

Exploring Prakriti Evolutes and Their Impact on Positive Health: Life Satisfaction and Psychological Wellbeing in Adults

Surabhi*, Nov Rattan Sharma**, Deepti Hooda***

Research Scholar*

Department of Psychology

Maharshi Dayanand University, Rohtak- 124001.

Nov Rattan Sharma**

Professor and Director, Amity Institute of Behavioural and Allied Sciences (AIBAS), Amity University, Gwalior, Madhya Pradesh - 474001.

Professor***

Department of Psychology

Maharshi Dayanand University, Rohtak – 124001.

Paper Running Head: “Prakriti Evolutes and Positive Health”

KEYWORDS

Prakriti evolutes, ahamkara, tridoshas, trigunas, positive health, life satisfaction, wellbeing.

ABSTRACT

Prakriti Evolutes, rooted in Indian Samkhya philosophy elucidates how the elemental composition within individuals shapes their constitution and wellbeing. This paper examines the relationship between the modern concept of positive health—which goes beyond the simple absence of disease to include complete wellbeing—and Prakriti Evolutes, such as Ahamkara, Tridoshas (vata, pitta, and kapha) and Trigunas (sattva, rajas, and tamas). A survey was conducted with 300 adults ages 25-60 years to classify their dominant Prakriti constituent using validated Prakriti assessment tools and correlate these with scales measuring life satisfaction and psychological wellbeing. Understanding one's Prakriti enables individuals to harmonize their lifestyle choices with the rhythms of nature, thereby promoting holistic positive health. Results showed significant differences between Prakriti evolutes groups on life satisfaction and psychological wellbeing. Findings suggest inherent psycho-physiological tendencies may incline certain Prakriti's toward higher functioning.

1. Introduction

In the quest for optimal wellbeing, the dynamic interplay between individual constitution and holistic health has long been a focal point of exploration. Rooted in ancient Indian Samkhya philosophy, the concept of Prakriti Evolutes offers profound insights into this relationship, elucidating how the elemental composition within individuals shapes their physical, mental, and emotional states. Concurrently, the contemporary notion of positive health promotes a proactive approach to wellness, emphasizing not only the absence of disease but also the cultivation of resilience, balance, and vitality across all dimensions of the human experience (Peterson, 2006; Seligman, 2002). It includes several components, such as physical fitness, emotional wellbeing, social support, and spiritual health. Literature delineates six dimensions underlying psychological wellness, including life satisfaction, positive relations, autonomy, environmental mastery, personal growth and purpose (Ryff & Singer, 2004). This sets the stage for a deeper exploration of the symbiotic relationship between prakriti evolutes and positive health, weaving together ancient wisdom and modern perceptions to illuminate pathways towards flourishing health and vibrant living in an ever-evolving world.

1.1 Prakriti: the concept of personality in Ayurveda

Prakriti in Ayurveda is an individual's innate psychophysiological constitution, influenced by the ahamkara, tridoshas (vata, pitta, and kapha) and trigunas (sattva, rajas and tamas) (Grover & Deswal, 2015). Originating from Indian philosophical texts like the Taittiriya Upanishad, it explores how nature's elements influence our physical, mental and emotional states (Sharma, 2022). The process of creation, manifesting as buddhi (intellect), ahamkara (ego), manasa (mind), life, begins when the balance is upset by the effect of oneself. Ahamkara, a key construct in Vedic psychology, refers to the mind's ability to take on identities (Dalal & Misra, 2010). Trigunas, determine the mental and spiritual nature of a person, with sattva imparting balance, rajas, energy causes imbalance and tamas-substance creates inertia (Frawley et al., 2004). Tridoshas refers to vitiated factors, with balanced vata promoting creativity and flexibility, pita causing anger and jealousy and unbalanced leads to worry and anxiety, and kapha is prone to depression (Joshi, 2004). They play a role in personality development starting from the formation of the zygote, displaying a unique structure, function-behaviour pattern and characteristics of a person, known as Prakriti. It determines an individual's behaviour, thought process, mental activities, etc. (Patwardhan et al., 2008).

