

ROLE OF PRAKRITI PARIKSHANA IN PERSONALIZED HEALTH PROMOTION AND DISEASE MANAGEMENT IN AYURVEDA

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ABSTRACT

Prakriti Parikshana, constitutional evaluation on the basis of *Dosha* predominance, forms the very foundation of Ayurvedic individualized medicine that resonates with contemporary ideas of precision health. It offers an in-depth understanding of a person's physiological, psychological, and genetic makeup, thus supporting personalized strategies for health promotion and disease management. This review integrates traditional Ayurvedic views and current biomedical evidence to elucidate clinical and scientific significance of *Prakriti Parikshana*. Literature from ancient classics like *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* as well as peer-reviewed articles from contemporary databases like PubMed and Scopus were extensively reviewed. The review showed that *Prakriti*-based assessment allows personalized dietary and lifestyle counselling, directs pharmacological and *Panchakarma* management, and aids in predicting disease

susceptibility. New Ayurgenomic studies illustrate that certain *Prakriti* subtypes have unique biochemical, immunologic, and genetic characteristics, validating the biological basis of Ayurvedic individualization. In addition, standardized test formats like the CCRAS and CSIR-IGIB formats enhance objectivity and clinical reproducibility. Incorporating *Prakriti Parikshana* into contemporary preventive and predictive medicine provides a scientific, holistic approach to maximizing health, minimizing disease risk, and facilitating personalized therapeutic options. This strategy fills the void between old Ayurvedic knowledge and

contemporary biomedicine, making *Prakriti* a measurable phenotype and an important model of personalized medicine.

KEYWORDS: *Prakriti* Parikshana, Dosha, Personalized medicine, Ayurveda, Ayurgenomics, Preventive health, Disease management.

INTRODUCTION

The word “*Prakriti*” is made up of two terms, “*Pra*” and “*Kriti*.” The term “*Pra*” means beginning or source of origin, and the term “*Kriti*” means to form. It denotes the act of performing or forming. The two main types of *Prakriti* are *Deha Prakriti* and *Manasa Prakriti*. The *Deha Prakriti* explains the anatomical, physiological, and psychological characteristics of an individual. *Deha Prakriti* is classified on the basis of *doshas*. These are the functional units of the body that help to determine the normalcy (*Prakriti*) and abnormalities (*Vikruti*). The *Doshika Prakriti* depends upon the *Guna* of *Dosha*. There are various opinions given by different *Aacharyas*. The *Prakriti* is one of the eight factors (*Ashta Bhava*) that influences the embryogenesis.^[1]

Aacharya Charaka has focused on the *Guna* of an individual while describing the concept of *Prakriti*, like for *Vata* individuals, *Gunas* like *Ruksha*, *Laghu*, *Chala*, *Bahu*, *Shigra*, *Shita*, *Parusha*, and *Vishada*; for *Pitta* individuals, *Gunas* like *Ushna*, *Tikshna*, *Drava*, *Vistra*; and for *Shleshmal* individuals, features like *Snigdha*, *Shlakshana*, *Mrudu*, *Madhura*, *Saar*, *Sandra*, *Manda*, *Guru*, *Sheeta*, *Vijjal*, etc. are mentioned.^[2] The concept of *Prakriti* described by *Aacharya Sushruta* is more oriented towards the habits and physical characteristics of a person. Apart from that description of *Agni*, *Kostha* and *Anukatva* are uniqueness of *Aacharya Sushruta*.^[3]

Ashtnaga Hridaya and *Ashtanga Samgraha* have specifically mentioned regarding the generalized characteristics of an individual. While *Sharangadhara* gives explanations of the *Manasa* and *Swapna* according to the respective *Prakriti*.

