

Research Article

An Observational Study on Exam Fear/Anxiety WSR to *Bhaya* and its Relation with the Different Prakrutis Mentioned in Ayurveda in Young Adults of Ayurvedic Medical College

Praveen Kumar H¹, Evangeline Supriya²

¹Post Graduate Scholar, ²Assistant Professor, Jain Deemed-to-be University, Bengaluru, India

DOI: <https://doi.org/10.24321/2394.6547.202505>

I N F O

Corresponding Author:

Praveen Kumar H, Jain Deemed-to-be University, Bengaluru, India

E-mail Id:

praveenayu@gmail.com

Orcid Id:

<https://orcid.org/0000-0002-3585-0123>

How to cite this article:

Kumar H P, Supriya E. An Observational Study on Exam Fear/Anxiety WSR to *Bhaya* and its Relation with the Different Prakrutis Mentioned in Ayurveda in Young Adults of Ayurvedic Medical College. J Adv Res Ayur Yoga Unani Sidd Homeo. 2025;12(3&4): 1-8.

Date of Submission: 2025-04-04

Date of Acceptance: 2025-04-15

A B S T R A C T

Introduction: A person's primary *Dosha*, which is determined by the preponderance of *Vata*, *Pitta*, and *Kapha*, is indicated by their *Prakruti*. It is helpful to comprehend and describe intellect and health qualities. Functions are determined by *doshas*, demonstrating their function in *Prakruti* and its influence on working memory and cognition. Perception and memory are components of cognition. Mental equilibrium depends on emotional regulation, such as controlling fear (*Bhaya*).

Objectives: Understanding test anxiety in Ayurvedic students and connecting it to their physical constitution (*Prakruti*) are the goals of this study. Additionally, it aims to clarify how anxious male and female students are. Understanding anxiety levels in Ayurvedic students, comparing the severity of test anxiety in male and female students, and evaluating students' *Prakruti* and exam anxiety susceptibility were the primary goals of the study.

Methodology: To find out how common test anxiety is, a quantitative study is conducted among first, second, and third-year professional students at an Ayurvedic college in Bengaluru. Out of the 87 students selected, 33 were male and 54 were female. The *Prakruti* Assessment questionnaire, created by Sri Sri College of Ayurvedic Science and Research in Bengaluru, was utilized in this investigation after the Hamilton-A anxiety scale.

Results: According to the results, both men and women took the exam, however women were more impacted than men. Students with *Kapha-Pitta Prakruti* were more anxious about exams than those with *Prakruti*.

Conclusion: There is strong evidence that anxiety and *Prakruti* are related. For students' mental and physical well-being, a stress-free learning environment is essential.

Keywords: Exam anxiety, Ayurveda, *Bhaya*, *Prakruti*, Ayurgenomics

Introduction

Fear is a survival tool and a normal emotion. When we perceive a threat, our bodies react physically, such as sweating, an elevated heart rate, and heightened alertness.¹ Humans typically respond to terror in three ways: fight, flight, or freeze.

According to the Diagnostic and Statistical Manual of Mental Disorders (DSM-5), Anxiety is the expectation of future dangers, whereas fear is the emotional reaction to actual or imagined impending risks. Although both states have traits in common, their physiological reactions and behaviors are different.²

Charak Samhita, an Ayurvedic literature, examines fear (*Bhaya*) as a mental disorder and a basic human feeling. It explores the many facets of *Bhaya*, such as its function as a *Manovikara* (psychosis), *Hetu* (cause), *Lakshana* (symptom), and *Chikitsa* (therapy element).³ Jainism, the Puranas, *Kavyashastra*, and science all examine *Bhaya*, which includes fear and anxiety. It affects both mental and physical health and is connected to behavioral, emotional, and psychological issues.⁴ Studying Ayurvedic medicine is challenging due to its comprehensive nature. The reasons may be:

1. Students in the current educational system have Western or contemporary educational backgrounds.
2. The foundation of Ayurveda is found in Indian philosophical systems, especially the *Darshanas*, which place a strong emphasis on using logic and critical thinking to comprehend ideas like *Pancaamahābhūta*, *Tridoṣa*, *Agni*, *Prakriti*, and *Vikriti*. These concepts are crucial to the identification and management of diseases; they are not merely theoretical.
3. Sanskrit is used to write the main Ayurvedic literature, such as *Ashtanga Hridaya*, *Sushruta Samhita*, and *Charaka Samhita*. Even with the translations, it could be challenging to grasp the nuances and meaning of Ayurvedic terminology if one does not know Sanskrit well.
4. Students studying Ayurveda must comprehend both contemporary and traditional information.
5. In contrast to allopathy's objective laboratory tests, Ayurveda's diagnostic method depends on clinical judgment, intuition, and observation.
6. For new students, balancing Ayurveda and lifestyle, like *Dinacharya* and *Rutucharya*, might be difficult.

