

AN OBSERVATIONAL STUDY ON RELATION BETWEEN PRAKRITI AND VYADHIS IN SHARAD RITU

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ABSTRACT

Prakriti of human which is the unique body constitution produced by predominance of *Tridoshas Vata, Pitta* and *Kapha*. Such features are innate and remain in particular individual throughout the life. *Prakriti* is one's own constitution which is individual specific and it is controlled by its own physiology. Among the seven types of *Prakriti*, the *Vata Prakriti* individuals possess *Alpa Bala, Alpa Ayu* and are more prone to diseases. *Pitta Prakriti* persons possess *Madhyama Bala, Madhyama Ayu* and are moderately prone to diseases whereas *Kapha Prakriti* individuals possess *Uttama Bala* and *Uttama Ayu*. Hence it is praised as *Uttama Prakriti* and is less prone to diseases. *Prakriti, Vikara, Kala* and *Bala* are closely inter-related in maintaining the health and causing the diseases in a human being. When *Doshas* increase or decrease in a person in particular seasons, it leads to different diseases. *Kala* is divided into *Adana Kala* and *Visarga Kala*. *Adana Kala* is the debilitating period. The sun takes away the strength from the body. In *Visarga Kala* the moon is powerful, gives strength to the living body. The person becomes accustomed to the cold of rainy season when he gets suddenly exposed to the warm rays of sun; the *Pitta* which has undergone increase in *Varsha* becomes greatly aggravated during *Sharad*. In *Sharad Ritu* *Pitta* gets *Prakupita*. These atmospheric changes lead to changes in the *Dosha sthiti* in the body. The body strength deteriorates

Here an attempt is made to know the extent of susceptibility of different *Prakriti* persons to *vyadhis* in *Sharad ritu*.

Keywords: *Sharad Ritu, Prakrati, Varsha, Vyadhis*

INTRODUCTION

Ayurveda literally means the science of life is a comprehensive system of health care based on mainly experiential knowledge which is passed from family to family or from teacher to student. The glimpses of therapeutic measures mentioned in *Veda* were expanded in *Ayurveda* with eight specialties. The knowledge expanded further with lying down of fun-

damentals and concepts of *Ayurveda* and systematization in classical texts like *Caraka Samhita, Sushruta Samhita* and *Ashtanga Sangraha*. Present form of *Ayurveda* is the outcome of continued scientific inputs that have gone in to the evolution of its principles, theories and guidelines of healthy living and disease

management; this reflects the pragmatic aspect of *Ayurveda*.

Ayurveda attributes primary importance to preventive medicine and the maintenance of positive health. The major preventive approaches for maintaining and improving the quality of life include individualized specific daily regimen (*Dinacharya*), seasonal regimen (*Ritucharya*), behavioural and ethical consideration (*Sadvritta*). Healthy lifestyle is emphasized as the determinant of longevity of life, which by and large depends on the *Prakriti* (bio-identity i.e. body -mind constitution) of an individual. Proper understanding of *Prakriti* leads the physician in making right diagnosis, prognosis and treatment plan and in guiding patients as well as disease-free individuals what do's and don'ts need to follow for restoration and maintenance of health.

Prakriti of human which is the unique body constitution produced by predominance of *Tridoshas Vata, Pitta* and *Kapha*¹. Such features are innate and remain in particular individual throughout the life². All the living beings of the world are made by collective of *Panchamahabhutas*. Active forms of these *Bhutas* in the body are *Tridosha*. *Prakriti* is one's own constitution which is individual specific and it is controlled by its own physiology³. Among the seven types of *Prakriti*⁴, the *VataPrakriti* individuals possess *AlpaBala, AlpaAyu* and are more prone to diseases. *Pitta Prakriti* persons possess *MadhyamaBala, MadhyamaAyu* and are moderately prone to diseases whereas *KaphaPrakriti* individuals possess *UttamaBala* and *Uttama Ayu*. Hence it is praised as *Uttama Prakriti* and is less prone to diseases⁵.

