

A Survey Study of Daihika Prakriti in Jangala Pradesh w.s.r Diet & Dietary Habits.

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. Prakṛti. 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 JāṅgalaDeshā 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 Prakṛti of individuals residing in the region. The relationship between Prakriti, Aahar and Desha underscores the interconnectedness of the mind, body, and environment, captured in the Vedic phrase “*Yat Piṇḍe Tathā Brahmāṇḍe*”; changes in the environment reflect within the body. Here, an attempt has been made to assess Prakṛti of an individual concerning the JāṅgalaDeshā, and to correlate DeshāPrakṛti, ĀhāraDravyās, and JāṅgalaDeshā to identify suitable dietary and lifestyle practices for maintaining health and preventing disease and to document region-specific dietetics according to Prakṛti.

Keywords:

Prakṛti, Āhāra, JāṅgalaDeshā, Kapha, Pitta, and Vāta

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 ĀcāryaVāgbhaṭa introduced the **Loka-PuruṣaSāmyaSiddhānta**, which elucidates the intrinsic connection (**AvinabhāvaSambandha**) between the microcosm (Puruṣa) and macrocosm (Loka). The human body experiences strength variations and 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 reflect 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, behavior, and lifestyle adjustments aligned with principles like **Prakṛti**, **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 Prakṛti as the foundational aspect of his ten investigative criteria (**Dāśavidha Pārikṣa**) for assessing patientsⁱ. The Doṣās play a vital role in human physiology, representing the state of the Prakṛti Doṣās. An individual's health (**Swasthya**) is sustained only when the physiological Doṣās are in harmony with the Prakṛti Doṣās. The constitution of a human being, known as prakṛti, is established at the moment of fertilisation and remains constant throughout life. Śukra-Śoṇita, Maternal Nutrition and Lifestyle, Temporal Uterine Cavity, Pañcamahābhūta Vikāra is a significant factor in the creation of Prakṛti.

Need of study:

Every Prakṛti 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. Prakṛti has guided recommendations for Āyurveda Āhāra and Vihār. These practices should be according to Prakṛti's demands to preserve the body in good condition and the Dhatus in balance. Ācārya said Prakṛti formation

also depends on maternal diet and lifestyle, as we know according to Pradesh Āhāra – the Vihāra of an individual also changes, so it is necessary to determine the Prakṛti of individuals according to the Pradesh, thus an attempt has been made to understand the nature and assessment of the Prakṛti of an individual concerning the JāṅgalDeshā 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 ie 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 Prakṛti. It will facilitate the attainment of the health state of all individuals. It is imperative to Document eating habits and patterns according to Prakṛti of people in Jāṅgal Pradesh; as of yet, so far, not much documentation exists of such type of work Within the Classic literature, Dehā Prakṛti and Āhāra Dravyās and Deshā are referenced individually. However, their direct relationship is not elucidated for a certain Prakṛti/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 Prakṛtiⁱⁱ. Prakṛti has been regarded by the commentators Arūṇaduttain Aṣṭāṅga Hṛdaya and Cakrapāṇi in Caraka Saṃhitā as the body's Swabhāva (nature)ⁱⁱⁱ. 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. Prakṛti^{iv}.

Features of Vāta Prakṛti (Vāta Prakṛti Lakṣaṇāni)

On the basis of Caraka Saṃhitā^v, Suśruta Saṃhitā^{vi}, Aṣṭāṅga Hṛdaya^{vii}

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 *SphuṭitaDhūsara Gātraḥ*. Hands and Feet are *Parūṣa*. Eyes and eyebrows demonstrate unsteady motion. Involuntary movement of their lips and tongue, reflecting 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*), have fewer children (*Na Ca Bahuprajā*). Common dreams include imagery of flying or moving through the sky.

