



ORIGINAL RESEARCH :

A PILOT STUDY ON DESIGN AND VALIDATION OF MANASIKA PRAKRITI QUESTIONNAIRE

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Abstract:

Background: *Prakriti* is the expression of one's body constitution. It is the state of intensified *Dosha* in a non pathogenic state formed at the time of conception. These intensified *Dosha* are present in different proportion in different individual forming the *Dehaprakriti* which shows the psychosomatic expressions of individual. *Satva*, *Raja* and *Tama* are the *Manasika Guna* which are also intensified at the time of conception and there by forming the *Manasika Prakriti* which exhibit psychic function of individual. **Objectives:** The study was under taken to design and standardize the questionnaire to assess the *Manasika Prakriti*. **Materials & Methods:** Interview method which involves qualitative, semi structured data collection technique was used. Total 401 volunteers of either sex which included students and teaching staff from SDM College of Ayurveda and Hospital, Hassan were selected for the study. Study was conducted through interview method. **Results:** Questionnaire to assess *Manasika Prakriti* was designed and subjected to internal consistency using Cronbach's alpha (0.651 to 0.806). Prepared questionnaire was administered to 401 adult subjects ranging from 17 yrs to 42 yrs. Among them 212 subjects were female and 189 male. Majority (75.2%) of individuals were of *Satvika Prakriti*. **Conclusion:** The thought, actions and psyche of an individual are based on three *Gunas* and the analysis of these three *Gunas* in an individual helps in better psychological assessment.

Key words: *Prakriti*, *Manasika Prakriti*, Questionnaire

Introduction

Prakriti is a concept used extensively in physiology, pathology, diagnosis, and treatment aspect in Ayurveda. The word *Prakriti* means original or primary substance, nature character or constitution. It refers to one's own constitution, which is individual specific means it is controlled by its own physiology.¹ During the development of fetus, due to its own reason *Dosha* becomes intensified. This non pathogenic intensified status of *Dosha* which remains from birth till death is called as *Prakriti*.² This *Dosha* is present in different proportions in the people. Due to its dominance, it shows various

psychosomatic expressions called *Deha prakriti*.³

Prakriti is an expression of one's own constitution⁴. *Deha Prakriti* enumerates the body features internal and external⁵, similarly *Manasika Prakriti* is described as *Kaya* or *Satva* based on three *Guna*. Just as *Sharirika Dosha* contribute to the formation of *Sharirika Prakriti*, three *Guna* adds to *Manasika Prakriti*⁶. *Manasika Prakriti* determines the psychological behavior of an individual and it represents the mental states. The mental states has been divided into three types namely *Satva Raja* and *Tama* which are further classified into sixteen types based on its predominance.

Satva is considered blemish less and healthy and leads to attainment of knowledge and happiness, Satvika Prakriti leads to actions performed with selfless noble motives, which are not egoistic, performed with firmness and enthusiasm.⁷

Rajas give rise to passion and the source of feeling of longing, restlessness and attachment. It leads one to attachment with action and action is performed for specific effects and pretentiously. Rajasika actions are driven by strong passion to see results; person is swayed intensely by joy or sorrow depending on the result of action.⁷

Tamas gives rise to indolence, inertia and sleep. It leads to heedlessness and delusion, action performed in lackadaisical manner without sincerity of purpose and devotion.⁷

Each of these three types of mindsets can occur in an infinite numbers of permutation and combination on account of differentiating factors like Shukra and Shonita, time and condition of uterus, food and regimen, Mahabhuta.⁴ This helps an individual to maintain his/her physical and mental health.

A physician before starting the treatment should carefully observe Dosha, Dushya, Desha, Bala, Kala, Prakriti, Vaya, Agni, Satva, Saatmya, Aaharashakti in detail for the success of treatment.⁸ Assessment of Daihika Prakriti, Dosha Dushya etc has been made easy by the help of extensive research which has been done in this field^{9,10,11}. But the Manasika Prakriti has not been used in research widely which makes it difficult to assess. Assessment of Satva Raja and Tama of an individual is also as important as assessing the Vata, Pitta and Kapha Prakriti. This study was taken up for the designing a standard questionnaire to assess Manasika Prakriti. Proper assessment of Manasika Prakriti would be useful to predict ones susceptibility to various psychological disorders. Its apt assessment will be handy for diagnosis, prognosis and the treatment plan of the diseases.

