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### RESEARCH ARTICLE

## A SURVEY STUDY OF DAIHIKA PRAKRITI IN JANGALA PRADESH W.S.R DIET AND DIETARY HABITS

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#### Abstract

Ayurveda, an ancient science, presents concepts in various Samhitas that remain relevant to health phenomena today. The human body undergoes variations in strength and physiological, psychological, and pathological changes influenced by Vāta, Pitta, and Kapha. They are the result of Swabhāva of Swabhāva of Dōṣās, i.e. Prakṛiti. Ancient classics have stated that individual diet and regimen should have opposite properties to those of the constitutional Doṣa and be prescribed for the maintenance of health. The Jāṅgala Deshā of western Rajasthan is characterised by an arid and semi-arid climate with extreme temperatures, low rainfall, strong winds, and scarce vegetation. These geo-climatic factors play an important role in shaping the health, lifestyle, and Prakṛiti of individuals residing in the region. The relationship between Prakṛiti, Āhāra, and Desha underscores the interconnectedness of the mind, body, and environment, captured in the Vedic phrase “Yat Piṇḍe Tathā Brahmāṇḍe”; changes in the environment are reflected within the body. Here, an attempt has been made to assess Prakṛiti of an individual concerning the Jāṅgal Deshā, and to correlate Deshā Prakṛiti, Āhāra Dravyās, and Jāṅgal Deshā to identify suitable dietary and lifestyle practices for maintaining health and preventing disease and to document region-specific dietetics according to Prakṛiti.

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#### Introduction:-

Ayurveda, an ancient science, presents concepts in various Samhitas that remain relevant to health phenomena today. Pioneering scholars such as Ācārya Caraka, Ācārya Suśruta, and Ācārya Vāgbhaṭa introduced the Loka-Puruṣa Sāmya Siddhānta, which elucidates the intrinsic connection (Avinabhāva Sambandha) between the microcosm (Puruṣa) and macrocosm (Loka). The human body experiences variations in physiological, psychological, and pathological changes influenced by Kapha (moon), Pitta (sun), and Vāta (wind). This relationship underscores the interconnectedness of the mind, body, and environment, captured in the Vedic phrase Yat Piṇḍe Tathā Brahmāṇḍe—changes in the environment reflected within the body. Ayurveda posits that the body and mind are governed by the Tridoṣas; their imbalances can lead to physical and mental ailments. These regimens guide diet, behaviour, and lifestyle adjustments aligned with principles like Prakṛiti, Deśa, Kāla, Bala, Mātrā, and Satmya. Adherence fosters Sukha (well-being), while neglect can result in Duḥkha (disease). Caraka Samhitā, Suśruta Samhitā, Aṣṭāṅga Hṛdaya, and Aṣṭāṅga Saṅgraha detail regimens for maintaining physical, mental, and

spiritual well-being. The ultimate goal is to achieve *Puruṣārtha Catuṣṭaya*—Dharma (virtue), Artha (prosperity), Kāma (desires), and Mokṣa (liberation). India, currently undergoing an epidemiological transition, faces rising lifestyle-related diseases like cardiovascular disorders, diabetes, and cancer, leading to significant morbidity and mortality. Despite this, the prevalence of these diseases in India is relatively lower than in other developing countries, partly due to adherence to traditional Ayurvedic principles like *Dinacharya*.

Ācārya Caraka recognised the examination of *Prakṛiti* as the foundational aspect of his ten investigative criteria (*Dāśavidha Pārikṣa*) for assessing patients<sup>i</sup>. The *Doṣās* play a vital role in human physiology, representing the state of the *Prakṛitistha Doṣās*. An individual's health (*Swasthya*) is sustained only when the physiological *Doṣās* are in harmony with the *Prakṛitistha Doṣās*. The constitution of a human being, known as *Prakṛiti*, is established at the moment of fertilisation and remains constant throughout life. Śukra-Śonita, Maternal Nutrition and Lifestyle, Temporal Uterine Cavity, *Pañcamahābhūta Vikāra* is a significant factor in the creation of *Prakṛiti*.

#### Need of study:-

Every *Prakṛiti* type indicates a person's sensitivity to *Doṣās*-linked diseases. This knowledge allows one to forecast several diseases to which a person is prone and to avoid or delay them with suitable food, medication, or schedule. *Prakṛiti* guided recommendations for *Āyurveda Āhāra* and *Vihār*. These practices should be according to *Prakṛiti*'s demands to preserve the body in good condition and the *Dhatus* in balance. Ācārya said *Prakṛiti* formation also depends on maternal diet and lifestyle, as we know according to *Pradeś Āhāra* and *Vihāra* of an individual also changes, so it is necessary to determine the *Prakṛiti* of individuals according to the *Pradeś*, thus an attempt has been made to understand the nature and assessment of the *Prakṛiti* of an individual concerning the *Jāṅgal Deśhā* which will help us to determine various factors like *Āhāra* and *Vihār* which help maintain the healthy state of the individual and avoid the factors i.e., *Āhithkara Āhāra* and *Vihāra* which can cause disturbance in the equilibrium state of the body and can be the reason of so many diseases. This study aims to categorise *Āhāra Dravyās* about diet and dietary habits. Referenced in classical texts as per *Dehā Prakṛiti*. It will facilitate the attainment of the health state of all individuals. It is imperative to Document eating habits and patterns according to *Prakṛiti* of people in *Jāṅgal Pradeśh*; as of yet, so far, not much documentation exists of such type of work within the Classic literature, *Dehā Prakṛiti* and *Āhāra Dravyās* and *Deśhā* are referenced individually. However, their direct relationship is not elucidated for a certain *Prakṛiti/constitution*. Here an attempt has been made to connect these three supporting pillars of health to build a healthy individual.

#### Conceptual Study:-

##### Prakṛiti:-

The primary three components of the body are *Tridoṣa*, *Saptadhātu*, and *Trimalās* the state of balance between these fundamental elements is known as *Ārōgya* or *Prakṛiti*<sup>ii</sup>. *Prakṛiti* has been regarded by the commentators *Arūṇadutta* in *Aṣṭāṅga Hr̥daya* and *Cakrapāṇi* in *Caraka Saṃhitā* as the body's *Swabhāva* (nature)<sup>iii</sup>. The characteristics of a person's body, behaviour, mentality, flexibility, response to emotions, and other aspects define their nature. They are the result of *Swabhāva* of *Dōṣās* i.e. *Prakṛiti*<sup>iv</sup>.

