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A REVIEW ON SIGNIFICANCE OF BODY CONSTITUENT WITH SPECIAL REFERENCE TO CAREER BUILDING

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ABSTRACT

Ayurveda is an eternal science with sound & absolute principles. *Ayurveda* plays a important role in the lifestyle of a person for maintenance of health and this aim is fulfilled by its sound & absolute principles - *Prakruti*, *Dhatusaratva*, *Dosha* are the specialties of *Ayurveda*. At the time of union of fertilization, predominant *Trigunas*, *panchamahabhutas* & *Doshas* decide the *Prakruti* or constitution of every individual. Once this proportion is set, generally it remains permanent for the lifetime of that individual, only situation, circumstances can change the nature of reaction at that period of time, if we understand the concept of (body constitution), and it can guide the person choosing appropriate profession which will be according to their liking or passion. By knowing the physical and psychological features of a particular person, we can council over life style disorders, personality development, anger management etc. So, through

this article, I have made an attempt to evaluate significance of body constituents *Prakruti*, *Dhatusaratva*.

Keyword: *Prakruti*, *Dhatusaratva*, Career, human personality, *Satvic prakruti*, *Rajsik Prakruti*, *Tamasik prakruti*

INTRODUCTION

Ayurveda is designed for healthy & long-life span. This aim is fulfilled by its sound & absolute principles *Agni*, *Prakruti*, *Dhatusaratva*, and *Dosha*. *Prakruti* or body-mind categorization is an important concept of *Ayurveda* & plays a very important role in the designing lifestyle of a person for maintenance of health. Its determination is also important in diseased condition as it is essential for prognosis & planning of treatment. *Prakruti* stays unchanged during entire life & affects every factor of life.

The physiological processes are directly controlled by *Tridosha* and thus by the predominant *Dosha* in a particular type of *Prakruti*. If we observe one of a kind humans inside the international around us, we take a look at that anyone aren't clearly alike. Each one of us is different in many ways, both physically & mentally. Each person has a unique constitution different from one another. The shapes & sizes, temperaments & characters of people have an enormous variation that affects our health &

happiness. We must understand our own nature for happiness & well-being in life. Similarly, we must understand the character of others, which can vary than our own, for harmonious social interaction. For e.g., one person may thrive on spices, while another similar person may not be able to tolerate them. Similarly, the psychological conditions favorable for one person might not suit another. Without understanding our particular constitution, we can fall into poor health & disease. No standardized medication can effectively deal with all our man or woman variations. One of the great beauties of *Ayurveda* that it so clearly helps us to understand all our individual variations, special abilities & idiosyncrasies.

Prakruti over period of time in the field of *Ayurveda* administered as a questionnaire and Software's for self *Prakruti* assessment.

By knowing the *Dosha*, *Prakruti*, *Dhatusartava* of a particular person, we get an appropriate idea about likings or the things a person is comfortable with. So, we

can guide the person in choosing appropriate profession according to their interest

As well as by knowing the physical and psychological attributes of a particular person, we will know about the strength of a person to combat with the lifestyle diseases. We can council over, personality development, anger management.

AIMS AND OBJECTIVES

1. Significance of *Prakruti* in career counseling.
2. Implication of *Prakruti* in various spectrum.

The objective of the science is to maintain equilibrium of the body. *Prakruti* based guidelines for diet and lifestyle result in healthy tissues and homeostasis of *Doshas*.

MATERIALS AND METHODS

Only textual materials are used for this study, from which various references have been collected. Main *Ayurvedic* texts used in this study are present work has been done based on critical review of classical information, published research works, modern literature and research works conducted at various institutes. The possible correlation has been made and has been presented in standardized way.

