

## REVIEW ARTICLE

# Importance of Assessment of Psychosomatic Constitution (*Satva*) in *Ayurveda* as a Concept of Personalized Medicine

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### ABSTRACT

The *Tridoshas* are composed of the *Pancha Mahabhutas*; all five are essential to sustain life. *Vata Dosha* is composed of *Akasa* and *Vayu Mahabhuta*. *Pitta Dosha* is composed of *Tejas* or *Agni* and *Ap Mahabhuta*. *Kapha Dosha* is composed of *Ap* and *Prithvi Mahabhuta*. Although *Tridosha* is studied, understood, and applied in understanding human *Deha Prakriti* in *Ayurveda*, authors have tried to validate the same through the perspective of *Ayurgenomics*. Since the authors have tried to make the domain of *Ayurveda* with respect to the personalized concept of *Ayurveda*, with special emphasis on *Satva* (psychology), and because there are some attributes of a person that are not agreeable for psychological testing, they let them be ignored. As ancient *Acharyas* already describe the concept of *Prakriti* on the basis of *Deha* and *Manas Prakriti*, therefore, to establish the *Ayurveda* concept of *Prakriti* in correlation to the modern concept of genomics with psychological testing should be made to convince the hidden concerns of the human behavior (psychology).

## 1. INTRODUCTION

*Ayurveda* is a life science with personalized approach documented and practiced since ages. The insights in understanding human nature as per Indian thoughts is derived from various Indian philosophical traditions like *Vedanta*, *Samkhya*, *Yoga*, *Jainism*, *Buddhism* and other Researchers and Scholars in India have attempted to explain these concepts. *Ayurveda* postulates that all living beings on the earth, including the nonliving too, are made up of five elements in varying degrees, which is the basics of *Ayurvedic* philosophy.

*Ayurveda* is a natural system of health care that originated in India. It emphasizes the treatment of disease in individualized manner because it believes that every individual, being unique, has a different constitution. *Ayurveda* classifies individuals according to constitutional *Prakriti* types, which have been investigated in relation

to contemporary biological characteristics.<sup>[1]</sup> Similarly *Ayurveda* categorizes the drugs based on namely *Rasa* (taste), *Guna* (property), *Virya* (potency), *Vipaka* (post-digestive taste), and *Prabhava* (effect). Modern pharmacology describes the actions of the drug on the basis of the chemical structure of the drug molecule. The *Rasa Panchaka* modality provides treatment by taking into consideration the *Prakriti* of the person as well as the pharmacodynamics and pharmacokinetic properties of a drug unlike a modern treatment that elicits varied response from person to person. On the basis of searching of different attributes of an individual of anatomy, physiology and mental ability could be helpful in the assessment of *Prakriti*. For example, for the anatomical level, these constitutions differ with respect to the build and frame of the body, color of the skin, eyes, and hair. In the same way, differences can be observed at physiological levels, including food habits and digestive capability, affinity to gain weight, disease resistance, and healing capacity. In addition, differences in preferences for taste, capability to memorize, and response to stress are also described. *Ayurvedic* practitioners resolve the “mixture impression” thus obtained to identify proportions of *Vata*, *Pitta* and *Kapha* in

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an individual's *Prakriti*. According to *Ayurveda*, perturbation of the *Tridoshas* in an individual from his or her homeostatic state leads to a disease. The proportions of *Tridosha* are influenced by factors operating from conception, including the constitution of *Shukra* and *Shonita*, the time of conception and condition of the uterus, maternal diet and lifestyle, and *Mahabhuta*-related factors.<sup>[2]</sup>

Consequently, the factors that contribute to inter-individual variability at the genetic or epigenetic levels are rooted in the concept of *Prakriti*. The *Tridoshas* work in conjunction in an individual and maintain homeostasis. *Ayurvedic* treatment aims to bring it back to its native state by an appropriate dietary and therapeutic regime. A particular *Dosha* is known to be altered by various factors, namely food, medicines, lifestyle factors, and therefore an individual-specific treatment is provided. An individual, a disease condition, drug, diet, as well as environment are described in terms of *dosha* components in *Ayurveda*, and it aims to provide appropriate customizations to balance these states. The *Ayurvedic* system of medicine thus has a personalized approach in treating a patient with centuries of practice, appropriately termed as experiential science.