##### Features of VātaPrakṛiti(VātaPrakṛiti Lakṣaṇāni):-

##### On the basis of Caraka Saṃhitā<sup>v</sup>, SuśrutaSaṃhitā<sup>vi</sup>, Aṣṭāṅgahr̥daya<sup>vii</sup>:-

The body shows overall roughness, leanness, emaciation, short stature and poor nourishment. Cracks in body parts due to dryness. Joints produce cracking sounds, and they also exhibit trembling and unstable movements. Hair, moustache, body hair, nails and teeth are rough. Skin is *Sphuṭita Dhūsara Gātraḥ*. Hands and Feet are *Parūṣa*. Eyes and eyebrows demonstrate unsteady motion. Involuntary movement of their lips and tongue reflects restlessness. Individuals show a prominent network of veins throughout the body. Movements are quick, agile, and unsteady, reflecting the nature of *Vāta*. Eating habits are characterised by speed, with meals consumed in small portions and at frequent intervals. Speech is rapid, continuous, or marked by inconsistency, and individuals often engage in constant chatter. There is a marked sensitivity to cold, with individuals frequently afflicted by cold weather or conditions. Shivering, stiffness, and an aversion to cold are common.

Such individuals are prone to rapid physical or mental disturbances, becoming easily affected by illnesses or emotional stress. Struggle to retain knowledge for long periods (*Cala Dhṛti*), have weak memory (*Cala Smṛti*), Exhibit inconsistency in decision-making (*Cala Buddhi*). They quickly experience fear and become easily startled. A tendency to form attachments or develop affection rapidly. These individuals may have traits such as being unlucky (*Durbhagaḥ*), dishonest (*Stena*), jealous (*Mātsarya*), disrespectful (*Anārya*), cruel (*Krāthī*), ungrateful (*Kṛtaghṇa*), or inclined towards music and creativity (*Gandharvacitta*). Possess limited wealth (*Alpa Vitta*) and physical strength

(Alpa Bala), and have fewer children (Na Ca Bahuprajā). Common dreams include imagery of flying or moving through the sky.

#### **Features of Pitta Prakṛiti(Pitta Prakṛiti Lakṣaṇāni):-**

##### **Based on Caraka Saṃhitā<sup>viii</sup>, SuśrutaSaṃhitā<sup>ix</sup>Aṣṭāṅgahṛdaya<sup>x</sup>:-**

Delicate and soft body (Sukumāra Gātra), bright and clean complexion (Avadāta Gātra). Loose and soft joints (Śithila Sandhi), (Mṛdu Sandhi). Emits a bad odour (Prabhūta Puti Gandha). Hot sensation in the face (Uṣṇa Mukha), Excessive pigmentation (Vyaṅga), black moles (Tila), and recurrent boils (Pidakā). Eyes are small, brown, and unsteady, with thin and sparse eyelashes. Strong appetite due to sharp digestive fire (Tikṣṇa Agni), Excessive hunger (Kṣudhāvantah), Excessive thirst (Pipāsāvantah). Nails, eyes, tongue, lips, and soles appear coppery red. Soft, tawny, and sparse hair (Mṛdu Alpa Kapila Keśādi). Early onset of wrinkles, greying hair, and baldness (Kṣipra Valī-Plita-Khālitya Doṣa). Excessive sweating (Prabhūta Sṛṣṭa Sweda), urination (Prabhūta Sṛṣṭa Mūtra), and loose stools (Prabhūta Sṛṣṭa Puriṣa). Limited offspring (Alpa Apatya). Less semen production. Reduced sexual desire (Alpa Vyavāya).

Individuals with Pitta dominance become angry but calm down quickly. They exhibit courage and do not succumb to fear, facing challenges boldly. They can be strict or harsh when it comes to following rules. Pitta individuals are knowledgeable and possess sharp reasoning abilities. They are quick learners and adept at understanding complex subjects. Their brilliance and confidence make them stand out in group settings, where they are seen as assertive and strong-willed. Dreams of individuals with Pitta constitution often include symbolic imagery, such as gold, fiery objects, red flowers (like Palāśa or Karṇikāra), lightning, or meteors. These dreams reflect their dynamic and fiery disposition. Pitta individuals generally possess moderate physical strength. They accumulate a moderate amount of wealth and life's necessities, achieving a balanced level of material prosperity.

#### **Features of Kapha Prakṛiti(Kapha Prakṛiti Lakṣaṇāni):-**

##### **On the basis of Caraka Saṃhitā<sup>xi</sup>, SuśrutaSaṃhitā<sup>xii</sup>,Aṣṭāṅgahṛdaya<sup>xiii</sup>:-**

(Excellence of dhātus (body tissues) indicates overall health and vitality; compactness and firmness of the body (SaṃhataŚarīram). The body remains unaffected by minor dietary or activity changes (Sthira Śarīram). Pleasing physical appearance (Dṛṣṭisukha). Clean and clear complexion (Avadāta Gātra). Unctuous and oily organs (Snigdhaṅgāḥ). Greasy complexion (Snigdhaacchavi). Joints are well-formed, lubricated, and strongly bonded (Sandhibandha). Clear and affectionate voice (Prasanna Snigdha Svara). Hair is thick, curly, and dark blue, resembling bees. Clear vision with well-defined eye components (Prasanna Darśana). Whitish eyes with distinctly marked segments (Śukla Akṣa). Face is pleasant and attractive. Eats slowly with minimal food intake (Manda Āhāra). Speaks little or uses measured words (Manda Vyāhāra). Initiates physical, mental, or verbal activities slowly (Aśīghra Ārambha). Less prone to physical and mental ailments (Aśīghra Vikāra). Experiences mild hunger (Alpa Kṣudhā) and mild thirst (Alpa Tṛṣṇā). Low body temperature (Alpa Santāpa) and minimal perspiration (Alpa Swēda). Produces an abundance of reproductive fluid and have a high sexual drive. Tendency to have more offspring.

Exceptional physical strength. Prosperous and wealthy. Highly knowledgeable and learned. Radiates vitality and energy. Maintains a calm and peaceful mind. Enjoys a long and healthy life. Endures hardships and difficulties with ease. Can withstand pain and suffering. Builds lasting friendships. Wealth remains stable throughout life. Generous and charitable, carefully choosing whom to help. Natural disposition aligns with divine or noble qualities. They physically and mentally resemble powerful deities and animals such as lions, horses, and bulls. Resembles higher beings in actions. Displays strength, confidence, and grace.

#### **Ahara:-**

Body's growth and maintenance through the balance of Dhātus (body tissues), emphasising the natural interplay between constructive and destructive processes (Swabhavoparama Vāda). Health is achieved through Dhātu Sāmya (balance), while disease results from Dhātu Vaiśāmya (imbalance). Āgni (digestive fire) is central to metabolism and health, converting consumed food (Āhāra Dravyas) into essential bodily components: Doṣas, Dhātus, and Malas. Proper digestion and transformation by these fires ensure physical and mental well-being, highlighting the deep interdependence of food and digestion in Ayurveda.

As Caraka has stated, a wholesome diet is a prime cause of the body's growth and development; an unwholesome diet causes several diseases<sup>xiv</sup>. Caraka emphasises that the ideal diet is that which rebuilds the worn-out systems and

nourishes the Dhātus and maintains the equilibrium of the body constituents<sup>xv</sup>. Caraka states that these three factors support life while describing Trayopastambha i.e. Āhāra, Swapna (Nidra) and Brahmacharya<sup>xvi</sup>.