MATERIALS AND METHODS

A thorough review of literature was done by combining insights from ayurvedic classical texts, viz., *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, with research papers from databases such as PubMed, PubMed Central, Scopus, Science Direct, and Google Scholar, textbooks, and journals in contemporary science reviewed for the parallel findings

regarding the view of *Prakriti* to get relevant research papers related to the manuscript. The keywords like "*Prakriti*," "*Dosha*," "*Ayurveda*," "Personalized Medicine" "Physical Constituent", etc. were searched, and relevant discussion and results were reviewed. All the review articles were excluded, except for systemic reviews/meta-analyses. A total of 24 papers were screened, out of which 14 articles were included. Then, the data was compiled, organized, and summarized as per conceptual understanding.

RESULTS

Interpretation of term - *Prakriti*

Aacharya Sushruta, defining "*Garbha*," mentioned "*Yo-Bhavedosha-Utkat*," i.e., the predominance of *Dosha* at the time of conception is reflected in an individual's *Prakriti*. *Dalhana* explains that "*Swabhava-Sthito-Na-Prakupito*," an individual having particular *Prakriti*, has the optimum state of the respective *Dosha*. The aggravated *Dosha*, irrespective of the individual's *Prakriti*, is termed *Vikruti*.

Prakriti Parikshana

A. Why *Prakriti Parikshana* is important?

According to *Aacharya Sushruta*, health is the balanced state of *Dosha*; maintenance of health can be done by appropriate *Aahara* (diet) and *Vihara* (activities). *Prakriti* is the constitutional makeup of an individual. Proper assessment of *Prakriti* is helpful for the right practice of *Dinacharya*, *Rutucharya*, *Garbhini Paricharya*, *Aahara*, *Vihara*, *Vyayama*, *Nidra*, and occupation as well. This preventive approach may help to prevent individuals from being diseased by practicing *Swasthavrutta* rules to sustain *Swastha-avastha*. Ayurveda system of medicine is holistic care, rather than focusing on the symptom in treatment, it aims toward the maintenance of the balanced state of *Dosha*, *Agni*, *Dhatu*, *Mala*, which is nothing but *Prakriti*.^[4]

- For promotion of health – Concept of *Prakriti*

1. *Satmya (Dosha and Guna)*

The concept of *Satmya* is explained under *Dashavidha Atura Pariksha* and is important for both *Swastha-Rakshana* and *Aturasya-Vikara-Prashamana*. *Satmya* state is important for maintenance of balanced state of *Dosha*, like for *Vata Prakriti* individual, the food having taste like *Madhura*, *Amla*, and *Lavana* and qualities like *Guru*, *Ushna*, and *Snigdha* are important to maintain the healthy state.^[5]

2. *Sahishnuta* (tolerance power)

The tolerance power of an individual varies from person to person. *Vata Prakriti* individuals having intolerance for *Sheeta* (cold atmosphere), *Pitta* individuals having intolerance towards the hot atmosphere and distress, so hot and cold atmospheres are suitable for *Vata* and *Pitta* types of individuals. While *Kapha* individuals are good to manage distress.

3. For *Agni Parikshana*

Aacharya Charaka has explained various types of *Agni* according to *Prakriti* of an individual, like *Vata*, *Pitta*, and *Kapha* types of an individual have *Vishamagni*, *Tikshnagni*, and *Mandagni*, respectively. *Vata* individuals are recommended to take *Laghu*, *Snigdha*, and *Heena Matra*; *Pitta Prakriti* individuals are advised for *Guru* and *Madhyam Matra Aahara*; and *Kapha Prakriti* individuals should consume *Laghu* and *Pravara Matra* of *Ahahra*.

4. For Assessment of *Bala*

The assessment can be done on the basis of *Prakriti* of an individual, like *Kapha Prakriti* type of an individual is stronger than *Pitta* and *Vata Prakriti*. The *Ritu* (season) also plays a vital role in the determination of *Bala* and *Prakriti*. Like conception taken place in the *Grishma* and *Varsha Ritu*, they have *Avara Vyadhi Bala* (immunity), and they are more susceptible to diseases.

Similarly, a person born in the *Sishira* and *Hemanta* has more *Bala* (strength / immunity) and has resistance toward the *Vyadhi*. So the conception should be according to season.