Prakriti, Vikara, Kala and *Bala* are closely inter-related in maintaining the health and causing the diseases in a human being⁶. When *Doshas* increase or decrease in a person in particular seasons, it leads to different diseases⁷. In *Visarga Kala* the moon is powerful, gives strength to the living body^{8,9}. The person becomes accustomed to the cold of rainy season when he gets suddenly exposed to the warm rays of sun; the *Pitta* which has undergone increase in *Varsha* becomes greatly aggravated during *Sharad*¹⁰. In *Sharad Ritu* *Pitta* gets *Prakupita*¹¹. These atmospheric chang-

es lead to changes in the *Doshasthiti* in the body. The body strength deteriorates¹². Hence, an attempt was made to know the extent of susceptibility of different *Prakriti* persons to different kinds of *Vyadhis in Sharad Ritu*.

OBJECTIVES

- To evaluate the *Deha Prakriti* of the volunteers under study.
- To evaluate the health status of the volunteers during *Sharad Ritu*.
- To evaluate the relation between *Deha Prakriti* and the *Vyadhis in Sharad Ritu*

MATERIALS AND METHODS

Materials:

1. Literary work
2. Questionnaire

Collection of Materials and Methods:

1. Literary study

The literary source for the study was obtained from;

- *Charaka Samhita* with commentary
- *Sushurta Samhita* with commentary
- *Asthangasangraha* with commentary
- *AsthangaHridaya* with commentary
- Modern books
- Websites
- Research databases

Source of data:

Library, Alvas Ayurveda Medical College, Moodbodri.

Source of data for the study

Apparently healthy 300 individuals who are fulfilling the criteria of inclusion criteria were selected from Alvas college campus Moodbidre, and their *Prakriti* was assessed. The 300 individuals are divided into 3 groups based on the Pradhanata of the Dosh which decides the *Prakriti* like *Vata Pradhana, Pitta Pradhana* and *Kapha Pradhana*. The health status was assessed using a Standard questionnaire in the beginning of the *Sharad Ritu* and another questionnaire is given for the subjects to know the susceptibility of the diseases in the beginning of *Sharad Ritu* and during the middle of the *Sharad Ritu* the questionnaire containing the set of diseases was given.

At the end of the *Sharad Ritu* again the health status is assessed along with the questionnaire containing set of

disease. The susceptibility of the person belonging to particular *Prakriti* was documented.

METHODOLOGY

Aim:

To evaluate the susceptibility to diseases in *Vata Pradhan, Pitta Pradhana and Kapha Pradhan Prakriti* in *Sharad Ritu*.

Objectives of the Study:

- To evaluate the *Deha Prakriti* of the volunteers under study.
- To evaluate the Health Status of the volunteers during *Sharad Ritu*.
- To evaluate the relation between *Deha Prakriti* and the *Vyadhis* in *Sharad Ritu*.

Source of Data:

300 Apparently healthy individuals who are living and working in the campus of Alvas Ayurveda Medical College, Moodbidre were selected irrespective of the gender, caste, socio-economic status etc.

Methods of collection of data

Apparently healthy 300 individuals of either gender who are fulfilling the criteria of inclusion and exclusion criteria were selected for the study irrespective of sex, socio economic status from Alvas Ayurveda Medical College, Moodbidre.

OBSERVATION

Table 1: Age Distribution of 300 subjects

Age	<i>VataPradhana Prakriti</i>	<i>Pitta Pradhana Prakriti</i>	<i>Kapha Pradhan Prakriti</i>	Total
<20	25	22	23	70
>20	75	78	77	230
Total	100	100	100	300

Among 300 subjects 25 individuals of *VataPradhana Prakriti*, 22 individuals of *Pitta Pradhana Prakriti* and 23 individuals of *Kapha Pradhana Prakriti* were aged less than 20years. 75 individuals of

Inclusion criteria:

Healthy volunteers aged between 16 to 30 years were selected for the study irrespective of gender, caste, religion.