Academic performance can be negatively impacted by test anxiety, a prevalent issue among students, particularly those pursuing Ayurvedic studies. This anxiety, which manifests as behavioral, bodily, and emotional reactions, is brought on by a fear of performing poorly in a crucial situation.⁵

Originating on the Indian subcontinent, Ayurveda proposes the *tridosha* theory, which uses the dominance of doshas to explain health and illness. This notion, which is described in ancient texts, affects a person's physiology, mental tendencies, and vulnerability to disease.⁶

Exam anxiety in Ayurvedic students is measured, compared between male and female students, and connected with *Prakriti*. The findings will help college administration, parents, and teachers deal with exam anxiety.

Literary Review

The "fight-or-flight" response is set off by fear and acts as a warning for danger.⁷ The most typical reaction to danger is flight, whereas freezing, also known as tonic immobility, is an adapted reaction to predators. Anxiety, panic, and phobia are all included in fear.⁸

- **Phobia:** According to the APA Dictionary of Psychology, a phobia is defined as "a persistent and irrational fear of a specific situation, object, or activity (e.g., heights, dogs, water, blood, driving, flying), which is consequently either strenuously avoided or endured with marked distress."⁹
- **Panic:** According to the APA Dictionary of Psychology, Panic is "a sudden, uncontrollable fear reaction that may involve terror, confusion, and irrational behaviour, precipitated by a perceived threat (e.g., earthquake, fire, being stuck in an elevator)."¹⁰
- **Anxiety:** According to the APA Dictionary of Psychology, anxiety is "an emotion characterized by apprehension and somatic symptoms of tension in which an individual anticipates impending danger, catastrophe, or misfortune. The body often mobilizes itself to meet the perceived threat: muscles become tense, breathing is faster, and the heart beats more rapidly. Anxiety may be distinguished from fear both conceptually and physiologically, although the two terms are often used interchangeably. Anxiety is considered a future-oriented, long-acting response broadly focused on a diffuse threat, whereas fear is an appropriate, present-oriented, and short-lived response to a clearly identifiable and specific threat."¹¹

The main classifications of phobias are:

1. Agoraphobia
 2. Social Phobia
 3. Specific Phobia¹²
- **Agoraphobia:** It is an anxiety disorder characterized by fear of being alone in public places.¹³
 - **Social Phobia:** Social Anxiety Disorder (SAD), as described in the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5), is marked

by a strong fear or anxious reaction in social settings where the person expects others' scrutiny.¹⁴

- **Specific Phobia:** An intense and persistent fear of an object or circumstance that is thought to be intrinsically dangerous is the hallmark of a specific phobia. The degree of fear should be out of proportion to the real danger. The feared object must make the patient extremely anxious, possibly to the point of panic, in order for a specific phobia to be diagnosed.¹⁵

Exam Fear/Anxiety

Academic performance, heavily influenced by testing, significantly impacts students' mental health, leading to high levels of exam-related anxiety.¹⁶

Test anxiety manifests as worry, nervousness, and fear, causing mental disarray, memory problems, headaches, tachycardia, and nausea.¹⁷

Causes and risk factors

Psychological factors, study habits, lifestyle issues, and information gaps are the main causes of exam anxiety. Ineffective study methods, inadequate sleep, poor diet, and poor time management all contribute to worry.¹⁸

The other etiological factors of anxiety that can impact exam anxiety are¹⁹

1. Genetics
2. Biochemical and Endocrine Investigation
3. Psychoanalytic theory
4. Learning Theory

Complications of Exam fear

Test anxiety negatively impacts students' social, emotional, and behavioral development, leading to self-loathing and school dropout. Some students experience severe physical and mental distress during exams.²⁰

Concept of Bhaya

The word *Bhaya* is derived from the root "Bhi" and "Erach" *pratyaya*, which means fear.²¹ According to *Shabdakalpadruma bhaya* refers to fear, alarm or dread.²² It is also considered as fright or terror.²³ In the context of *Natyashastra* of *Bharatamuni*, while talking about the different segments of a play, he mentions *Bhaya* which refers to fear.²⁴ According to *Amarakosha*, the following are the synonyms of *Bhaya* (Fear)²⁵, *Dara*, *Traasa* (frightened), *Bheeti*, *Bhi*, *Sadhvasa* (agitation)²⁶, and *Bhayam*.

