



“An Analysis Of Manasa And Deha Prakriti And Their Significance In Vyadhi Prevention”

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ABSTRACT:

Prakriti is one of the unique concepts of Ayurveda. It aids in both disease management and diagnosis. Every Acharya explains and mentions the concept of Prakriti in detail. The acharya explained that the vyadhi nimitta prakriti's fundamental idea also aids in maintaining the equilibrium of healthy individuals' health. The Prakriti dictates the qualities and functions of everybody, according to Ayurvedic Principles. A significant part is played by sharir and manas prakriti in hetu, linga, and aushadh askandha. Vyadhi is the opposite state of health; without an understanding of a person's Deha Prakriti, it is nearly impossible to diagnose and effectively treat an individual using the core principles of Ayurveda for the promotion of health, avoidance of disease, and effective management. Additionally, Agni (digestive fire), Koshtha (food intake & digestive capacity), and an individual's Agni are all influenced by Prakriti. Diet, dietetic guidelines, and lifestyle choices are all crafted in accordance with Prakriti. Prakriti is so crucial for managing health issues and preventing illness. Prakriti, which depicts a person's whole physiological and psychological makeup, has an impact on day-to-day existence. Understanding this will make it easier to select a lifestyle that fits one's Prakriti in terms of eating habits, exercise routines, jobs, and other factors. The purpose of this paper is to investigate the idea of Prakriti within the framework of Vyadhi and to determine how Prakriti and Vyadhi are related.

KEYWORDS: Prakriti, Manasa Prakriti, Shareera prakriti, Diseases, Vyadhi, Agni.

INTRODUCTION–

An ancient medical system, Ayurveda contains several concepts and principles for maintaining health, diagnosing illnesses, and managing them. The Prakriti is said to be the basis for all physiological and psychological processes in Ayurvedic medicine. Sharir and Manas Prakriti play a significant function in triskhandha, which is accountable for both healthy and disease conditions, and in hetu, linga, and aushadha (cause, sing -symptoms, and medication). Despite much research, the deha prakriti remains unclear and challenging to use in therapeutic settings. "Vyadh" signifies "Pain," according to Shabdakalpadrum.¹ Conglomeration of agony is what is meant to be meant by adding "Ikarant" to vyadh. As to the Ayurvedic tridosha Siddhanta (Vata, Pitta, Kapha), the genesis of Prakriti is attributed to the Vata Pitta and Kapha dosahs. Since diseases arise due to an imbalance in doshas, understanding an individual's Prakriti is crucial for understanding vikriti.²

The definition of the term Prakriti is distinct. It is composed of two words: "Kriti," which means "Creation," and "Pra," which means "Principal." As a result, the word's intended meaning is "one that is the primary factor for creation." As per the Shiva Puran, purusha denotes the "Cosmic man or being" and prakriti denotes "Cosmic nature". Acharya Sushrut, Avyakt, Mahan, Ahamkar, and Panchantmatra claim that these eight are considered Prakriti.³ The prevailing Dosha at the moment of Shukra (semen) and Shonit (ovum) union is the one from which the individual's Prakriti is produced. "Swabhava" is what the word Prakriti denotes, according to Acharya Charak.⁴

The opposite of health is a disease, or vyadhi. Shabdakalpadrum says that "Vyadh" signifies "Pain." When "Ikarant" is added to vyadh, it signifies "conglomeration the pain." One of the components of beeja chatustya that is explained in Sushrut Samhita is vyadhi, or disease. It is a dosha imbalance condition. Any abnormality resulting from the vitiation of the doshas and dhatus, either singly or in combination, falls under the category of vyadhi.⁵ The Ayurveda literature mentions Amaya, Gada, Atanka, Yakshma, Jwara, vikara, Roga, and other synonyms for the term "vyadhi," including Soka, Tr̥ṣṇa, Krodha, and others. According to Acharaya Dalhan, vyadhi is the term used to describe the connection between karma purush or chikitsapurush and dukkha (misery). The purush suffers from dukkha at the kaya (physical), vaak (speech), or manasa (thought) levels. Vyadhi is that which gives rise to diverse kinds of sorrow or anguish.⁶ According to Amarkosha which produces dukha or grief is called Vyadhi.