CONCEPTUAL STUDY

Concept of *Prakriti*:

This constitution comprises of both “physical body” as well as “mental body” *Prakruti* means “nature” or natural constitution of the human body. “*Pra*” meaning the ‘beginning’ or ‘source of origin’ and ‘*kriti*’ meaning “to form”. Put to-gather *Prakruti* means ‘natural form’. *Prakruti* word derived from “*Prakarotiti*”. *Prakruti* meaning manifestation of unique features due to predominance of *Doshas* (*Vata*, *Pitta* and *Kapha* the functional component of body) & *Prakruti* indicates predominance of specific *Dosha* in a human being. At the time of union of sperm & ovum, predominance of *Trigunas*, *Panchamahabhutas* & *Doshas* decides the constitution of every individual [1, 2, 4]. Once this proportion is set, generally it remains persistent for the lifetime of that individual. Even though *prakriti* is determined by the *Dosha* dominance, some other factors are also involved in *Prakruti* formation as described by *Acharya Charak* in *Vimansthan* chapter 8 [3].

Factors responsible for constitution:

1. Nature of sperm & ovum at the time of conception
2. Nature of season & the condition inside the uterus.
3. Food & other regimens adopted by the mother throughout pregnancy.

4. Nature of elements comprising the fetus. In *Prakruti* formation one or two Dosha involved So, *Prakruti* is of seven types i.e., *vataj*, *pittaj*, *kaphaj*, three *dwandwaj* & one *samadoshaj*, characters and totally 16 types of *Manasika Prakriti* which are

manifested in a person of any specific *Prakruti* depend upon the properties of *Dosha* involved.

Some Characters of various personalities are discussed below_:

Physical Traits of Different *prakruti*

Table 1⁵

TRAIT	VAATA	PITTA	KAPHA
Body frame	Thin	Medium	Hefty
Finger Nails	cracking and thin	Pink and soft	Wide, white and thick
Hair	Thin and dry	Grey and bald	Silky, curly and dense
Resting pulse (early morning or before breakfast)	80-100	70-80	60-70
Weight	Low and bony	Medium and muscular	Often overweight
Bowel movements	Small, hard with gas frequently constipated	Lose and burning	Moderate and solid
Forehead size	Small	Medium	Large
Appetite	Irregular	Strong and sharp	Constant and poor
Eyes	Small and unsteady	Reddish and cat eye	Wide with large white part
Lips	Thin and cracking	Medium and soft	Large and smooth
Skin	Dry	Cherished and wrinkles	Oily and smooth
Voice	Stammering and weak	Commanding and sharp	Soft, sweet and resonating

Psychological traits of different *prakruti* :

Table 2⁶

TRAIT	VAATA	PITTA	KAPHA
Temperament	Nervous or fearful	Irritable or impatient	Easygoing
Speech	Quick or talkative	Moderate or argues	Slow or silent
Sleep pattern	Less and disturbed	Moderate	Sleepy and lazy
Habit	Travel	Sports or politics	Enjoying water and Flowers
Memory	Quickly grasps, soon forgets	Sharp and clear	Slow to learn, never to Forget
Beliefs	Radical or changing	Leader and goal Oriented	loyal and constant
Dream	Flying and anxious	fighting and colorful	Few and romantic
Emotion	Enthusiastic and energetic but full of worries	Warm and angry	Calm and attached
Mind	Quick and adaptable	Penetrating and Critical	Slow and lethargic

Dwandwaj Prakruti

Individuals having a constitution dominated by a combination of two *Doshas* are characterized by the combination of the manifestations of the respective *Doshas*.

Samadoshaj Prakruti

Samadoshaj type of individual who has all the *Doshas* in a state of equilibrium is endowed with good qualities of all three types of individuals described above.