In Ayurveda, it is said that, *bhaya* (fear) leads to irritation of *chitta* (mind) leading to the origin of different mental disorders.²⁷ Fear, a *rajasika* emotion, causes *dosha* imbalances, particularly *vata dosha*, when excessive or prolonged.²⁸ Fear (*Bhaya*) as a symptom in *KupitaVayu*, *Kupit Pitta*²⁹ (aggravated *Vayu* and *Pitta*) and the person having *Avarasatva* (Inferiority mindset).³⁰

Concept of Prakruti

The word *Prakruti* is derived from *Pra* and *Kriti* allude to the "source of origin" or "beginning." *Pra* denotes the starting point or place of origin, whereas *Kriti* describes the process of doing or producing.³¹

Ayurveda explains the psychological and physical constitutions (*Mansik Prakruti* and *Sharirik Prakruti*) and *Dosha's* role in determining *Prakruti*. Understanding and characterizing each person's health and intelligence-like traits is beneficial. These two components make up the constitution: the "mental body" and the "physical body."

Ayurveda's core principles revolve around *tridosha* and *prakruti*. *Tridosha*, the three doshas of *vata*, *pitta*, and *kapha*, is central. Ancient Ayurvedic scriptures explore doshas' impacts on physiology and *prakruti* based on dominance. *Prakruti* reveals mental inclinations, physical strengths and limitations, and susceptibility to ailments.³²

Acharya Sushruta states that the seven *Prakruti* types are formed during fertilization based on *Dosha* dominance. Their combinations result in *Vata*, *Pitta*, *Kapha*, *Vata-Pitta*, *Pitta-Kapha*, *Kapha-Vata*, or *Vata-Pitta-Kapha Prakruti*. The sperm and ovum of the parents determine an individual's *Prakruti*.³³

Ayugenomics, a field of modern science, explores the genetic basis of Ayurvedic *prakruti* types. Research published by Patwardhan et al.(2005) suggests a relationship between HLA alleles and *prakruti*, supporting the idea that Ayurvedic and TCM classifications share similarities in their diagnostic typologies.³⁴

Features of Prakruti

Vata Prakruti

People with a predominant *Vata* constitution are more awake, sleep less, and dislike cold. They are often ugly, thieving, jealous, uncultured, and have musical and artistic talents. Their hands and feet are cracked, mustaches, nails, and hairs are sparse and rough, and they are cruel, grinding their teeth in sleep. They lack courage, are unsteady in friendship, ungrateful, thin, and have prominent veins. They are talkative, quick-witted, wander excessively, unsteady in mind, dream of flying, have disorganized minds and unsteady vision, are poor at accumulating gems, wealth, and friends, and speak less than irrelevantly. People with a predominant *Vata* constitution are often described as imitating animals like goats, gorillas, rabbits, rats, camels, dogs, vultures, crows, donkeys, etc.³⁵

Pitta Prakruti

A person with a predominant *pitta* constitution sweats excessively, has a yellowish, flabby body, and coppery-colored nails, eyes, palate, tongue, lips, palms, and soles. They are unattractive, bald, wrinkled, and have grey

hair. They eat a lot, detest heat, get easily irritated, and have moderate strength and a long lifespan. They are intelligent, clever, defeat others in talk, and are brilliant and undefeatable in assemblies. They see gold, *palasa* flowers, red karnikāra, fire, lightning, and meteors in dreams. They fear not and are not soft towards others, but they are desirous of consoling and granting gifts to the obedient. They always have troubles like ulcers in their mouths. People with *pitta prakriti* imitate animals like snakes, owls, *gañdharvas*, *yaksas*, cats, monkeys, tigers, bears, and mongooses.³⁶

