

APPENDIX – 1 [INTERVENTION]

SAMSKRITA ŚLOKAS DESCRIBING PRAKRITI

Vātaja Prakṛti laksahna:

वातस्तु रूक्षलघुचलशीघ्रशीतपरुषविशदः । तस्य रौक्ष्याद् वातला रूक्षापचिताल्पशरीराः
प्रततरूक्षक्षामसन्नसक्तस्वराः जागरुकाश्च भवन्ति लघुत्वल्लघुचपलगतिचेष्टाहारव्याहाराः
चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्टजिह्वाशिरःस्कन्धपाणिपादाः बहुत्वाद्
बहुप्रलापकण्डरासिराप्रतानाः शीघ्रत्वाच्छीघ्रसमारम्भक्षोभविकाराः शीघ्रत्रासरागविरागः
श्रुतग्रहिणोऽल्पस्मृतयश्च शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः पारूष्यात्
परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः वैशद्यात् स्फुटिताङ्गावयवा सततसन्धिशब्दगमिनिश्च
भवन्ति त एवंगुणयोगाद् वातलाः प्रायेणाल्पबलाश्चाल्पायुषश्चाल्पपत्याश्चाल्पसाधनाश्चाल्पधनश्च
भवन्ति ।

Vātastu rūkṣalaghucalaśīghraśītaparuṣaviśadaḥ | tasya raukṣyād Vātālā
rūkṣāpacitālpasārīrāḥ pratatarūkṣakṣāmasannasaktasvarāḥ jāgarukāśca bhavanti
laghutvāllaghucapalagaticeṣṭāhāravvyāhārāḥ
calatvādanavasthitasandhyakṣibhrūhanvoṣṭajihvāśīraḥskandhapāṇipādāḥ bahutvād
bahupralāpakāṇḍarāsīrāpratānāḥ śīghratvācchīghrasamārambhakṣobhavikārāḥ
śīghratrāsarāgavirāgaḥ śrutagrahiṇo'lpasmṛtayaśca śaityācchītāsahiṣṇavaḥ
pratataśītakodvepakastambhāḥ pārūṣyāt
paruṣakeśāśmaśruromanakhadaśanavadanapāṇipādāḥ vaiśadyāt sphuṭitāṅgāvayavā
satatasandhiśabdagaminiśca bhavanti ta evaṅguṇayogād Vātālāḥ
prāyeṇālpabalāścālpāyuṣāścālpapatyāścālpasādhanāścālpadhanaśca bhavanti |

(Charaka saṁhitā vimānasthāna 8/98)

Qualities of vāta are- dryness, lightness, movement, rough and spreading. Due to the dryness, the person with vāta prakṛti will have the characteristics such as dry skin, lean built, hunch back etc. And he will be having broken voice, feeble voice. He will sleep less. Due to the lightness, his

activities, eating food, talking will be with speed. Due to the character of movement he moves his ; joints, eye-brows, lips, hand, legs more often. He will be talkative, and spreading of veins and tendons will be prominent on his body. Due to the quickness, the person will take decisions quickly. Will be afflicted by fear, anxiety. And he will grasp quickly, but forgets quickly. Due to coldness, the person will not be able to withstand cold weather. And he will suffer from convulsions, stiffness. Due to characteristic 'roughness' his hair, nail, hand, legs will be rough, hard. Due to character of 'spreading' he will be having cracks on legs, there will be crackling sound when he walks. He will be of less life-span, less strength, less children, less wealth.

तत्र वात प्रकृतिः प्रजागरूकः शीतद्वेषी दुर्भगः स्तेनो मत्सर्यनार्यो गान्धर्वचित्तः

स्फुटितकरचरणोऽतिरूक्षश्मश्रुनखकेशः क्रोधी दन्तनखखादी च भवति ।

अधृतिरधृदसौहृदः कृतघ्नः कृशपरुषो धमनीततः प्रलापी ।

द्रुतगतिरटनोऽनवस्थितात्मा वियति च गच्छति संभ्रमेण सुप्तः ॥

अव्यवस्थितमतिश्चलदृष्टिमन्दराधवनसंचयमित्रः ।

किञ्चिदेव विलपत्यनिबद्ध मारुतप्रकृतिरेष मनुष्यः वातिकाश्चाजगोमायुशशाखवृष्टशुनां तथा ।

गृध्रकाकखरादीनामनुकैः कीर्तिता नराः ।

Tatra Vāta prakṛtiḥ prajāgarūkaḥ śītadveṣī durbhagaḥ steno

matsaryanāryogāndharvacittaḥ sphuṭitakaracaraṇo'tirūkṣaśmaśrunakhakeśaḥ

krodh dantanakhakhādī ca bhavati | adhṛtiradhṛdhasauhṛdaḥ kṛtaḡhnaḥ

kṛśaparūṣo dhamanītataḥ pralāpī | drutaḡatiraṭano'navasthitātma

viyati ca gacchati sambhramaṇa

suptaḥ | avyavasthitamatiścaladṛṣṭimandarādhanasāñcayamitraḥ | kiñcideva

vilapatyanibaddha mārutaprakṛtīreṣa

manuṣyaḡvātikāścājagomāyusaśākhūṣṭraśunām

tathā | ḡrdhrakākakharādīnāmanukaiḡ kīrtitā narāḡ |

The person of vāta prakṛti will have less sleep, not interested in cold foods, not famous, having attitude of stealing, with jealousy, with bad character, liking singing, will have cracks in feet, hands, dry hair, more anger, biting teeth and nails. And will be having less courage, not

having gratitude,lean,full of veins,speaking more,indecisive minded. Will have less number of friends,talking irrelevantly.

अथ स्वदोषगुणानुरोधाद्वातप्रकृतिस्तनुरूक्षस्तब्धाल्पाङ्गदन्तनखरोमनेत्रस्वरः शीतद्विडुद्विपिण्डिकः सशब्दसन्धिगामी

शीघ्रारम्भक्षोभग्रहणविस्मरणश्चलघृतिमतिगतिदृष्टिस्वभावसौहार्दः स्तेनोऽनार्यो मत्सर्यजितेन्द्रियः

प्रियगान्धर्वेतिहासहासविलासकलहमृगयोद्यानयात्रः स्निग्धोष्णमधुराम्ललवणान्नपानकाङ्क्षोपयश्च भवति ॥

अल्पवित्तबलजीवितनिद्रः क्षामवाग्धमनिसन्ततगात्रः । दुर्भगोऽतिबहुभुक् बहुभाषी

नास्तिकः स्फुटितकेशकराङ्घ्रिः ॥ किञ्चिदुन्मिषितदृक्सुखसुप्त स्रस्यति क्रथति खादति दन्तान् ।

शुष्करूक्षविषमासु सरित्सु व्योम्नि शैलशिखरेषु च याति ॥

Atha

svadośaḡuṇānurodhādVātaprakṛtīstanurūkṣastabdhālpāṅgadantanakharomanetrasvarahṣītat

iḍudvaddhapīṅdikaḥ saśabdāsandhigāmī

śīghrārambhakṣobhagrahaṇavismaraṇaścaladhṛtimatigatidrṣṭisvabhāvāsauhārdaḥ steno'nāryō

matsaryajitendriyaḥ priyagāndharvetihāsahāsavilāsakalahamṛgayodyānayātraḥ

snigdhoṣṇamadhurāmlalavaṇānnapānakāṅkṣopayaśca bhavati ॥

Alpavittabalaḡvitanidraḥ kṣāmaṁvāgdhāmanisantataḡātraḥ ॥ durbhago'tibahubhuk bahubhāṣī

nāstikaḥ sphuṭitakeśakarāṅghriḥ ॥ kiñcidunmiṣitadrṣksukhasupta strasyati krathati khādati

dantān ॥ śuṣkarūkṣaviṣamāsu saritsu vyomni śailaśikhareṣu ca yāti ॥

(Aṣṭāṅgā saṅgraha śārīrasthāna 8/9-11)

The person with Vāta prakṛti will be having dry skin, stiffness, small stature, small teeth, eyes, low voice. Will hate cold items, elevated calf muscles, will have sound while walking. Will get disturbed, grasp, and forgets fastly. Will have inconstant intellect, eyes, friendship. Will have attitude of stealing, bad behaviour. Will have jealousy, will not have conquered sense organs. Will like singing, dancing, history, joking, quarrel, Zoo, park. Likes oily food, hot stuffs, sweets, sour tasted foods, salty foods. Will have less money, strength, sleep and life span. Will have feeble voice and veins will be prominent. Will have less publicity, split hair, cracks in feet and hand. Will sleep half eyes closed. Will see dream dry ponds.

