

Kashyapa Prakriti Inventory: Development and Initial Standardization

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Abstract: Several inventories have been designed to evaluate states of peoples' doshas, fundamental concepts in Ayurveda. The state of doshas at birth, the Prakriti, and their imbalanced states, Vikriti, are central to Ayurvedic diagnosis. An inventory assessing Vikriti in adolescent school children has been published. Here we present a questionnaire designed to assess Dosha Prakriti in adolescents, for which there is still a need, since problems can arise when administering adult questionnaires to younger age groups; hence, this inventory. The resulting instrument has been named the Kashyapa Prakriti Inventory. To draw up the new inventory, characteristics (Lakshanas) of each dosha were selected from Ayurveda's classic texts to assess its dominance. Questions descriptive of each Lakshana were formulated, and the resulting questionnaire was sent for a Delphi round of consultations to five psychologists and ten Ayurvedic doctors. The initial set of 87 questions reduced to 84 questions. This process effectively provided the scale content validity. It was administered to 521 students aged 13-18 at two education centres in Bengaluru. Final data was obtained on 501, a 3.8% attrition rate. Data analysis used SPSS 10.0. Consistency and reliability yielded Cronbach's α values: Vata 0.549, Pitta 0.531, and Kapha 0.628. Spearman's rho coefficient for split-half consistency was $\rho = 0.438$. Correlations between all pairs of doshas were negative. The Kashyapa Prakriti Inventory is thus a dosha assessment scale for adolescents. It quantifies physical and physiological characteristics representing general feeling, i.e. overall well-being, rather than pathology. It is both consistent and reliable.

Keywords: Tridosha, Inventory, Prakriti, Vata, Pitta, Kapha

1. Introduction

1.1 Ayurveda is the traditional, Vedic system of health science, one of seven systems of traditional medicine practised in India, coming under the Department of AYUSH, Govt of India, New Delhi. The Government's policy is that AYUSH systems of medicine should be as widely available as possible to the population as a whole¹, so that all may benefit from the considerable advantages that they offer, particularly in their treatments of non-communicable diseases^{2,3} (NCDs), which western medicine considers chronic and incurable.⁴ The word, Ayurveda, literally means, 'natural intelligence of life'. It encompasses a system of holistic health care balancing body, mind and spirit to prevent and treat diseases. According to Ayurveda philosophy, the entire cosmos is an interplay of its aspects perceived by the five senses. These extend to refined levels of reality that are ordinarily difficult to perceive, but which are of critical importance to understanding physiological function. Fundamental to the Ayurvedic system of medicine is its concept of *Tridosha*^{5,6}, in terms of which it explains the function and dysfunction of all aspects of the organism.⁷

1.2 The three *doshas*, *Vata*, *Pitta* and *Kapha*, may be considered combinations of these refined aspects of the universe that manifest as patterns within living organisms.⁵ ⁸*Vata* constitutes the 'subtle energy' of movement, *Pitta* the 'subtle energy' controlling digestion and metabolism, and *Kapha* the 'subtle energy' facilitating the body's cohesion, lubrication etc. From another perspective, they can be understood as systems functions⁹, which control the functioning of all the body's systems and subsystems^{10,11},

organs, tissues and cells. As the principle functions of open systems⁹, *Tridosha* is responsible for every system in the body.

1.3 A person's balanced state of *Tridosha* is called their '*Prakriti*'⁷, a Sanskrit word meaning the natural form of the body, and indicating a person's natural state of physiological balance, i.e. their constitution. Ayurveda holds that it is largely determined at the time of conception. Everyone's natural physiology contains, and is constituted of, these three *Tridosha* principles in different proportions; similarly, for the three principles, *Sattva*, *Rajas*, and *Tamas*, *Triguna*. The Ayurvedic texts mention seven types of *Prakriti* with either single *doshas*, *Vata*, *Pitta*, or *Kapha*, dominant, or their combinations, *Vata-Pitta*, *Vata-Kapha*, or *Pitta-Kapha*; more rare are individuals with natural balance between all three, *Samadosha*.^{5-8,12-14}

1.4 Because of the influence of states of mind on health, e.g. stress states, Ayurveda also discusses personality types based on the *Prakriti*.^{5-8,12-16} In contrast, modern psychology considers personality in terms of behavior. Ayurveda recognizes connections between *Prakriti* and personality and discusses personality types based on *dosha* dominance.^{5,7,8} For example, those with *Kapha Prakriti* tend to be happier and more laid back, i.e. more affable, while those with pure *Vata Prakriti* tend to be more prone to anxiety states, i.e. more emotionality.⁸

1.5 In the west, 'personality' is defined as that which predicts a person's behavior in a given situation.¹⁷ Western personality research establishes laws about how different people behave in all kinds of general environmental (social)