Aims and objective

To standardize questionnaire to assess the status of Manasika Prakriti of an individual.

Materials and methods

I. Designing the Manasika Prakriti analysis Questionnaire

Purpose:

Considering the deficit in the tools for the analysis of Manasika Prakriti, and its importance in the maintenance of health and in treating the disease, a Questionnaire for assessing Manasika Prakriti was designed. For this an extensive printed and electronic search was done in Charaka Samhita (Authoritative Ayurvedic text) and the Lakshana of the Manasika Prakriti were considered to frame the questionnaire.

Research Questions:

To design Manasika Prakriti Questionnaire based on the description of the Satva, Raja and Tama in Charaka Samhita¹².

Scale and response format:

The questionnaire was framed in a close ended Likert format¹³ with 5 options for each question i.e always, occasionally, can't say, no and never. Always was graded as 4, occasionally as 3, can't say 2, no as 1 and never was graded 0. Based on this score, the maximum points related to Satva and Raja Guna is 96 and maximum score of Tamo Guna is 48. The obtained score of each Guna was converted into percentage eg: If an individual scores 48 out of the maximum score of 96 in relation to Satva Guna then his percentage of Satva Guna would be 50%. The Guna with maximum percentage was considered to be the Manasika Prakriti of that individual, for the secondary and tertiary Manasika Prakriti a difference in the score by 10 was considered. Eg: If the Satva Guna percentage was 60% and Raja Guna was 54% and Tama Guna was 49%, the Prakriti was Satva Raja and if Raja was 70% and Satva and Tama is 59% then Prakriti was Kevala Raja.

Generation of items:

The questionnaire consisted of statement on the characteristic features of Satvika, Rajasika and Tamasika Prakriti. The questionnaire was designed with a total of 60 questions, among which 24 questions were related to Satva, 24 questions for Raja and 12 questions for assessing the Tama. The individual or 16 sub types of Kaya were not considered in the study instead Satva Raja and Tama were considered as a whole. The Lakshana of the each Prakriti was converted into English for easy understanding of the characters¹⁴.

Test of items:

Prepared questionnaire were administered to 401 subjects as a part of preliminary study.

Methodology:

I. Validation of questionnaire

Content Validation:

Content Validation in any tool says how well the individual items in the tool correspond to the concept of what are being examined¹⁵. It is usually tested using the qualitative technique. Content validation of the Manasika Prakriti assessing Questionnaire was done by studying the references available in Charaka Samhita. Considering their measuring feasibility and the selected variable were also cross – validated by Ayurvedic experts for their suitability as a dependable expression to identify the dominance of particular Prakriti. Each Ayurvedic expert was provided with a sheet consisting of selected variables in Manasika Prakriti Assessment Questionnaire and was asked to give their inference against each variable in terms of its level of applicability for dominance identification of particular Prakriti. The inference were recorded in four levels namely strongly applicable, applicable, not applicable and strictly not applicable. Analysis of total inference from the expert group was made. Questions rated with first two levels were finally taken for the study.

Face Validity:

The questionnaire was given to 25 healthy individuals and face validity was assessed for clarity of wordings, lay out and

style and to test the likelihood of the target audiences ability to understand and answer the questions¹⁵. All the respondents who answered the above questionnaire understood and answered the questions satisfactorily.

Construct Validation:

To make a construct validity test, every individual question in the Manasika Prakriti Assessment Questionnaire was cross examined by an expert group to see the feasibility of the Prakriti evaluation to be conducted by either of common methods of clinical methods i.e inspection and interrogation¹⁵. The entire questions were found to be convincing for their examination through interrogation method.

Internal Consistency:

Internal Consistency is typically a measure based on the correlations between different items on the same test (or the same subscale on a larger test). It measures whether several items that propose to measure the same general construct produce similar scores¹⁶. Internal consistency is usually measured with Cronbach's alpha, a statistic calculated from the pair wise correlations between items. Cronbach's alpha value for each question varies from 0.651 to 0.806 giving it an acceptable internal consistency.

