



## Review Article

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### ANCIENT ARCHIVES OF DEHA-PRAKRITI (HUMAN BODY CONSTITUTIONAL TRAITS) IN AYURVEDIC LITERATURE: A CRITICAL REVIEW

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#### ABSTRACT

Since antiquity, Ayurveda possesses a unique identity by defining some distinct principles in which Prakriti is the one. Assessment of body constitution is the first and foremost factor in Dashavidha parikshas (10 important aspects to be examined by a physician). Dashavidhaparikshas are very essential to assess the strength of an individual and also the severity of the involved Doshas. Based on the descriptions available in Ayurvedic literature, Prakriti is a conglomeration of anatomical, physiological, psychological and sociological characters. Assessment of body constitution (Deha-Prakriti) is essential for every physician as it helps in selection of the drug or therapeutic procedure, determination of the drug dosage, mode of administration, and in prescribing wholesome, unwholesome diet and lifestyle. It also helps in the prediction of disease susceptibility and in the estimation of disease severity or prognosis. But these characters are not completely enlisted in a single compendium, they are scattered among different texts. Keeping this in view, the present research paper has been planned to collect all the characters (traits) related to body constitution, segregate and classify them as per different sections. This information will help in the development of an appropriate and reliable questionnaire to assess the precise and well-defined body constitution of an individual thereby facilitating a lot in clinical practice.

**Keywords:** Ayurveda, Dashavidha parikshas, Deha-Prakriti, Diet, Disease, lifestyle

#### INTRODUCTION

Prakriti is a unique concept of Ayurveda, according to which every human being is different from others and should be considered as a different entity. The word "Prakriti" means "Swabhava" or innate nature of an individual.<sup>1</sup> Prakriti (human constitution) is a conglomeration of physical, physiological, psychological and behavioural (sociological) characteristics in human beings. It is formed in mother's womb at the stage of a fertilized ovum with effect preponderance Dosh (humour i.e., Vata, Pitta, Kapha) and never be changed throughout life.<sup>2</sup> By nature, the types of body constitution do not get aggravated, perverted or diminished except when the end of life is approaching. Doshaja Prakriti cannot be harmful to an individual like an insect born in poison does not become a victim of the fatal effect of the same.<sup>3</sup> In Ayurveda, the human population is categorized into seven subpopulations based on their Prakriti viz. Vataja, Pittaja, Kaphaja, three types of Dwandwaja i.e., Vata-Pittaja, Pitta-Kaphaja, Vata-Kaphaja and Tridoshaja.<sup>4</sup> Acharya Charaka has delineated that there are six factors which influence the Deha-Prakriti (Human body constitution). Jati-prasakta (racial peculiarities), Kula-prasakta (familial predisposition), Deshanupatini (demographic), Kalanupatini (season and time of the day at the time of conception), Vayonupatini (natural changes related to the age group), Pratyatmaniyata (cardinal signs, personal habits & individuality, idiosyncrasy).<sup>5</sup> Apart from these, there are many other factors like Matruja (maternal), Pitruja (paternal), Atmaja (soul related), Rasaja (nutritive tissue fluid related), Sattvaja (related to psyche), Satmyaja (habit related) that influence the constitution further.<sup>6</sup>

In order to achieve success in the determination of body constitution, ancient Ayurvedic seers enlisted different kinds of characteristic features with respect to each Doshaja Prakriti based on their respective Gunas (qualities/characteristics).<sup>7</sup> These characters are the visible forms of different attributes of respective Doshas. But these characters are not completely enlisted in a single compendium, they are scattered in different texts. Keeping this in view, the present work has been planned to collect all the characters (traits) related to body constitution, segregate and classify them as per different sections.

For the present work, Brihatrayi, Laghutrayi and other succeeding ayurvedic treatises such as Harita Samhita, Bhela Samhita, Vangasena, Vrindamadhava, Siddhasara Samhita, Kashyapa Samhita, Bhavaprakasha and Yogaratnakara were thoroughly screened for fulfilling the first aim of the study and then segregated the traits under different sections along with representing Doshas accordingly.

#### Archives of deha-prakriti (human body constitutional traits) in Ayurvedic classics

After a thorough screening of the above mentioned ayurvedic literatures it is found that Brihatrayi have deliberated the concept of Prakriti in a detailed manner, whereas other remaining literatures were stated the same in a comprehensive manner. The details of deliberations in each compendium along with their references have been mentioned in Table-1. Collected traits were segregated according to the anatomical, physiological, psychological and sociological characteristics along with their representing Doshas have been shown in the Table 2, Table 3, Table 4 and Table 5 respectively.

**Table 1: Details of references pertaining to Deha-Prakriti in various Ayurvedic compendia**

Sr. No.	Name of the treatise	Name of the Section	Name and or Number of the Chapter	Verses
1.	Caraka Samhita <sup>8</sup>	Vimana Sthana	Rogabhishagjitiyam (8 <sup>th</sup> Chapter)	95-100
2.	Sushruta Samhita <sup>9</sup>	Sharira Sthana	Garbhavyakaranam (4 <sup>th</sup> Chapter)	62-79
3.	Ashtanga Samgraha <sup>10</sup>	Sharira Sthana	Prakriti- bhediya Shariram (8 <sup>th</sup> Chapter)	6-15
4.	Ashtanga Hridayam <sup>11</sup>	Sharira Sthana	Anga-vibhaga Adhyaya (3 <sup>rd</sup> Chapter)	85-103
5.	Kashyapa Samhita <sup>12</sup>	Sutra Sthana	Lehadhyaya (?18 chapter)	Not specified
6.	Bhela Samhita <sup>13</sup>	Vimana sthana	Rogaprakriti Vinishcayam (4 <sup>th</sup> Chapter)	16-27
7.	Harita Samhita <sup>14</sup>	Prathama Sthana	(5 <sup>th</sup> Chapter)	15-23
8.	Siddhasara Samhita <sup>15</sup>	Not specified	Tantra (1 <sup>st</sup> Chapter)	40-43
9.	Vrindamadhava <sup>16</sup>	Not specified	Swasthadhikara (81 <sup>st</sup> Chapter)	62-64
10.	Vangasena <sup>17</sup>	Not specified	Nidanadhikara (2 <sup>nd</sup> Chapter)	66-72
11.	Sharangadhara Samhita <sup>18</sup>	Purva khanda	Aharadigati Prakarana (6 <sup>th</sup> Chapter)	63-65
12.	Bhavaprakasha <sup>19</sup>	Purva khanda	Balaprakaranam (4 <sup>th</sup> Chapter)	51-78
13.	Yogaratakaram <sup>20</sup>	Not specified	Prakriti prakaranam	1-7