Traits of different Mansik PrakrutiTable 3⁷

<i>Satvic Prakruti 07</i>
<i>Brahma Satva</i> - Pure, truthful, self-command, knowledgeable, good understanding, good memory, lack of desire, greed, pride, delusion, jealousy and intolerance. The person treats others with equality
<i>Rishi Satva</i> - Devoting to rituals, hospitality, simplicity, understanding and good memory, devoid of pride, attachment, hatred, delusion, greed and anger.
<i>Indra Satva</i> - commands power, speech, and conducts sacrifice, brave and energetic, valiant, blameless, and farsighted, always in pursuit of virtue, wealth and sense pleasure.
<i>Yama Satva</i> - Blameless, conscientious and good memory, free from attachment to passion, hatred and delusion
<i>Varuna Satva</i> - Courageous, clean and despises untidiness, interested in aquatic games and uncomplicated work, given to the right way of anger and favors
<i>Kuber Satva</i> -Person commands respect, luxury and plenty of associates, wealth and desires, both his anger and favors are reasonable.
<i>Gandharva satva</i> -fond of dance, music, flattery, and is adept in poetry, history and epics, addicted to perfumes, cosmetics, garlands, fine garments, women and recreation and is free from envy.

Table 4⁸

<i>Rajsik Prakruti 06</i>
<i>Asura Satva</i> - <i>Asura</i> type of person has qualities of obstinacy, velour, jealousy, authority, obscurantism, terror, harshness, and self-aggrandizement.
<i>Rakshasa Satva</i> - <i>Rakshasa</i> type of person is intolerant, is always angry, cruel, gluttonous, fond of mutton, excessively sleepy, lazy and jealous of others.
<i>Paisacha Satva</i> - <i>Pisacha</i> type of person is voracious eater, easily controlled by women, secretly keeps company with women, is dirty, dislikes cleanliness, cowardly, threatens others, and is given to unusual recreation and food.
<i>Sarpa satva</i> - <i>Sarpa</i> type of person is one who is brave when excited, otherwise timid, is sharp, indolent, arouses fear in others and is fond of food and recreation.
<i>Preta satva</i> - <i>Preta satwa</i> type of person is fond of food, miserable in character, jealous, avaricious and lazy.
<i>Shakun satva</i> - <i>Sakuna</i> type of person is passionate, fond of good food, fickle minded, intolerant and generous

Table 5⁹

<i>Tamasik Prakruti 03</i>
<i>Pashava Satva</i> - <i>Pashava</i> type of person is critical, unintelligent and eat more and fond of sleep
<i>Vanaspatya Satva</i> - <i>Vanaspatya</i> type of person is slow moving and dull.
<i>Matshya Satva</i> - <i>Matsya</i> type of person is timid, unintelligent, gluttonous, passionate, irritable, enjoy travelling, unsteady and fond of water.

Concept of human Personality:

An individual's personality is that the combination of traits and patterns that influence their behavior,

Thought, motivation, and emotion. It is often defined as “the grand total of the way in which a person reacts and interacts with others”.

It is generally known that “Personality is that the outcome of continuous personal quality development process^[10].

Holland Typology:

According to (Holland's "theory of vocational personalities and work environments peoples are classified into 6 personality types. They are: Realistic, Investigative, Artistic, Social, Enterprising, and Conventional^[11].

Realistic (R)

Realistic individuals are active and stable and luxuriate in hands-on or manual activities, like building, mechanics and athletics. They like to figure with things instead of ideas and other people. They enjoy physical activities and sometimes like being outdoors and dealing with plants and animals. People that fall under this category generally like better to “learn by doing” during practical, task-oriented setting, as against spending periods of their time in a classroom. Realistic types tend to speak during a frank, direct manner

and value material things. They were skilled in mechanical and physical activities but could also be uncomfortable or less adept with human relations.^[12].

Investigative (I)

Investigative individuals are analytical, intellectual and observant and mathematical or scientific activities. People of this category use logic to solve complex, problems. Because they're introspective and focused on problem solving, investigative types. They place a high value on science and learning and perceive themselves as scholarly but lacking leadership and persuasive skills. The favorite environment of these type of peoples encourages scientific competencies, allows independent work and focuses on solving abstract, complex problems in original ways. Typical investigative careers encompass medical technologist, biologist, chemist and systems analyst^[13].

Artistic (A)

Artistic individuals are original, intuitive and imaginative and luxuriate in creative Activities, like composing or playing music, writing, drawing or painting and acting in or Directing stage productions. They seek opportunities for self-expression through art. People who fall under category prefer flexibility and ambiguity and have an a version to Convention and conformity.

