



Research Article

An Observational Study to Evaluate the Impact of Parents' Prakriti on Their Child's Prakriti

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Abstract

Background: Prakriti is a fundamental Ayurvedic concept describing an individual's inherent constitution, with Vata, Pitta and Kapha predominance contributing to individual variation. Classical Ayurvedic literature describes parental Shukra and Shonita, together with maternal and gestational factors, as contributors to the constitution of the offspring. The present observational study examined the relationship between parental and child Prakriti using a validated self-assessment instrument.

Methods: An observational study was conducted among 100 families, comprising 100 fathers, 100 mothers and 100 offspring. Healthy offspring aged 12–30 years were included. Prakriti was assessed using the Validated Self-Assessment Questionnaire to Determine Prakriti (SAQDP), in which responses are recorded on a 0–10 visual analogue scale and converted into percentage scores for Vata, Pitta and Kapha. Primary Prakriti was determined using the predefined 75% threshold for secondary and tertiary Dosha inclusion. Parent–child similarity was described, and Pearson correlation was used for parent–child Dosha percentage scores; chi-square findings reported in the source analysis were also considered.

Results: Forty-six children (46%) had a Prakriti similar to both parents, 31 (31%) were similar to the mother only, 17 (17%) to the father only, and 6 (6%) differed from both. Thus, 94% shared similarity with at least one parent. Broad similarity was reported as 77% with mothers and 63% with fathers. Father–child broad Prakriti association was statistically significant ($p=0.016$), whereas the corresponding mother–child association was reported as not statistically significant ($p=0.340$). All six parent–child Dosha percentage correlations were reported as statistically significant. The strongest paternal correlation was for Vata ($r=0.476$, $p<0.001$), and the strongest maternal correlation was for Kapha ($r=0.377$, $p<0.001$).

Conclusion: The findings indicate a measurable familial relationship between parental and child Prakriti, with evidence of both maternal and paternal contribution at the quantitative Dosha-score level. The results support further, larger and multicentric research integrating Ayurvedic Prakriti assessment with contemporary genetic and environmental measures.

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KEYWORDS: Prakriti, Ayurveda, Vata; Pitta, Kapha, SAQDP, heredity, parent-child relationship, constitution.

1. INTRODUCTION

Ayurveda places emphasis on preservation of health and management of disease and considers Prakriti an important determinant of individual constitution. In the supplied thesis material, Prakriti is described as the inherent constitutional pattern associated with Dosha predominance and as a relatively stable characteristic expressed through physical, physiological and psychological features.

The literature review supplied with the study describes Prakriti in relation to Tridosha Siddhanta and notes that Ayurvedic classics associate the constitution of the offspring with the condition of Shukra and Shonita and with maternal factors, including the environment of the Garbhashaya and maternal diet and behaviour. The review also describes seven broad Prakriti patterns: three Ekadoshaja types, three Dwandwaja combinations and Tridoshaja constitution.

The study was undertaken to examine whether the Prakriti of parents is reflected in the Prakriti of their child. The need for the study was framed around three practical questions: whether parental Prakriti is associated with child Prakriti, whether parental Prakriti can help estimate child Prakriti, and whether knowledge of parental Prakriti may contribute to a healthier maternal and fetal environment.

The primary objective was to observe the impact of parents' Prakriti on their child. Secondary objectives were to determine the proportion of children similar to the father, similar to the mother, and dissimilar to both parents.

2. MATERIALS AND METHODS

2.1 Study design and setting

This was an observational study conducted among families selected from the nearby area and campus site of the Jammu Institute of Ayurveda and Research (JIAR) Hospital, Jammu. The study included 100 families (300 participants: 100 fathers, 100 mothers and 100 offspring).

2.2 Participants

The source methodology specified healthy offspring aged 12–30 years, of either sex, irrespective of caste and religion. Offspring with any disease and those below 12 or above 30 years were excluded. Participants could be withdrawn for failure to adhere to protocol requirements or withdrawal of consent.

2.3 Assessment instrument

Prakriti was assessed using the Validated Self-Assessment Questionnaire to Determine Prakriti (SAQDP). The

questionnaire asks subjects to indicate agreement with statements on a visual analogue scale from 0 to 10. Variables representing Vata, Pitta and Kapha characteristics are assigned multiplication factors. The final percentage score for each Dosha is calculated as: total Dosha score $\times$ 100 / 220.

The supplied SAQDP document contains domains representing Vata-associated characteristics such as Ruksha, Laghu, Chala, Shighra and Sheeta; Pitta-associated characteristics such as Ushna, Tikshna and Drava; and Kapha-associated characteristics such as Snigdha, Mridu, Manda, Guru and related attributes. Primary, secondary and tertiary Doshas were identified from percentage scores.

2.4 Determination of Prakriti

The highest percentage Dosha was designated the primary Dosha and treated as 100% for classification. When the secondary Dosha was below 75% of the primary Dosha and the tertiary Dosha was also below 75%, the subject was classified as Ekadoshaja. When the secondary Dosha was $\geq 75\%$ of the primary and the tertiary Dosha was $< 75\%$, the subject was classified as Dwandwaja. When both secondary and tertiary Doshas were $\geq 75\%$ of the primary Dosha, the subject was classified as Tridoshaja.

2.5 Outcomes

The principal outcome was the observed similarity between the child's primary Prakriti and that of the parents. Similarity was categorised as: similar to both parents, similar to mother only, similar to father only, or different from both. Secondary analyses examined correlations between parental and child Vata, Pitta and Kapha percentage scores.

2.6 Statistical analysis

The supplied study documents report descriptive statistics, chi-square testing for broad parent–child Prakriti association, and Pearson correlation for continuous Dosha percentage scores. Statistical significance was reported using p-values, with $p < 0.05$ treated as statistically significant in the interpretation. No additional statistical procedures have been introduced beyond those reported in the source files.

3. RESULTS

A total of 100 families were included, yielding 300 assessed participants. The final results document reports complete Prakriti classification for fathers, mothers and children and provides parent–child similarity and correlation analyses.

