

INFLUENCE OF TRIGUNAS ON BODY AND MIND

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Ayurveda, the science of life considers the creation of universe as the parinama ; the different combination of trigunas. The causative factors of Parinama are Swabhava, Iswara, Kalam, Niyati and Yathrucha. Ayurveda provides a special language for understanding the primal forces of nature and show us how to work with them on all levels.

According to Yoga and Ayurveda, Nature consists of three primal qualities which are main powers of cosmic intelligence and the most subtle qualities of nature that underlie matter, life and mind. They are the energies through which not only the surface mind ,but also our deep consciousness functions.

The tributes which are causative factors of creation of the Universe and which are omnipresent are called Mahagunas or Parama padharthas or Trigunas ie. Sattva, Rajas and Tamas. All objects in the universe consists of various combinations of Trigunas . Cosmic evolution consists of their mutual interaction and transformation. They form a deeper level than the three biological humors and help us understand our mental and spiritual nature and how it functions.

Sattva, Rajas and tamas are the three foundations of all existence.

सत्त्वं रजस् तमश्चेति त्रयः प्रोक्ता महागुणाः
[अ. सं श्रुतं]

Sattva is the intelligence that imparts balance. Rajas is the energy that cause imbalance and Tamas is the substance that creates inertia. Rajas is the active force in the body. It moves organic universe to sattva and inorganic universe to tamas. Sattva and tamas are inactive having potential energies .These two needs active and kinetic force of rajas.

Unique features of Trigunas.

1 Trigunas necessary for appearance of any substance requires raw materials and processing.

2. They have no physical characters. Eg Roughness, Hardness.
3. Different patterns of behaviour in a group, prove its existence.
4. No physical, bio-chemical or serological test for behaviour pattern.
5. Omnibus combine in particular proportion at conception and affect total body.
- 6 Study of triguna is important to understand expression of pain. Physician must know the response to pain stimulus is different in different persons.
7. Non material contributions are of prime importance in construction of total body and study of total body functions.

Qualities of Trigunas

सात्त्विकं शौचमास्तिक्यं शुक्ल धर्म रुचिर्मति ।
राजसं बहुभाषित्वं मान क्रुद्ध उग्र मत्सरः ।
तामसं भयमज्ञानं निद्रालस्यं विषादिना ॥

Sattva is the quality of intelligence, virtue and goodness, and creates harmony, balance and stability. It is light and luminous in nature. It possesses an inward and upward motion and brings about the awakening of the soul. Sattva provides happiness and contentment of lasting nature. It is the principle of clarity, wideness and peace, the force of love that unites all things together.

Rajas is the quality of change, activity and turbulence. It introduces a disequilibrium that upsets an existing balance. Rajas is motivated in its actions, ever seeking a goal or an end that gives its power. It possesses outward motion and causes self seeking action that leads to fragmentation and disintegration. Rajas is stimulating and provides pleasure, owing to its unbalanced nature, it quickly results in pain and suffering. It is the force of passion which causes distress and conflict.

Tamas is a quality of dullness, darkness and inertia and is heavy, veiling or obstructing in its action. It functions as the force of gravity that retards things and holds them in specific limited forms. It possesses a downward motion that causes decay and disintegration. Tamas brings about ignorance and delusion in the mind and promotes

insensitivity, sleep and loss of awareness. It is the principle of materiality or unconsciousness to become veiled.

Role of trigunas in creation of universe.

Prakriti is trinity of Sattva, Rajas and Tamas, which are dormant, when they are in balanced state. When purusha and prakriti join each other the trigunas go out of balance and excited to a great extent. Here Rajoguna due to its action and motion excites the creativity of prakriti, in presence of purusha. It then activates the properties of knowledge, light and minuteness and then give rise to intellect ie Mahana. Then to counteract the aggravated sattva, tamoguna is promoted by Rajoguna, which reduces properties of sattvaguna. Due to increased properties of tamas ie, affinity, heaviness and ahankara becomes manifested by intellect ie mahana. Again due to influence of Rajoguna, Ahankara is subdivided into Sattvika Ahankara (dominated by sattvaguna) and Tamasika Ahankara (dominated by tamoguna).