Artistic types are generally impulsive and emotional and have a tendency to communicate during a very expressive and open manner. They are creative, musician, dramatic, artistic and had writing abilities. At the time of work the artistic type person enjoy sitting in a environment to encourages originality and use of the imagination during flexible, unstructured setting. Typical artistic careers include musician, reporter and interior designer ^[14].

Social (S)

Social individuals are humanistic, idealistic, responsible and anxious with the Welfare of others. They help others and enjoy group activities and. They're generally focused on human relationships and luxuriate in social activities and solving interpersonal problems, solve problems with discussions and utilize personal skills but may avoid activities that involve systematic use of equipment or machines. Because they enjoy working with people, communicate in a warm and tactful manner and may be persuasive.

They are understanding, helpful, cheerful and skilled in teaching but lacking in Mechanical ability. The well-liked work environment of the social type encourages teamwork and Allows for significant interaction with others. Typical social careers include teacher, counselor And social worker ^[15].

Enterprising (E)

Enterprising individuals are active, ambitious, adventurous, friendly and self-confident. They enjoy activities that need them to influence others, like sales, and hunt down leadership roles. They're invigorated by using their interpersonal, leadership and persuasive abilities to get organizational goals or economic gain but may avoid routine or systematic activities. They're often effective public speakers and are generally sociable could also be viewed as domineering. They are assertive, self-confident and skilled in leadership and speaking but lack in scientific abilities. The well-liked work environment of the enterprising type encourages them to engage in activities, like leadership, management and selling, and rewards them through the attainment of cash, power and status. Typical enterprising careers include salesperson, corporate executive and manager ^[16].

Conventional (C)

Conventional individuals are well-organized, attentive, conforming, organized and conscientious. They're comfortable working within a longtime chain of command and like completing well-defined instructions over assuming leadership roles. They like organized, systematic activities and have an aversion to ambiguity. They're skilled in and

sometimes enjoy maintaining and manipulating data, organizing schedules and operating office equipment. While they rarely seek leadership or “spotlight” roles, they’re thorough, persistent and reliable in completing tasks. Conventional types are responsible, orderly and efficient, and possessing clerical, organizational and numerical abilities. They’ll also see themselves as unimaginative or lacking in creativity. The well-liked work environment of the traditional type fosters organizational competencies, like record keeping and data management, during a structured operation and places high value on conformity and dependability. Typical conventional careers include secretary, accountant and banker^[17].

Concept of psychology

William Sheldon American psychologist and physician classified people according to three body types -Endomorphs, Mesomorphs, and Ectomorphs^[18].

Endomorphs -Rounded, soft, tendency towards ‘viscerotonic personality’
Relaxed, comfortable, extroverted^[19].

Mesomorphs-Square, muscular, tendency towards ‘somotonic personality’
Active, dynamic, assertive, aggressive^[20].

Ectomorphs-Thin and fine -boned, tendency towards ‘cerebrotonic personality’

Introvert, thoughtful, sensitive^[21].

Concept of Dhatusarta

In *Ayurveda* Sara made up of the extract of *Dhatu* hence called as “*Vishuddhataro Dahtu*”.

It deals with physical and psychological characteristics of an individual which proved to be helpful in determining the strength of a person. *Dhatusarata* is the reflection of *DhatuSara* in the

Form of structure and functions. Hence *Sara* provides information about the state of different *dhatu*s in body and also gives an idea of status of *satva* (mind) of an individual.

Charaka has also described *SarvaSara*, *Avarsara* and *Madhyama Sara purushlakshanas*. The person holding maximum features of all the *Sara* is considered as *Sarvasarapurusha*. The qualities opposite to what are described in *Sarva Sara purusha* are indicative of the absence of the *Sara* in the individual and can be consider as *Avar Sara purusha*. The individual with moderate qualities is indicative of the *Madhyama Sara Purusha* in the individual and can be considered as *Madhyama Sara Purusha*.