प्रायोऽत एव पवनाध्युषिता मनुष्या दोषात्मकाः स्फुटितधूसरकेशगात्राः ।

शीतद्विषश्चलघृतिस्मृतिबुद्धिचेष्टासौहार्ददृष्टिगतयोऽतोबहुप्रलापाः ॥ अल्पवित्तबलजीवितनिद्राः

सन्नसक्तचलजर्जरवाचः । नास्तिका बहुभुजः सविलासा गीतहासमृगयाकलिलोलाः ॥

मधुराम्लपटूष्णसात्म्यकाङ्क्षाः कृशदीर्घाकृतयः सशब्दयाताः । न दृढा न जितेन्द्रिया न चार्या

न च कान्तादयिता बहुप्रजा वा ॥ नेत्राणि चैषां खरधूसराणि वृत्तन्यचारूणि मृतोपमानि ।

उन्मीलितानीव भवन्ति सुप्ते शैलद्रुमांस्ते गगनं च यान्ति ॥ अधन्या मत्सराध्माताः स्तेनाः

प्रोद्धपिण्डिकाः । श्वशृगालोष्ट्रगृध्राखुकाकानूकाश्च वातिकाः ॥

Prāyo'ta eva pavanādhyuṣitā manuṣyā doṣātmakāḥ sphuṭitadhūsarakeśagātrāḥ|

śītadviṣaścaladhṛtismṛtibuddhiceṣṭāsauhārdadrṣṭigatayo'tobahupralāpāḥ||

alpavittabalaajāvitānidrāḥ sannasaktacalajarjaravācaḥ| nāstikā bahubhujāḥ savilāsā

gītahāsamṛgayākalilolāḥ||madhurāmlapaṭūṣṇasātmyakāṅkṣāḥ kṛśadīrghākṛtayaḥ

saśabdayātāḥ|na dṛḍhā na jitendriyā na cāryā na ca kāntādayitā bahuprajā vā||

netrāṇi caiṣāṁ kharadhūsarāṇi vṛttanyacārūṇi mṛtopamāni| unmīlitānīva bhavanti

supte śailadrumāṅste gaganam ca yānti||adhanyā matsarādhmātāḥ stenāḥ

prodbaddhapinḍikāḥ| śvaśṛgāloṣṭragṛdhākḥukākānūkāśca vātikāḥ||

(Aṣṭāna hṛdaya Śārīra sthāna 3/85-88)

The person with Vāta prakṛti will be having split hair,hates cold items,will have in constant mind,intellect. Will be quick in actions.Will not have long term friendship.,will talk more and irrelevantly. Will have less wealth,sleep,life span. Will have coarse voice.Doesn't believe in God.Will eat more.will like luxuries,singing,jokes,Zoo.Will like sweet,sour,salt taste foods. Will be lean,have good height.Will get sound while walking.Will not be firm in decision,will not be conqueerd senese organs. Will not have interest in sex,will have less children.Will sleep eyes half closed.

ह्रस्वः शीघ्रः कृशश्चाणुः प्रलापी परुषप्रियः ।

स्तब्धाङ्गो विषमश्लिष्टो गणरूपे गणे धृतिः ॥

सहः क्लेशस्य विस्त्रम्भी रूक्षत्वगनवस्थितः ।

खरमूर्धजरोमाङ्गः क्षिप्रग्राही तथा स्मृतः ॥

स्वप्नेषु चोष्ट्रेणायाति वियत्यपि तु गच्छति ।

यस्योपशेते सुस्निग्धं स वातप्रकृतिर्नरः ॥

*Hrasvah śīghrah kṛśāścānuḥ pralāpī paruṣapriyaḥ |
stabdhāṅgo viśamaśliṣṭo gaṇarūpe gaṇe dhṛtiḥ | |
sahaḥ kleśasya visrambhī rūkṣatvaganavasthitaḥ |
kharamūrdhajaromāṅgaḥ kṣipragrāhī tathā smṛtaḥ | |
svapneṣu coṣṭrenāyāti viyatyapi tu gacchati |
yasyopaśete susniḡdham sa Vātaprakṛtirnaraḥ | |*

(Bhela saṃhitā-vimāna sthāna 4-16,17,18)

The person with Vāta prakṛti will be of short in stature, quick in activities, emaciated, irrelevant talking, likes hard things, non-tolerant to suffering, will have rough skin, rough hair on head, will grasp quickly and forgets quickly, irresolute in working, sees dreams as if travelling on camels.

जागरूकोऽल्पकेशश्च स्फुटिताघ्निकरः कृशः ।

शीघ्रगो बहुवायूक्षः स्वप्ने वियति गच्छति ॥

एवंविधः स विज्ञेयो वातप्रकृतिको नरः ॥

*Jāgarūko'lpakeśaśca sphuṭitāghnikarah kṛśaḥ |
śīghragoo bahuvāgrūkṣaḥ svapne viyati gacchati | |
evamvidhaḥ sa vijñeyo Vātaprakṛtiko naraḥ | |*

(Bhāvaprakāśa pūrvakhaṇḍa 4/54)

The person of Vāta prakṛti will be having less sleep, less hair, dryness in hands and feet, lean, fast in movement and sees dream as if travelling in the sky.

यः कृष्णवर्णश्चपलोऽतिसूक्ष्मः केशाल्परूक्षो बलवान् क्षमः स्यात् ।

सूक्ष्मातिदन्तो नखवृद्धिमिति दीर्घस्वनश्चक्रमणक्षमोऽसौ ॥

दीर्घाक्रमो लोलुपहीनसत्त्वस्तथैव चाम्लीररसभोजनेच्छुः ।

संस्वेदनेनातिविमर्दनेन सौख्यं समागच्छति वातलो नरः ॥

*Yah kṛṣṇavarṇaścapalo'tisūkṣmaḥ keśālparūkṣo balavān kṣamaḥ syāt |
sūkṣmātidanto nakhavṛddhimeti dīrghasvanaścaṅkramaṇakṣamo'sau | |
dīrghākramo lolupahīnasattvastathaiva cāmlīrarasabhojanecchuḥ |
saṁsvedanenātivimardanena saukhyaṁ samāgacchati Vātalo naraḥ | |*

(*Hārīta saṁhitā 5/17,18*)

The person of Vāta prakṛti will be black in color.will be sensitive in nature,will have less hair,less strength, will not have forgiving nature. Will have small and more teeth,will have easy growth of nails,will have feeble voice,will work quickly,will be greedy,will have less will power,will like sour taste foods.Will get relief by Massage and steam treatments.

अल्पकेशः कृशो रूक्षो वाचालश्चलमानसः ।

आकाशचारी स्वप्नेषु वातप्रकृतिको नरः ॥

Alpakeśaḥ kṛśo rūkṣo vācālaścalamānasah |

ākāśacārī svapneṣu Vātaprakṛtiko naraḥ | |

(*Śāraṅgadhara saṁhitā prathama khaṇḍa 6/21*)

The person of Vāta prakṛti will have less hair,will be lean,emaciated, talkative, with unstable mind and will see as if moving in sky.

Pittaja prakṛti lakṣaṇa:

पित्तमुष्णं तीक्ष्णं द्रवं विस्त्रमम्लं कटुकं च । तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा उष्णमुखाः सुकुमारावदातगात्राः
प्रभूतिविप्लुव्यङ्गपिडकाः क्षुत्पिपासावन्तः क्षिप्रवलीपलितखालित्यदोषाः प्रायो मृद्वल्पकपिलश्मश्रुलोमकेशाश्च
तैक्ष्ण्यात् तीक्ष्णपराक्रमाः तीक्ष्णाग्नयः प्रभूताशनपानाः क्लेशासहिष्णवो दन्दशूकाः द्रवत्वाच्छितिलमृदुसन्धिमांसाः
प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च विस्त्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः कट्वम्लत्वादल्पशुक्रव्यवायापत्याः त
एवंगुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञानवित्तोपकरणवन्तश्च भवन्ति ॥

*Pittamuñēaà tékñēaà dravaà visramamlaà kaōukaà ca|tasyauñēyāt pittalā bhavantyuñēāsahā
uñēamukhāū sukumāravadātagātrāū prabhūtivipluvyaìgapiòakāū kñutpipāsāvantaū
kñipravalépalitakhālitadoñāū prāyo mādvālpakapilaçmaçrulomakeçāçca taikñēyāt
tékñēaparākramāū tékñēāgnayaū prabhūtāçanapānāū kleçāsahiñēavo dandaçükāū*

*dravatvācchitilamādusandhimāāsāu prabhūtasāñōasvedamūtrapurēñāçca visratvāt
prabhūtapūtīkakñāsyaçirauçaréragandhāu kaōvamlatvādapaçukravyavāyāpatyāu ta
evaiguēayogāt pittalā madhyabalā madhyāyūñō madhyajūānavijūānavittopakaraēāvantaçca
bhavanti||*

(Charaka saāhitā vimānasthāna 8/97)

Characteristics of Pitta are-hotness, sharpness, liquidity, bad smelling, sour taste, Spicy in taste. Due to hotness, person with Pitta PRAKṚTI will not like hot things, body will be hot comparatively, they will get more pimples, black patches, they will get more hunger and thirst, and will get white hairs at early age and loss of hair will be there. They will have soft, brown coloured hair on head and body. Due to sharpness of Pitta, they will be influencing people, will have good digestive fire, they will eat more, will not bare the pain and sorrow. Due to liquid nature of the pitta joints and muscles will be soft and loose, they will excrete more urine and stool and they sweat more. Due to bad smell quality they will have bad smell in mouth, body. Due to spicy and sour taste, they will have less semen, less vigour and they will have less number of children.

पित्त प्रकृतिः स्वेदनो दुर्गन्धः पीतशिथिलाङ्गस्ताम्रनखनयनतालुजिह्वौष्ठपाणिपादतलो दुर्भगो
वलीपलितखालित्यजुष्टाबहुभुग् उष्णद्वेषी क्षिप्रकोपप्रसदो मध्यबलो मध्यमायुश्च भवति ।
मेधावी निपुणमतिर्विगृह्य वक्त्रा तेजस्वी समितिषु दुर्निवारवीर्यः ।
सुप्तः सन् कनकपलाशकणिकारान् सम्पश्येदपि च हुताशविद्युदुल्काः ॥
न भयात् प्रणमेदनतेष्वमृदुः प्रणतेष्वपि सान्त्वनदानरुचि ।
भवतीह सदा व्यथितास्यगतिः स भवेदिव पित्तकृतप्रकृतिः ॥
भुजङ्गोलूकगन्धर्वयक्षमाजार्वानरैः । व्यग्रर्क्षनकुलानूकैः पैत्तिकास्तु नराः स्मृताः ॥

Pitta prakṛtiḥ svedano durgandhaḥ

pītasīthilāṅgastāmrānakhanayanatālujihvauṣṭhapāṇipādatalo durbhago

valīpalitakhālitīyajusṭo bahubhug uṣṇadvēṣī kṣiprakopaprasado

madhyabamādhya māyūṣca bhavati | medhāvī nipuṇamatirviḡrhyā vaktā

tejasvī samitiṣu durnivāravīryaḥ | suptaḥ san kanakapalāśakaṇīkārān

sampaśyedapi ca hutāśavidyudulkāḥ | na bhayāt praṇamedanateṣvāmṛduḥ

*pranāteṣvapi sāntvanadānaruci|bhavatīha sadā vyathitāsyagatiḥ
sa bhavediva pittakṛtaprakṛtiḥ|bhujāṅgolūkagandharvayakṣamārjāravānaraiḥ|
vyaghrarkṣanakulānūkaiḥ paittikāstu narāḥ smṛtāḥ||*

(*Suśruta saṁhitā śārīrasthāna 4/67-70*)

The person of Pitta prakṛti will have more sweating, bad smell comes from the mouth. Colour of the body will be yellow and loosely formed. Nails, eyes, tongue, lips will be pinkish. Hair will be white at early age, loss of hair will be there. Will eat more, not interested in hot foods, gets anger quickly and gets calm down quickly. Will be intelligent, skillful, bright. Will not be sift by thretning and will protect soft people. will get mouth ulcer often.