The sense organs are derived from sattvika or vaikarika Ahankara. The organs of actions, situated in the brain centers which controls speech, hands, anus and sex organs and which are controlled by prana, udana, samana, vyana and apana are derived prominently from rajasika or taijasika ahankara.

Tanmatras or basic subtle substance (rupa,rasa, gandha, sabdha, sparsa) and panchamaha bhuthas (prithvi, ap, tejas, vayu, akasha) are derived from tamasika or bhutadi ahankara. All the living and non living objects are derived from panchamahabhutas.

सत्त्वबहुलमाकाशं रजो बहुलो वायुः सत्त्व रजो बहुलो
आग्निः
सत्त्वतमो बहुलो आपः तमो बहुलो पृथिवीति ।
[सृष्टुं शरीरं]

Mutual relationship of Trigunas

Sattva-Rajas-Tamas qualities always exists together, depend, on one another and try to dominate one another, even though they have opposite qualities, very interesting example of oil lamp is given as an explanation. The cotton wick, oil lamp and fire having opposite qualities are responsible for the light of the flame, when work in coordination with one another . Sattva enlighten Rajas and Tamas, Rajas stimulates Sattva and Tamas, Tamas masks Sattva and Rajas.

Correspondences of the Three Gunas

	Sattva	Rajas	Tamas
Color	White purity and harmony	Red action and passion	Black darkness and delusion
Time	Day, clarity	Sunrise and sunset twilight, transition	Night, darkness
Energy	Neutral or balanced	Positive, sets things in motions	Negative, retards motion
Worlds	Heaven or space, the region peace	Atmosphere the region of storms	Earth the realm the realm of gravity and inertia
Levels of Cosmos	Causal or ideal	Subtle or astral, pure form	Gross or physical
Kingdoms of Nature	Spiritual beings: gods, goddesses and sagas	Human realm	Mineral, plant and animal kingdoms
States of consciousness	Waking	Dream	Deep sleep

Relationship between Trigunas and the Mind

The mind or consciousness in general, is naturally the domain of Sattva. Unless the mind is calm and clear, we cannot perceive anything properly. Sattva creates clarity, through which we perceive the truth of things, and gives light, concentration and devotion. Rajas and tamas are factors of mental disharmony, causing agitation and delusion. They result in wrong imagination and misperception. Rajas create desire, distortion, turbulence and emotional upset. Tamas brings ignorance that veils our true nature and weakens our power of perception. Sattva is the balance of Rajas and Tamas, combining the energy of Rajas with the stability of tamas. By increasing Sattva, one gains peace and harmony and returns to primordial nature and pure spirit in which is liberation.

When pure sattva prevails in our consciousness, we transcend time and space and discover our eternal Self. The soul regains its basic purity and unites with God. When out of balance, the three gunas bring about the process of cosmic evolution through which the soul evolves through the kingdoms of Nature, experiencing birth and death, happiness and sorrow in various bodies. The movement of the three gunas is coterminous with creation.

सत्त्वमुच्यते मनः तत् शरीरस्य तन्तकात्म संयोगात् ।
-चस्कं विमात्रं १/४

रजस्तमश्च मनसो द्वौ च दोषावुदाहृतौ ।

Characters of Doshic mind in relation to Trigunas

Trigunas are found in nature and mind paralleling tridoshas of body.

Sattva or purity in mental state produce calm, alert, kindness and thoughtfulness in persons.

Rajas (too active) are always seeking diversions.

Tamas produce dull and lethargic mind.

तत्र शुद्धमदोषमाख्यातं कल्याणशत्वात्, राजसं सदोष-
माख्यातं शोषशत्वात् तामसमपि सदोषमाख्यातं
मोहशत्वात् । [चस्कं . शरीरं ४/१४]

Just as doshic combination, trigunas has combinations in mind.

Individuals with Sattva Rajo predominance are those who are enthusiastically study spiritual and holistic measures to improve themselves.