**CLASSIFICATION OF OF DEHA-PRAKRITI (HUMAN BODY CONSTITUTIONAL TRAITS)**

**Table 2 : Anatomical (Physical) characters of different Dosha-Prakritis**

Sr. No.	Name of the character	Representing Dosha	References
1.	Body built	Apachita (Below BMI) Krisha – emaciated	Vata Cha. Vi. 8/98; Su. Sha. 4/65; A. H. Sha. 3/87; Bhe. Vi. 4/16; Va. Sa. 1/66; Vrd. 81/62; Si. Sa. 1/40; Sha. Pu. 6/21; B.P.Pu. 4/54; Y. R. Pr. Pr. 1
		Upachita (Normal/ above range of BMI) Mamsala – fleshy	Kapha Cha. Vi. 8/96; A. S. Sha. 8/12; Ha. Pr. 5/22
2.	Body height	Hrasvakriti - short height	Vata Cha. Vi. 8/98; A. S. Sha. 8/6; Bhe. Vi. 4/ 16
		Dirghakriti-tall height	Vata A. H. Sha. 3/87
3.	Movement of body parts	Anavasthita anga- Unstability in body parts	Vata Bhe. Vi. 4/17
		Subaddhanga or Baddhanga- stable body parts	Kapha Bhe. Vi. 4/22; Va. Sa. 1/68; Vrd. 81/64; Si. Sa. 1/42
4.	Appearance of the body	Bahukandara sira pratana or Dhamaniprata- Prominent tendons and veins	Vata Cha. Vi. 8/98; Y. R. Pr. Pr. 1
		Sukumara gatra - Delicate body (If the volunteer faces difficulty in Summer- Pitta; or in Winter- Kapha)	Pitta/ Kapha Cha. Vi. 8/97; A. H. Sha. 3/98; Ha. Pr. 5/20
		Samasuvibhakta gatra or Subhaga- Well proportionate body	Kapha Cha. Vi. 8/96; Su. Sha. 4/74; A. S. Sha. 8/12; A. H. Sha. 3/98; Bhe. Vi. 4/22; B.P.Pu. 4/73
		Priyadarshana - Pleasing appearance Prasannadarshana anana- Cheerful or pleasant appearance	Kapha Cha. Vi. 8/96; Su. Sha. 4/72; Bhe. Vi. 4/22
5.	Forehead	Mahalalata - Broad forehead > 4 Angulas (person's own angula)	Kapha A. S. Sha. 8/12; A. H. Sha. 3/97; B. P. Pu. 4/72
6.	Skin (twak/anga) Colour of the skin	Gaura Varna - Lotus / Straw / Gold colour	Kapha Cha. Vi. 8/97; Su. Sha. 4/68; A. S. Sha. 8/9; A. H. Sha. 3/85; 90; Ha. Pr. 5/17, 19; B. P. Pu. 4/65; Va. Sa. 1/67; Vrd. 81/63; Si. Sa. 1/42
		Gaur Pitanga- Fair with yellowish tinge	Pitta
		Dhusara– Dusky & (Krishna)–Dark colour	Vata
7.	Texture of the skin	Rukshanga or Rukshatwak- Dry / Non lustrous skin	Vata Cha. Vi. 8/96; 98; A. S. Sha. 8/6; Ha. Pr. 5/17; Va. Sa. 1/66; Vrd. 81/62; Si. Sa. 1/40; Sha. Pu. 6/21; B. P. Pu. 4/54
		Sphutitanga - Cracking of soles and palms	Vata
		Prasanna Snigdhangha or Snigdhashavi or Susnigdha- Unctuous skin / Smooth clear skin without moles; freckles & dryness etc.	Kapha Cha. Vi. 8/96; Bhe. Vi. 4/22; Ha. Pr. 5/21; Y.R.Pr.Pr.6
8.	Appearance of the skin	Prabhuta tila- Vyanga- Pidaka- Piplu Presence of moles; pimples; freckles	Pitta Cha. Vi. 8/97
		Kshipravali- Early appearance of wrinkles on the skin	Pitta Cha. Vi. 8/97
9.	Body temperature	Ushmanga- Warm feeling on touch	Pitta Cha. Vi. 8/96; A. H. Sha. 3/90
		Ushnamukha - Tendency for frequent ulceration of mouth	Pitta Cha. Vi. 8/97
		Alpasantapa - Body temperature towards lower side of normalcy	Kapha Cha. Vi. 8/96
10.	Musculature	Udbaddha pindika - Prominent calf muscles	Vata A. S. Sha. 8/6; A. H. Sha. 3/89; B. P. Pu. 4/64

