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# Critical appraisal to evidence basis on *Prakriti* and its scientific correlation

Shraddha Shelke<sup>1</sup>, Babita Sharma<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, PG Dept. of Kriya Sharir, Pt. Khushilal Sharma Govt. Ayurveda Institute, Bhopal, Madhya Pradesh, India.

<sup>2</sup>Associate Professor, PG Dept. of Kriya Sharir, Pt. Khushilal Sharma Govt. Ayurveda Institute, Bhopal, Madhya Pradesh, India.

## ABSTRACT

Every person has a distinct psychosomatic temperament a combination of physical, psychological, and behavioral traits. Knowledge about *Prakriti* is a prerequisite for assessment of *Vikriti* (pathology) hence it is important for diagnosis and therapeutics that's why *Prakriti* assessment is included in *Dashavidha Pariksha* and is considered in totality with an understanding of the other nine aspects. **Methodology:** This is conceptual type of study. All sorts of references has been collected and relevant material is compiled from various available Ayurvedic classics texts and available commentaries on it . Research articles are also searched from various websites.All compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions. **Result:** Understanding *Prakriti* is needed for evaluating *Vikriti*, which is one of the oldest conceptions of predictive, preventative, and personalized or genetic medicine as it predicts an individual's response to environmental factors, medication, and susceptibility to diseases. It is advised in our compendia that before planning therapy, the physician must asses *Manas Prakriti* too which shows the strength of the mind and regulates the body because of its association with the soul. Here we made an effort to elaborate and connect the point from *Samhitas* to comprehend the role of *Prakriti* in the selection and establishment of every factor for which a person is going to interact from conception till death.

**Key words:** *Tridosha, Triguna, Prakriti, Body image, Human Behaviour, Personality, Genetics.*

## INTRODUCTION

To be healthy in the changing environment is a basic need rather than a cure for the disease. Since each person has a distinct psychosomatic temperament a combination of physical, psychological, and behavioral traits. When *Shukra* and *Shonita* come together at birth, the cluster of typescript known as *Prakriti* is characterized as non-afflicting, just as a toxic creature produced out of *Prakriti* is non-afflicting. One of

*Ayurveda's* key concepts is *Prakriti* or body-mind type. It is crucial in helping people maintain their health through lifestyle design. An individual's physical and psychological traits are formed at the genetic level from the moment of conception, and these traits continue to develop and mature into the unique features of a mature human being. These days, the idea of *Prakriti* is being applied and useful in many facets of a person's personal, social, and professional life. Any disruption to *Dhatu's* equilibrium is referred to as disease, while a condition of equilibrium is described as health or *Prakriti*. *Prakriti*, the first source of creation, is nothing more than the equilibrium of *Sattva, Rajas,* and *Tamas*. *Vikara*, or disease, results from any excess or lack of the proper amount of *Dhatu*, and the balance of all these is health (*Prakriti*). A person's constitution is reflected in all of their experiences, ages, and facets of life. Knowing their constitution helps some people balance it and maintain good health and fitness. *Prakriti* is mainly divided into two types: 1. *Doshaja* 2. *Gunaja*. These two types of *Prakriti* are mainly contingent on the dominance of *Sharira Dosh* (*Vata*,

### Address for correspondence:

Dr. Shraddha Shelke

Post Graduate Scholar, PG Dept. of Kriya Sharir, Pt. Khushilal Sharma Govt. Ayurveda Institute, Bhopal, Madhya Pradesh, India.

