



A REVIEW ON CORRELATION OF *PRAKRITI* AND *RITU*

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ABSTRACT:

Background: *Prakriti* of a human which is the peculiar and produced by predominance of three *Dosha* Such features are acquired by birth and remain with the particular individual throughout life. According to classics *Vata Prakriti* individuals possess *Alpa Bala* and are more susceptible to various kinds of diseases when compared to *Pitta* and *Kapha Prakriti*. Susceptibility to the diseases by an individual is closely related to the *Ritu* so, there is inanimate relationship between the *Prakriti*, *Vikara*, *Kala* and *Bala*. *Dosha* aggravates in person in *Ritu*. Among six *Ritu*, *Varsha Ritu* is unique which marks the commencement of the *Visarga Kala*, leads to changes in the *Dosha sthiti* in the body. The *Bala* of the individuals deteriorates and poses the individuals to various kinds of diseases. Here an attempt is made to know the extent of susceptibility of different *Prakriti* persons to *Vyadhis*. **Objectives:** To review the relation between *Deha Prakriti* and *Ritu*. **Methods:** The literary source for the present study was obtained from various classical texts from library of SDM College of Ayurveda Hassan. **Conclusion:** *Vata Pradhana Prakriti* persons are more susceptible to *Vyadhis* in *Varsha ritu* than the *Pitta* and *Kapha Pradhana Prakriti* individual.

Keywords: *Prakriti*, *Ritu*, *Vyadhi*.

INTRODUCTION:

As every person is exposed to the environment, so to prevent himself from the diseases every person should follow the *Charyas* to stay healthy. Violating the *Charyas* which are mentioned by classics leads to various kinds of diseases and Susceptibility to diseases is dependent upon the *Prakruti* and *Kala (Rutu)*.

Prakruti is one among the important and basic principles of *Ayurveda*. This forms the basis in the study of wide range of aspects ranging from *Shareera*, *Nidana* and *Chikitsa*. *Prakruti* in simple words is the “structural and functional make” of a person. According to *Caraka*, among seven types of *Prakriti*, the *Vata Prakriti* individuals possess *Alpa Bala*, *Ayu*. Hence it's considered as *Hina Prakriti* and are more susceptible to diseases, *Pitta Prakriti* persons possess *Madhyama Bala*, *Ayu* and are moderately acquire the diseases. Whereas *Kapha Prakriti* individuals possess *Uttama Bala* and *Ayu*. Hence its praised as *Uttama Prakriti* and are less susceptible to diseases.

There is a close relationship between *Prakriti*, *Vikara*, *Kala* and *Bala* in maintaining the health and causing the diseases in a human being. *Dosha* aggravate in person in seasons when they have their qualities excessive, deficient or perverted. There are six *Rutu* and each *Rutu* is particular with varied

status of *Dosha*. *Varsha Rutu* is unique among all the *Rutu* where *Vata* and other *Dosha* gets *Prakupita*. These atmospheric changes lead to changes in the *Dosha sthiti* in the body. The body strength deteriorates and the individuals become prey for different kinds of *Vyadhis*. Hence, an attempt is made to know the extent of susceptibility of different *Prakriti* persons to different kinds of *Vyadhis* in all *Ritu*.

OBJECTIVES:

- To review the relation between *Deha Prakriti* and *Ritu*.

MATERIALS AND METHODS

Methods of collection of data:

The literary source for the present study was obtained from;

- ❖ *Charak Samhita* with commentary
- ❖ *Sushurta Samhita* with commentary
- ❖ *Asthang sangraha* with commentary
- ❖ *Asthang hrudaya* with commentary
- ❖ *Bhela Samhita*
- ❖ *Hareeta Samhita*
- ❖ Modern books
- ❖ Websites
- ❖ Research databases

Source of data:

Library, S.D.M. College of Ayurveda and Hospital, Hassan.

REVIEW OF PRAKRUTI AND RITUCHARYA

Prakruti

Prakriti represents the *Doshik* state of an individual. The word *Prakriti* is a feminine term which maximally represents the “nature of the individual”^[1]. In Vedic Literature, (*Brahman* and *Upnishad Granth*) *prakriti* is used for meaning like *Swabhava*, *Sharir*, and *Utpatti* etc. In *Ayurvedic* Literature *Prakriti* represents the trait appearing at the time of union of “*Shukra* and *Shonita*” which remains unchanged throughout the life. *Prakriti* in reference to the present study has been used with meaning “*Swabhava*” or nature of an individual, which covers the physical, social, mental and spiritual aspects of life, which are responsible for maintenance of physiological activities of our body. A healthy and productive tree grows in a well - watered fertile soil, with a healthy seed. In the same way, a healthy individual is born out of normal *Shukra*, *Artava*, *Atma*, *Prakrithi* and various *Vikaras* and the predominance of *Dosha* at the time of conception determines the *Prakruthi* of the individual^[2]. *Prakruthi* is a non-pathological *Doshik* status, which is inherent in the individual from being to death, which becomes distinct since the time of fertilization, mediated by maternal and paternal factors^[3]. No individual is alike another; all are different with respect to their own characteristic features. The *Prakruti* is an expression of one’s own constitution, which is individual specific in terms of both *Shareerika*

including the physio-anatomical aspects and *Manasika* including the psychological and behavioral aspects.

People are borne with various proportions of *Dosha*. Their body constitution is referred accordingly. Those borne with equal proportion of three *Dosha* are *Sama Prakruti*. These individuals are generally healthy people and remain healthy. Few of them show predominance of one *Dosha*. Those exhibiting predominance of *Kapha*, *Pitta* and *Vata* are called *Shleshmala*, *Pittala* and *Vatala* respectively^[4].

Prakruti is stated to be formed just like the *Sarpa Visha* in the poisonous creature and as toxin in toxic plant. Since the poison is not harmful to the creature in which it is present, in the same way, the *Prakruti* which is formed at the time of fertilization itself and *Prakruti* is determined by the *Dosha* predominant in *Shukra* and *Artava*, just as venom of poisonous organism is harmless to it^[5]. The three *Dosha* influence *Shukra* and *Artava* at the time of fertilization providing three constitutions of single *Dosha* predominant. These are *Vata Prakruti*, *Pitta Prakruti* and *Kapha Prakruti* which are *Heena*, *Madhyama* and *Uttama* respectively.

Features of individual *Prakruti*

Almost all the classical texts including *Charaka Samhita*, *Sushruta Samhita*, *Astangahrdaya*,

Astanga Sangraha, *Sharangadhara Samhita* have clearly laid down the typical features of *Prakruti* in a detailed manner. Following table depicts the *Lakshanas* according to different authors.

Vata Prakruti

Charaka has explained the characteristic of *Vata* individuals with respect to *Gunas*.

Table No 1: Showing the *Gunas* and *Lakshanas* of *Vata Prakruti*^[6]

<i>Gunas</i>	<i>Lakshanas</i>
<i>Ruksha</i>	<i>Rauksha Apachita sharira Alpa sharira Pratatarukshakshamasannasaktajarjara swara Jagaruka</i>
<i>Laghu</i>	<i>Laghu Chapala – Gati, Chesta, Ahara, Vyahara.</i>
<i>Chala</i>	<i>Anavastita Sandhi Akshi, Bhru, Hanu, Oshta, Jihva, Shira, Skandha, Pani, Pada</i>
<i>Bahu</i>	<i>Bahu Pralapa, Bahu KandaraSira.</i>
<i>Sheeghra</i>	<i>Sheeghra Samrambha, Sheeghra Kshobha, Sheeghra Vikara, Sheeghra Trasaragaviraga, Shrutagrahi, Alpa Smritaya.</i>
<i>Sheeta</i>	<i>Shaitya, Sheetaasahishnava, Vepana, Sthambha.</i>
<i>Parusha</i>	<i>Parusha - Kesha, Smashru, Roma, Nakha, Dashana, Vadana, Pani, and Pada.</i>
<i>Vishada</i>	<i>Sphutitaangavayava, Sandhi Shabdha Gamina.</i>

Because of the above mentioned qualities, individuals having *Vata* type are mostly possessed *Alpa Bala*, *Alpa Ayusha*, *Alpa Apatya*, *Alpa Sadhana* and *Alpa Dhana*. According to *Bhela Samhita*, the *Vata Prakruti* individuals are *Hrsva*(short), the activities are *Sheeghra* in nature, *Krsha*, *Parushapriya* possess *Sthabdha Anga*, *Vishama*, *Kleshasaha*, *Visrambhi*, *Ruksha Twacha*, the scalp hairs and body hairs are *Khara* in nature, *Kshipra Grahi* and *Smrti*. In dreams he rides on *Aushtra* and walks in the sky, likes to use the *Snigdha Padarthas*^[7].

Astanga Sangraha describes *Vata Prakruti* person possess *Alpa Vitta*, *Bala*, *Ayu* and *Nidra*, has feeble prominent network of veins in the body, ugly, eats too much and often, talkative, atheist, his hairs, hands and feet are cracked, sleeps with opened eyes, gets frightened, snores and grinds teeth during sleep.

Vata Prakruti person dreams of travelling in reservoirs of water which are dry, uneven and irregular, moving in the sky and sees mountains^[8].

If *Vatala Prakruti* individuals resorts to such of diseases resulting in the impairment of things which aggravates *Vata*, the aggravated *Bala*, *Varna*, *Sukha* and *Ayu*^[9] *Vata* afflicts individuals by the manifestation

Pitta Prakruti

Table No 2: Showing the *Gunas* and *Lakshanas* of *Pitta Prakruti*^[10]

<i>Guna</i>	<i>Lakshana</i>
<i>Ushna</i>	<i>Ushanasaha, Ushna mukha, Sukumaravadata Gatra, Prabhuta Peepluvyangatilapidaka, KshutPipasaavantaha, Kshipravalipalitakhalitya, Mrudu Alpa Kapilasmashrulomakesha.</i>
<i>Teekshna</i>	<i>TeekshnaParakrama, Teekshnaagni, Prabhutashanapana, Kleshaasahishnuta, Dandashuka.</i>
<i>Drava</i>	<i>Shithilamrudusandhimamsa, Prabhutasrushtasvedamutrapurisha.</i>
<i>Visra</i>	<i>Prabhutaputikakshaasyashiraha Sharira Gandha.</i>
<i>Amla, Katuka</i>	<i>Alpa Shukra, Alpa Vyavaya, Alpa Apatya.</i>

Because of the above mentioned qualities, the individuals having *Pittala* constitution is endowed with *Madhyama Bala*, *Madhyama Ayu*, *Madhyama jnanavijananavittopakaranavanta.*

According to *Bhela Samhita*, the *Pitta Prakruti* individuals are having *Shithilanga*, smells like *Agaru*, quick in activities, good appetite, *Akala Vali- Palita*, grey haired and bald, unforgiving, *Vrutta Akshi*, *Kshiprakopi*, he is weak and does

Kapha Prakruti

Table No 3: Showing the *Gunas* and *Lakshanas* of *Kapha Prakruti*^[13]

<i>Guna</i>	<i>Lakshana</i>
<i>Snigdha</i>	<i>Snigdhanga</i>
<i>Slakshna</i>	<i>Slakshanga</i>
<i>Mrudu</i>	<i>Drushti Sukha, Sukumara, Avadatagatra</i>

not like *Amla Rasa*, has excessive colouration, extremely intelligent . *Pitta Prakruti* person dreams about the fire, dries up quickly after bath^[11] .

When a *Pitta Prakruti* individuals gets afflicted by *Pitta* and results in the impairment of *Bala*, *Varna*, *Swara* and *Ayu*^[12].

<i>Madhura</i>	<i>Prabhutashukravavyavayaapatya</i>
<i>Sara</i>	<i>Sarasamhatasthira Sharira</i>
<i>Sandra</i>	<i>Upachitaparipurnasarvanga</i>
<i>Manda</i>	<i>Mandacheshtaaharavyahara</i>
<i>Sthaimitya</i>	<i>Asheegrarambhakshobhavikara</i>
<i>Guru</i>	<i>Saradhishtitaavastitagataya</i>
<i>Sheeta</i>	<i>Alpakshutrushnaasantapasvedadosha</i>
<i>Vijjala</i>	<i>Sushlishtasarasandhibandha</i>
<i>Acha</i>	<i>Prasannadarshanaanana Prasannasandhivarnaswara</i>

By virtue of the above mentioned qualities, an individual having *Shleshmala Prakruti* is endowed with the qualities like *Balavanta, Vasumanta, Vidyavanta, Ojovanta, Shanta* and *Ayushmanta*.

The *Lakshanas* of *Kapha Prakruti* as mentioned by *Bhela* are *Susnigdha Twacha* with *Slakshna, Badha Angas, Subhaga, Priyadarshana,, Druda Smriti* which comprehends for a long time and *Druda Bhakta Parayana*, likes *Mamsa, Katu* and *Ushna Padarthas*, loves life and has many offsprings, *Kshamavan* in nature, *Balavan, Sheetalu, Asana Priya, Vyadhi* will be *Chira* and *Druda* and speaks limitedly. The persons are endowed with well formed hairs, teeth and nails. In dreams sees water^[14].

If a *Shleshma Prakruti* person indulges in *Kapha Prakopaka Ahara* and *Vihara* then the *Kapha* in the person gets aggravate immediately^[15]

Samsrushta Prakruti Lakshana

One should know the mixed constitution by the mixed up nature of the characteristics^[16].

Pravara, Madhyama and Jaghanya Prakruti Lakshan

That constitution which is devoid of predominance of one *Dosha* is *Pravara*. *Dvandvaja Prakruti* persons are said to be of *Madhyama* and those which are due the combination of all the *Dosha* are proclaimed as despicable^[17]

RITUCHARYA

The changes in *Ahara vihara* in response to the change in the climatic conditions like heat, cold, rain etc. is *Ritucharya*^[18].

The person who knows the *Ahara* which includes *Ashita, Khadita, Peeta, Leeda* and *Cheshta* like *Vyayama, Vyavaya, Abhyanga* etc which are suitable to every particular *Ritu* and practices accordingly, the *Bala* and *Varna* of such person enhances.^[19]

The *Samvatsara* is broadly into 6 *Ritu*. Further 6 *Ritu* are divided into 2 *Ayanas* depending on the direction of movement of Sun that is *Uttarayana* and *Dakshinayana*. the *Uttarayana* consists of 3 *Ritu* namely *Shishira*, *Varsha*, *Greeshma*. *Dakshinayana* constitutes *Varsha*, *Sharad*, *Hemantha*^[20]

In *Varsha Ritu* the wind blows from the west. All the crops grown up; the clouds move slowly making the sky appear dirty; Earth is full of water, all the *Disha* are *Vatakaraka*, many insects and worms (micro and macro organisms) takes birth in this *Ritu*; beauty of earth can be felt through the greenery vegetative, smaller waterfalls and muddy earth; lakes look like sea, the demarcation of land area of water are not clear^[21].

Because of abundant water present in this *Ritu* the tender plants attains good strength and the plants which are dried up because of previous *Ritu* starts growing well; the rivers are filled with water and by the force of current the trees on the banks are uprooted as a result in shedding of leaves; draining of water from small rivers in all directions^[22].

Vegetations are tender, having least potency and there is *Klinnata* in living beings due to rain water^[23]. There is presence of *Bhu Bhashpa* (Water vapour produced by heated ground by rainfall) and *Megha Nisyandana* (Mist)^[24].

Uttarayana and Dakshinayana

Uttaram disham prati ayanam gamanam iti uttarayanam/(A.Hru.3/2,Su.su.teeka)

The ascent of Sun or the movement of Sun in the Northern direction.

Aadadati kshapayati pruthivyaha soumyamsham praaninam balamityaadanam/

The *Ayana* reduces the *Soumyamsha* from the *Prithvi* and takes away the *Bala* of the human beings. *Shishira*, *Vasanth* and *Greeshma* together form *Uttarayana* which bring about reduction of *Bala*^[25].

Entire *Ritu* is divided into six parts depending on the position of Sun. The group of three season starting from *Shishira* is called as *Uttarayana* and group of three seasons starting from *Varsha* is called *Dakshinayana*^[26].

In *Shishira* sun moves towards northern direction in *Shishira*, *Vasanth* and *Greeshma ritu*, Since these seasons gradually takes out the *Soumyamsha* and *Bala*(Strength) of *Prithvi* and living beings it is also called as *Adana Kala*^[27].

In *Dakshinayana* movement of sun is towards southern direction in *Varsha*, *Sharad* and *Hemantha ritu*. There is increase of *Soumyamsha* and *Bala* gradually so this is called as *Visarga kaala*^[28].

The classification of *Ritu* differs according to the context.

In *Svasthavruttheadhikara Caraka* and *Vagbhata* prefer *Ritu* divisions starting from *Shishira* but in the context of *Shodhana Caraka*, *Susruta* and *Vagbhata* accept the classification of *Ritu* with *Pravrut*.^[29]

The change in the *Ritu* classification is substantiated by *Chakrapani* by citing the reason as ; 1. For *Ritucharya – Shishiradi*

For *Shodhana – Pravrudad*

2.Geographical variation – Above the river *Ganga* cold season is predominant so two seasons of cold *Shishira* and *Hemantha* is included. In south to *Ganga* rainy season is predominant. So *Pravrut* and *Varsha* is included.^[30]

Causation of seasons:

Table No 4: showing relation between *Ritu*, *Bala* and *Rasa*

<i>Ritu</i>	<i>Rasa</i>	<i>Panchamahabhuta</i>	<i>Bala</i>
<i>Varsha</i>	<i>Amla</i>	<i>Pritvi, Agni</i>	<i>Amla</i>
<i>Sharad</i>	<i>Lavana</i>	<i>Ap, Agni</i>	<i>Madhyama</i>
<i>Hemantha</i>	<i>Madhura</i>	<i>Pritvi, Ap</i>	<i>Uttama</i>

Basic rules of *Ritucharya*

During *Hemantha*, *Shishira* and *Varsha Ritu* *Madhura*, *Amla*, *Lavana Rasas* respectively should be consumed. During *Greeshma Ritu* *Madhura Rasa*, *Sharad Ritu* *Madhura*, *Tikta* and *Kashaya Rasas* should be consumed. In *Sharad* and *Vasantha* dry and cold foods and in *Shishira* and *Hemantha* unctuous and hot food should be used^[33].

The causation of seasons is the function of *Vata* according to *Vatakalakaliya Adhyaya* which explains about the creation of clouds, raining, springs from Earth, flowering, fruiting, seeding, growth, drying and division of *Ritu* are by the motivation of *Vata*^[31].

According to *Susruta* the causation of season of the season is the moon by the soothing rays makes the Universe moist and sun dries it up with its scorching rays. *Vayu* with the help of Sun and the moon maintain the climate of the universe ^[32].

Status of *Dosha* and *Agni*

In the context of *Ritucharya* it is mentioned that, the digestive activity remains weak in an individual during the rainy season as they are debilitated by the summer(*Adana Kala*). The *Agni* undergoes further decrease and gets vitiated by the *Dosha* in the rainy season. In this season *Bhu Bhashpa* that is water vapour produced due to rainfall on the

heated earth, *Megha Nisyandana* (mist), *Amlapaka* of *Jala* causes *Agnimandya* which results in *Aniladi Dushana*. Thus, the *Dosha* and *Agni* starts vitiating one another and cause various diseases^[34].

The cold wind (*SheetaVata*) and moisteness due to cloud which cover the sky and rain water leads to *Vata Prakopa* followed by sluggishness of *Agni*. Further it causes *Vidaha* by intake of *Dushita Jala* and *Aushadha* which results in *Pitta Sanchaya* ^[35]. *Varsha Ritu*

takes super most place in causing *Vata Prakopa*. Therefore in this *Ritu Vata Kapha Prakopa* and *Pitta Sanchaya* takes place ^[36].

In other contexts while explaining about *Chaya, Prakopa* and *Prashama* of *Dosha* with the influence of *Ritu* it has been mentioned that *Vata Prakopa, Pitta Chaya* in *Varsha Ritu*^[37]. That is why on the other hand *Varsha Ritu* is considered as one the *Vataprakopaka Nidana*^[38].

Table No 5: Status of *Dosha* in *Shat Ritu*^[39]

	<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
<i>Chaya</i>	<i>Greeshma</i>	<i>Varsha</i>	<i>Hemantha</i>
<i>Prakopa</i>	<i>Varsha</i>	<i>Sharad</i>	<i>Vasanth</i>
<i>Prashama</i>	<i>Sharad</i>	<i>Hemantha</i>	<i>Greeshma</i>

Pathya-Apathya (Diet & regimen)^[40]

Sushruta Says that use of *Rasa* should be in such way that it should pacify the *Dosha* which is provoked during each *Rutu*^[41]. So the diet and regimen advised in the classics for *Varsha Rutu* is based on the status of *Dosha, Agni, Bala*, climate i.e. diet for excess cloudy and

rainy days (*Durdina*). *Acarya Caraka* and *Vagbhata* advise to adopt *Sadharana Cary* i.e. the diet should be *Tridosha Shamaka* and *Agnideepaka*. It is advised to take *Madhu* in common with all solid and liquid diets. The water should be taken in little quantity and it should be boiled and cooled.