		Shithila mridu mamsa - Lax muscles	Pitta	Cha. Vi. 8/97; Su. Sha. 4/68; Bhe. Vi. 4/19
		Sama mamsa – Well-built muscles	Kapha	A. H. Sha. 3/96; A. S. Sha. 8/12
11.	Size of the eyes	Tanu lochana- Small Eyes	Vata	A. H. Sha. 3/94; 100; A. S. Sha. 8/6; 12; B. P. Pu. 4/75
		Vishalaksha - Big Eyes	Kapha	
12.	Shape of the eyes	Vritta Netra or Vrittaksha - Round Eyes	Vata	A. H. Sha. 3/88; A. S. Sha. 8/12; Bhe. Vi. 4/20; B. P. Pu. 4/63
		Ayataksha - Elongated eyes	Kapha	
13.	Color of the eyes	Dhusara netra-Dull white sclera	Vata	Su. Sha. 4/68; 73; 74; A. H. Sha. 3/88; 94; A. S. Sha. 8/9;12; Ha. Pr. 5/19, 21; B. P. Pu. 4/63, 75; Y. R. Pr. Pr. 5
		Tamranayana or Madhu Pingaksha-Coppery eyes	Pitta	
		Raktanta netra-reddish canthus of eyes	Kapha	
		Shuklaksha/ Sitanetra/ Vyakta sita asitaksha - Milky white / clearly distinguished sclera		
14.	Appearance of the eyes	Mritopamani netra- Dull / sunken eyes	Vata	A. H. Sha. 3/88; A. S. Sha. 8/6; B. P. Pu. 4/63
		Ruksha netra - Dry eyes		
		Khara netra - Rough eyes		
15.	Specific feature of the eyes	Ummilitanivabhavanti supte-Eyes remains open/half closed during sleep	Vata	A. H. Sha. 3/88, 94; B. P. Pu. 4/63, 69
		Krodhena/Madyen/Raveshcha ragam- Eyes reddened during anger/after alcohol consumption/after exposure to sunlight	Pitta	
16.	Kesha/Shmashru/ Loma (Roma) - hair quality (texture)	Parusha or khara kesha– Hard & Dry hair	Vata	Cha. Vi. 8/97; 98; Su. Sha. 4/64; A. S. Sha. 8/7;9; A. H. Sha. 3/85; Bhe. Vi. 4/17; Ha. Pr. 5/21; Sha. Pu. 6/65; B. P. Pu. 4/54
		Sphutita kesha - Split hair ends		
		Mridu Kesha – Soft hair	Pitta	
		Snigdha Kesha – Oily hair; Dirgha roma- long hair	Kapha	
17.	Appearance of the hair	Kutula kesha - Curly hair	Kapha	Su. Sha. 4/73; Y.R. Pr. Pr. 5
18.	Colour of the hair (if subject is using dye then exclude)	Dhusara kesha - Dusky hair	Vata	A. H. Sha. 3 /85; 90; 97; A. S. Sha. 8/9; Ha. Pr. 5/21; B. P. Pu. 4/54, 65; Y. R. Pr. Pr. 5
		Kapila or Pingala kesha - Reddish brown hair	Pitta	
		Shyama/ Nila kesha - Black hair	Kapha	
19.	Quantity/ density of the hair	Alpa kesha / Alpa shmashru – Scanty hair	Vata & Pitta	Cha. Vi. 8/97; A. H. Sha. 3/97; Bhe. Vi. 4/25; Ha. Pr. 5/17; Va. Sa. 1/68; Vrd. 81/62; Si. Sa. 1/40; Sha. Pu. 6/21; B. P. Pu. 4/54, 65, 72
		Ghana/Bahula kesha – Dense hair	Kapha	
20.	Tendency of hair fall & greying	Akalapalita- Premature greying; Valipalitakhalitya shighrapaki/ Shighra Khalitya - Early hair loss/baldness	Pitta	Cha. Vi. 8/97; Su. Sha. 4/73; A. S. Sha. 8/9; Bhe. Vi. 4/20; Sha. Pu. 6/22; Va. Sa. 1/67; Vrd. 81/63; Si. Sa. 1/41; Y. R. Pr. Pr. 5
		Sthira Kesha - Minimal/less hair fall	Kapha	
21.	Texture of teeth	Ruksha danta - Dry Teeth & Parusha dashana - Hard Teeth	Vata	A. S. Sha. 8/6; Cha. Vi. 8/98
22.	Size of teeth	Sukshma Danta - small teeth & Atidanta - big teeth or Vakra Danta	Vata	A. S. Sha. 8/6; Ha. Pr. 5/17
23.	Colour of the teeth	Danta vishuddha varna - White Teeth	Pitta	Ha. Pr. 5/20
24.	Size of the nail	Alpa nakha - Small nails Tanu nakha - Thin nails	Vata	A. S. Sha. 8/6
		Dirgha nakha - Long nails	Kapha	Ha. Pr. 5/21
25.	Texture of the nail	Parusha nakha / Stabdha nakha - Hard nails & difficult to prune; Ruksha nakha - Dry nails	Vata	Cha. Vi. 8/98; A. S. Sha. 8/6
26.	Colour of the nail	Tamra nakha - Coppery coloured nails	Pitta	Su. Sha. 4/68; A. S. Sha. 8/9
27.	Growth of the nail	Nakha Vriddhi - Excessive nail growth	Vata	Ha. Pr. 5/17

**Table 3: Physiological characters of different Dosha-Prakritis**

Sr. No.	Name of the character	Representing Dosha	References	
1.	Gait (walking style)	Druta gati / Chapala gati/ Shighraga/ Chaladruti/ - Speedy/ quick/ swift gait; Laghu gati - Small steps and / or Quick initiation; Sashabdayata – sounds while walks	Vata	Cha. Vi. 8/98; Su. Sha. 4/65; B. P. Pu. 4/54, 60, 62; Y. R. Pr. Pr. 1
		Sara gati- Consistent/ Steady gait & Adhisthita gati - Firm steps	Kapha	Cha. Vi. 8/96
2.	Cheshta	Laghu Cheshta/ Shighra - Quick initiation of action; Chapala/ Chala Cheshta - Quick completion Inconsistent action	Vata	Cha. Vi. 8/96, 98; B. P. Pu. 4/60
		Manda Cheshta - Slow initiation	Kapha	
3.	Speech/voice	Kshina vak -Feeble voice; Ruksha swara - Unpleasant voice; Jarjara swara - Shattered / broken voice; Pratata swara - Unclear speech; Baddha swara / Sakta swara -Stammering; Chala vak - Fast / shaking voice; Stabdha swara-Hoarseness of voice; Tanu/ Uccha swara-High pitched voice; Alpa swara -Low pitched voice	Vata	Cha. Vi. 8/96; 98; A. S. Sha. 8/6;12; A. H. Sha. 3/86;99; Ha. Pr. 5/18, 21