In Matrāśītiya Adhyāya of Sūtrasthāna, various ways of maintaining normal health are described. Among all the factors in the maintenance of positive health, food taken occupies the most important position. In this context, Ācārya Caraka has quoted the principle of a wholesome diet as one should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing future diseases<sup>xvii</sup>.

Annotator Cakrapāṇi explained that Swāsthya can be maintained in two ways, viz.

(a) by replenishing the used up Dhātus of the body by use of a proper regimen

(b) by removing the obstacles that destroy the state of health, viz. those vitiating VātaDoṣa etc

Ancient classics have mentioned that individual diet and regimen should have opposite properties to that of constitutional Doṣa, which are to be prescribed for the maintenance of health. For individuals having the SamaPrakṛiti, a diet consisting of all Rasās in proper quantity is to be prescribed<sup>xviii</sup>.

Ācārya Ātreya has implemented this principle that vata prakṛiti persons should regularly take Dravyās of Madhūra, Amla, and Lavan Rasās. Pittala individuals should regularly practice Madhūra, Tikta and Kaṣāya Rasās; for Śleṣmā individuals, regular practice of Katu, Tikta and Kaṣāya Dravyās will pacify the Kapha Doṣa. This Doṣa-alleviating type of Āhāra should be continued till the attainment of Samāgni. Thus, primarily the objective behind the selection of Āhāra Dravyās is to achieve the state of Samāgni. In Sama Prakṛiti individuals for maintenance of Samāgni such Āhāra Dravyās should be selected which will maintain the state of equilibrium of three Doṣās<sup>xix</sup>. For this purpose, one should practice all the six Rasās. The proportion will vary according to seasons and other factors like Deṣa, Mātrā, Prabhāva etc. The Rasāyana Drugs which will protect the status of Samāgni should be practised. The guideline and regimen prescribed by Ācārya for the continuation of the health of a healthy person should be adopted.

#### Desha:-

In Ayurveda, Deshā refers to a "habitat" or "region," significantly influencing a person's health and well-being. It is considered an important factor (Parikshya Bhāva) in the early diagnosis of disease. The concept of Deshā dates back to Vedic times, initially described into three types in the Samhitā period: Jāngam Deshā (mobile region), Anup Deshā (marshy/wetland region), and Sādharān Deshā (ordinary or mixed region).

#### Review of JāngalDeshā according to Western Geo Climatic Region Of Rajasthan based on the Resource Atlas of Rajasthan:-

According to Köppen's climate classification, Rajasthan's arid and semi-arid regions, particularly Jāngal Deshā, share similar features. These areas cover about 25,000 sq. km in northwest Rajasthan, including districts like Jodhpur, Barmer, and Jaisalmer, and border Pakistan to the west.

1. **Climate** – The climate of the region is marked by extreme temperatures, strong winds, severe droughts, low humidity, high evapotranspiration, and scarce vegetation. Summers (April to June) are intensely hot, with temperatures reaching 39–42°C, while winters (December–January) are cold, sometimes dropping below 0°C. Rainfall is rare, and droughts are unevenly distributed; relative humidity fluctuates widely, peaking in August and dropping to its lowest in April. Wind patterns are strong and mainly from the southwest, causing dust storms ("Andhi") with speeds up to 136 km/h, while winter winds are gentler. Rainfall usually comes with easterly winds.
2. **Rainfall Pattern** -Rajasthan's geography features one of India's most diverse climatic zones. West of the Aravalli range, the climate is defined by low, erratic rainfall, extreme temperature variations, low humidity, and strong winds, while east of the range experiences semi-arid to sub-humid conditions with higher humidity and rainfall. Annual precipitation varies widely, dropping sharply across the western Aravalli, making western Rajasthan the most barren. The monsoon begins in late May and lasts until mid-September, peaking in July and August.
3. **Groundwater Resources** -Rajasthan relies heavily on groundwater due to the scarcity of surface water. Groundwater levels vary across the state, with shallow levels in canal-fed districts like Ganganagar and deep levels in the western desert areas such as Jaisalmer, Bikaner, Barmer, and Jodhpur. The water table generally slopes westward on the west of the Aravalli range and eastward on the east side. Groundwater development is much higher in eastern Rajasthan than in the west, where high evapotranspiration, lack of surface water, and low recharge rates limit groundwater availability.
4. **Temperature regimes** -Rajasthan experiences moderate daily and seasonal temperature fluctuations typical of a warm, dry continental climate. Summer begins in March, with temperatures rising steadily through April,

May, and June, often reaching 40–45°C, especially in western areas, occasionally touching 49°C. Eastern Rajasthan has slightly lower summer temperatures. In winter (December–February), January is the coldest month, with nighttime temperatures sometimes dropping below due to rapid heat loss from sandy soils.

## Material & Methods:-

### Primary Objectives:-

- 1) To analyse the Prakṛiti of healthy volunteers who are the residents of semi-arid and arid areas of Rajasthan State, to know about the most prevailing Prakṛiti type in this area.
- 2) To postulate a diet regimen with pacifying qualities for constitutional Doṣās are intended to be recommended to maintain good health.
- 3) To study the inter-relationship of diet and dietary habits on the preservation of Prakṛiti (Swāsthya) in Jangāla Pradesh.

### Secondary Objectives:-

- 1) To study in detail about Prakṛiti, Āhāra & Deshā as mentioned in Āyurveda Classics.
- 2) To study the Geo Climatic aspect of a selected district Of Rajasthan as per the features of Jangāla Pradesh mentioned in Āyurveda Classics.

### Plan Of Study:-

**Research Design:** Single Group Observational study

**Type Of Study:** Survey Study

**Site of Survey Study-** The survey was conducted in the selected district of Rajasthan State based on the geo-climatic conditions of that area, which resemble the characteristics of Jangāla Pradesh as stated in the Āyurveda classics. Districts which are selected for the survey work are as follows: Barmer, Bikaner, Churu, Sri Ganganagar, Hanumangarh, Jaisalmer, Jalore, Jodhpur, Nagaur, Pali.

**Sample Size of Survey Study** - The present research work has a sample size of 200 healthy volunteers, irrespective of their caste, age, and gender, who are compulsorily residents of the above-selected district of Rajasthan State.

| Inclusion criteria                                                                                         | Exclusion Criteria                                                                 |
|------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| Apparently healthy individuals of the age group between 18 to 45 years, irrespective of gender & religion. | People who are younger than 18 years and older than 45 years                       |
| People who are not suffering from any type of systemic health disorders.                                   | A person suffering from any type of systemic disease or health condition.          |
| People who are by birth residents of the selected district of Rajasthan state.                             | People who are not by birth residents of the selected district of Rajasthan state. |
| People who are willing or have provided consent to participate in the survey.                              | Person not willing or did not provide consent to participate in the survey.        |

**Sampling Technique:** Simple Random Sampling.

**Duration of Survey Study:** The present survey was completed in 12 months (1 years).

**Methods of Data Collection:** For the present research work, the Prakṛiti Assessment of the subjects was done with the help of the “Ayur Prakṛiti Web Portal” Standardized Prakṛiti Assessment Scale developed by the Central Council for Research in Ayurvedic Sciences (CCRAS), Ministry of Ayush, Government of India, New Delhi.