Table No 6: The diet and regimen advised in *Rutucarya*

C. Su. 6	A. S.Su 4	A. H. Su 6	Su. U 64
<i>Durdina:Madhura, Amla,Lavana and Sneha</i>	Cloudy days : <i>Parishushka, Laghu Snigdha, Ushna, Amla, Lavana</i> Rain & wind : <i>Kleda Vatahara</i>	<i>Durdina : Amla, Lavana, Sneha, Ruksha, Laghu</i>	<i>Kashaya, Katu, Tikta Rasa's & free from liquids</i> Neither <i>Ati Snigdha</i> nor <i>Ati Ruksha; Ushna</i> and <i>Deepana</i>

<i>Yava, Godhuma, Purana Shali and Yusha</i>	<i>Yusha : Purana Shali, Yava, Godhuma</i>	<i>Yusha</i>	
<i>Mamsa Rasa : Jangala Pashu Pakshi</i>		<i>Mamsa Rasa : Jangala Pashu Pakshi</i>	
<i>Madveekarishtha or Jala with Peya Dravya.</i>	<i>Madira, Arishta and Mrudveeka with little water</i>	<i>Madvarishta & Mastu which are processed with Sauvarchala & Panchakola</i>	
<i>Mahendra Jala (rain water) Kaupa (from well), Sarasa Jala(lake)</i>	<i>Divya (from rain), Koopa (wells), Sarasa (lakes) Caundya (wells)</i>	<i>Divya (rain water), Kaupa Jala (water from deep wells)</i>	Rain water

Seasons according to the Indian meteorological Department.^[42]

IMD designated four official seasons:

1. **Winter**, occurring from December to early April. The Year's coldest months are December and January when temperatures average around 10-15°C (50-59°F) in the northwest; temperature rises as one proceeds towards the Equator, peaking around 20-25°C (68-77°F) in mainland India's Southeast.
2. **Summer or Pre-monsoon**, lasting from April to June. In Western and Southern regions, the hottest month is April; for Northern regions, May is the hottest month. Temperature averages around 32-40°C (90-104°F) in most of the interior.

3. **Monsoon or rainy season**, lasting from June to September. The season is dominated by the humid southwest monsoon, which slowly sweeps across the country beginning in the late May or early June. Monsoon rains begin to recede from North India at the beginning of October. South India typically receives more rainfall.

4. **Post-monsoon season**, lasting from October to December. In northwestern India, October and November are usually cloudless. Tamil Nadu receives most of its annual precipitation in the northeast monsoon season.

DISCUSSION:

The word Ritugata :

The word *Ritugata* consists of two words as 'Ritu' and 'Gata' which conveys the meaning like

Ritu : According to Monier. Williams the word *Ritu* means any settled point of time, fixed time, time appointed for any action, right or fit time, an epoch, period, season(the number of the divisions of the year is in ancient times, three, five, six, seven, twelve, thirteen and twenty four, in later time six seasons are enumerated, viz, *Vasanta*, 'spring', *Grishma* , 'the hot season; *Varsha* (the rainy season), *Sarad*, 'autumn', *Hemanta*, 'winter'; *Sisira*, 'the cool season'; the seasons are not infrequently personified, addressed in mantras and worshipped by libations; symbolical expression for the number six.

Gata : come to, approached, arrived at, being in, situated in, contained in, relating to, referring to, connected with, belonging to, going, manner of going.

Hence the word *Ritugata* in this study means relating to the *Ritu*, referring to the *Ritu*, connected with *Ritu*, belonging to the *Ritu*.

CONCLUSION:

Prakruti plays an important role in the manifestation of *Vyadhis*. The *Vata Pradhana Prakruti* individuals are having *Alpa Bala* and more susceptible to various kinds of *Vyadhi* due to the *Dosha Vaishamya* in *Varsha Ritu*. *Pitta Pradhana Prakruti* individuals are having

Madhyama Bala and are less susceptible to *Vyadhi*. *Kapha Pradhana Prakruti* individuals are having *Uttama Bala* and are least susceptible to *Vyadhi*.

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