Kapha Prakriti

People with a kapha-dominant constitution have skin that resembles either green grass, white lily, durva grass, moist soapnut, or Sara grass. They are beautiful, enjoy sweet things, are grateful, courageous, endure hardship without being sensual, are strong, are slow to understand, harbor long-term grudges, have white eyes, are wealthy, have a loud voice like thunder, cymbals, and a lion's roar, have curly, blue hair like a bee, and see water bodies with lotuses, swans, and cakravaka birds, which are pleasing to the mind in dreams. Their eyes have reddish ends, their bodies have well-defined parts, they have a greasy complexion, they are predominantly satvaguna (virtuous and benevolent), they can endure hardship, they honor their preceptors, they are steadfast in scriptures and intelligence, they are stable in respect of friends and wealth, and they generously give gifts after considering the receiver. They speak carefully, consistently uphold the preceptors' rank, and imitate *Brahma*, *Rudra*, *Indra*, and *Varuna*, as well as animals like lions, horses, elephants, cows, bulls, red eagles, and swans.³⁷

Prakriti and Mind

Ayurveda explains the *dosha*-based physical and psychological constitutions. Understanding these characteristics enhances intelligence and health. *Sharirprakriti* is linked to *Vatta*, *Pitta*, and *Kapha*, while *Manasprakriti* is connected to *Sattva*, *Rajas*, and *Tamas*. *Rajas* and *Tamas* are the two mind *Doshas*.

- **Sattva:** The loving, enlightening, or good characteristic that brings mental peace and clarity. Sattva is light, knowledge-filled light.
- **Rajas:** The attribute of movement or activity that causes someone to be tense, willful, active, and energetic.
- **Tamas:** The gloomy and controlling trait that inhibits and negates the *rajas*' and *sattva*'s propensity to function and unveil. Tamas is a destructive force. Because of its weight, *tamas* blocks and obscures light.³⁸

Vata, *Pitta*, and *Kapha*, *doshas* in *Prakriti*, influence cognition and working memory. *Vata* perceives, *Pitta* comprehends, and *Kapha* retains knowledge.³⁹

Prakriti and Memory

Doshas, especially *Udana Vayu*, *Prana Vayu*, *Sadhaka Pitta*, and *Tarpaka Kapha*, collaborate to process memory. Memory factors include cause, form, similarity, contrast, metaphysical understanding, practice, concentration, and repetition.⁴⁰

Materials and Methods

Objectives of the study

To determine the level of exam anxiety among students in Ayurvedic colleges.

To compare the degree of intensity of exam anxiety between male and female students.

To assess the *Prakriti* of the students and their susceptibility to exam anxiety (*Bhayam*).

Hypothesis

There is no effect of "exam fear" on students' performance during exams.

There is no significant difference in the level of examination anxiety of students of Ayurvedic colleges concerning gender.

There is no relation between the *Prakriti* of the students and exam anxiety (*bhaya*).

- **Reference population:** About 87 Ayurvedic students from 1st to 3rd professional year in Bengaluru were taken to estimate the exam anxiety levels before the final examinations and their relationship with the *Prakriti* of the persons.
- **Tools used:** Questionnaire related to the demographic details of the samples. Hamilton (HAM-A Anxiety Rating Scale), to estimate the exam anxiety levels before the final examinations. The *Prakriti* Assessment Scale, prepared by Sri Sri College of Ayurvedic Science and Research, was used to assess the *Prakriti* of the participant.
- **Procedure of data collection:** The self-report questionnaires were administered through Google Forms. Initially, the link to the Hamilton-A scale form was sent to the participants along with their demographic details. The selected participants were administered the *Prakriti* Pariksha form prepared by Sri Sri College of Ayurvedic Science and Research to decide their *Prakriti*. Later, the results were compared and correlated. The informed consent from the participants were taken.

Observation and Result

The following observations were made in this study. In the present study, about 157 students participated in the initial HAM-A questionnaire study to assess the exam anxiety before their final exams. Out of the 157 students, 87 were selected, satisfying the inclusion criteria.

Age

In Table 1 Majority of the participants were within the age of 20 and 22 followed by those aged 19, 24 and 25 were least.

Sex

In this study, the majority of the participants were female (54), comprising 62.1% of the total number. Male students constituted (33), approximately 37.93% Table 2.

Religion

Participants belonging to Hindu religion were more compared to Muslim and other religions/tribes Table 3.

Socio-economic status

In Table 4, Major participants belonged to Upper-Middle and Upper-Lower class.

