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ROLE OF PRAKRITI IN MANAGEMENT AND PROGNOSIS OF ATISARA IN CHILDREN

N. SRIVASTAVA* AND V. SAXENA**

Declaration

The Declaration of the authors for publication of Research Paper in The Indian Journal of Research Anvikshiki ISSN 0973-9777 Bi-monthly International Journal of all Research: We, N. Srivastava and V. Saxena the authors of the research paper entitled ROLE OF PRAKRITI IN MANAGEMENT AND PROGNOSIS OF ATISARA IN CHILDREN declare that , We take the responsibility of the content and material of our paper as We ourself have written it and also have read the manuscript of our paper carefully. Also, We hereby give our consent to publish our paper in Anvikshiki journal , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. We authorise the Editorial Board of the Journal to modify and edit the manuscript. We also give our consent to the Editor of Anvikshiki Journal to own the copyright of our research paper.

Abstract

Ayurveda is a natural health care system that originated in India more than 5000 years ago. It emphasizes the treatment of disease in highly individualized manner as it believes that every individual is unique having different constitution. Ayurveda classifies all individuals into different 'Prakriti' types based on the theory of Tridosha and each type has varying degree of predisposition to different diseases. This is independent of racial, ethnic, or geographical considerations and may provide appropriate means of classifying phenotypes to be considered collectively for genotyping. Prakriti for its tangible impacts upon decision making in Ayurvedic clinical practice ,require a thorough and fool proof method of examination. Assessment of Prakriti and Vikriti in children is essential and enables the pediatrician to evaluate the metabolic imprinting, individual physiology, susceptibility to specific disease, prevention, diagnosis, treatment and as well as prognosis of diseases. Atisara (diarrhea) has been deal in much detail in Ayurvedic literature, but not in terms of children specially. It has to be of six types i.e. Vataja, Pittaja, Kaphaja, Sannipataja, Bhayaja and Shokaja (Aamaja). However certain specific disorder in which diarrhea is the major symptoms in children have been reported in ancient Ayurvedic literature like Ksheeralasaka, Graha Roga, (Putana, Sheet Putana, Andhaputana). Prakriti-based medicine and other traditional medicine systems have the potential to offer remedies to the challenging health issues like adverse drug reactions, drug withdrawals, and economic disparities among few.

Key words: Prakriti, VatajaAtisara, PittajaAtisara, KaphaAtisara, treatment, prognosis.

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Introduction

Prakriti is an important tool that explains individuality and has important role in prevention¹, diagnosis², deciding the line of treatment of disease³ and forecast of future disorders. It explains unique but definite unchangeable traits, decided by specific and permanent configuration of dosha in an individual⁴. One or more than one dosha predominates at the time of conception which reflects the DoshikaPrakriti of an organism and can be identified by Dosha specific characteristics manifested in growing individual⁵. The word Prakriti is derived from 'Pra' and 'Kriti', here 'Pra' means origin or beginning and 'Kriti' means to create or to act; while the Prakriti means constitution, disposition or fundamental form⁶. The word Prakriti is referred in many contexts, while the Vikriti is a Vikara (disorder) or pathological manifestation⁷. Meaning of Vikara is a change of form or nature, alteration or deviation from any natural state and change of bodily or mental condition⁸. When, these Dosha are not in perfect equilibrium state (qualitative and quantitative) in the body, may present various abnormal clinical features termed as VaikritaDosha and finally lead to Vikara in the body. It is well-established concept that single DoshaPrakriti individuals frequently fall sick i.e. more vulnerable to various diseases, while Samyavastha (Equilibrium state) of three Dosha in an individual results in healthy state⁹. Knowledge about the Prakriti is prerequisite for assessment of Vikriti (pathology) hence it plays a very important role in deciding diagnosis, Therapeutics and prognosis¹⁰. It has, also, a decisive role in maintenance of health and cure of the disease, which is the prime objective of Ayurveda¹¹.

Ayurveda identifies the best set of substrates (Ahara and Vihara) useful to optimize the system performance referring to Prakriti Subtype. It is clear that knowledge of Prakriti subtype may go a long way in health maintenance by making one aware of suitable and unsuitable substances applicable on a one to one basis. Prakriti is also held responsible for disease susceptibility and drug behavior variations among people of similar age and physical profiles^{12,13}. As per Ayurveda, Diarrhoea (Atisara) occurs because of abnormal and less potent digestive power (Agnidosha) and (Ajeerna). The clinical manifestations of Atisara are similar to 'Diarrhoea' in modern medicine which is treated with specific Antibiotics and Antispasmodics. The Classics describe; six types of Atisara viz. Vataj, Pittaj, Kaphaj, Sannipataj, Amatisar and Raktatisar. Cardinal symptom of Infective Diarrhoea (Amatisara) is frequent passage of stools in liquid status along with fluids. (*GudenBahu Drava Saranam*)

Description of Atisara

The description of Atisara is available in each text book of Brihatrayi.^{14, 15, 16,17}. In Brihatrayi Charaka Samhita is most authentic and oldest book. Charaka Samhita has the complete description of Atisara in very elaborated form. Atisara has been a common problem in past and also in the present time. Sushruta¹⁸ and Vagbhatta¹⁹ both have mentioned that Krimi is also a causative factor for Atisara. Vijayarakshita has defined that Atisara is Excessive passage of liquid from anus.

The term Atisara is combination of two words-

ATI = Excessive

SARA = Passing of liquid matter through anus

This means excessive flow of watery stool through anus. Dalhana on his commentary on Sushruta Samhita stated that passing of watery stools in increased quantity is a characteristic feature of Atisara. However certain specific disorder in which diarrhea is the major symptoms have been reported in ancient Ayurvedic literature like Ksheeralasaka, Graha Roga, (Putana, Sheet Putana, Andhaputana). According to Ayurveda diarrhea is categorized under the diseases caused by Agni mandya- impaired digestive power. If we analyze the causes of diarrhea, we could conspicuously see almost all the causes

end up with Agni mandya. According to Ayurveda, Jatharagni [digestive power] consists of mainly three components; Pachaka Pitta, Samana Vata and Kledaka Kapha. Imbalance between any of these doshas causes Agni mandya. The result of Agni mandya is the accumulation of Ama [undigested food particles] within the digestive tract, and it leads to diarrhea.

Criteria for Making Diagnosis of Atisara as Per Doshic Features

According to Ayurveda on the basis of stool characteristic (stool color, stool smell, stool consistency, stool quantity, stool frequency and mucous/blood in stool) and associated features (vomiting, appetite, fever and pain in abdomen) we can classify Vataja, Pittaja and Kaphaja atisara^{20, 21, 22}.

Vataja Atisara

- 1 *Stool color*; Black/Reddish
- 2 *Stool smell*; Not specific
- 3 *Stool consistency*; Watery and this feature is associated with other features of Vata Dosha like passage of stool with sound, frothy/pain/abdominal distension.
- 4 *Stool Quantity*; small quantity
- 5 *Stool Frequency*; If increased frequency was associated with the other features of Vataja such as watery, small quantity and painful defecation, included in Vataja Atisara.
- 6 *Associated with Mucous and blood*; Vataja Atisara is not associated with mucous and blood.
- 7 *Other features associated with Vataja Atisara*; It is associated with Pain in abdomen, Gargling sound but not associated with fever, vomiting and reduced appetite. It can be associated with upper respiratory tract infection but fever should not be associated.

Pittaja Atisara

1. *Stool color*; In Pittaja Atisara stool color is mainly yellow color and that is also age dependent e.g. during infantile period normal stool color is yellow [golden yellow color in breast feeder infants]. Green color of stool is usually considered under Pittaja Atisara but the root cause of this feature is Vata Dosha because exaggerated Vata can enhance the intestinal motility which results in passage of bile salt in turn infant pass greenish colored stool. Therefore, if green color stool is associated with other features of Pittaja, is considered as Pittaja features and if not associated with Pittaja but has associated with Vataja like sound, frothy, pain etc is considered as Vataja features. However, the management requires correction of both Dosha.
2. *Stool smell*; This feature is considered as Pittaja feature when it is associated with fever, a specific feature of Pittaja Dosha.
3. *Stool consistency*; Due to *Dravatva* and *Saratva*, stool may be watery or semi-liquid but this feature should also be associated with other features of Pittaja such as fever, yellow/green color, slimy but not due to presence of visible mucus
4. *Stool Quantity*; Not specific
5. *Stool frequency*; Forcefully and frequently
6. *Associated with Mucous and blood*; Not associated with mucous but can be associated with blood.
7. *Other features associated with Pittaja Atisara*; Pittaja atisara is associated with fever but not associated with cough, reduced appetite and vomiting.

KaphajaAtisara

1. *Stool color*; White
2. *Stool smell*; foul smell is considered as a KaphajaDoshha when it is not associated with fever but is associated with mucus/white color stool/ semi solid in combination.
3. *Stool consistency*; Semisolid feature is usually present in KaphajaAtisara, usually this feature is associated with other features of KaphaDoshha such as presence of mucus, nausea etc
4. *Stool Quantity*; Alpa [small quantity] is a feature of two type of Doshajaatisara i.e. Vataja and Kaphaja when this feature was associated with increased frequency, considered under VataDoshha and if it was associated with mucus, nausea or relatively reduced appetite, considered as a feature of KaphajaDoshha.
5. *Stool frequency*; Increase Frequency of stool can be consider as a features of KaphajaAtisara when associated with mucus [Shleshma], Picchilata [viscus or sticky].
6. *Associated with Mucous and blood*; This is Classical feature of Kaphajaatisara.
7. *Other features associated with KaphajaAtisara*; Kaphajaatisara is associated with vomiting and reduced appetite but not associated with fever and pain in abdomen.

Pathogenesis and manifestation of disease

When etiological factors and constitutional factors are antagonistic to each other, disease is not produced. When these factors are synergistic only in few respects, complete manifestation doesn't occur and mild or latent type of disease is produced. When the permutation of these factors takes prolonged time, the disease also takes prolonged course to manifest. When their combination is synergistic to each other in all respects, the disease is manifested fully with all its clinical features.

Management of diseases according to Prakriti(constitution)

Ultimate goal of Ayurveda is to ensure complete and comprehensive health and all literature is all about maintenance of the status of equilibrium of body tissues. Plan of use of medication varies from patients to patient due to variations in their strength. For instance, if powerful or strong medication be used in debilitated patient, detrimental consequences may be obtained and if weak drugs be used in powerfully built patient or in patient suffering from severe disease, no effect will be achieved. Thus treatment may fail if patient is wrongly assessed^{23,24}. Prakriti(constitution) assessment is the chief factor for analysis of strength of patient. It is also emphasized that while suffering from similar disease patients do not respond to similar treatment modality because of variation in their constitution This stresses the fact that strategy of treatment modalities is different in diverging patients²⁵. Universal management principle of disease also lays emphasis on role of Prakriti(constitution) i.e. if those drugs are used which are antagonistic to Prakriti(constitution), the disease is cured²⁶. In the description of DehaPrakriti(body constitution), it has been stated that particular doshicPrakriti(constitution) persons are prone to develop that type of doshajvikaras²⁷. Acharyashave also described measures for avoiding occurrence of these diseases by modifications in diet and lifestyle. In Sannipatikatisara first we treat Vata after that pitta and kapha.

Prognosis of diseases according to Prakriti (constitution)

While describing Sadhya-Asadhyata (curable & incurable diseases), Acharya have enumerated Prakriti (constitution) of patient as one of the factors required to categorize the disease as Sukhasadhaya (one that can be cured easily), Kricchrasadhya (one that can be cured with some difficulty), Yasya (one which is palliable), and Asadhya (one which is absolutely irreversible). When etiological factor and Prakriti (constitution) is not of same type the disease is Sukhsadhaya (one that can be cured easily), when some similarity exists between the two, disease is Kricchrasadhaya (one that can be cured with some difficulty)²⁸. Acharya have also appraised that some of the diseases are Yasya (one which is palliable) by their Prakriti (constitution)²⁹. Acharya Charak has specified an example of incurability of santata type of jvara, saying that when doshas are homologous with the kala, dhatu and bodily constitution, incurable santatajvara (remittant fever) is produced³⁰. In Sannipatikatisara specific type of stool appearance are present (*varahsnehamansaambu like*) and in this condition Atisara is Kricchrasadhaya (one that can be cured with some difficulty.)

Summary and conclusion

Prakriti is considered better than Tridosaja or Sam-Prakriti, because of imbalance between some negative and positive characteristics in Eka-Dosaja Prakriti. For example, if an infant has Vataja Prakriti then this infant will be more prone to develop Vataja disorders and the disease will be stronger than the other Dosa - dominant inducing disease. Prakriti has a role in selection of drug, dose, anupana (vehicle) and samskara (processing). In specific Prakriti some drugs or procedures are indicated (Ghrita for vata and pitta Prakriti) or contraindicated (svedana for pitta prakriti). Prakriti of an individual illustrates numerous physiological functions as Agni (digestive and metabolic capacity), koshta (digestive and excretory functions), Bala (strength of tissues) and life span are specific for each prakriti.

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