Formation of Prakriti- Prakriti occurs during the process of conception. It indicates that the doshas are in charge of the formation of Prakriti, since the prakriti of the child is determined from the very beginning of intrauterine life during fertilization and is directly correlated with the dosha level at the time of conception. As per the teachings of Acharya

Charaka, an individual's prakriti is determined by the Dosha that prevails at the moment of birth. It's known as a dehaprakriti as such.⁷

Types of Prakriti- Various Acharyas classify prakriti according to Sharir dosha, Manasadosh, and Pancha mahabhuta. Prakriti primarily comes in two varieties: Doshaja prakriti and Manasa prakriti.⁸ Another name for Doshaja Prakriti is Deha Prakriti. In addition to Acharya Sushruta and Vagbhata, Acharya Charaka listed seven different kinds of deha prakriti. 1. Vataja 2. The Pittaja 3. The Kaphaja 4. Vata-pittaja 5. The Pitta-khaphaja 6. Vataj-Kapha 7. Sannipataja (number eight). Manasa prakriti are primarily classified into three groups: Rajasik, Tamasik, and Satvik. There are sixteen further sub classifications based on these three types.⁹

Satvika- The seven satvas are: Brhamha, Arsha, Indra, Yama, Varuna, Kauber, and Ganhrva..

Rajasika – Asur, Rakshas, Paishacha, Sarpa, Preta, and Shakun satvas as well as.

Tamasika- Pashav satva, Matsya satva, Vanaspatya satva.

Vata Prakriti- Vata traits are laghu (light), suskma (subtel), chala (mobile), vishada (non-slimy), kshara (rough), ruksha (dry), and shita (cold). Every single quality has distinct characteristics. The following are characteristics of Vata prakriti purusha.-

- Vata prakriti people have ruksha (dry), krusha (emaciated) bodies, talkative, ruksha, ksheena, Heena Swara, and jarjara Swara due to the ruksha guna of Vata. Less sleep or attentive sleep (dry, low voice).
- Due to laghuguna, Gait is light and fast.
- Due to Chala guna, Ashirata in sandhi, akshi, bhru, hanu, oshtha, jivha, shira, skandha, hasta and pada. (Unnecessary\ hyper movements of the joints, eyebrow, chin lips, tongue, head, hands and legs.)
- Owing to Bahu Guna, excessive chattiness, and a noticeable profusion of veins and tendons.
- Owing to Shighra Guna; prompt action was taken. Easily agitated and susceptible to alpasmirti (forgetfull) sickness
- Parusha Guna causes dryness in the lips, hands, legs, teeth, and hair.
- The entire body has cracks because of Vishada Guna. joints making cracking noises. A VataPrakriti individual has less vitality and strength.^{10,11}

Pitta Prakriti- Pitta are known for their qualities of sasneha (gently unctuous), ushna (hot), tikshana (sharp), drava (liquid), amla (sour), sara (less mobile), and katu (pungent). The following are Pittaprakritipurusha's distinguishing characteristics:¹²

- Because they are ushna dominating, sensitive, and fair-skinned with excessive piplu, vyanga, and tila (blemishes), excessive thirst, excessive hunger, and intolerance of hunger, pitta prakriti people are intolerant of ushna padartha due to ushnaguna. The soft, alpakapila (light brown) hairs are prone to palitya and khalitya, or hair graying and falling out.¹³
- A person with tikshna guna has strong physical prowess, a large appetite, and excellent digestion.
- Owing to dravaguna, muscles and joints are supple and flexible. Pitta Prakriti individuals have medium bala and medium lifespans due to this guna.

Kaphaja prakriti- In nature, the kapha are guru (heavy), shita (cold), mrudu (soft), singha (unctuous), madhura (sweet), sthira (stable/immobile), and pichila (slimy). The traits they display are as follows:-¹⁴

- The prakriti purusha is snigdha (oily) in nature because of the snigdha guna body of the kapha.
- Because of mrudu guna: attractive, sensitive, and fair-skinned.
- Owing to madhura guna, increased sperm production, and a desire for sex.
- Sandra guna is to blame for her well-built, compact body.
- Manda guna causes slowness in movement and ingestion of food.
- Owing to stimitya: less agitated and sluggish to act.
- Less thirst, sweat, rage, and hunger are caused by shita guna. Sara guna is the cause of the joints' rigidity.
- Because of this guna combination, a person with Kaphaja Prakriti has strong strength and longevity.¹⁵