## 2. MODERN PROJECT IN AYURVEDA

Study of Patwardhan *et al.* of human leukocyte antigen (HLA) DRB1 types to compare individuals with their *Ayurvedic Tridosha* classification. The data established a justification and preliminary experimental support for the concept of an association between HLA alleles and the *Ayurvedic Tridosha* theory of individual *Prakriti* types. This study laid the foundation for research in the field of investigating the correlation between *Ayurvedic* phenotypes and individual human genotypes, therefore termed as *Ayurgenomics*.<sup>[3]</sup> Thus the principle of *Ayurgenomics* seems to bear similarities with that of pharmacogenomics which exhibits the potential to serve as a platform in achieving the concept of personalized drug therapy. Pharmacogenetics, pharmacogenomics and ecogenetics provide a framework for understanding interindividual variation in drug response.<sup>[4]</sup>

### 2.1. Ayurgenomics

*Ayurveda* has personalized approach in predictive, preventive, and curative aspects of medicine.<sup>[5]</sup> It deals with inter-individual variability in assessing susceptibility, establishing diagnosis and prognosis mainly on the basis of constitution type of the individual ("Prakriti"). Selection of a suitable dietary, therapeutic, and lifestyle regimen is made on the basis of clinical assessment of the individual keeping one's *Prakriti* in mind. This is in contrast with modern medicine wherein assessing susceptibility might be based on genetic markers, diagnosis based on objective parameters, dietary and life style recommendation are disease based and treatment is mostly symptomatic with the dosage management mostly empirical.

### 2.2. Ayurgenomics Approach for Integration of Human Individuality with P4 Medicine

To integrate the translational research and innovative science through the ayurgenomics (TRISUTRA) concept of *Ayurveda* with genomic methods, the first step would be to use a shared vocabulary to denote the properties and interrelationships of these concepts (shared ontological descriptions) in the language of systems biology or modern network medicine. Therefore, we hypothesize that the *Tridosha* assessed using *Prakriti* methods of phenotypic characterization of healthy individuals can be associated with molecular and genomic correlates. As a first

step in testing this idea, we have studied genetic, gene expression and biochemical profiles from peripheral blood amongst *Prakriti* types, to analyse and probe the ontological links between *doshas* and molecular signatures.<sup>[6]</sup> Similarly, others have observed differences in immune cell type abundance associated with the *Prakriti*.<sup>[7]</sup> There is an enormous variability in the success of treatment with respect to disease and individuals. The majority of chronic diseases require lifetime medications, and in many cases, such as cancer and infectious diseases, resistance to drugs is a common problem. The TRISUTRA consortium has the primary objective of identification of disease genes and predictive markers that could also augment drug discovery programs. One of the primary activities of the consortium is to integrate the *trisu* principles of *Ayurveda* into contemporary practice of preventive and personalized medicine and drug development programs. CSIR-TRISUTRA consortium is developed with an aim to provide scientific credence and global accept ability to *Ayurveda*, new lead in genomics and molecular medicine and create interdisciplinary expertise in ayurgenomics. Therefore, ayurgenomics is a connecting link between modern concepts of genomics to *Ayurveda*. Because efforts are toward establishing the molecular basis of the principles of *Ayurveda* in order to expand the scope of applicability and global acceptability of this branch of science.

### 2.3. Nutrigenomics

In nutrition sciences, the idea of personalized nutrition is not new: Nutritional recommendations have long been elaborated for specific populations and at individual levels, including pregnant women, infants, and patients with specific chronic diseases such as diabetes. The goals of nutrigenomics coincide with public health policies toward preventative and predictive health care and an increasing focus on the personalization of health interventions and disease prevention.

Ayurgenomics, an integration of the principles of *Ayurveda* with genomics, plays a vital role in explaining how current drugs can be used more effectively by targeting them on patients of a particular *Prakriti*. *Prakriti*-based medicine can help in changing the current scenario of global health wisdom through effective integration of "omics." *Ayurveda* offers its modalities by way of *ahara* (diet), *vihara* (lifestyle), and *aushadhi* (medication), which constitute the three pillars of *Prakriti*-based medicine. Disease prevention and promotion of health toward longevity with a better quality of life, the base of preventative medicine (PM), could be achieved through these attributes of *Ayurveda*. Still, in India, Traditional Medicine is practiced successfully by people to help meet their primary healthcare needs, it often falls into disrespect due to a lack of adequate practical or theoretical base. Advancements in biological sciences, along with improvement in genomics can play an important role in validation of these ancient therapies. *Ayurveda* can be used in developing PM to obtain optimal response to treatment. *Ayurveda* and genomics together can lay a foundation to achieve efficient and cost-effective strategies for prevention, diagnosis, outcome prediction, and treatment of diseases. Identification of genetic variations underlying metabolic variability in *Prakriti* may provide a newer approach to pharmacogenomics.

