



Review Article

Volume 14 Issue 07

July 2025

ROLE OF PRAKRITI IN HEALTH, DISEASE, AND PERSONALIZED THERAPEUTICS: AN INTEGRATIVE REVIEW BASED ON AYURVEDIC PRINCIPLES

*Dr. Mamta Sajwan¹, Dr. Kavya Kala², Dr. Chetan Prakash³

¹PG Scholar, PG Department of Kriya Sharir,
Himalayiya Ayurvedic Medical College and Hospital, Dehradun, Uttarakhand – 248140,
India

²Associate Professor, PG Department of Kriya Sharir,
Himalayiya Ayurvedic Medical College and Hospital, Dehradun, Uttarakhand – 248140,
India

Email: kavyakalakhantwal@gmail.com

³Associate Professor, Department of Rachana Sharir,
Uttaranchal Ayurvedic College, Dehradun, Uttarakhand – 248009, India

Email: drchetanchoudhary90@gmail.com

*Corresponding Author's Email: mamtasajwan12@gmail.com Mobile: +91 8279525654

Abstract:

Background: Ayurveda, the ancient Indian system of medicine, emphasizes individual-centric healthcare through the concept of *Prakriti* (body constitution), which reflects the inherent physiological, psychological, and metabolic makeup of an individual. Determined at the time of conception by the dominance of the three *Doshas* (Vata, Pitta, and Kapha) and influenced by genetic and environmental factors, *Prakriti* plays a critical role in predicting disease susceptibility, physiological characteristics, and therapeutic responses. **Materials and Methods:** A thorough review of classical Ayurvedic texts including *Charaka Samhita*, *Sushruta Samhita*, and contemporary research articles, journals, government reports like the "*Desh Ka Prakriti Parikshan Abhiyan*", and recent clinical studies was conducted. Relevant information was compiled to explore the determinants, classifications, diagnostic tools, and clinical relevance of *Prakriti* in disease prevention and personalized therapeutics.

Result: The review highlights that *Prakriti* serves as a foundational determinant of disease predisposition, progression, and treatment outcome. Clinical studies demonstrate correlations between *Prakriti* and genetic markers, immune profiles, metabolic pathways, and psychological behaviours. Diagnostic tools like *Nadi Vigyan* and digital apps have improved *Prakriti* assessment accuracy. Tailored dietary, lifestyle, and therapeutic interventions based on *Prakriti* enhance treatment efficacy and reduce disease risk.

Conclusion: Understanding *Prakriti* offers a practical and evidence-supported approach to predictive, preventive, and personalized medicine in Ayurveda. Integrating *Prakriti* assessment into modern healthcare can lead to holistic and individualized treatment plans, bridging traditional wisdom with modern biomedical research.

Keywords: Ayurveda, *Prakriti*, *Tridosha*, Disease Susceptibility, Personalized Medicine etc.

- 1. Introduction:** Ayurveda is the ancient medical science prevalent for thousands of years in the Indian subcontinent. One of the key fundamental theories of Ayurveda involves a system of understanding health and disease known as the *Tridosha*.^[1] This concept of *Tridosha* involving the three *doshas* of *Vata*, *Pitta*, and *Kapha* is a central doctrine of Ayurveda and follows from the first chapter of the earliest text on Ayurveda, the *Charaka Samhita*.^[2] The ancient texts of Ayurveda mention numerous properties of *doshas* and how they affect a human being's physiology or *prakriti* based on the dominance of one or more *doshas*. The *prakriti* of a person is quite capable of providing a fair indication of physiological strengths and weaknesses, mental tendencies, and susceptibility to illnesses of various types. There exist a few tools, mainly questionnaires, for ascertaining the *prakriti* of an individual.^[3] Now, questionnaires for determining one's *dosha* exist online as well and can be readily used by people to determine their own *prakriti*.^[4] There also exists the age-old method of *Nadi-vigyan* or pulse diagnosis, through which a skilled Ayurvedic physician can determine *prakriti* among other things.^[5]

Prakriti means inherent nature or internal constitution, which represents physical, mental, and genetic makeup. *Prakriti* as a fundamental concept governs inherent characteristics of individual. The constitution of *Prakriti* determined during conception and remains throughout the life period. This takes place when *Shukra* and *Shonita* unite in the womb. The predominance of *Vata*, *Pitta* and *Kapha* at this moment decides *Prakriti*. Here *Dosha* as combines unity of *Panchamahabhuta* (*Akash*, *Agni*, *Ap*,