E-mail: shelkeshraddha12696@gmail.com

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*Pitta*, and *Kapha*) and *Triguna* (*Sattva*, *Rajas*, and *Tamas*). There are seven types of *Sharira Prakriti*, formed from the *Doshas*; three from each of them separately, three in combination of two and one from their normalcy (all the three together).<sup>[2]</sup> *Gunaja Prakriti* is grouped primarily into three heads 1. *Sattvaja*, 2. *Rajasa* and 3. *Tamas* Among these three, *Rajasa* and *Tamasa* are considered as *Manasa Dosha*<sup>[3]</sup> because they spoil the *Manas* while *Sattva* is virtuous it is not regarded as *Raja* and *Tama*. There are two components to every human being: the physical and the non-physical. The physical aspect pertains to the body's proportions, senses, and physical aspects. The emotional, mental, and spiritual bodies make up the non-physical portion. According to *Ayurveda*, a person's constitution encompasses more than just their physical form. Since mind symptoms are highly valued in *Ayurveda*, emotional and mental bodies are inextricably linked to the constitution. Every person has two constitutions. While the other is learned, the first is inherited. While the acquired constitution is always changing, the genetic constitution is more or less permanent. Everything in the cosmos, including food, heat, water, air, light, star movement, colors, and everything else, has an impact on it. Even the subtle energies that surround the people we encounter in life have an impact on us, either more or less, directly or indirectly, emotionally or mentally. The entirety of every observable emotion and physical action connected to both people and the human species at large is referred to as human behavior. The specialist academic fields of psychiatry, psychology, social work, sociology, economics, and anthropology all study human behavior. "Personality" is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivations, and behaviors in various situations. The study of personality has a broad and varied history in psychology with an abundance of theoretical traditions. Personality has to do with individual differences among people in behavior patterns, cognition, and emotion.<sup>[4]</sup> A person's body image encompasses how they perceive their bodies, both visually and mentally. When a person does not treat their body well, it can have negative effects on

their mental and physical health. Genetic constitution is identical and unique for every person, the same as *Prakriti*, and performs a specific function. so prakriti can be correlated with genetics to see whether there is any particular genetic pattern for the particular *Prakriti*.

### AIM

In the present study, an attempt is made to understand the concept of *Prakriti* and its scientific correlation.

### METHODOLOGY

This is a conceptual type of study. All sorts of references have been collected and relevant material is compiled from various available Ayurvedic classics texts and available commentaries on it. Research articles are also searched from various websites. All compiled matter is reorganized and critically analyzed for the discussion and an attempt has been made to draw some fruitful conclusions.

### Deha Prakriti

Different *Dosha* proportions apply to the general populace. Accordingly, their bodily composition is mentioned. Individuals who possess an equal proportion of all three *Doshas*, meaning that their *Vata*, *Pitta*, and *Kapha* ratios are equal, are known as *Sama Pittanila Kapha*. These persons continue to be typically healthy individuals. Very few of them exhibit a dominant *Dosha*. *Pittala* and *Vatala*, respectively, are those who exhibit a predominance of *Vata* or *Pitta*, and those who exhibit a *Shleshmala* predominance of *Kapha*. These folks get sick a lot. A fetus's physical constitution is rigid according to the *Dosha* predominance. A person's *Prakriti* displays characteristics based on their anatomy, physiology, behavior, and relationship to the environment. Therefore, the preponderance of *Doshas* from birth is the cause of various *Doshaj Prakritis*. We refer to this as *Deha Prakriti*. A few people have an equal ratio of the three *Doshas* at conception; this condition is known as *Sama-Prakriti*. The solitary *Dosha*-dominated *Prakriti* class is another. If the *Vata Dosha* is prominent, it is *Vatala*; if the *Pitta Dosha* is dominant, it is *Pittala*; and if the *Kapha Dosha* is dominant, it is *Sleshmala*.

*Sama Prakriti* folks continue to be well. Mixed and single *Dosha*-dominated categories typically show signs of a moderate or significant illness. They must regularly observe a routine for each day and each season. If this isn't done, dominating *Dosha* buildup starts.