		Prasanna swara- Clear voice; Gambhira Snigdha swara - Deep/Pleasant voice	Kapha	
4.	Kshudha- appetite Quantity & frequency of food intake	Shighrakshut - Frequent feeling of hunger / Dandashuka - Frequent intake of food	Pitta	Cha. Vi. 8/97; A. S. Sha. 8/9
		Alpakshut / Alpabhuk/ Alpa-ashana- Less hunger / Less appetite / less frequency	Kapha	Cha. Vi. 8/96; A. H. Sha. 3/101; A. S. Sha. 8/13; Bhe. Vi. 4/24
		Atibahubhuka / Bahubhujja /Analpashana – frequent intake/ Prabhutashana/ Mahashana - Excess quantity	Vata & pitta	Cha. Vi. 8/97; A. H. Sha. 3/86; A. S. Sha. 8/7; Bhe. Vi. 4/19; B. P. Pu. 4/61
		Kshut-sahishnu - Can tolerate hunger	Kapha	Cha. Vi. 8/97; A. S. Sha. 8/12; A. H. Sha. 3/96; 90
		Tikshna bubhuksha -Intense feeling of hunger	Pitta	
		Laghu Ahara / Chapala Ahara - Fast eating habit	Vata	Cha. Vi. 8/98
		Manda Ahara - Slow eating speed	Kapha	Cha. Vi. 8/96
5.	Pipasa (thirst) Quantity & frequency of liquid intake	Prabhuta pana - Drinks more water / Tikshna trishna – Intense Thirst	Pitta	Cha. Vi. 8/97; A. H. Sha. 3/90; 93; A. S. Sha. 8/11; B. P. Pu. 4/65
		Shighra pipasa - Frequently thirsty	Pitta	A. S. Sha. 8/9; Cha. Vi. 8/97
		Alpa pana - Drinks less water / Alpa trishna - Less thirst	Kapha	A. H. Sha. 3/101; Cha. Vi. 8/96
		Pipasa sahisnu - Can tolerate thirst	Kapha	A. S. Sha. 8/12
6.	Purisha (stool) Quantity & frequency	Prabhuta Purisha- More stool formation	Pitta	Cha. Vi. 8/97
		Srishta Purisha - Easy bowel evacuation		
7.	Mutra (urine)	Prabhuta Mutra - Excess urination	Pitta	Cha. Vi. 8/97
		Srishta Mutra - Easy flow of urine		
8.	Sweda matra (quantity of sweat)	Prabhuta srishta sweda/ Praswedi - Profuse Sweating	Pitta	Cha. Vi. 8/96; 97; Sha. Pu. 6/64; Va. Sa. 1/68; Va. Sa. 1/67; Vrd. 81/63; Si. Sa. 1/41; Sha. Pu. 6/22; Bha. Pu. 4/56, 68
		Alpa sweda - less Sweating	Kapha	
9.	Type of sweating & its odor	Kaksha-asya-shira prabhuta putigandha/ Agarugandha- Bad smell /Putrid/foul odour especially from axillae; scalp; mouth and head	Pitta	Cha. Vi. 8/97; Su. Sha. 4/68; Bhe. Vi. 4/19
		Swedo- durgandha - Bad odor of sweat		
10.	Nidra (sleep)	Jagaruka- Easy awakening	Vata	Cha. Vi. 8/98; Su. Sha. 4/64; A. H. Sha. 3/86; A. S. Sha. 8/8; Ha. Pr. 5/21; B. P. Pu. 4/54, 61, 76
		Alpa nidra - Less Sleep		
		Krathati supte – Snoring		
		Khadati dantani supte - Grinding of teeth during sleep		
		Trasyati supte - Get frightened during sleep		
11.	Nature of dreams	Kamala/ Hansa/ Chakrawaka/ Manojya/ Savhanga/ Jalashaya/ Toyada swapne pashyati chodakam/ Swapne jalashayaloke - seeing swan, waterbodies in the dreams	Kapha	Su. Sha. 4/65; 69; 73; A. H. Sha. 3/88; 93; 102; Bhe. Vi. 4/25; Va. Sa. 1/68; Vrd. 81/64; Si. Sa. 1/42; Sha. Pu. 6/23; Y.R. Pr. Pr. 6/23
		Swapne api diptavatprekshe/ Kanaka/ Palasha/ Karnikara/ Hutasha/ Digdaha/ Vidyuta/ Ulka/ Arka/ Jyoti pashyati- Seeing Yellowish & reddish coloured substances like gold; fire; thunderstorms	Pitta	Va. Sa. 1/67; Vrd. 81/63; Si. Sa. 1/41; Sha. Pu. 6/22; Y.R. Pr. Pr. 6/22
		Viyati gachchhati/ Shailadruman gachchhati – feeling like flying; moving; climbing mountains etc.	Vata	Bhe. Vi. 4/18; Va. Sa. 1/66; Vrd. 81/62; Si. Sa. 1/40; Sha. Pu. 6/21; B. P. Pu. 4/54, 63
12.	Bala (strength)	Alpabala – less strength	Vata	Bhe. Vi. 4/23; B. P. Pu. 4/70
		Madhyamabala- medium strength	Pitta	
		Balavana- Good strength	Kapha	