Features of Pitta Prakṛti (*Pitta Prakṛti Lakṣaṇāni*)

Based on Caraka Saṃhitā^{viii}, Suśruta Saṃhitā^{ix} Aṣṭāṅgahrdaya^x

Delicate and soft body (*Sukumāra Gātra*), bright and clean complexion (*Avadāta Gātra*). Loose and soft joints (*Śīthila 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 Prakṛti (Kapha Prakṛti Lakṣaṇāni)

On the basis of Caraka Saṃhitā^{xi}, Suśruta Saṃhitā^{xii}, Aṣṭāṅgahrdaya^{xiii} (Excellence of dhātus (body tissues) indicates overall health and vitality compactness and firmness of the body (Saṃhata Śarīram). 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 (Snigdha chavi). 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 Trṣṇā). Low body temperature (Alpa Santāpa) and minimal perspiration (Alpa Swēda). Produces an abundance of reproductive fluid. And have 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 (SwabhavoparamaVāda). Health is achieved through DhātuSāmya (balance), while disease results from DhātuVaiṣamyā (imbalance). Āgni (digestive fire) is central to metabolism and health, converting consumed food (ĀhāraDravyas) 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 that a wholesome diet is a prime cause of the body's growth and development, an unwholesome diet causes several diseases^{xiv}. *Caraka* emphasizes that the ideal diet is that, which rebuilds the worn-out systems and nourishes the *Dhātus* and maintains the equilibrium of the body constituents^{xv}. *Caraka* states that these three factors support life while describing *Trayopastambha* i.e. *Āhāra*, *Swapna (Nidra)* and *Brahmacharya*^{xvi}.

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^{xvii}.

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 *Vāta Doṣa* 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 *Samaprakṛti* diet consisting of all *Rasās* in

proper quantity is to be prescribed^{xviii}.

Ācārya Ātreya has implemented this principle that *vata prakriti* persons should regularly take *Dravyās* of *Madhūra*, *Amla*, and *Lavan Rasās*. *Pittala* individuals should regularly practice *Madhūra*, *Tikta* and *Kaṣāya Rasās*, for *Śleṣmā* individual's 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

ĀhāraDravyās is to achieve the state of *Samāgni*. In *Sama Prakṛti* individuals for maintenance of *Samāgni* such *ĀhāraDravyās* should be selected which will maintain the state of equilibrium of three *Doṣās*^{xix}. For this purpose, one should practice all the six *Rasās*. The proportion will vary according to seasons and other factors like *Deśa*, *Mātrā*, *Prabhāva* etc. The *Rasāyana* Drugs which will protect the status of *Samāgni* should be practiced. The guidelines 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: *JāngamDeshā* (mobile region), *Anup Deshā* (marshy/wetland region), and *SādharānDeshā* (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 JāngalDeshā, 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 Prakṛti of healthy volunteers who are the residents of semi-arid and arid areas of Rajasthan State, to know about the most prevailing Prakṛti 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 Prakṛti (Swāsthya) in Jangāla Pradesh.

Secondary Objectives

- 1) To study in detail about Prakṛti, 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

1. **Research Design:** Single Group Observational study
2. **Type Of Study:** Survey Study
3. **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.
4. **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.

5. **Sampling Technique:** Simple Random Sampling.
6. **Duration Of Survey Study:** The present survey was completed in 12 months (1 years).
7. **Methods Of Data Collection:** For the present research work, the *Prakṛti* Assessment of the subjects was done with the help of the “**Ayur Prakṛti Web Portal**” Standardized Prakṛti Assessment Scale developed by the Central Council for Research in Ayurvedic Sciences (CCRAS), Ministry of Ayush, Government of India, New Delhi.

8. 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) on the basis of Dhatu-Samyata*” (Vyas Kavita et al.UJAHM 2015,03(02): Page 55-61).

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

Results& Observations

1) Classification Of Subjects Based on Age

S.No	18 years to 24 years	25 years to 31 years	32 years to 38 years	39 years to 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
Total	94 (47%)	52 (26%)	30 (15%)	24 (12%)	200

2) 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%
Total		200	100%

3) 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%
Total		200	100%

4) Classification Of Subjects Based On Marital Status

S.No	Diet	Count Of Volunteers	Percentage Of Volunteers
1.	Married	82	41%
2.	Unmarried	118	59%
Total		200	100%

5) 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%
Total		200	100%

6) 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%
Total		200	100%

7) Classification Of Subjects Based On Gender

S.No	Diet	Count Of Volunteers	Percentage Of Volunteers
1.	Male	84	42%
2.	Female	116	58%
Total		200	100%

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312 **8) Classification Of Subjects Based On DaihikaPrakṛti**

S.No	Type Of DaihikaPrakṛti	No. Of Volunteers	% Of Volunteers
1.	Vāta-Pita Prakṛti	103	51.5
2.	Pita -VātaPrakṛti	23	11.5
3.	Pita-Kapha Prakṛti	19	9.5
4.	Kapha-Pitta Prakṛti	21	10.5
5.	Vāta-Kapha Prakṛti	19	9.5
6.	Kapha- VātaPrakṛti	15	7.5
Total		200	100

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314 **9) Classification Of Subjects Based On Literacy**

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

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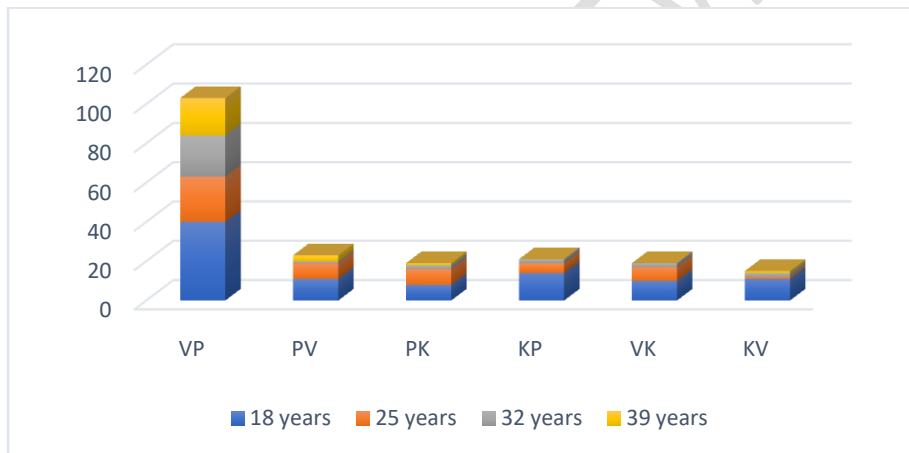
316 **10) Classification Of Subjects Based On Occupation**

S.NO	Prakṛti	Student		Field		Desk		Housewife		Total
		(N)	(%)	(N)	(%)	(N)	(%)	(N)	(%)	(N)
1.	Vāta-Pita	41	20.5%	28	14%	26	13%	08	4%	103

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
Total		103	51.5%	23	11.5%	19	9.5%	21	10.5%	19	9.5%	15	7.5%	200