Table 1. Age distribution of fathers

Age group (years)	N	%
35–40	18	18
41–45	13	13
46–50	24	24
51–55	18	18
56–60	13	13
61–65	14	14
Total	100	100

Table 2. Age distribution of mothers

Age group (years)	n	%
30–35	21	21
36–40	20	20
41–45	14	14
46–50	18	18
51–55	17	17
56–60	10	10
Total	100	100

Table 3: Age and sex distribution of children

Variable	Category	n	%
Age	12–15 years	34	34
Age	16–20 years	23	23
Age	21–25 years	28	28
Age	26–30 years	15	15
Sex	Male	54	54
Sex	Female	46	46
Total		100	100

Table 4: Primary Prakriti distribution

Group / Prakriti	Fathers n (%)	Mothers n (%)	Children n (%)
Vata	19 (19)	23 (23)	24 (24)
Pitta	22 (22)	15 (15)	14 (14)
Kapha	20 (20)	23 (23)	26 (26)
Pitta-Kapha	8 (8)	9 (9)	8 (8)
Vata-Pitta	8 (8)	5 (5)	3 (3)
Tridoshaja	7 (7)	7 (7)	5 (5)
Pitta-Vata	5 (5)	3 (3)	6 (6)
Kapha-Vata	4 (4)	2 (2)	5 (5)
Kapha-Pitta	4 (4)	7 (7)	4 (4)
Vata-Kapha	3 (3)	6 (6)	5 (5)
Total	100 (100)	100 (100)	100 (100)

Table 5: Parent–child Prakriti similarity

0	n	%
Similar to both parents	46	46
Similar to mother only	31	31
Similar to father only	17	17
Different from both	6	6
Total	100	100

Overall, 94% of children shared a primary Prakriti similar to at least one parent, while 6% differed from both. The largest

single category was similarity to both parents (46%). Similarity with the mother only was reported in 31% and similarity with the father only in 17%.

Table 6. Pearson correlation of father–child Dosha percentage scores

Dosha	Father mean $\pm$ SD	Child mean $\pm$ SD	r	p
Vata	69.80 $\pm$ 14.95	70.75 $\pm$ 15.08	0.476	<0.001
Pitta	72.58 $\pm$ 14.87	68.56 $\pm$ 14.32	0.34	<0.001
Kapha	69.57 $\pm$ 15.11	72.32 $\pm$ 14.54	0.321	0.001

Table 7. Pearson correlation of mother–child Dosha percentage scores

osha	Mother mean $\pm$ SD	Child mean $\pm$ SD	r	p
Vata	70.79 $\pm$ 15.32	70.75 $\pm$ 15.08	0.381	<0.001
Pitta	69.18 $\pm$ 14.28	68.56 $\pm$ 14.32	0.312	<0.001
Kapha	71.40 $\pm$ 15.08	72.32 $\pm$ 14.54	0.377	<0.001

All six reported parent–child Dosha percentage correlations were statistically significant. The strongest paternal association

was Father Vata% with Child Vata% ($r=0.476$, $p<0.001$). The strongest maternal association was Mother Kapha% with Child

Kapha% ($r=0.377$, $p<0.001$). The source discussion also reports Father–child broad Prakriti association as statistically significant ($p=0.016$), while Mother–child broad association was not statistically significant ($p=0.340$).

Among couples in whom both parents had the same dominant Dosha, the source discussion reports that 16 of 20 Vata-dominant couples had Vata-dominant children and 11 of 15 Pitta-dominant couples had Pitta-dominant children.

4. RESULTS AND GRAPHICAL PRESENTATION

To strengthen the manuscript for journal submission, the results below reproduce the principal observations from the source results document and present them as publication-ready tables and 300-dpi graphs. The study comprised 100 families and 300 participants (100 fathers, 100 mothers and 100 children).

Table 8. Consolidated demographic profile

Variable	Category	n	%
Father age	35–40	18	18
	41–45	13	13
	46–50	24	24
	51–55	18	18
	56–60	13	13
Mother age	61–65	14	14
	30–35	21	21
	36–40	20	20
	41–45	14	14
	46–50	18	18
Child age	51–55	17	17
	56–60	10	10
	12–15	34	34
	16–20	23	23
	21–25	28	28
Child sex	26–30	15	15
	Male	54	54
	Female	46	46

Table 9. Primary Prakriti distribution across study groups

Prakriti	Father n (%)	Mother n (%)	Child n (%)
Vata	19 (19)	23 (23)	24 (24)
Pitta	22 (22)	15 (15)	14 (14)
Kapha	20 (20)	23 (23)	26 (26)
Pitta-Kapha	8 (8)	9 (9)	8 (8)
Vata-Pitta	8 (8)	5 (5)	3 (3)
Tridoshaja	7 (7)	7 (7)	5 (5)
Pitta-Vata	5 (5)	3 (3)	6 (6)
Kapha-Vata	4 (4)	2 (2)	5 (5)
Kapha-Pitta	4 (4)	7 (7)	4 (4)
Vata-Kapha	3 (3)	6 (6)	5 (5)

Table 10. Parent–child Prakriti similarity

Category	n	%
Similar to both parents	46	46
Similar to mother only	31	31
Similar to father only	17	17
Different from both	6	6

Table 11. Father–child Dosha percentage correlation

Dosha	Father Mean $\pm$ SD	Child Mean $\pm$ SD	r	P	Interpretation
Vata	69.80 $\pm$ 14.95	70.75 $\pm$ 15.08	0.476	<0.001	Moderate, significant
Pitta	72.58 $\pm$ 14.87	68.56 $\pm$ 14.32	0.34	<0.001	Moderate, significant
Kapha	69.57 $\pm$ 15.11	72.32 $\pm$ 14.54	0.321	0.001	Moderate, significant