Individuals with Rajas-Tamo predominance will actively work and exercise to overcome their lethargy.

Mental balance and development of purity and peace develop mind towards a Sattvik nature of mind. This is the first stage of Samadhi or spiritual realization

Vathika mind

Conditions	Characters
Balanced	Cheerful, Creative, adaptable
Imbalanced	Worried ,nervous ,fearful, giddy

Mental constitution	Fear ,anxiety ,insecurity , easily deceived with threats and promises Not much courage , few intimate friends , not a good leader, not Materialistic
Sattva influence creates	Comprehension, need for unity & healing .Also creates a positive mental outlook.
Rajas influence creates	Indecisiveness, unreliability , hyperactivity , anxiety
Tamas influence creates	Fear, a servile attitude , dishonesty , depression ,self destructiveness, addictive behaviour, sexual perversion, animal instincts or suicidal thoughts.

Paithika Mind

Conditions	Characters
Balanced	Good oriented, powerful, warm, athletic
Imbalanced	Burnt out, angry, impatient, irritable, critical.
Mental constitution	Fiery emotions like irritability, anger, hate, determined, articulate, convincing, try to dominate others with their will and ideas. They are self righteous, may become fanatical, good leaders, ambitious, work hard to achieve goals. They help families and friends, but are cruel and unforgiving to enemies. Bold, adventurous, daring, enjoy challenges, have much clarity but they lack compassion.
Sattva influence creates	Clarity, intelligence, leadership, warmth and independence.
Rajas influence creates	Willfulness, ambition, anger, manipulation, vanity, impulsiveness and aggressiveness
Tamas influence	Vindictiveness, violence, hate, criminality and psychopathic behaviour.

creates	
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Kapha mind

Conditions	Characters
Balanced	Strong, loyal, love to cook for others
Imbalanced	Lethargic, hoarding, overly materialistic

Mental constitution	Emotional, full of love, desire, romance, sentiment and negative emotion of lust, greed, hard to adapt to new situations and loyal, many friends , close to their families, communities religion, they are comfortable in practical knowledge than abstract ideas.
Sattva influence creates	Calmness, peace, compassion, faith , nurturing, forgiveness
Rajas influence creates	Greed for money, material luxuries and comfort. They are too sentimental, controlling attached and lustful.
Tamas influence creates	Dullness, sloth, lethargic, depression, lack of care and tendency to steal.

Mental types according to gunas.

According to Charaka, there are three types of Mental constitution

त्रिविधं खलु सत्त्वं - शुद्धं , राजसं , तामसमित्
-चस्कं शरीरं 4/

Sattvic people possess a harmonious and adaptable nature which gives the greatest freedom from disease, both physical and mental. They strive towards balance and have peace of mind that cuts off the psychological root of disease. They are considerate of others and take care of themselves. They are considerate of others and take care of themselves. They see all life as a learning experience and look for the good in all things, even in disease, which they strive to understand, not merely to suppress.

Rajasic people have good energy but burn themselves out through excessive activity. Their minds are usually agitated and seldom at peace. They have strong opinions and seek power over others, often regardless of the means. They are impatient and inconsistent in dealing with their problems and do not wish to take the time or responsibility to get well. They blame others for their problems, including their therapist.

Rajasic people can accomplish their goals and are generally in control of their lives. They are not awake to spiritual purpose and are dominated by the ego in their pursuit of happiness. Life brings them shocks which can cause them great suffering, particularly when they lose control. Even when they achieve their goals, they find that they are still not happy.

Tamasic types have deep seated psychological blockages. Their energy and emotion tend to be stagnant and repressed, and they do not know what their problems really are. They do not seek proper treatment and usually have poor hygiene or poor self care habits. They accept their condition as fate and do not take advantage of the methods that may alleviate their problems. They allow other people and negative influence and dominate them and do not like to be responsible for their lives. They prefer not to deal with their problem or will not let others know about them which only allow the problem to get worse.

Mental constitution chart

The gunas show the mental and spiritual state through which we can measure our propensity for psychological problems. The following chart is a good index of these qualities and how they work within our life and character.