There are 8 types of *Sara*^[22]

1. *Twaksara*
2. *Raktasara*

3. Mamsasara
4. Medassara
5. Asthisara
6. Majjasara

7. Shukrasara

8. Sattvasara

Some features of different Sara according to
Samhita's:

Table 6^[23]

SARA	TRAIT
Twak Sara	Skin- Unctuous, smooth, soft, clear, lustrous, rapid wound healing.
	Hairs- Fine, deep rooted follicle , soft
	Psychological Features - Happiness, good fortunes, prosperity, enjoyment, intellect, knowledge, health enthusiasm and longevity
Rakta Sara	face, tongue, lips, palm, sole, nail, forehead and genitals-greasy , red colored and beautiful sparkling appearance
	Psychological Features –cheerful, intelligent , enthusiasm, tenderness, moderate strength, intolerance to heat
Mamsa Sara	Head , eyes, jaws, neck, shoulders, abdomen, axilla, chest, joints of limbs - Firm, covered with heavy, good looking beautiful forehead, nape, muscles
	Psychological Features -Forgiveness, restrain (patience), lack of greed, wealthy, knowledgeable, happiness, transparent.
Meda Sara	Complexion, voice eyes, hairs, teeth, lips, urine and feces -Unctuous
	Psychological Features - Wealth, prosperity, happiness, enjoyment, charity, simplicity and delicacy in dealings
Asthi Sara	Heels, ankles, knees, elbow, collar bones, chin, head and joints – Prominent
	Bones, nails and Teeth -Large
	Psychological Features - very enthusiastic, active, and capable of facing difficulties and longevity of life.
Majja Sara	Softness of organs, strength, unctuousness in complexion and voice
	Joints - Prominent long and rounded
	Psychological Features - Endowed with longevity of life, good physical stamina, learning, wealth, knowledge, progeny, social dignity and respect
Shukra Sara	Appearance -Charming person, eyes as if filled with milk, immensely exhilarated
	Teeth -Unctuous, rounded, firm, even and compact having pleasant and unctuous complexion and voice brilliant, having prominent buttocks
	Psychological Features- Liked by females and endowed with strength, cheerful , health, wealth, honor, gentle and progeny
Satva Sara	Psychological Features- Endowed with memory, devotion and are grateful, learned, pure, courageous, skillful, resolute, fighting in battles with prowess, free from anxiety, serious intellect and activities and engaged in various acts.
Sarva sara	Body -firm and well-built body, correct gait

(Uttam sarata)	<p style="text-align: center;">Voice - Deep, clear and assuring</p> <p style="text-align: center;">Psychological features - Great mental and physical strength, good tolerance, enjoy the life wealth, power and respect, good immunity</p>
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SIGNIFICANCE

PRAKRUTI

Prakruti plays a very important role in the designing of life style of person and health in addition to that here with some examples be are trying to implement *Prakruti* in broad spectrum.

In career counselling

As we discussed characteristics of different *prakurti* above, here are few examples of the way we can differentiate people in categories for advising various careers as per the skills required for the job as;

- ✓ Vata peoples need balance and relaxation, love travel, energetic, quick and talkative so they can be a good surgeon, travel agents, advertising sales representative, news anchor, can be a sports person.
- ✓ *Pitta Prakruti* persons require challenges, have leadership quality, warm and angry So they can peruse their career in politics, sports, military officers, action heroes.
- ✓ *Kapha Prakruti* person need motivation and stimulation, easy going, enjoy water, never forget things so they can be psychiatrists,

artists, film director, software developer, accountant etc.

- ✓ In *Mansik prakurti Varuna* Satva are Courageous, clean and despises untidiness, interested in aquatic games (swimmer) and uncomplicated work, given to the right way of anger and favors
- ✓ In *dwandwaj Prakruti*, both *Doshas* should be considered according to the predominance.
- ✓ “Also, the dominance of *Dosha gunas* in the *Prakruti* should be review while advising the career.