Table 12. Mother–child Dosha percentage correlation

Dosha	Mother Mean $\pm$ SD	Child Mean $\pm$ SD	r	P	Interpretation
Vata	70.79 $\pm$ 15.32	70.75 $\pm$ 15.08	0.381	<0.001	Moderate, significant
Pitta	69.18 $\pm$ 14.28	68.56 $\pm$ 14.32	0.312	<0.001*	Weak–moderate, significant
Kapha	71.40 $\pm$ 15.08	72.32 $\pm$ 14.54	0.377	<0.001	Moderate, significant

Table 13. Same-Dosha parental combinations

Both parents dominant Dosha	Couples (n)	Children sharing dominant Dosha (n)	Proportion
Vata	20	16	80.0%
Pitta	15	11	73.3%

Figure 1. Age-wise distribution of fathers

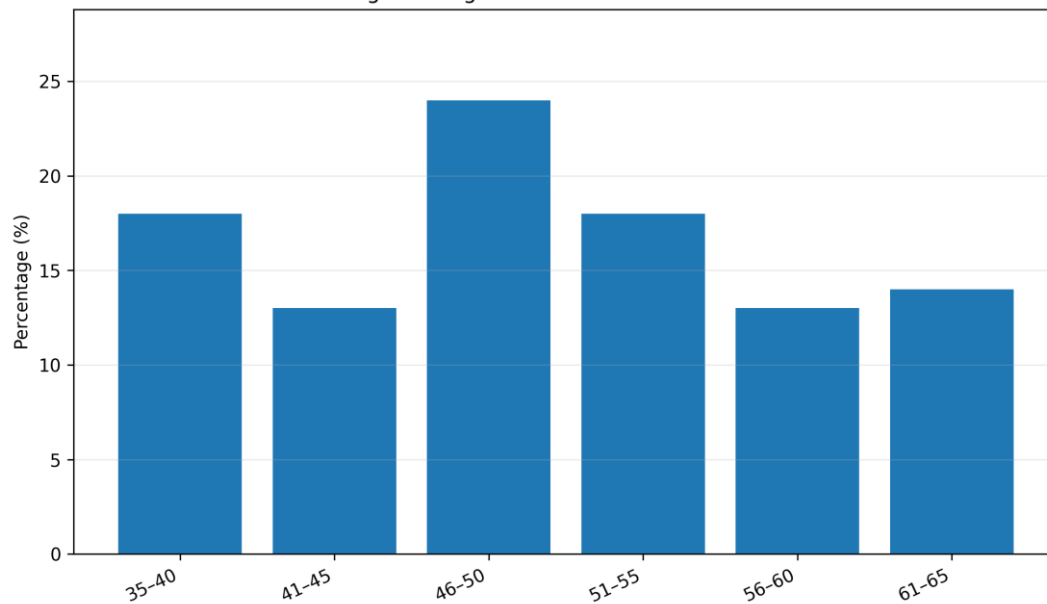


Figure 1: Graphical presentation of study findings

Figure 2. Age-wise distribution of mothers

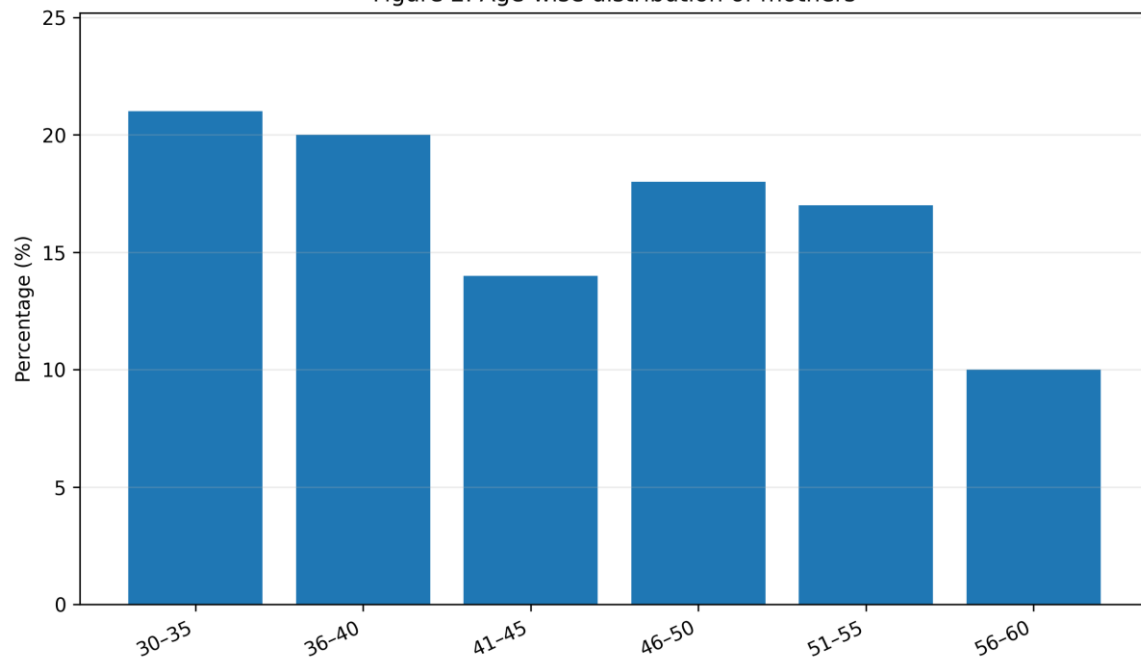


Figure 2: Graphical presentation of study findings

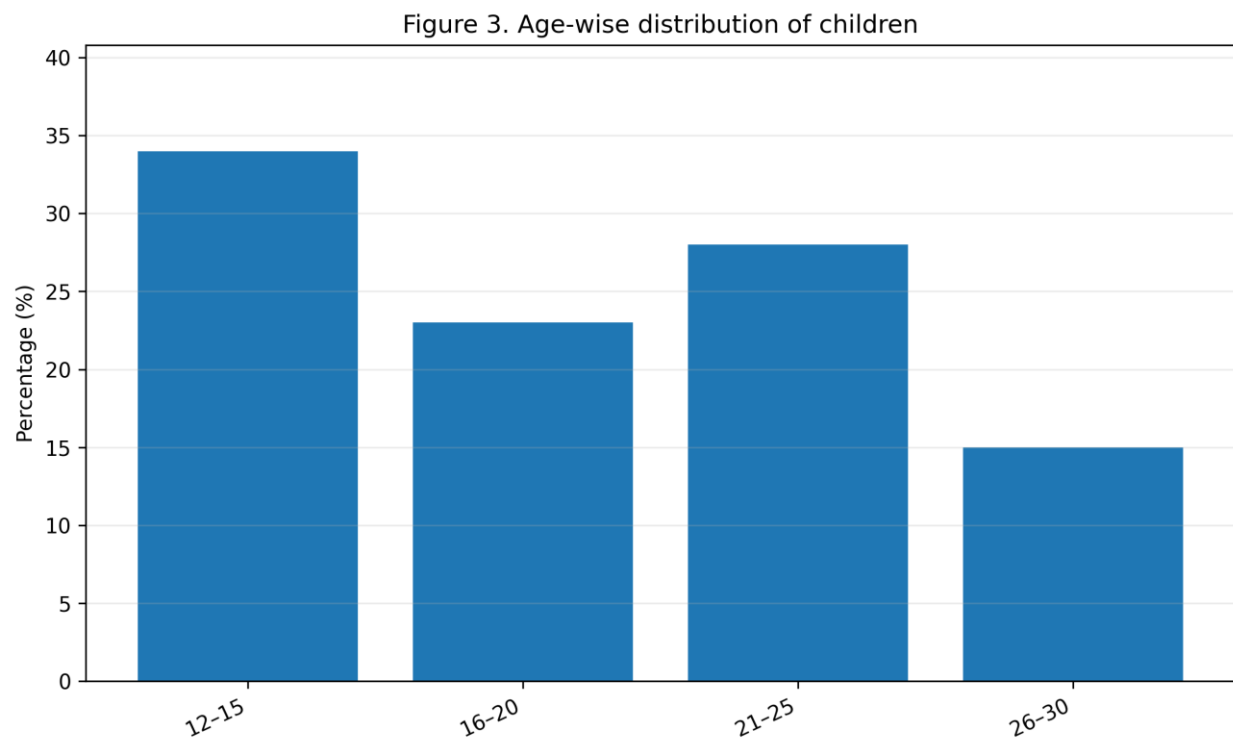