Conditions	Sattvic constitution	Rajasic constitution	Tamasic constitution
Diet	Vegetarian	Some meat	Heavy meat diet
Drugs, alcohol and stimulants	Never	Occasionally	Frequently
Sensory impressions	Calm, pure	Mixed	Disturbed
Need for sleep	Little	Moderate	High
Sexual activity	Low	Moderate	High
Control of senses	Good	Moderate	Weak
Speech	Calm and peaceful	Agitated	Dull

Cleanliness	High	Moderate	Low
Work	Selfless	For personal goals	Lazy
Anger	Rarely	Sometimes	Frequently
Fear	Rarely	Sometimes	Frequently
Desire	Little	Some	Much
Pride	Modest	Some ego	Vain
Depression	Never	Sometimes	Frequently
Violent	Never	Sometimes	Frequently
Love	Universal	Personal	Lacking in love
Attachment to money	Little	Some	A lot
Contentment	Usually	Partly	Never
Forgiveness	Forgives easily	With effort	Holds long term grudges
Concentration	Good	Moderate	Poor
Memory	Good	Moderate	Poor
Will power	Strong	Variable	Weak
Truthfulness	Always	Most of the time	Rarely
Honesty	Always	Most of the time	Rarely
Peace of mind	Generally	Partly	Rarely
Creativity	High	Moderate	Low
Spiritual Study	Daily	Occasionally	Never
Mantra, prayer	Daily	Occasionally	Never
Meditation	Daily	Occasionally	Never
Service	Much	Some	None

Psychological Constitution

All of us possess both good qualities ie. Sattva guna and bad qualities of mind ie. Tamo and Rajo guna. Depending on the predominance of guna we can divide them into five.

- I. Tamobhuyishta or tamasi in whom tamo gunas dominates.
- II. Rajobhuyishta or rajas in whom rajas qualities dominates.
- III. Sattvabhuyishta or sattvika in whom sattva guna dominates.
- IV. Trigunatita who has perfect control and mastery over sattva, rajas and tamas qualities.

- V. Ideal – A person with a perfect control of mind, having all the good qualities of mind and who works for the well – being of society.

I. TAMOBHUYISHTA

These people are less intelligent, in a depressed frame of mind and generally prone to laziness. The slightest mental exertion tires them easily. A common feature is a tendency to feel sleepy even during the day. They take the path of least resistance and are given to mere eating, drinking, sleeping and sex. They are extremely greedy, irritable and do not have consideration for others. They may go to the extent of harming others to safeguard their own interests. In these people Id dominates over ego and super-ego.

SUBTYPES OF TAMASA CONSTITUTION

i) Pashava Sattva (Animal constitution)

These persons have forbidding disposition and are not intellectual and disgusting in their behaviour, dress and dietetic habits. They enjoy sex and sleep. They cannot ascertain any decision.

ii) Matsya Sattva (Fish constitution)

These persons are stupid, greedy, unstable and coward. They enjoy and are after quarrels, food, water and sex. They do not bother about others and can be harmful. They have many children.

iii) Vanaspatya Sattva (Vegetable constitution)

They are lazy and cling to one place. They are devoted to eating. They are devoid of mental faculties and lack truthfulness, pity and enjoyment. They bear sorrow, environmental changes and physical torture without reacting to it.

II. RAJOBHUYISHTA

These people are egoistic, proud, and ambitious and have a tendency to rule over others. They are loquacious and though hardworking, their endeavour's lack proper planning and direction. Their mental make up is not as strong as that compared to the sattvabhuyishta group. Emotions like anger, joy, attachment, jealousy etc. dominate their

personality. They are prone to emotional outbursts and hence their mental energy is wasted. They require 8 hours of sleep. They are calm and patient only as long as their interests are not affected. They are good, friendly and faithful only to those who are helpful to them. In these people, ego usually dominates over Id and super ego.