Factor analysis:

It is a general name denoting a class of procedures primarily used for data reduction and summarization. Factor analysis is an interdependence technique in which an entire set of interdependent relationships is examined without making the distinction between dependent and independent variables. Factor analysis is used in the following circumstances:

- To identify underlying dimensions, or factors, that explains the correlations among a set of variables.
- To identify a new, smaller, set of uncorrelated variables to replace the original set of correlated variables in subsequent multivariate analysis.

- To identify a smaller set of salient variables from a larger set for use in subsequent multivariate analysis¹⁷.

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is used to examine the appropriateness of factor analysis and the value is 0.644 which indicates analysis is appropriate.

II. Pilot study and administration of prepared questionnaire

401 subjects of either sex which included students and teaching staff from SDM College of Ayurveda and Hospital, Hassan were selected for the study. The age of subjects ranged from 17 yrs to 42 yrs with mean age of 25.70 yrs and SD of 4.70.

Inclusion criteria

Apparently healthy volunteers aged between 17-42 years.

Exclusion criteria

Subjects under the influence of psychotropic drugs or substance abuse.

Conduction of test

Selected and consented volunteers were explained about the study and their role in the study was clearly informed. Each volunteer was then provided Manasika Prakriti Assessment Questionnaire to fill the demographic details. Every volunteer was interrogated separately by an Ayurvedic expert for the presence of each character of Manasika Prakriti. After completion of the interrogation scores were given to the options by using five point Likert scale. As per the total score obtained against each Prakriti the dominance of Prakriti in an individual was decided. A difference of less than 10% of score between the highest and the second highest score of Prakriti was considered for the dominance of Prakriti.

Inter-rater reliability

Without being explaining the results of the first test, same volunteer were subjected for assessment by another Ayurvedic expert for inter rater reliability.

Observation of pilot study

The designed questionnaire was administered to 401 volunteers for feasibility assessment of Manasika Prakriti Assessment Questionnaire. The basic demographic data of the study are as follows. Out of 401 subjects, 189 (52.9%) of subjects were female and 212 (47.1%) of subjects were male. Age group of patients varied from 17 yrs to 42 years with a mean age of 25.70 yrs and SD of 4.697. Among them 59 (14.7%) were teaching staff and 342 (85.2%) were students.

Results:

Designing:

The questionnaire was designed based on the available references about Manasika Prakriti in Charaka Samhita. Overall attributes of Satva, Raja and Tama along with 16 subtypes of Manasika Prakriti was considered in the study. All the attributes were segregated individually and they were translated to English in the form of questions with five options. Overlapping of attributes and questions were avoided

Content Validity:

The questions were revived by Ayurvedic experts for content validation. Clarity of wordings lay out and style of the questionnaire was assessed by giving the prepared format to 25 healthy volunteers. Manasika Prakriti Assessment Questionnaire that was finalized was cross examined by an expert group to see the feasibility of the Prakriti evaluation to be conducted by either of common methods of clinical methods i.e inspection and interrogation

Construct Validity:

Factor analysis was done to analyze the correlation existing between the different set of variables in the questionnaire¹⁸. Correlation matrix was done and the KMO Coefficient more than 0.6 was considered in the study (Table 1, 2 and 3).

Table 1 Showing KMO value of Satvika Prakriti
KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.761
Bartlett's Test of Sphericity	Approx. Chi-Square	2.221
	df	276
	Sig.	.000

Table 2 Showing KMO value of Rajasika Prakriti

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.687
Bartlett's Test of Sphericity	Approx. Chi-Square	2.057
	df	276
	Sig.	.000

Table 3 Showing KMO value of Tamasika Prakriti

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.649
Bartlett's Test of Sphericity	Approx. Chi-Square	688.575
	Df	66
	Sig.	.000

Extraction of factor was done using principal component analysis. Criteria for determining the number of factors was done using Scree Test Plot (Fig. 1, 2 and 3) and Kaiser Criteria dropping all components with Eigen Values under 1.0.