**Selection Of Volunteers for the Survey Study:** Healthy Volunteers were required for this survey work the health condition of all the subjects was assessed by using the criteria given in the “Development and Standardization of Health Scale-19 (HS-19) based on Dhatu-Samyata” (Vyas Kavita et al. UJAHM 2015,03(02): Page 55-61).

**Informed Consent-**Patients who fulfilled the above-mentioned criteria were informed about the purpose and procedure for the present study, which were thoroughly narrated to the patients and were requested to understand and participate in the study after written consent.

#### Results & Observations:-

##### Classification of Subjects Based on Age

| S.No         | 18 years<br>to<br>24 years | 25 years<br>to<br>31 years | 32 years<br>to<br>38 years | 39 years<br>to<br>45 years | Total |
|--------------|----------------------------|----------------------------|----------------------------|----------------------------|-------|
| VP           | 40                         | 23                         | 21                         | 19                         | 103   |
| PV           | 11                         | 08                         | 01                         | 03                         | 23    |
| PK           | 08                         | 08                         | 02                         | 01                         | 19    |
| KP           | 14                         | 05                         | 02                         | 00                         | 21    |
| VK           | 10                         | 07                         | 02                         | 00                         | 19    |
| KV           | 11                         | 01                         | 02                         | 01                         | 15    |
| <b>Total</b> | 94 (47%)                   | 52 (26%)                   | 30 (15%)                   | 24 (12%)                   | 200   |

##### Classification of Subjects Based On Birth Place

| S.No         | Birth Place     | Count Of Volunteers | Percentage Of Volunteers |
|--------------|-----------------|---------------------|--------------------------|
| 1.           | Barmer          | 07                  | 3.5%                     |
| 2.           | Bikaner         | 10                  | 5%                       |
| 3.           | Churu           | 29                  | 14.5%                    |
| 4.           | Shri Ganganagar | 12                  | 6%                       |
| 5.           | Hanumangarh     | 13                  | 6.5%                     |
| 6.           | Jaisalmer       | 06                  | 3%                       |
| 7.           | Jalore          | 03                  | 1.5%                     |
| 8.           | Jodhpur         | 99                  | 49.5%                    |
| 9.           | Nagaur          | 15                  | 7.5%                     |
| 10.          | Pali            | 06                  | 3%                       |
| <b>Total</b> |                 | 200                 | 100%                     |

##### Classification of Subjects Based On Nature Of Diet

| S.No         | Diet       | Count Of Volunteers | Percentage Of Volunteers |
|--------------|------------|---------------------|--------------------------|
| 1.           | Vegetarian | 154                 | 77%                      |
| 2.           | Mixed      | 46                  | 23%                      |
| <b>Total</b> |            | 200                 | 100%                     |

##### Classification of Subjects Based On Marital Status

| S.No         | Diet      | Count Of Volunteers | Percentage Of Volunteers |
|--------------|-----------|---------------------|--------------------------|
| 1.           | Married   | 82                  | 41%                      |
| 2.           | Unmarried | 118                 | 59%                      |
| <b>Total</b> |           | 200                 | 100%                     |

##### Classification of Subjects Based On Religion

| S.No         | Diet   | Count Of Volunteers | Percentage Of Volunteers |
|--------------|--------|---------------------|--------------------------|
| 1.           | Hindu  | 190                 | 95%                      |
| 2.           | Muslim | 10                  | 5%                       |
| 3.           | Others | 00                  | 00%                      |
| <b>Total</b> |        | 200                 | 100%                     |

**Classification of Subjects Based On Addiction**

| S.No         | Diet                            | Count Of Volunteers | Percentage Of Volunteers |
|--------------|---------------------------------|---------------------|--------------------------|
| 1.           | Addiction Like (Tea and Coffee) | 28                  | 14%                      |
| 2.           | No Addiction                    | 172                 | 86%                      |
| <b>Total</b> |                                 | <b>200</b>          | <b>100%</b>              |

**Classification of Subjects Based On Gender**

| S.No         | Diet   | Count Of Volunteers | Percentage Of Volunteers |
|--------------|--------|---------------------|--------------------------|
| 1.           | Male   | 84                  | 42%                      |
| 2.           | Female | 116                 | 58%                      |
| <b>Total</b> |        | <b>200</b>          | <b>100%</b>              |

**Classification of Subjects Based On Daihika Prakriti**

| S.No         | Type Of DaihikaPrakriti | No. Of Volunteers | % Of Volunteers |
|--------------|-------------------------|-------------------|-----------------|
| 1.           | Vāta-Pita Prakriti      | 103               | <b>51.5</b>     |
| 2.           | Pita -VātaPrakriti      | 23                | <b>11.5</b>     |
| 3.           | Pita-Kapha Prakriti     | 19                | <b>9.5</b>      |
| 4.           | Kapha-Pitta Prakriti    | 21                | <b>10.5</b>     |
| 5.           | Vāta-Kapha Prakriti     | 19                | <b>9.5</b>      |
| 6.           | Kapha- VātaPrakriti     | 15                | <b>7.5</b>      |
| <b>Total</b> |                         | <b>200</b>        | <b>100</b>      |

**Classification of Subjects Based On Literacy**

| S.NO         | Prakriti             | Graduate   |              | Intermediate |            | Up Middle to |           | Up Primary to |             | Total      |
|--------------|----------------------|------------|--------------|--------------|------------|--------------|-----------|---------------|-------------|------------|
|              |                      | (N)        | (%)          | (N)          | (%)        | (N)          | (%)       | (N)           | (%)         | (N)        |
| 1.           | Vāta-Pita Prakriti   | 48         | 24%          | 41           | 20.5 %     | 03           | 1.5 %     | 11            | 5.5%        | 103        |
| 2.           | Pita -Vāta Prakriti  | 16         | 8%           | 06           | 3%         | 00           | 0%        | 01            | 0.5%        | 23         |
| 3.           | Pita-Kapha Prakriti  | 10         | 5%           | 01           | 0.5%       | 05           | 2.5 %     | 03            | 1.5%        | 19         |
| 4.           | Kapha-Pitta Prakriti | 15         | 7.5%         | 05           | 2.5%       | 01           | 0.5 %     | 00            | 00%         | 21         |
| 5.           | Vāta-Kapha Prakriti  | 09         | 4.5%         | 05           | 2.5%       | 04           | 2%        | 01            | 0.5%        | 19         |
| 6.           | Kapha- Vāta Prakriti | 03         | 1.5%         | 04           | 2%         | 05           | 2.5 %     | 03            | 1.5%        | 15         |
| <b>Total</b> |                      | <b>101</b> | <b>50.5%</b> | <b>62%</b>   | <b>31%</b> | <b>18 %</b>  | <b>9%</b> | <b>19</b>     | <b>9.5%</b> | <b>200</b> |