Figure 3. Graphical presentation of study findings

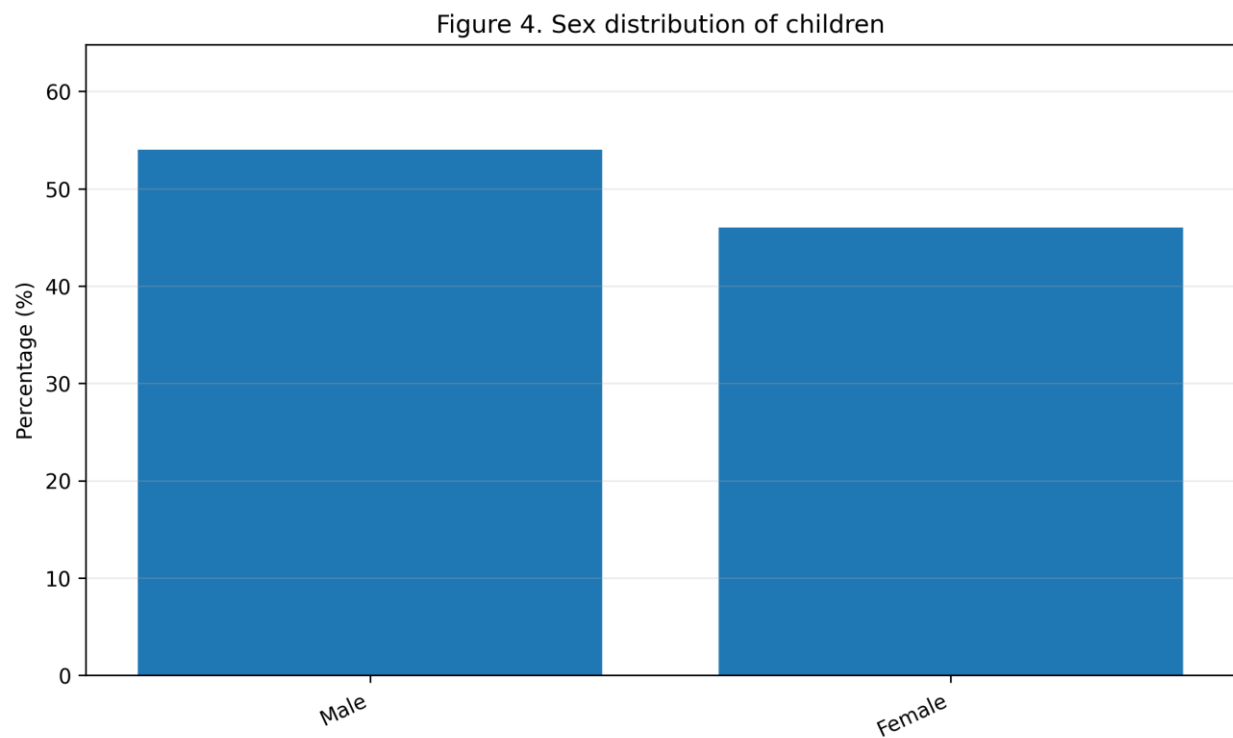


Figure 4. Graphical presentation of study findings

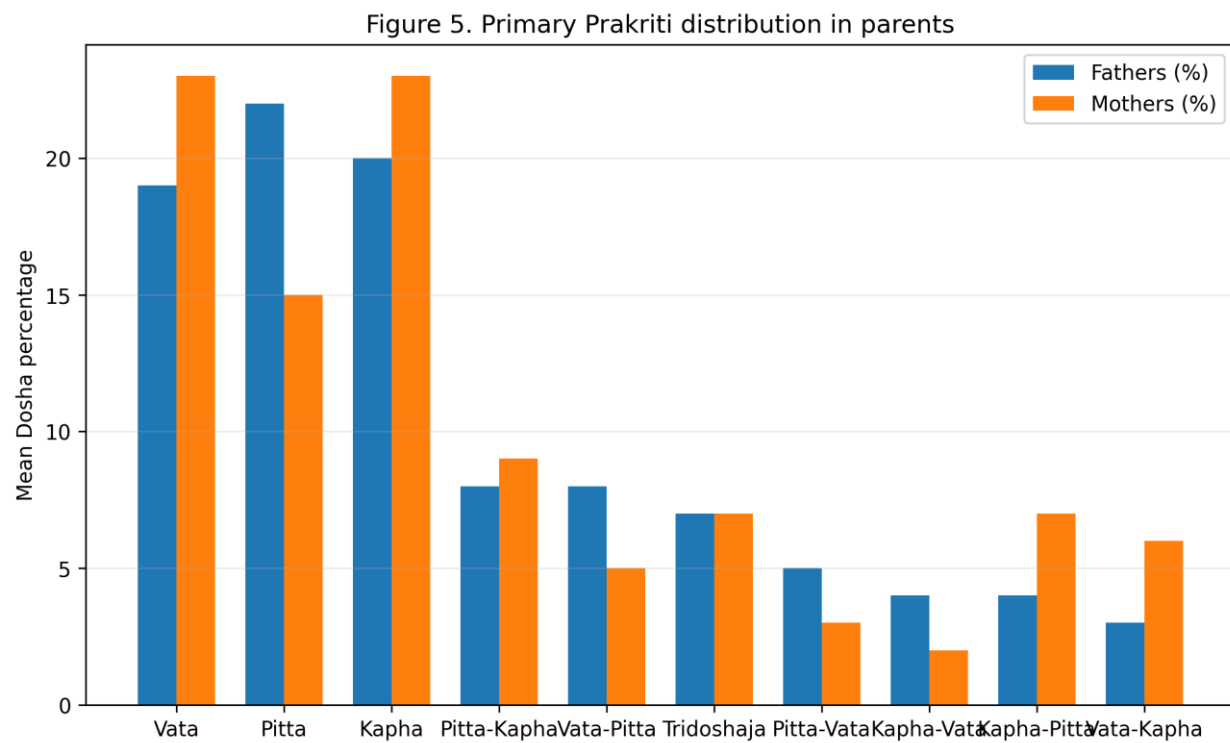


Figure 5. Graphical presentation of study findings

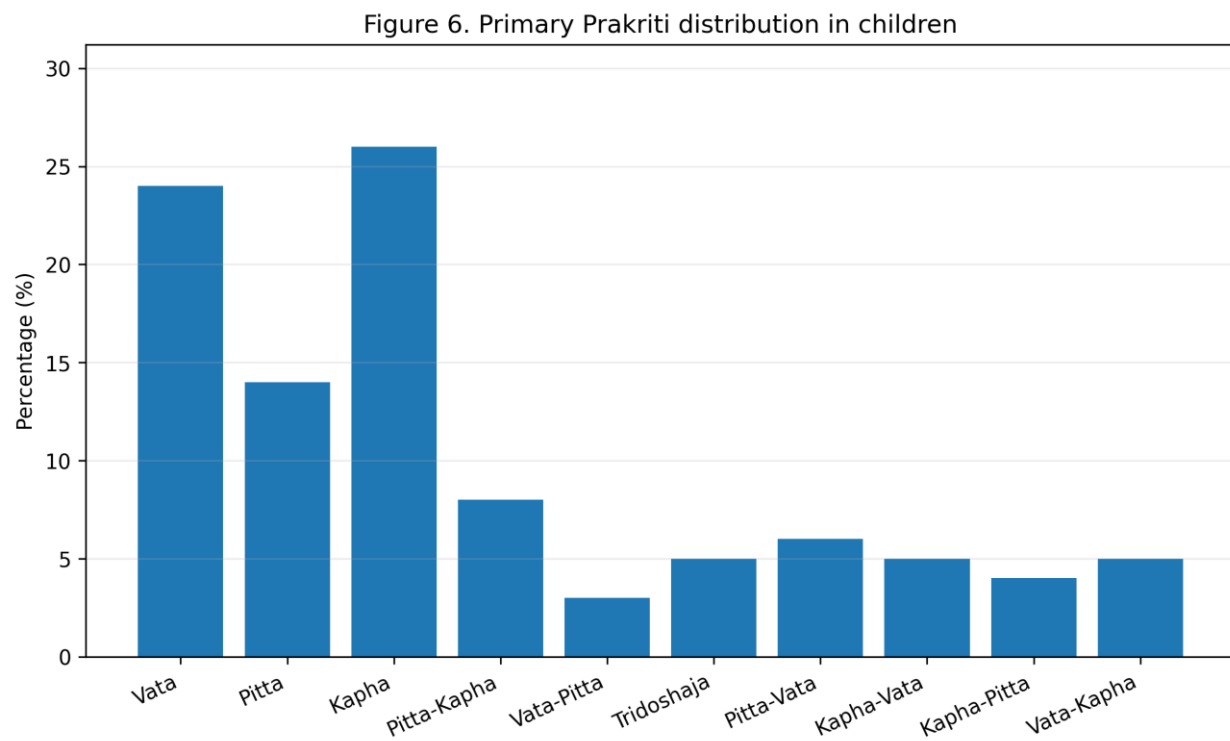


Figure 6. Graphical presentation of study findings

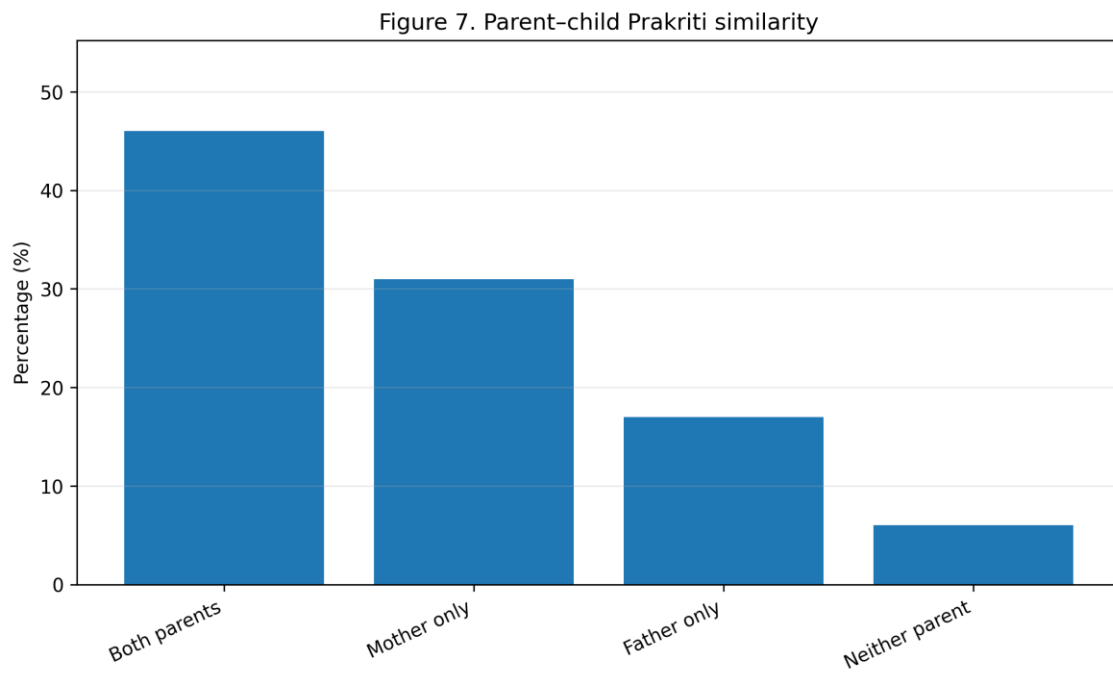