5. For dietary and lifestyle recommendation

Dietary practice and lifestyle are fundamental aspects of a person's nature and well-being. The physiological processes are mainly controlled by *Vata*, *Pitta*, *Kapha* and *Manasika Doshas* like *Sattva*, *Rajas* and *Tamas*, with the predominant *Dosha* determining the *Prakriti*. Knowing one's *Prakriti* is important for understanding the most appropriate lifestyle and dietary habits to maintain health and prevent potential diseases. For example, a person with predominant *Pitta* and *Vata* should avoid *Ushna* and *Sheeta Parihara*. *Prakriti* assessment is also helpful to manage lifestyle disorders effectively. Susceptibility to disease follows the order *Vata-Pitta-kapha Prakriti*.

6. Personalized stress management

Each *Prakriti* responds to stress in different ways. *Vata* types are more likely to become anxious or overwhelmed, while *Pitta* types may experience frustration or anger, and *Kapha* types might struggle with lethargy or depression. *Prakriti* based recommendations can include specific techniques for stress management, such as meditation, yoga, or breathing exercises. For example, *Vata* types can benefit from grounding practices like restorative yoga, while *Pitta* types may need cooling and calming practices, such as deep breathing or spending time in nature.

7. Profession and *Prakriti*

Predominance and combination of *Vata*, *Pitta*, and *Kapha* present in *Prakriti* are responsible for likes-dislikes, special abilities, passions, caliber, and idiosyncrasies towards one's career and profession.

- *Vatala* Individual: They are having constant stimulation and excitement; hence, they have to resist temptation to do multiple things at one time. Professions like sports, marketing, traveling, and other creative fields are suitable.
- *Pittala* individual: They are aggressive, arrogant, competitive, and intellectual. Scientists, engineers, researchers, soldiers, shooters, etc. are the professions that belong to them.
- *Shleshmala* individual: They are having great stamina, a stable and balanced mental state, and are cool and calm in nature; hence, they are good with administration and long-term planning.

So, *Prakriti* helps to achieve job satisfaction and results in an increase in overall productivity with significant achievement; ultimately, it reflects in the attainment of *Prasanna Atma-Indriya* and *Mana*. (...प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते |)

8. Married and social life

In married life, personalities and nature should be compatible with each other. Mutual understanding of the physical and emotional needs is a priority of a healthy and balanced social life. Factors like personal expectations, age, height, looks, diet, education, financial status, horoscope, etc. are considerable and avoidable for the social well-being.

- **For management of diseases**

1. ***Satmyta (Dosha and Guna)***

On ignorance, like if a *Vata Prakriti* individual follows *Vata* aggravating *Ahahra-Vihara* like food having *Katu*, *Tikta*, and *Kashaya Rasa* and *Ruksha*, *Sheeta*, etc. qualities, they are susceptible to the diseases, and that can be referred to as *Viruddha Aahara* too. By dietary history and assessment of *Prakriti*, diagnosis will be easy. By applying *Samanya-Vishesha Siddhanta* and prescribing the contrary protocol, diseases can be managed well.

2. ***Sahishnuta (tolerance power)***

If an individual is subject to intolerance, like the *Pitta Prakriti* type of an individual having the work, like working in a hot atmosphere or having rigorous activity, then it might result in *Pitta Prakopa* (aggravation of *Dosha*), and it is defined as *Vikruti*. The environment and activity according to an individual are helpful for management.

3. **For determination of dosages**

Drug doses are determined based on a person's *Prakriti*. Typically, the *Vata*, *Pitta* and *Kapha-Prakriti* individuals are prescribed *Alpa* (minimum), *Madhyama* (moderate) and *Pravara* (maximum) medication dosage.