**Classification of Subjects Based On Occupation**

| S.NO | Prakriti             | Student |       | Field |      | Desk |      | Housewife |      | Total |
|------|----------------------|---------|-------|-------|------|------|------|-----------|------|-------|
|      |                      | (N)     | (%)   | (N)   | (%)  | (N)  | (%)  | (N)       | (%)  | (N)   |
| 1.   | Vāta-Pita Prakriti   | 41      | 20.5% | 28    | 14%  | 26   | 13%  | 08        | 4%   | 103   |
| 2.   | Pita -Vāta Prakriti  | 10      | 5%    | 03    | 1.5% | 10   | 5%   | 00        | 00%  | 23    |
| 3.   | Pita-Kapha Prakriti  | 08      | 4%    | 03    | 1.5% | 05   | 2.5% | 03        | 1.5% | 19    |
| 4.   | Kapha-Pitta Prakriti | 14      | 7%    | 01    | 1%   | 05   | 2.5% | 01        | 0.5% | 21    |
| 5.   | Vāta-Kapha Prakriti  | 11      | 5.5%  | 03    | 1.5% | 04   | 2%   | 01        | 0.5% | 19    |

|              |                         |           |            |           |            |           |            |           |           |            |
|--------------|-------------------------|-----------|------------|-----------|------------|-----------|------------|-----------|-----------|------------|
| 6.           | Kapha- Vāta<br>Prakṛiti | 08        | 4%         | 04        | 2%         | 02        | 1%         | 01        | 0.5%      | 15         |
| <b>Total</b> |                         | <b>92</b> | <b>46%</b> | <b>42</b> | <b>21%</b> | <b>52</b> | <b>26%</b> | <b>14</b> | <b>7%</b> | <b>200</b> |

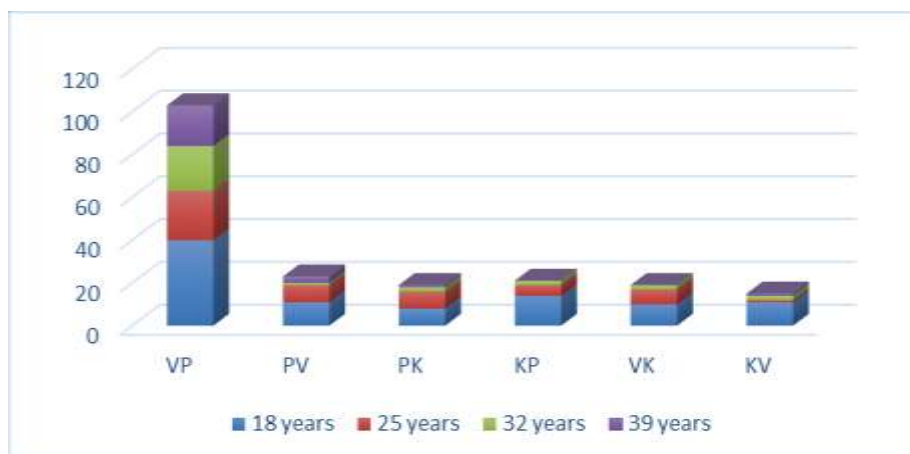
#### Classification of Subjects Based On Socio-Economic Status

| S.NO         | Prakṛiti                | Up to 5<br>Lacs |              | Up to 5 to 8<br>Lacs |              | Up to 8 to 10<br>Lacs |            | Up to 10 to<br>20 Lacs |            | Total      |
|--------------|-------------------------|-----------------|--------------|----------------------|--------------|-----------------------|------------|------------------------|------------|------------|
|              |                         | (N)             | (%)          | (N)                  | (%)          | (N)                   | (%)        | (N)                    | (%)        |            |
| 1.           | Vāta-Pita<br>Prakṛiti   | 36              | 18%          | 29                   | 14.5%        | 20                    | 10%        | 18                     | 9%         | 103        |
| 2.           | Pita -Vāta<br>Prakṛiti  | 07              | 3.5%         | 08                   | 4%           | 06                    | 3%         | 02                     | 1%         | 23         |
| 3.           | Pita-Kapha<br>Prakṛiti  | 06              | 3%           | 06                   | 3%           | 04                    | 2%         | 03                     | 1.5%       | 19         |
| 4.           | Kapha-Pitta<br>Prakṛiti | 06              | 3%           | 07                   | 3.5%         | 06                    | 3%         | 02                     | 1%         | 21         |
| 5.           | Vāta-Kapha<br>Prakṛiti  | 07              | 3.5%         | 03                   | 1.5%         | 05                    | 2.5%       | 04                     | 2%         | 19         |
| 6.           | Kapha- Vāta<br>Prakṛiti | 05              | 2.5%         | 04                   | 2%           | 05                    | 2.5%       | 01                     | 0.5%       | 15         |
| <b>Total</b> |                         | <b>67</b>       | <b>33.5%</b> | <b>57</b>            | <b>28.5%</b> | <b>46</b>             | <b>23%</b> | <b>30</b>              | <b>15%</b> | <b>200</b> |

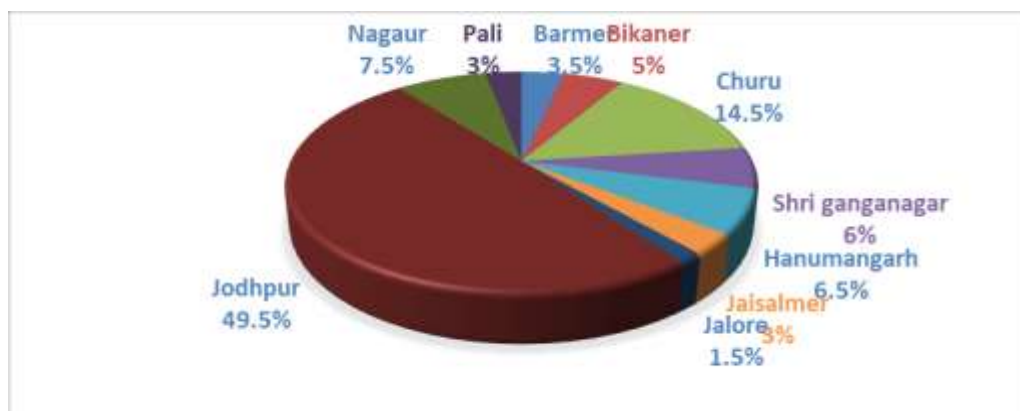
#### Classification of Subjects Based On Prakṛiti Distribution according to Districts

