

ROLE OF TRIGUNA ON MENTAL HEALTH

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ABSTRACT

Ayurveda the most ancient science of life, practiced in india for thousand of years based on its own unique fundamental principles such as prevention of disease. Maintenance of health and promotion of health. The development of consciousness is apparently rooted in this concept of *triguna*. These are known as (*sattva*) called as stability. *Rajas* called as activation and *tamas* called as inertia. *Manas* has been ascribed the functions which are mental functions and mental processes. They are considered to be manifestations of *triguna*. These psychological features are not restricted to human alone, but are also attributed to almost all living beings, including the food we eat, animals around us and all other elements in the environment we live in.

KEYWORDS: *Triguna, manshikabhava, manas roga vgyan.*

INTRODUCTION

The verse above explains the qualities of *prakrti*. This element is basically without life in itself, yet bearing the ‘*satva*’, ‘*Raja*’, and ‘*Tama*’ properties. It also bears the quality to give birth to future features and feels emotions like happiness, sorrow for the products borne out of it.

that which is the cause of all the *bhuta*, that which has no cause, that which has *Satva*, *Rajas*, *Tamas* as its features, that which has eight forms, that which is the cause of origin of the entire universe is known by the name

‘*Avyakta*’. It is one only and is the nidus of many *ksetrajna* just as the ocean is for all substance present in it.

From this *avyakta* is produced *Mahan*, the second principle- having the same features or qualities; from this *Mahat*, is produced *Ahankara* (the third principle) having the same features/qualities. This (*Ahankara*) is of three kinds, such as *Vaikaarika (satvika)*, *Taijasa(Rajasa)*, and *Bhutadi(Tamasa)*.

Symptoms of Triguna

Satvika persons (men with predominance of *satvaguna*) have qualities such as.

Non-violence	Forgiveness
Courage	Good amount of knowledge
Desire of sharing goods with others	Intelligence
steadfastness	Ingenity
Truthfulness	Memory
Right conduct	

Rajasa persons (men with predominance of *rajo guna*) have qualities such as.

More of grief	Anger
Habit of wandering	Lust (sexual acts)
Cowardice	Seeking only pleasure
Pride	Self-boasting
Harsh speech	Selfishness
Cruelty	Crookedness

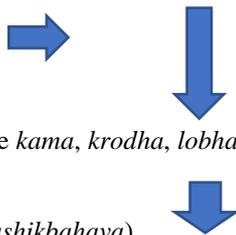
Tamasa persons (men with predominance of tamoguna) have qualities such as.

Remorselessness	Bad (cruel)
No belief in gods	Mentality
Scriptures	Not inclined to do any activity
Restraining the intellect	Tendency to do any activity
Ignorance (lack of knowledge)	Tendency to sleep always.

- *Sattva* quality- reflects knowledge of an individual.
- *Rajas* quality-representa all actions, movements and activities which happen in body
- *Tamas* quality- balance and controls above mentioned qualities from their over-expression

Uttapati of manasikbhava-

Rajas+Tamas Doshas



1. *Manashika* Doshas
2. Causes stress, conflicts like *kama*, *krodha*, *lobha* etc.

1. Physiological Limit (*manashikbahava*)
2. Cross the physiological limit (*manashika vikara*)

Manasikbhava (physiological limit)

If the *satva*, *rajas* & *tamas guna* in person is not balanced then this is also a one aetiological factor for *manashika vikaras* and person get more *krodha*, *kama*, *bhaya*, *lobha* etc.

- *Kama*- *kama* simply means desire. In present time, *kama* word means sexual desire but the actual meaning of desire or *kama* is any kind of wish, pleasure of the sense or passion to achieve something in life.
- *Krodha*- *krodha* is an anger, it is type of emotion or mental state of mind of an individual. Opposition of *mana*, *vani* and *karma* is *krodha*. When *rajo guna* increase in the body then *krodha* is the main and prominent feature to appear. The person will have the *tandancy* to harm somebody or even to kill. And also, symptoms can be produced according to the vitiated *dosha* like silent resentment, hysteria.
- *Shoka*- this is state of mind which occurs after a person looses beloved ones or object. It also occurs due to the *rajo dosha* involvement and *vata*, *pitta*, *dosha* vitiation respectively. *Shoka* is seen on persons face.
- *Bhaya*- it occurs due to facing a dreadful situation and because of this *vata dosha* can get aggravated and cause *unmada roga*. Any symptoms vary from person to person like excessive sweating, tremors, giddiness, stammering-not able to speak any thing, feeling of dry mouth and causes many types of *manashika vikar*.
- *Lobha*- the meaning of *lobha* is greed, appetite or cupidity. *Lobha* is always due to the *rajo guna*. This situation lead to disturbed mental health. In this, person will have the desire to possess other object that can be money, property, food etc.

CONCLUSION

Ayurveda is a science of life which deals with not only externally but internally also. Some times person looks perfect but when observed, the irritable and changed *behaviour* such as way of talking and reaction, activities-then that time we can conclude that this person is affected by some mental disorders. And that disorder is nothing but the *manashika vikaras* and the field which deals with that is called as *manas roga vigyan* in *Ayurveda*.

manas roga vigayan deals with the *dosha* related to the *manas* i.e. *rajas*, *tamas* if any imbalance the three then they are called as *mansika doshas* but when *manshika* and *sharirika doshas* vitiates then they takes shelter in *hridaya* i.e. is the site of *atma*, *manas*, *buddhi*, and *srothas* (*sangyawah*, *manowaha*, *chetanawaha srothas*).

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