### 2.4. Aims and Objective

The aims of this study were as follows:

1. To establish the *Ayurvedic* literature from the psychological perspective of *Prakriti*
2. To make force to validate personality testing on the basis of *Tridosha* and *Triguna*.

### 3. REVIEW OF LITERATURE

*Ayurveda* literature states that *Sharir* and *Mana* both are sites of diseases; therefore, along with *deha Prakriti*, *Manas Prakriti* should be considered for assessment for *Prakriti* of an individual. *Satva (mana)* can be defined as the entity (*Ubhayindriya*) by which happiness, sorrow, etc. are perceived and which regulates the functions of other *Indriya* of the body. Charaka has defined mind as “Ateendriya” or super sense, “*Satva*” or essence, and “*Chetah*” or consciousness. Its functions depend on its objects and consciousness in the same axis, and it is the cause of the activity of all other sense organs.<sup>[8]</sup> *Satva* of a person is showing its *lakshanas* by *Trigunas*, that is, *Satva*, *Raja*, and *Tama*, which are given below.<sup>[9]</sup>

1. *Sattvika Purusha*: Kindness, tendency of proper distribution, forgiveness tendency, truthfulness, righteousness, faith and belief in God, intelligent, possess good knowledge, good retentive facility of mind and memory, possess quality of non-attachment
2. *Rajasika Purusha*: Mostly remains unhappy, having a habit of roaming about, impatient, possess ego, falsehood, cruelty, proudly nature, seek continual gratification of desires. They can often be angry
3. *Tamasika Purusha*: Depressed or sad, possess a nihilistic attitude, having a tendency to unrighteous activities. Their intellects are blocked and are ignorant. They are inactive and sleep heavily.<sup>[9]</sup>

In addition to the physical constitution, *Ayurvedic* texts describe mental constitution in relation to the three *Gunas*. Charaka describes seven *Sattvika*, six *Rajasika*, and three *Tamasika* subtypes, while related classifications are also described in *Sushruta*.<sup>[9,10]</sup> Therefore, the three *Gunas* of *Satva*, *Rajas*, and *Tamas* also promote different kinds of temperament based on the dominance of one or the other *guna*. This temperament of a person can be identified on the basis of “mode of worship, the type of food consumed and other activities of everyday life.

### 4. MATERIALS AND METHODS

#### 4.1. Literature Search Methods

The search was done using various research articles on *Ayurveda* journals. The search was conducted using various research articles and *Ayurvedic* literature related to *Prakriti*, *Ayurvedic Prakriti*, *Ayurvedic constitutional types*, *psychosomatic constitution* in *Ayurveda*, *Ayurgenomics*, and *nutrigenomics*. Literature related to the development, validation, and standardization of *Prakriti* assessment tools was also reviewed.<sup>[11]</sup>

### 5. DISCUSSION

*Ayurgenomics*, an integration of the principles of *Ayurveda* with genomics, plays a key role in explaining how current drugs can be used more effectively by targeting them on patients of a particular *Prakriti*. Pharmacogenomic research has demonstrated an association between *Ayurvedic Prakriti* types and CYP2C19 gene polymorphism, suggesting a possible relationship between constitutional type and variability in drug metabolism.<sup>[12]</sup> The current limitation of clinical heterogeneity in molecular genetic analysis of complex traits can be overcome by *Prakriti*. Human *Prakriti* has a diverse application in the field of diagnosis, epidemiology, clinical decision-making, and prognostication. *Ayurvedic* concept of *Prakriti* received a thorough review recently through a number of evidences arising from statistics, gene science and biochemistry. *Prakriti*-based medicine can play a vital role in this changing scenario of global health wisdom, as *Ayurveda*

offers its modalities by way of *Ahara* (diet), *Vihara* (lifestyle), and *Aushadhi* (medication), which are the three pillars of *Prakriti*-based medicine, making it a holistic science. The growing body of research on *Prakriti* has provided evidence supporting investigation of the *Ayurvedic* concept of individual constitution using contemporary scientific approaches.<sup>[13]</sup> *Ayurveda* postulated that every individual is different from another and hence should be considered as a different entity; for this reason, many variations are there in the universe, all are seen in human beings.