Exclusion criteria:

- Subjects suffering from any chronic disorders.
- Subjects taking any regular medications are excluded.
- Subjects suffering from Psychological disorders
- Subjects who are not co-operative.

Plan for the study:

- A special questionnaire was structured for the study.
- Individuals who satisfy the inclusive criteria were examined for determining their *Prakriti*.
- The health status of the individual was noted during *Sharad Ritu*.

ASSESSMENT CRITERIA

- Individuals were selected as per inclusion criteria.
- *Prakrithi* of individual was assessed.
- Health was assessed with the help of Health Status Scale in different *Prakriti*.
- Respective *Vyadhis* in *Sharad Ritu* of different prakriti was assessed by using self prepared questionnaire.

VataPradhanaPrakriti, 78 individuals of *Pitta PradhanaPrakruti* and 77 individuals of *Kapha Pradhana Prakriti* were aged more than 20 years in the study.

Table 2: Gender wise distribution of 300 subjects

Gender	No of Volunteers	Percentage
Male	100	33.3%
Female	200	66.7%
Total	300	100%

Among 300 subjects 33.3% were males and 66.7% were females.

Table 3: Distribution of *Prakriti* in 300 subjects

<i>Prakriti</i>	No. of Volunteers	Percentage
<i>VataPradhana</i>	100	33.3%
<i>Pitta Pradhana</i>	100	33.3%
<i>Kapha Pradhan</i>	100	33.3%
Total	300	100%

Among 300 subjects 33.3% were *Vata Pradhana Prakriti*, 33.33% were *Pitta Pradhana Prakriti* and 33.33% were *Kapha Pradhana Prakriti*.

The collected Data was subjected to Co-relation Test and the result revealed there is a positive co-relation

between the *Prakriti* and the *Vyadhis* which are obtained by the subjects in three subsequent studies. Hence, in order to see the significance of the *Vyadhis* in different *Pradhana Prakriti* individuals the Friedman's test was applied.

Table 4: Dominance and Interpretations

Observation	Dominance	Interpretation
Age	76.7% >20 years	Based on availability
Religion	70% Hindu	Demographic profile of the area
Marital Status	85.7% Unmarried	Based on availability
Gender	66.7% Female	Based on availability
Occupation	67.7% Students	Maximum subjects were students
Diet	81.33% Mixed diet	Based on availability
Prakriti	33.33%	Equally distributed
Socio-economic status	85% Middle class	Average socio-economic condition having relation with vyadhis

Table 5: Distribution of 300 subjects according to Age

Age	Frequency	Percentage
<20	70	23.3
>20	230	76.7
Total	300	100

Table 6: Distribution of 300 subjects according to Religion

Religion	Frequency	Percentage
Hindu	237	79.0%
Muslim	33	11.0%
Christian	30	10.0%
Total	300	100%

Table 7: Distribution of 300 subjects according to Marital status

Marital status	Frequency	Percentage
Married	43	14.3%
Unmarried	257	85.7%
Total	300	100%

Table 8: Distribution of 300 subjects according to Gender

Gender	Frequency	Percentage
Male	100	33.3
Female	200	66.7
Total	300	100

Table 9: Distribution of 300 subjects according to Occupation

Occupation	Frequency	Percentage
Student	203	67.7%
Doctor	97	32.3%
Total	300	100%

Table 10: Distribution of 300 subjects according to Diet

Diet	Frequency	Percentage
Vegetarian	80	26.7%
Mixed	220	73.3%
Total	300	100%

Table 11: Distribution of 300 subjects according to Prakriti

Prakriti	Frequency	Percentage
Vata	100	33.3%
Pitta	100	33.3%
Kapha	100	33.3%
Total	300	100%

Table 12: Distribution of 300 subjects according to Socio-economic status

Socio-economic status	Frequency	Percentage
High class	45	15%
Middle class	255	85%
Total	300	100%

Among all the *Pradhana Prakriti* individuals Yellowish eyes was seen but was not significant using Friedman's test at p value 0.05.