| S.NO         | District      | Vāta-Pita<br>Prakṛiti |              | Pita -Vāta<br>Prakṛiti |              | Pita-<br>Kapha<br>Prakṛiti |             | Kapha-<br>Pitta<br>Prakṛiti |              | Vāta-<br>Kapha<br>Prakṛiti |             | Kapha-<br>Vāta<br>Prakṛiti |             | Total      |
|--------------|---------------|-----------------------|--------------|------------------------|--------------|----------------------------|-------------|-----------------------------|--------------|----------------------------|-------------|----------------------------|-------------|------------|
|              |               | (N)                   | (%)          | (N)                    | (%)          | (N)                        | (%)         | (N)                         | (%)          | (N)                        | (%)         | (N)                        | (%)         |            |
| 1.           | Barmer        | 04                    | 2%           | 02                     | 1%           | 01                         | 0.5%        | 00                          | 00%          | 00                         | 00%         | 00                         | 00%         | 07         |
| 2.           | Bikaner       | 03                    | 1.5%         | 01                     | 0.5%         | 01                         | 0.5%        | 03                          | 1.5%         | 02                         | 1%          | 00                         | 00%         | 10         |
| 3.           | Churu         | 10                    | 5%           | 08                     | 4%           | 03                         | 1.5%        | 03                          | 1.5%         | 02                         | 1%          | 03                         | 1.5%        | 29         |
| 4.           | Sriganganagar | 04                    | 2%           | 00                     | 0%           | 03                         | 1.5%        | 01                          | 0.5%         | 03                         | 1.5%        | 01                         | 0.5%        | 12         |
| 5.           | Hanumangarh   | 05                    | 2.5%         | 02                     | 1%           | 01                         | 0.5%        | 01                          | 0.5%         | 02                         | 1%          | 02                         | 1.5%        | 13         |
| 6.           | Jaisalmer     | 01                    | 0.5%         | 01                     | 0.5%         | 01                         | 0.5%        | 01                          | 0.5%         | 02                         | 1%          | 00                         | 00%         | 06         |
| 7.           | Jalore        | 01                    | 0.5%         | 00                     | 00%          | 01                         | 0.5%        | 00                          | 00%          | 01                         | 0.5%        | 00                         | 00%         | 03         |
| 8.           | Jodhpur       | 68                    | 34%          | 06                     | 3%           | 06                         | 3%          | 06                          | 3%           | 06                         | 3%          | 07                         | 3.5%        | 99         |
| 9.           | Nagaur        | 06                    | 3%           | 02                     | 1%           | 02                         | 1%          | 03                          | 1.5%         | 01                         | 0.5%        | 01                         | 0.5%        | 15         |
| 10.          | Pali          | 01                    | 0.5%         | 01                     | 0.5%         | 00                         | 00%         | 03                          | 1.5%         | 00                         | 00%         | 01                         | 0.5%        | 06         |
| <b>Total</b> |               | <b>103</b>            | <b>51.5%</b> | <b>23</b>              | <b>11.5%</b> | <b>19</b>                  | <b>9.5%</b> | <b>21</b>                   | <b>10.5%</b> | <b>19</b>                  | <b>9.5%</b> | <b>15</b>                  | <b>7.5%</b> | <b>200</b> |

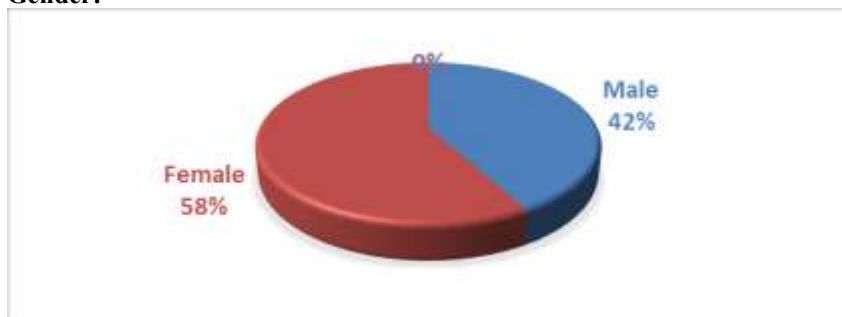


**Discussion:-****Age:-**

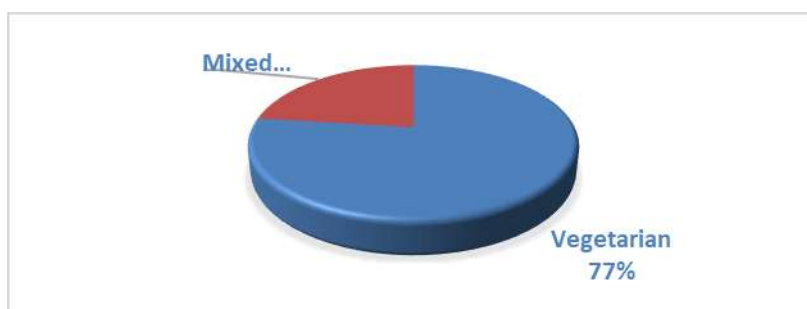
The majority of healthy people are between the ages of 18 and because the Dhātū in this age range are at the top of their game, resulting in good Sharir Bala and good health. The minimum number of individuals, i/e, 24 (12%), were from the 39-year to 45-year age group. In society, the individuals of this age group are mostly working and married. They are facing various challenges at their workplaces or at a family level. Due to a very busy and stressful lifestyle, this group is the least attentive to their diet, dietary habits, and overall health.

**Place of Birth**

In the present survey study, out of 200 healthy volunteers, the maximum number of volunteers were from Jodhpur district, i.e. 99 (49.5%). All these districts are categorised under Jangal Pradesh within the Western Geo Climatic Region of Rajasthan, as per the Resource Atlas of Rajasthan. The largest number of participants was from Jodhpur because it is the second-largest and second-most populous city in the state of Rajasthan.

**Gender:-**

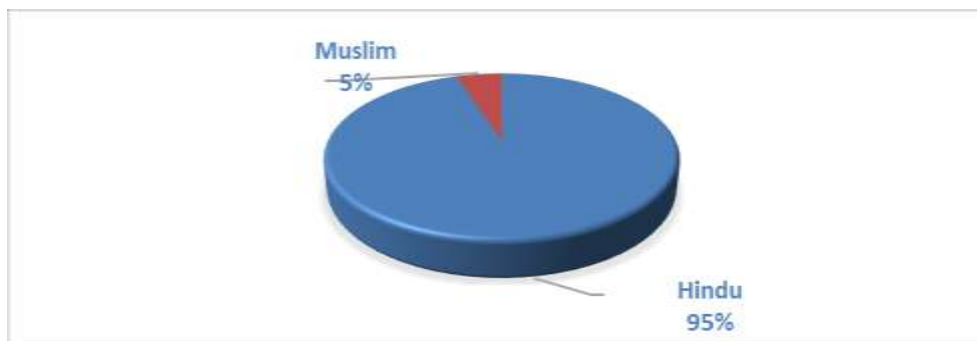
In the present survey study, out of 200 healthy volunteers, female volunteers were 116, i.e. 58% and male volunteers were 84, i.e. 42% of the total number of participating volunteers.