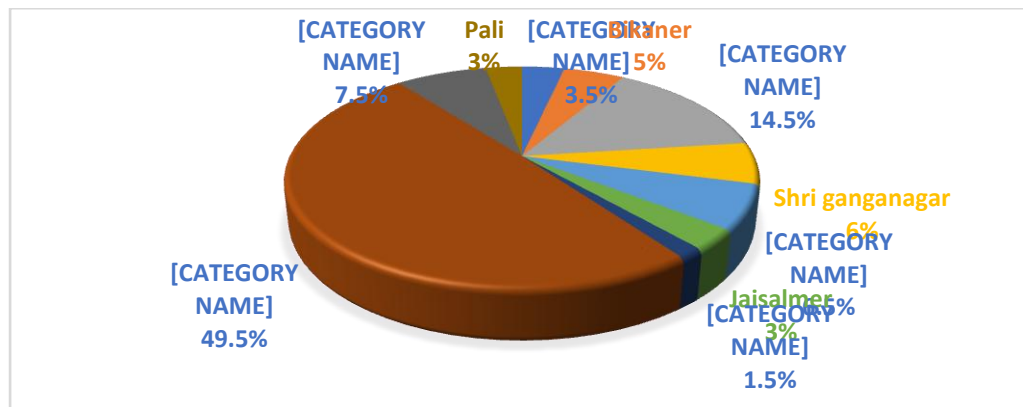
Discussion

1) Age



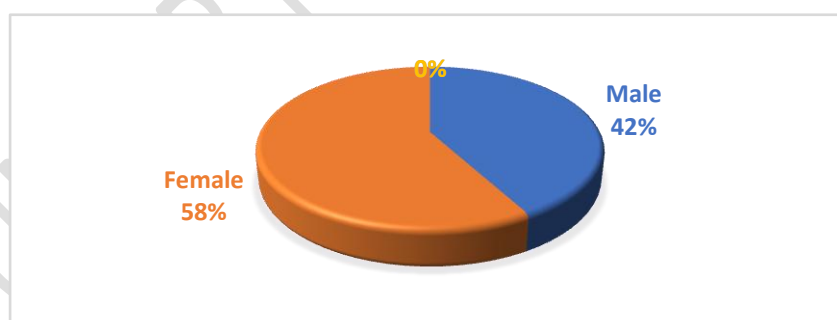
The majority of healthy people are between the ages of 18 and because the Dhātū in this age range are at the top of their game, resulting in good Sharir Bala and good health. The minimum number of individuals, i/e, 24 (12%), were from the 39-year to 45-year age group. In society, the individuals of this 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.

2) Place Of Birth



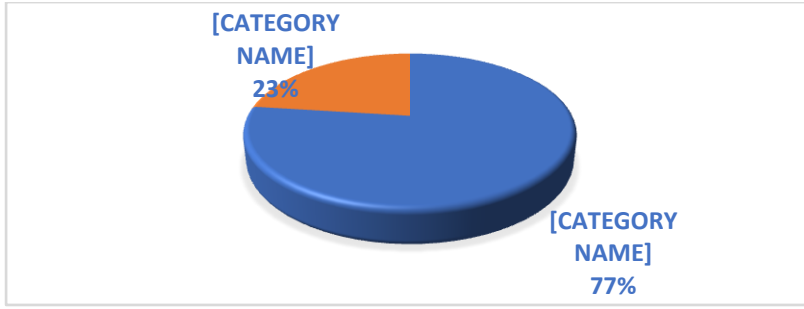
In the present survey study, out of 200 healthy volunteers, the maximum number of volunteers were from Jodhpur district, i.e. 99 (49.5%). All these districts are categorised under Jangal Pradesh within the Western Geo Climatic Region of Rajasthan, as per the Resource Atlas of Rajasthan. The largest number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

3) Gender



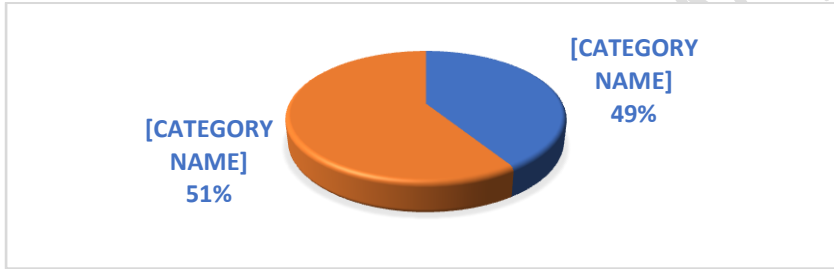
In the present survey study, out of 200 healthy volunteers, female volunteers were 116, i.e. 58% and male volunteers were 84, i.e. 42% of the total number of participating volunteers.