पित्तप्रकृतिरुष्णगौरगात्रस्ताम्रनखनयनजिह्वोष्ठपाणिपादतलः

शिथिलसन्धिबन्धमांसः करभकपिलविरलमृदुकेशरोमा मध्यबलायुरल्पशुक्रव्यवायापत्यः शूरोऽभिमानी
शीघ्रवलीखलतिपलितपिप्लुव्यङ्गक्षुत्पिपासो मेधावी दुर्भगः स्वदुत्तकषायशीताभिलाशोपशयश्च भवति ॥

अपि च –

दयितमाल्यविलेपनमण्डनः सुचरितः शुचिराश्रितवत्सलः । विभवसाहसबुद्धिबलान्वितो

भवति भीषु गतिर्द्विषतामपि ॥ धर्मद्विषी स्वेदनः पूतिगन्धि भुर्युच्चारक्रोधपानाशनेर्ष्यः ।

सुप्तः पश्येत्कर्णिकारान् पलाशान् दिग्दाहोल्काविध्युदर्कानलांश्च ॥

Pittapraṁkṛtiruṣṇagauragātrastāmranakhanayanajihvousthapāṅipādatalaḥ

śīthilasandhibandhamāṁsaḥ karabhakapilaviralamṛdukeśaromā

madhyabalāyuralpaśukravavyavāyāpatyaḥ śūro'bhimānī

śīghravalīkhalatipalitapipluavyaṅgakṣutpipāso medhāvī durbhagaḥ

svadutiktakaṣāyaśītābhilāśopaśayaśca bhavati||

*api cadayitamālyavilepanamaṇḍanaḥsucaritaḥ śucirāśritavatsalaḥ |
vibhavasāhasabuddhibalānvitobhavati bhīṣu gatirdviṣatāmapi | |
dharmadveṣī svedanaḥ pūtigandhirbhuryuccārakrodhapānāśanersyaḥ |
suptaḥ paśyetskarnīkārān palāsāndigdāholkāvidhyudarkānalāmśca | |*

(Aṣṭāṅgā saṅgraha śārīrasthāna 8/12-14)

The person of pitta prakṛti will be having heat in the body and will be of white in colour. Will have brown eyes, pinkish nails, tongue, lips, palms and heels. Will have loosen joints. Will have brown less hairs. Will have medium strength, semen. Will be brave, having pride. Will have early grey hair wrinkles, black patches. Will be intelligent and not famous. Will like sweet, bitter, astringent foods and cold foods. If wares flower dries up quickly, will have good character. Will like cleanliness, will protect who are dependent, will be brave, very intelligent. Will be having behold enmity, will not like customs, will be sweating more. Will be shouting, will be angry, will be having more hunger and thirst, jealousy. Will see lightening in dreams.

पित्तं वह्निर्वह्निजं वा यदस्मात् पित्तोर्दिकस्तीक्ष्णतृष्णाबुभुक्षः ।
गौरोष्णाङ्गस्ताम्रहस्ताङ्घ्रिवक्रः शूरो मानी पिङ्गकेशोऽल्परोमा ॥
दयितमाल्यविलेपनमण्डनः सुचरितः शुचिराश्रितवत्सलः ।
विभवसाहसबुद्धिबलान्वितो भवति भीषु गतिर्द्विषतामपि ॥
मेधावी प्रशिथिलसन्धिबन्धमांसो नारीणामनभिमतोऽल्पशुक्रकामः ।
आवासः पलिततरङ्गनीलिकानां भुङ्क्तेऽन्नं मधुरकषायतित्तशीतम् ॥
धर्मद्वेषी स्वेदनः पूतिगन्धिर्भूर्युच्चारक्रोधपानशनेर्ष्यः ।
सुप्तः पश्येत्कर्णिकारान्पलाशान् दिग्दाहोल्काविद्युदर्कानलांश्च ॥
तनूनि पिङ्गानि चलानि चैषां तन्वल्पपक्ष्माणि हिमप्रियणि ।
क्रोधेन मद्येन रवेश्च भासा रागं व्रजन्त्याशु विलोचनानि ॥
मध्यायुषो मध्यबलाः पण्डिताः क्लेशभीरवः ।
व्यघ्नर्क्षकपिमार्जारयक्षानुकाश्च पैत्तिकाः ॥

*Pittam vahnirvahnijam vā yadasmāt pittordiktastīkṣṇatrṣṇābubhuksaḥ |
gauroṣṇāṅgastāmrahastāṅghrivaktraḥ śūro mānī piṅgakeśo'lpromā | |*

dayitamālyavilepanamaṇḍanaḥ sucaritaḥ śucirāśritavatsalaḥ |
 vibhavasāhasabuddhibalānvoito bhavati bhīṣu gatirdviṣatāmapi | |
 medhāvī praśithilasandhibandhamāṁso nārīṇāmanabhimato'lpasukrakāmaḥ |
 āvāsah palitatarāṅganīlikānāṁ bhūṅkte'nnanī madhurakaṣāyatiktaśītam | |
 dharmadveṣī svedanaḥ pūtigandhirbhūryuccārakrodhapānaśanersyaḥ |
 suptaḥ paśyetskārikārānpalāśān digdāholkāvidyudarkānalāṁsca | |
 tanūni piṅgāni calāni caiśāṁ tanvaalpapakṣmāṇi himapriyaṇi |
 krodhena madyena raveśca bhāsā rāgaṁ vrajantyāśu vilocanāni | |
 madhyāyuso madhyabalāḥ paṇḍitāḥ kleśabhīravah |
 vyaghrarkṣakapimārjārayakṣānukāśca paittikāḥ | |

(Astāṅga hrudaya Śārīra sthāna 3/90-95)

As pitta is concerned with agni, the person with Pitta prakṛti will have more appetite and thirst. Will be wheatish in colour, his palms and mouth will be pinkish in colour. Will be brave, pride, will have brown hair. If wares flower dries up fastly. Will have good character. Will like cleanliness, will protect dependents. Will have good courage, intelligence, will walk fastly. Will have good memory, will have loosen joints. Will not like sex, will have less semen. Will have early grey hair, wrinkles. Will like sweet, astringent, bitter taste foods. Will hate customs. Will sweat more. Will have small, brown coloured eye lashes. Will have red eyes when gets anger, drinks alcohol. Will have medium strength, life span. Will be scholar, will not bear pain.

शिथिलाङ्गोऽगरुगन्धश्चण्डः शीघ्रो महाशनः ।

वलीपलितरवालित्यशीघ्रपाकी तथाक्षमः ॥

वृताक्षः क्रोधनो यश्च दुर्बलो दुर्बलेन्द्रियः ।

नाम्लाशः शीतशीताशी दुष्प्रजाः शीतलप्रियः ॥

अतिवर्णोऽतिमेधावी स्वप्ने पावकदृक् तथा ।

शीघ्रमावाति यः स्नातः पैत्तिकप्रकृतिर्नरः ॥

Śithilāṅgo'garugandhaścaṇḍaḥ śīghro mahāśanaḥ |

*valīpalitakhālitayaśīghrapākī tathākṣamaḥ ॥
 vṛtākṣaḥ krodhano yaśca durbalo durbalendriyaḥ ॥
 nāmlāśaḥ śītaśītāśī duṣprajāḥ śītalapriyaḥ ॥
 ativarṇo' timedhāvī svapne pāvakaḍṛk tathā ॥
 śīghramāvāti yaḥ snātaḥ paittikaprakṛtirnaraḥ ॥*

(Bhela samhitā-vimāna sthāna 4-19,20,21)

The person with pitta prakṛti will have loose joints, smells like agni, fierce and violent, quick in activities, an eater in greater quantities, has early grey hair, wrinkles, unforgiving, round eyes, angry mood always, weak, weak sense organs, doesn't eat sour things, excessively intelligent, he sees fire in dreams, quickly dries up after bath.

पित्तप्रकृतिको लोको यादृशोऽथ निगद्यते ।
 अकालपलितो गौरः क्रोधी स्वेदी च बुद्धिमान् ॥
 बहुभुक्ताग्रनेत्रश्च स्वप्ने ज्योतीषि पश्यति ।
 एवंविधो भवेद्यस्तु पित्तप्रकृतिको नरः ॥

*Pittaprakṛtiko loko yādṛśo'tha nigadyate ॥
 akālapalito gauraḥ krodhī svedī ca buddhimān ॥
 bahubhuktāmranetraśca svapne jyotīṣi paśyati ॥
 evaṁvidho bhavedyastu pittaprakṛtiko naraḥ ॥*

(Bhāvoparakāśa pūrvakhaṇḍa 4/55-56)

The person with pitta prakṛti will have early gray hair, white in color, short tempered, more sweating, intelligent, eating more, brown colored eyes, will see Sun, lightning in dreams.

