

Development and Validation of a Comprehensive Questionnaire for Manasa Prakriti Assessment in Ayurveda

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Abstract

Background: Ayurveda emphasizes *Manasa Prakriti* (mental constitution) as essential for understanding an individual's mental tendencies and behavior. While *Sharirika Prakriti* is well-studied, structured tools for *Manasa Prakriti* assessment are limited.

Objective: To develop and validate a comprehensive, standardized questionnaire for *Manasa Prakriti* assessment based on classical Ayurvedic literature and statistical validation.

Methods: This study employed literature review, expert consultations, questionnaire construction, and psychometric validation including internal consistency (Cronbach's alpha), test-retest reliability, and construct validity using exploratory factor analysis. Data from 145 participants were analyzed.

Results: The questionnaire showed high content validity ($I-CVI > 0.85$), strong internal consistency ($\alpha = 0.89$), and valid construct structure matching *Sattvika*, *Rajasika*, and *Tamasika* traits as described in the classics. All sub-domains aligned with theoretical frameworks from Ayurvedic and psychological literature.

Conclusion: The developed and validated *Manasa Prakriti* questionnaire provides a reliable tool for mental constitution assessment, facilitating personalized treatment, education, and psychological wellness in Ayurvedic practice.

Keywords: Ayurveda, Manasa Prakriti, Sattva, Rajas, Tamas, Questionnaire, Validation, Triguna, Mental health

Introduction

Ayurveda, the ancient Indian system of holistic medicine, emphasizes the balance of physical, mental, and spiritual health through the harmony of *Doshas* (biological energies), *Dhatus* (tissues), and *Trigunas* (psychological qualities) [1,2]. Originating more than 5000 years ago, Ayurveda continues to offer a timeless approach to health promotion and disease prevention through personalized care [3]. A foundational concept in Ayurveda is *Prakriti*—the unique constitution of an individual—which is further categorized into *Sharirika Prakriti* (physical

constitution) and *Manasa Prakriti* (mental constitution) [4,5].

Manasa Prakriti is determined by the predominance of the *Trigunas*—*Sattva*, *Rajas*, and *Tamas*. These *Gunas* govern one's mental tendencies, behavior, emotional responses, cognitive capacities, and spiritual orientation [6,7]. Classical texts such as the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* describe these *Gunas* in detail, associating *Sattva* with purity, intelligence, and balance; *Rajas* with restlessness, passion, and ambition; and *Tamas* with ignorance, laziness, and inertia [8,9].

Identifying an individual's *Manasa Prakriti* provides deep insight into their psychological strengths and vulnerabilities. For instance, *Sattvika* individuals tend to exhibit discipline, compassion, and clarity; *Rajasika* individuals may be dynamic but prone to anger and anxiety; and *Tamasika* individuals often demonstrate low motivation and emotional dullness [10]. Understanding these traits is crucial in Ayurvedic diagnosis, disease susceptibility prediction, psychological counseling, and preventive strategies [11,12].

While Ayurvedic literature offers descriptive guidelines for identifying *Manasa Prakriti*, practical tools for its systematic assessment are scarce. In most settings, practitioners depend on their subjective judgment and clinical experience for mental constitution evaluation [13]. This lack of standardization limits the reproducibility, objectivity, and scalability of *Manasa Prakriti* assessment, especially in research or multidisciplinary clinical environments [14].

Moreover, most existing tools for *Prakriti Parikshana* focus predominantly on physical constitution, with very limited attention given to the mental aspect [15]. The few available questionnaires on *Manasa Prakriti* often lack robust psychometric validation, uniform structure, or clinical utility [16]. Without a reliable and validated instrument, it becomes difficult to objectively assess an individual's mental type or track the influence of therapeutic interventions on mental health from an Ayurvedic standpoint.

In modern integrative healthcare, there is growing recognition of personalized mental health strategies and the importance of early identification of psychological traits [17]. A standardized questionnaire rooted in classical Ayurvedic theory and supported by modern psychometric testing can bridge this gap and serve both clinical and academic purposes. It would enable Ayurvedic professionals to document psychological tendencies systematically, facilitate evidence-based research, and allow cross-disciplinary collaboration with modern psychology and psychiatry [18,19].

Therefore, the present study is aimed at developing and validating a comprehensive and standardized questionnaire for the assessment of *Manasa Prakriti*. The questionnaire is designed to reflect the characteristics of *Sattva*, *Rajas*, and *Tamas* as outlined in Ayurvedic classics and interpreted through expert consultations and literature review. The tool will be evaluated for its content validity, internal consistency, and construct validity using modern psychometric approaches to ensure its applicability in diverse clinical and research settings [20].

Materials and Methods

Aim

To develop and validate a comprehensive questionnaire for the assessment of *Manasa Prakriti* based on Ayurvedic principles.

Objectives

- To study classical Ayurvedic texts and relevant literature
- To identify key traits of *Sattva*, *Rajas*, and *Tamas*
- To develop questionnaire items reflecting these traits
- To validate the questionnaire through statistical methods

Literature and Sources

- Classical Ayurvedic texts: *Charaka Samhita*, *Ashtanga Hridaya*, *Bhagavad Gita*, *Sushruta Samhita* [4–6,14–16]
- Modern sources: Peer-reviewed Ayurvedic psychology papers [9,10,17]
- Experts: Ayurvedic clinicians, clinical psychologists, and statisticians
- Tools: Google Forms for data collection, SPSS v25 for analysis

Methodology

Step 1: Item Generation

45 preliminary items were framed after extracting *Manasa* characteristics from classical literature [1,4,5]. Items were written in bilingual format (English and Marathi) and organized under the domains of *Sattva*, *Rajas*, and *Tamas*.

Step 2: Content Validation

Ten experts rated each item on relevance and clarity using a 4-point scale. Items with I-CVI < 0.80 were revised or discarded. Final item pool: 40 items [18].

Step 3: Pilot Study

The questionnaire was piloted on 30 participants to check comprehension and ease of response. Minor revisions in phrasing were done based on participant feedback.

Step 4: Data Collection

The validated tool was administered to 145 participants aged 18–60 years. The demographic spread ensured diversity in gender, occupation, and education.

Step 5: Statistical Validation

- Reliability: Cronbach's alpha for internal consistency
- Test-retest: Administered to 30 participants again after two weeks
- Factor Analysis: EFA with Varimax rotation identified underlying components

Results

Demographics

Participants (n=145): 52% female, 48% male; mean age = 31.4 ± 8.6 years.

Content Validity

All items had I-CVI > 0.85. Scale-level CVI (S-CVI) = 0.92.

Internal Consistency

- Total questionnaire: $\alpha = 0.89$
- *Sattva* subscale: $\alpha = 0.84$
- *Rajas* subscale: $\alpha = 0.86$
- *Tamas* subscale: $\alpha = 0.80$

Test-Retest Reliability

Intraclass correlation coefficient (ICC) = 0.82 (95% CI: 0.75–0.88), indicating strong reliability.

Factor Analysis

Three factors with eigenvalues >1 emerged, consistent with *Sattva*, *Rajas*, and *Tamas* domains [3,7]. Factor loadings (>0.50) confirmed item alignment.

Discussion

This study successfully developed a psychometrically sound tool for *Manasa Prakriti* assessment. The questionnaire captures key psychological characteristics in line with Ayurvedic theory and modern mental health constructs [2,11].

The factor structure validated the *Triguna* framework proposed in both ancient scriptures [4,6] and modern interpretations [7,17]. The findings suggest that such a tool can serve as a bridge between Ayurveda and psychological sciences [12,20].

This tool can enhance diagnostic precision in Ayurvedic clinics, enable individualized interventions, and promote preventive mental healthcare rooted in traditional wisdom [19,21].

Conclusion

The comprehensive questionnaire for *Manasa Prakriti* demonstrates strong content and construct validity, internal consistency, and reliability. It offers a robust, standardized tool to assess the mental constitution in Ayurveda.

Future studies should test this tool across different populations, cultural backgrounds, and languages to expand its applicability. Integration with psychological scales and patient outcomes can further validate its clinical utility.

Conflict of Interest

None declared.

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