4) Nature of Diet



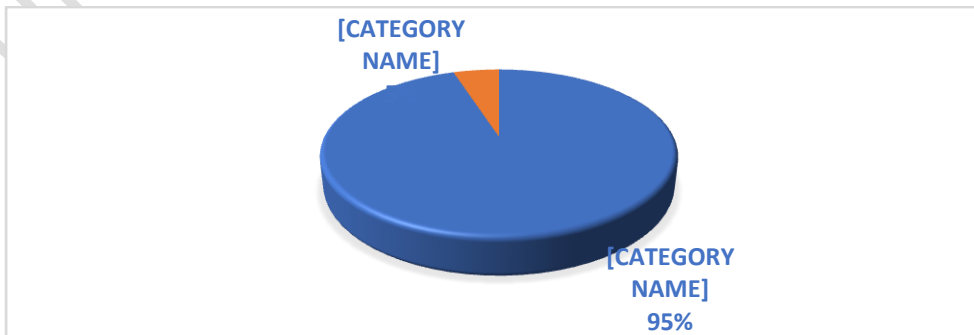
In the present survey study, out of 200 healthy volunteers, 154 (77%) were vegetarian, which indicates the community's demographic supremacy in the region because the majority of people were from the same dietary habits. ThematrajĀhāravihar factor will remain steady in this study. This will aid in determining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

5) Marital Status



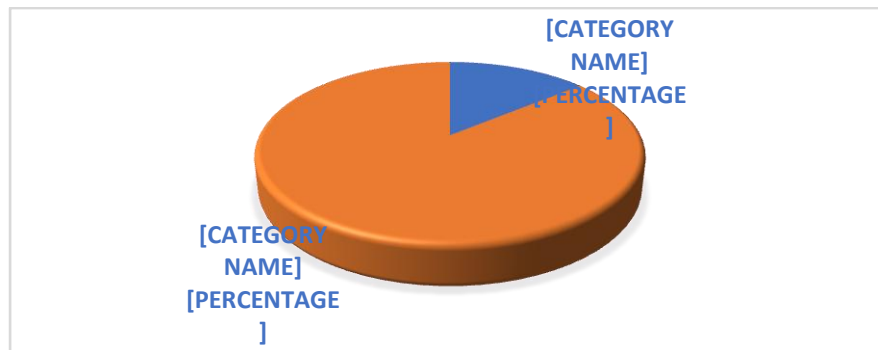
In the present survey study, out of 200 healthy volunteers, 118 (59%) were unmarried, indicating that unmarried and younger people have higher Dhātū quality and a stronger immune system. They are also less exposed to the stresses of everyday family life. This age group is stated in Ācārya Charaka's VivardhamanaDhātū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

6) Religion



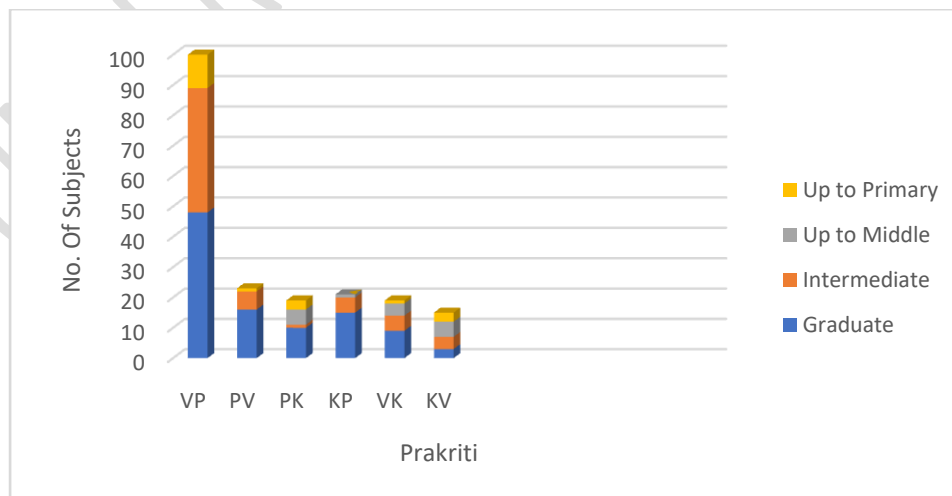
In the present survey study, out of 200 healthy volunteers, 190 (95%) were Hindus. The Hindu community has the largest population, indicating the community's demographic supremacy in the region. The survey is being performed in Rajasthan, which is predominantly Hindu. Because the majority of the participants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

7) 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.