### Manas Prakriti

The *Ayurvedic* concept of mind is both broad and illuminating. It includes not only mental activity but also a consciousness that is housed in the heart, 'the heart is indispensable for normal mental and physical activities as the entire waking consciousness rests there'. *Buddhi* is intellect and is really like a mirror reflecting universal consciousness as it cognizes and clarifies. *Sadhaka Pitta* corresponds to *Buddhi*. *Manas* is that which conceptualizes, analyses and interacts between our inner subconsciousness and our experience of the outer world. It includes memory and the ability to recall (*Smrti*) events. *Tarpaka Kapha* relates to memory. *Ahamkara* is our 'I' maker and identity former that personalizes every experience. There is also *Chitta* which is considered to be consciousness and awareness. *Prana* connects these different aspects into something that is known as *Antahkarana*, the inner active. peculiarity is that in contrast to the nature of the physical constitution, the mental nature can be altered through action. The qualities of *Sattva*, *Rajas*, and *Tamas* are predominant in the mind and can be altered according to lifestyle, diet, and mental attitudes. *Rajas* and *Tamas*, passion, and lethargy, are considered to be the causes of mental disease. *Manas Prakriti* refers to a person's mental constitution, made up of a unique ratio of three *Maha Gunas* in the mind. Though there are countless variants, there are three types of *Satva* (psyche), which are described with a loose taxonomy. The pure psyche is divided into seven subtypes based on the *Satva* of *Brahma*, *Mahendra*, *Arsha*, *Yamy*, *Varuna*, *Kauber*, and *Gandharva* being similar to each other; the *Rajasa* subtype is divided into six subtypes based on the same basis as that of *Asura*, *Paishacha*, *Rakshasa*, *Sarpa*, *Preta*, and *Shakuni*; the *Tamasa* subtype is divided into three subtypes based on the similarity with the psyches of *Pashava*, *Matsya*, and *Vanaspatya*. Facilitating the

treatment of problems based on the psyche is the aim of the psyche description. Three types of minds exist: *Shudha*, *Rajas*, and *Tamas*. Of these, *Rajas* is associated with anger, *Tamas* with irrationality, and *Shudha* with blessings.

### Prakriti in Current Sciences

The *Ayurvedic* term of *Prakriti* may be associated with some terms from contemporary science like Human behaviour, Personality, and Body images, etc.

**Human behaviour** - Perception is the first aspect of behavior

### Influencing factors for Human Behaviour

Understanding people's talents and limitations is a prerequisite for addressing human aspects in occupational safety contexts. The environments in which humans have evolved to function are significantly different from those of the modern workplace. The following human traits may make it difficult for them to interact with their workplace.

**Attention:** The amount of information that might overload a person's attention in the modern workplace is significantly greater than what they would encounter in the natural environment. Although the process by which we acquire knowledge can lessen the number of demands on our attention, it can also occasionally lead to new issues.

**Perception:** We must accurately understand the world and the threats it presents if we are to engage with it safely. Human perception systems are frequently tested in work contexts, and information might be misconstrued.

**Memory:** We frequently put undue strain on ourselves due to our memory capacity and the ways we force ourselves to obtain information. We can remember more information about a topic or procedure when we have a deeper understanding of it.

**Logical reasoning:** Reasoning and decision-making errors can have serious effects on intricate systems, like chemical plants, as well as on routine operations like planning and maintenance.

Environmental, organizational, and job factors, in brief, influence the behaviour at work in a way that can affect health and safety. A simple way to view human factors is to think about three aspects: the individual, the job, and the organization and their impact on people's health and safety-related behaviour.<sup>[5]</sup>

### Personality

A person's personality is the result of their experiences and genetics, and both their personal and professional lives have an impact. According to Gordon Allport, personality is the dynamic organization of a person's psycho-physical systems that determines how they individually adapt to their surroundings. More precisely, personality is defined as "how a person affects others, how he understands and views himself, and his pattern of inner and outer measurable traits." This definition makes it clear that people are impacted by the way they behave and look. Knowing oneself entails realizing that each person has a distinct set of attitudes, values, and self-concept. Lastly, a collection of attributes that the individual demonstrates is referred to as the pattern of measurable traits.

### Determinants of Personality

- Heredity
- Environment
- Situation

### Personality Traits

Personality traits are distinguishing qualities or characteristics that are the embodiment of an individual. They are habitual patterns of behavior, temperament, and emotion.