गौरातिपिङ्गः सुकुमारमूर्तिः प्रीतः सुशीते मधुपिङ्गनेत्रः ।
 तीक्ष्णोऽपि कोऽपि क्षणभंगुरश्च त्रासी मृदुर्गात्रमलोमकं स्यात् ॥
 लौल्यप्रियस्तिक्तरसानुभोजी द्वेषी च तीक्ष्णश्च नवोष्णसेवी ।

स्तुतिप्रियो दन्तविशुद्धवर्णो जातः स पित्तप्रकृतिर्मनुष्यः ॥

*Gaurātīpiṅgaḥ sukumāramūrtiḥ prītaḥ suśīte madhupiṅganetraḥ |
tīkṣṇo'pi ko'pi kṣaṇabhaṅguraśca trāsī mṛdurgātramalomakam syāt ||
laulyapriyastiktarasānubhojī dveṣī ca tīkṣṇaśca navoṣṇasevī |
stutipriyo dantaviśuddhavarṇo jātaḥ sa pittaprakṛtirmanuṣyaḥ ||*

(*Hārīta saṁhitā 5/19,20*)

The person of Pitta prakṛti will be white or wheatish in colour, will be sensitive. Will like cold foods, will have be having brown eyes. Will be sharp, will be short tempered, will be insconstant in decisions. Will have soft joints. Will be greedy, will like bitter taste foods. Will hate spices and hot stuffs. Will like praising. Will have white, clean teeth.

अकालपलितैर्व्याप्तो धीमान्स्वेदी च रोषणः ।

स्वप्नेषु ज्योतिषां द्रष्टा पित्तप्रकृतिको नरः ॥

*Akālapalitairvyāpto dhīmānsvedī ca roṣaṇaḥ |
svapneṣu jyotiṣāṁ draṣṭā pittaprakṛtiko naraḥ ||*

(*Śāraṅgadhara saṁhitā prathama khaṇḍa 6/22*)

The person of Pitta prakṛti will have early grey hair, will be intelligent, will sweat more, will have more anger, and sees lights in dreams.

Kaphaja prakṛti lakṣaṇa:

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसान्द्रमन्दस्तिमितगुरूशीतविज्जलाच्छः । तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः
श्लक्ष्णत्वाच्छ्लक्ष्णाङ्गाः मृदुत्वाद् दृष्टिसुखसुकुमारावदातगात्राः माधुर्यात् प्रभूतशुक्रव्यवायापत्याः सारत्वात्
सारसंहतस्थिरशरीराः सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः मन्दत्वान्मन्दचेष्टाहारव्याहाराः
स्तैमित्यादशीघ्रारम्भक्षोभविकाराः गुरुत्वात् साराधिष्ठितावस्थितगतयः शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः
विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति । त
एवंगुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति ।

Śleṣmā hi

*snigdhaslakṣṇamṛdumadhurasāndramandastimitagurūśītavijjalācchaḥ | tasya
snehācchleṣmalāḥ snigdhāṅgāḥ ślakṣṇatvācchlakṣṇāṅgāḥ mṛduttoā
dṛṣṭisukhasukumārāvadātagātrāḥ mādihuryāt prabhūtaśukravayavāyāpatyāḥ sāratoāt
sārasamhatasthiraśārīrāḥ sāndratvādupacitaparipūrṇasarvāṅgāḥ
mandatvānmandaceṣṭāhāravyāhārāḥ staimityādaśīghrārambhakṣobhavikārāḥ gurutoāt
sārādhiṣṭitāvasthitagatayaḥ śaityādālpakṣuttrṣṇāsantāpasvedadoṣāḥ vijjalatvāt
suśliṣṭasārasandhibandhanāḥ tathā' cchatvāt prasannadarśanānanāḥ
prasannasnigdhavarnasvarāśca bhavanti | ta evaṅgunayogācchleṣmalā balavanto
vasumanto vidyāvanta ojasvinaḥ śāntā āyuṣmantaśca bhavanti |*

(Charaka saṁhitā vimānasthāna 8/96)

The characteristics of Kapha are-oiliness, stickiness, softness, sweetness, steadiness, heaviness, coldness, slowness-dullness. Due to oiliness the person of Kapha prakṛti will have the oily body parts. Due to softness they will be good looking, not withstanding pain and white in colour. Due to sweetness will have more semen and children. Due to steadiness they will be having well formed body parts. Due to dullness, they will be slow in actions, eating, talking. Due to fixibility they will free from fear anxiety. Due to heaviness they will be steady in walking, will be completing the work undertaken. Due to coldness they will get less hunger, thirst, sweat. Due to stickiness the joints will be well organized.

श्लेष्म प्रकृतिस्तु दूर्वेन्दीवर निस्त्रिशाद्रारिष्टकशरकाण्डानामन्यतमवण सुभगः प्रियदर्शना मधुरप्रियः कृतज्ञो धृतिमान्
सहिष्णुरलोलुपा बलवांश्चिरग्राही दृष्टवैरश्च भवति ॥ शुक्लाक्षः स्थिरकुटिलनीलकेशोलक्ष्मीवाञ्जलदमृदङ्गसिंहघोषः ।
सुप्तः सन् सकमलहंसचक्रवाकान् संपश्येदपि च जलाशयान् मनोज्ञान् ॥ रक्तान्तनेत्रः सुविभक्तगात्रः
स्निग्धच्छविः सत्त्वगुणोपपन्नः क्लेशक्षमो सामयिता गुरूणां ज्ञेयो बलासप्रकृतिर्मनुष्यः ।
दृढशास्त्रमतिः स्थिरमित्रधनः परिगण्य चिरात् प्रददाति बहु । परिनिश्चितवाक्यपदः सततं
गुरुमानकरञ्च भवेत् स सदा ॥ ब्रह्मरुद्रेन्द्रवरुणैः सिंहाश्वजगोवृषैः । ताक्षर्यं हंस समानूकाः श्लेष्मप्रकृतयो नराः ॥

Śleṣma prakṛtistu dūroendīvara nistriśārdrāriṣṭakāśarakāṅḍānāmanyatamavaṇa

subhagaḥ priyadarśanā madhurapriyaḥ kṛtajño dhṛtimān

sahiṣṇuralolupā balavāṁściraagrāhī dṛṣṭavairāścabhavati॥

śuklākṣaḥ sthirakuṭīlanīlakeśolakṣmīvāñ jaladamṛdaṅgasimhaghosaḥ।

suptaḥ san sakamalahaṁsacakraṅkānsampaśyedapi ca jalāśayān manojñān॥

raktāntanetraḥ suvibhaktagātraḥsnigdhaḥcchaviḥ sattvaguṇopapannaḥkleśakṣamo
sāmayitā gurūnāñjñeyo balāsaprakṛtirmanuṣyaḥ।dṛḍhaśāstramatih
sthiramitradhanaḥparigaṇya cirāt pradadāti bahu। pariniścitaṅvākyapadaḥ
satatamgurumānakarañcabhavet sa sadā॥brahmarudrendravaruṇai
simhāśvagaḃagovṛṣaiḥ। tārkṣya haṁsa samānūkāḥ śleṣmaprakṛtayo narāḥ॥

(Suśruta saṁhitā śārīrasthāna 4/71-75)

The person of Kapha prakṛti will be of white color like lotus, good looking, with gratitude, with courage, good will power, patient, not having greed, with good body strength. Will grasp the things late and will have behold enmity. Eyes will be white, hair will be strong, black in color, will be humble, voice will be like cloud, lion. Body will be strong, with oily skin. Will have reddish ended eyes. Will be of balanced mind, will bear the pain and sorrow. Will impress teachers. Will have good knowledge of the scriptures. Will have friendship and wealth for longer duration. Will give charity after thinking and speaks after discriminating. And gives respect to teachers.

कफप्रकृतिस्तु दूर्वेन्दीवरशरकाण्डान्यतमवर्णः समसुविभक्तस्निग्धस्थिरसुकुमारश्छिष्टमांससन्धिबन्धः परिपूर्णचारुगात्रो

महाललाटोरुबाहुर्व्यक्तसितासितप्रसन्नायतविशालपक्षमलाक्षः सिंहमृदङ्गघनघोषः

क्षुत्पिपासोष्णसहिष्णुर्बह्वैजोबलशुक्रव्यवायापत्यश्चिरशोषमाल्यानुलेपनो दृढप्रच्छन्नवैरः पेशलः सत्यवादी

स्मृतिमान्धृतिमानलोलुपो बाल्येप्यरोदनः कटुतिक्तकषायोष्णरूक्षेच्छोपशयश्च भवति ॥ अपि च

अल्पव्याहारक्रोधमेधाशनेहः प्राज्यायुर्वित्तो दीर्घदर्शी वदान्यः । श्राद्धो गम्भीरः स्थूललक्ष्यः क्षमावानार्यो

निद्रालुर्दीर्घसूत्री कृतज्ञः ऋजुर्विपश्चित्सुभगः सलज्जो भक्तो गुरूणां दृढसौहृदश्च ।