Table 1. Distribution of Age

| Sl. No | Age | No. of Students | Percentage (%) |
|--------|-----|-----------------|----------------|
| 1 | 18 | 2 | 2 |
| 2 | 19 | 6 | 7 |
| 3 | 20 | 27 | 31 |
| 4 | 21 | 24 | 28 |
| 5 | 22 | 21 | 24 |
| 6 | 23 | 4 | 5 |
| 7 | 24 | 2 | 2 |
| 8 | 25 | 1 | 1 |

Table 2. Distribution of Sex

| Sl. No | Sex | No. of Students | Percentage (%) |
|--------|--------|-----------------|----------------|
| 1 | Male | 33 | 37.93 |
| 2 | Female | 54 | 62.07 |

Table 3. Distribution of Religion

| Sl. No | Religion | No. of Students | Percentage (%) |
|--------|-----------|-----------------|----------------|
| 1 | Hindu | 78 | 89.66 |
| 2 | Muslim | 9 | 10.34 |
| 3 | Christian | 0 | 0.00 |
| 4 | Others | 0 | 0.00 |

Table 4. Distribution of Socio-economic status

| Sl. No | Socio-Economic Status | No. of Students | Percentage (%) |
|--------|-----------------------|-----------------|----------------|
| 1 | Upper Class | 0 | 0.00 |
| 2 | Upper-Middle Class | 49 | 56.32 |
| 3 | Lower-Middle Class | 38 | 43.68 |
| 4 | Upper-Lower Class | 0 | 0.00 |
| 5 | Lower Class | 0 | 0.00 |

Hamilton-A scale responses

Majority of the students exhibited mild exam anxiety. Only few participants exhibited signs of severe anxiety. Compared to male and female participants percentage, females showed rated high exam anxiety compared to male counterparts Table 5.

Relationship between Male students and the anxiety levels

In Table 6, Out of the 33 male participants in the study, 23 (69.70%) exhibited mild anxiety, 15.15% mild to moderate anxiety, 9% moderate to severe anxiety, and 6% severe anxiety.

Relationship between Female students and the anxiety levels

In Table 7, Out of the 54 female participants, 28 (51.85%) exhibited mild anxiety, 25.93% mild to moderate, and 14.81% moderate to severe. Only 7.41% exhibited severe anxiety.

Prakruti

Out of the 87 participants in the Prakruti Pariksha, 55.17% (48) had Kapha-Pitta prakruti, 20.99% (22) had Vata-Pitta prakruti, and 21.84% (19) had Vata-Kapha prakruti Table 8.

Prakruti predominance in male students

In males, *dosha* prakruti was not distinct. Kapha-Pitta prakruti was observed in 15 participants (45.45%), while Vata-Pitta and Vata-Kapha prakruti were observed in 9 participants each (27.27%) Table 9.

Prakruti Predominance in female students

In females, *dosha* prakruti and sannipataja prakruti were not distinct. Approximately 33 participants (61.11%) had Kapha-Pitta prakruti, 11 (20.37%) had Vata-Pitta, and 10 (18.52%) had Vata-Kapha prakruti Table 10.

Table 5. Distribution of HAM-A responses

| Sl. No | Scores | No. of Students | Interpretation | Percentage (%) |
|--------|--------|-----------------|----------------------------|----------------|
| 1 | 0-17 | 51 | Mild Anxiety | 58.62 |
| 2 | 18-24 | 19 | Mild to Moderate Anxiety | 21.84 |
| 3 | 25-30 | 11 | Moderate to Severe Anxiety | 12.64 |
| 4 | >30 | 6 | Severe Anxiety | 6.90 |

Table 6. Distribution of HAM-A responses in male participants

| Sl. No | Scores | No. of Students | Interpretation | Percentage (%) |
|--------|--------|-----------------|----------------------------|----------------|
| 1 | 0-17 | 23 | Mild Anxiety | 69.70 |
| 2 | 18-24 | 5 | Mild to Moderate Anxiety | 15.15 |
| 3 | 25-30 | 3 | Moderate to Severe Anxiety | 9.09 |
| 4 | >30 | 2 | Severe Anxiety | 6.06 |

Table 7. Distribution of HAM-A responses in female participants

| Sl. No | Scores | No. of Students | Interpretation | Percentage (%) |
|--------|--------|-----------------|----------------------------|----------------|
| 1 | 0-17 | 28 | Mild Anxiety | 51.85 |
| 2 | 18-24 | 14 | Mild to Moderate Anxiety | 25.93 |
| 3 | 25-30 | 8 | Moderate to Severe Anxiety | 14.81 |
| 4 | >30 | 4 | Severe Anxiety | 7.41 |