Vayu and *Pruthvi*) creates unique constitutions in varying proportions of each element. [6-8] *Prakriti* plays role in health maintenance of individual since disease susceptibility greatly influenced by inherent constitution (*Prakriti*). Similarly, treatment plan and preventive measures can also be decided by considering *Prakriti* of person. Therefore, *Prakriti* is considered as key factor in the prevalence of disease, their diagnosis, prevention, and treatment, depicted major role of concept of *Prakriti* in the management of disease. [9-10] *Panchamahabhuta* manifest in the *Tridosha* as combination of elements. These *Doshas* are present in every individual; however, dominance of *Dosha* determines *Prakriti* of person. *Prakriti* classified based on psychological, physiological, and physical manifestation, this manifestation depends upon the predominant *Dosha* and combination of *Panchamahabhuta*. *Prakriti* is influenced by genetic factors (*Shukra* and *Shonita*) and affects by acquired factors which includes race, heredity, age, season, and climate, etc. *Prakriti* reflects unique traits and makes each person distinct from other one. [11] The qualitative and quantitative irreversible dosha predominance from start to death is called *Prakriti*. bodily form, intellectual circumstance and nature and many others. of all humans are not same. In each human being, range and distinctiveness are in frame duration, breadth, effort, sleep, dream, weight-reduction plan, behaviour, colour of pores and skin, hair fashion, voice, power, intelligence, memory and so forth. therefore, in short, the shape of the frame is called *Prakriti*. *Prakriti* is a critical principle in *Ayurveda* to apprehend the character and severity of sicknesses and the frame's reaction to drugs. *Prakriti* also determines a person's response to environmental elements, tablets, and susceptibility to diseases.[12]

2. Materials And Methods: The literary sources for the Present study were collected by ayurvedic *Samhitas* like *Charaka Samhita*, *Sushruta Samhita* etc. It will be correlated with the contemporary available books, literature, journals, websites, and research paper as per the need of the study.

3. Aim and Objectives:

a. Aim:

- To provide a comprehensive review of the concept of *Prakriti* in *Ayurveda*, highlighting its formation, classification, diagnostic utility, clinical significance, and its role in disease susceptibility, prevention, and personalized therapeutics.

b. Objectives:

- To review the Ayurvedic concept of *Prakriti* and its formation based on *Tridosha* dominance and *Panchamahabhuta* theory.
- To classify the different types of *Prakriti* including *Sharirika* and *Manasika Prakriti*.
- To explore the role of *Prakriti* in health maintenance and disease susceptibility.
- To analyze the diagnostic and clinical utility of *Prakriti* in Ayurveda.
- To highlight the relevance of *Prakriti* assessment in personalized medicine and preventive healthcare.

4. *Prakriti*-Definition: *Prakriti* is derived from ‘*Pra*’ and ‘*Kriti*’ which means natural origin. According to *Acharya Charak* *Prakriti* is called temperament and health. *acharya* stated that which produces other elements is called *Prakriti*. *Prakriti* originates during the union of *Shukra* and *Shonita* (sperm and ovum) but they are determined by some accessory factors. *Charak* has mentioned several additional factors which determine the *Prakriti*.^[13]

- a. **Creation of *Prakriti*:** According to *Acharya Sushruta*, formation of *Prakriti* takes location with the aid of the prominence of *Tridosha* at the time of union of *Shukra* (sperm) and *Shonita* (ovum) in the *Garbhashaya* (womb) of mother. *Prakriti* is created because of the dominance of any one, two, or all the 3 *Vatadi-doshas* (*Vata*, *Pitta* and *Kapha*) and *Sattvadi* (*Sattva*, *Raja* and *Tama*) *Manas Gunas*. Accessory factors affecting formation of *Prakriti*: Many factors are responsible for the creation of *prakriti*. Some of them are primary and others are secondary or accessory. These determinants of *Prakriti* are divided into two parts by *Acharya Charaka*.^[14,15]

Following factors dominating in Intra-uterine life and hereditary-^[16,17]

- *Shukra-Shonita-Prakriti*
- *Kala-Garbhashaya Prakriti*
- *Matura Aharavihara prakriti*
- *Mahabhutavikara Prakriti*
- Due to special factors in postnatal period
- *Jatiprasakta*
- *Kulprasakta*

- *Deshanupatini*
- *Kalanupatini*
- *Vayoanupatini*
- *Pratyatmaniyata*.

b. Types Of Prakriti:

- i. **Bhautik Prakriti:** Sushruta has mentioned five type of *Bhautik prakriti* as *Vayvya* (characteristics like *Vata*/wind), *Aagnya* (characteristics like *Pitta*/ fire), *Jaliya* (characteristics like *Kapha*/water), *Parthiva* and *Nabhas Prakriti*, according to the dominancy of *Panchamahabhutas*. *Parthiva prakriti* persons are stable, large-bodied and of forgiving nature; person of *Nabhas Prakriti* is holy, long-lived, having broader mouth and nostrils.^[18] The specific types of *Prakriti* include *Ekadoshaja Prakriti* (predominance of one *Dosha*), *Dvandvaja* (combinations of *Vata*kapha, *Kapha*pitta and *Vata*pitta) and *Samamishra* (all *Doshas* remain present in equal proportions). *Prakriti* can also be categorized into *Shaaririka Prakriti* and *Manasa Prakriti*. *Shaaririka Prakriti* includes *Dosha*; *Vata*, *Pitta* and *Kapha* and their combinations (*Vata*-*Kapha*, *Pitta*-*Kapha*, *Vata*-*Pitta* and combination of *Vata*-*Pitta*-*Kapha*). *Manasa Prakriti* means psychological constitution which includes *Rajasika Prakriti*, *Tamasika Prakriti* and *Sattvika Prakriti*.^[19,20,21]
- ii. **Manas Prakriti:** There are three types of *Manas Prakriti*; *Sattvik*, *Rajsik* and *Tamsik*. Acharya Shushruta has called it *Mahaprakriti*.
 - **Sattvik Manas Prakriti:** There are seven types of *Sattvik Manas Prakriti*; *Brahma*, *Arsha*, *Indra*, *Yamya*, *Varuna*, *Gandharva*, *Kauber*. The predominance of *Sattvik* qualities is that of a religious, loving, kind and pure mind, having good conduct and behaviour, do not get angry easily. Do not exhaust even on hard mental work. They are theist, creative, polite and respect their teachers.^[22]
 - **Rajasik Manas Prakriti:** There are six types of *Rajsik Manas Prakriti*; *Sarpa*, *Aasur*, *Rakhsa*, *Paishach*, *Shakun*, *Preta*. They are competitive and dominating hardworking, perfectionists but lacking proper planning, remain tense and soon lose their mental energy. They are short

tempered, jealous, and ambitious, self-centred, friendly, and loyal only to those who help them. [23]

- **Tamasik Manas Prakriti:** Three types of *Tamsik Manas Prakriti* are *Pashu*, *Matsya*, *Vanaspatya*. These people are less intelligent; tend towards depression, excessive sleep during the day. They like jobs of less responsibility; slightest mental work tires them easily. They are greedy, possessive, love to eat, drink, sleep, and have sex, attached, irritable, and do not care for others. [24]

iii. **Daihiik Prakriti /Doshaja Prakriti:** *Acharya Charak*, *Sushruta* and *Vagbhatta* all have described seven types of *Daihiik-prakriti*. It is also called *Sharirik-prakriti* and *Doshaja-prakriti*, which remain unchanged from birth till death. Whichever the dosha is predominant in *Shukra* and *Shonita*; *Ekadoshaja-prakriti* is created, *Dvandvaja-prakriti* is formed by predominance of any two doshas and *Samdoshaja-prakriti* is formed by equilibrium stat of all three doshas.

- **Ekadoshaja-Prakriti:** *Vata-Prakriti*, *Pitta-Prakriti*, *Kapha-Prakriti*
- **Dvandvaja-Prakriti:** *Vata-Pittaja*, *Vata-Kaphaja*, *Pitta-Kaphaja*
- **Samdoshaj-Prakriti:** *Vataja-Pittaja-Kaphaja*- in equal proportions. [25]

5. Impact of Prakriti on Health and Vulnerability to Disease: *Prakriti* plays a fundamental role in determining an individual's overall health status, physiological functions, and susceptibility to various diseases. Each *Doshic* constitution—*Vataja*, *Pittaja*, *Kaphaja*, *Dvandaja*, and *Sannipataja*—exhibits unique physiological, metabolic, and psychological characteristics which influence disease predisposition and recovery potential. *Vata*-predominant individuals often have low body mass, unstable digestion, and heightened sensitivity to stress, making them more prone to neurological, musculoskeletal, and degenerative disorders like arthritis and anxiety-related conditions [26,27]. *Pittaja* individuals, characterized by sharp metabolism and a hot constitution, are predisposed to inflammatory diseases such as gastritis, peptic ulcers, hypertension, and skin disorders like psoriasis [28,29]. On the other hand, *Kaphaja* individuals, due to their heavy and slow metabolic profile, are more vulnerable to metabolic syndromes including obesity, diabetes mellitus, and respiratory diseases like asthma and bronchitis [30,31].

Moreover, scientific studies have shown significant correlations between *Prakriti* types and genetic, immunological, and metabolic profiles, emphasizing its clinical relevance in predictive, preventive, and personalized healthcare approaches [32,33]. Research by Patwardhan et al. [34] and Joshi et al. [35] has demonstrated associations between HLA gene polymorphisms and *Prakriti*, suggesting an underlying genomic basis for *Doshic* constitution and disease susceptibility. The National "*Desh Ka Prakriti Parikshan Abhiyan*" conducted by the Ministry of AYUSH (2024) has further reinforced the public health importance of *Prakriti* profiling by evaluating millions of individuals across India, highlighting population-based *Prakriti* distributions and their disease trends. Thus, understanding individual *Prakriti* serves as a powerful tool in Ayurveda for disease risk prediction, lifestyle modification, and personalized therapeutics, aligning with modern concepts of personalized medicine.

6. **Diagnostic Utility of *Prakriti*:** *Prakriti* based assessment holds significant diagnostic value in Ayurveda as it helps in understanding an individual's innate physiological, psychological, and metabolic makeup, which in turn guides disease prediction, prevention, and personalized treatment planning. By identifying the dominant dosha or *Doshic* combinations, practitioners can predict vulnerability to specific diseases, disease progression patterns, and prognosis.

Modern research has shown that *Prakriti* typing correlates with biochemical, immunological, and genetic markers, enhancing its relevance in clinical diagnosis and preventive care strategies [36,37]. Tools like the Ministry of AYUSH's *Prakriti Parikshan* App have further simplified and standardized *Prakriti* assessment for large-scale population health screening and individualized care [38].

7. **Clinical Utility of *Prakriti*:** The treatment plan including drug and dose, purification therapies and preventive measures (*Dinacharya* and *Ritucharya*) can be planned according to the *Prakriti* of individual. This helps greatly in maintaining physiological balance and treating diseases. The details descriptions of clinical utility of concept of *Prakriti* are as follows: [39,40,41]

- (i) **Drug and Dosage Determination:** The selection of medicine and its dose regimen can be determined according to *Prakriti*. *Vataja Prakriti* needs drugs which offer properties to alleviate pain and helps to stabilizes *Vata*. *Pittaja Prakriti* individuals seek cooling herbs while *Kapha Prakriti* individuals respond well for

medicines like *Haridra*, *Guggulu* and *Kanchnar*. Similarly, dose of medicine can be determined as *Alpa*, *Madhya* and *Pravara* depending on the *Prakriti*. Generally, *Vata Prakriti* individuals receive *Alpa* doses, *Pitta Prakriti* individuals get *Madhya* doses and *Kapha Prakriti* individuals receives *Pravara* doses of similar drugs.

- (ii) **Disease Prognosis:** The causative factors of diseases and *Prakriti* abnormalities often overlap. When *Dosha* aligns with *Prakriti*, the condition becomes *Krichrasadhya* (can be challenging to treat). Contrary to this if the vitiated *Dosha* differs from the inherent *Prakriti*, the treatment is feasible and considered *Sukhasadhya*.
- (iii) **Health Maintenance:** *Prakriti* helps in maintaining good health by guiding dietary and lifestyle regimens that align with natural constitution of person. *Vata Prakriti* individuals should consume warm foods and *Pitta Prakriti* individuals benefited from soothing substances. *Dinacharya* and *Ritucharya* are recommended based on *Prakriti* of individual. Person with *Kapha Prakriti* should engage in exercise and avoid daytime naps, while individual with *Vata Prakriti* should consume nutritious heavy foods. These practices help to prevent diseases which are prone in person of specific *Prakriti*.
- (iv) **Personalized Medicine:** *Prakriti* assessment helps to decide personalized medicine according to the individual's constitution and diseased state. This approach enhances effectiveness of treatment and minimizes side effects.
- (v) **Determining Strength of Physiological Elements:** The strength of *Agni* & *Bala* can be assessed by the analysis of *Prakriti* and disease treatment can be planned accordingly. The *Vata Prakriti* mainly persist irregular *Agni*, *Pitta Prakriti* witnesses *Tikshnagni* and *Kapha Prakriti* possess *Mandagni*. Similarly, *Kapha Prakriti* individuals having greater strength (*Bala*) compared to others. This all information can be utilized for the prevention and treatment of diseases.
- (vi) **Genomic Medicine:** Research has explored relationship between *Prakriti* and genomics. Research suggested correlations between *Prakriti* and genetic markers in genes related diseases. This correlation may help to suggest a genetic basis of *Prakriti* which further provides insights for future work in gene therapy.
- (vii) **Identification of Clinical Conditions:** Individuals with *Vata Prakriti* exhibit *Ruksha* characteristic, lean physique, and condition of insomnia. While people of

Pitta Prakriti are considered sensitive to *Ushna*, tender skin, usually feels hunger and thirst due to the *Tikshana* state of digestion. Individuals with *Kapha Prakriti* having *Snigdha* and *Shlakshna* tissues, stable physique, and calm in nature.

(viii) Assessment of Mental Behaviour: *Mansika Prakriti* is shaped by the influence of the three *Trigunas*; *Sattva*, *Rajas*, and *Tamas*. These *Gunas* form foundation of psychological behaviours of individual. The person with *Sattva Prakriti* possesses qualities like mental clarity, calmness, purity, and spiritual awareness. *Rajas Prakriti* is associated with desire, passion, and competitiveness, etc. *Tamas Prakriti* represents lethargy, confusion, and lack motivation, etc. The assessment of these *Mansika Prakriti* helps to manage psychological behaviour. *Ayurveda* recommends to nurturing *Sattva Guna*, while managing *Rajas-Tamas Guna* in a way that promotes mental clarity and emotional stability.

(ix) Agni & Koshttha (Digestive Fire and Bowel Habit): Different *Prakriti* types exhibit characteristic digestive fire (*Agni*) and bowel nature (*Koshtha*), which significantly influence their metabolism and health. Individuals with *Vataja prakriti* usually experience *Vishamagni* (irregular digestive fire) and *Krura koshttha* (hard bowel), leading to inconsistent appetite, bloating, and constipation [42]. In *Pittaja prakriti*, *Teekshnagni* (sharp digestion) and *Mridu koshttha* (soft bowel) are predominant, causing frequent and sometimes loose bowel movements, along with a tendency for hyperacidity and ulcers due to heightened metabolic activity [43]. Conversely, *Kaphaja prakriti* exhibits *Mandagni* (slow digestion) and *Madhyama koshttha* (moderate bowel), which slows metabolism and leads to sluggish digestion and a feeling of heaviness [42,44].

Dual *Prakriti* types manifest mixed digestive features. *Vata-Pittaja prakriti* often demonstrates variability between *Vishamagni* and *Teekshnagni*, with bowel patterns shifting from constipation to looseness depending on diet and environment [43]. *Vata-Kaphaja prakriti* shows digestive fluctuations from slow to irregular due to the opposing nature of *Vata* and *Kapha*, creating unpredictability in digestion and absorption [42].

In *Pitta-Kaphaja prakriti*, *Agni* may range from moderate to slow (*Teekshna* to *Mandagni*), often resulting in digestion that is generally stable but easily disturbed by emotional or dietary triggers [43]. Notably, *Sannipataja prakriti*, or *tridoshic*

constitution, typically enjoys *Sama agni* (balanced digestion) and *Sama koshta* (regular bowel), which promotes better digestion, excretion, and overall systemic harmony [42].

- (x) ***Bala & Vyadhi Prone (Strength and Disease Susceptibility)***: The strength (*Bala*) and disease susceptibility (*Vyadhi-proneness*) of an individual are closely tied to their *Prakriti*. *Vataja-prakriti* is typically marked by low physical strength, limited endurance, and vulnerability to ailments such as insomnia, joint pain, neurological disturbances, and constipation.

These individuals tend to have shorter lifespans and are more reactive to stress and seasonal changes [42,43]. *Pittaja-prakriti*, on the other hand, exhibits moderate strength but is prone to inflammatory conditions, skin problems, ulcers, and heat-aggravated disorders due to an intense internal metabolism and emotional reactivity [43]. *Kaphaja-prakriti* individuals possess higher physical strength, better immunity, longer lifespan, and greater resilience, but they are more susceptible to *Kapha*-related disorders like obesity, diabetes, asthma, and respiratory congestion [42,44].

In dual constitutions, *Vata-Pittaja prakriti* individuals often deal with issues related to unstable digestion and metabolism, joint disorders, acidity, and fluctuating vitality [43]. *Vata-Kaphaja prakriti* individuals face problems such as weight instability, sluggishness, cold sensitivity, and respiratory congestion due to the opposing nature of their doshas [42]. *Pitta-Kaphaja prakriti* tends toward metabolic imbalances, liver or bile disorders, and skin eruptions, while maintaining moderate strength [43,44].

In contrast, *Sannipataja prakriti* individuals possess the most balanced traits of all three doshas. They usually have strong immunity, balanced strength, and the least vulnerability to diseases, due to the harmonious integration of physical, metabolic, and psychological factors [42].

The following three tables illustrate the distinct features of various *Prakriti types*, categorized under Structural/Anatomical characters (*Sharirika*), Physiological characters (*Agni, Koshta, Bala etc.*), and psychological characters (*Manasika*), highlighting their role in individual constitution and disease susceptibility [45].

Table No. 01 Physical /Anatomical Characters:

No	Characters	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>
1.	Body structure	Short, thin, weak	Medium, fleshy, delicate	In proportion, well built, complete, beautiful
2.	Body frame	Lean, short	Medium, plump	Large, well built
3.	Hair: body hair, beard or Moustache	Scanty, dry, splitting	Scanty, soft, tendency to grey hair & baldness	Plentiful, wavy, glossy, do not fall or grey early
4.	Hair: Colour	Dusky hair	Reddish brown hair	Black hair
5.	Skin	Dry, cracking, rough, black colored	Oily, soft with moles, pimples, freckles	Glossy, clear, smooth, glorious, fair, pinkish
6.	Nails	Small, blackish, cracking, breaking	Small, reddish, smooth, flat	Big, pinkish, smooth, glossy, convex
7.	Lips	Blackish, cracking, shapeless	Reddish, smooth, thin, soft	Pinkish, smooth, glossy, proportionate
8.	Teeth	Very small or very big, cracking, Broken, irregular	Medium size with gap	Even, glazing, straight, smooth, shiny, white
9.	Eyes shape and Colour	Small, round eyes blackish sclera, unsteady eyes, habit of raising eyebrows	White part reddish, brown eyes, reddish canthus of eyes sharp eyesight	Big eyes Elongated milky white sclera, edges reddish, calm, soft, gentle look
10.	Eye Lashes	Thin and less eye lashes	Less in number/ Thin eye	Thick/Dense eye lashes
11.	Eyes movements	Eyes remain half closed during sleep	Eyes get redden during anger /Alcohol consumption/Exposure to light	Steady gaze/Less blinking
12.	Body temperature	Less than that of normal, palms and feet are cold	More than that of normal; palms, feet, face, and forehead are hot	Normal; palms and feet are slightly cold
13.	Joints	Protuberant, cracking, unsteady	Loose, moderately hidden	Strong, firm, compact, well hidden
14.	Muscles	Prominent/ Hard calf muscles	Lax muscles	Well-built muscles

Table No. 02 Physiological Characters:

No	Characters	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>
1.	Gait	Speedy/Swift steps, gait/Small Quick initiation	Moderate/Normal steps	Steady gait/Firm steps
2.	Voice	Rough, hoarse, weak, dry	Clear, loud	Like lion, <i>Mridanga</i> , deep, pleasant, soft
3	Body movements	Unsteady, like to wander here and there, habit of moving hands, legs, and shoulders	Fast movements	Slow, steady
4	Sweat	Nothing particular/ less sweating	Very easily and a lot, in armpits, head, the body emits the foul smell and sweat	Less sweating
5	Appetite	Unpredictable, sometimes good, sometimes less, like to it fast	Good, must eat after three to four hours, cannot tolerate hunger/thirst	Comparatively less, can tolerate hunger/thirst easily
6	Thirst	Frequently thirsty/ Drinks more water	Drinks more water/Intense thirst	Drinks less water/Less thirst
7	Quantity of food and drinks consumed	Not fixed, sometime more sometime less	Comparatively more	Comparatively less
8	Food preferred	Hot and wet	Cold and liquid	Hot and dry
9	Eating habit	Fast eating habit	Moderate	Slow eating habit
10	Stools	Blackish, hard, in a day	Yellowish, loose, once/twice a day	Yellowish, well formed, once in a day
11	Sleep	Less than six hours, interrupted	Six to eight hours, sound sleep	Eight or more, hours sound sleep
12	Dream	Skies, winds, hurricane, hollowness	Fire, lightning, gold, red/ yellow-colored views	Water, pools, gardens, faint-colored views etc.

Table No. 03 Psychological Characters:

No	Characters	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>
1.	Work strength	Less, gets tired after small amount of work	Get tired quickly after medium amount of work, cannot withstand physical exertion	Good, after doing large amount of work does not feel tired
2.	Pace of work	Fast, in hurry, in travail	Medium, fast	Steady, slow
3.	Grasping power	Sometime grasps quickly, sometime grasps late	Always grasps quickly and neatly, very clever	Always grasps but late understands best
4.	Memorizing capacity	Less, always forget quickly, unstable	Moderate, can remember the things, medium span	Good, remembers for long time, thoughtful
5.	Talkativeness	Very talkative, irrelevant speech, fast conversation, diffused speaking	Talkative, good and impressive speaker, good at arguments	Slow, soft, firm steady, but little speech
6.	Temperament	Get angry and pleased quickly	Short tempered	Calm and patient
7.	Great fullness	Ungrateful	Moderate	Grateful
8.	Likings	Fond of travelling / Music and dancing/ Luxurious life	Fond of cosmetics	Fond of reading/Listening classical texts
9.	Nature	Jealous, timid, ungraceful, start any work hastily, like to wonder here and there aimlessly	Short tempered, forgiving, egoistic, medium wealthy, self-respecting, fearless, brave, very clever, good at decision making	Brave, patient, calm, withstands physical and mental exertion, give respect to teachers, thoughtful, generous
10.	Dealing with problems	Worrying constantly, cannot take one fixed, stable decision	Can take firm decision, good at decision making	Can take right and firm decision with calm and stable mind, but take time
11.	Tolerance	Having less tolerance and get frightened easily	Intolerance to heat/ Likes cold climate, food, and drinks	Tolerant for physical and psychological strain
12.	Social appearance	Jealous ton friends/Relatives /Neighbors	Fond of exaggerated praise	Feel shy while expressing
13.	Friendship	Makes friend quickly /Fickle unstable friendship	Moderate friends and friendship	Less friends but Stable cordial friendship

8. Discussion: The concept of *Prakriti* forms the cornerstone of Ayurvedic understanding of health, disease, and therapeutics. The constitution (*Prakriti*) is believed to be established at the time of conception, influenced by the dominance of the three fundamental *Doshas* (Vata, Pitta, and Kapha) and other accessory factors like *Shukra*, *Shonita*, *Kala*, *Desha*, and *Aahara-Vihara*. The uniqueness of everyone's *Prakriti* accounts for anatomical, physiological, psychological, and behavioural variability observed in the population.

Physiologically, *Prakriti* governs bodily attributes like body structure, skin texture, metabolic activity, appetite, digestion, and thermoregulation. Psychologically, it affects emotional balance, cognitive patterns, tolerance levels, and social interactions. This constitutional framework also determines the body's response to environmental factors, food, lifestyle, and disease susceptibility.

Disease predisposition varies significantly with *Prakriti*. Individuals with *Vata Prakriti* are more vulnerable to neurological and musculoskeletal disorders, while *Pitta Prakriti* individuals are prone to inflammatory and gastrointestinal diseases. *Kapha Prakriti* individuals commonly face metabolic disorders like obesity, diabetes, and respiratory conditions. This correlation aligns with contemporary scientific studies linking *Prakriti* with immunological, metabolic, and genomic profiles, reinforcing its relevance in predictive and preventive healthcare.

From a clinical standpoint, *Prakriti* serves as an essential diagnostic and therapeutic tool. It helps in the selection of drugs, their dosage, purification therapies (*Shodhana*), lifestyle advice (*Dinacharya*, *Ritucharya*), and dietary recommendations tailored to an individual's constitution. Tools like the *Prakriti Parikshan App* and *Nadi Vigyan* have further facilitated accurate and large-scale *Prakriti* assessment.

Moreover, the emerging field of Ayur-genomics has shown promising links between *Prakriti* and gene expression patterns, including associations with HLA polymorphisms and metabolic gene markers. Studies by Patwardhan et al., and Joshi et al., highlight that constitutional types defined by Ayurveda may reflect underlying biological variations, providing scope for future integration with modern personalized medicine.

The nationwide *Desh Ka Prakriti Parikshan Abhiyan* has further emphasized the public health importance of population-based *Prakriti* mapping, enabling policy planners and clinicians to predict community-level disease trends and formulate preventive strategies.

In conclusion, understanding *Prakriti* offers a unique, time-tested framework that complements modern biomedical approaches to health and disease. It presents an opportunity for delivering truly individualized, predictive, preventive, and participatory (P4) healthcare, bridging ancient Ayurvedic principles with contemporary scientific insights.

9. **Conclusion:** The concept of *Prakriti* holds a central position in Ayurveda, offering a detailed and individualized understanding of human constitution, health, and disease susceptibility. It is established at the time of conception and remains constant throughout life, governing anatomical, physiological, psychological, and metabolic traits. The classification of individuals based on *Tridosha* predominance—*Vata*, *Pitta*, and *Kapha*—provides a scientific framework for predicting disease tendencies, planning preventive measures, and personalizing therapeutic interventions.

Recent research supports the correlation between *Prakriti* and genetic, immunological, and metabolic profiles, emphasizing its significance in personalized medicine. Tools like *Nadi Vigyan* and digital platforms such as the *Prakriti Parikshan App* have further enhanced the accuracy and accessibility of *Prakriti* assessment.

The clinical relevance of *Prakriti* spans drug selection, dosage adjustment, prognosis evaluation, health maintenance, psychological assessment, and personalized disease management. Furthermore, the integration of *Prakriti* assessment with genomic studies (*Ayurgenomics*) highlights its potential in future predictive and preventive healthcare models.

The nationwide initiatives like the *Desh Ka Prakriti Parikshan Abhiyan* demonstrate the practical applicability of *Prakriti*-based screening at the population level. Therefore, incorporating *Prakriti* assessment into modern healthcare systems can promote holistic, individualized, and cost-effective patient care.

In conclusion, understanding and applying the concept of *Prakriti* can significantly contribute to achieving the goals of predictive, preventive, and personalized medicine, bridging ancient Ayurvedic wisdom with modern biomedical science.

10. References:

1. Hankey A. The scientific value of Ayurveda. *J Altern Complement Med.* 2005; 11:221–5.
2. Sharma PV, editor. *Charaka Samhita*. 4th ed. Ch. 1. Varanasi: Chaukhambha Sanskrit Series, Chaukhambha Orientalia; 1981–86.
3. Joshi RR. A biostatistical approach to Ayurveda: Quantifying the Tridosha. *J Altern Complement Med.* 2004; 10:879–89.
4. Dabur's online prakriti test. Available from: <http://www.dabur.com/Ayurveda-Know%20your%20Prakriti-Prakriti%20Test>. [Last accessed on 2013 Mar 12].
5. O'Sullivan C, editor. *Reshaping Herbal Medicine: Knowledge, Education, and Professional Culture*. 1st ed. Churchill Livingstone; 2005.
6. Wani BA, Mandal SK, Godatwar P. Prakriti analysis and its clinical significance. *Int J Ayurveda Pharma Res.* 2017;5(8):86–90.
7. Joshi K, Hankey A, Patwardhan B. Traditional medicine and genomics. *J Ayurveda Integr Med.* 2010;1(1):26–32.
8. Rao S, Mangal A, Aghi M. Exploring the concept of Prakriti (Ayurvedic concept of human constitution) in biomedical sciences. *Int J Res Ayurveda Pharm.* 2011;2(4):3–5.
9. Dey S, Pahwa P. Prakriti and its associations with metabolism, chronic diseases, and genotypes: Possibilities of newborn screening and a lifetime of personalized prevention. *J Ayurveda Integr Med.* 2014;5(1):15–24.
10. Rotti H, Raval R, Anchan S, et al. Determinants of Prakriti, the human constitution types of Indian traditional medicine and its correlation with contemporary science. *J Ayurveda Integr Med.* 2014;5(3):167–75.
11. Tripathi B. *Nirmala*. In: *Srimadvagbhata Astanga Hridayam*. Delhi: Chaukhambha Sanskrit Pratishthan; 2019. Reprint. Sharir Sthana 3/83. p. 381.
12. Sharma S. *Astang-Hridayam, Sutra-sthana Ayushkamiya Adhyaya:10*. Reprint ed. Varanasi: Chaukhambha Orientalia; 2017. p. 7.
13. Sharma P. *Charaka Samhita, Viman Sthana; Vol-I, Roganeekmviman Adhyaya:6/13*. Varanasi: Chaukhambha Orientalia; 2017. p. 337.
14. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/63*. Varanasi: Chaukhambha Orientalia; 2017. p. 70.

15. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/62*. Varanasi: Chaukhambha Orientalia; 2017. p. 70.
16. Sharma P. *Charaka Samhita, Viman Sthana; Vol-I, Rogabhishakjateeyam Adhyaya:8/95*. Varanasi: Chaukhambha Orientalia; 2017. p. 375.
17. Sharma P. *Charaka Samhita, Indriya-Sthana; Vol-I, Varnaswareeyaindriyam Adhyaya:1/5*. Varanasi: Chaukhambha Orientalia; 2017. p. 492.
18. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/80*. Varanasi: Chaukhambha Orientalia; 2017. p. 73.
19. Tripathi B. *Nirmala. In: Srimadvagbhata Astanga Hridayam*. Delhi: Chaukhamba Sanskrit Pratishthan; 2019. Reprint. Sharir Sthana 3/83. p. 381.
20. Sharma P, Sodhi D, Gupta V, Dadhich N. A retrospect on Prakriti and lifestyle. *Int J Ayu Pharm Chem*. 2015;2(3).
21. Patwardhan B. Ayu genomics–Integration for customized medicine. *Indian J Nat Prod Resour*. 2003; 19:16–23.
22. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/81–87*. Varanasi: Chaukhambha Orientalia; 2017. p. 74.
23. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/88–93*. Varanasi: Chaukhambha Orientalia; 2017. p. 75.
24. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/94–97*. Varanasi: Chaukhambha Orientalia; 2017. p. 76.
25. Yadavaji Trikamji Acharya, ed. *Sushrut Samhita, Sharir Sthana; Vol-I, Garbha Vyakarana Sharir Adhyaya:4/62–63*. Varanasi: Chaukhambha Orientalia; 2017. p. 76.
26. Lad V. *Textbook of Ayurveda: Fundamental Principles*. 2nd ed. Albuquerque: The Ayurvedic Press; 2002.
27. Sharma PV. *Charaka Samhita: Text with English Translation*. Varanasi: Chaukhambha Orientalia; 2005.
28. Tripathi B. *Ashtanga Hridaya of Vagbhata*. 3rd ed. Varanasi: Chaukhamba Sanskrit Pratishthan; 2007.
29. Sharma H, Chandola HM, Singh G, Basisht G. Utilization of Ayurvedic Prakriti analysis in healthcare: A prospective study. *AYU*. 2012;33(3):308–17.
30. Shukla V, Tripathi R. *Charaka Samhita with Hindi Commentary, Vidyotini Hindi Commentary*. Varanasi: Chaukhamba Sanskrit Sansthan; 2007.
31. Shastri K. *Sushruta Samhita with English Translation*. Varanasi: Chaukhamba Sanskrit Sansthan; 2014.

32. Patwardhan B, Joshi K, Chopra A. Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med.* 2005;11(2):349–53.
33. Joshi K, Ghodke Y, Patwardhan B. Traditional medicine and genomics: Ayurveda Prakriti typing and applications. *J Altern Complement Med.* 2011;17(9):827–32.
34. Ministry of AYUSH, Government of India. *Desh Ka Prakriti Parikshan Abhiyan: National Prakriti Parikshan Campaign Report 2021–2022.* New Delhi: Ministry of AYUSH; 2022.
35. Ministry of AYUSH. Prakriti Parikshan App [Internet]. New Delhi: Ministry of AYUSH; 2021 [cited 2025 Jun 28]. Available from: <https://ayush.gov.in>
36. Sharma H, Chandola HM, Singh G, Basisht G. Utilization of Ayurvedic Prakriti analysis in healthcare: A prospective study. *AYU.* 2012;33(3):308–17.
37. Patwardhan B, Joshi K, Chopra A. Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med.* 2005;11(2):349–53.
38. Ministry of AYUSH, Government of India. *Desh Ka Prakriti Parikshan Abhiyan: National Prakriti Parikshan Campaign Report 2021–2022.* New Delhi: Ministry of AYUSH; 2022.
39. Patwardhan B. Ayu genomics–Integration for customized medicine. *Indian J Nat Prod Resour.* 2003; 19:16–23.
40. Bhushan P, Kalpana J, Arvind C. Classification of human population based on HLA gene polymorphism and the concept of Prakriti in Ayurveda. *J Altern Complement Med.* 2005; 11:349–53.
41. Mahalle NP, Kulkarni MV, Pendse NM, Naik SS. Association of constitutional type of Ayurveda with cardiovascular risk factors, inflammatory markers, and insulin resistance. *J Ayurveda Integr Med.* 2012; 3:150–7.
42. Sharma PV. *Dravyaguna Vijnana.* Vols. 1–2. Varanasi: Chaukhambha Bharati Academy; 2001.
43. Tripathi I. *Charaka Samhita of Agnivesha, revised by Charaka and Dridhabala, with Ayurveda Dipika Commentary by Chakrapanidatta.* Vols. 1–2. Varanasi: Chaukhambha Surbharati Prakashan; 2014.
44. Lad V. *Textbook of Ayurveda: Fundamental Principles.* Vol. 1. Albuquerque: The Ayurvedic Press; 2002.
45. Central Council for Research in Ayurvedic Sciences. *Manual of Standard Operative Procedures for Prakriti Assessment.* Ministry of AYUSH, Government of India.

- **Acknowledgements:** The authors gratefully acknowledge the PG Department of Kriya Sharir, Himalaya Ayurvedic Medical College and Hospital, Dehradun, for their academic support and constructive guidance during the development of this manuscript. The authors also extend their appreciation to the Ministry of AYUSH, Government of India, for initiating the "***Desh Ka Prakriti Parikshan Abhiyan***", which provided valuable insights and contemporary relevance to the concept of *Prakriti* in public health. Special thanks to the institutional library and digital resources that facilitated access to classical texts and recent scientific literature.
- **Conflict of Interest Statement:** The authors declare no conflict of interest regarding the publication of this article.
- **Author Contributions:**
 1. **Dr. Mamta Sajwan:** Conceptualization, literature review, data collection, manuscript drafting, and formatting.
 2. **Dr. Kavya Kala:** Supervision, content validation, critical review, and final approval of the manuscript.
 3. **Dr. Chetan Prakash:** Contribution to theoretical framework, critical review of Ayurvedic and anatomical correlations, and refinement of manuscript structure.