स्वप्ने सपद्मान्सविहङ्गमालां स्तोयाशयान् पश्यति तोयदांश्च ॥

Kaphaprakṛtistu-

*dūrvendīvaraśarakāṅdānyatamavarṇaḥsamasu vibhaktasniḡdhasthīrasukumāraśliṣṭam
āṅsasandhibandhaḥ paripūrṇacārugaṭro
mahālalāṭorubāhurvyaktasitāsitaprasannāyataviśālapakṣmalākṣaḥsinhamṛdaṅgaghan
aḡhoṣaḥkṣutpipāsoṣṇasahiṣṇurbahvaujobalaśukravavyāvāyāpatyaściraśoṣamālyānulepan
o dṛḡhapracchannavairāḥ peśalāḥ satyavādī smṛtimāndhṛtimānalolupo
bālyepyarodanaḥ kaṭutiktakaṣāyoṣṇarūkṣecchopaśayaśca bhavati ||
api caalpavyāhārakrodhamedhāśanehaḥprāyāyuroitto dīrghadarśī vadānyāḥ |
śrāddho gambhīraḥ sthūlalakṣyaḥ kṣamāvānāryonidrālurdīrghasūtrī kṛtajñāḥ
ṛjurvipaścitsubhagaḥ salajjobhakto gurūṅām dṛḡhasauhṛdaśca |
svapne sapadmānsavihaṅgamālāmstoyāśayān paśyati toyadāṅśca ||*

(Aṣṭāṅgā saṅgraha śārīrasthāna 8/15-17)

The person of Kapha prakṛti will be white in colour, will be having well formed body, oily skin, stable, soft body, well formed joints, muscles. Will have broader fore head, long hand. Will have big, pleasant eyes and eye brows. Will have good voice like lion. Will bare hunger and thirst. Will have good strength, more children. If wares flower it dries up late. Will have behold enemy, will have muscular body. Will always tell truth. Will have good memory power, will power. Will not be greedy. Will not be crying much in early childhood. Will like spicy, bitter, astringent, hot and dry foods. Will be less active, having less anger, will eat less and drink less water. Will be having fore-sightedness, will speak good words, will be having determination, firm belief, will be serious by nature, will be having long term goals. Will be having forgiving attitude, will have good sleep, will be having gratefulness. Will be honest, will be shy in nature. Will respect teachers, will have long term friendship. Will see ponds with lotus.

श्लेष्मा सोमः श्लेष्मलस्तेन सौम्यो गूढस्निग्धश्छिष्टसन्ध्यस्थिमांसः । क्षुत्तद्दुःखक्लेशघर्मेरतप्तो बुद्ध्या युक्तः सात्त्विकः

सत्यसन्धः ॥ प्रियङ्गुर्दूर्वाशरकाण्डशस्त्रगोरोचनापद्मसुवर्णवर्णः ।

प्रलम्बबाहुः पृथुपीनवक्षा महाललाटो घननीलकेशः ॥ मृद्वङ्गः समसुविभक्तचारुदेहो बह्वोजोरतिरसशुक्रपुत्रभृत्यः ।

धर्मात्मा वदति न निष्ठुरं च जातु प्रच्छन्नं वहति दृढं चिरं वैरम् ॥ समदद्विरदेन्द्रतुल्ययातो

जलदाम्भोधिमुदङ्गसिंहघोषः । स्मृतिमानभियोगवान् विनीतो न च बाल्येऽप्यतिरोदनो न लोलः ॥

तिक्तं कषायं कटुकोष्णरूक्षमल्पं स भुङ्क्ते बलवांस्तथाऽपि । रक्तान्तसुन्निग्धविशालदीर्घसुव्यक्तशुक्लासितपक्ष्मलाक्षः ॥
 अल्पव्याहारक्रोधपानाशनेहः प्राज्यायुर्वित्तो दीर्घदर्शी वदान्यः । श्राद्धो गंभीरः स्थूललक्षः क्षमावानार्यो
 निद्रालुर्दीर्घसूत्रः कृतज्ञः ॥ ऋजुर्विपश्चित्सुभगः सुलज्जो भक्तो गुरूणां स्थिरसौहृदश्च ।
 स्वप्ने सपद्मान्सविहङ्गमालांस्तोयाशयान् पश्यति तोयदांश्च ॥ ब्रह्मरुद्रेन्द्रवरुणताक्षर्यहंसगजाधिपैः ।
 श्लेष्मप्रकृतयस्तुल्यास्तथा सिंहाश्वगोवृषैः ॥

*Śleṣmā somah śleṣmalastena saumyo gūḍhasnigdhasīṣṭasandhyasthimānsah |
 kṣuttaṇḍuḥkhakleśagharmairatapto buddhyā yuktaḥ sāttvikaḥ satyasandhaḥ ||
 priyaṅgudūrvāśarakāṇḍaśastragorocanāpadmasuvarṇavarṇah |
 pralambabāhuḥ pṛthupīnavakṣā mahālalāṭo ghananīlakeśah | |
 mṛdvaṅgaḥ samasu vibhaktacārudeho bahvojoratirasaśukraputrabhṛtyah |
 dharmātmā vadati na niṣṭhūaram ca jātu pracchannaṁ vahati dṛḍham ciraṁ vairam ||
 samadadviradendratulyayāto jaladāmbhodhimṛdaṅgasinhaghoṣah |
 smṛtimānabhiyogavān vinīto na ca bālye'pyatirodano na lolah ||
 tiktam kaṣāyam kaṭukoṣṇarūksamalpaṁ sa bhūṅkte balavāṁstathā'pi |
 raktāntasusnigdhasīśalādirghasavyaktaśuklāsītapakṣmalākṣah ||
 alpavyāhārakrodhapānāśanehaḥ prājyāyurvitto dirghadarśi vadānyaḥ |
 śrāddho gambhīrah sthūlalakṣah kṣamāvānāryō nidrālurdīrghasūtraḥ kṛtajñah ||
 ṛjurvipaścitsubhagaḥ sulajjo bhakto gurūṇāṁ sthīrasauhrdaśca |
 svapne sapadmānsavihaṅgamālāṁstoyāśayān paśyati toyadāṁśca ||
 brahmarudrendravaruṇatārksyaharṁsagajādhipaiḥ |
 śleṣmaprakṛtayastulyāstathā siṁhāśvagovṛṣaiḥ ||*

(Aṣṭāna hṛdaya Śārīra sthāna 3/96-103)

As Kapha is concerned with soma(Moon),the person pf kapha prakṛti will be soft in nature,will have well formed body parts. Will not be affected by hunger,thirst,sunshine.Will be having intelligence,discrimination.Will be having sattva guṇa and will always tell truth.Will have long arms,broad fore head,black good hair.Will have more semon,more children. Will be following

customs. Will not talk hurting words. Will be having behold enmity. Will have sweet voice. Will have good memory, will be humble, will not be crying in early child hood. Will not be greedy. Will like bitter, astringent, spicy taste, hot, dry foods. Will have big expressive eyes, eye lashes. will be less active, less agitated. Will eat less. Will be having fore sightedness. Will be having firm belief, serious, interested in charity. Will be having long term goals, will be havinf forgivng attitude, will be having gentle behavior. Will be honest, having gratitudeness, shyness. Will respect teachers, will be having long term friendship. Will see ponds in dreams.

सुस्निग्धः श्लक्ष्णबद्धाङ्गः सुभगः प्रियदर्शनः । दृढस्मृतिश्चिरग्राही दृढभक्तिपरायणः ॥
 प्रियमांसोष्णकटुकः प्रिययोषिद्वहुप्रजः । क्षमावान् बलवान् धन्यः शीतालुरशनप्रियः ॥
 चिराद् दृढव्याधिरथो मितवागल्पभुक् स्मृतः । दीर्घदर्शी महोत्साहो धीरः क्लेशसहस्तथा ॥
 रोमदन्तनखैः केशैर्बहुलैर्यस्मुबन्धनैः । चिरदावाति च स्नातः स्वप्ने पश्यति चोदकम् ॥
 यस्तु रूक्षं तु सहते स श्लेष्मप्रकृतिर्नरः ॥

Susnigdhaḥ ślakṣṇabaddhāṅgaḥ subhagaḥ priyadarśanaḥ |
dr̥ḍhasmṛtiściragrāhī dr̥ḍhabhaktiparāyaṇaḥ | |
priyamāṁsoṣṇakaṭukaḥ priyayoṣidbahuprajaḥ |
kṣamāvān balavān dhanyaḥ śītāluraśanapriyaḥ | |
cirād dr̥ḍhavvyādhiratho mitavāgalpabhuk smṛtaḥ |
dīrghadarśī mahotsāho dhīraḥ kleśasahastathā | |
romadantanakhaiḥ keśairbahulairyasmubandhanaiḥ |
ciradāvāti ca snātaḥ svapne paśyati codakam | |
yastu rūkṣaṁ tu sahate sa śleṣmaprakṛtirnaraḥ | |

(Bhela saṁhitā-vimāna sthāna 4-22,23,24,25)

The person with Kapha prakṛti will be groveling in body nature with smooth but firmly fixed limbs, lovely in overall expression and pleasant to look, his power of remembrance is steady and durable, they comprehend well for longer duration, their devotedness is steady, they gets

pleased by meat,hot foods and sweets.They will have more children. Will have forgiving nature,pious,lovers of eating,their diseases lasts long,speak limitedly.they eat less,far sighted and enthusiastic,brave,tollerates suffering,endowed with well formed thick hair,teeth and nails. They dry up slowly after bath.Dreams water and they can't tollerate dry things.

श्यामकेशः क्षमी स्थूलो बहुवीर्यो महाबलः ।

स्वप्ने जलाशयालोकी श्लेष्मप्रकृतिको नरः ॥

Śyāmakeśaḥ kṣamī sthūlo bahuvīryo mahābalaḥ |

svapne jalāśayālokī śleṣmaprakṛtiko naraḥ ||

(Bhāvaprakāśa pūrvakhaṇḍa 4/57)

The person of Kapha prakṛti will have black hair, Stout,forgiving nature, will have more semon,sees ponds,river in dreams.