The performance of the people will be good if a person choose profession according to their liking or passion it will leads to better personal and organizational success. This will make a person happy and satisfy in their life & reduce the professional stress and depressions due to job dissatisfaction.

Anger management /counselling

There is nothing wrong with experiencing emotions, but a person with uncontrolled anger interfering with the ability to maintain healthy relationships, employment, or personal happiness seek professional support to deal with. The goal of

the anger management therapy is to help the individual identify and overcome emotional stressors, especially stressors that cause hyperemotional reactions such as anger.

- ✓ *Prakriti pariksha* is done by the physician to observe physical and psychological characteristics and interrogation of the patient. This is the base on which a treatment can be planned.
- ✓ For example, A *Vata Prakruti* person may get angry fast but also calm down very fast *sheeta* (coldness in Vata)
- ✓ *Pita Prakruti* person get angry very quickly.
- ✓ *Kapha Prakruti* person gets angry very slowly but if get angry will not react immediately

Krodak pittam-This statement of Ayurveda state that concealed anger would definitely aggravate pitta, so the person must incorporate *pitta*-controlled measures such as intake of *pita shamak* drugs like ghee, almonds, raisins, buttermilk etc.

Diet and life style disorders

- ✓ *Prakruti* plays a very important role in the designing of a lifestyle of a person for maintenance of health. The disturbance in equilibrium of *Doshas*

can lead to disease according to the *Prakruti* of the person.

- ✓ For example, *Vata Prakruti* person develop diseases due to vitiation of *Vata Dosha*, like joint pain, cracking joints etc.
- ✓ *Vata Prakruti* person is having *gunas* like *rooksha* (dry), *laghu* (light) *sheeta* (cold) *khara* (rough), *sookhma* (Minute) *chala* (movement) properties, if person indulge in food and activities of such properties then *Vata* will aggravate, so he should carry out activities which is having opposite properties
- ✓ Likewise, *pitta prakriti* person is having *Gunas* like *sneha* (oily), *teekshna* (sharp), *Ushna* (hot), *laghu* (light) *Vistra* (foetid), *Sara* (flowing), *dravya* (fluid) properties.
- ✓ Prone to diseases like peptic ulcer if they indulge in food and activity which aggravate *pitta*
- ✓ So, by knowing *Prakruti* be can aware of the do's and don'ts for daily routine and to be in healthy state.

Life and health insurance

- ✓ *Ayurveda* had classified *vyadhi's* into two types -*Nanatmaja* & *Samanyaja* so by *k Prakruti* assessment a person can get an idea about types of disease

and prevalence of disease that can happen in future which will help person in making decision what type of insurance suitable for them, and also help in understanding the healthy and disease state of an individual and facilitate in preventive and curative aspects, so be incorporate *Prakruti* in life and health insurance.

Dhatusarta

- ✓ Dhatu sarata primarily determines the strength of an individual on the basis of which physician can decide the mode of administration of drugs as well as the dose of medicine can be calculated according to *Bala* (strength) of an individual.
- ✓ The physical and psychological characteristics indicate the status of tissues in the form of structure and function. The individuals on the basis of *Sara* have been classified into various categories relying upon the predominance of particular *dhatu* in body except the *Satva Sara*.
- ✓ As per the assessment of *Sara*, *Charka* has also described *Sarva Sara*, *Avar Sara* and *Madhyama Sara purushlakshanas*. The person possessing maximum features of all the *Sara* is considered as

Sarvasarapurusha. The person has great strength, highly esteemed, enduring, self confidence in all enterprises, virtuous act, having firm and balanced body with balanced movements.

- ✓ The qualities opposite to what are described in *Sarva Sara purusha* are indicative of the absence of the *Sara* in the individual and can be consider as *Avar Sara Purusha*. The individual with moderate qualities is indicative of the *Madhyama Sara Purusha* in the individual and can be considered as *Madhyama Sara Purusha*.

Hence *Sara pariksha* serves as important diagnostic tool and is one among ten types of *pariksha*.

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