Table 4: Psychological characters of different Dosha-Prakritis

Sr. No.	Name of the character	Representing Dosha	References	
1.	Ability of decision making	Anavasthita atma, Anavasthita Chitta Avyavasthita mati/ Chala Buddhi- Indecisiveness	Vata	Su. Sha. 4/65; Vrd. 81/62; Sha. Pu. 6/21, 63; B. P. Pu. 4/60; Y. R. Pr. Pr. 1, 2
		Sthira chitta – firm/stable, strong mind, stick on one decision	Kapha	Va. Sa. 1/68; Vrd. 81/64; Si. Sa. 1/42
2.	Comprehension	Shrutagrahi - Quick Comprehension	Vata	Cha. Vi. 8/98; Bhe. Vi. 4/17; Y. R. Pr. Pr. 1
		Chiragrahi - Delayed comprehension/ delayed grasping power	Kapha	Su. Sha. 4/72; Bhe. Vi. 4/22
3.	Memory	Smritiman/ Dridhasmriti - Good and long-term memory	Kapha	A. H. Sha. 3/99; Bhe. Vi. 4/22; B. P. Pu. 4/74
		Alpa smriti - Less Memory	Vata	Cha. Vi. 8/98; Bhe. Vi. 4/17

4.	Intelligence	Chala smriti - Unstable memory	Vata	A. H. Sha. 3/85
		Nipunamati- learning ability/ skilful	Pitta	Su. Sha. 4/69; Y. R. Pr. Pr. 3
		Medhavi – intelligent/ wise	Pitta	Su. Sha. 4/69; A. H. Sha. 3/91; A. S. Sha. 8/9; Bhe. Vi. 4/21; B. P. Pu. 4/67; Y. R. Pr. Pr. 3
5.	Friendship / relations	Buddhiyukta/ Gambhiarabuddhi – Deep intelligent	Pitta; Kapha	Su. Sha. 4/69; A. H. Sha. 3/91; 96; A. S. Sha. 8/9; Sha. Pu. 6/23; B. P. Pu. 4/71
		Mandamitra - Few friends	Vata	Su. Sha. 4/66; Su. Sha. 4/65;
		Chala hridaya/ Adridha sauhrida - Fickle friendship	Vata	A. S. Sha. 8/6; Y. R. Pr. Pr. 1; B. P. Pu. 4/60
		Shighra sauhrudya – Makes friends easily/ quickly	Vata	
6.	Initiation of work	Sthira sauhrida - Stable cordial friendship	Kapha	Su. Sha. 4/75; A. H. Sha. 3/102; B. P. Pu. 4/77
		Shighra samarambha - Quick initiation of action	Vata	Cha. Vi. 8/9
7.	Temperament	Ashighrarambha - Delayed initiation	Kapha	Cha. Vi. 8/96
		Shighra kshobha- Quickly gets agitated	Vata	Cha. Vi. 8/98; A. S. Sha. 8/6
8.	Angriness	Ashighra kshobha - Don't get agitated quickly	Kapha	
		Alpa krodha - Calm and patient / less anger	Kapha	A. S. Sha. 8/13; A. H. Sha. 3/101
		Krodhi/ Ucchara krodha/ Kopanobudha - Short tempered	Pitta	A. S. Sha. 8/11; A. H. Sha. 3/93; Va. Sa. 1/67; Vrd. 81/63; Si. Sa. 1/42; B. P. Pu. 4/68
9.	Foresightedness	Kshiprakopa kshipraprasaada- Becomes angry quickly and gets pleased quickly	Vata	Su. Sha. 4/68
		Dirghadarshi	Kapha	A. H. Sha. 3/101; A. S. Sha.8/13; Bhe. Vi. 4/24; B. P. Pu. 4/76
10.	Self-control	Alaulupa - self control	Kapha	Su. Sha. 4/72; A. S. Sha. 8/12; B. P. Pu. 4/74
		Ajitendriya/ Loulya- lack of self-control	Vata	A. H. Sha. 3/87; A. S. Sha. 8/6; Ha. Pr. 5/18; B. P. Pu. 4/61
11.	Faith on god	Nastika- atheist	Vata	A. S. Sha. 8/7; A. H. Sha. 3/86; B. P. Pu. 4/61
		Mani – belief in god	Pitta	B. P. Pu. 4/65
		Dridhabhakti parayana- strong belief in god	Kapha	Bhe. Vi. 4/22
12.	Dharmatma	Virtuous/righteous/ morality	Kapha	A. H. Sha. 3/98; A. S. Sha. 8/13; B. P. Pu. 4/73
13.	Kritaghna	Ungrateful	Vata	Su. Sha. 4/65; B. P. Pu. 4/76
	Kritajna	Grateful	Kapha	

**Table 5: Sociological characters of different Dosha-Prakritis**

Sr. No.	Name of the character	Representing Dosha	References		
1.	Likings	Yatrapriya- Fond of travelling; Gandharvapriya- Fond of music and dancing; Itihasapriya- Fond of tradition & history; Hasyapriya- Fond of humour; Udyanapriya- Fond of Gardens; Vilasapriya- Fond of luxurious life	Vata	A. S. Sha. 8/6; 10; A. H. Sha. 3/91; B. P. Pu. 4/61	
		Daitya malya vilepana mandana- Fond of cosmetics	Pitta	B. P. Pu. 4/66	
		Shastrapriya (Fond of reading / listening shastras / classical texts) Sangita-Vadya atisahishnushila (Listening music/instrumental music even for long hours)	Kapha	Ha. Pr. 5/22	
2.	Likings- food tastes	Madhura Anna-panakanksha- likes sweet food items/ drinks	Vata; Pitta	A. S. Sha. 8/6; 9; A. H. Sha. 3/87; 92; 100; Ha. Pr. 5/18, 20; 21; B. P. Pu. 4/62	
		Amla Annapana kanksha- likes sour taste	Vata		
		Lavana Annapana kanksha- likes salty diet	Vata; Kapha		
		Katubhoji- likes spicy & pungent food	Kapha		
		Tikta Abhilasha- likes bitter food items	Kapha; Pitta		
3.	Liking- type of food	Kashaya Abhilasha- likes astringent taste	Pitta	B. P. Pu. 4/75	
		Ruksha bhukta- likes less oil or dry food items	Kapha		
		Snigdha Annapana Kanksha/ Snigdharasapriya- likes oily food	Vata		Ha. Pr. 5/22; B. P. Pu. 4/62
		Shita bhoji/shitashi- likes cold food items	Pitta		Bhe. Vi. 4/20; Ha. Pr. 5/19; B. P. Pu. 4/67
		Ushna bhoji- likes hot food items	Kapha & Vata	Ha. Pr. 5/18; 21; B. P. Pu. 4/62	