1.2. Integrative Health Frameworks

Ayurveda identifies physiological, psychological and behavioral traits related to Prakriti constitutional types, assessing disease susceptibility and positive health and wellbeing (Rastogi, 2011). This calls for transcending Western ethnocentric models to incorporate non-Western conceptualizations of wellness grounded in ancient wisdom traditions (Christopher & Hickinbottom, 2008). Emerging studies provide initial evidence that prakriti-based attributes relate differentially to certain facets of psychological wellbeing. Research indicates ahamkara, linked to wellbeing, promotes competencies and pride causing harmony and positively influences cognitive wellbeing, life satisfaction and positive emotions (Rastogi & Templar, 2018; Gupta & Agrawal, 2021). Trigunas, influence psychological wellbeing, with sattva guna levels predicting higher life satisfaction and positive affect and tamas negatively to autonomy, environmental mastery, positive growth, life satisfaction and self- acceptance (Kumar & Telles, 2009; Mishra, 2020; Khanna et al., 2013). Kapha dominated individuals exhibit higher levels of subjective happiness, purpose and wellbeing compared to vata or pitta types (Rastogi, 2005; Baghel et al., 2013; Jaiswal & Williams, 2021).

Thus, integrating Prakriti-based energetics with contemporary positive functioning can improve psychological, lifestyle and pharmaceutical interventions, promoting pluralistic paradigms, reducing healthcare burden and enhancing lifestyle and pharmaceutical interventions (Balodhi, J.P., 1987; Chopra, 2022).

2. Objectives

- 1 To study the positive health in relation to evolutes of prakriti.
- 2 To identify evolutes of prakriti as predictors of positive health.

3. Hypotheses

- 1 H1: There would be a significant association between evolutes of prakriti and positive health.
- 2 H2: Evolutes of prakriti would significantly contribute to predicting positive health.

4. Method

4.1 Design and Sample

A correlational design was used in the present study. A sample of 300 healthy adults (150 males and 150 females) with an age range of 25-60 years (mean age = 42.5 years) was selected on the basis of availability from various institutes of Haryana (India) to capture representations of

the ahamkara, triguna and tridosha prakriti types. Attempts were made to balance key demographics like gender, age group, and socioeconomic status.

Inclusion criteria: (i) Individuals who can understand (read and write) English and Hindi.

(ii) All individuals belonged to more or less same socio-economic and cultural background.

Exclusion criteria: (i) Individuals with diagnosed psychological disorder were not included in this study.

4.2. Instruments and Measures

1. **Ahamkara Questionnaire** (Salagme & Raj, 1999) : It is a 4-point Likert scale, consisting of 18 items, which measure ahamkara in four dimensions - individuality, identification, separation/ differentiation and agency.
2. **CCRAS Prakriti Assessment** (Central Council for Research in Ayurvedic Sciences, Ministry of AYUSH, GOI, 2018) : A 38-item validated prakriti analysis scale was utilized to evaluate tridoshas in physiological, psychological and behavioral domains.
3. **Vedic Personality Inventory** (Das, 1999) : A 56- item inventory to evaluate triguna proportions on a 7-point scale.
4. **Satisfaction with life scale** (Diener et al., 1985): 5-item self-report scale used to measures global life satisfaction.
5. **Psychological Wellbeing Scale (PWBS)** (Ryff, 1989): A 42-item inventory to assess six dimensions of wellness including purpose, mastery, growth, autonomy, relationships and self-acceptance.

4.3 Procedure

To fulfil the objective of the present investigation, participants were contacted individually and in groups. Participants were assured of the confidentiality of their responses. After establishing rapport with the individual participant, the scales were administered one by one. Instructions for each scale were provided separately. It was assured that the participants had filled each item and had not left any blank items. Afterwards, the scales were scored as per the manuals and the scores were tabulated. The data was analysed using descriptive statistics, inferential analysis and multiple regression analysis through SPSS software (IBM SPSS Statistics 25).

5. Results

The current study investigates the correlation Prakriti Evolutes (ahamkara, triguna and tridosha) and positive health indicators like life satisfaction and psychological wellbeing using descriptive statistics, correlational analysis (product-moment correlation) and multiple regression analysis.

The mean and standard deviation of the present sample were calculated and depicted in Table1. The mean ahamkara score indicated moderate levels of ego development among the participants. The evolutes of triguna prakriti shows the average dominance of rajas guna, followed by tamas and sattva guna based on mean scores. For tridosha prakriti evolutes, the mean pitta score is the highest, followed by kapha and vata scores demonstrating a predominance of fiery and intense traits among participants. In terms of positive health variables, participants show moderately high levels of satisfaction with life and psychological well-being.

Table 1. Descriptive Analysis (Means and S.D. Values, N: 300)

Variable	Mean	SD Value
Ahamkara	35.26	5.88
Sattva	26.14	8.23

Rajas	34.73	6.74
Tamas	29.62	7.35
Vata	73.45	12.36
Pitta	82.61	10.23
Kapha	77.18	13.52
Satisfaction with Life	23.87	4.71
Psychological Wellbeing	209.44	17.35

Table 2. Coefficients of Correlation between prakriti evolutes and positive health indicators.