Table 8. Distribution of Prakruti

| Sl. No | Scores | No. of Students | Percentage (%) |
|--------|----------------------|-----------------|----------------|
| 1 | Vata Prakruti | 0 | 0.00 |
| 2 | Pitta Prakruti | 0 | 0.00 |
| 3 | Kapha Prakruti | 0 | 0.00 |
| 4 | Vata-Pitta Prakruti | 20 | 22.99 |
| 5 | Kapha-Pitta Prakruti | 48 | 55.17 |
| 6 | Vata-Kapha Prakruti | 19 | 21.84 |
| 7 | Sannipataja Prakruti | 0 | 0.00 |

Table 9. Distribution of Prakruti in Male students

| Sl. No | Prakruti | No. of Students | Percentage (%) |
|--------|----------|-----------------|----------------|
| 1 | Vata | 0 | 0.00 |
| 2 | Pitta | 0 | 0.00 |

| | | | |
|---|-------------|----|-------|
| 3 | Kapha | 0 | 0.00 |
| 4 | Vata-Pitta | 11 | 20.37 |
| 5 | Vata-Kapha | 10 | 18.52 |
| 6 | Kapha-Pitta | 33 | 61.11 |
| 7 | Sannipataja | 0 | 0.00 |

Table 10. Distribution of Prakruti in Female students

| Sl. No | Prakruti | No. of Students | Percentage (%) |
|--------|-------------|-----------------|----------------|
| 1 | Vata | 0 | 0.00 |
| 2 | Pitta | 0 | 0.00 |
| 3 | Kapha | 0 | 0.00 |
| 4 | Vata-Pitta | 9 | 27.27 |
| 5 | Vata-Kapha | 9 | 27.27 |
| 6 | Kapha-Pitta | 15 | 45.45 |
| 7 | Sannipataja | 0 | 0.00 |

Discussion

Exam anxiety, characterized by physical and emotional symptoms, can be managed through strategies like time management and relaxation techniques. Ayurveda views fear (*Bhayam*) as a mental emotion linked to the *Vata dosha*, and managing it involves strengthening the mind through diet, lifestyle, meditation, and Ayurvedic therapies. The majority of participants were aged 20-22, indicating a significant portion were in their first or second year of professional training. The study's participants were predominantly female (62.1%), reflecting the higher admission rates of female students to Ayurveda colleges. The study's participants were predominantly Hindu (89.66%), with Muslims comprising the remaining 10.34%. The majority of participants in the study were from the upper-middle class, with the remaining from the lower-middle class. Other socioeconomic classes were not represented, possibly due to accessibility and affordability factors.

The study found that the majority of participants, both male and female, experienced mild anxiety. Females exhibited higher levels of anxiety across all categories, including mild to moderate, moderate to severe, and severe anxiety, compared to males. Among 87 participants, *Kapha-Pitta prakruti* was the most prevalent (55.17%), followed by *Vata-Pitta* (20.99%) and *Vata-Kapha* (21.84%). *Kapha-Pitta prakruti* students exhibited higher anxiety levels, with *Vata-Pitta* students being the second most affected and *Vata-Kapha* students the least affected.

Limitations

The study's sample size was small and limited to students from a single institution, potentially impacting generalizability. The *Prakruti* analysis relied on self-reported questionnaires, which could have been biased.

Recommendations

A large-sample study assessing *Prakruti*, including *Manasika* and *Shareera*, and stratifying exam anxiety by professional year could provide more effective insights.

Conclusion

Even though the majority of students experienced modest symptoms of anxiety, the study found that students were generally influenced by test anxiety during the exams. According to the survey, there is a notable disparity between the number of male and female students who experience exam anxiety, with the females being more affected than the males. Compared to other *Prakruti*, students with *Kapha-Pitta Prakruti* experienced greater exam anxiety. There is compelling evidence linking anxiety with *prakruti*. As a result, the alternative hypothesis was accepted and the null hypothesis was rejected.

Conflict of Interest: None

Sources of Funding: None

Author's contribution: The corresponding author contributed to the major portion of the work viz, designing the study, collecting the review materials, data collection, analysis and writing manuscript. The Co-author has helped in inferring conclusions.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process: Grammarly was used to check the spelling and grammar, Apple Intelligence was used to make the sentences more professional.