सुस्निग्धवर्णः सितनेत्रतृप्तः श्यामः सुकेशो नखदीर्घरोमाः ।

गंभीरशब्दः श्रुतशास्त्रनिद्रातन्द्राप्रीयस्तिककटूष्णभोजी ॥

स मांसलः स्निग्धरसप्रियश्च संगीतवाद्योऽतिसहिष्णुशीलः ।

व्यायामशीलो रतिलालसोऽसौ भवेत् कफस्य प्रकृतिर्मनुष्यः ॥

Susniḡdhavarṇaḥ sitanetratr̥ptaḥ śyāmaḥ sukeśo nakhadīrgharomāḥ |

gambhīraśabdaḥ śrutaśāstranidrātandrāpriyastiktakaṭūṣṇabhojī ||

sa māṁsalaḥ sniḡdharasapriyaśca saṅgītavādyo'tisahiṣṇuśīlaḥ |

vyāyāmaśīlo ratilālaso'sau bhavet kaphasya prakṛtirmanuṣyaḥ ||

(Hārīta saṁhitā 5/21,22)

The person of Kapha prakṛti will be having oily skin, good looking eyes.Black in colour. Will be having long hair,nails. Will be having attitude of charity.Will be having knowledge of scriptures,will have good sleep. Will like bitter,spicy taste and hot foods. Will be having muscular body.Will like soft foods.Will be interested in musical instruments. Will be interested in excercises,sex.

गम्भीरबुद्धिः स्थूलाङ्गः स्निग्धकेशो महाबलः ।

स्वप्ने जलाशयलोकी श्लेष्मप्रकृतिको नरः ॥

Gambhīrabuddhiḥ sthūlāṅgaḥ snigdhaśeṣo mahābalaḥ |

svapne jalāśayalokī śleṣmaprakṛtiko naraḥ | |

(Śāraṅgadhara saṁhitā prathama khaṇḍa 6/23)

The person with kapha prakṛti will have the attitude of giving charity, will be stout, will have oily hair, will have good strength, sees ponds in dreams.

APPENDIX – 2

PRAKR̥TI LAKŚAᅇAS SHORT LISTED FOR ADOLESCENTS

Vātajaja prakr̥ti lakśaᅇa:

I. Physical factors:

- a. Ruksha sharira- Rough, dryness of the body
- b. Apachita sharira- Deficient,diminished limbs of the body.
- c. Alpa sharira-Long stature,lean built
- d. Kandarā sirā pratāna-Prominance of veins
- e. Parushakeshashmashruromanakhadashanavadanapānipādaha
Rough hair,hair on the body,beard,nails,teeth,face,arms,legs
- f. Sphutināᅅgavayavā -Breaking and bursting sensation in limbs of the body.
- g. Satata sandhi gaminishcha- Constant un-interrupted sound in joints while moving
- h. Durbhagaha-Without grace,charm.
- i. Alpa keshha- less hair
- j. Nakha vriddh- Fast growth of nails.
- k. Dhirghākr̥taya- Long bodily form

II. Physiological factors

- a. Laghu chapala gati,āhāra,vihāra .cheshtā,vyavahāra-Inconstant,unsteady;
motion,consumption of food,walking,actions
- b. Chaltvāt-asthi,sandhi,akshi,bhru,hanu,oshta,jivhā,shira,skandha,pāni,pāda
Inconstant,unsteady joints,eye,eye-brows,chin,lips,head,shoulder,hands,legs
- c. Atibahubhuk-Frequent consumption of food
- d. Alpa āhāra - Less consumption of food
- e. Alpa bala- Less vigour
- f. Jāgaruka- Sleeplessness,wakefulness
- h. Pratatashitakodevpastabhā-shaking,trembleness due to cold

III. Voice:

- a. Kshāma swara-Weak,feeble voice
- b. Sakta swara- Uninterrupted voice

IV. Stability of mind:

- a. Shighra samārambha- Fast in action

- b. Shighra kshobha vikāra- unsteadyness of mind
- c. Shighra trāsa virāga –early exaution
- d. Avyavashita mati- Unstable judgement
- e. Ajitenndriya- Have not conquered sense-organs.
- f. Hinasattva - Lowest mental tollerency

V. Intelligence and memory:

- a. Shruta grahino- Grasps fast
- b. Alpa smriti-Less memory,short term memory

VI.Attitude and interests:

- a. Stena- Thief,robber
- b. Mātsarya- moves around as if in in-toxication
- c. Adhrti-unhappiness
- d. Kritaghna-ungrateful
- e. Adhridga souhrada-Not holding friendship or affetcion for long time.
- f. Atana - Wandering,roaming
- g. Nāstika- an athiest
- h. Adhanya-non-virtuous
- i. Atisukshma-excessively artful
- j. Priya gandharvaitihāsavilāsakalahamrigyodyānayātra- likes singing,history,jokes,play,quarrel,zoo,travelling
- k. Prushapriya-likes rough,harsh things.
- l. Snighdoshnamadhurāmlalavanānnapānakānkshopayashca-
1. Likes and gets relief from oily,hot,sweet,sour,salt taste foods and drinks
- m. Shitalāsahishnu- intollerent to cold
- n. Avisrambhi-not confident,meek,lowly..

VII.Behaviour:

- a.Krodhi- Gets angry
- b.Danta-nakha khādi-bites teeth and nails while angry and in sleep
- c.Dhircākrama-Manfoldness in attacking
- d.Bahu pralāpa-Abundant worthless speech
- e. Anārya- not best,prosperous

Pittaja prakṛti lakṣaṇa:

I. Physical factors:

- a. Ushna mukha-Heatness in face
- b. Sukumāra gātra-Tender, delicate body..
- c. Avadāta gātra-Bright, special white or yellow coloured body.
- d. Shithilamridusandhimāmsaha-Delicate, soft, weak joints.
- e. Prabhutaputikakshāsyashira sharira gandhā-Abundantly stinking mouth, head
- f. TāmranakhanayanatalujihvishTapānipādatalaha-Copper red coloured nails, eye, palate, tongue, lips, palms, heels
- g. Durbhagaha-Without charm, grace
- h. Sadāvyatithāsyagati-Always with afflicted mouth ulcers
- i. Tanuni, pingāni, calāni caiva tanvīpa paskhmāni-Small, reddish, moving eye lashes..
- j. Durbala-Emaciated
- k. Vrttāksha- Round eyes
- l. Durablendriya-Weak sense organs
- m. Pinga kesha- brown hair
- n. Alomaka-Very less hair on body.
- o. Dantavishuddha varna-White, cleansed teeth

II. Physiological factors:

- a. Kshutapipāsāvanta-Excessive hunger and thirst
- b. Tikshna parākrama-Powerful energy, vigour
- c. Tikshna agni- Powerful digestive faculty
- d. Prabhutāshanapānā-Abundant eating and drinking
- e. Prabhutasrishtaswedamutrapurishashca-Abundant sweating, urine, stools
- f. Durnivara Viryaha-Vigour which can't be refuted
- g. Madhya bala- Medium vigour

III. Stability of mind:

- a. Shighro-Absence of delay in action and decision
- b. Kshanabhangurashca-Gets frustration instantly
- c. Kleshāsahishnavo-Not capable of enduring pain and sorrow.

IV. Intellect and Memory:

- a. Nipunamati-Clever,skilled,versed
- b. Vighrayavaktā-Speaking in optly
- c. Tejaswi-Brilliant
- d. Pandita-Conversant with shastra\
- e. Medhāvi-Possessed with good retentive faculty.

V. Attitudes and interest:

- a. Atyushnāsaha-Intolerance to excessive heat
- b. Abhimāni-Have prideness
- c. Dayitamālyavilepanamandanaha-Likes to wear flowers,and body applications.
- d. Shuchi-Virtuous,pious
- e. Āshritavatsala-Helpful to dependent
- f. Bhishugatirdvishatāmapi-Deep,intense hostility,gait.
- g. Bhuryuchhāarakrodhairshyaha-Abundant anger,jealousy,utterence
- h. Dharmadweshi-Disliking customs,ordinance
- i. Na bhayāt-Not having fear
- j. Loulya-Greedy,having excessive passion,desire
- k. Nāmlāshaha-Doesn't eat sour foods.
- l. Swadutiktakashāyashitābhilāshopashayashca bhavati- Likes and gets relief by sweet,bitter,astringent and cold foods..

VI. Behavior:

- a. Kshiprapraprasāda-Quickly getting anger and calmness
- b. Sucharita-Good auspicious character
- c. Trāsi-Gives fear
- d. Stutipriyaha-Likes to be praised

total no-46

Kaphaja prakṛti lakṣaṇa

I. Physical factors:

- a. Snigdhānga-Smooth body
- b. Shlakshnāga-Pleasing, charming, body
- c. Sukumāra gātra-Tender, delicate limbs
- d. Avadāa gātra-Bright, special white or yellow coloured body
- e. Sārasamhata sthira sharira-Stout, firm body

- f. Upacita paripurna sarvāngā- Well grown,balanced body
- g. Shuklāksha-White eyes
- h. Subhagaha- With grace
- i. Sthita kutila neela kesha-Firm,black -coloured,curved hair
- j. Raktānta netra-Red edged under eye-lids
- k. Prithu vaksha-Broad chest
- l. Snigdhamāmsasandhibandha-Greasy muscles,joints
- j. Mahālalātorubāhu-Broad forehead,thighs,arms
- k. Vyaktasitāsita prasannāyatavishālapashmalāksha-Clear,pure,broad,white coloured,expressive eyes.broad eye-brows

II. Physiological factors:

- a. Mandacheshtāhārvyāhara- Dull in physical activities,slow in eating,speech
- b. Sārādhishititāvasthita gati-Forceful steady gait
- c. Alpa kshuttrishnāsantāpasweda doshā-Less appetite,thirst,sweat,suffering from heat
- d. Balavanta-With great vigour
- e. Kshutpipāsoshna sahisnu-Forberance for hunger and thirst
- f. Chirashoshamālyanulepano-Flowers and applications dries up after long time.
- g. Nidrālu-Sleepy

