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ROLE OF TRIGUNAS FOR THE PSYCHOLOGICAL BEHAVIOUR OF PERSON W.S.R AHARA AND VYAVAHARA

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Abstract: The word Manas has been derived from the Man or Manu Root verb meaning, knowledge. According to this instrument of knowledge or by which anything is known as called Manas. It is one of the Karana Dravyas. There are some interesting methods in Ayurveda to know your mental type. Your mental type is determined at the time of conception only. This is a result of the Activity of the Three Gunas (Qualities) at the time of conception.

These mental states have been divided into three categories, namely Satva, Raja and Tamas which are further classified into Sixteen Subtypes. They mainly describe the Person's Psychological build up all are subdivided into TOTAL 160 Natures like Satvic (67 Characters of mentality), Rajasika Types (61 Characters of mentality), Tamasika Types (32 Characters of mentality) respectively.

Keywords: Ahara, Behaviour, Intelligence, Mentality, Psychic Factor, Satva, Trigunas.

Introduction: The concept of Manas is very important and significant to both Ayurveda and Yoga. In Ayurveda, diseases are classified into two categories Viz. Physical and Mental for physical the Body is considered to be the abode of diseases and for latter the Mind. These two i.e., the body and the Manas constitute the substrata of diseases as well as of happiness ^[1].

Prajnaparadha or intellectual blasphemy, one of the three causes of the disease, plays an important role in both categories of disease.

Psychic factors exercise control over the physiological functions of the body and vice versa. Therefore, even for the treatment of some mental ailments, certain psychic measurements, are described in sattvavajaya cikitsa are commonly prescribed, withdrawal of mind from harmful objects constitutes psychic therapy.

It is noteworthy that Manas has got three gunas viz Sattva, Rajas and Tamas, and only latter two cause vitiation of the Mind, and the Sattva guna is non pathogenic ^[2].

The Aims and Objectives

Tri Gunas–Samkhya and Ayurvedic View

Point: Manas being one in number, projects so many facets due to the less or more activity or effect of Trigunas.

1. Sattva Guna: Though Manas is Achetan, it seems conscious due to its proximity with aatmaa or the reflection of consciousness of aatmaa in Manas due to their proximate situation. It may also be due to sattva amsa because it is called laghutva karam and prakasakam. It is harmless and creative of happiness and welfare. It produces lightness and knowledge desirable to all. It means cleanliness and purification and diseaseless (Mental and physical) stages. Create prideless, equality to all and patientful conditions of the mind. Purity, Honesty, right distribution, good memory, free from confusions, greed, anger and envy etc. and satisfaction are the qualities which are found in the persons who possess sattva guna in excess. They are full of Dharma (Dutiful) Jnana (wisdom), vairagya (asceticism) and Aisvarya (wealthness) ^[3].

2. Rajas-Guna: It is instigator and stimulator (Pravartaka) exciting and stimulating, upastambhaka and mobile (chala) in nature. It is undesirable and produces unhappiness (apritikara). The persons possessing Rajas temperament generally bear envious disposition, laborious, covetous of greedy (lolupa), intolerant, fond of foods and sex, fearful and unsatisfactory characteristics.

3. Tamas of Tamo Guna: It produces sorrow and unhappiness (visadatmaka), lethargic stages, sleep, fear, lack of knowledge and wisdom and loss of memory. The persons having got tamas guna in excess are manda (given to somnolent habits), abudha (stupid and dull persons), greedy, angry, lazy and generally devoid of mental faculties. Tamoguna pervades to adharm (sin or injustice) ajnana (Ignorance), Avairagya (lack of asceticism) and anisvarya (lack of wealth and greatness) Bhagavaetgita describes three types viz, Sattva, Rajas, Tamas of Manas, Diet, Shraddha (faith or trust), Yajna (religious sacrifice), Tapa (devotion), and Dana (charity).

In Ayurvedic Medical system, sattva being useful for health is called Adosa (Non harmful) while Rajas and Tamas are called Dosas (harmful for health and producer of diseases), as Vata Pitta and Kaphas are physical Dosas^[4].

The Relation with Mind and Food Nutrition: Nutrients in the diet have significant role in shaping the Neural structure of the brain and determining the learning abilities and intellectual potential of a person. This is because the critical stage (or Age) for Neural development and cognitive development is almost same. Nutrient deficiency during this age May lead to irreversible changes in the structure of the brain. Researchers suggest that poor nutrition during Neonatal, Infancy and below six years of age can have lifelong effects on congenitive development and compromise academic performance. Cognitive development includes human perception, thinking and learning.

Certain nutrients have greater effects on brain development than others. These includes GLUCOSE, certain Aminoacids, certain essential Fatty acids, Iron, zinc, copper, iodine, selenium, vitamin A, choline and folate. Earlier studies had suggested that deficiencies in Iron and Iodine are linked to impaired cognitive development in young children. There is emerging evidence that deficiencies in zinc, folate, vitamin B12. some essential fatty acids and amino acids also compromise cognitive development in children.

Protein and Amino Acids: A few amino acids like Aspartic acid, choline, Glutamic acid, phenylalanine, Tryptophan and Tyrosine in blood produce and release Neurotransmitters like Acetyl choline, serotonin, Dopamine etc, Dietary sources rich in cereal-based diets, and these amino acids are available rich in eggs, meat, skimmed milk and milk products, bananas, soyabeans, almond and grains.

Fat and Fatty Acids: Some fats are essential for proper functioning of the brain. Fifty percent of the brain mass is made up of fatty acids and over 70% of these are long-chain polyunsaturated fatty acids. These fatty acids are required for synapse formation, membrane function and potentially, myelination of neurons.

Iron: The brain requires a continuous supply of oxygen that is provided by hemoglobin present in the blood. Iron is an integral constituent of the hemoglobin molecule. Deficiency in Iron is directly related to poor glucose metabolism leading to slower movements of impulses, reducing the activity of brain cells leading to poor cognitive function.

Iodine: Iodine deficiency during the early years has been found to be related with reducing intellectual activities and academic achievement in school-age children. Kids under the age of eight need about 90 Microgram per day, while infants upto one year old require between 110 and 130 micrograms. Even mild deficiency can cause a significant loss of learning ability, as well as other disorders associated with GOITER.

Zinc: Zinc is a micronutrient that is present in the brain and influences its structure and function. The Grey matter is rich in zinc useful for retains memory and learning. Research Trials further suggest that the beneficial impact of zinc supplementation may have an impact on Attention and reasoning, which are important aspects of learning.

Vitamins

Vitamin A: Deficiency generally is very common along with malnutrition. It often leads to Xerophthalmia-Disease of darkness- among children younger than 5years old due to lesions in the cornea.

Vitamin B: has been found to be closely associated with neural activities and thus is supposed to be involved in cognitive functions. Deficiency of vitamin B1 (THIAMINE) damages the myelin sheath and Axons of the motor and sensory nerves. Vitamin B6 (PRODOXINE) and vitamin B12 (cobolamine) have significant role in production of neurotransmitters and myelin formation, respectively. Deficiency of vitamin B12 cause degeneration of white matter in the brain and nerves.

Vitamin C: has been found to play a role in the formation of serotonin and dopamine, whereas vitamin E plays a protective role for fatty acids. B12 and folic acid are involved in synthesis of Hemoglobin that has strong relation with performance.

Studies into how nutrition affects the brain and behavior are relatively new. It is good to analyse how changes in particular nutrients change the neurology of the brain and how these neural changes affect intelligence, mood and the way people respond to a particular situation.

I. The Methods of Identification of Satvic Persons (7/67 Total Types) Satvic: Brahma Types of Personality/Characters Natures/18

1. Pure in thoughts and deeds.
2. Develop to truth.
3. Self-controlled.
4. Discriminating mind.
5. Reasoning capacity.
6. Excellent power of exposition.
7. Well-mannered conversation and response.
8. Free from desire, anger, greed, conceit, infatuation.
9. Equanimous.
10. Loves Teaching.
11. Performs calculated acts.
12. Open mindedness.
13. Devoted in action.
14. Selfless attitude.
15. Respected by all.
16. Decisions are not clouded.
17. Inspiring.
18. Gives confidence to others.

II. Satvic–Arsha Type Person/Natures (9).

19. Devoted to Homas, pujas.
20. Follows celibacy.
21. Retentive power.
22. Devoid of pride, conceit, greed.
23. Endowed with eloquence power.
24. Involved in dissemination of knowledge
25. Involved in writing scientific books.
26. Involved in developing educational institutions.
27. Documenting various knowledge domains for future generations.

III. Satvic–Indra Type of Person (7 Natures).

28. Involvement in administration.
29. Assertive, Brave , energetic.
30. Possessed with fore sight.
31. Fully devoted work for position, fame and wealth.
32. Fully devoted work for wealth.
33. Able in authoritative speech, influence speech.
34. Strive for sensual pleasure.

IV. Satvic–Yama Types of Person (8 Natures).

35. Conduct is governed by sense of propriety.
36. Always does right things with authority.
37. Unassailable or undefendable.
38. Constantly alert.

39. Industrious and courageous.
40. Having excellent memory.
41. Free from feelings of attachment in duty.
42. Free from envy, hate (or) infatuation in duty.

V. Satvic-Kubera Type Person (7natures).

43. Demands status, honors and luxuries.
44. Demands attendants , helpers for every task.
45. Seeking wealth and pleasures.
46. Clean and dressed.
47. Demands duties of a treasurer and reliable.
48. Best in keeper of wealth and protects it.
49. Brings confidence in money related dealings.

VI. Satvic–Varuna Types of Person (8 Natures).

50. Valiant, courageous.
51. Intolerant of uncleanness.
52. Performing homas, pujas often.
53. Fond of water and aquatic sports.
54. Clarity in actions.
55. Expresses displeasure on spot in adverse events.
56. Expresses gratitude on spot in admirable situations.
57. Transparent in action.

VII. Satvic-Gandharva Types of Person : Natures (10)

58. Like in make up. (Alamkarana)
59. Give importance in appearance .
60. Likes flowers, wearing odour garlands.
61. Romes in Gardens. (Udyana vanam)
62. Likes in music, good singers, good in speech and voice.
63. Uses various instruments-experts in playing the instruments.
64. Fond of sangeetham - traditional.
65. Fond of kacheri (group songs performene)/cultural
66. Likes in rooming from place to place.
67. Likes sugandha dravyas (perfumes).

II. Rajasic Persons (Total 6 Types/ 61 Natures / Characters.

1. Asura Type of Person and Character.

1. Violent
2. Short tempered
3. Envious.
4. Terrifying in behaviour.
5. Pitiless, ruthless.
6. Indulges in self – adulation.
7. Over eating with big belly.
8. Can not tolerate others prosperity.
9. Unable to under stands others feelings.
10. Magnanimous to supporters
11. Cheating.
12. Lying for self- benefits.
13. Merciless to do anything for existence.

14. Easily angered if disturbed.
15. Enjoys position of authority.
16. Enjoys flattery about him

2. Rajasic–Rakshasa Type Person/Character

17. intolerant.
18. Easily getting anger.
19. Opportunistic to take revenge.
20. Does not believe in code of conduct.
21. Eat and drink profusely.
22. Loves sleep .
23. Does not get exhausted or tired.
24. Hates to be disturbed while sleeping and eating.
25. Not comfortable in company of people

3. Rajasic- Pishacha Type Person/Character

26. Likes large amount of food.
27. Loves to be in company of opposite sex.
28. Loves loneliness.
29. Unclean or hates cleaning.
30. Coward.
31. Obnoxious to others.
32. Abnormal behavior
33. Shameless.

4. Rajasic- Sarpa Type Person/Character.

34. Arouses fire in his apponent.
35. Usually coward but brave if attacked.
36. Loves food.
37. Does not tired easily.
38. Fast eater.
39. Work until satisfisfied.
40. Normally avoid confrontation with others.
41. Do not like attention by others or likes being in conspicuous .
42. Hard working.

5. Rajasic- Preta Type Person

43. Lives for his food.
44. All activities end up in pain.
45. Envious.
46. Hates to share things.
47. Possessive
48. Covetous.
49. Hates to do hard work.
50. Immature activities.
51. Lack of motivation and confidence in action.
52. Lack of initiatives.

6. Rajasic- Shakuna Type Person/Character.

53. Too much of carnal desire.
54. Short relationship.
55. Enjoy food and drinks.
56. Unfaithful.

57. Lack of fore sight.
58. Live for the movement.
59. Intolerant.
60. Does not learn for the past experience.
61. Lack of vision in life.

III. Tamasic–Pashava Type Person/Characters (3/32)

1. Disrespect for others.
2. Unintelligent.
3. Dull, uninspiring, somnolent or drowsy.
4. Disgusting behaviours
5. Disgusting eating habits.
6. Excessive carnal desired
7. Fond of animals.
8. Obnoxious.
9. Devoid of cleanliness.
10. Lack of attentiveness in action.
11. Lack of decision making powers.
12. Unable to take responsibilities.
13. Easily managed by others.

1. Tamasic- Matsya Type Person/Character:

14. Constantly lives in fear.
15. Stupidity in every action.
16. Unintelligent in decision making.
17. Greed for food.
18. Unstable mind.
19. Persistent likes and dislikes.
20. Moving or wondering around without any purpose.
21. Fond of water.
22. Like to travel frequently.
23. Quarrel on petty things.

3. Tamasic-Vanaspati Type Person/Character.

24. Lazy person.
25. Confined to their house or working room.
26. No purpose in life other then eating.
27. No motivation in work.
28. No initiatives.
29. Insufficient intelligence.
30. Desire to learn new things.
31. Not always fortunate to meet people.
32. Unable to fight against changing circumstances.

Discussion: With all above information Sattva person is Golden balance person, Rajasica person with selfish desire over excited, manic, obsessive, addicted, greedy, selfish lust, over active and unstable mind. Tamasic person dull in nature, depressed, repressed, damaged, neglect, denied, under active, drowsy, sleepy in nature, and sluggish in movements. In conformity with the above descriptions of ayurvedic approach to

prevention and treatment of disease is also remarkable psychosomatic in nature. Such material is Available under the terms Achara rasayan and sadvrutta and swastha vritta. Besides Sattvava Jaya chikitsa similarly a large number of psychotropic drugs, (Medhya drugs and medhya rasyanas) have been described for improving the mental faculties and for treating the mental disorders. thus ayurveda has comprehensive psychosomatic approach towards the entire problem of health and disease starting from the very criteria of health up to the etiology. Pathogenesis, symptomatology, diagnosis, prevention and treatment of the diseased society.

The type of food taken the types of personality (or) mentality develops. Satvike ahara- Vegetarian food like leafy vegetables, roots, tumours etc give no aggression on person and behavior of a person. Rajasika Ahara is mostly Mamsa Ahara causes vibration, aggression, Anger, lack of Mercy and unstable where as Tamasika Ahara causes rigid, dull, sluggish in nature etc.

Conclusion: Manas is an integral part of life. Manas and body are such adhere with each that they can not be separated. Kama (passion), Soka

(Grief) and bhaya (fear) aggravate Vayu Dosha. thus the physical and mental factors regularly effect each other. Now these factors are being accepted by modern scientists and so many disease are being called as psychosomatic diseases so far as the pathogenic factors of the mind are concerned, they can be reconciled only by taking recourse to spiritual and scriptural knowledge.

Three main causes have been established as the causes of disorders and miseries. Asatmenedryartha samyoga (unsuitable contact) prajnaparadha, (intellectual error) parinama (consequence).

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