**Nature of Diet:-**

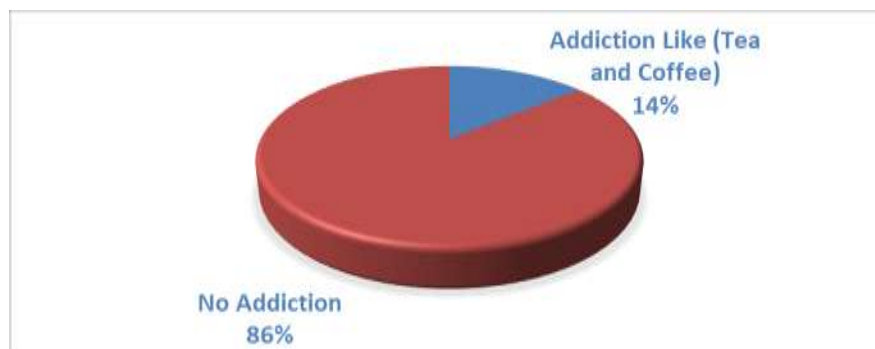
In the present survey study, out of 200 healthy volunteers, 154 (77%) were vegetarian, which indicates the community's demographic supremacy in the region because the majority of people were from the same dietary habits. ThematrajĀhāravihar factor will remain steady in this study. This will aid in determining the impact of Deṣhā on Prakṛiti.

**Marital Status:-**

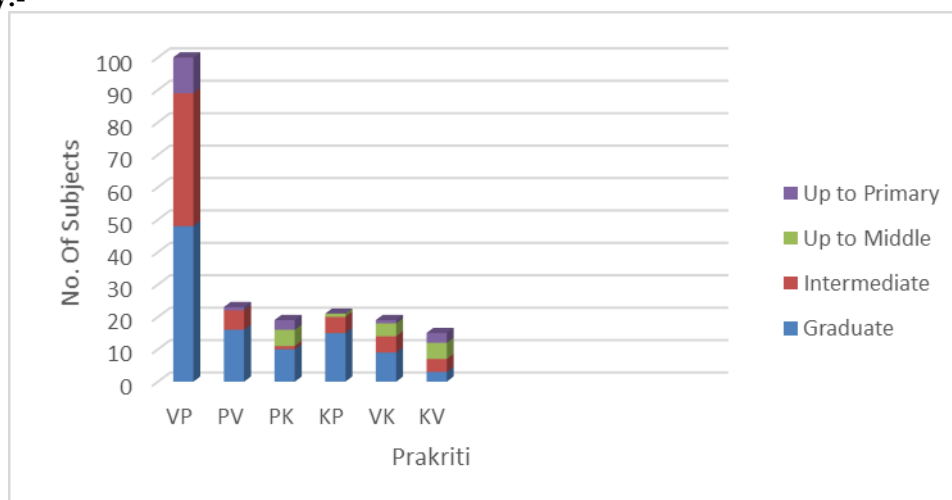
In the present survey study, out of 200 healthy volunteers, 118 (59%) were unmarried, indicating that unmarried and younger people have higher Dhātū quality and a stronger immune system. They are also less exposed to the stresses of everyday family life. This age group is stated in Ācārya Charaka's VivardhamanaDhātū Status, which keeps them fit and disease-free.

**Religion:-**

In the present survey study, out of 200 healthy volunteers, 190 (95%) were Hindus. The Hindu community has the largest population, indicating the community's demographic supremacy in the region. The survey is being performed in Rajasthan, which is predominantly Hindu. Because the majority of the participants are from the same racial community, JatiparikshaPrakṛiti will remain steady in this survey study. This will aid in determining the impact of Deṣhā on Prakṛiti.

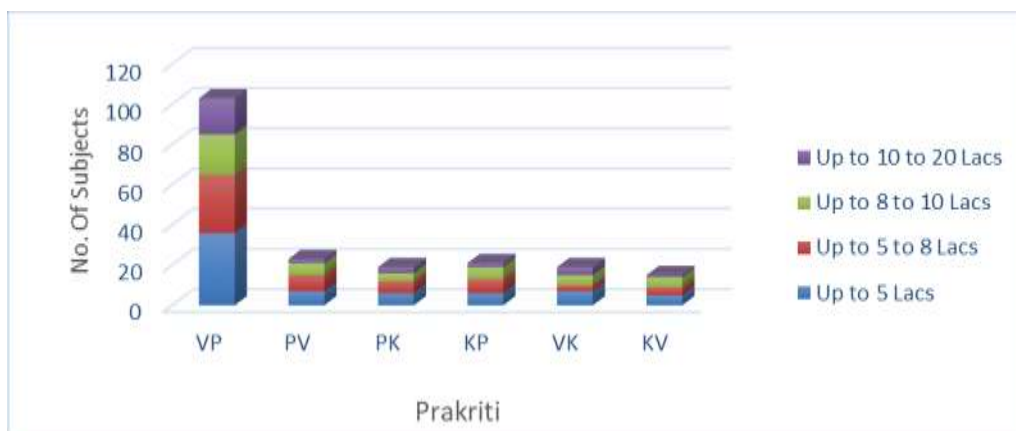
**Addiction:-**

In the present survey study, out of 200 healthy volunteers, 28 (14%) were having addiction to Tea and coffee rest 172 (86%) did not have any addiction. Nowadays, the addiction to Tea and Coffee is most common among people. Hence, this survey shows common statistics of the present time.

**Literacy:-**

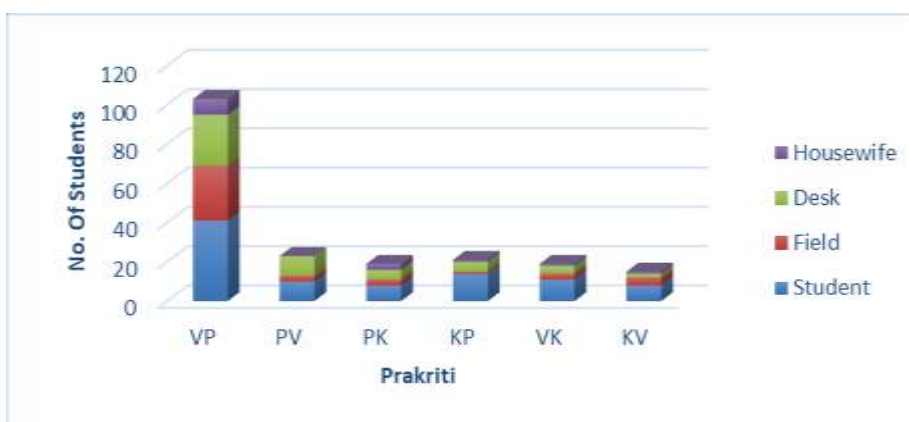
In the present survey study, out of 200 healthy volunteers, 101 volunteers, i.e. 50.5%, were graduates. This survey was conducted in urban and rural parts of the selected district maximum number of people were graduates. This shows awareness towards education among the people. The literacy rate is due to good family background, surrounding educational atmosphere, availability of resources in the nearby vicinity and the government's policy for education. The remaining people belonged to rural backgrounds and were engaged in work like farming, etc., and the awareness of education is not proper in such areas.