Variable	Ahamkara	Sattva	Rajas	Tamas	Vata	Pitta	Kapha	Satisfaction with Life	Psychological Wellbeing
Ahamkara	-								
Sattva	-.428**	-							
Rajas	.512**	.632**	-						
Tamas	.392**	-.418**	.357**	-					
Vata	.302**	-.451**	.496**	.287**	-				
Pitta	-.025	.321**	-.572**	-.248**	-.412**	-			
Kapha	-.371**	.298**	-.372**	-.127**	-.318**	.426**	-		
Satisfaction with Life	-.425**	.572**	-.487**	.357**	.312**	.25**	.417**	-	
Psychological Wellbeing	-.537**	.685**	-.642**	.487**	.524**	.412**	.562**	.842**	-

**p<0.01, *p<0.05, p<0.1

Table 2, depicts the coefficient of correlation between evolutes of prakriti and positive health indicators. Ahamkara showed significant negative correlations with sattva guna, kapha dosha, satisfaction with life and psychological wellbeing. Significant positive correlations were found between ahamkara and rajas ($r = .512$, $p < .01$) as well as tamas guna ($r = .392$, $p < .01$) and vata dosha ($r = .302$, $p < .01$). Sattva guna displayed strong positive correlations with kapha dosha ($r = .298$, $p < .01$), satisfaction with life ($r = .572$, $p < .01$) and psychological wellbeing ($r = .685$, $p < .01$). It correlated negatively with rajas guna ($r = -.632$, $p < .01$), tamas guna ($r = -.418$, $p < .01$) and vata dosha ($r = -.451$, $p < .01$). Vata dosha showed negative association with pitta dosha ($r = -.412$, $p < .01$), kapha dosha ($r = -.318$, $p < .01$), satisfaction with life ($r = -.312$, $p < .01$) and psychological wellbeing ($r = -.524$, $p < .01$). Bivariate correlation analysis between triguna and tridosha showed positive association between rajas guna and vata dosha ($r = .496$, $p < .01$), pitta dosha and sattva guna ($r = .321$, $p < .01$) and kapha dosha and sattva guna ($r = .298$, $p < .01$). This aligns with the conceptual linkage of agitated rajasic qualities manifesting through increasing vata: purer sattva guna traits relating to transformative pitta; and material-binding tamas qualities associating with bodily solidity from kapha dosha. Overall, evolutes of prakriti showed significant correlations with positive health measures, providing support for hypothesis H1.

Further, multiple linear regression analysis was applied, taking positive health variables as dependent factors and evolutes of prakriti as independent predictors to test the hypothesis. The results of the regression analysis, as shown in Table 3 and Table 4, highlight the contribution of Prakriti evolutes in predicting life satisfaction and psychological wellbeing respectively.

Table 3. Evolutes of Prakriti as Predictors of Satisfaction with Life

Variable	B	SE B	Beta	T	P
Constant	13.26	2.26	-	5.88	.000
Ahamkara	-.192	.043	-.251	-4.48	.000
Sattva	.314	.038	.491	8.21	.000
Rajas	-.142	.051	-.174	-2.78	.006
Tamas	-.102	.049	-.103	-2.06	.040
Vata	-.097	.029	-.172	-3.31	.001
Pitta	.076	.043	.089	1.76	.079
Kapha	.224	.031	.406	7.19	.000

R = .731; R² = .534; AdjustedR² = .523; F(7, 292) = 47.12, P < .001

From the results as shown in Table 3, it was observed that evolutes of prakriti accounted for 53.4% variance in satisfaction with life scores demonstrating significant predictive capacity for positive health. Sattva guna (Beta = .491), kapha dosha (Beta = .406) positively predicted while ahamkara (Beta = -.251), rajas guna (Beta = -.174), tamas guna (Beta = -.103) and vata dosha (Beta = -.172) negatively predicted satisfaction with life.

Table 4. Evolutes of Prakriti as Predictors of Psychological Wellbeing

Variable	B	SE B	Beta	T	P
Constant	76.33	5.47	-	13.96	.000
Ahamkara	-.572	.104	-.264	-5.50	.000
Sattva	1.231	.092	.685	13.41	.000
Rajas	-4.87	.123	-.212	-3.97	.000
Tamas	-.314	.118	-.114	-2.66	.008
Vata	-.352	.070	-.228	-5.04	.000
Pitta	.312	.104	.130	3.00	.003
Kapha	.452	.075	.298	6.02	.000

R = .793; R² = .629; Adjusted R² = .621; F(7,292) = 69.23, P < .01

Table 4, depicts that sattva guna (Beta = .685) and kapha dosha (Beta = .298) were the strongest positive predictors of psychological wellbeing. Ahamkara (Beta = -.264), rajas guna (Beta = -.212), tamas guna (Beta = -.114) and vata dosha (Beta = -.228) negatively influenced psychological wellbeing. Overall, the regression analysis provide support to accept hypothesis H2, evidencing the predictive ability of prakriti evolutes for positive health.

