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EVALUATION OF PRAKRUTITAHA PAREEKSHA ATTRIBUTES IN MADHUMEHA ROGI (DM T2)

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ABSTRACT

Ayurveda propagates the knowledge of *Desha, Kala*, one's *Prakriti* and *Achara* (good conduct) as essential for health and its assessment. *Prakriti* is the fundamental of a human body. At the time of zygote formation, individual's physiological and psychological tendencies would be fixed. *Prakrititha Pareeksha* is explained under *Rogi Pareeksha*. A clinical evaluation of *Prakriti* attributes was carried out on 120 *Madhumeha* (Diabetes Mellitus Type 2) patients using *Susrutha* Prakriti Inventory Questionnaire (SPI-Q) Part-1 for non-physical attributes which include physiological, psychological, social, intellectual and spiritual domains. This observational study was done with single sitting interview where assessment and collection of data on all five domains of non-physical attributes of *Prakriti* were undertaken using a total of 90 questions. This article throws light on the *Gunas* and reasons influencing each non-physical attribute of *Prakriti* available in different Ayurvedic treatises. On evaluation of complete data, it was found that maximum *Madhumeha Rogis* were of *Kapha Prakriti* in all the domains, except physiological domain and least number of *Madhumeha Rogi* were of *Vata Prakriti* in all the 5 domains.

KEYWORDS: *Prakrititha Pareeksha, Prakriti*, Non-physical attributes, *Madhumeha Rogi*.

INTRODUCTION

The Prakriti is the inherent balance resulted by the influence of three *Doshas* evoked during the union of *Shukra* and *Shonitha*. At this moment of creation, the individual's physiological and psychological tendencies would be fixed. Ayurveda propagates the knowledge of place, time, one's *Prakriti* and good conduct as essential for health and its assessment. Therefore, *Prakriti* has to be utilised as first step in clinical evaluation. *Prakrititha Pareeksha* is one among the *Dashavidha Pareekshas* and explained under *Rogi Pareeksha*. Here an attempt is made to identify the *Prakriti* attributes i.e physiological, psychological, social, intellectual and spiritual aspects in *Madhumeha* (Diabetes Mellitus Type 2) patients. Disease *Madhumeha* (Diabetes Mellitus Type 2) is selected as it is a global problem and a metabolic disease caused mainly by lifestyle. *Madhumeha* is a type of *Vataja Prameha* and is one among the *Ashtamahagada*.

MATERIALS AND METHODS

This is a single sitting interview observational study conducted at Ayurveda hospital in Hassan after collecting written consent from the patient with the aim to evaluate physiological, psychological, social, intellectual and spiritual aspects of *Prakriti* by *Prakrutitaha Pareeksha* in 120 *Madhumeha* patients fulfilling diagnostic and inclusion criteria. A specially designed case proforma with assessment and questionnaire [Sushrutha Prakriti Inventory Questionnaire (SPI-Q) Part-1] for non-physical characteristics with 90 questions was used. The following WHO diagnostic criteria for Diabetes Mellitus was considered. Fasting plasma glucose >126mg/dL or Random plasma glucose>200mg/dL or 2- hour plasma glucose > 200mg/dL along with *Prabhuta Mootrata* (Increased frequency) and *Madhura Mootrata* (Positive for urine sugar). Patients between 30 to 70 years of age irrespective of gender; willing to participate in study and sign the consent form were included. Diabetes Mellitus Type 1; pregnant and lactating women; patients not having *Prabhuta Mootrata* and *Madhura Mootrata,* Diabetes Mellitus Type 2 with complications or any other systemic disease that may interfere in the course of study were in exclusion criteria.

RESULT

Table 1: Distribution of data based on descriptive statistics of *Vata Prakriti* assessment using *Sushrutha Prakriti* Inventory Questionnaire (SPI-Q) Part-1.

Q. No	Questions	Present		Absent		Total	
		No.	%	No.	%	No.	%
Questions connected to non-physical characteristics of *Vata Prakriti* assessment (V= *Vata*)							
PHYSIOLOGICAL DOMAIN							
V1	*Shighra Samaarambha* - Generally, I am quick in initiating activities	92	76.7	28	23.3	120	100
V2	*Drith Gati* - Generally, I walk fast and can withstand long walk	74	61.7	46	38.3	120	100
V3	*Kryathi* - I snore during sleep	65	54.2	55	45.8	120	100
V4	*Bahutwad Bahu Pralapa* - I speak continuously without interruption	53	44.2	67	55.8	120	100
V5	*Shaitya Sheeta Asahishnutha* - Generally, I cannot tolerate and often afflicted by cold	50	41.7	70	58.3	120	100
V6	*Madhura Amla Lavana Ushna Satmya Akansha* - I like & feel comfortable with Sweet or Sour or salty or Spicy or Hot Oily Foods	48	40	72	60	120	100
V7	*Parushyat Pani-Padah* - My palms & soles are cracked	36	30	84	70	120	100
V8	*Sphuttitha Gatraha* - My skin is dry	31	25.8	89	74.2	120	100
V9	*Sighra Vikara* - I am prone to frequent illness	29	24.2	91	75.8	120	100
V10	*Bahu Kandara Sira Pratanah* - I have prominent veins on my skin	28	23.3	92	76.7	120	100
V11	*Sphuttitha Kesha* - I have split hairs	27	22.5	93	77.5	120	100
V12	*Supthe Sheiladrumasthe Gaganum Ch Yanthi* - My dreams generally consist of walking or Flying in the air or Dried reservoirs or Climbing mountains	14	11.7	106	88.3	120	100
V13	*Alpa Nidra* - Generally, my sleep is shallow and short	14	11.7	106	88.3	120	100
V14	*Alpa-bala* - I have less strength	10	8.3	110	91.7	120	100
V15	*Pratata Ruksha Shama Sanna Sakta Jarjara Svara* - My voice is hoarse(rough) in nature	10	8.3	110	91.7	120	100
PSYCHOLOGICAL DOMAIN							
V16	*Priyatva Samsvedanena Ativimardanena Shokyum Samma Gachathi* - I feel comfortable with oil massages & steam bath	101	84.2	19	15.8	120	100
V17	*Cala Chesta* - I often fall prey/yield to my temptations	81	67.5	39	32.5	120	100
V18	*Shighra Kshobha* - I am prone to get upset	79	65.8	41	34.2	120	100
V19	*Mrugaya Kalikolaha* - I am fond of daring activities like hunting	67	55.8	53	44.2	120	100
V20	*Shigra Trasa* - I cannot tolerate mental stress	65	54.2	55	45.8	120	100
V21	*Jagaruk Ashca* - I have tendency for awakening with a fright	44	36.7	76	63.3	120	100
V22	*Savilasi* - I am fond of luxuries & pleasures	42	35	78	65	120	100
V23	*Shighra Raga Viragah* - I have a tendency of getting attached and detached with relationship quickly	40	33.3	80	66.7	120	100
V24	*Dosha Atmakaha* - I feel like complaining without apparent reasons sometimes	9	7.5	111	92.5	120	100
SOCIAL DOMAIN							
V25	*Cala Sohaardh* - I keep changing friends	35	29.2	85	70.8	120	100
INTELLECTUAL DOMAIN							
V26	*Shighra Grahi* - I am quick in grasping things	94	78.3	26	21.7	120	100
V27	*Cala Buddhi* - My decisions are unpredictable	63	52.5	57	47.5	120	100
V28	*Alpa Smriti* - I am relatively bad at remembering old events	39	32.5	81	67.5	120	100
V29	*Alpa Smriti* - Generally, I forget things quickly	32	26.7	88	73.3	120	100
SPIRITUAL DOMAIN							
V30	*Nasthika* - I am an atheist (Non believe of God)	13	10.8	107	89.2	120	100

Table 2: Distribution of data based on descriptive statistics of *Pitta Prakriti* assessment using *Sushrutha Prakriti* Inventory Questionnaire (SPI-Q) Part-1.

Q. No.	Questions	Present		Absent		Total	
		No.	%	No.	%	No.	%
Questions connected to non-physical characteristics of *Pitta Prakriti* assessment(P=Pitta)							
PHYSIOLOGICAL DOMAIN							
P1	*Purisha Srishta* - Generally, my stools are easy & Soft	106	88.3	14	11.7	120	100
P2	*Tikshna Parakramah* - Generally, I am quick in my activities	88	73.3	32	26.7	120	100
P3	*Bhavantya Ushna Asaha* - I cannot tolerate hot weather and food items	70	58.3	50	41.7	120	100
P4	*Bhuya Ucchaara* - I have loud voice	67	55.8	53	44.2	120	100
P5	*Ushna Anga* - Generally, my body is warm	67	55.8	53	44.2	120	100
P6	*Prabhuta Svedam* - Generally, I sweat more	66	55	54	45	120	100
P7	*Pipasa Vantah* - Generally, I drink liquids more and often	65	54.2	55	45.8	120	100
P8	*Kshutaantah* - Generally, my hunger is more and I eat in large quantity	64	53.3	56	46.7	120	100
P9	*Krodhena Madhyena Raveshchabhasa Ragam Vrjantya shu Vilochanani* - My eyes become quickly red on exposure to anger/liquor/sunlight	47	39.2	73	60.8	120	100
P10	*Visratvaat Prabhuta Puti Kaksha Asya Shira Sharira Gandhah* - Generally, I sweat with bad smell	32	26.7	88	73.3	120	100
P11	*Madhya Bala* -I have moderate strength	30	25	90	75	120	100
P12	*Malya Vilepana* - I am fond of perfumes and like to be decorative	28	23.3	92	76.7	120	100
P13	*Bhounkthe Annam Madhura Kashaya Tikta Sheetam* - I like & feel comfortable with Sweets or Bitter or Astringent or cold food	26	21.7	94	78.3	120	100
P14	*Dravatv Shithila Mrudu Sandhi Mamsah* – My body parts are flaccid (Loose)	25	20.8	95	79.2	120	100
P15	*Pashyethkarnikaran Palashna Digdaholoka Vidhyuth Arkanalam Seha* - My dreams generally consist of Gold or Fire or Forest flame or Lightning or Thunder bolts or sun	19	15.8	101	84.2	120	100
P16	*Kesha Karab* - My hairs are curly	16	13.3	104	86.7	120	100
P17	*Mukha Sada Vyathitta Aasya Gathi* - I am prone to frequent mouth ulcer	15	12.5	105	87.5	120	100
P18	*Kapila Varna Kesha* - My hairs are coppery in color	13	10.8	107	89.2	120	100
PSYCHOLOGICAL DOMAIN							
P19	*Sthutipriya* - I have been flattered/praised	108	90	12	10	120	100
P20	*Na Bhayat Pranamedhanatheshu Amruduh* - I am bold and capable of facing any circumstances	87	72.5	33	27.5	120	100
P21	*Tikshno Api Kopi KshaNa Bhungushcha* - I get angry very easily but calm down easily too	85	70.8	35	29.2	120	100
P22	*Eshana* - I like going into the depth of matter	82	68.3	38	31.7	120	100
P23	*Pranteshu Api* - I am unforgiving with people who compete with me	48	40	72	60	120	100
P24	*Bhuya Irsha* - I find it difficult to control my jealousy/envy	21	17.5	99	82.5	120	100
SOCIAL DOMAIN							
P25	*Ashritha Vatsala* -I am generous with people who are loyal	110	91.7	10	8.3	120	100
P26	*Vibhava Sahasa Buddhi* - I am adventurous	80	66.7	40	33.3	120	100
INTELLECTUAL DOMAIN							
P27	*Vigruhya Vakta* - I am good at debates and arguments	79	65.8	41	34.2	120	100
P28	*Buddi Balanvithou* - I am valued for my scientific temper	75	62.5	45	37.5	120	100
P29	*Nipuna Mati, Medhavi* - I am known as an intelligent/skilful person	58	48.3	62	51.7	120	100
P30	*Shoor* - People admire me as a brave person	51	42.5	69	57.5	120	100

Table 3: Distribution of data based on descriptive statistics of *Kapha Prakriti* assessment using Sushrutha Prakriti Inventory Questionnaire (SPI-Q) Part-1.

Q. No.	Questions	Present		Absent		Total	
		No.	%	No.	%	No.	%
Questions connected to non-physical characteristics of *Kapha Prakriti* assessment (K=Kapha)							
PHYSIOLOGICAL DOMAIN							
K1	*Neela Kesha* - My hairs are black in color	102	85	18	15	120	100
K2	*Balavanta* - I have good strength	91	75.8	29	24.2	120	100
K3	*Klesha Garma Tapto* - I can withstand difficult situations	91	75.8	29	24.2	120	100
K4	*Tikta Kashyam Katu Ushna Rooksha Alpa Sa Bhunkthe* - I like and feel comfortable with spicy or hot food or bitter or astringent or dry food	87	72.5	33	27.5	120	100
K5	*Nidralu* - Generally, I sleep for long duration	76	63.3	44	36.7	120	100
K6	*Staimitya Da Vikarah* - Generally, I do not fall sick easily	68	56.7	52	43.3	120	100
K7	*Prasanna Snigdha Swara* - My voice is pleasant and soothing	68	56.7	52	43.3	120	100
K8	*Shaitya Alpa Kshut* - Generally, I am not affected/disturbed by skipping meal	60	50	60	50	120	100
K9	*Alpa Trushna* - Generally, I drink less liquid and can withstand thirst for a long period	57	47.5	63	52.5	120	100
K10	*Swapne Sapadma Hamsa Vihanga Malo Toyasheyan Paschyati Toyadamscha* - My dreams generally consist of Lotus in the pond or Rows of Swans or ducks or Clouds	56	46.7	64	53.3	120	100
K11	*Alpa Santapa Swedha* - Generally, I sweat less	45	37.5	75	62.5	120	100
K12	*Snigdha Anga* - My skin is Oily/Moist	40	33.3	80	66.7	120	100
K13	*Manda Cheshtah* - Generally, I am slow and steady in my activities	32	26.7	88	73.3	120	100
K14	*Deerga Roma* - I have more body hairs	25	20.8	95	79.2	120	100
PSYCHOLOGICAL DOMAIN							
K15	*Trupti* - I am content with what I have	111	92.5	9	7.5	120	100
K16	*Shradha* - I am righteous and duty bound	107	89.2	13	10.8	120	100
K17	*Kshamavan* - I like to forgive	98	81.7	22	18.3	120	100
K18	*Gurutvat Saraadhi Shthit Avasthita* - I can withstand difficult situations	91	75.8	29	24.2	120	100
K19	*Sangeetavadyo Sheelah* - I am fond of music / musical instruments	89	74.2	31	25.8	120	100
K20	*Shanta Vanta* - I am generally calm and composed	78	65	42	35	120	100
K21	*Staimitya Da Shobha* - My understanding of situations is consistent and stable	74	61.7	46	38.3	120	100
K22	*Manda Cheshtah* - Generally, I walk slowly	41	34.2	79	65.8	120	100
K23	*Drid Veer* - I have tendency towards strong enmity/concealed enmity	29	24.2	91	75.8	120	100
SOCIAL DOMAIN							
K24	*Bhakto Gurunam*- I have respect to my teachers and friends	115	95.8	5	4.2	120	100
K25	*Sthira Sohrudayat* - I have stable friendship	94	78.3	26	21.7	120	100
K26	*Sleshmastena Soumyo* - People consider me as soft natured	85	70.8	35	29.2	120	100
INTELLECTUAL DOMAIN							
K27	*Smritiman* - I have good and lasting memory	104	86.7	16	13.3	120	100
K28	*Satatam Parinishchita Vakya Padah* - I usually speak after an intense deliberation	81	67.5	39	32.5	120	100
K29	*Chir Grachi* - I take time to grasp things	70	58.3	50	41.7	120	100
K30	*Sthula Lakshaya* - I am very good at academics	29	24.2	91	75.8	120	100

DISCUSSION

The *Sushrutha Prakriti* Inventory Questionnaire (SPI-Q) Part-1 consists of 90 questions which include 5 domains divided into 3 tables of 30 questions each covering *Vata, Pitta* and *Kapha* to assess non-physical attributes of *Prakriti* of *Madhumeha* patients which are explained below:

Table 1- The Questionnaire of *Vata Prakriti* assessment is divided into five domains namely-physiological, psychological, social, intellectual and spiritual which are as follows.

I) Physiological domain: Here the maximum number of patients are covered vide *Shighra Samaarambha* (Q.No.V1)- where the individual will start off with any type of work immediately or with swift and hasty initiation.[1] *Drith Gati* (Q.No.V2)- for these persons who are always quick in movement and *Sighra Vikar* (Q.No.V9)- for these who are more prone for morbid manifestation. For all the above three questions *Shigra Guna* of *Vata Dosha* is responsible.[2,1] The following four questions probe into *Ruksha* and *Laghu* properties – (i)*Kryathi* (Q.No.V3) could be analyzed by an example: when clapped with the hands, it produces echo which is a reflection of sound.[3] The formation of *Vata dosha* is by the involvement of *Vayu* and *Akasha* which is *Apratigata* producing snoring sound; (ii)*Supthe Sheiladrumasthe Gaganum Ch Yanthi* (Q.No.V12)- covers individuals who feel like falling or floating in air or raised above the land level in their dreams.[4] (iii)*Alpa Nidra* (Q.No.V13) covers patients with short sleep and lesser period of time. (iv) *Pratata Ruksha Shama Sanna Sakta Jarjara Svara* (Q.No.V15)- covers patients having a high rate of voice flow, broken, poor quality, sunken, obstructed/ unclear and hoarse voice.[4,1] The *Bahu Guna* of the *Vata Dosha* is the reason behind *Bahutwad Bahu Pralapa* (Q.No.V4) and *Bahu Kandara Sira Pratanah* (Q.No. V10), where individuals are highly talkative in nature (V4) and have abundance of tendons and veins which are well distinguished (V10) respectively.[1] Both *Sphuttitha Gatraha* (Q.No.V8) and *Sphuttitha Kesha* (Q.No.V11) are mainly due to *Ruksha* property making the skin surface cracked (V8) and resulting into splitting of hair (V11) respectively.[4] *Shaitya Sheeta Asahishnutha* (Q.No.V5) - is due to *Shaitya Guna* where the individuals unable to bear cold, resulting into shivering and stiffness of the body.[1] *Madhura Amla Lavana Ushna Satmya Akansha* (Q.No.V6) - in the context of *Dosha* and *Rasa* relationship explained by *Acharya Vagbhata* is "*Tattraadhya Maaruthum Ghnathi*" which means 1st three *Rasas* (*Swadhu, Amla, Lavana*) help in decreasing the vitiated *Vata Dosha*, making them feel comfortable and desire to have more sweets or sour & salty or spicy & hot food(V6).[4,1] *Parushyat Pani-Padah* (Q.No.V7) is the result of *Parusha Guna* where roughness is seen in hands and foot.[1] *Alpa-bala* (Q.No.V14) is seen in *Vatala* type of constitution, because of all qualities of *Vata Dosha* which are rough (*Ruksha*), light (*Laghu*), mobile (*Chala*), abundant (*Bahu*), swift (*Shigra*), cold (*Sheeta*), coarse (*Parushya*)

and non-slimy (*Vishada*) (V14).[1]

II) Psychological domain: Here maximum subjects have accepted *Priyatva Samswedanena Ativimardanena Shokyum Samma Gachathi* (Q.No.V16). Referring to quote on benefits of *Abhyanga* "*Abhyangum Achareth Nithyum Sa Jara Srhama Vatah*", the daily practice of *Abhyanga* reduces ageing, exertion & *Vata* (aggravated), thereby the person with *Vata* constitution feels relaxed & comfortable with oil massage (V16).[5,6] The reason for both *Cala Chesta* (Q.No.V17) and *Mrugaya Kalikolaha* (Q.No.V19) is *Chan-Cala Swabhava* of *Vata*. This makes the individual mind inconsistent even with their actions (V17) and showing daringness in the beginning of an activity but later he fears & steps back (V19).[4] The *Shigra Guna* of *Vata Dosha* is responsible for the patients falling under *Shighra Kshobha* (Q.No.V18), *Shigra Trasa* (Q.No.V20) and *Shighra Raga Viragah* (Q.No.V23). Here the individuals swiftly get sad or agitated(V18);[1] Unable to tolerate mental stress - in the words of *Acharya Charaka* "*Sharirum Hyapi Satva Manu Vidiyathe Satvum Ca Sharirum*" *manas* will behave just like *Sharira* & vice versa(V20),[7] and are quick in affliction with fear, likes and dislikes respectively (V23). *Jagaruk Ashca* (Q.No.V21) is due to influence of *Ruksha Guna* - they always get frightened and wake up.[1] *Savilasi* (Q.No.V22) – here luxuries act as *Vata Shamaka* and *Kapha Vriddhi* which makes the person feel nice (V22).[4] Least number of patients with *Dosha Atmakaha* (Q.No.V24)- mainly due to *Vatah Rajo Bhuista Guna* means *Vata* possess *Rajo Guna* as *Rajaiska* type of individuals are having dominating character where they try to exhibit their power by pin-pointing others drawbacks.[4,7,8]

III) Social domain: *Cala Sohaardh* (Q.No.V25) - is mainly due to the *Cala Guna* which makes the person more fickle minded and prompt themselves to change friends.[4]

IV) Intellectual domain: The *Shigra Guna* is the reason for following three questions namely - *Shighra Grahi* (Q.No.V26); *Alpa Smriti* (Q.No.V28 and Q.No.V29), as their mental capacity of understanding anything is always quick (V26) as also they are quick in forgetting owing to poor memory retention (V28 & V29).[1] The *Cala Buddhi* (Q.No.V27) is root cause for unstable decision making. While referring to *Shrimad Bhagavad Geetha* and correlating *Manas* with *Vayu* which are both of *Chan-Cala Swabhava*, it is very difficult to control both.[4,9]

V) Spiritual domain: *Nasthika* (Q.No.V30) is due to *Cala Guna*, which makes the persons mind unstable & he doesn't believe in anything strongly.[4]

Table 2- The Questionnaire of *Pitta Prakriti* assessment is divided into four domains namely-physiological, psychological, social and intellectual domain as under.

I) Physiological domain: The following three questions *Purisha Srishta* (Q.No.P1); *Prabhuta Svedam* (Q.No.P6) and *Dravatv Shithila Mrudu Sandhi*

Mamsah (Q.No.P14) are mainly due to the *Drava* (liquid) property. (i)This facilitates the free and easy passage of urine and stools for the persons under this *Prakriti.* This can be understood by the quote "*Kosta Kruro Mrudur Madyo Madyha Syathe Samerapy"* as *pitta* has got influence on *Kosta*(P1); (ii)where the person's body puts out liquid in the form of excess perspiration(P6) and (iii) will be having looseness and softness of joints & muscles (P14) respectively.[1,10] The *Tikshna* property, is the reason why pitta constituent people act sharp or perform their work with much intensity & quickness - *Tikshna Parakramah* (Q.No.P2) and are *Parakrami*'s, hence their voice will be bold/high *Bhuya Ucchaara* (Q.No.P4).[1,4] The *Ushnatva* (Hotness) of *Pitta dosha* is responsible for the following four questions i.e. (i) *Bhavantya Ushna Asaha*^{1} (Q.No.P3)- *Pitta Prakriti* persons already have more internal body heat (*Ushna*) and they cannot take any more heat even from external environment; (ii) *Ushna Anga* (Q.No.P5)- More heat is produced in the body keeping the body parts warmer; (iii) *Krodhena Madhyena Raveshchabhasa Ragam Vrjantya shu Vilochanani* (Q.No.P9) - exposure to these causes redness of eyes. And (iv) *Kapila Varna Kesha* (Q.No.P18) - these person will have brownish color hair.[1,4] The properties *Ushna & Tikshna* together influence following four questions (i) *Pipasa Vantah* (Q.No.P7) - there will be plenty of intake of fluids by this type of people; (ii) *Kshutaantah* (Q.No. P8)- will have intense digestive power;[1] (iii) *Pashyethkarnikaran Palashna Digdaholoka Vidhyuth Arkanalam Seha* (Q.No.P15) – these persons often dream of fire/flame.[4] And (iv) *Kesha Karab* (Q.No. P16)- as *Pitta Dosha* is the reason for *Paaka* in cells, so *Pitta* is considered as *Agni,* E.g. when a hair is put in front of fire flame it shrinks into forming curly shaped.[11] *Visratvaat Prabhuta Puti Kaksha Asya Shira Sharira Gandhah* (Q.No.P10)- this is because of acrid nature of *Pitta* viz *Visratwa*, where the person has putrid fleshy smell in axilla, mouth, head & body (P10).[1] According to *Acharya Charaka,* this constituent individuals have *Madhya Bala* (Q.No.P11)- which has the following properties of *Pitta* i.e. *Ushna*(hot), *Tikshna*(sharply acting), *Drava*(liquid), *Visra*(fleshy smell), *Amla*(sour) and *Katu Rasa*(pungent) (P11).[1] According to *Sharangadhara,* for *Malya Vilepana*(Q.No.P12)- *Pitta* is predominant of *Rajas* property which makes the person more interested towards materialistic things[8] and increased desire and craving for much comforts (P12).[10] *Bhounkthe Annam Madhura Kashaya Tikta Sheetam* (Q.No.P13)- is in the context of *Sadrasa & Dosha. Astanga Hrudaya* says "*Kashaya Tikta Madhurah Pitta Manyethu Kurvathe"* meaning the three *Rasas - Kashaya, Tikta & Madhura* alleviate *Pitta Dosha*, hence they desire to have much more such type of food items (P13).[4,1] *Mukha Sada Vyathitta Aasya Gathi*

(Q.No.P17)- is a type of disorder named *Mukha Paka* which is explained under one among the 40 types of *Pittaja Nanatmaja Vikara*.[2,12]

II) **Psychological domain:** Among the survey *Sthutipriya* (Q.No.P19) and *Pranteshu Api* (Q.No.P23) are mainly due to *Rajas* property where the persons have strong desire & determination to succeed, also making them to expect praises (P19) and their social relationships are harsh to those who do not yield to them (P23).[5,4] The *Tikshna Guna* is the reason for *Na Bhayat Pranamedhanatheshu Amruduh* (Q.No.P20) and *Eshana* (Q.No.P22) where individuals are courageous to face a great danger (P20) and are investigative in nature (P22) respectively.[2,8] Both these *Rajas & Tikshna* property together make individuals short tempered *Tikshno Api Kopi KshaNa Bhungushcha* (Q.No.P21).[5] *Bhuya Irsha* (Q.No.P24) is mainly due to the *Drava & Ushna Guna,*[4] which induce the individuals to have a feeling of envious resentment towards something/someone.

III) **Social Domain:** *Ashritha Vatsala* (Q.No.P25)- persons with this constituent are very affectionate to their dependents, due to *Satva Guna* predominance here.[4,13] This can be understood by people with *Pitta Prakriti* where *Rajas* will be predominant, *Tama* will be little less and *Satva* will be intermediate. Reference for intermediate *Satva* is *Madhya Jnanam* (*Madhya Satva- Pitta Prakriti; Uttama Satva- Kapha; Avara Satva- Vata*).[1] *Jnana* is nothing but *Satva* itself (P25). *Vibhava Sahasa Buddhi* (Q.No.P26) is due to *Tikshna* and *Sara* property making the individual daring, extremely challenging and adventurous in life (P26).[4]

IV) **Intellectual Domain:** The *Tikshna* and *Ushna* property are a cause for following three questions viz i) *Vigruhya Vakta* (Q.No.P27)- where they have sharp verbal communication and a hostile debater[2] ii) *Buddi Balanvithou* (Q.No.P28) - they have a good IQ with good analytical skills regarding the subject and iii) *Nipuna Mati & Medhavi* (Q.No.P29) - brilliant and ambitious in life.[4] Due to their sharpness these individuals are recognized for heroic courage *Shoor* (Q.No.P30).[4]

Table 3-The Questionnaire of *Kapha Prakriti* assessment is divided into four domains namely-physiological, psychological, social and intellectual domain which are as follows.

I) **Physiological domain:** Here maximum subjects accepted *Neela Kesha* (Q.No.K1) as is the case with Indian hair.[4] *Acharya Vriddha Vagbhata* in his book "*Astanga Sangraha"* states that, because of *Kapha* which brings *Snigdha, Sheeta, Guru, Manda Guna* thereby imparting dark color to *Kesha*(K1). *Balavanta* (Q.No.K2).[1] is because of the *Kapha Dosha Guna's* which are *Snigdha*(Unctuous), *Shlakshna*(Smooth), *Mrudu*(Soft), *Madhura*(Sweet), *Saara*(Essence), *Sandra*(Dense), *Manda*(Slow acting), *Stimitha*(Stable), *Guru*(Heavy), *Sheeta*(Cold), *Vijjala*(slimy) and *Acchatva*(Clear).[1] Individuals of these constituents are endowed with excellence of strength(K2). The next two questions-

Klesha Garma Tapto (Q.No.K3) and *Staimitya Da Vikarah* (Q.No.K6) are due to *Stimita Guna* where the person is low in getting irritated by any things or situations, thereby able to withstand difficult circumstances (K3) and one is low in getting morbid manifestation(K6).[4,1] *Tikta Kashyam Katu Ushna Rooksha Alpa Sa Bhunkthe* (Q.No.K4) where persons feel comfortable and desire to have spicy, hot bitter, astringent, dry type of foods. Even after consuming these types of foods they will be *Balavan*.[4] This can be understood in the context of *Shamana* of *Doshas* by different *Rasa-* "*Traysthiktadhyah Kaphum*" means,[14] the three *Rasas* viz - *Tikta, Kathu & Kashaya* which alleviate *Kapha Dosha* (K4). *Nidralu* (Q.No.K5) is mainly due to *Guru Guna* which influences the person.[4] Also, a portion of *Tamo Guna* acting on the person makes him drowsy/sleepy (K5). *Prasanna Snigdha Swara* (Q.No.K7) is due to *Accha Guna* (Clear),[1] where the individual has pleasing and affectionate voice (K7). *Sheeta Guna* is the reason behind the following three question viz – i) *Shaitya Alpa Kshut* (Q.No.K8), ii) *Alpa Trushna* (Q.No.K9),

iii) *Alpa Santapa Swedha* (Q.No.K11)- they lack in intensity of hunger (K8); thirst (K9), and perspiration (K11) respectively[1] *Swapne Sapadma Hamsa Vihanga Malo Toyasheyan Paschyati Toyadamscha* (Q.No.K10) is due to *Jala Maha Bhoota* predominance in these individuals.[4] Their dreams also relate to materials connected with water viz - like blossom lotus flower, *Hamsa Pakshi* in *Jalashya* and dark clouds ready to rain. *Snigdhanga* (Q.No.K12), the *Snigdha* quality of *Kapha,* makes organs unctuous in nature(K12).[1] *Manda Cheshtah* (Q.No.K13) - due to slow acting quality, one is slow in action, body movements and even in food intake (K13).[1] *Deerga Roma* (Q.No.K14) they have more body hair because of *Snigdha, Sara, Sandra* qualities of *Shleshma* (K14).[5]

II) Psychological domain: *Trupti* (Q.No.K15) is nothing but contentment which is one among the 20 types of *Kaphaja Nanatmaja Vikara* (K15).[5] *Shradha* (Q.No.K16) – these persons are very responsible regarding their life & duties which is due to *Snigdha* quality (K16).[4] *Kshamavan* (Q.No.K17) - these persons will have more *Satva Guna* and less of *Rajo* and *Tamo Guna*.[4,8] Hence they possess nature of forgiveness (K17). *Gurutvat Saraadhi Shthit Avasthita* (Q.No.K18)- *Guru Guna* is the reason for stability in tackling and performing the undertaken works completely (K18).[1] *Sangeetavadyo Sheelah* (Q.No.K19) is due to *Snigdha, Manda, Sheeta*, *Guru Guna* where people desire for *Santosha*(Happiness) and good soothing things like music, musical instruments, etc which are pleasing in nature (K19).[5] *Shanta Vanta* (Q.No.K20) - this is because of the presence of *Snigdha, Shlakshna, Mrudhu*, *Madhura, Sara, Sandra, Manda, Stimita, Guru, Sheeta, Vijjala and Acchatva* qualities in *Shleshma* dominated personality.[1] Hence the person is calm

and peaceful in *Svabhava* (K20). *Sthimitya Guna* is the reason for next two questions i) *Staimitya Da Shobha* (Q.No.K21) - these persons think properly, and understand and do well whatever work they perform without getting irritated. ii) *Drid Veer* (Q.No.K23) - these individuals stick on to a rivalry which lasts for a very long time.[2] This is because of binding property of *Shleshma* (K23). *Manda Cheshtah* (Q.No.K22) is due to *Manda Guna* of *Kapha* where the individuals are slow in movements and walking.[1]

III) Social Domain: *Bhakto Gurunam* (Q.No.K24) and *Sleshmastena Soumyo* (Q.No.K26)

- because of their *Satva, Mrudu* and *Snigdha* quality, they tend to have more gratitude for relationship towards teachers and friends (K24)[4] and are very gentle in nature (K26) respectively. *Sthira Sohrudayat* (Q.No.K25) are strong in maintaining relationship and friendship (K25).[4]

IV) Intellectual Domain: *Kapha* constituent have long lasting memory due to binding property *Smritiman* (Q.No.K27).[4] *Satatam Parinishchita Vakya Padah* (Q.No.K28)

- *Stimitha Guna* is the reason as these individuals will never initiate an action or even speak in the beginning of any conversation(K28).[2] *Chir Grahi* (Q.No.K29) - is due to *Manda Guna* where they are slow in grasping and understanding things (K29).[2] *Sthula Lakshaya* (Q.No.K30) – here the individuals will have grosser or wider perspective and see everything in a broader picture(K30).[4]

CONCLUSION
Through evaluation of frequencies of complete data on non-physical characteristics of *Prakriti* by *Prakrutitaha Pareeksha* in *Madhumeha Rogis* for the following 5 domains it is concluded that, in Physiological domain maximum *Rogis* were of *Pitta Prakriti;* intermediate were *Kapha Prakriti* and minimum were of *Vata Prakriti (Pitta > Kapha > Vata).* In Psychological, Social and Intellectual domains the maximum *Rogi's* were of *Kapha Prakriti*; intermediate were *Pitta Prakriti Rogi's and* least were of *Vata Prakriti (Kapha >Pitta> Vata).* And in Spiritual domain we found that *Kapha Prakriti* were of maximum and *Vata Prakriti* were least. It can be concluded that *Kapha Prakriti* were predominant in the 4 domains- Psychological, Social, Intellectual and Spiritual; *Vata Prakriti* were in least number of *Madhumeha Rogi*s (Diabetes Mellitus Type 2) in all the 5 domains of non-physical attributes by *Prakrutitaha Pareeksha* in this study.

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