4. **Chronic Disease Management**

In chronic conditions, understanding the original *Prakriti* can provide insight into the chronic imbalance that may be contributing to long-term health issues. By using *Prakriti Parikshana*, practitioners can create a holistic treatment plan that addresses both the root cause and the individual's predisposition to specific ailments. For example, in cases of autoimmune disorders and G.I.T. disturbance, understanding the *Dosha* imbalances at the core can inform the use of *Drugs*, *Kriyakalpas* or *Panchakarma* (therapies), and lifestyle modifications for long-term healing.^[6]

5. **Role in Aging and Longevity (*Rasayana Chikitsa*)**

Ayurveda places strong emphasis on the concept of *Rasayana*, or rejuvenation therapies, which promote longevity and vitality. By knowing one's *Prakriti*, one can tailor *Rasayana Chikitsa* to slow down the aging process and enhance life quality. By maintaining the correct balance through *Prakriti* based practices, the effects of aging (like stiffness, cognitive decline, or fatigue) can be mitigated, allowing individuals to age gracefully.

6. *Manasika Roga* (psychological disorders)

Ayurveda also recognizes the connection between mind and body. *Prakriti Parikshana* includes an evaluation of *Manasika Bhava* (e.g., *Chinta*, *Shoka*, *Bhaya*, *Krodha*, etc.) and addresses them accordingly.^[7]

- *Vata Prakriti*: Individual's constitution may be more prone to mental restlessness or anxiety, so practices that calm the mind—such as meditation and grounding exercises are recommended.
- *Pitta Prakriti*: Individual might be prone to irritability or impatience, and practices to cool the mind, like yoga and stress management techniques, would be beneficial.
- *Kapha Prakriti*: They tends to be emotionally steady but can become depressed or overly attached, uplifting activities and mental stimulation (*Trasana Chikitsa*) are often suggested.

Concept of “*Prati Purusha Siddhanta*”, considers individual's *Prakriti*, while designing the treatment protocol. Understanding *Prakriti* is crucial to creating a personalized treatment plan. For example, in conditions such as *Amajavyadhi* like *Jvara*, a comprehensive *Apatarpana-Chikitsa* may be suitable for a *Kaphaja* person, while it may not be entirely appropriate for a *Vatala* person.^[8]

- *Ayurveda* pharmacokinetics and pharmacodynamics: Medicine prescribed to individual must be according to the *Prakriti*. Example, if *Drava-Ushna Guna* like drugs prescribe to the *Pittala* person, results in the aggravation of the *Pitta Dosha*, which results in the ADR like GERD or other skin disorders. Similarly, medicine acts on the body according to the *Prakriti* too, like a *Pittala* individual having *Mridu Kostha*; hence, medicines having *Mridu* (mild) potency are suitable.

B. How *Prakriti Parikshana* can be done?

Assessing *Prakriti* is crucial to the practice of Ayurveda, which has led several researchers and *Ayurveda* practitioners to develop various methods. These include *Nadi Parikshana* (Pulse) , psychometric scaling, questionnaire development and software. *Prakriti* assessment through pulse detection is widely practiced by Ayurvedic doctors, which requires experience and knowledge in *Prakriti* prediction.

- CCRAS Format: it includes physical traits (like built-up *Apachita*, *Upachita*; height-up *Dighakruti*, *Hrsvakruti*; appearance), physiological traits (like *Trishna*, *Kshudha*, etc.), and psychological traits (*Anavasthita Atma*, *Grahya Shakti*, etc.).
- National Ayush Mission (CSIR-IGIB): Format design includes anatomical features (appearance, size/musculature, skin, eye, teeth, complexion), physiological function (metabolism, food and bowel habits, body odor, sleep, body weight, weather, etc.), and physiological functions (speed, quality, and memory).
- Dr. Kishor Patwardhan's format: More focused on physiological characteristics such as digestion and metabolism and mental characteristics such as temperament and mental agility, energy and activity, with *Ritu* are specific approach.