Figure 7. Graphical presentation of study findings

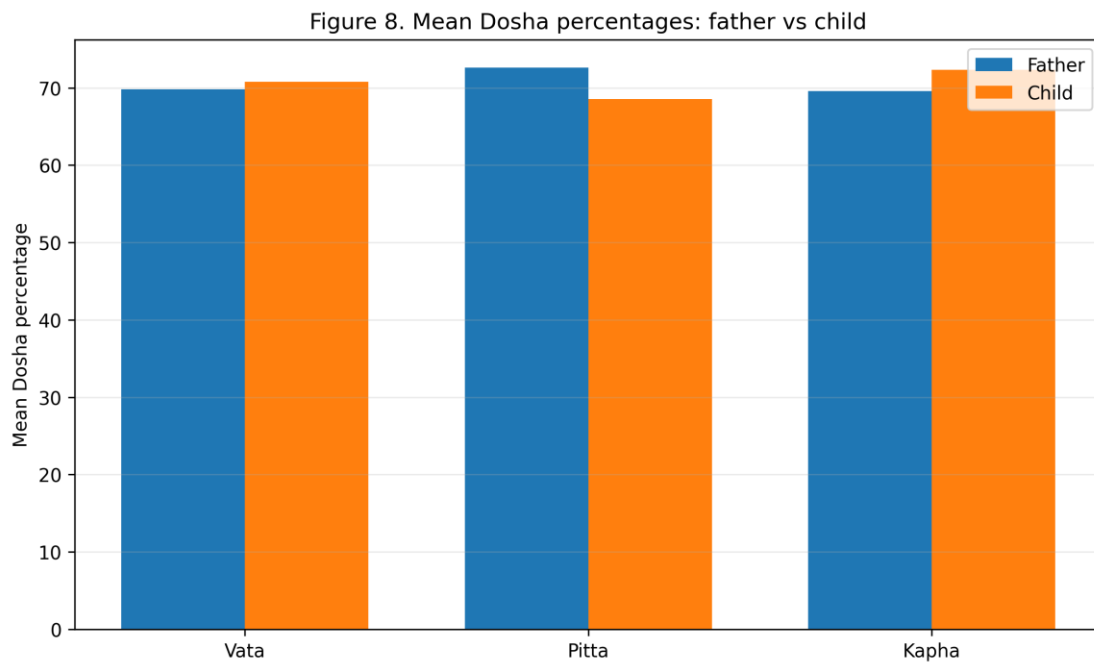


Figure 8. Graphical presentation of study findings

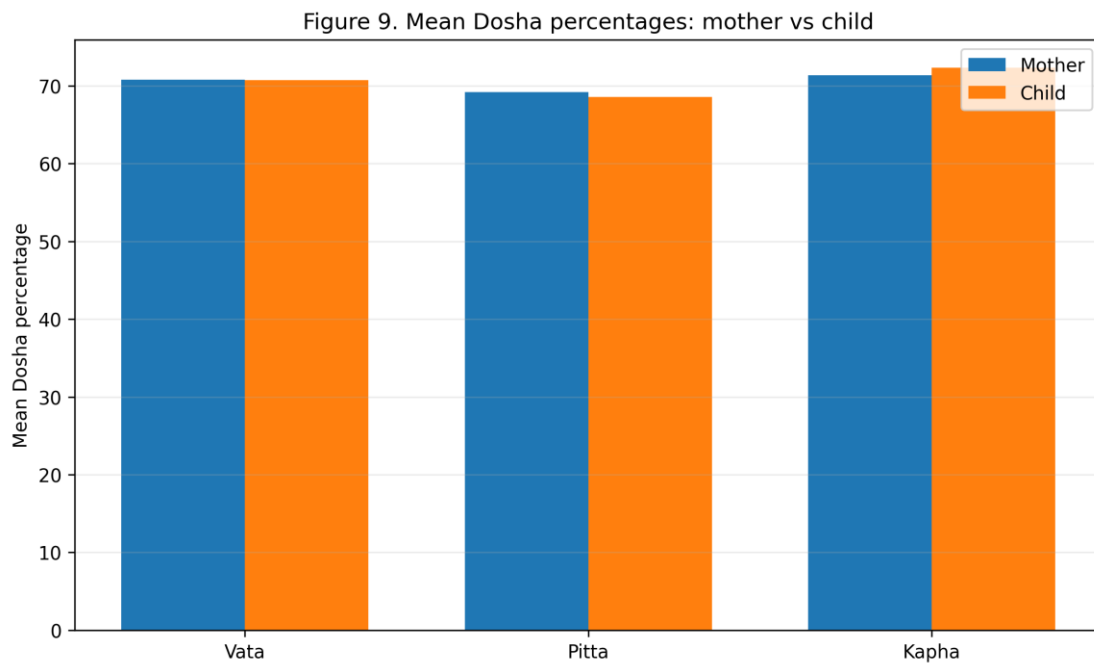


Figure 9. Graphical presentation of study findings

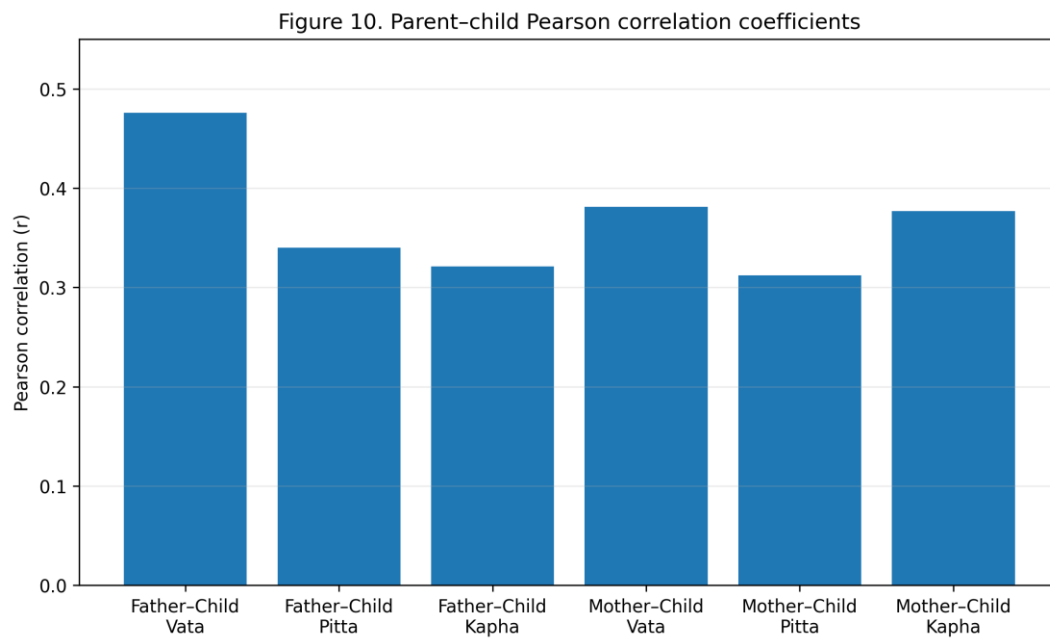


Figure 10. Graphical presentation of study finding

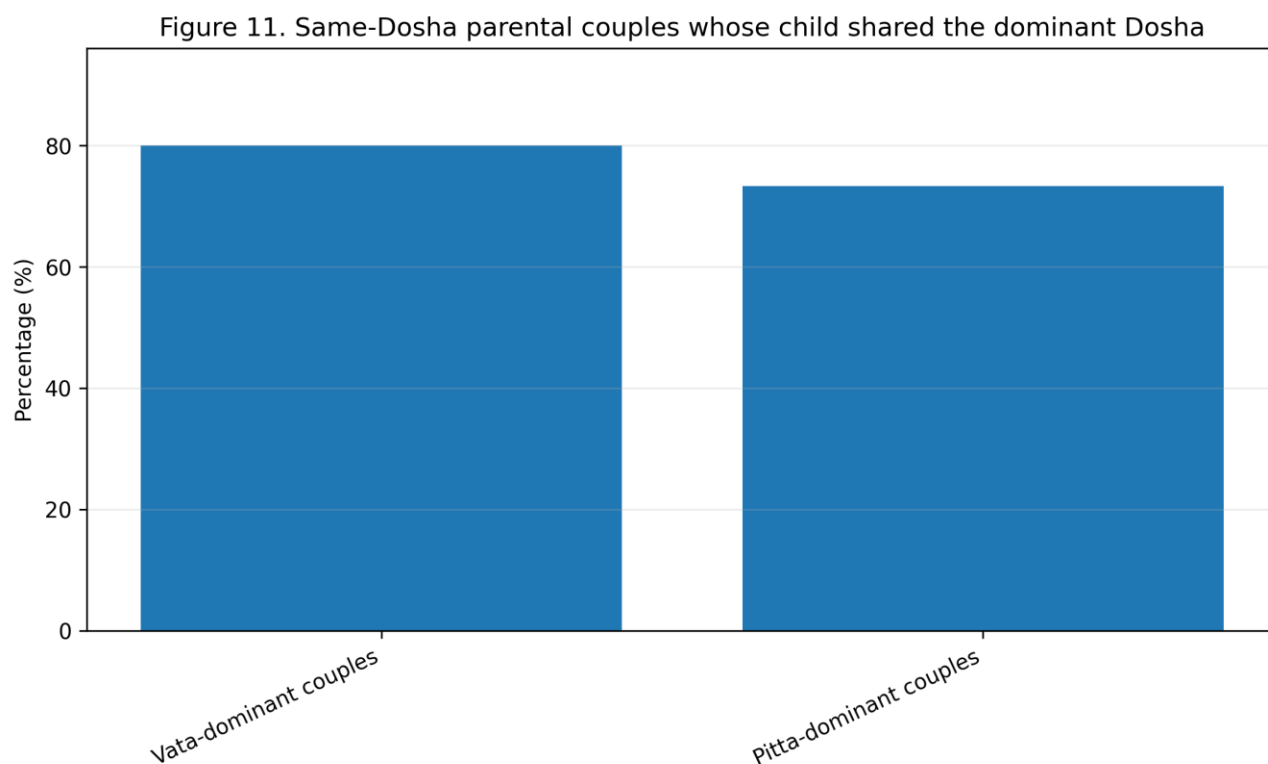


Figure 11. Graphical presentation of study findings

INTERPRETATION OF GRAPHICAL RESULTS

Demographic profile

The demographic graphs show a broad distribution of parental ages and a relatively balanced child sex distribution. The largest father age category was 46–50 years (24%), while the largest mother age category in the final results table was 30–35 years (21%). Children were most frequently represented in the 12–15-year group (34%), followed by 21–25 years (28%).

Primary Prakriti distribution

Among fathers, Pitta was the most frequent primary Prakriti (22%), followed by Kapha (20%) and Vata (19%). Among mothers, Vata and Kapha were equally represented (23% each). Among children, Kapha was most frequent (26%), followed by Vata (24%) and Pitta (14%). Across the three groups, single-Dosha Prakriti constituted the largest broad category.

Parent–child similarity

The similarity graph demonstrates that 46% of children shared Prakriti with both parents, 31% with the mother only, 17% with the father only, and 6% with neither parent. Therefore, 94% had similarity with at least one parent. The combined descriptive similarity was 77% for mothers and 63% for fathers, as reported in the source study.

Father–child correlations

All three paternal Dosha correlations were statistically significant. The strongest was Vata ($r=0.476$), followed by Pitta ($r=0.340$) and Kapha ($r=0.321$). This indicates that the child's

quantitative Dosha scores were positively associated with corresponding paternal scores.

Mother–child correlations

All three maternal Dosha correlations were statistically significant according to the tabulated results. Vata showed $r=0.381$, Pitta $r=0.312$, and Kapha $r=0.377$. The strongest maternal correlation was therefore Vata, narrowly exceeding Kapha in the tabulated coefficients, although the source discussion specifically highlights maternal Kapha as a strong association.

Overall statistical interpretation

The study supports a familial association at both categorical and continuous levels. However, an observational correlation does not establish deterministic genetic inheritance or causality. The results are best stated as evidence of an association between parental and child Prakriti within the studied sample. Modern genetic testing and longitudinal environmental measurements would be needed to distinguish genetic, prenatal, and postnatal contributions.

5. DISCUSSION

The present study examined the familial pattern of Prakriti using a standardized self-assessment questionnaire and quantitative Dosha percentage scores. The principal finding was that 94% of children shared a primary Prakriti with at least one parent. This observation is consistent with the Ayurvedic framework presented in the literature review, in which parental

Shukra and Shonita and maternal factors are described as contributors to offspring constitution.

The 46% similarity with both parents suggests that the observed phenotype may not be adequately represented by a simple one-parent model. The quantitative analysis supports this interpretation because both paternal and maternal Vata, Pitta and Kapha scores showed statistically significant positive correlations with the corresponding child scores. Thus, even where the child's categorical primary Prakriti does not exactly match one parent, the continuous Dosha scores may retain measurable relationships with both parents.

At the categorical level, the study reported higher overall similarity with mothers (77%) than fathers (63%). However, the reported chi-square findings do not establish statistical significance for the mother-child broad association ($p=0.340$), whereas the father-child association was statistically significant ($p=0.016$). Therefore, the higher descriptive maternal similarity should not be interpreted as proof of greater maternal genetic influence without additional statistical modelling.

The correlation findings provide a more granular view. Father Vata% showed the strongest paternal correlation ($r=0.476$), while Mother Kapha% showed the strongest maternal correlation ($r=0.377$). The other correlations were also statistically significant but ranged from weak to moderate in magnitude. These results support the study's central observation that parental contributions may be reflected quantitatively across Dosha dimensions.

The observation that children of same-Dosha couples frequently expressed the same dominant Dosha is clinically interesting, particularly the reported Vata and Pitta examples. Nevertheless, these findings should be regarded as associations within the study sample rather than evidence of deterministic genetic transmission. Prakriti assessment is an Ayurvedic constitutional construct, and the present study did not measure genetic variants, chromosomes, or other molecular inheritance markers. The use of the SAQDP strengthened standardization by converting qualitative constitutional characteristics into quantifiable percentage scores. The supplied questionnaire uses a 0–10 response scale and multiplication factors for Dosha-related characteristics. This approach reduced reliance on unstructured clinical judgement and enabled correlation analysis between family members.

The study has several limitations. It was conducted in a single institutional/geographical setting and included 100 families, limiting generalizability. The observational design cannot establish causality. The study did not include modern genetic testing, detailed assessment of maternal gestational exposures, or longitudinal follow-up. In addition, the supplied thesis documents contain an internal inconsistency: the methodology and final results table define the offspring age range as 12–30

years, whereas parts of the discussion and summary refer to a 9–11-year age group. The present manuscript follows the methodology and final results table (12–30 years); the source thesis should be corrected consistently before submission.

6. CONCLUSION

Within the study sample, parental Prakriti showed a clear descriptive and quantitative relationship with child Prakriti. Ninety-four percent of children were similar to at least one parent, and 46% were similar to both. Although maternal similarity was descriptively higher than paternal similarity, broad mother-child association was not statistically significant in the reported chi-square analysis, whereas father-child association was significant. At the continuous Dosha-score level, all six parent-child correlations were reported as statistically significant. These findings support further investigation of Prakriti as a familial constitutional phenotype using larger, multicentric samples and integrated Ayurvedic, environmental and genetic assessments.

7. IMPLICATIONS AND FUTURE RESEARCH

Replicate the study in larger, multicentric populations representing different Desha and demographic groups. Combine SAQDP-based Prakriti assessment with validated clinical assessments and modern genetic or genomic markers. Prospectively record maternal diet, lifestyle, gestational environment and other relevant prenatal factors.

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