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situations; its personality concept is based on total behaviour of the individual, both overt and covert.¹⁸

The actual classification of personality types, now known as 'individual differences', started with the classification of large numbers of adjectives indicative of behaviour characteristics into groups.¹⁸ It was believed that such descriptive characteristics should be able to identify the dimensions of human personality. Other leading psychologists like C.G. Jung felt scientific observation to be an initial requirement. This led to his identification of 'extraversion',¹⁹ a tendency to outward behaviour and assertiveness, and its opposite 'introversion', as a potential dimension of personality. Statistical methods were developed to experimentally identify dimensions of personality that were independent of introversion / extraversion. H J Eysenck wrote extensively about the system of factor analysis²⁰ and used it to identify scales for personality types that were not correlated with, and therefore independent of, Jung's scale. He suggested the personality dimensions of neuroticism (emotional stability), and psychoticism, presenting a tendency to psychopathology.²¹ These initial conceptions have been further developed. In today's Big Five personality types adds a concept known as openness to experience to extraversion, while psychoticism, being concerned with psychopathology, has been eliminated. The Big Five are: Openness to Experience, Conscientiousness, Extraversion, Agreeableness and Neuroticism.¹⁷

In the context of this paper, which links stable aspects of personality to Ayurveda's *Tridosha* properties of the physiology, personality consists of modes of response to environmental cues that may be varied, but which are also typical. It may be equated with, and assessed by, interactions a person has with other people under various circumstances, i.e. the term personality as used here includes everything about individual behaviour. Personalities may be judged as good or bad, but from the Yoga perspective, we are all here on earth to learn to be better. In Bhagavad Gita Lord Krishna uses the terms '*Sattva*', '*Rajas*', and '*Tamas*' to describe spiritual tendencies of personality, making it clear that those who go beyond these three *Gunas* and focus entirely on Him to purify their mind do not have to come back to learn more.

In other definitions, personality is equated with unique or individual aspects of behaviour. It designates distinctive aspects of an individual, such as anxiety²², distinguishing them from others. Such definitions imply that personality refers to the most representative aspects of an individual, not simply distinguishing one individual from another, but, more importantly, identifying what he or she actually is.¹⁷

1.6 When assessing the state of patients' physiologies in cases of chronic disease, the complexity of relationships between different levels in the body's regulatory hierarchy may make values of single markers unreliable.²³ *Tridosha* is significant because it provides a valid method of evaluating the functional state of the physiology's regulatory systems^{10,11}, and therefore a means to diagnose states of health, particularly for those with NCDs. Understanding the state of a patient's *doshas* is the *sine qua non* of successful Ayurveda practice.²⁴ Different age groups have different

natural balance of *doshas*. To assess *doshas* reliably, age must be taken into account. This paper describes development and evaluation of a new questionnaire, the Kashyapa Prakriti Inventory, designed to evaluate the natural state of *doshas* in adolescents. A related pair of papers^{25,26} narrates the development of two inventories to assess *Prakriti* and *Vikriti* in children aged 6 to 12 years, i.e. pre-teenagers.

Traditionally *dosha* balance / imbalance was assessed by Ayurveda pulse diagnosis, *Nadi Vigyana*. Various other approaches have been tried. A first attempt by K.N. Udupa, R.H. Singh and colleagues at BHU²⁷, used a biochemical approach, built on many years later by another BHU team.²⁸ Questionnaires, like the one pioneered at IIT Mumbai²⁹, now represent preferred means to assess *Prakriti*. The next tool, developed at University of Pune's CDAC laboratory and its Department of Medical Sciences, proved cumbersome long*, and was not published. But a comprehensive genome study³⁰ made implicit use of it to evaluate participants' *Prakritis*. Since then, Vaidyas and scientists have developed several questionnaires.³¹⁻³⁸ This study aimed to develop a scale to assess adolescents' *Dosha Prakritis*, using language for that age group, so avoiding problems that might otherwise arise. Like Rastogi's work³², the resulting instrument is designed to assess underlying levels of *doshas*, i.e. '*Prakriti*'. Several of these instruments relate Ayurveda *Dosha* traits to types of personality.^{33,35-38}

2. Methods

2.1 Questionnaire Design

Each *dosha* manifests certain characteristics, or *lakshanas*, in a person's psychophysiology. Ayurveda's classic texts⁵⁻¹⁶ were therefore searched for *Lakshanas* to select for use in designing an inventory, aiming to assess *dosha* dominance. After *Lakshana* selection, questions were formulated that described characteristics of each *Lakshana*. This procedure yielded a raw, first draft of the questionnaire with 87 questions.

2.2 Validation: After checking qualifications, five psychologists and ten Vaidyas were selected to assist in developing the inventory. The draft was sent to each for a first Delphi round of consultation. Surprisingly, only three questions were eliminated in the consultations, reducing the inventory to a final set of 84 questions – see Table 1 concerning Content. Validity, which the process was considered to provide for the instrument.