In *Pitta Pradhana Prakriti* individuals –Burning sensation, body temperature, sweat, sour belching, bad smell in mouth, change in digestion, mouth ulcer, running nose, head ache, redness of eyes, giddiness, increased anger, bad body odour, pimples, new skin lesion, fever, excessive thirst, hyperacidity, cough, hair fall, indigestion was seen which was significant using Friedman's test at $p < 0.05$. In *Pitta* and *Kapha Pradhana Prakriti* individuals Bad smell in mouth, redness of eyes, giddiness, pimples, new skin lesion

was seen in most of the volunteers which was significant using Friedman's test at $p < 0.05$.

In *Vata* and *Pitta Pradhana Prakriti* individuals Change in digestion, head ache and cough was seen in most of the volunteers which was significant using Friedman's test at $p < 0.05$.

RESULTS

- *Vata Pradhana* individuals reported 3 *Vyadhis*
- *Pitta Pradhana* individuals reported 21 *Vyadhis*
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- *Pitta Pradhana* individuals reported 21 *Vyadhis*.

Thus procured statistical data was tested with different statistical methods to find the significance of the ef-

fect of *Ritu* on the different *Pradhana Prakriti* individuals.

The results showed *Pitta Pradhana Prakriti* individuals are more susceptible to *vyadhis* in *Sharad Ritu* when compared to *Vata Pradhana* and *Kapha Pradhana Prakriti* individuals.

The observation and results showed that *Pitta Pradhana Prakriti* individuals are more susceptible to diseases in *Sharad Ritu* due to *Madhyama Bala*.

Prakriti was equally distributed i.e. *Vata* 33.33%, *Pitta* 33.33% and *Kapha* 33.33%.

DISCUSSION

Vata Pradhana individuals reported 3 *Vyadhis*; Change in digestion, Head ache, Cough. *Pitta pradhana* individuals reported 21 *vyadhis*; Burning sensation, Body temperature, Sweat, Sour belching, Bad smell in mouth, Change in digestion, Mouth ulcer, Running nose, Head ache, Redness of eyes, Giddiness, Increased anger, Bad body odour, Pimples, New skin lesion, Fever, Excessive thirst, Hyperacidity, Cough, Hair fall, Indigestion. *Kapha Pradhan* individuals reported 5 *Vyadhis*; Bad smell in mouth, Redness in eyes, Giddiness, Pimples, New skin lesion All the digestion and metabolism process in the body is controlled by *pitta dosha*.

Its imbalance may lead to decreased metabolism and depleted digestion strength, which is the root cause for most of the diseases.

Burning sensation is the symptom of *pitta* this is due to imbalance of *pitta*.

Excessive sun exposure leads to *pitta* imbalance which in turn leads to burning sensation and redness of eyes. All the digestion and metabolism process in the body is controlled by *pitta dosha*.

Its imbalance may lead to decreased metabolism and depleted digestion strength, which is the root cause for most of the diseases. Burning sensation is the symptom of *pitta* this is due to imbalance of *pitta*.

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Its imbalance may lead to decreased metabolism and depleted digestion strength, which is the root cause for most of the diseases. Burning sensation is the symptom of *pitta* this is due to imbalance of *pitta*. Excessive sun exposure leads to *pitta* imbalance which in turn leads to burning sensation and redness of eyes.

CONCLUSION

Prakriti plays an important role in the manifestation of *Vyadhis*. *Prakriti* and *Vikriti* both are antagonistic to each other but both are related to each other. *Vata Prakriti* individuals possess *Alpa Bala, Alpa Ayu* and are more prone to diseases. *Pitta Prakriti* persons possess *Madhyama Bala, Madhyama Ayu* and are moderately prone to diseases whereas *Kapha Prakriti* individuals possess *Uttama Bala and Uttama Ayu*.

The occurrence of *Vyadhi* in *Sharad Ritu* is more at the beginning and middle of the *SharadRitu*.

Hence in this study there was significance in susceptibility to diseases among different *Prakriti* Individuals in *Sharad Ritu* and the null hypothesis is rejected.

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