4.	Fond for massage & Fomentation	Ati-swedana-vimardanena saukhyam gachhati- Like sudation and massage	Vata	Ha. Pr. 5/18
5.	Nature of Speech/Talking	Vachala- Talkative/Irrelevant talk; Laghu Vyavahara- Fast spoken; Chapala Vyahara- Inconsistent talk and quick completion; Atibahupralapa/ Bahuvak- Excessive talk	Vata	Cha. Vi. 8/98; A. S. Sha. 8/7; A. H. Sha. 3/85; Su. Sha. 4/69; 75; Bhe. Vi. 4/16, 24; Va. Sa. 1/66; Vrd. 81/62; Si. Sa. 1/40; Sha. Pu. 6/63; B. P. Pu. - 4/61; Y. R. Pr. Pr. 1, 3
		Samitishu Durnivarya- Dominant speaker; Vigrihya vakta- Forceful establishment of own views in debate; Pragalbha vakta- Profound orator	Pitta	
		Parinishcita Vakya- Relevant and thoughtful speaker; Mitavak- Speaks limited	Kapha	
6.	Sattva	Adhruti/ Hinasattva / Shighra trasa - less tolerance power and gets frightened easily; Fearful	Vata	Cha. Vi. 8/98; Ha. Pr. 5/18
		Sattvika	Kapha	B. P. Pu. 4/71
7.	Tolerance – cold/ Hot	Shitadweshi/ Shita Asahishnuta- Cannot tolerate cold; Pratata Shitaka/ Udvepaka/ Stambhaka/ Shitadweshi- Always feeling of coldness / shivering / stiffness	Vata	Cha. Vi. 8/97, 98; Su. Sha. 4/64; A. S. Sha. 8/11; A. H. Sha. 3/93; B. P. Pu. 4/60
		Ushna Asahishnuta- Intolerance to heat; Ushnadweshi/Gharmadweshi- hates heat	Pitta	B. P. Pu. 4/60, 68
8.	Tolerance - work	Kleshahishnuta- tolerance to heavy work	Kapha	Bhe. Vi. 4/24
9.	Fond of Heat/ Cold	Shitabhilashi/ Shitalapriya/ Himapriya- Likes cold climate & food items	Pitta	A. S. Sha. 8/9; A. H. Sha. 3/92, 100; Bhe. Vi. 4/20; B. P. Pu. 4/67,69
		Ushna Anna-Pana Kanksha- Desirous of hot food & drinks	Vata	B. P. Pu. 4/62
10.	Affectionate to dependents	Ashrita vatsalaya - Affectionate to dependents	Pitta	Su. Sha. 4/70; A. H. Sha. 3/91; B. P. Pu. 4/65
11.	Braveness	Tikshna parakrama /Shura- Very brave / Valour	Pitta	Cha. Vi. 8/97; B. P. Pu. 4/65
12.	Purity	Shuchi- Purity of thought; words and deeds	Kapha & Pitta	A. S. Sha. 8/10; B. P. Pu. 4/66
13.	Competitive spirit	Bhuri irshya - highly competitive spirit	Pitta	A. S. Sha. 8/11; A. H. Sha. 3/93
14.	Jealous	Matsarya – Jealous	Vata	Su. Sha. 4/64; A. S. Sha. 8/6
15.	Egoism	Abhimani - Egoist/Superiority complex	Pitta	A. S. Sha. 8/9; B. P. Pu. 4/65
16.	Harshness	Anateshu amridu - Harsh towards non loyal	Pitta	Su. Sha. 4/70; Y. R. Pr. Pr. 4
17.	Truthfulness	Satyavadi – Truthfulness	Kapha	A. S. Sha. 8/12; A. H. Sha. 3/96
18.	Speaking style with others	Vadanya - Soft spoken	Kapha	A. S. Sha. 8/13; A. H. Sha. 3/101; B. P. Pu. 4/76
		Parusha - speaks harshly	Vata	Bhe. Vi. 4/16; Y. R. Pr. Pr. 1
19.	Forgiveness	Kshamavana – Forgiveness	Kapha	A. S. Sha. 8/13; A. H. Sha. 3/101; Bhe. Vi. 4/23; B. P. Pu. 4/76
20.	Respectfulness	Gurumanayita - Respect to teachers/ elders	Kapha	Su. Sha. 4/74; B. P. Pu. 4/77; Y. R. Pr. Pr.- 6
21.	Enmity	Dhridhavaira - Strong Enmity	Kapha	Su. Sha. 4/72; A. H. Sha. 3/98
22.	Politeness/ Humbleness	Vinita - Polite/humble	Kapha	A. H. Sha. 3/99; B. P. Pu. 4/74
23.	Stealing	Steya- Stealing/ hiding/ plagiarism - Tendency to steal	Vata	Su. Sha. 4/64; A. H. Sha. 3/89; B. P. Pu. 4/64
24.	Fond of praise	Stutipriya - Fond of praise	Pitta	Ha. Pr. 5/20
25.	Surrenders	Na bhayat pranamyati - Never surrenders/ submits in fear	Pitta	Su. Sha. 4/70
26.	Thoughtfulness	Gambhira - Dignified & Thoughtful personality	Kapha	A. H. Sha. 3/101
27.	Modesty	Sulajjo – Modest	Kapha	A. H. Sha. 3/102; B. P. Pu. 4/77
28.	Generosity/ Judiciousness	Pariganya chirat Pradadati bahu - Generous and Judicious Charity	Kapha	Su. Sha. 4/75
29.	Ability of Planning	Abhiyogavan - Firm and Ideal Planner	Kapha	A. H. Sha. 3/99; B. P. Pu. 4/74
30.	Physical activity	Vyayama shila - Regular Physical activity	Kapha	Ha. Pr. 5/22

Cha. Vi.- Charaka Vimanasthana; Su. Sha. - Sushruta Sharirasthana; A. H. Sha. - Ashtangahridaya Sharirasthana; A. S. Sha. - Ashtanga Samgraha Sharirasthana; Bhe. Vi. - Bhelasamhita Vimanasthana; Ha. Pr. - Haritasamhita Prathamasthana; Si. Sa. - Siddhasara Samhita; Vrd. - Vrindamadhava; Va. Sa. - Vangasena Samhita; Sha. Pu. - Sharangadharasamhita Purvakhandha; B. P. Pu. - Bhavaprakasha Purvakhandha; Y. R. Pr. Pr. – Yogaratnakara Prakriti Prakarana.