6. Discussion

This study aimed to elucidate relationships between the Prakriti model of constitutional psychophysiology from Ayurveda and contemporary operationalizations of positive health, psychological wellbeing and satisfaction with life. It was found that there exists a significant correlation, with sattva guna and kapha dosha as positive predictors of life satisfaction and psychological wellbeing and ahamkara, rajas guna, tamas guna and vata dosha as negative predictors of positive health indicators. Based on the understanding developed from Prakriti theory and the results obtained, the following observations can be made about individuals possessing high levels of satisfaction with life and wellbeing:

Low Ahamkara (Ego – identity): Such individuals would demonstrate lower attachment and identification with ego elements of personal identity. They would display higher self-transcendence with less preoccupation relating experiences and perceptions to self.

Dominance of Sattva Guna: They would be characterized largely by purity, truthfulness, transparency, mental equilibrium, high ethical standards, vision and wisdom. People with predominant sattva guna choose positive means to achieve their goals.

Lower Impact of Rajas and Tamas: Compared to those with average or below wellbeing, their behaviour and thoughts would have lesser influence of passion, uncontrolled activity, ignorance, anger, ego, laziness and resistance which are qualities of rajas and tamas.

Higher Kapha along with Moderate Pitta- Vata: The bodily constitution of high wellbeing would be governed more by the heavy, steady and stable traits of kapha dosha rather than changeable, intense features of vata dosha or fiery, short-tempered pitta dosha. However, a moderate blend of vata and pitta elements would also be present to generate dynamism, vitality and transformative ability.

7. Conclusion

This paper aims to explore the connection between ancient wisdom and modern scientific understanding, paving the way for integrative healthcare strategies that honour individual differences and promote holistic wellness. The results show sattva guna and kapha dosha as strong predictors of positive health. Granular insights on differing developmental capacities aligned with Prakriti constitutional mix can guide tailored positive psychology interventions to leverage inborn strengths while rectifying weaknesses for preventative self-care at the person-activity-context nexus attuned to psychophysiological individuality (Joseph & Linely, 2006). In conclusion, the concept of Prakriti offers profound insights into cultivating positive health by aligning with the inherent rhythms of nature. Embracing one's Prakriti empowers individuals to make informed lifestyle choices that promote balance, vitality, and wellbeing. As we navigate an era of increasing environmental challenges, the wisdom of Prakriti serves as a beacon for fostering holistic health and harmony with the world around us.

8. Implications

Substantiating relationships conceptualized in ancient Vedic medical treatises between constitutional typologies and modern wellbeing constructs can make both pragmatic contributions in complementary medicine as well as theoretical advancements in cross-cultural positive psychology towards a globally sensitive science of wellbeing (Lomas,T., 2015). The study holds relevance for health practitioners and policymakers seeking to leverage traditional wisdom in addressing growing epidemics of non-communicable diseases linked intricately with psychosocial stress factors (Chopra & Doiphode, 2002). Comprehensive Prakriti-wellness models would substantiate the clinical utility of Ayurveda-based individualized care for balancing predispositions and nurturing strengths concordant with typological science dating back thousands of years. Findings can refine personalized practices, fine-tuning innate strengths while rectifying imbalances, preventing disorders and nurturing human thriving (Valiathan et al., 2022). Findings may also inform progress in personalized medicine by elucidating individual differences in resilience mechanisms that buffer environmental risk exposures to enable balanced functioning.

9. References

- Baghel, M. S., Sharma, P. K., & Yadav, S. P. (2013). Comparative study of Sattva, Rajas and Tamas in predisposition of Anxiety. *International Journal of Basic and Applied Medical Sciences*, 3(4), 82-88.
- Balodhi, J. P. (1987). Constituting the outlines of a philosophy of Ayurveda: mainly on mental health import. *Indian Journal of Psychiatry*, 29(2), 127-31.