SUBTYPES OF RAJASA CONSTITUTION

i) Asura Sattva

These persons are affluent, valiant, brave, jealous, and gluttonous and enjoy eating without sharing with others. They enjoy position of authority and wealth but are terrifying, ruthless, greedy and enjoy finding faults with others. They are kind to people, who praise them.

ii) Rakshasa Sattva

These persons are jealous of others. They hate, mark time and then strike. They are cruel, greedy and inordinately fond of non-vegetarian food. They are fierce and solitary in habits. They appear pious externally. They do not forgive others.

iii) Pishacha Sattva

These persons are voracious eaters, enjoy meat and are fond of keeping company with women in secret. They are impure, unclean and coward and enjoy bullying and frightening others. They are irritable, rash, shameless and suspicious.

iv) Sarpa Sattva

These persons are coward but brave when excited. They are touchy, of an indolent disposition and arouse fear in the persons around. They enjoy food, sex, sleep and licking lips. They are irritable and easily get excited. They remember their enmity for a long time.

v) Preta Sattva

These persons are proud and fond of food and sleep. Their character, conduct and pastimes are notorious and miserable. They are envious and cannot discriminate between

right and wrong. They are covetous and disinclined to work. They fail in carrying out their duties. They are ugly and have deformed body, face and mind.

vi) Shakuna Sattva

These persons have strong attachments. They are constantly devoted to delights of eating and sex. They are fickle, unintelligent and coward and change their place of residence like birds.

Thus, the six varieties of *rajas* type are tinged with passion.

III. SATTVABHUYISHTA

These are the people who have a steady and pure mind. They have a religious bend of mind and follow the path of truth and righteousness. They stand out by their good manners and good character. They possess a great degree of self control and do not get easily upset or angry. Even considerable amount of mental activity does not result in mental fatigue. They need hardly 4 hours of sleep. They respect their teachers and are always trying to improve their knowledge, proficiency and skill. They are capable of taking correct decisions after careful and mature thinking which is derived from a clear intellect. Religious by nature, they have an insatiable thirst for knowledge and take a detached view of problems. In *sattvika* people the super ego dominates over Id and ego.

SUBTYPES OF SATTVIKA CONSTITUTION

i) Brahma Sattva (Saint like constitution)

These persons are purely devoted to truth, firmly believe in the existence of God and read Vedas regularly. They have good control over self and are endowed with knowledge, understanding, and power of exposition .and good memory. They are free from desire, anger, greed, conceit, infatuation, envy, dejection and intolerance and are equally well disposed to all creatures.

ii) Arsha Sattva (Sage like constitution)

These persons are devoted to sacrifice, study, vows, sacrificial offerings and celibacy. They are hospitable, intelligent, learned and devoid of pride, conceit, attachment, hatred, infatuation, greed and anger. They are endowed with genius, eloquence,

understanding, and memory. They are kind and have good control over their desires and emotions.

iii) Indra Sattva or Mahindra Sattva

These persons have personality of rulers or administrators and are devoted to the three aims, namely *dharma*, *artha*, and *kama*. They act brave, energetic and endowed with splendour, wealth, servants, magnanimity and foresight. They enjoy worldly pleasures, simultaneously following righteous and virtuous path. They are learned, talk with authority and enjoy discussions with masters in the subject.

iv) Yama Sattva

These persons have firm mind, good memory and are free from attachment, anger, illusions, fear, malice, hatred and pride. They are courageous and enjoy authority and power. They treat friend and foes alike. Their righteous actions are always carried out in a determined manner.

v) Varuna Sattva

These persons are valiant, virtuous, courageous, brave, clean and intolerant of uncleanness. They are devoted to the performance of sacrifices, fond of aquatic sports and exposure to cold, and are given to pursuits which are not blame worthy. They have brown iris, golden hair and sweet speech. They get angry very fast, but can be made quiet soon.

vi) Kubera Sattva

These persons command status, honour, luxuries and attendants. They are devoted to the constant pursuit of virtue, wealth, pleasure, cleanliness and recreation. They get angry easily and favour those whom they like. These persons are good arbitrators of disputes and have capacity of bearing hardships. They are after honour, money, house and enjoyments but are religious.

vi) Gandharva Sattva

These persons are fond of dancing, perfumes, songs, music, praise and are well versed in poetry, anecdotes, history and legends. They are constantly addicted to the pleasure of

fragrant perfumes, garlands, ointments, women and recreation. They are wealthy and do not envy others.