References

1. Kozłowska, Kasia, Peter Walker, Loyola McLean, and Pascal Carrive. 'Fear and the Defense Cascade: Clinical Implications and Management'. *Harvard Review of Psychiatry* 23, no. 4 (July 2015): 263–87. <https://doi.org/10.1097/HRP.000000000000065>.
2. American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders (DSM-5 (R))*. 5th ed. Arlington, TX: American Psychiatric Association Publishing, 2013. <https://doi.org/10.1176/appi.books.9780890425596>.
3. Upasani, A., and M. Dunghav. 'Metaphysical Analysis of Fear (*Bhaya*) According To Charak Samhita'. *Bull. Env.Pharmacol. Life Sci*, 2022, 207–9.
4. <https://www.wisdomlib.org/concept/bhaya>
5. Chakraborty, Abhinandita. 'Exploring the Root Causes of Examination Anxiety: Effective Solutions and Recommendations'. *International Journal of Science and Research (Raipur, India)* 12, no. 2 (5 February 2023): 1096–1102. <https://doi.org/10.21275/sr23220002911>.
6. Dey, Subhojit, and Parika Pahwa. 'Prakriti and Its Associations with Metabolism, Chronic Diseases, and Genotypes: Possibilities of New Born Screening and a Lifetime of Personalized Prevention'. *Journal of Ayurveda and Integrative Medicine* 5, no. 1 (January 2014): 15–24. <https://doi.org/10.4103/0975-9476.128848>.
7. Butcher, J. N., J. M. Hooley, S. M. Mineka, and M. K. Nock. *Abnormal Psychology*, Global Edition. London, England: Pearson Education, 2016.
8. Schmidt, Norman B., J. Anthony Richey, Michael J. Zvolensky, and Jon K. Maner. 'Exploring Human Freeze Responses to a Threat Stressor'. *Journal of Behavior Therapy and Experimental Psychiatry* 39, no. 3 (September 2008): 292–304. <https://doi.org/10.1016/j.jbtep.2007.08.002>.
9. *APA Dictionary of Psychology*. Washington, D.C., DC: American Psychological Association, 2015.
10. *APA Dictionary of Psychology*. Washington, D.C., DC: American Psychological Association, 2015.
11. *APA Dictionary of Psychology*. Washington, D.C., DC:

- American Psychological Association, 2015.
12. APA Dictionary of Psychology. Washington, D.C., DC: American Psychological Association, 2015.
 13. American Psychiatric Association. Diagnostic and Statistical Manual of Mental Disorders (DSM-5 (R)). 5th ed. Arlington, TX: American Psychiatric Association Publishing, 2013. <https://doi.org/10.1176/appi.books.9780890425596>.
 14. American Psychiatric Association. Diagnostic and Statistical Manual of Mental Disorders (DSM-5 (R)). 5th ed. Arlington, TX: American Psychiatric Association Publishing, 2013. <https://doi.org/10.1176/appi.books.9780890425596>.
 15. Boland, R., and M. Verduin. Kaplan & Sadock's Concise Textbook of Clinical Psychiatry. Lippincott Williams & Wilkins, 2021.
 16. Memon, Ismail, Ahmad Omair, Omar M. Barradah, Nasser M. Almegren, Musab M. Almuqbil, Omar H. Batarfi, Emad Masuadi, and Zeeshan Feroz. 'Measurement of Exam Anxiety Levels among Medical Students and Their Association with the Influencing Factors'. *Cureus* 15, no. 7 (July 2023): e41417. <https://doi.org/10.7759/cureus.41417>.
 17. Badrian, Majid, Leila Bazrafkan, and Mahsa Shakour. 'Medical Science Students' Experiences of Test Anxiety: A Phenomenological Study'. *BMC Psychology* 10, no. 1 (29 July 2022): 187. <https://doi.org/10.1186/s40359-022-00896-4>.
 18. Hashmat, S., M. Hashmat, F. Amanullah, and S. Aziz. 'Factors Causing Exam Anxiety in Medical Students'. *J.P.M.A. The Journal of the Pakistan Medical Association* 58 (2008): 167–70.
 19. Levi, M. I. Basic Notes in Psychiatry. London, England: Radcliffe Publishing, 1999.
 20. Kaushal V. & Tewari S. (2021). A study on anxiety among school students during exams. *International Journal of Indian Psychology*, 9(1), 787-799. DIP:18.01.083/20210901, DOI:10.25215/0901.083
 21. Radhakantadeva, R. *Shabdakalpadruma* 3rd Volume; Edited by Shivaradaprasadvasuna and Sriharicharanavasuna; Naga Publishers. Delhi, 1987.
 22. Radhakantadeva, R. *Shabdakalpadruma* 3rd Volume; Edited by Shivaradaprasadvasuna and Sriharicharanavasuna; Naga Publishers. Delhi, 1987.
 23. Apte, V. S., ed. *Student's Sanskrit-English Dictionary*. Delhi, India: Motilal Banarsidass, 1988.
 24. *Bharatamuni*. (2016). *Nāṭyaśāstram: A treatise on ancient Indian dramaturgy and histrionics*.
 25. Amarasiṃha. *Amarakoṣa: (Nāmaṅgānuśāna) of Amarasiṃha*, 1998.
 26. Apte, V. S., ed. *Student's Sanskrit-English Dictionary*. Delhi, India: Motilal Banarsidass, 1988.
 27. <https://vedotpatti.in/samhita/Vag/ehrudayam/?-mod=read&h=bhay>
 28. Sultan P., Patil P., and Puradkar. 'MANAS BHAVA IN YOUNG WOMEN: AN AYURVEDIC PERSPECTIVE'. *International Journal of Indian Medicine* 05, no. 12 (2024): 06–09. <https://doi.org/10.55552/ijim.2024.51202>.
 29. Trikamaji, Y. 'Charak Samhita Sanskrit Commentary, Ayurveda Dipika by Chakrapani Datta'. *Chaukhamba Surbharati Prakashana Sutrasthana* 12 (2016).
 30. Trikamaji, Y. 'Charak Samhita Sanskrit Commentary, Ayurveda Dipika by Chakrapani Datta'. *Chaukhamba Surbharati Prakashana Sutrasthana* 12 (2016).
 31. Kararrwal, Kanchan, and Krishan Kumar. 'Brief Knowledge of Prakriti and Its Importance'. *Journal of Ayurveda and Integrated Medical Sciences (JAIMS)* 9, no. 1 (24 February 2024): 201–6. <https://doi.org/10.21760/jaims.9.1.30>.
 32. Dey, Subhojit, and Parika Pahwa. 'Prakriti and Its Associations with Metabolism, Chronic Diseases, and Genotypes: Possibilities of New Born Screening and a Lifetime of Personalized Prevention'. *Journal of Ayurveda and Integrative Medicine* 5, no. 1 (January 2014): 15–24. <https://doi.org/10.4103/0975-9476.128848>.
 33. Trikamaji, Y. 'Sushruta Samhitha with Nibandha Sangraha Commentary of Dalhanacharya and Nyaya Chandrika Panjika Commentary of Gayadasacharya'. *Chaukhamba Orientalia*, 2005.
 34. Patwardhan, B., and G. Bodeker. 'Ayurvedic Genomics: Establishing a Genetic Basis for Mind-Body Typologies'. *The Journal of Alternative and Complementary Medicine* 14, no. 5 (2008): 571–76.
 35. Trikamaji, Y. 'Sushruta Samhitha with Nibandha Sangraha Commentary of Dalhanacharya and Nyaya Chandrika Panjika Commentary of Gayadasacharya'. *Chaukhamba Orientalia*, 2005.
 36. Trikamaji, Y. 'Sushruta Samhitha with Nibandha Sangraha Commentary of Dalhanacharya and Nyaya Chandrika Panjika Commentary of Gayadasacharya'. *Chaukhamba Orientalia*, 2005.
 37. Trikamaji, Y. 'Sushruta Samhitha with Nibandha Sangraha Commentary of Dalhanacharya and Nyaya Chandrika Panjika Commentary of Gayadasacharya'. *Chaukhamba Orientalia*, 2005.
 38. Sharma, R. *Impact of Gayatri Mantra Chanting on Manas Prakruti and Stress*, 2016.
 39. Gupta, Shilpy, and Vijendra Kumar. 'Impact of Prakriti on Cognition and Working Memory: A Review'. *International Journal of Research in Ayurveda and Pharmacy* 12, no. 3 (6 July 2021): 76–78. <https://doi.org/10.7897/2277-4343.120378>.
 40. Japang, Ibamedabha, Renu B. Rathi, Jitesh Verma, and Prakash Dwivedi. 'A Literary Review on Buddhi(IQ) and Smriti(Memory)—An Ayurveda Approach'. *International Journal of Ayurvedic Medicine* 13, no. 3 (9 October 2022): 667–72. <https://doi.org/10.47552/ijam.v13i3.2627>.