Figure 1 Showing Scree Test Plot of Satvika Prakriti

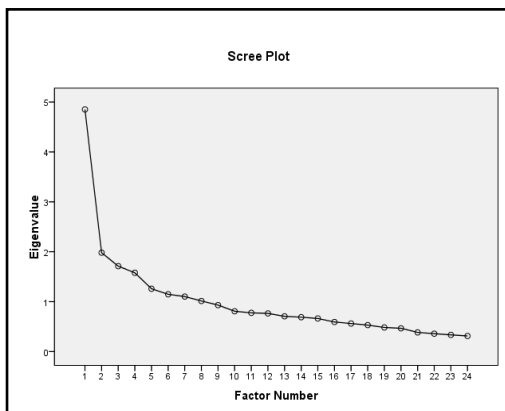


Figure 1 Showing Scree Test Plot of Rajasika Prakriti

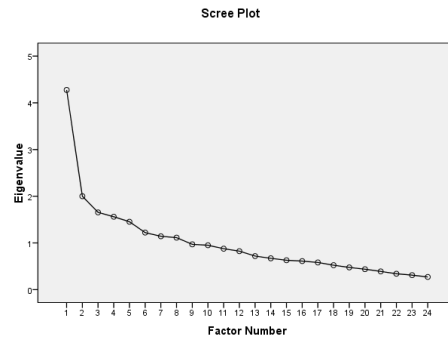
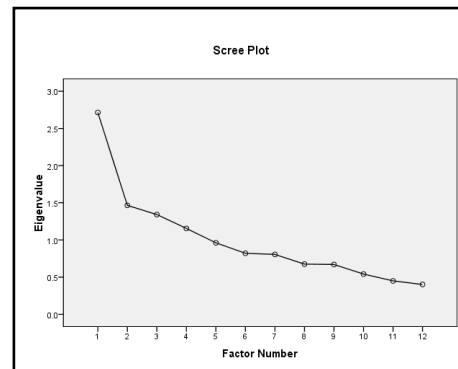


Figure 1 Showing Scree Test Plot of Tamasika Prakriti



Reliability:

Results of Cronbach's Alpha of three domains for internal reliability: Satvika, Rajasika and Tamasika Prakriti had a Cronbach's Alpha value of 0.806, 0.754 and 0.651 respectively. Though there were few questions which had negative values in Inter – Item Correlation Matrix but as they were the core characters of respective Prakriti they were retained¹⁸. Eg: The question for Rajasika prakriti which queried on cruelty of the person obtained negative value of -0.168 but it was retained as cruelty is a salient feature of Rajasika Prakriti.

Pilot Study:

In the present study, among 401 subjects, 4 (1%) volunteers scored the percentage of Satva between 30-40. 22 (5.50%) between 40-50, 128 (31.90%) between 50-60, 163 (40.60%) between 60-70,

66 (16.50%) between 70-80, 16 (4.0%) between 80-90 and 2 (0.50%) score Satva between 90-100. Among 401 subjects, 1(0.20%) of the volunteer scored the percentage of Raja Guna between 0-10,14 (3.50%) between 11-20, 99(24.70%) between 21-30, 123(30.70%) between 31-40, 125 (31.20%) between 41-50, 33 (8.20%) between 51-60 and 6 (1.50%) scored Raja Guna between 61-70. Among 401 subjects 3(0.70%) of subjects scored Tama Guna between 0-10, 17(4.20%) between 11-20, 34(8.50%) between 21-30, 145(36.20%) between 31-40, 125 (31.20%) between 41-50, 61(15.20%) between 51-60, 12(3.0%) between 61-70 and 4(1.0%) subjects scored Tama Guna between 71-80. Table number 4, 5 and 6 shows the prevalence of Satvika, Rajasika and Tamasika Guna amongst the subjects.

Table 4 showing the frequency of subjects and percentage of Satvika Guna

<i>% of Satva Guna</i>	<i>Total number of subjects</i>	<i>%</i>
30- 40	4	01.00
40 – 50	22	05.50
50 – 60	128	31.90
60 – 70	163	40.60
70 – 80	66	16.50
80 – 90	16	04.00
90 – 100	2	00.50
Total	401	100.00

Table 5 showing the frequency of subjects and percentage of Rajasika Guna

<i>% of Rajasika Guna</i>	<i>Total number of subjects</i>	<i>Total number of subjects (In %)</i>
0 – 10	1	00.20
11 – 20	14	03.50
21 – 30	99	24.70
31 – 40	123	30.70
41 – 50	125	31.20
51 – 60	33	08.20
61 – 70	6	01.50

Table 6 showing the frequency of subjects and percentage of Tamasika Guna

In the study, 322 (80.3%) of volunteers had Ekala Manasika Prakriti among them 305