Of these 84 questions, numbers 1 to 26 concern *Vata*, Questions 27 to 54, pertain to *Pitta*, while Questions 55 to 84 concern *Kapha* – see Table 2.

2.3 Experimental Study Location: The Vivekananda Education Centre in Jayanagar, Bengaluru, and the M.E.S. Pre-university College in Maleshwaram were enlisted to provide adolescent students aged 13 to 18 to take the inventory test. It was administered to 521 students.

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2.4 Data Collection: Each participant was assigned a level of *Vata*, *Pitta* and *Kapha* according to the number of 'Yes' answers on each part of the questionnaire, 26 questions for *Vata Dosh*, 28 questions for *Pitta Dosh*, and 30 questions for *Kapha Dosh*.

2.5 Data analysis: used IBM's Statistical Package for Social Sciences (SPSS) version 10.0.

3. Results

3.1 Demographic data of the two groups of students is given in Table 3, the first group being 13-15 years-old, and the P.U. College group being 16-18 years-old. Totals are given.

3.2 Attrition: Twenty participants' questionnaires were incomplete or contained ambiguous answers to one or more questions. Data analysis was performed on the remaining 501 questionnaires, a drop-out rate of 3.8%.

3.3 Overall Scores: For mean percentage of individual *doshas*, and combinations, see Table 4.

3.4 Consistency and Reliability: Data analysis obtained Cronbach's α for each of the three *doshas*: *Vata dosha* $\alpha = 0.549$, *Pitta dosha* $\alpha = 0.531$, and *Kapha dosha* $\alpha = 0.628$.

3.5 Split-Half Consistency: the coefficient for Spearman's rho was $\rho = 0.438$.

3.6 Dosh Independence: Correlations between pairs of *doshas* were calculated to assess the degree of independence of each *dosh* from the other two for the KPI. All were negative, the largest being for *Vata / Kapha*, as expected. (See Table 5 for details.)

4. Discussion

4.1 Earlier scales like the Mysore Tridosha Scale³⁴ (physical-physiological component), the Mysore Triguna Scale³⁵ (psycho-spiritual component) and the Triguna Scale – Advanced³⁶ were developed by Shilpa and Murthy. The first can also be used to assess both personality and psychopathology from a purely Ayurvedic perspective.³³ As a group of tests, they can assess different aspects of personality. Alternatively, when used together, they form a comprehensive means to assess personality from an ancient Indic perspective³⁷, to be compared with personality assessment from the modern western perspective.^{17,18}

Of the related scales that have been developed, the first to appear was due to Rastogi³² who carried out a pilot study to develop and validate a Prototype Prakriti Analysis Tool (PPAT). Suchitra and Nagendra²⁵ developed a self-rating scale to measure Tridosha in pre-teenage children at the primary level. They followed this up with a tool similar to the one presented here, an Ayurveda-based personality inventory for the same age group of 6 to 12 years old.²⁶ A similar approach was taken by Ramakrishna, when he developed an inventory named the Sushruta Prakriti

Inventory³⁸ using Ayurveda concepts as the basis for a personality test for subjects of all ages.

Age ranges constitute an important consideration. In the present case, the Kashyapa Prakriti Inventory is deemed inappropriate for the ten years following the end of adolescence, because a person's physical and physiological characteristics change after the end of the main period of growth, 0 to 19 or 20 years of age.

Historically speaking, Dube, Kumar, and Dube were first to publish a study on personality types in Ayurveda³⁹, but Joshi's study, 'Biostatistical Approach to Ayurveda'²⁹ was the first to develop an inventory using a questionnaire in order to quantify an individual's *Dosh Prakriti*. Related to that first approach, Patwardhan, Joshi, and Chopra⁴⁰ attempted to correlate a person's *Prakriti* to their genetics, specifically to polymorphisms common in the HLA gene. There followed a pilot study⁴¹ to assess both *Prakriti* and emotional / personality traits. Another study explored correlations in an inventory utilizing constructs from the Vedic literature.⁴² Also, an attempt to correlate *Prakriti* with disease susceptibility studied platelet aggregation and its inhibition by aspirin.⁴³ Another medical-physiological study suggested that screening the new-born for their *Prakriti* could lead to life long prevention of chronic diseases.⁴⁴

4.2 These facts make it clear that, after the millennium, a blossoming of approaches aiming to assess Ayurveda *Prakriti* occurred, followed by extensions to apply them to assess personality in various age groups, particularly in the second decade. The present inventory should be understood in that light. Considering their variety, all the tests need to be compared for qualities like length, simplicity of construction (or the opposite), reliability, etc.³¹