Thus, the *sattvika* is of seven varieties. They are all of the beneficial kind. The first variety, the *brahmika* is to be considered the purest for the beneficent aspect of the mind is perfectly represented in it.

IV. TRIGUNATITA

Trigunatita a person who, has mastered all the mental process. He has no desires, aversions, emotions and attachments. As he has no desires or aversions he performs his activities without expecting any returns. With full control over his emotions, all attempts to make him angry to frighten him or to make him elated prove futile. Even Menaka, the most beautiful woman cannot provoke his sex instinct. He is a fearless person, not even afraid of death. Free from all attachments, he renounces all worldly pleasures. He is least concerned about what the society thinks of him. He has ceased to think in terms of self or society. As he has lost his identity he is neither happy when honoured nor unhappy when insulted. He is engrossed in elevating his own mental level and lies in his own realm of peace and happiness. A *sannyasi*, who has renounced all worldly pleasures and spends his life in meditation, is a *trigunatita* person.

V. IDEAL PERSON (PURUSHOTTAMA)

An ideal person should have all the qualities of head and heart of the *trigunatita* and the *Sattvik* personality. Complete and full detachment of the former should happily combine with friendly, helpful and social nature of the latter. He places service before self. Though detached, he performs all his activities in a masterly manner for the benefit of his fellowmen and upgrading of society. Lord Krishna may be cited as an example of an ideal person. Krishna's detached attitude to life is well depicted in the following episode, which took place, when he was at the tender age of twelve. *Kamsa*, the maternal uncle of Krishna was king of Mathura at that time and was a tyrant. He came into power by imprisoning Ugrasena, the rightful ruler. Krishna, when twelve years old, killed Kamsa. The people of Madura were grateful and happy to be relieved of Kamsa's tyranny and wanted Krishna to become king. Though possessing the ability and wisdom to rule the kingdom, Krishna refused. Detached as he was, he handed the kingdom to Ugrasena

the rightful ruler and left Madura. Throughout his life there are many such instances in which he fought for justice, played the role of a king-maker but never accepted the role of a ruler.

Krishna had exemplified perfection in many spheres like music, philosophy, politics, war etc. Even animals and birds were enchanted by the melodious notes that flowed from his flute. The victory of the Pandavas in the epic battle of Mahabharata was stage managed by him. Arjuna, the most renowned warrior of his time could not stand up to Krishna in battle. In a duel between Krishna and Arjuna, Arjuna was humiliated in no time. The Bhagvad Gita, one of the most phenomenal philosophical discourses of all time, was narrated to Arjuna by Krishna in a few hours on the battle front. The teachings of the Bhagvad Gita and the life of Krishna depict to us what an ideal man should be.

Trigunas and its relation with Body

Body is formed by the union of Sarira, Atma and Manas. Karma purusha so formed can perform its function as joy, sorrow, desire, Intellect etc the sixteen qualities or

तत्र सुखदुःखे इच्छाद्वेषो प्रयत्नः प्राणापानो उन्मेष
निमेषो बुद्धिः मनः संकल्पो विचारणा स्मृति विज्ञानं
अध्यवसायः विषयोपलब्धि च गुणाः । अस्य लिङ्गीन
चेतना अहंकारः प्राणापानो उन्मेष निमेषो सुखदुःखे
इच्छा द्वेषो स्मृति धृति बुद्धयः तदगावे मुनादया ।
[कश्यपं सहितं]

shodashakala explained by kashyapa. The body is made up of Panchamahabhuthas which inturn is made up of Trigunas. According to Susrutha

सत्त्वबहुलमाकाशं रजो बहुलो वायुः सत्त्व रजोबहुलो
अग्निः
सत्त्वतमो बहुलो आपः तमो बहुलो पृथिवीति ।
[सुश्रुतं शरीरं]