- Chopra, A., & Doiphode, V. V. (2002). Ayurvedic medicine: core concept, therapeutic principles, and current relevance. *Medical Clinics*, 86(1), 75-89.
- Chopra, D. (2022). A Vedic Path to Healthy Mind, Body, and Soul. *Spirituality & Health*, 25(5), 48-55.
- Christopher, J. C., & Hickinbottom, S. (2008). Positive psychology, ethnocentrism, and the disguised ideology of individualism. *Theory & Psychology*, 18(5), 563-589.
- Dalal, A. K., & Misra, G. (2010). The core and context of Indian psychology. *Psychology and developing societies*, 22(1), 121-155.
- Dasa, D. G. (1999). The Vedic personality inventory. *An analysis of the gunas*. Retrieved from *Bhaktivedantacollege. Org*.
- Diener, E. D., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality Assessment*, 49(1), 71-75.
- Frawley, D., & Ranade, S. (2004). *Ayurveda, nature's medicine*. Motilal Banarsidass Publication.
- Grover, S., & Deswal, A. (2015). Concept of prakriti: An ayurvedic approach to personalized medicine. *Ayurpharm International Journal of Ayurveda and Allied Sciences*, 4, 28-31.
- Gupta, K., & Agrawal, J. (2021). An empirical study of ancient wisdom: Effect of nonattachment (anasakti) and ego (ahamkara) on wellbeing.
- Jaiswal, Y. S., & Williams, L. L. (2021). Ayurveda for anxiety: a review of basic science and clinical research. *Journal of Complementary Medicine Research*, 12(1), 126-159.
- Joseph, S., & Linley, P. A. (2006). Positive psychology versus the medical model?: comment. *The American psychologist*, 61(4), 332-333.
- Joshi, S. R. (2004). Ayurvedic concept of diabetes mellitus and its management with some herbal drugs. *Journal of Diabetes Mellitus*, 1(1), 5-7.
- Khanna, P., Singh, K., Singla, S., & Verma, V. (2013). Relationship between Triguna theory and wellbeing indicators. *International Journal of Yoga-Philosophy, Psychology an Parapsychology*, 1(2), 69.
- Kumar, S., & Telles, S. (2009). Meditative states based on yoga texts and their effects on performance of a letter-cancellation task. *Perceptual and motor skills*, 109(3), 679-689.
- Lomas, T. (2015). Positive cross-cultural psychology: Exploring similarity and difference in constructions and experiences of wellbeing. *International Journal of Wellbeing*, 5(4).
- Manual of standard operating procedures for Prakriti assessment, developed by central Council for research in ayurvedic Sciences. 1st ed. *Ministry of AYUSH*, Government of India); New Delhi: 2018.
- Mishra, S.K. (2020). Sattva, rajas, and tamas (SRT) factors of triguna and current positive mental health-life satisfaction relationship. *Indian Journal of Health and Wellbeing*, 11(1-3), 163-168.
- Patwardhan, K., & Bodeker, G. (2008). Ayurvedic genomics: establishing a genetic basis for mind-body typologies. *The Journal of Alternative and Complementary Medicine*, 14(5), 571-576.
- Peterson C. A (2006) *Primer in Positive Psychology*. New York: Oxford University Press.
- Rastogi, S. (2011). Evidence-based practice in complementary and alternative medicine: A call for action. *Journal of Ayurveda and integrative medicine*, 2(2), 55.
- Rastogi, S., & Templar, S.M. (2018). Determinants of life satisfaction: Ego strength, self-esteem, locus of control and sense of coherence. *Journal of Happiness Studies*, 19(7), 2031-2050.
- Rastogi, M. R. (2005). Triguna and psychological well-being. *Indian Journal of Community*, 1(2), 115-124.

- Rastogi, S., Chiappelli, F., Singh, R.H., & Proteau, R. (2019). Evidence-based practice in complementary & alternative medicine II: The process of evidence-based clinical practice. *Journal of Evidence-Based Complementary & Alternative Medicine*, 24(4), 215-229.
- Ryff, C. D., Singer, B. H., & Love, G.D. (2004). Positive health: connecting well-being with biology. *Philosophical Transactions of the Royal Society of London. Series B: Biological Sciences*, 359(1449), 1383-1394.
- Ryff, C.D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological wellbeing. *Journal of Personality and Social Psychology*, 57(6), 1069-1081.
- Salagame, K.K.K., & Raj, A. (1999). Ahamkara and ego functions among meditators and normals. *Journal of Indian Psychology*, 17, 46-55.
- Seligman, M. E. (2002). *Authentic happiness: Using the new positive psychology to realize your potential for lasting fulfillment*. Simon and Schuster.
- Sharma, P. V. (2022). Relevance and significance of positive health in Ayurveda. *Ancient science of life*, 41(3), 137–142.
- Valiathan M. S., Thatte U., Seth S. D., Ravishankar B. (2022). Eight steps to revive Ayurveda in India. *Current Science*, 123(2), 154-158.