One has an aim similar to the test described in this paper: the Sushruta Prakriti Inventory³⁸ aims to assess a patient's underlying *dosh* balance as a trait property. It contains 90 questions, and was tested on 1,200 study participants, yielding a Cronbach's Alpha reliability of $\alpha = 0.95$, remarkably high quality. The series of scales developed in Mysore by Shilpa and Murthy started with a simple Tridosha assessment scale³⁴, followed by related scales designed to assess the Vedic concepts of *Sattva*, *Rajas* and *Tamas Gunas* described in Bhagavad Gita⁴⁵ in simple³⁵ and advanced forms³⁶, genuinely Vedic personality scales. Simultaneously, Suchitra and Nagendra developed tools similar to that presented here: first, an Ayurveda-based personality inventory, in the form of a self-rating scale assessing *Tridosha* in 6 to 12 years old pre-teenage children at the primary level²⁵, followed by a scale measuring *Triguna* in children in the same age-group²⁶, an Ayurveda-based child personality inventory.

4.3 The Kashyapa Prakriti Inventory (KPI) presented here is different from all these. Instead of starting with questions aimed at assessing *dosh* associated properties in order to assess aspects of personality, or even *Gunas* themselves, it poses questions about feelings related to *doshas*, in order to assess the strength of each *dosh*. It assesses both physical and physiological strengths, without other tools⁴³ concerned with pathology. The results described in previous sections

indicate that the inventory is both consistent and reliable. Comparison with the State Trait Anxiety Inventory²² shows that criterion validity cannot be obtained. Test-Retest reliability is still to be carried out; the next paper in this series will provide an estimate.

4.4 Strengths: The KPI is the first inventory to assess *Dosha Prakriti* in adolescents. It identifies psycho-physiological states that are simple to assess. Its results will indicate whether one or two *doshas* are dominant, or even more rarely, all three are equally dominant and in balance. The KPI is thus suitable both for research and for clinical assessment; for the latter it enables short-term fluctuations of patients' *doshas* to be assessed. Moreover, Cronbach's alphas for all three *doshas* were acceptable, while anticorrelations between pairs of *doshas* (Table 5) were in ranges consistent with previous studies.

Limitations: The weakness of the study is that test-retest reliability still needs to be evaluated. Also, its properties will be more precisely known when more subjects have taken the test.

Future Research: Clearly Test-Retest Reliability is an immediate topic for future research, as is further evaluation from larger groups of subjects. The limitations are resolvable.

5. Conclusion

The new Kashyapa Prakriti Inventory assesses both physical and physiological traits. These may be considered to represent general feelings including overall balance of well-being. It does not focus on pathology. Data analysis according to standard psychometric procedures⁴⁶ found the inventory sufficiently consistent and reliable.

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7. Declaration of Interests

No Author has any interest to declare.

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Tables

Table 1: Content Validity of Experts

Expert	No. of Items
01	84
02	84
03	84
04	84
05	84
06	84
07	84
08	84
09	84
10	84

Table 2: Kashyapa Prakriti Inventory

- 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) 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 graying 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 vigour 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 caliber? YES NO
- 45) 45. Do you always wish to present yourself best in a group with colorful 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 you where ever 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 colored 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 with out 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

Consent Form

Respected Sir/Madam

I DEVIKA H S , a Ph.D scholar in SVYASA (Yoga University). Am basically a B.A.M.S graduate and a post-graduate. I have developed a self- reportive scale for my further studies - KASHYAPA PRAKRITI INVENTORY (aged between 13-18 yrs) based on the lakshanas described according to our Ayurvedic classical texts.

So, I kindly request you to give your valuable opinion and also the ratings to each items of the three scales viz., vataja, pittaja and kaphaja prakrti lakshanas respectively.

REQUEST TO YOU :

Whether the items refer to the children (aged between 13-18yrs) prakrIti ?

Ratings:

1. Yes

2. No

Kindly give the ratings which you feel is appropriate for the each items.

Name of the Expert:

Signature of the Expert

Table 3: Demographic data

	N	Mean	Std. Deviation
Age Boys	290	15.514	1.5590
Age Girls	211	15.754	1.6142

Table 4: Reliability Statistics

Tridosha	No. of Items	Cronbach's Alpha	Split Half Co-efficient
Vata	26	0.71	0.498
Pitta	28	0.56	0.795
Kapha	30	0.78	0.561

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Table 5: Correlations

		Vata	Pitta	Kapha
Vata	Pearson Correlation	1	-.156**	-.631**
	Sig. (2-tailed)		.000	.000
	N	498	498	455
Pitta	Pearson Correlation	-.156**	1	-.298**
	Sig. (2-tailed)	.000		.000
	N	498	499	456
Kapha	Pearson Correlation	-.631**	-.298**	1
	Sig. (2-tailed)	.000	.000	
	N	455	456	456