The most widely accepted of these traits are the big five.<sup>[6]</sup>

- Openness
- Conscientiousness
- Extraversion/introversion
- Agreeableness
- Neuroticism

### Body Images

Body image refers to how one thinks and feels about one's body. According to the National Eating Disorder Association (NEDA), it can be defined as our thoughts, perceptions, and attitudes about one's physical appearance. This perception can be positive, negative, or neutral, and need not be factually correct. A positive BI relates to satisfaction with one's body, whereas a negative BI indicates dissatisfaction. A negative BI usually correlates with concerns relating to weight, body shape, hair, skin, or even a specific body part. This dissatisfaction can sometimes translate to serious mental health concerns influencing overall quality of life. When a person does not treat their body well, it can have negative effects on their mental and physical health and create a whole host of problems such as Body Dysmorphic Disorder, Anxiety, and Depression.

### DISCUSSION

The word personality is not used in *Ayurvedic* classics but a concept with wider knowledge i.e., *Prakriti* is described here which has both social and psychological aspects. Along with the physical aspect Personality also represents human behaviour and human constitution. It includes anatomical, physiological, psychological and some other aspects such as health wealth, destiny, etc. Both types of personalities morphological (*Sharira*) and temperamental (*Manasa*) are mentioned in the text. The main difference between the concept of *Prakriti* and personality can be said that *Prakriti* does not change throughout life while personality changes with illness and environmental conditions etc. In *Charaka Samhita*, while describing four types of *Ayu* i.e., *Sukhayu*, *Hitayu*, etc. special characteristics such as physical and mental health are mentioned - youthfulness, power, vigor, intelligence, truthfulness, controlled mental function, etc. including both physical and mental aspects of personality, sociality and individuality.<sup>[7]</sup>

### Prakriti and Genetics

It is substantiated that a person's temperament is primarily influenced by genetics. *Prakriti* is the earliest evidence of the description of a genetic role in the

formation of diseases and *Doshas* form determinants. Imbalances of *Doshas* in a given constitution will genetically put the person in a susceptible position to hire diseases caused by vitiated *Doshas*. The same *Doshas* making up one's constitution can cause diseases when they get vitiated. Other *Doshas* can also cause diseases, and so does relative imbalance amongst all three *Doshas*. Similarly, the predominance of *Rajo Guna* or *Tamo Guna* marks the mental constitution of an individual. Another quality of mind i.e., *Sattva* is not a *Dosha*, i.e. it is not a mind contaminant like *Raja* and *Tama*. Being *Satvik* is being serene and divine. The *Prakriti* of an individual from its birth does not change and is known as *Janma Prakriti*. Whereas the psychophysiological constitution of an individual changes and is dynamic, and this is known as *Deha Prakriti*. The *Janma Prakriti* corresponds to the genotype and *Deha Prakriti* corresponds to the phenotype of an individual. During the process of DNA/gene expression, the genetic information present in the template strand is replicated in the form of messenger ribonucleic acid (mRNA) & is utilized during the process of translation by transfer RNA (tRNA), which lines up the designated amino acid to synthesize protein/enzyme. It might be explained that mRNA, tRNA, and protein have features and properties that are similar to *Vata*, *Pitta*, and *Kapha* at the cellular level. Thus, messenger RNA corresponds to *Vata* i.e., for transmission of information; tRNA corresponds to *Pitta* i.e., to bring in transformation; and protein corresponds to *Kapha* i.e., to give structure to the body.

The combination of *Ayurveda* and the conventional stream of science like molecular genetics can lead to better integration of sciences to maintain optimal health. The research on the effect of external and internal environments on generic frameworks in *Ayurveda* increases the correlation and understanding between the conventional medical system and *Ayurveda*. That being said, early external environmental factors can impact a person's temperament. Thus, an entire understanding of genetics leads to an increase in knowing the process of healing and maintenance of the health of an individual.

### *Prakriti* and disease proneness

Numerous factors determine an individual's susceptibility to disease since disease is the outcome of intricate interactions between causative agents, environmental factors, and host characteristics. Therefore, additional factors such as causative causes, immunity, etc., should be taken into account while speculating on disease proneness; yet, certain generalizations can be made. *Sama Prakriti* is generally immune to illness and possesses strong resilience. Certain types are classified as *Aatura* because they exhibit dominance of one or more *Doshas* and require ongoing precautions. One *Dosha Prakriti* outperforms two *Dosha Prakriti* in terms of resistance among the remaining six categories. In decreasing order of disease susceptibility are *Pitta*, *Vata*, and *Kapha Prakriti*. In *Prakriti* and *Samprapti*, similar *Doshas* result in serious illness. Individuals who are *Prakriti Vata*, *Pitta*, or *Kapha* may have serious diseases associated with their respective *Doshas*. These presumptions are predicated on the existence of strong and comparable causal variables.

### Predictive, preventive, personalized, and participatory aspects of *Prakriti*

Understanding one's normal *Prakriti* is crucial for identifying abnormalities, underscoring its significance in the fields of diagnosis, preventive medicine, and therapeutic interventions. Although *Prakriti* assessment should ideally take place at birth, its influence extends far into an individual's life. Preventive Medicine or individualized medicine is a rapidly advancing therapeutic approach owing to its potential to transform and strengthen the healthcare system. The basic principle of Preventive Medicine is to tailor the treatment strategies based on each individual's clinical, genomic, epigenomic, proteomic, and environmental profile. The concept of PM or predictive medicine has its roots dating back to 1500 BCE in age-old traditional Indian medicine, *Ayurveda*, which has a stratified approach as its basic doctrine for personalizing the treatment under *Purusham Purusham Vikshya* (an individualized approach) principle. Even though many factors go into treatment

planning, *Prakriti* plays a part in choosing the medication, dosage, *Anupaana*, and *Samskara*. Certain medications or medical procedures are recommended or contraindicated for *Pitta Prakriti* in light of *Prakriti*. An individual's *Prakriti* depicts many physiological processes because each *Prakriti* has its own *Agni*, *Koshtha*, *Bala*, and life span. A methodical, objective clinical assessment is necessary to comprehend *Prakriti*. To fully comprehend a diseased or healthy individual, *Prakriti* evaluation in conjunction with other *Dashavidha Pariksha* aspects should be taken into consideration.

**Influence of Tridoshas on Manas Prakriti**

Evaluation of *Manasika* both for the prescription of medications and for the upkeep of health, *Prakriti* is crucial. According to the World Health Organization, brain health is the state of brain functioning across cognitive, sensory, social-emotional, behavioural, and motor domains, allowing a person to realize their full potential over their life course. In the realm of *Ayurveda*, substances and energies move throughout the body via distinct channels both physical and energetic known as *Strotamsi*. Remarkably, one of the primary channels named in the *Ayurvedic* tradition is the channel of the mind, known in *Sanskrit* as *Manovaha Strotas*. Evaluation of *Manasika* person's *Prakriti* is crucial for illness prevention and treatment. Because of the prevalence of *Sattva*, which is thought to be perpetually pure and unlikely to vitiate or become vitiated, the *Sattvika* form of *Prakriti* is the greatest of all. In *Ayurveda*, *Rajas* and *Tamas* are regarded as *Manasika Doshas*. Therefore, compared to *Sattvika Prakriti*, *Rajasika* and *Tamasika Prakriti* individuals are more susceptible to a variety of ailments and more challenging to treat. As a result, prognosis is based on the kind of *Manas Prakriti* a person belongs to. Because of its connection to the soul, it demonstrates the power of intellect, which controls the body. In contrast to *Sattvika Prakriti*, *Rajasika* and *Tamasika Prakriti* individuals are not expected to maintain timeliness and obedience, and they are less able to tolerate harsh conditions. Likewise *Daihik Prakriti*, *Manas Prakriti's* resolve is therefore necessary to follow a diet and exercise routine and to

develop appropriate treatment plans. The individual's mental personality affects the treatment plan. The relationship between the three becomes an individual baseline for what *Ayurveda* calls *Manas Prakriti* the mental constitution. *Vata*, *Pita*, and *Kapha* each have a particular flavor of influence on the mind, emotions, and overall consciousness, and each of them can either support or undermine our overall health it all depends on whether or not they are in balance.

Doshas	Vata Dasha	Pitta Dasha	Kapha Dasha
<b>Influence of Panchamahabhutas on Doshas</b>	<i>Vata Dasha</i> , which governs the nervous system and the mind, is primarily made up of the <i>Vayu</i> and <i>Akash Mhabhutas</i>	<i>Pitta Dasha</i> , which governs insight and intellect, is primarily made up of <i>Agni</i> and <i>Jal Mahabhutas</i>	<i>Kapha Dasha</i> , which governs structure and lubrication in the body, is primarily made up of <i>Jal</i> and <i>Pruthvi Mahabhutas</i>
<b>Influence of Doshas on Manas</b>	Not coincidentally, the mind is also primarily composed of the <i>Vayu</i> and <i>Akash Mahabhutas</i> making it especially susceptible to <i>Vata</i> imbalances	<i>Pitta</i> is closely associated with the gray matter of the brain and has a very important connection with the mind as a whole	<i>Kapha</i> is closely associated with the white matter of the brain and is strongly connected to our capacity for memory
<b>Influence when in balanced state</b>	When in balance, <i>Vata</i> is generally associated with creativity, intuition, clairvoyance, the capacity to connect with the subtle realms, profound	Healthy <i>Pitta</i> is generally associated with courage, confidence, willpower, intelligence, leadership, a sense of vision, acceptance, contentment	Healthy <i>Kapha</i> is generally associated with love, compassion, patience, groundedness, loyalty, steadiness, endurance, and an overarching

	spiritual understanding, and a natural sense of expansiveness	t, satisfaction, enthusiasm, cooperation, and the capacity to surrender	sense of ease in one's life
<b>Influence when in an aggravated state</b>	Aggravations of <i>vata</i> in <i>Manovaha strotas</i> are often the result of overexertion, overworking, stress, trying to attend to too many things all at once, times of travel or transition, loud noises, loud music, stimulants such as nicotine, caffeine, and recreational drugs, and excessive exercise or sexual activity.	When <i>Pitta</i> , accumulates in excess, it tends to cause aggravation in the mind and a tendency to disregard the needs of one's body in favor of achieving one's goal. Disturbances of <i>Pitta</i> in <i>Manovaha Strotas</i> are often caused by excess heat and upward-moving energy in the body.	Aggravations of <i>Kapha</i> and <i>Tamas</i> in <i>Manovaha Strotas</i> are often caused by an overly sedentary lifestyle, a lack of stimulation or interest in one's life, inadequate exercise, a sluggish digestive fire, and an excess of downward moving energy in the body

## CONCLUSION

An individual's *Prakriti* study can provide information about behavioral traits, psychological makeup, and physical makeup. Knowing each person's constitution allows us to determine the right diet, amount of exercise, and other factors to keep them healthy. Understanding *Prakriti* is necessary for evaluating *Vikriti*, which makes it crucial for diagnosis and treatment. Understanding *Samprapti*, the degree and *Vikalpana* of *vitiated Dosha*, and the state of host variables are all based on *Prakriti*. Prediction of proneness and severity of the disease can be speculated as helping in prognosis judgment. Treating

a condition is challenging if *Vikaara Prakriti* and *Prakriti* are similar. It is simple to control when *Prakriti* and the illness have different causes. The conventional medical system and *Ayurveda* will have a better knowledge of each other if additional research is conducted on the impact of internal and exterior factors on generic frameworks in *Ayurveda*. Understanding brain health and its connection to mental well-being is why we can't talk about mental health without looking at brain health.<sup>[8]</sup>

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