### Tools for assessment of Prakriti

Prakriti is generally assessed by means of Darshana (observing various features with naked eyes), Sparshana (tactile examination), Prashna (by questioning). This can be done by preparing a questionnaire which includes various features of different Prakriti stated in the Table 2 to Table 5. Apart from the manual questionnaires, presently various Prakriti assessment software programs are also available. Recently CCRAS, an apex research institute for Ayurveda in India has developed a standardized Prakriti Assessment Questionnaire/Scale, which is available as Ayur Prakriti web portal launched by Shri Shripad Yesso Naik, Hon'ble Minister of State (IC), Ministry of AYUSH, Government of India on 28<sup>th</sup> April 2018, National Consultative Meet on Intra-AYUSH Collaboration, A. P. Shinde Symposium Hall, NASC Complex, Pusa Road, New Delhi.<sup>21</sup> Prior to this, the Prakriti assessment questionnaire, 'Ayu-soft' designed by CDAC, Pune<sup>22</sup> is one such kind and has been in use by many researchers as part of their study which includes Prakriti. "Nadi Pariksha (Pulse examination)" is also one among assessment of Prakriti and a new instrument by the name "Nadi Tarangini" designed by Atreya innovations<sup>23</sup>, Pune is available for evidence-based assessment of Nadi. It also includes Prakriti assessment questionnaire, diet chart and is a customized one. Prakriti assessment is critical for the practice of Ayurveda, which prompted several researchers and Ayurveda practitioners to develop various methodologies for the Prakriti assessment. Kurande et al. have developed a diagnostic method which is based on inter-rater reliability, which consists pulse diagnosis, Body-constitution diagnosis and tongue examination.<sup>24</sup> S. Shilpa and C.G. Venkatesha Murthy have developed a standardized Prakriti scale to assess Tridoshas in terms of psychological perspective of humans.<sup>25</sup>

### DISCUSSION

Ayurveda, being the science of life always had a bi-dimensional approach in its aim. Primary one is the preventive aspect i.e., Swasthasya Swasthyarakshanam (maintaining healthiness of a healthy individual) and secondary one is the curative aspect i.e., Aturasya Vikaraprashamanam (curing the ailment of a diseased one).<sup>26</sup> Focusing on primary objective, ancient ayurvedic seers advocated specific Dinacharya (daily regimen), Ritucharya (seasonal regimen) and Aharavidhi (dietary principles). It has

always emphasized on ameliorating the lifestyle in order to prevent the occurrence as well as recurrence of a disease. While advocating the above said points the focus was always individualistic i.e., personalized and customized one. This can be accomplished by means of assessing the "Prakriti" of an individual. Prakriti is not only a diagnostic tool but also an aid to achieve healthy life. The Doshas which are predominant during the combination of Shukra (sperm) and Shonita (ovum) will form the Prakriti of progeny. Prakriti is unique to every individual, it will be never changed until death and its change is considered as Arishta lakshana.<sup>3</sup> This itself shows the importance of Prakriti. Acharya Charaka has laid prime importance to Prakriti assessment by stating it as first and foremost one amongst the Dashavidhparikshas.<sup>27</sup> It clearly indicates that a physician cannot proceed without the knowledge of Prakriti while treating a patient.

### Importance of Prakriti assessment in healthy individuals

Acharya Charaka quoted that Vata, Pitta, and Kapha are three entities always to be found in all human beings. Since their conception, some people will have an equality or harmony of these three, which are called as Samadhatu Prakriti, whereas in remaining some Vata dominates, in some Pitta dominates and in others Kapha. Individuals of the first category are always strong and healthy, while in those any one of the Dosha dominates are always prone to disease.<sup>28, 29</sup> Acharya Vagbhata and Kashyapa also strengthens this view by stating that the Vata, Pitta and Kapha individuals are said to be inferior, medium and superior respectively in strength, whereas Samadhatu Prakriti individuals are described as the super most in standard and quality. Further he stated that all Dwandwaja Prakriti (predominance of any of the two Dosha) individuals are considered to be condemnable.<sup>11,12</sup> The analysis of Prakriti is like the key or a secret code that can unfold the mystery of diseases an individual is prone to. For example, if an individual of Vataja Prakriti indulged in Vata provoking diet and lifestyle, he will be prone to Vataja disease which will troublesome to cure, based on the kind of Prakriti is the respective Doshika predominance. This means a Vataja Prakriti person is more prone to diseases caused by vitiated Vata. Similarly, a Pittaja Prakriti person is more prone to disorders of Pittaja vitiation likewise for Kaphaja too. The table 6 shows few examples of disorders each Prakriti is prone to.