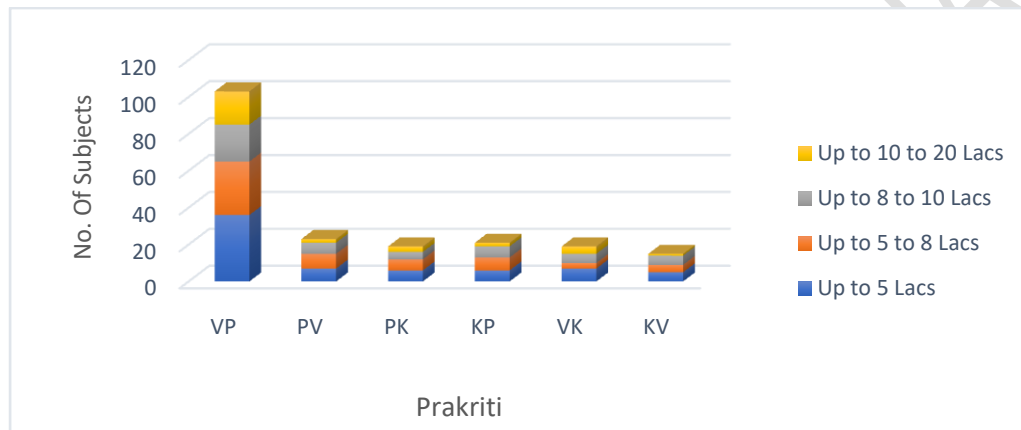
8) Literacy



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

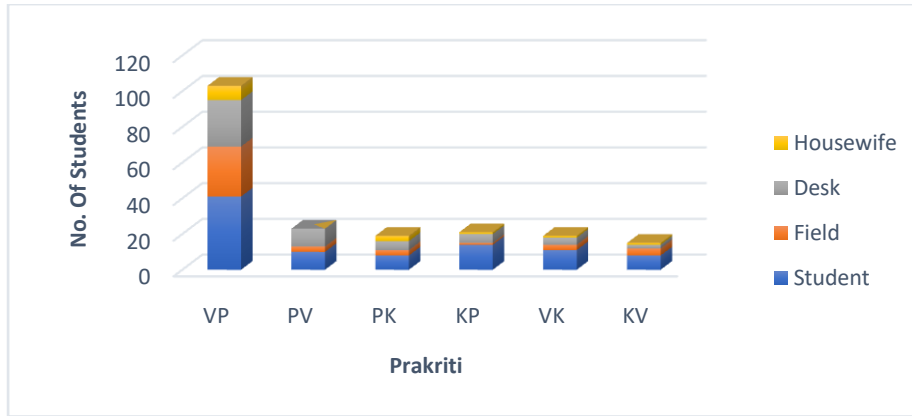
district maximum number of people were graduates. This shows awareness towards education among the people. The literacy rate is due to good family background, surrounding educational atmosphere, availability of resources in the nearby vicinity and the government's policy for education. The remaining people belonged to rural backgrounds and were engaged in work like farming, etc., and the awareness of education is not proper in such areas.

