



Importance of Prakriti Parikshan in Relation to Diagnosis of a Disease

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Prakriti Parikshan, is a fundamental concept in Ayurveda, it plays a critical role in disease diagnosis by assessing an individual's unique constitution. It helps to determine susceptibility to ailments, guides personalized treatment, and enhances preventive healthcare strategies. This review explores the historical significance, methodology, clinical applications, and integration of Prakriti-based diagnosis with modern medicine. The study also highlights the challenges in standardizing Prakriti assessment and the potential for technological advancements in this field.

Keywords: Prakriti, Ayurveda, Tridosha, Diagnosis, Dashavidha Pariksha, Vikriti, Personalized Medicine, Preventive Healthcare, Ayurgenomics, Pharmacogenomics

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Introduction

Ayurveda, the ancient Indian system of medicine, emphasizes a personalized approach to diagnosis and treatment based on an individual's constitution, or *Prakriti*. *Prakriti Parikshan* is a fundamental diagnostic tool in Ayurveda that helps in understanding a person's inherent physiological and psychological makeup, thereby aiding in predicting disease susceptibility, prognosis, and personalized treatment strategies. Unlike conventional medicine, which follows a generalized protocol for disease identification and management, Ayurveda focuses on an individualized perspective by classifying people into *Vata*, *Pitta*, and *Kapha* categories, each with distinct characteristics and predispositions.

Understanding the significance of *Prakriti* in disease manifestation enables physicians to adopt preventive, curative, and lifestyle-oriented measures, ensuring long-term health benefits. Individuals with a *Vata*-dominant *Prakriti* tend to have variable digestion, susceptibility to anxiety, and neurological disorders, while those with a *Pitta*-dominant *Prakriti* are more prone to inflammatory conditions, ulcers, and metabolic disorders. *Kapha*-dominant individuals typically exhibit a tendency toward weight gain, respiratory issues, and cardiovascular diseases. Ayurvedic texts like *Charaka Samhita* and *Sushruta Samhita* elaborate extensively on the importance of *Prakriti*-based diagnosis and its impact on clinical management.

Recent advancements in Ayurgenomics have provided scientific validation for the genetic basis of *Prakriti* classification. Studies have demonstrated correlations between *Prakriti* types and biomarkers, genetic markers, and metabolic patterns, establishing Ayurveda's relevance in contemporary medical research. Additionally, pharmacogenomics studies have shown that drug responses vary significantly based on *Prakriti* types, highlighting the need for personalized medicine. The concept of *Dashavidha Pariksha* (tenfold examination) further refines disease diagnosis by considering age, body constitution, genetic influences, and environmental factors, ensuring holistic patient care. The integration of *Prakriti*-based assessment with modern medical diagnostics holds great potential. Pulse diagnosis (*Nadi Pariksha*), questionnaire-based *Prakriti* evaluation, and genetic profiling can collectively enhance diagnostic accuracy and disease prediction models.

However, one of the key challenges is standardizing *Prakriti* assessment due to variability in classifications across different practitioners. Efforts are underway to develop artificial intelligence (AI)-based models for *Prakriti* evaluation, aiming to bridge traditional wisdom with cutting-edge technology. This review highlights the clinical applications of *Prakriti*-based diagnosis, its role in preventive healthcare, personalized treatment, and disease prediction, and future prospects for its integration into mainstream medicine. Standardization, research validation, and technological advancements are pivotal in establishing Ayurveda's credibility in global healthcare systems. By refining *Prakriti Parikshan* methodologies and promoting interdisciplinary collaboration, Ayurveda can contribute significantly to personalized medicine, pharmacogenomics, and holistic wellness.

Review of Literature

Classical Ayurvedic Texts

Prakriti Parikshan has deep historical roots in Ayurveda, dating back to ancient Indian medical traditions. It is a fundamental concept described in classical texts like *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, which emphasize the importance of understanding an individual's constitution for disease prevention and treatment.

Derivation and Etymology:[1]

Prakruti

The term *Prakruti* is derived from the *Dhatu*, *Pra* + *kru*; *Kartari* and the *Pratyaya Ktinumta*.

Prakruti: It is a *Stree Linga Shabda*.

Prakruti: *Stree Pa* + *Kru*

Kartari Kitch Bhavadou Ktinava.

Prakriti in Classical Literature

Charaka Samhita:

In *Sutrasthana*, 7th chapter "*Navegan Dhaaraneeeya Adhyaya*", *Deha Prakruti* is mentioned.