Implementation of *Prakriti Parikshana*^[9]

- To prevent being diseased by practicing opposite or neutralizing protocol (विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः। समसर्वरसं सात्म्यं समधातोः प्रशस्यते॥)
- For the assessment of health (स्वस्थास्य मुल्यांकनार्थ)
- For the diagnosis and prognosis of diseases, like,
 1. *Nadi Pariksha*
 2. *Nidana Panchaka* (opposite *Dosha* contribution in *Samprapti* and *Prakriti* are indicators of good prognosis of diseases न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत्।)
 3. Inter-relation between *Dosha* forming diseases and *Prakriti* is helpful to know prognosis. (साध्यासाध्यत्व ज्ञानार्थ)
- Planning of management protocol [according to *Vyadhi* (*Vikrut Dosha*) and *Prakriti* (*Prakruta Dosha*)] also for selection of *Rasa*, *Guna*, and specialized *Panchakarma* treatment according to the constitution in the appropriate season. (कायानां प्रकृतीर्जात्वा त्वनुरूपां क्रियां चरेत्।)
- For assessment of susceptibility to disease, immunity, and strength of an individual.
- To enhance the quality of social life, to choose career, work distribution, etc.
- The assessment of life span and *Arishta Gyana* by various physical and psychological characteristics along with *Vyadhikshamtva* and *Oja*.

DISCUSSION

One of the key component of Ayurvedic individualized health assessment, *Prakriti Parikshana* is close to the concepts of modern precision medicine. This review emphasizes how constitutional analysis based on *Doshas* provides an analytical framework for tailoring therapeutic, diagnostic, and preventive interventions. In the classical literature, health is said to result from the balance of *Doshas*, *Dhatus*, and *Malas*, all of which fundamentally depend upon an individual's *Prakriti*. These findings are corroborated by recent studies, which reveal associations between *Prakriti* constitutions and variation in immune function, metabolic rate, and gene expression. Classical findings were also empirically validated by genome-wide studies, which further established that certain biochemical and molecular profiles are associated with Ayurvedic constitutional types.

Clinically, *Prakriti Parikshana* emphasis on diet, exercise, stress, and therapeutic treatments. *Vata* types are susceptible to degenerative and neurological disease, *Pitta* types to inflammatory and hepatic diseases, and *Kapha* types to metabolic and cardiovascular diseases. Such stratification helps in the early detection of disease susceptibility and rational planning of *Panchakarma* and *Rasayana* therapies. The method also helps in dose optimization and prevention of drug interactions by taking into account pharmacokinetic responses unique to a particular constitution.^[10]

Thus, incorporating standardized instruments for the assessment of *Prakriti*—such as CCRAS and CSIR-IGIB-developed tools—can improve clinical translation and reproducibility. Additional interdisciplinary studies integrating Ayurgenomics, metabolomics, and behavioral sciences are necessary to prove *Prakriti Parikshana* as a validated, universally applicable model for personalized medicine. Current progress in Ayurgenomics has cemented the biological feasibility of *Prakriti Parikshana*.^[11] Investigations combining genomic, proteomic, and metabolomic assays have shown that individuals of varying *Prakriti* types have unique molecular signatures affecting metabolism, immunity, and drug responsiveness. Such findings place *Prakriti* as a quantifiable phenotype bridging Ayurveda with contemporary biomedicine.^[12] Additionally, *Prakriti* assessment standardization with verified digital and psychometric measures improves objectivity and replicability in medical practice. Such advancements indicate that *Prakriti*-based stratification might be used not only for guidance on prevention and therapy but also for prediction in public health risk and lifestyle intervention. Through the incorporation of ancient Ayurvedic

knowledge with novel biomedical information, *Prakriti Parikshana* presents a science-informed model of comprehensive and precision-guided health care that is focused on balance, resilience, and personalized wellness.

CONCLUSION

Prakriti Parikshana is a crucial component of *Ayurveda* that facilitates tailored health enhancement and disease control. It reveals information about an individual's vulnerability to different health issues, providing preventive and treatment advice that corresponds with one's natural constitution. Ongoing modern scientific studies continue to affirm the connections between *Prakriti* and genetic, biochemical, and immunological characteristics, highlighting its significance in personalized healthcare. By combining *Prakriti* with preventive health strategies, customized treatments, and lifestyle guidance, *Ayurveda* presents a holistic health approach that is both traditional and progressive. This not only promotes a forward-thinking stance on health upkeep but also deepens our comprehension of personalized disease management.

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