The TRISUTRA consortium has contributed to the investigation of molecular correlates of *Prakriti* within the framework of *Ayurgenomics*.<sup>[14]</sup> There is a need to establish *Ayurvedic* concepts through standardized and reproducible methods, with transparent reporting of the *Prakriti* assessment tool, scoring system, assessor training, and criteria used for classification.<sup>[15]</sup> The reliability and reproducibility of self-reported constitutional questionnaires are also important considerations when assessing *Prakriti*.<sup>[16]</sup> The study should give emphasis on understanding the human behavior because there are two sites for defect (*Vikruti*) in human beings one is *Sharir* and another is psyche (*Satva*). *Manas* defects are very difficult to find; therefore, ancient *Acharyas* tried to explain the psychological expression of human on the basis of *Triguna*, that is, *Satva*, *Raja* and *Tama Guna*.<sup>[9,10]</sup> *Trigunas* are the psychological expression of the *Tridoshas*. This sevenfold classification of people with respect to the *Gunas* is similar to the sevenfold classification of people with respect to the *Dosha Prakriti*. Therefore, it would be said that the physical constitution leads to the corresponding psychological attributes in a person, or vice versa, as both are interdependent. The psyche is of three types: *Satva*, *Rajas*, and *Tamasa*. The *Satva* is said as devoid of defects due to having a beneficial fraction, whereas *Rajasa* and *Tamasa* are defective because of the fractions of agitation and ignorance, respectively. Out of these three types of psyche, each one has got innumerable subdivisions due to relative degrees and variations in interaction of psyche and body according to species. Though *Charaka* has described the 16 personality traits, he has not detailed them as much as he has detailed the biological aspects of personality, namely *Vata*, *Pitta* and *Kapha Prakritis*. The Mysore Tridosha scale was developed and standardized to assess Tridosha-related characteristics.<sup>[17]</sup> Therefore, further genomic research may help investigate the biological correlates of *Prakriti* and its associated phenotypic characteristics.<sup>[18]</sup> These studies deal with the *Tridoshas* and their actions on human behavior and how they contribute to mental health and ill health. They also study the dominance of the *Tridoshas* in ill health and give suggestions for their treatments. *Ayurvedic* preventive approaches include *Ahara*, *Dinacharya*, *Ritucharya*, *Sadvritta*, *Rasayana* and appropriately indicated *Panchakarma*, which have been discussed in relation to lifestyle-disorder prevention.<sup>[19]</sup>

### 6. CONCLUSION

Indian *Ayurveda* and the other ancient Indian scriptures placed heavy emphasis on the physical and psychological aspects of *Triguna*, *Swabhaawa* and *Prakriti*. By importing the knowledge systems of *Ayurveda* and the other ancient Indian scriptures, which explain the working of human behavior and mind in detail, psychology as a science would be reached and be able to provide answers to many questions which are puzzling to western scientists even today to a large extent. In the above background, it should be possible to group people based on their physical characteristics and be able to predict their psychological manifestations. This would also give us an opportunity to see what kinds of people are prone to which kind

of health risks and how it could be avoided or cured. This would also give medical professionals an opportunity to prevent diseases rather than look for cures alone.

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## 11. CONFLICTS OF INTEREST

The authors declare no conflicts of interest regarding the publication of this paper.

## 12. DATA AVAILABILITY STATEMENT

The data analyzed in this review were obtained from publicly available sources, including peer-reviewed articles, observational studies, and surveys accessible through databases.

## 13. DISCLAIMER/VIEW AND OPINIONS

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## 14. AI-USE DECLARATION

The authors declare that no generative AI tools were used to create scientific content, interpret data, or draft any sections of this manuscript. AI-based tools were used solely for minor language and grammar refinements to improve clarity and readability. All scientific content, analysis, and conclusions remain the sole responsibility of the author.

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