In *Vimanasthana*, 6th chapter "*Roganeekavimana Adhyaya*", Relation between *Prakruti* and *Agni*, *Vataadi Prakruti* related *Vyadhi* and its *Chikitsa* is mentioned. In the 8th chapter "*Rogabhishagijiteeya Adhyaya*" *Prakruti* as one of the *Dashavidha Pareeksha Bhava* and *Laxanas* of *Vatadi* seven types of *Dehaprakruti* has been explained.

In *Indriyasthan*, 1st chapter, "Varnaswareeyam Indriya Adhayaya", Jatyadi Prakriti is explained.

Sushruta Samhita:

In *Sharirasthan*, 4th chapter "Garbhavyakarna Naama Shareera", detail description of Vataadi seven types of Prakriti, Panchabhoutika Prakriti and Manasa Prakriti Laxanas have been explained.

Ashtanga Hridaya:

In *Sutrasthan*, 1st chapter, "Ayushkaamiya Adhyaya", 7 types of Deha Prakriti is mentioned & detail description is mentioned in *Shareerasthan*, 3rd chapter *Angavibhaaga Adhyaya*.

Ashtanga Sangraha:

In *Sutrasthan* 1st chapter "Ayushkaamiya Adhyaya", seven types of Dehaprakriti is mentioned.

In *Shareera Sthana*, 8th chapter, "Prakriti Bhediya Shareera Adhaya", detail description of seven types of Deha Prakriti, Manasa Prakriti and Jatyadi Prakriti is mentioned.

Laghutrayees:

Madhava Nidana:

He hasn't explained Prakriti in detail but Vijay Rakshita Srikanthadatta while commenting on Charakas views in the treatment aspect of Prameha, mentioned the word Prakriti.

Sharangadhara Samhita:

In *Prathama Khanda*, 6th chapter "Aahaaraadigati Kathanam" Adhayaya, description of Prakriti is mentioned.

Bhavaprakasha Samhita:

In *Purvardha*, 4th chapter "Baala Prakarana" description of Prakriti is mentioned.

Other Samhitas:

Bhela Samhita:

In *Vimanasthan*, 4th chapter "Roga Prakriti Vinishchaya Adhyaya", description of Vataadi of Prakriti is mentioned.

Haarita Samhita:

In *Prathama Sthana*, 5th Adhyaya description of Vataadi Prakriti is mentioned.

Kashyapa Samhita:

In *Sutrasthan*, 18th chapter, formation of Prakriti and Seven types of Dehaprakriti are mentioned.

Types of Prakriti

Sharirika Prakriti[2]

1. Vataja
2. Pittaja
3. Kaphaja
4. Vata-Pittaja
5. Vata-Kaphaja
6. Pitta-Kaphaja
7. Vata-Pitta-Kapha

Manasa Prakriti[3]

1. Satwika
2. Rajasika
3. Tamasika

Ancient Foundations

1. Vata Prakriti (Air & Space Elements)[4]

- Physical Traits: Lean body, dry skin, cold hands and feet, irregular appetite.
- Mental Traits: Creative, quick thinker, but prone to anxiety and restlessness.
- Health Tendencies: Susceptible to digestive issues, joint pain, and nervous system disorders.
- Lifestyle Needs: Warm, nourishing foods, regular routines, and grounding activities.

2. Pitta Prakriti (Fire & Water Elements)[5]

- Physical Traits: Medium build, warm body temperature, oily skin, strong digestion.
- Mental Traits: Intelligent, ambitious, but can be impatient and prone to anger.
- Health Tendencies: Prone to inflammatory conditions, ulcers, and skin issues.
- Lifestyle Needs: Cooling foods, stress management, and relaxation techniques.

3. Kapha Prakriti (Earth & Water Elements)[6]

- Physical Traits: Sturdy build, smooth skin, slow metabolism, strong immunity.
- Mental Traits: Calm, compassionate, but can be lethargic and resistant to change.
- Health Tendencies: Susceptible to weight gain, respiratory issues, and sluggish digestion.

- Lifestyle Needs: Light, warm foods, regular exercise, and stimulating activities.

4. Dual-Dosha Prakriti (Combination Types)[7]

Some individuals exhibit characteristics of two Doshas:

- *Vata-Pitta*: Energetic, sharp-minded, but prone to stress and digestive issues.
- *Pitta-Kapha*: Strong, determined, but may struggle with inflammation and weight gain.
- *Vata-Kapha*: Creative yet grounded, but can experience fluctuating energy levels.

5. Tridosha/Sama Prakriti (Balanced Dosha)[8]

- Rare individuals have an equal balance of *Vata*, *Pitta*, and *Kapha*.
- They tend to have stable health but must maintain equilibrium through diet and lifestyle.