9) Socio-Economic Status



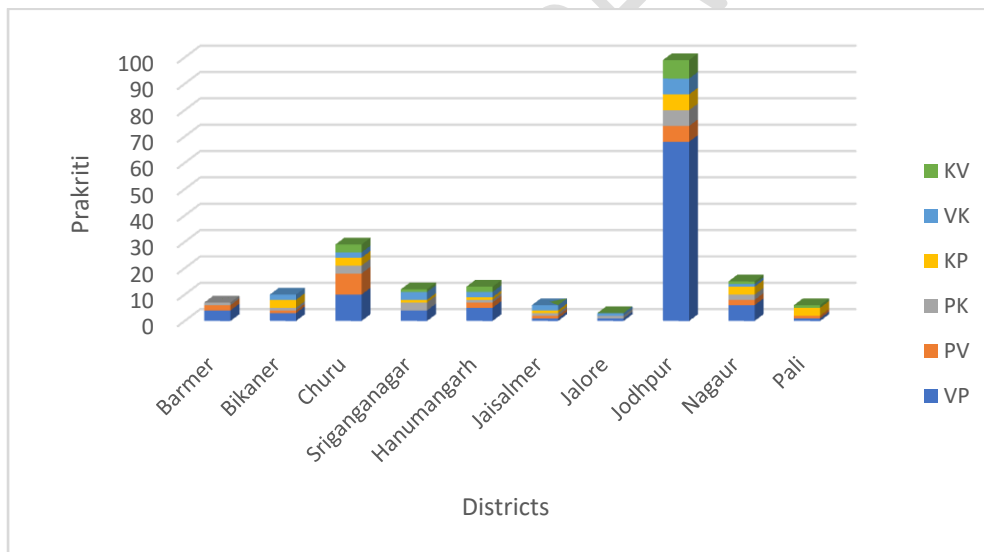
In the present survey study out of 200 healthy volunteers, 67 (33.5%) people were having annual income of up to 5 lacs. The majority of the people in the category are in the annual income of up to 5 lacs range. This could be owing to Rajasthan's middling per capita income, where the poll was performed. When comparing the proportional percentages of group members in different Prakṛti of the groups, the VātaDoṣā.Dominant Prakṛti, 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 VātaPrakṛti people have poor income (Alpa Dhana).

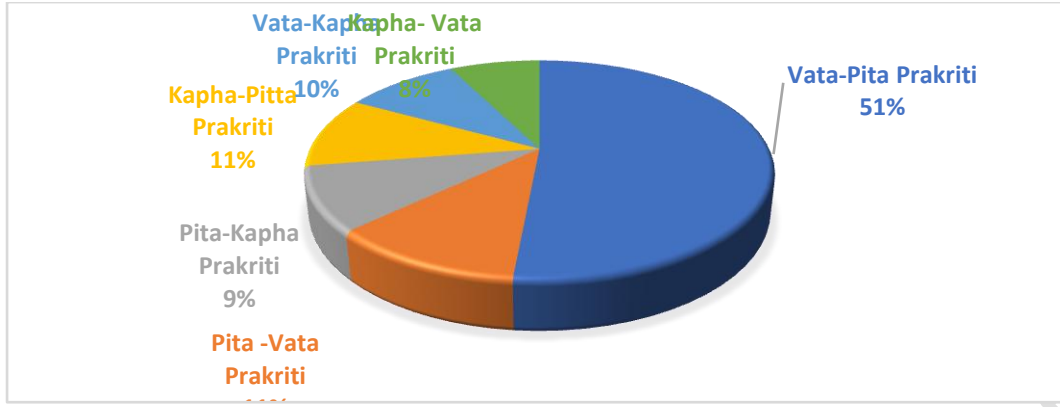
10) Occupation



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.

11) Deṣhā and Prakṛti





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

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 climate it produces more Ushna Guna in the atmosphere which creates more Pitta Doṣāin climate. As we know the human body also reacts with 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 change creates phenotypes in the body that are called in Modern epigenetics. Thus, this type of environment 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 Prakṛti
23	11.5%	Pitta VattaPrakṛti
19	9.5%	Pitta Kapha Prakṛti
21	10.5%	Kapha Pitta Prakṛti
19	9.5%	Vatta Kapha Prakṛti
15	7.5%	Kapha VattaPrakṛti

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450 **Conflict of Interest: None declared**

451 **Source of Funding: Nil**

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