<i>% of Tamasika Guna</i>	<i>Total number of subjects</i>	<i>Total number of subjects (In %)</i>
0 – 10	3	00.70
11 – 20	17	04.20
21 – 30	34	08.50
31 – 40	145	36.20
41 – 50	125	31.20
51 – 60	61	15.20
61 – 70	12	03.00
71 – 80	4	01.00

(76.10%) had Satvika Prakriti, 2 (0.50%) had Raja Prakriti and 15 (3.70%) had Tama Prakriti. 46(11%) volunteers had Dwandvaja Prakriti among them 36(9.0%) had Satva Tama Prakriti, 4(1%) had Satva Raja Prakriti, 1(0.20%) had Raja Tama Prakriti, 4(1.0%) had Tama Satva Prakriti and 1(0.20%) had Tama Raja Prakriti. 33(5.1%) of volunteers had Sama/ Tridoshaja Prakriti, among them 12(3.0%) had Satva Tama – Raja Prakriti, 15(3.70%) had Satva Raja – Tama, 4(1.0%) had Tama Satva – Raja Prakriti, 1 (0.20%) had Raja Tama- Satva Prakriti and 1(0.20%) had Tama Raja – Satva Prakriti. Table number 7 shows the Manasika Prakriti and frequency among 401 subjects

Table 7 showing the final Manasika Prakriti of subjects

	<i>Manasika Prakriti</i>	<i>Frequency</i>	<i>Frequency (Percentage)</i>
Ekala	Satva	305	76.10
	Raja	2	00.50
	Tama	15	03.70
Dwandvaja	Satva Tama	36	09.00
	Satva Raja	4	01.00
	Raja Tama	1	00.20
	Raja Satva	0	00.00
	Tama Satva	4	01.00
	Tama Raja	1	00.20
	Sama	Satva Tama - Raja	12
Satva Raja - Tama		15	03.70

Tama Satva Raja	-	4	01.00
Raja Tama Satva	-	1	00.20
Tama Raja Satva	-	1	00.20

Implication of Results:

The results obtained are an indicator of the variance of Satvika, Rajasika and Tamasika Prakriti. This questionnaire can be utilized for the assessment of Manasika Prakriti in clinical practice.

Limitations of Results

The questionnaire was administered to volunteers having knowledge about the concept of Satva, Raja and Tama. The prior knowledge of this, may have had influence over the findings. To counter this limitation an orientation session was done before administering the questionnaire to the respondents.

Avenues for further research

Extension of the questionnaire to general public who are unaware of concept of Tri Guna could be undertaken. An effort could be made to assess the 16 sub types of Satvika, Rajasika and Tamasika Kaya. Further studies can also be done on designing the questionnaire based on the attributes and the respective character in the Tri Guna. Eg: Response of Satvika, Rajasika and Tamasika Prakriti individuals to likes and dislikes towards food, sexual orientation, preferences can be framed in the questionnaire.

Discussion

The current study was conducted keeping in mind the dearth of tools for assessment of Manasika Prakriti. The basic concept of Prakriti in general and Manasika Prakriti in particular is important health assessment tool. These basic principles were carefully scrutinized through the study of fundamental literatures of Ayurveda. The literature review of Manasika Prakriti was done and the equivalent terms in English were formed using a standard dictionary to avoid

confusion or bias amongst the subjects. It can be found that most of the characteristics available in the classical texts regarding Manasika Prakriti were found to be relevant even in this era.

All the Lakshana were compiled and converted into questions and a closed ended questionnaire was prepared. The grading of these questions was done on a five point Likert scale. Questionnaire was framed by keeping in mind the following the steps such as purpose of the study, research question, response format, generation of tool and testing of the items. The questions were arranged in the order of Satva, Raja and Tama. The questionnaire was prepared solely on the basis of Lakshana explained in Charaka Samhita, hence the questionnaire had 24 questions for Satvika and Rajasika Prakriti and 12 questions for Tamasika Prakriti (As per the serial number of question attached in Annexure I). The number of questions varied because sub types of Satvika and Rajasika Kaya are 7 and 6 in number where as Tamsika Kaya are just 3 in number. All the three Gunas are present in every individual but in varying proportion.