Table NO.1 – Character of Deha Prakriti¹⁶

Sr. No.	Character	Vata	Pitta	Kapha
1.	Body built	Karshya, Ruksha, Stabdha	Sukumar, Avadatgatra, Shithilanga	Snigdhangha, Shalakshna, Paripurna sarvanga
2.	Initiative	Shigdh raarambha	-	Deerghasutri
3.	Appearance	Durbhaga	Durbhaga	Subhaga
4.	Skin	Parusha, sputitha	Prabhutpiplu, vyanga, Til, pidika	Saumya, Achccha
5.	Joints	Chala, anavasthita, Shabdagamini	Mridu sandhi,	Goodha, snigdha, Sushlistha
6.	Response to hot cold	Sheetadweshi	Sheetapriya	Alpa sanatapdosha
7.	Eyes	Khar, Dhusara, Vritta	Tamra, vritta, himapriya, Netra-Raag	Susnigdha, Vishal, Raktanta, Suvyakta.
8.	Teeth	Alpa, Parusha	-	Bahula

9.	Nails	Parusha, Alpa	-	Suvibhakta
10.	Gati	Laghu, Chapala	-	Avashitagati
11.	Speech	Pralap ruksha, Ksham	Vighrahvakta	Prassana swara
12.	Appetite	Laghu bahubhuka	Tikshna kshudha, Dandashuka	Alpa kshudha, Ashanpriye
13.	Thrust	-	Tikshna trishna	Alpa
14.	Sweda	Alpa sweda	Prabhutdurgandhi	Alpa sweda
15.	Sleep	Jagaruka, Alpanidra	-	Nidralu

Dwandwaja Prakriti - Dwandwaja prakriti is a combination of two prakriti. In these pairings of Prakriti's characters. Another name for it is Nindya Prakriti..

Samadhatu prakriti- It is the trinity of doshas together. Another name for it is Sreshtha prakriti.

Table NO.2 – Character of Manasika prakriti¹⁷

Sr.	character	Vata	Pitta	Kapha
1	Religious faith	Nastika	-	Dridhabhakti
2	Buddhi	Anvasthita	-	Deerghashruti
3	Relation with friend	Chala	-	Sthiramitra
4	Gratitude	Kritghna	-	Kritagya
5	Nature	Sheeghrashobha, Sheeghratrasa, raaga	Asthirta, Vastsala, Abhimani	Shanta
6	Memory	Alpa, Sheeghra sheetagrahi	-	Smritivan
7	Jelousy	Matsarya	Irshalu	Vineeta
8	Intellect	Chala, Anavasthita	Medhavi	Gambheera Buddhi
9	Greed	Lolupa	-	Aloulupa

Types of the Vyadhi- Numerous classifications of vyadhi are accessible in classical texts; nevertheless, the order in which they are listed is crucial for therapy purposes. While Acharya Charka mentions three varieties of vyadhi, Acharya Shushrut clarified four.

Table NO.2 Types of the Vyadhi¹⁸

Sl.No	Charak	Sushrut
1	Nij	Aguntik
2	Aguntik	Sharirik,
3	Manisik	Mansik,
4	-	Swbhavik

Aguntikavyadhi- External factors, or the traumatic state caused by an external object such as a weapon, stone, rod, fire, chemicals, or allergens, are the root of the disease. Under this category, even the krodha, shoka, bhaya, and manasika factors are included.

SharirikaVyadhi – When the dhatus are vitiated because of Heen, Mithya, Atimatra of Kala, artha, and karma, and the imbalance of Vata, Pitta, and Kapha.

MansikVyadhi – Due to the imbalance of mansik doshas, there are numerous varieties of vyadhi, including krodh, shok, Bhaya, Harsha, vishad, kaama, lobha, ichchha, and dweshad..

Swabhavaj – Due to Purvakarma, this kind of vyadhi began at birth and includes hunger, thrust, aging, death, and sleep.