**Table 6: Examples of disease conditions for Doshika individuals prone to**

Sr. No.	Vata	Pitta	Kapha
1.	Osteoarthritis, Osteoporosis, Fractures	Acidity	Obesity
2.	Dental Cavities, Calcium deficiency	Inflammatory conditions	Hypothyroidism
3.	Diseases related to the intestine	Early ageing	Diabetes
4.	Splitting of hair, hair fall	Premature greying of hair	Poly Cystic Ovarian Syndrome
5.	Atherosclerosis	Skin diseases, wrinkles, pimples	Atherosclerosis
6.	Nail disorders, chipping of nails	Bleeding disorders	Menstrual irregularities
7.	Underweight, malnourishment	Haemorrhoids, varicosities	Disorders related to sedentary life

Wholesome diet and lifestyle to one person may be Unwholesome for another. Hence the knowledge of Prakriti helps to prescribe specific diet and lifestyle for specific Prakriti individuals in order to prevent the manifestation of diseases. For e.g. Vata Prakriti persons will suffer from dryness of skin and cracks in feet etc. The knowledge prakriti can prevent this, by adopting daily Abhyanga (oleation). It is also stated that an individual has to consume the food which possesses opposite attributes to his body constitution which maintains the equilibrium.<sup>28, 29</sup>

**The dietary aspects related to Prakriti:** According to Ayurveda, food is Rasa (type of taste) based. There are basically 6 Rasas viz., Madhura (sweet), Amla (sour), Lavana (salty), Katu (hot), Tikta (bitter), Kashaya (astringent). The Guna (property) of the food depends on the predominance of taste in that particular food. These Rasas are the main criteria to decipher the effect on Dosha i.e., a particular Rasa either pacifies or raises a particular Dosha. The following table shows Rasas and their effect on Doshas. The effect of respective Rasas on Doshas has been given in table 7.

Table 7: Effect of Rasas on the Doshas<sup>30</sup>

Sr. No.	Rasa	Effect on the doshas	Example
1.	Madhura (sweet)	Pacifies Vata & Pitta, increases Kapha	Milk, butter, fresh curd, banana
2.	Amla (Sour)	Pacifies Vata, increases Kapha & Pitta	Raw mango, sour curd
3.	Lavana (Salty)	Pacifies Vata, increases Kapha & Pitta	Salt
4.	Katu (Pungent)	Pacifies Kapha, increases Vata & Pitta	Chilli, garlic, onion
5.	Tikta (Bitter)	Pacifies Kapha & Pitta, increases Vata	Bitter gourd, bitter ridge gourd
6.	Kashaya (Astringent)	Pacifies Kapha & Pitta, increases Vata	Jamun, unripe amla

It becomes evident that a Vata Prakriti person has to be given such food items which increase the Kapha i.e., which comprise of Sweet, sour and salty tastes so that the Vata gets balanced. Similarly, a Kapha Prakriti person needs to take such food items which increase the Vata i.e., pungent, bitter and astringent tastes. So that Kapha gets balanced. Similarly, for Pitta Prakriti persons as Pitta is Ushna (hot) in nature they need to take food rich in Shita (cold) guna, astringent, bitter and sweet tastes as they can pacify Pitta.

Bala (strength) and Ayu (life) of an individual are determined by Prakriti. For example, Vata Prakriti individuals have less strength and very short life span. The present position of a person also can be predicted by the study of his Prakriti. For example, Vata Prakriti persons are described to be possessing meagre resources of money and material. This will be helpful to advise those to modify their life style in order to achieve success in their personal life as well as professional life. Hence, the knowledge of Prakriti is also useful in selection of appropriate profession, field of work, friends and to choose perfect life partner.

#### Importance of Prakriti assessment in Disease Conditions

Even a physician is well versed with the knowledge of disease and treatment, will not be able to treat the disease properly unless he does not try to enter into the heart of the patient by virtue of the light of knowledge.<sup>31</sup> The assessment of Prakriti of an individual is essential to determine the accurate diagnosis and to follow up the future course of a disease in terms of vitiated Doshas.

Prakriti also has its influence on Agni (digestive fire), Koshtha (food intake & digestive capacity) of an individual. For example, Kapha Prakriti, Pitta Prakriti and Vata Prakriti individuals possess Manda (low), Tikshna (severe) and Vishama (irregular) digestive capacities respectively. It suggests that Kapha, Pitta and Vata prakriti individuals are to be prescribed Tikshna, Madhyama and Mridu drugs respectively. Hence, the Agni and status of koshtha of an individual will also be helpful to determine the strength, dosage and the Anupana (vehicle, which is used as a co-drink to administer a drug or food substance) of a drug in the prescribed diseased condition. Otherwise the person may not tolerate the potency of the medicine or sometimes the prescribed drug fails to cure the ailment.<sup>32</sup>

The assessment of Prakriti is also helpful in determining the prognosis of a disease. The disease in which Hetu (etiological factors), Purvarupa (premonitory symptoms) and Rupa (signs & symptoms) are having Alpa Bala (less strength); neither Dushya nor Dosh are similar to Prakriti is easily curable. When etiological factors, premonitory symptoms and other signs and symptoms are of slightly serious strength and one among the Kala (season of onset), Prakriti or Dushya have the resemblance with Vikarajanak Dosh then that disease will be difficult to cure.<sup>33, 34</sup>

Hence, early prediction of a particular disease incidence is possible by assessing Prakriti. Diagnosis as well as treatment of a disease become specific & precise after Prakriti is analysed.

Bioavailability of different drugs is determined by Prakriti. Dosage of a drug, its Anupana and do's & don't's may vary according to different Prakriti phenotypes.

#### Scope for Prakriti Assessment

Assessment of Prakriti leads to development of personalized medicine/ individualized medicine which may bring tremendous changes in health care delivery as it helps in better prediction of disease risk, prevents the disease progression and in its management. Personalized medicine makes clinical trials more affective, minimises the adverse drug effects and also helps in the administration of right drug to the right person in right dosage, in right time along with right diet and lifestyle.

#### CONCLUSION

The Ayurvedic diagnostic system of Prakriti offers a unique approach and plays a pivotal role in the understanding as well as assessment of one's health. It is not merely a diagnostic tool but also a guide to take apt actions for good health. An ayurvedic physician has to develop a good concept of Prakriti analysis, without the knowledge of individual's Prakriti it is practically impossible to apply ayurvedic fundamental principles in promotion of health prevention as well as the management of diseases in a successful manner.

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