pittaja:**A man with Pittaja constitution perspires much and smells bad. Such a person has copper-coloured fingernails, eyes, palates, tongues, lips, soles, and palms. The majority of Pitta constitution individuals have attractive appearances, but when there are numerous wrinkles, moles, pimples, bald spots, and grey hairs, due to their appearance deteriorates. He consumes a lot of food, dislikes warmth, and has a quick temper to cool. He has a moderately strong build and a somewhat long lifespan. He is smart, has an excellent tentative memory, and enjoys taking the lead in conversations. He is an active person.

❖ **Kaphaja:** A man with a Kaphaja constitution has a clear, attractive complexion that is fair. He is gorgeous and appealing. He like sweet flavours and is appreciative, brave, patient, non-greedy, and powerful. He is swift in his hostility and does not develop opinions hastily. His curling, raven-black hair is black, and he has white eyes. He enjoys success in life. His voice is crisp & sweet. The corners of his eyes have a little reddish tint. The limbs radiate a cold effluence and are proportionately and symmetrically formed. He can handle stress and discomfort, and he respects authority figures. In his friendship, he is unwavering and unchangeable and has confidence in religious teachings. He is having good and sound sleep. He perspires less as compared to vata and pitta.

Clinical implication of prakriti as 3p

medicine:

Prakriti is the only concept that has clinical implications as 3P approach to medicine. Preventive, predictive, and personalized medicine are all parts of the 3P Medicine approach.

✚ **Predictive Medicine:** Some people have an equilibrium of Vata, Pitta, and Kapha at the time of conception; others are dominated by single dosha; still others are dominated by two Doshas, such as Vata-Pitta, Vata-Kapha, and Pitta-Kapha. People who fall into the first of these groups are naturally in good health. Even though they may appear to be healthy, those who fall into other categories always have one or more physical flaws. For instance, a person who has a Vata Prakriti predominance will be more prone to dry skin, nervous system and musculoskeletal disorders. Ayurveda

defined Nanatmaja vikara as a disease that occurred due to a single dosha. The person of vata prakriti are susceptible to 80 types of vata nanatmaja vikara. Same a pitta prakriti person is susceptible to 40 types of pitta vikara and kapha person to 20 types of kapaha vikara as compare to each other's. Vata, Pitta and KaphaPrakriti individuals may have severe Vata, Pitta and Kapha diseases respectively[Agnivesh 2009, Sharma and Prajapati 2020].

✚ **Preventive medicine:** An individual's Prakriti determination is crucial for both preventative and therapeutic purposes, as well as for understanding the causes of illnesses and their complications. Understanding Prakriti is beneficial for preserving one's health. If a person follows a diet, lifestyle, daily routine, seasonal routine, etc. that is opposed to their Prakriti, they can keep their health for a very long

period. For example, vata prakriti individual should avoid dry, cold food articles and avoid excessive walking etc. The choice of an appropriate dietary, therapeutic, and way of life is decided based on a clinical assessment of an individual retaining their Prakriti in the burgeoning discipline of Ayurveda nutrigenomics[Banerjee, Debnath et al. 2015, Huang, Chavda et al. 2022].

✚ **Personalized medicine:** Acharya Charaka's list of the first ten examination criteria (Dashavidha Pariksha) for examining patients includes Prakriti.[Agnivesh 2009] For a doctor, understanding Prakriti is crucial to the success of their Chikitsa Karma (treatment plan).Knowing Prakriti determines a disease's prognosis and diagnosis. Prakriti is one of the variables that determine Vyadhi's Sadhyata-Asadhyata (prognosis). For example,

person having vata prakriti if suffered from musculoskeletal diseases, prognosis is not good as compared to other prakriti. The understanding of Prakriti also influences drug selection and how well it treats a certain patient. For example, in pitta prakriti individuals sarpagandha (*Rauvolfia serpentina*) is not the drug of choice and if used it will be given with milk. The Prakriti has a role in determining the dosage of Bhesaja (drug). Anupana (a specific material, which is taken along with or after the intake of the drug) needs to be corrected following Prakriti. Dravyas with Snigdha (unctuous) and ushna (hot) qualities are useful in vata prakriti, Madhura (sweet) and Sheeta (cold) Dravyas in pitta prakriti and Ruksha Dravyas are believed to be beneficial Anupana in Kapha Prakriti individuals. According to Acharya Sushruta, therapy

shouldn't begin until the doctor knows the patient's Prakriti. [Susruta 2008]

Ayurveda is a comprehensive discipline that delivers personalised diet, personalised lifestyle advice, and personalised treatment plans that are all tailored to the Prakriti of the individual. [Chatterjee and Pancholi 2011, Jnana, Murali et al. 2020, Wallace 2020]

CONCLUSION:

Prakriti is one of the key components of both therapeutic and preventative medicine. Its results are useful for making decisions about the treatment strategy in addition to helping with diagnosis and prognosis. The future of personalized treatment lies in it. Prakriti-based research with the help of genomics, epigenetics, and microbiome study will be helpful in current and future generation therapeutic approaches.

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FIGURE LEGENDS

Figure 1: Genetic and Epigenetic factors of Prakriti formation.

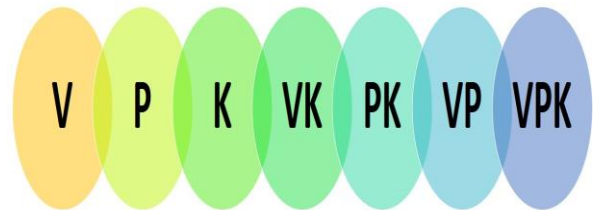
Figure 02: Influencing factors of Prakriti.

Figure 03: Prakriti types.

Figure 04: Anatomical differentiation of Vata, pitta and kapha prakriti types.



Figure 02: Influencing factors of Prakriti.



FIGURES

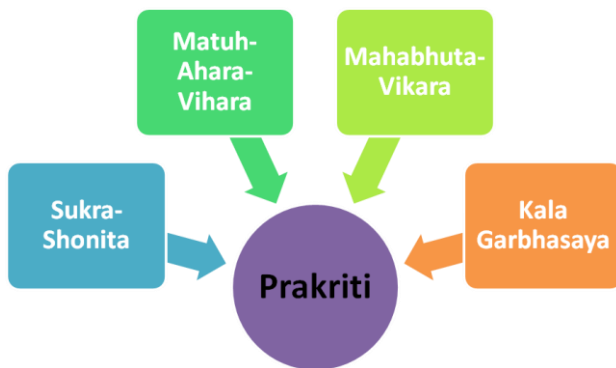


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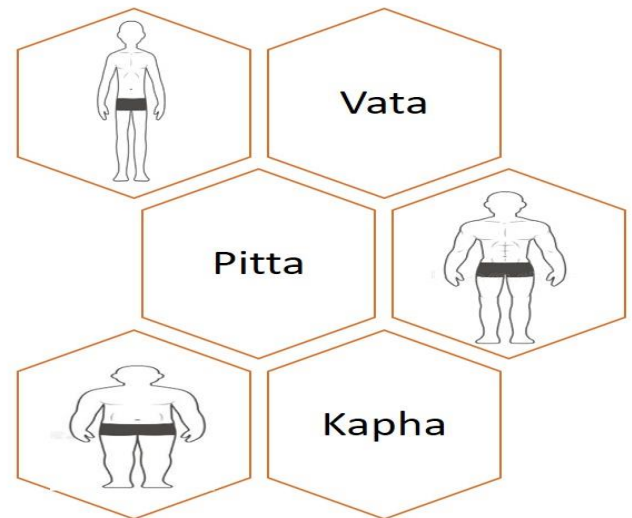


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Figure 04: Anatomical differentiation of Vata, pitta and kapha prakriti types.

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