Validation of the questionnaire was done with content validation by giving it to the experts in the field, and it was found that the questionnaire depicted the content which was being examined. Face validity of the questionnaire was done by checking its understandability and straight forwardness. Construct validity was done to check its clinical applicability and it was found that it was easy to assess Manasika Prakriti by the method of interview. Internal consistency was checked using Cronbach's alpha and it was statistically relevant, factor analysis was done using Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and it was found that analysis was appropriate.

Test was conducted on 401 individuals and the results were analyzed. During the analysis, the subjects were grouped into different categories of Manasika Prakriti. For this grouping the subjects in

whom only one Guna was seen predominantly and the other Gunas were seen less than 10% of predominant Guna were considered as Ekala Prakriti. In subjects where the difference was not less than 10% were considered to be Dwandvaja Prakriti, in the subjects where the Gunas were equally distributed were considered as Sama Prakriti.

Conclusion

The assessment of Manasika Prakriti is a very essential tool in psychometric analysis. This acts like a window to understand the individuals mind set. The thought, actions and psyche of an individual are based on three Gunas and the analysis of these three Gunas in an individual helps in better psychological assessment. There is a big lacuna of objective questionnaire based on Ayurveda as far as psychometric assessment of an individual is concerned. This is a very first attempt in this direction. An interview of an individual based on this questionnaire will serve as effective and objective analyzing tool of Manasika Prakriti.

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Annexure 1
SDM College of Ayurveda and Hospital, Hassan
Department of Sharira Kriya
Manasika Prakriti Assessment Questionnaire

Name: _____ Age: _____ Sex: _____

Place: _____ Occupation _____

1.	I am neat and tidy person				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
2.	I always speak truth				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
3.	I have firm control over my mind and senses				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
4.	I am un biased in segregating the things				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
5.	I am quite knowledge able and talented and I can debate confidently in my area of specialization				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
6.	I have got a very good memory				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
7.	I am devoid of six passions like lust, anger, delusory, emotional attachment, pride envy				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
8.	I am always learning or studying new things.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
9.	I am very devoted to my work.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
10.	I am involved in religious activities.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
11.	I can maintain my celibacy.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
12.	I am a very good host and I strictly follow the code of conduct towards guest.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
13.	The word spoken by me is acceptable to all.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree

14.	I am charitable.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
15.	I am very brave in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
16.	I am very lustrous in appearance				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
17.	I have good foresightedness.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
18.	I am good at documentation.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
19.	I am difficult to be defeated				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
20.	I am very fond of water and like to relax around lakes and water reservoirs.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
21.	I get angry only when situation demands				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
22.	I am very interested in song, dance and music.				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
23.	I am very interested and knowledgeable in history and mythology				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
24.	I am very much interested in anointing myself Strongly Agree				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
25.	I am sometimes very brave in nature and sometimes timid				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
26.	I am very violent in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
27.	I frequently get jealous about others				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
28.	I like to be in publicity for all kind of reasons				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
29.	I am very cruel				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
30.	I like self praising				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
31.	I am impatient				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
32.	I am short tempered				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
33.	I am a fierce competitor				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
34.	I consume food in large quantities				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
35.	I am very much fond of meat and flesh				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
36.	I like to dream constantly				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
37.	I get tired at the end of the day				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
38.	I like to stay with opposite sex				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
39.	I am not particular about cleanliness				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
40.	I like to terrify and frighten people				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
41.	I like to do things which are not supposed to do				

	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
42.	I indulge in strange activities				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
43.	I am a prejudiced in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
44.	I am closely related with lust full activities				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
45.	I am unorganized in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
46.	I am very selfish in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
47.	I like to eat incessantly				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
48.	I am biased in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
49.	I am not interested in external appearance				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
50.	I am not very sharp in intellect				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
51.	I like to indulge in food and activities that would be detested by others				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
52.	I always think about sex				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
53.	I like to be in the state of daze				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
54.	I get terrified easily				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
55.	I am confused and greedy about my wants and desires				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
56.	I like to amble around while doing an activity				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
57.	I like to be in water for long hours				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
58.	I am very lazy in nature				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
59.	I constantly think about food and drinks				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree
60.	I don't worry about past present and future				
	Strongly agree	Agree	Can't Say	Disagree	Strongly Disagree

Scores:

Satva	Statement 1 – 24	96
Raja	Statement 25 – 48	96
Tama	Statement 49 – 60	48