Process of Deha Prakriti Nirmiti

From the very time of conception some persons will have equilibrium of *Vata*, *Pitta*, *Kapha* while others are seen as *Vaatala*, *Pittala* or *Shleshmala* (i.e., having predominancy of *Vata*, *Pitta* and *Kapha*).[9]

Seven types of *Prakriti* get formed such as by each *Dosha* separately, by the combination of two *Doshas* and by the combination of all the three *Doshas*. [10]

The *Utkata Dosha* or the *Dosha* which is Predominant at the time of union of *Shukra* and *Shonita* forms the *Prakriti* of the person from that particular *Dosha*. [11]

At the *Samoorcha* of *Shukra* and *Shonita*, in every individual predominance of one or more *Vatadi Dosha* occurs. In this way in every individual one or more *Dosha* becomes predominant. i.e., *Ekadoshaja* or *Dwandwaja* or *Sannipataja*. [12]

The *Dosha* which are present in *Shukra* and *Aartava* at the time of commencement of life there arises three kinds of *Prakriti*, just like poisonous worms arising from poison. The constitution are *Heena*, *Madhyama* and *Uttama* from each of *Vata*, *Pitta* and *Kapha Dosha* respectively. The constitution arising from equal proportion of all are ideal, those arising from combination of two *Doshas* are *Nindhya*. [13]

Depending on *Dosha* that is predominant in *Shukra*-*Asrik*, in the *Grabhini Ahara* – *Cheshta*, in *Grabhashaya* and in *Rutu*, seven kinds of *Prakriti* are formed. [14]

Factors responsible for the formation of Prakriti:

Factors for the formation of *Prakriti* are, *Shukra* – *Shonita*, *Kaala* (the time of formation of *Garbha* in *Garbhashaya*), *Ahara* – *Vihara* of *Garbhini*, *Mahabhootas*. *Doshas* one or more than one which is Predominant in these factors also gets predominated in the *Garbha Shareera*. This is said as *Dosha Prakriti* being emerged from the initial stage of *Garbha*. Hence some persons are constitutionally *Shleshmala*, some are *Pittala*, some are *Vatala*, some are *Sama Dhātuja* persons. [15]

Normal constitution is governed by several factors such as *Jatiprasakta* (caste), *Kulaprasakta* (family), *Deshanupaatini* (place), *Vayo Anupatini* (age), *Pratyatma Niyata* (individuality). The entities of the person or the *Bhava Vishesh* are determined by these factors. [16]

Prakriti Pareeksha Uddesha:

A *Rogi* constitutes the *Karyadesha* or the site for the administration of therapies with a view to bring about the equilibrium of *Dhatus*. He should be examined so as to obtain knowledge regarding *Ayu Pramana* or *Shareera Bala* and *Dosha Bala*. Here the purpose of examination is to obtain the knowledge relating the *Shareera Bala* and *Dhosha Bala*, because on this basis the dosage of the *Oushadha* is determined. *Bheshaja Prayoga* depends on *Bala*.

If *Oushadha* is administered, immediately without proper examination, to a *Durbala Rogi* this might result in his death. *Durbala Rogi* is incapable to resist the strong therapies, like *Agni* and *Vayu Mahabhuta Pradhana Chikitsa*, *Kshara- Agni Karma*, *Shashtra Karma* and because of their *Teekshna Karma* they act as harmful to the *Durbala Rogi*. Thus, he should be given mild therapies, which are neither distressing nor associated with serious complication and that which can be administered slowly and gradually.

Such therapies are specially needed for *Stree* as they are *Sukumara*, *Abala* etc. Similarly, if mild therapies are administered to the strong individual having *Prabala Vyadhi* without proper examination, the disease doesn't get cured. Therefore the *Rogi* should be examined with reference to his *Prakriti*, *Vikruti*, *Sara*, *Samhanana*, *Pramana*, *Satmya*, *Satwa*, *Aharashakti*, *Vyayama Shakti* and *Vaya* for the knowledge of degree of strength. [17]

Evolution of Prakriti-Based Diagnosis

- In ancient times, Ayurvedic physicians used *Prakriti* assessment to predict disease patterns and tailor treatments accordingly.
- The concept of *Vikriti* (pathological state) was introduced to differentiate between an individual's natural constitution and disease-induced imbalances.
- Pulse diagnosis (*Nadi Pariksha*) became a key method for evaluating *Prakriti* and detecting early signs of disease.

Discussion

Prakriti Parikshan, a fundamental concept in Ayurveda, offers a distinctive approach to understanding individual health predispositions, disease susceptibility, and treatment personalization. The assessment of *Prakriti* helps in predicting an individual's likelihood of developing certain disorders and provides guidance for preventive and curative interventions. In contemporary healthcare, integrating this approach with modern diagnostic tools could significantly enhance personalized medicine.

Predicting Disease Susceptibility through *Prakriti* Analysis

The importance of *Prakriti Parikshan* lies in its ability to identify inherent tendencies toward specific health conditions. By examining a person's *Dosha* constitution - *Vata*, *Pitta*, and *Kapha* - clinicians can anticipate the types of diseases an individual is prone to. Several studies have indicated correlations between *Prakriti* types and the prevalence of certain diseases:

- ***Vata Prakriti*** individuals generally exhibit hyperactive metabolism, making them susceptible to neurological disorders, musculoskeletal issues, and conditions linked to dryness and degeneration, such as osteoarthritis and insomnia.
- ***Pitta Prakriti*** individuals tend to have heightened metabolism, which predisposes them to inflammatory conditions, acidity-related disorders, and skin diseases like psoriasis.
- ***Kapha Prakriti*** individuals often show sluggish metabolism, making them vulnerable to obesity, diabetes, respiratory ailments, and cardiovascular diseases.

Understanding these predispositions allows Ayurvedic practitioners to take preventive measures, such as dietary modifications, lifestyle adaptations, and herbal interventions, to mitigate the risk of disease onset.

Personalized Diagnosis and Treatment Strategies

The application of *Prakriti*-based diagnostics enables a highly individualized approach to disease management. Unlike conventional medicine, which predominantly follows a standardized treatment model, Ayurveda prioritizes person-specific therapies. This is reflected in:

- **Customized Drug Formulation:** Ayurvedic herbs and formulations are selected based on an individual's *Prakriti*. For example, a *Pitta*-dominant individual might require cooling and anti-inflammatory herbs like *Shatavari* and *Guduchi*, whereas a *Vata*-dominant patient may benefit from nerve-soothing medications such as *Ashwagandha* and *Brahmi*.
- **Dietary and Lifestyle Modifications:** Ayurveda suggests specific diets for different *Prakriti* types to maintain *Dosha*. A *Kapha* individual might be advised to follow a lighter, warming diet to counteract sluggish digestion, whereas a *Vata* person may need nutrient-rich, grounding foods to stabilize bodily functions.
- **Selection of Therapeutic Procedures:** Panchakarma therapies are tailored according to *Prakriti* to enhance their efficacy. For instance, individuals with excess *Kapha* may benefit more from *Vamana* (therapeutic emesis) to clear accumulated mucus and toxins, while *Vata* individuals may require *Basti* (medicated enemas) to stabilize their nervous and musculoskeletal systems.

Integration of *Prakriti Parikshan* in Preventive Healthcare

One of the most promising aspects of *Prakriti* analysis is its role in preventive healthcare. By evaluating an individual's *Prakriti* early in life, practitioners can provide guidance on disease prevention and longevity enhancement. This principle aligns with modern preventative medicine, which focuses on early risk detection and lifestyle interventions to delay or prevent the onset of chronic diseases.

- **Early Detection of Imbalances:** Subtle symptoms of disease manifestation can be identified through *Prakriti* assessment long before they become clinically apparent. For example, an individual with *Pitta* dominance showing early signs of acidity can be guided toward cooling diets and stress management before developing peptic ulcers.
- **Preventive Dietary Interventions:** Ayurveda recommends *Prakriti*-based seasonal adjustments, wherein individuals modify their food habits based on their constitution and seasonal changes. A *Pitta* individual would be advised to avoid excessive spicy foods during peak summer to prevent overheating and inflammation.
- **Enhancement of Immunity and Longevity:** *Rasayana* (rejuvenation) therapies in Ayurveda are often prescribed according to *Prakriti*. These therapies aim to fortify immunity, delay aging, and enhance vitality.

Future Perspectives: Ayurveda and Modern Medicine Synergy

Prakriti Parikshan is still underutilized in mainstream healthcare despite its many benefits because it lacks standardized diagnostic techniques and scientific validation. Nonetheless, contemporary studies are looking more closely at how to combine genomics and molecular biology with *Prakriti* classification. *Prakriti*-based diagnosis and personalized medicine, two new areas in modern healthcare, are based on the idea that medical interventions should be tailored to each patient's unique genetic profile.

Conclusion

Prakriti Parikshan serves as a vital resource in Ayurvedic diagnostics, providing deep understanding of disease vulnerability, tailored treatment strategies, and preventive health measures.

Its concepts resonate closely with today's personalized medicine, and additional interdisciplinary studies could improve its relevance in modern healthcare frameworks. By connecting Ayurveda with contemporary medical practices, assessments based on *Prakriti* could offer new methods for patient-focused care.

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