III. Mental ability:

- a. Ashighrāmbhakshobha vikāra-Delay in taking decision and unsteadiness of mind
- b. Sahisnu-Patienceful,forgives easily,forbearance

IV.Voice:

- a. Prasannasnigdhavarna swara-clear pure voice
- b. Jalamridangasimhaghosha-Sweet voice

V. Intellect and Memory:

- a. Budhyāyuktaha: With intellect
- b. Smrtimān- With good memory
- c. Dhritimān- Courageous
- d. Chiragrāhi-Long term retentive capacity

VI. Attitudes and Interest:

- a. Shānta-Calm tempered, conquered senses
- b. Madhurapriyaha-Cherishes sweet
- c. Kritajna-Grateful for favour
- d. Alolupā-Not greedy
- e. Drishtavaira-Behold enmity
- f. Satvagunopapannaha-Good character
- g. Dhrdhashāstramatihi-Excessive, intense faith in peculiarity of vedas, upanishads.
- h. Sthiramitra-Long lasting friendship
- i. Pariganyachirāpradadāti bahuhu-considering allround conditions for longer duration gives excessive charity
- j. Gurumanakaranca sadā bhavet-Regards elevation of mind from meanness, vileness
- k. Katitiktakashāyaoshnarukshecchopashayaschabhavati-likes and gets relief by pungent, bitter, astringent tastes and dry foods.
- l. Dirghadarshi-Foresighted
- m. Sthulalakshya-Big aims
- n. Riju-Honest, Straight forward
- o. Vipashcit-Wise
- p. Shitalurashanapriyaha-Suffers from cold foods
- q. Snigdharasapriyaha-likes juicy foods, liquid items
- r. Sangitavādyo-Likes singing and playing with musical instrument
- s. Vyāyamashilaha-Tendency of exercising

VII. Behaviour:

- a. Sāmayitā gurunām-Mildness, doing pleasurable activities towards teacher
- b. Satyavādi-Speaks truth, reality
- c. Balyopyarodanaha-Not crying during childhood
- d. Mahotsāha-Great perseverance
- e. Vadānyaha-Speaks kindly
- f. Parinishcita vākyapadaha satatam-Speaks with certainty of knowledge

Total no-55

APPENDIX – 3

PROCEDURES FOR SCALE DEVELOPMENT

Scales are used in Psychological and Psychiatric research and practice to achieve a variety of goals. They also cover a broad range of areas and use a wide range of procedures and formats.

The scale construction consists of six inter- twined stages viz.,

- A. Defining the test
- B. Selecting the scaling method
- C. Constructing the items
- D. Testing the items
- E. Revising the test
- F. Cross Validation

Let's see these in detail

- A. Defining the test:

It means the test consists of delimiting its scope and purpose, which must be known before the developer can proceed to test the construction.

- B. Selecting the scaling method:

It is a process of settling the rules by which numbers are assigned to test results. Test developers select a scaling method that is optimally suited to the manner in which they have conceptualized the traits measured by their test. Further, It is stated that there are four methods of scaling, they are as follows:

- a. Interval level scales:

Louis Leon Thurstone (1929) proposed the methods for constructing interval-level scales and the steps to this are like this:

A Researcher gathers a large number of statements which belong to the area of their topic which can be Twenty or more than that. These collected statements are then submitted to the panel of judges, each one of them arranges them in eleven groups or piles ranging from one extreme to another in position. This sorting by each judge yields a composite position for each of the items. In case of marked disagreement between the judges in assigning a position to an item, that item is discarded. For items that are retained, each is given its median scale value between one and eleven as established by the panel. Final selection of statements is then made. After developing

the scale as stated above, respondents are asked during administration of the scale to check the statements with which they agree. The median value of the statements that they check is worked out; this established their score or quantified their opinion.

B. Likert Scales

Likert (1932) proposed a simple and a straightforward method for scaling attitudes. This Likert scale represents the examinee with five responses ordered on agree / disagree or approve / disapprove continuum.

Steps (Procedure) for developing a Likert type scale is as follows:

- a. The researcher collects a large sum of statements which are relevant to the attitude being studied and each of the statements expresses definite favorableness or unfavourableness to a particular point of view on the attitude and that the number of favorable & unfavorable statements is approximately equal.
- b. After the statements have been gathered, a trial test should be administered on a number of subjects, a small number of people, from which a larger group can be studied finally, are asked to indicate their response to each statement by checking one of the categories of agreement and disagreement using five point scales.
- c. Response to various statements are scored in such a way that response indicative of the most favorable attitude is given the highest score of 5 and that with the most unfavorable item is given the lowest score, say of 1,2,3 and 4.
- d. Then the total score of each respondent is obtained by adding the scores from the individual items.
- e. The next step is to array these total scores and find out those statements, which have high discriminatory power.
- f. Only those statements that correlate with the total test should be retained in the final instrument and all others must be discarded.

C. Method of empirical keying:

It is the way to construct measurement scales based entirely on empirical considerations devoid of theory or expert judgment. In the method of empirical keying test, items are selected for a scale based entirely on how well they construct a criterion group from normative sample for example.

Carefully selected & homogenous groups of individuals belonging to a criterion group are gathered in order to answer the pool of true – false questions.

D. Rational scale construction:

It is the popular method for the development of self – report personality inventories. The methods of rational scaling is that all scale items correlate positively with each other and with the total score for the scale. An alternative and more appropriate name for this approach is internal consistency.

3. Constructing the items:

Initial questions in construction are as follows,

First question pertains to the homogeneity versus heterogeneity of test item content. In large measure, whether item content is homogenous or varied is dictated by the manner in which test developer has defined the new instrument. The range of difficulty must be sufficient to allow for meaningful differentiation of the examinees at both extremes.

4. Testing the items (Item analysis):

Once the test items have been written, next major step is that of trying them out in an analysis group of subjects who are representative of the population, for which the total test is prepared. In general, purpose of the item analysis is to determine which items should be retained which to be eliminated.

For this the steps are:

- a. Item – difficulty index
- b. Item – reliability index
- c. Item – validity index
- d. Item – characteristic curve
- e. Index of item discrimination

Now let us turn to a brief view of these statistical approaches to item analysis:

a. Item difficulty index:

It is defined as the proportion of examinees in a large try – out sample, who get that item correct.

b. Item reliability index:

It is the point biserial correlation between an item and the total test score, multiplied by item standard deviation.

c. Item validity index:

The first step in figuring an item validity index is to compute the point biserial correlation between the item score and the score on the criterion variable.

d. Item characteristic curves:

It is a graphical display of relationship between the probability of a correct response and the examinee's position on the underlying trait measured by the test.

e. Item discrimination index:

It is a statistical index of how efficiently an item discriminates between persons who obtain high and low scores on the entire test. This is the point biserial correlation between scores on individual item and total test score.

5. Revising the test:

After many items are dropped, others are refined, and new items are added. The initial repercussion is that, a new and slightly different test emerges. The next step is to collect new data from a second try – out sample similar to those for whom the test is ultimately intended.

6. Cross Validation:

The term refers to the practice of using the original regression equation in a new sample to determine if the test predicts criterion as well as it did in the original sample.

Qualities of a good Inventory:

1. Reliability

A test is reliable to the extent that it measures whatever it is measuring consistently. In tests that have a high co-efficient of reliability, errors of measurement have been reduced to a minimum. The reliability and stability of a test is usually expressed as a correlation co-efficient.

Types of reliability

1. Stability over time (Test –retest):

The scores on a test will be highly correlated with the scores on a second administration of the test to the same subjects, at a later date.

2. Stability over item samples (equivalent or parallel forms):

The scores on a test will be highly correlated with the scores on an alternative form of the test.

3 Stability of items (Internal consistency):

Gives the idea about whether the scores on certain test items are highly correlated with scores on other test items, two methods of measuring internal consistency.

i. Split - half reliability:

There are two different ways to calculate it.

(a) Scores on odd- numbered items can be correlated with scores on even numbered items.

(b) Scores on first half of the test is correlated with second half of the test.

ii. Kuder – Richardson formula: (Cronbach's alpha)

This formula is a mathematical test that results in the average correlation of all possible split half correlations (Cronbach 1951).

d)Stability over scores (Inter scorer reliability)

Inter scorer reliability can be found by having a sample of test papers independently scored by the two examiners. Two scores thus obtained by each test taker are correlated in the usual way and the resulting correlation coefficient in measure of scorer reliability.

e) Standard error measurement:

It tells us how much we can expecton an obtained score to differ from individual's true score.

Validity:

A test is valid, if and only if it measures what it claims to measure.

There are several types of validity defined:

a) Content Validity:

Refers to the degree to which the test actually measures. A panel of experts in the field who judge its adequacy often assesses the criterion of content validity. There is no numerical way to express it.

b) Criterion – related validity

In this there are two different types of validity with different time frames.

i. Predictive validity:

It actually refers to the usefulness of a test in predicting some future performances for eg: usefulness of the high school scholastic aptitude test in predicting college grade point average.

ii. Concurrent Validity:

It refers to the usefulness of a test in closely relating to other measures such as present academic grades, teacher ratings, or scores on another test of known validity.

APPENDIX – 4

FORMAT OF INFORMED CONSENT:

This is to inform that my son/daughter studying in this school/collegeis informed of the ongoing trial related to the inventories assessing their personality according to Āyurveda, and also the yoga intervention given. We co-operate with them in this regard.