#### Socio-Economic Status:-

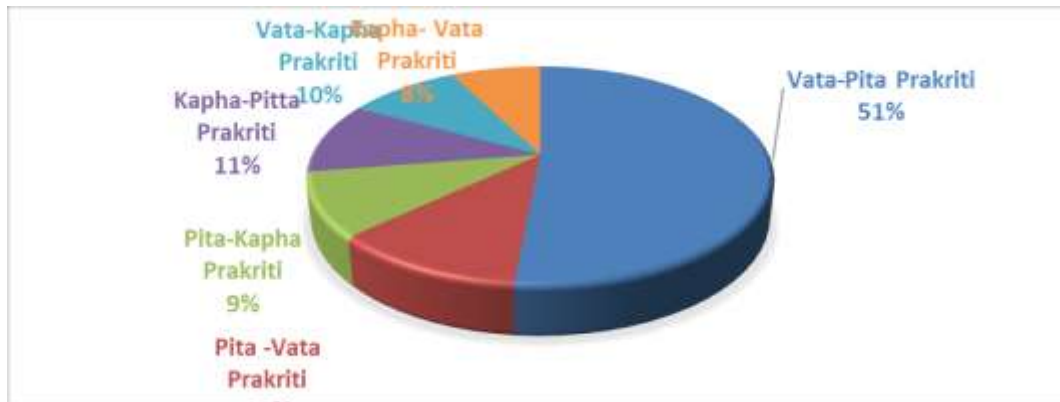
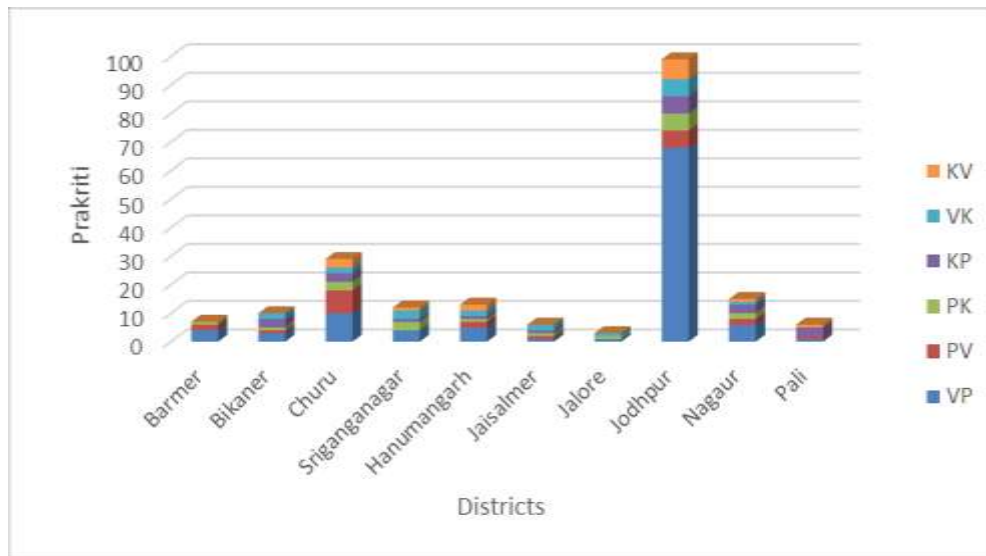


In the present survey study, out of 200 healthy volunteers, 67 (33.5%) people were having annual income of up to 5 lacs. The majority of the people in the category are in the annual income of up to 5 lacs range. This could be owing to Rajasthan's middling per capita income, where the poll was performed. When comparing the proportional percentages of group members in different Prakṛiti of the groups, the VātaDoṣā.Dominant Prakṛiti, i.e., Vāta-Pitta, has the highest percentage. Compared with Pitta- and Kapha-dominant constitutions, Vāta-dominant constitutions have lower per capita income. This backs with Ācārya Charaka's assertion that VātaPrakṛiti people have poor income (Alpa Dhana).

#### Occupation:-



In the present survey study out of 200 healthy volunteers, 92 (46%) people were students. The group's maximum participants are completing their study, and 2nd highest working in desk work. This shows awareness towards education among the people, and 2nd highest working conditions show the population is interested in stable work, i.e. desk work.

**Deśhā and Prakṛiti:-**

In the present survey study, out of 200 healthy volunteers, 103 (51.5%) were from Vāta Pitta Prakṛiti, 23 (11.5%) were from Pitta Vatta Prakṛiti, 19 (9.5%) were from Pitta Kapha Prakṛiti, 21 (10.5%) were from Kapha Pitta Prakṛiti, 19 (9.5%) were having Vatta Kapha Prakṛiti, 15(7.5%) were having Kapha Vatta Prakṛiti.

This survey study was conducted in western Rajasthan, where the average temperature is higher than the normal climate, so this type of temperature absorbs Saumyansh of the climate by its heat, thus this factor creates more Ruksha Guna in the climate and the human body also. Due to more daylight, less amount of water surface bodies, less rainfall and the temperature of the climate it produces more Ushna Guna in the atmosphere, which creates more Pitta Doṣāin climate. As we know, the human body also reacts to environmental conditions. This type of reaction changes the human equilibrium of the body according to the environment in a limit so humans can exist in it. Some changes create phenotypes in the body that are called in modern epigenetics. Thus, this type of environmental condition proves Ācārya Charka's statement that this type of environment is Vāta- Pitta Bahula. The above study also proves it.

**Conclusion:-**

The study conducted in western Rajasthan found that high average temperatures absorb Saumyansh, creating more Ruksha Guna and Pitta Dosha in the climate. This results in more Ushna Guna and Pitta Dosha in the atmosphere, affecting the human body's equilibrium and causing Modern epigenetics. This type of environment supports Acharya Charka's statement of Vata - Pitta Bahula.

The findings of the Survey Study show the following:-

| No. of Volunteers out of 200 | Percentage of Volunteers | Characteristics Observed        |
|------------------------------|--------------------------|---------------------------------|
| 94                           | 47%                      | 18 years to 24 years age group, |
| 99                           | 49.5%                    | Residents of Jodhpur district   |
| 116                          | 58%                      | female volunteers               |
| 84                           | 42%                      | male volunteers                 |
| 154                          | 77%                      | vegetarian                      |
| 118                          | 59%                      | unmarried                       |
| 190                          | 95%                      | Hindus                          |
| 28                           | 14%                      | addiction to Tea and coffee     |
| 101                          | 50.5%                    | graduated                       |
| 67                           | 33.5%                    | annual income of up to 5 lacs   |
| 92                           | 46%                      | students                        |
| 103                          | 51.5%                    | Vata Pitta Prakriti             |
| 23                           | 11.5%                    | Pitta VattaPrakriti             |
| 19                           | 9.5%                     | Pitta Kapha Prakriti            |
| 21                           | 10.5%                    | Kapha Pitta Prakriti            |
| 19                           | 9.5%                     | Vatta Kapha Prakriti            |
| 15                           | 7.5%                     | Kapha VattaPrakriti             |

**Conflict of Interest:-**

None declared

**Source of Funding:-**

Nil

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