INTRODUCTION

All human beings have different types of morphology, physiology and psychology. In them certain variations are found. In every human being height, weight, activities, sleep, food, diet, skin colour, hair style, voice, strength, knowledge, memory, etc are found in different conditions. Thus in short description of sharira is called as prakriti. Prakriti is defined as the doshic state which will remain stable during one’s life span without any change and whose manifestation is not dependant on the nidanas. The augmentation of respective doshas happening at the time of formation of life leads to individual’s prakriti. Dehaprakriti of a person is formulated by the condition of the tridoshas at the time of the union of shukra and shonita in the garbhashaya of the mother. Preponderance of any one, two or all the three of the doshas determines the characteristic features of the future child as ekadoshajaparakrati (vataja, pittaja, kaphaja), dwandwajaparakrati (vata-pitta, vata-kapha, kaphapitta) and samavatapittakaphaparakrati. Persons of dwandwajaparakrati are greater in number, of ekadoshaja lesser and of sama being least. From the point of view of health and behaviour samavatapittakapha are excellent, the dwandwaja group medium and ekadoshaja group poor. Among ekadoshaja group, persons of kaphaparakrati are relatively better, pittaja medium and vataja least. The characteristic features mentioned for each prakriti are best seen during health and so very much valid to certify for health. Even when a person becomes sick, it is necessary to decide his normal prakriti grouping so as to understand the nature and severity of diseases, reaction of the body to drugs, etc. So prakratipareeksha is done even for patients. Here a doubt may arise in the minds of students, that during diseased condition everything in the patient’s body will have become abnormal and so determination of his prakriti will not only be incorrect but even unreliable. To this problem Ayurveda Acharyas have given a solution also, by stating that inborn characteristic features of doshaparakritis are not going to change totally or all of a sud-
Such a change if at all, comes on just before death where as during diseased conditions many parts of the body retain their original features, on the basis of which determination of doshaprakrati will be possible, so the physician should sincerely try for it. Each one of the features mentioned so far, are produced by the doshas residing in the dhatus, which in turn constitute the avayavas and angas. It will be advantageous at this juncture to recapitulate the prakrati laxanas of doshas, dhatus and mallas as described in the texts. This will help to understand the relation between doshas and their effect on the dhatus and mallas.

**Influencing factors**

Charaka quotes that the prakrati of the foetus is determined by the following factors:

A) Shukra Shonitaprakrati
B) Kaalagarbhshayaprakrati
C) Maaturaaharaviharaprakrati
D) Mahabhutavikaraprakrati

Sushruta mentions the same factors when he defines prakrati as the group of characters inherited by an individual from the shukra and shonita of the parents depending upon the predominance of doshas prevailing at the time of sexual intercourse. Charaka describes six types of natural prakratis depending upon the distinctive features of jati (caste or race), kulat (family), desha (place), kaala (time), vaya (age), pratyanatmaniyata (personal dietary habits of mother).

**Types of Prakraties**

Prakraties are seven in number. They are Vataja, Pittaja, Kaphaja, Vatapittaja, Kaphapittaja, Vatakaphaja and Tridoshaja. The Dehaprakraties are named according to the predominance of doshas. Prakraties are based on the doshas, each dosha has some attributes which display themselves in particular individuals.

**Samadhatuprakrati:** From the doshas, which are predominantly present in the shukra and artava at the time of commencement of life, there arise three kinds of prakraties, just like as poisonous worms arises from poison. These prakraties are heena, Madhya and uttama from each respectively. The constitution arising from equal proportion of all the doshas is known as samadhatuprakrati which is ideal, while those arising from two doshas are treated as nindya. Charaka describes that the persons, maintaining the equilibrium of three doshas from the very time of conception are not susceptible to diseases while those, who have one dosha or two predominating, are always liable to suffer from disease. In Sama-dhuta types of individual, good qualities of all the doshas are manifested in the state of equilibrium.

**Kaphajapraakrati:** Unctuousness and glistening structure, smooth and fine parts, pleasing appearance, charful skin organs and musculature. They will have abundant semen, sexual power and a greater number of children. Firmness, compactness and stability of the body. Wellformed and fully developed organs and muscles. Slow in action, intake of food and movement. Slowness in initiating actions getting irritated and morbid manifestations. Non slippery and stable gait with the entire sole of the feet pressing against the earth. Lack of intensity in hunger, thirst, heat and perspiration. Firmness and compactness in the joints. Lustrous and attractive eyes and face, happiness, softness of complexion and voice.

Owing to all such qualities kaphapraakrati individuals are blessed with best strength, wealth, education, vitality, immunity and longevity with peaceful nature hence this type of prakrati is praised as uttama prakrati.

**Pittajapraakrati:** Intolerance for hot things, having hot face, tender and clear body suffering from pipul, vyanga, tilakalaka eruptions etc., will have excessive hunger and thirst, quick advent of old age symptoms like wrinkles, greying of hair and baldness, presence of some soft and brown hairs on the face, head and other parts of the body. Sharp physical strength, strong digestive power, intake of food and drink in a large quantity with glutinous habits and inability to face difficult situations. Looseness and softness of joints and muscles, voiding of sweat, urine and feces in large quantities. Putrid smell from axilla, mouth and other joints. Insufficiency of semen, sexual desire and procreativeness.
Due to the merits and demerits as mentioned above, the pitta prakrati persons will have moderate strength, moderate span of life, moderate spiritual and materialistic knowledge, wealth and accessories of life.

**Vatajaprakrati:** Emaciation, dry, low, broken obstructed and hoarse voice, always keeping awake. Their acts, eating and movements will be weak and unsteady. Unstable joints, eyes, eyebrows, nose, lips, tongue, head, shoulders, hands and legs. Over talkative, tendons and ligaments look prominent and bulged. Quick in initiating actions, getting irritated at the onset of morbid manifestations, quick in affliction with fear, quick in likes and dislikes, quick in understanding and forgetting things. Intolerance for cold things, often getting affected with cold shivering and stiffness. Roughness in the hair, face, and other parts of the body, nails, teeth, face, hands and feet. Cracking of the limbs and organs, productions of cracking sound in joints when they move.

With above mentioned qualities, individuals having vataja type of body constitutions are mostly possessed of strength, span of life, procreativeness, accessories of life and wealth in a lesser quantity.

**Dwidoshajaprakraties:** Three prakraties are due to the combination of two of the doshas. Their characteristics are seen according to the dominancy of doshas together.

**DISCUSSION**

The doshas aggravated at the time of conception do effect the embryo but they do not altogether impair the productivity of sperm and ovum. If, however, the doshas are too much aggravated, they might even impair the productive power of sperm and ovum, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned doshas. EkaDoshajaprakratis are not good. In them, Kaphaja is uttama, Pittaja is Madhyama, Vataaja is heena. Because in Kaphajaprakrati bala, ayu, dhana, apatya will be more. Kaphaja vyadhish are less and medicines are more. In Pittaja bala, ayu, dhana, apatya will be moderate, diseases are little more than Kaphaja and medicines are little less than Kaphaja. In Vatajaja bala, ayu, dhana etc will be less, diseases are more and medicines are less. Dwidoshaja are always nindya. Because already two doshas will be prominent in them. They will be susceptible towards that 2 doshajavyadhish. In such condition if we treat one dosha other will be aggravated soon. Thus treating dwidoshajaprakrati is quite difficult.

**CONCLUSIONS**

1. Prakrati is the one which decides about the characters of human beings
2. Out of seven prakratis explained by our acharyas, samavatapittakaphaprakrati is the best. Ekadoshajaprakratis and Dwidoshaja are always nindya.
3. Ekadoshaja are sadaatraas. Among which vata is heena, pitta is Madhyama and kapha is uttama.
4. Assessment of prakrati is one among the dashavidhapareeksha which are told to know about ayu, bala, pramana of rogi.

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