Signature of the parent/Guardian

APPENDIX –5

STATE INVENTORY:

Kāśyapa Psychophysiological State Inventory		
Number	Questions	Ratings
1.	I am Perceptive	a. Not at all b. A little c. Moderately d. Mostly e. Completely
2.	I am Unsteady	a. Not at all b. A little c. Moderately d. Mostly e. Completely
3.	I am Energetic	a. Not at all b. A little c. Moderately d. Mostly e. Completely
4.	I am Agitated	a. Not at all b. A little c. Moderately d. Mostly e. Completely
5.	I am Calm	a. Not at all b. A little c. Moderately d. Mostly e. Completely
6.	I feel Lethargic	a. Not at all b. A little c. Moderately d. Mostly

		e. Completely
--	--	---------------

APPENDIX 6

TRAIT INVENTORY:

SL.NO.	QUESTIONS	SCORES
1.	Do you have a tall, dry, weak body?	YES / NO
2.	Is your face, teeth, hair rough?	YES / NO
3.	Do you hear sound in your joints while you are walking?	YES / NO
4.	Does your nails grow faster than others in the family?	YES / NO
5.	Do you consume food frequently (say every hour and a half) quantity being less?	YES / NO
6.	Do you get tired soon?	YES / NO
7.	Do you experience sleeplessness / disturbed sleep often?	YES / NO
8.	Do you like to talk to your opposite sex a lot?	YES / NO
9.	Do you have confusion in choosing your things like books or cloths in an exhibition?	YES / NO
10.	During your favorite game show do you quickly understand the rules and regulations and follow.	YES / NO
11.	Do you remember a poem which you memorized two years before?	YES / NO
12.	With- in your friend's circle, do you always pick up the books of your friends without their permission or notice?	YES / NO
13.	Do you always feel of- late not being the best in a given project work in your class and get upset after looking at others ?	YES / NO
14.	Do you usually forget the people who helped you in your pursuit?	YES / NO
15.	Have you ever felt dissatisfied for not continuing any relationship for a long time?	YES / NO
16.	Do you admire the god's creation or think logical always?	YES / NO
17.	When -ever there is any important tests or games do you feel unlucky having been lost previously in the league?	YES / NO
18.	Do you think that you are extremely creative in arts? Eg : singing, painting, drawing, mimicking	YES / NO
19.	Are you always ready to travel anywhere with your friends / family and crack jokes and make every body's mood lighter?	YES / NO
20.	Do you like relishing on hot, oily, salty and hard foods?	YES / NO
21.	Do you always like to keep yourself warm?	YES / NO
22.	Do you sometimes feel low and less confident in group discussions with your teachers?	YES / NO
23.	Does it bother when you feel the success / prosperity of your friends is better than yours?	YES / NO
24.	Do you tend to get angry when being out with friends and when they ignore you?	YES / NO

25.	Does your family member bring it to your notice that you bite your teeth while sleeping?	YES / NO
26.	Do people say that you are excitable whenever you are discussing over an issue that you like or in your movements?	YES / NO
27.	Do you often feel hot/ warm all over your face?	YES / NO
28.	Do you frequently get pimples or black patches on your face and body?	YES / NO
29.	Do you think you experience occurrence of greying of hair earlier than your friends?	YES / NO
30.	Have you come across people coming near to you and suddenly getting back because of bad odour from your mouth?	YES / NO
31.	Is your hands, heel, nails, lips, tongue, eyes, palms pinkish in colour?	YES / NO
32.	Do you get affected with mouth ulcers often?	YES / NO
33.	Have you come across people saying that you have a powerful digestion because of excessive hunger and thirst?	YES / NO
34.	Do you find yourself being extremely energetic and full of vigor when executing your duties?	YES / NO
35.	Do you feel you sweat a lot?	YES / NO
36.	Do you pass urine and stools in excess?	YES / NO
37.	Would you enjoy spending most of the time with the opposite sex?	YES / NO
38.	DO you tend to ask advice from others always when you come across any issues?	YES / NO
39.	Do you feel frustrated instantly when things don't go on according to your plans?	YES / NO
40.	When something is bothering you, do you tolerate pain?	YES / NO
41.	During any situations or group discussions you always speak aptly?	YES / NO
42.	Do you always remember events or do jokes better than others in your group?	YES / NO
43.	Do people always compliment you over your excellent vocabulary?	YES / NO
44.	Do often people say that you don't respond to their needs since you feel they are not of your calibre?	YES / NO
45.	Do you always wish to present yourself best in a group with colourful accessories (like matching ear rings, belts, shoes) and fragrances?	YES / NO
46.	Do you always follow a disciplined life in any given circumstances?	YES / NO
47.	Suppose, you were dissatisfied with the arguments of your friend, do you hold those words with you for a long time?	YES / NO
48.	Do you always feel you got to possess wealth and possessions more than others?	YES / NO
49.	Do you like to taste the delicacies which are sour in taste?	YES / NO
50.	Do you really relish foods which are sweet, bitter and mouth-watering?	YES / NO

51.	Do you usually spurt out easily and eventually calms down over a discussion in a group?	YES / NO
52.	Do people always respect you for a virtuous character?	YES / NO
53.	Have you come across people being nervous, since you are firm with your decisions and stand by it?	YES / NO
54.	Do you usually believe in completing the project in less time, even if faced with hurdles?	YES / NO
55.	Have you come across people complimenting you for having a complexion soft, smooth, charming, fair , firm, attractive and proportionate?	YES / NO
56.	Do you think you have a broad chest, broad arms as compared to your friends?	YES / NO
57.	Would you like to be pleasantly good looking and carry on yourself with grace so that all the people would notice whenever you move around?	YES / NO
58.	Do you have thick, black, curly hair?	YES / NO
59.	Do you think you have a broad forehead?	YES / NO
60.	Do you many times hear from people that you have a clear, broad, white coloured expressive eyes?	YES / NO
61.	Do you have broad eye-brows?	YES / NO
62.	Do you usually perform all the activities slow, like eating, writing, speaking?	YES / NO
63.	When you have lot of home work and projects to do, will you not eat till you complete the work?	YES / NO
64.	Do other people in your family make fun of you because you always sleep for long hour as compared to others ?	YES / NO
65.	When you have a chance of doing something innovative do you delay in giving your opinion to your teachers?	YES / NO
66.	In your music, dance or any art class if you don't understand quickly like others, do you feel upset about it ?	YES / NO
67.	Do you feel glad when people around you praise you for your clear, firm and melodious voice?	YES / NO
68.	Do you feel you answer better than others in the class because of your sharp and long retentive memory?	YES / NO
69.	Do you come across people who admire you for your calm temperament and good character?	YES / NO
70.	On your birthday or during any celebrations would you like to relish only on sweets?	YES / NO
71.	Are you a person who never forgets the favour done by your friend to you?	YES / NO
72.	If someone asks you to help them financially would you do it without any inhibitions?	YES / NO

73.	When working in a group in your class if your friend disagreed on an issue with you , do you remember the incident even after many years?	YES / NO
74.	On your Birthday, would you invite all your childhood friends and remember the moments?	YES / NO
75.	When you are working in a project, one of your friend tries to insult you by other means, do you receive it positively when you become aware of it?	YES / NO
76.	When you think of a short term course, which could be useful for your future after five years, would you opt for it ?	YES / NO
77.	Do you take the trouble of taking a new task which is adventurous with high aims and deals with it gracefully with up's and down?	YES / NO
78.	Do you always speak straight from heart?	YES / NO
79.	Do you often see imbalance in your health due to consuming cold stuffs ?	YES / NO
80.	When you are committed to the completion of records or notes do you involve yourself thoroughly in it?	YES / NO
81.	Do you always take initiative to talk to new people whom you come across?	YES / NO
82.	Do you sometimes feel like exercising, so that you can be fit and healthy?	YES / NO
83.	Would you commit to your mistake when caught or would you give reasons to defend yourselves?	YES / NO
84.	Are you very cautious when you speak to others to ensure that your words do not hurt them?	YES / NO

APPENDIX 7

Integrated Yoga Module			
SECTION	PRACTICE	TIME (mins)	
Breathing Exercises	Hands In & Out Breathing	2min	
	Vertical Hand Stretch	1min	
	Ankle Stretch	1min	
	Tiger Breathing	1min	
	Dog Breathing	1min	
	Rabbit Breathing	1min	
	Sectional Breathing	2min	
	Dynamic Exercise	Hand Swing	2min
		Twisting	1min
Alternate Side Bending		1min	
Forward & Backward Bending		1min	
Jogging		3min	
Pavanamuktasana Kriya		4min	
Suryanamaskara		Suryanamaskara	5min
Asana	Ardhakatichakrasana	1min	
	Padahastasana	2min	
	Ardhachakrasana	1min	
	Ushtrasana	2min	
	Paschimottanasana	2min	
	Suptavajrasana	1min	
	Makarasana	1min	
	Pranayama	Nadishuddhi	3min
Kapalabhati (a Yoga Kriya)		2min	
Bhramari		1min	
Sheetali		1min	
Chanting	Vedic Chanting (Choice of 10 Sections)	6min	
Different on Different Days	Bhagavad Gita	8min	

	Nadanusandhana / Omkara / Meditation	4min/5min
Yogic Games: Choice of -	Find Ram-Shyam	5min
Different on Different Days	Accepting Criticism	2min
	Find-a-Leader	1min
	Search Engine	5min
Relaxation Technique	IRT, QRT & DRT (from SMET Program)	1min,3min,7min

APPENDIX 8

SL.NO	JOURNAL & YEAR OF PUBLICATION	IMPACT FACTOR
1.	EUROPEAN JOURNAL OF BIO- MEDICAL AND PHARMACEUTICAL SCIENCES, 2019	SJIF – 6.044
2.	INTERNATIONAL AYURVEDIC MEDICAL JOURNAL, MAY 2020	RJIF – 5.344
3.	INTERNATIOAL JOURNAL OF SCIENCE AND RESEARCH, APRIL 2020	SJIF – 7.583

APPENDIX 9

PRE-POST YOGA STUDY:

