

CONCEPT OF DEHA PRAKRITI AND VYADHISHAMATVA W.S.R TO DWANDAJA
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ABSTRACT

According to *Ayurveda*, *Sharira* comprises *Dosha*, *Dhatu*, *Mala*, *Indriya* and *Atma*.^[1] There are a number of important factors responsible for the progression of the *vyadhi*. Out of which, one of them is *Prakriti*. Every individual has their own unique characteristics or personality called as the *Prakriti* which continues from birth to death. *Prakriti* is a person's unique blend of physical and psychological traits, influenced by factors such as genetics and environment. An individual's *Prakriti* is determined by their level of the *Tridoshas* i.e. *Vata*, *Pitta*, *Kapha*. Furthermore, no two individuals in the same environment are equally resistant to the same disease. This resistivity which is also responsible for the abridged severity of the disease called as *Vyadhikshamatva* (Immunity).^[2] There are seven types of *Deha Prakriti*, among them some have good immunity while others have poor immunity which means that persons have *Vyadhikshamatva* as per to their *Deha Prakriti*. The relation between the *Deha Prakriti* and *Vyadhikshamatva* is a unique concept and not found in any other medical sciences; hence, the present article has been designed to find out the actual relation between them. And in this manner, a thorough study of the concept of *Deha Prakriti* and *Vyadhikshamatva* will aid in a better understanding of pathogenesis in many *Vyadhis* mentioned in *Ayurveda*.

KEYWORDS: *Sharira*, *Vyadhi*, *Deha Prakriti*, *Tridoshas* and *Vyadhikshamatva*.**INTRODUCTION**

As per the *Ayurveda*, a variety of elements such as *Desha*, *Kala*, *Ritucharya*^[3], *Aahar Vihar* etc. are necessary for the continuation of life on the earth. *Ayurveda*, being the *Veda* of *Ayu* serving the life since very ancient time. It is distinct in its own because of its approach towards health which stands different from the rest of the other Medical Sciences. Prevention of disease by maintaining the status of health and healing the disorders are the main objectives of *Ayurveda*. Also, its Prime goal is 'Swasthayaasya Swastha Rakshnam'.^[4] During the *Garbha Kaal* due to some specific reasons, any one or two *Dosha* become intensified and this non-pathogenic intensified status of *Dosha* which remains constant from birth to death is called as '*Prakriti*'. *Prakriti* of an individual depends on the genetic and acquired factors. *Prakriti* is derived from two Sanskrit words- '*Pra*' which

means first, and '*Kri*' which means creation. Hence, *Prakriti* means nature or state of an individual in its natural form. According to *Acharya Charak*, *Panchamahabhuta* and *Chetan* i.e. *atma*, unite to form the *purusha* and this nature is called *Sharira* which is also known as *Prakriti*.^[5]

In *Ayurvedic* texts, *Acharyas* have described mainly seven types of *Deha Prakriti*. Also, they have mentioned regarding the characteristics of these *Prakriti* and the relation of *Deha Prakriti* and *Vyadhikshamatva*, for example, *Kapha Prakriti* is considered as *Balavanta* (having a good immunity). Additionally *Prakrita Kapha* is considered as *Ooj* as per the *Acharya Charak* in *sutra shana* 17.^[6] It is further said that '*Vataladyaha Sadatura*'.^[7] means the person having *Vataadi* six *Prakriti* is more prone to the diseases as compared to the

Sama Doshaj Prakriti. Here, *Prakriti* and *Vyadhikshamatva* have a direct role with respect to the disease incidence and progress. When *hetu* (etiological factors) come in contact with the body, after *Dosha Dushya sammurchana*, it results into the *Vyadhi*. At the same time, the body tries to resist the disease either to avoid its manifestation or to suppress its intensity. This power of the body resistivity which prevents the development of *Vyadhi* or resists the *Bala* of *Vyadhi* collectively called as '*Vyadhikshamatva*'. So, everyone has their own *Bala* (i.e. *Vyadhikshamatva*) according to their body constitution i.e. *Prakriti*.

Furthermore, *Prakriti* is the first *Pariksha* (examination) mentioned by *Acharya Charak* under the *Dashavidha Pariksha* (ten tools of examination) for the knowledge of *Ayushpramana* (life-span)^[8], *Bala* and *Dosha pramanam* (measures of bodily humours) of the patient. *Acharyas* have described seven types of *Deha Prakriti* and their relation with *Sharira Bala*, among them the person belongs to '*Sama Prakriti*' (balanced constitution) is considered as '*Shrestha*' (best immunity) and they are generally healthy and remain healthy.^[9] The person who has '*Kapha Prakriti*' is '*Balvanto*' or '*Uttam Bala*' (good immunity), who has '*Pitta Prakriti*' is '*Madhyam Bala*' (moderate immunity) and '*Vata Prakriti*' one is considered having the '*Alpa Bala*' (poor immunity). It implies that the *Bala* of an individual varies according to their *Prakriti*.

Concept of *Dwandaja Prakriti*

Dwandaja Prakriti Purush is considered *Nindaniya* by *Acharya Vagbhat* in *sutra sthana*.^[10] According to *Hemadri*, *Dwandaja Prakriti* is considered to be inferior in regard to the individual's ability to resist the *Vyadhi* but still, among *Dwandaja Doshaja Prakriti* though *Pitta-Kaphaja* is inferior, *Vata-Kaphaja* is still inferior to *Pitta-Kaphaja* and *Vata -Pitta Prakriti* is deemed inferior to all of them. In addition to that, that individual is more likely to suffer from illness brought on by the same *Dosha* of his/her *Prakriti*.

Bala counteracts the disordered state of *Dosha* and restoring the equilibrium between the level of *Doshas*. Thus, we can co-relate *Vyadhikshamatva* of an individual with the *Bala*. There are three types of *Bala* described in *Ayurvedic* classics i.e. *Sahaja Bala* i.e. innate immunity (-The constitutional strength present since birth), *Kalaja Bala* (*bala* that varies according to time, season, and age) and *Yuktikrita Bala* i.e. acquired immunity (which depends upon the *Aahar vihar*).^[11] Additionally, *Acharya Charak* has suggested some factors, which are quite capable of enhancing the *Bala* (Immunity) which is called the *Balavidhikara Bhava* in *Sharira Sthana*.^[12] Therefore, *Bala* is just alike to the foundation of a *Sharira*. In the same way, if amount of *Bala* is as much as necessary, the capacity of resisting or controlling the vitiation of the *Dosha* and the resulting diseases will also be sufficient.

METHOD

As a source, various *Ayurvedic* classics such as *Charak Samhita*, *Sushruta Samhita*, *Madhav Nidan*, *Sharangdhar Samhita* and Modern literature were consulted. In addition to this, various peer-reviewed research journals and published research papers have been studied.

Various electronic data bases, including PubMed, Google Scholar and *Ayurvedic* specific databases were systematically searched for relevant articles, research papers, books and scholarly publications.

RESULT

Ayurveda considers *Panchamahabhuta* (*Aakash*, *Vayu*, *Teja*, *Jala* and *Prithvi*) as a *Sarvatantra Siddhanth* and consider them as the basic constituents of this physical universe, which includes the *sharira*. These *Panchamahabhuta* manifest the *Tridoshas*, and one being the dominant one forms the *Prakriti* of the individual.

DISCUSSION

Prakriti is defined as the group of characters inherited before birth, right at the time of unification of *Shukra* and *Shonita*. In the *Ayurvedic* text it has been said that being poisonous too, scorpion never dies out of its own poison. Similarly, human bestowed with *Prakriti* (predominance of a *Dosha*) are not born sick. The strength of the body depends largely upon the healthiness of *Dhatu*s of the body. Hence person in whom their three *Dhatu* have improper physiological functions, they are very more susceptible to *Vyadhi*. *Sharira bala* and *Mansika bala* both are equally essential for the well-being of *Sharira*. So, we can conclude that if a person's *Bala* (physical and mental strength) is of a high degree then naturally his /her *Vyadhikshamatva* (Immunity) would be good and person can resist *vyadhi* very well.

- **The *Vata Prakriti*** is considered as a *Heena* because *Panchbhautika* structure of *Vata* i.e. *Aakasha* and *Vayu*. Further it is said that *Vata Prakriti* person suffer more from the diseases which are produced by the *Vata Dosha* and the diseases which are produced by *Vata Dosha* are more in number than other *Dosha* and also in that person of *Vata Prakriti*.^[13] Characteristics of *Vataj Prakriti Purush* are *Ruksha Sharira* (ununctuous body), *Apachita Sharira* (emaciate body) and *Alpa Sharira* (dwarf body), *Laghu* and *Chapala Ahara* (light and inconsistent in intake of food), *Anavasthita Sandhi* (unstable joints), *Shighra Vikara* (quick in onset of morbid manifestation), *Chala Mati* (unsteady in intelligence), *Chala Swabhava* (unsteady in habits), *Ajitendriya* are responsible for the poor type of Immunity. So, *Vata Prakriti* persons are of *Avara Vyadhikshamatva* (poor Immunity).
- ***Pitta Prakriti*** is considered as *Madhyama Vyadhikshamatva* level as the *Panchabhautika* constitution of *Pitta* is *Agni*. Its existence is to be

inferred in such mental phenomena as intellection and clear conception, as also such physical phenomenon as digestion, assimilation, heat production, healthy appearance, courage, etc. In the *Prakrita awastha*, *Pitta Dosha* the process of catabolism is also in state of the equilibrium but if *Pitta* remains increased, the process of catabolism of *Dhatu* is more than their formation. As this *Agni* is also predominant in the brain, thus some good qualities related to intellect are found, but side by side anger, egoism, etc. are also present. Consequently, *Pitta Prakriti* is termed as *Madhyama* type.

- **Kapha Prakriti** is considered as *Uttam* (best-strong). *Panchbhautika* structure of *Kapha Prakriti purusha* is *Apa* and *Prithvi*. Its presence to be inferred in such mental phenomena as the exhibition of courage, knowledge etc. and the physical phenomena as the production of bodily strength, build, integrities of structural elements of the body etc. Due to *Kapha* preponderance, *Upachaya Karma* (anabolic function) is prime in the body, as a result of which body of *Kapha Prakriti Purusha* is firm, compact, plump. *Kapha* is augmented due to *Santarpana* (diseases caused by over refreshing regimen) and therefore the person is not affected easily by *Apatarpana* (diseases caused by emaciating therapies) vitiating *Vata Dosha*. Due to *Sheeta* (coldness) and *Snigdha* (unctuousness) qualities of *Kapha*, *Pitta Vikara* do not influence such *Purusha* easily. Also, *Santarpanjanya Vikara* (diseases caused by over refreshing regimen) are less in number as compared to *Aptarpanjanya Vikara* (diseases caused by emaciating therapies). Therefore, *Kapha Prakriti* is considered *Uttam* among the other *Doshaja Prakriti* and possess good immunity.
- **All three Dwandaja Prakriti** are said to be *Nindya* as per the *Acharya Vagbhat* in *Astanga Hridaya*. This is because *Vata* has *Baliva* (powerful) *Ashukari* (quick acting), *Vibhu* (pervading in all the parts of the body) and *Anyakopata* (tendency to aggravate other *Dosha*, *Dhatu* and *Mala*) properties due to which it is able to independently produce many diseases and thus it is a very strong *Dosha*.^[14]
- **Chikitsa Vishayak in Dwandaja Prakriti**
Dwandaja Prakriti has *Viruddha Upkrama* in the *Chikitsa*. It means if in *Vata-kaphaj Prakriti* persons if *Kapha* vitiates in them and we treat them with *Langhana* (Fasting) then there will be *Vata Prakopa* and if *Vata Dosha* vitiates then if we treat them with *Snehana* (Oleation) then there will be *Kapha* Vitiating. So, we can say that they possess lower immunity. And Planning *Chikitsa* in such a *prakriti Rogi* is very difficult.

Whereas on the other hand, *Sama Doshaja Prakriti* (Balanced constitution) is considered as *Shreshtha* (ideal).^[15] According to *Acharya Sushruta*, boosted *Vata*,

Pitta and *Kapha* in their *Prakrita* form result in development of *Sama Prakriti*. Therefore, *Sama Doshaja Prakriti* is *Shreshtha* or best and possess best immunity.

CONCLUSION

Prakriti is the inherent characteristics of the individual, forms different types based on the *Doshaj* dominance at the time of conception. The offspring will bear the characters of single dominant to *Dosha* to mixed *Dosha* for the rest of their life. *Sahaja Vyadhikshamatva* totally depends on *Prakriti* and it also non changeable. Other two types of *Vyadhikshamatva* (i.e *Kalaj* and *Yuktikrita*) basically depends on many factors, such as *Deha Prakriti*, *Ahara*, *Desha*, *Kala*, *Vaya* etc. but the *Prakriti* is being a constant phenomenon throughout life it never changes further it constantly influences *Vyadhikshamatva*. Among seven types of *Deha Prakriti*, the *Kapha Prakriti* persons possess good Immunity, *Pitta Prakriti* persons possess moderate Immunity, *Vata Prakriti* persons possess poor Immunity and *Dwandaja Prakriti* has lowest Immunity among all as they are considered '*Nindaniya*'.

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