Role of Prakriti in Prevention of diseases- The dominant dosha at the moment of conception determines an individual's prakriti, as prakriti is determined at that point. For all eternity, it doesn't change. As to the Tridosha Siddhanta of Ayurveda, Vata, Pitta, and Kaphadosahs are accountable for the production of Prakriti. Since diseases arise due to an imbalance in doshas, understanding an individual's Prakriti is crucial to understanding vikriti. Every bodily portion is affected by all three doshas; however, specific dosha sites are stated by Acarya. Because Kapha is associated with the upper body, those with a Kapha Prakriti are more likely than those with a different Prakriti to suffer from ailments affecting this area of the body. illnesses such as Shwasa, Kasa, Pratisyaaya, and other respiratory ailments.

Due to Pitta's middle-of-the-body location, Pitta Prakritis are more susceptible to conditions like Amlapitta and Shula. Due to its lower body location, vata is more susceptible to vivandha, katishula, and other maladies than other Prakriti. We can make assumptions about the diseases to which a person is more susceptible and take steps to prevent them by ascertaining their precise Prakriti. Acharya Charak stated that if a person is in a state of chinta, Bhaya, Shoka, or Krodha, even nutritious food consumed in moderation does not be digested. It results in several kinds of Manasavyadhi

and raises the person's tamasikguna. According to Ayurveda, the greatest technique to prevent manasikvyadhi is to improve the person's Satva through practices like sadvrittapanan, Satvavajaya, and Acharrasayan.

Discussion –

Prakriti, or an individual's characteristic feature, determines their state of health, physical makeup, mentality, preferences, susceptibility to certain diseases, and other factors. What sets Ayurveda apart is its guidance on how to live a healthy lifestyle in light of changing climatic conditions and age, as well as how to prevent common health issues. It is beneficial for illness prevention, treatment planning, and clinical diagnosis as well. Brahma, the god, is remembered by Ayurveda for long life, vyadhi, and Swathya. Although Prakriti and Vyadhi have opposite qualities, Prakriti is one of the most important principles in Ayurveda for evaluating a Swathya or vyadhi. Prakriti's imbalanced form is called vyadhi. Dosha is the source of both. Vyadhi is an aberrant state, whereas Prakriti is a balanced dosha situation. Here, vyadhi is dependent upon Prakriti, just as Agani, Khoshta, Varna, Bala, and so on are determined by Prakriti. When an individual consumes nutritious food and adheres to a correct diet, such as dincharya, rutuchrayra, or acharrasayan, prakriti is developed and they remain healthy throughout their lives. Prakriti is useful in verifying a disease's prognosis as well. Not unlike Dushya or Dosha, the ailment in which Hetu (etiological reasons), Purvarupa (premonitory symptoms), and Rupa (signs & symptoms) are having Alpa Bala (reduced strength) is not easily treatable. It will be challenging to treat an illness if the etiological causes, premonitory symptoms, and other signs and symptoms are mildly severe and one of the Kala (season of onset), Prakriti, or Dushya signs and symptoms resembles VikarajanakDosha. Additionally, Agni (digestive fire), Koshtha (food intake & digestive capacity), and an individual's Agni are all influenced by Prakriti.

Conclusion- Prakriti has a significant impact on both healthy and ill individuals. The opposite state of prakriti, which is disordered, is called vikriti (sick state). The primary causes of the illness include eating an unbalanced food on a regular basis and leading an improper lifestyle. Health and sickness conditions are also greatly influenced by sattva (mind) and kala (season and age). In order to diagnose, cure, and maintain a healthy person's health as well as prevent sickness, knowledge of Prakriti should be applied. The Prakriti philosophy can be effectively applied to treat and prevent a variety of ailments. In the framework of dinacharya, rutucharya, sadvritta, achara rasayana, etc., Ayurveda has supplied comprehensive directions to preserve the regular functioning of dosha associated with particular Prakriti. By being aware of each Prakriti, we are able to choose what is best for each individual. Diet, dietetic guidelines, and lifestyle choices are all crafted in accordance with Prakriti. Prakriti is so crucial for managing health issues and preventing illness. Prakriti, which depicts a person's whole physiological and psychological makeup, has an impact on day-to-day existence. Understanding this will make it easier to select a lifestyle that fits one's Prakriti in terms of eating habits, exercise routines, jobs, and other factors. Selecting a healthy lifestyle will counteract the negative effects of one's Prakriti. A person may lead a healthy life if they become aware of their prakriti and adhere to the recommended food and exercise regimen. The person will also be aware of the defense mechanisms against certain types of ailments as well as their vulnerability to them. Prakriti thus has a significant influence on illness prevention.

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