Mahabhutas	Constituent Gunas
Prithvi	Tamas
Ap	Sattva and Tamas
Agni	Sattva and Rajas
Vayu	Rajas
Akasa	Sattva

Diet and Mental Activity of Brain

Vata, *pitta* and *kapha* molecules form the structural units of all the cells including nervous tissue and brain. In all organs except brain, the same *vata*, *pitta*, and *kapha* molecules also constitute the functional units of the cells. In the nervous tissue and brain *sattva*, *rajas* and *tamas* constitute the functional units. Continuous supply of *sattva* particles is essential for proper functioning of mind and intellect, as *sattva* particles are constantly utilised in the process of thinking, reasoning, imagining, conceiving new ideas etc.

Similarly continuous supply of *rajas* particles is essential for proper functioning of *pranas*, i.e. motor life principles, as *rajas* particles is constantly utilised in the formation and propulsion of various nervous impulses. *Tamas* particles also are equally important; as men enjoy sleep and the brain rests only when *tamas* dominates.

Diet is the source of supply of *sattva*, *rajas* and *tamas* particles to the brain cells. Diet like milk, fruits, butter and ghee are abundant in *sattvika* particles. Pungent, sour and hot food items are rich in *rajas* particles. Stale and putrefied food is rich in *tamas* particles.

It is only the cells of nervous system, which have the ability to digest *vata*, *pitta* and *kapha* molecules and utilise *sattva*, *rajas* and *tamas* particles present in them.

The most highly evolved cells of the brain, which require *sattva*, *rajas* and *tamas* particles for their functional activity, lose their generative capacity just as an ascetic

आयुः सत्त्व बलारोग्य सुख प्रीति विवर्धनाः ।
अस्या स्विञ्च्य रिन्धिरा ह्य आहारा सात्त्विक प्रिया ॥

engrossed in penance unknowingly observes celibacy throughout his life.

The ability to convert food particles into *sattva*, *rajas* and *tamas* particles is limited in persons born with inferior quality of brain or in persons in whom the brain is damaged as a result of injury or disease process.

कट्वम्ल लवणात्कृष्ण तीक्ष्ण रुक्ष विदाहिजः ।
आहाराः राजसस्वेषा दुःख शोकामय प्रदाः ॥
थातयामं गतरसं पुतिपर्युषितशजं ।
अच्छिष्टामपि न्यामेदयं भोजनं तामस प्रियं ॥

Food Types	Character
Sattvika Food	Easily digestible, Fresh, ripe, cooked in quick and simple method, cows milk, ghee, butter, moderate amount of food, fruits etc

Rajasa Food	Highly spicy, pungent, sour, hot, excessive sweet, strong beverages, food suppression, Meat.
Tamasa Food	More quantity and quality than Rajasa food, Stale and putrefied food.

Role of Trigunas in health and Healing.

Sattva at the state of balance is responsible for all true health and healing. Health is maintained by Sattvic living, which is living in harmony with Nature and our inner Self, cultivating purity, clarity and peace. Rajas and Tamas are the factors that cause disease. Rajas cause pain, agitation and the dissipation of energy. Tamas brings about stagnation, decay and death. Rajas cause pain, agitation and the dissipation of energy. Tamas brings about stagnation, decay and death. Rajas and Tamas usually work together. Rajas bring about the over-expression of energy, which eventually leads to exhaustion, in which tamas prevails.

For example, too much spicy food, alcohol and sexual indulgence are initially Rajasic or stimulating. These eventually lead to such Tamasic conditions as fatigue and collapse of energy. On a psychological level, too much Rajas, which is turbulent emotion, leads to Tamas or mental dullness and depression

Trigunas and chikitsa.

Many different types of medical and healing therapies *exist* for the mind. To benefit from them properly and to avoid their possible side-effects, we must understand their approach and when they are useful. Here Ayurveda helps us greatly by showing how healing therapies relate to these trigunas. This provides us with a deep understanding of the healing process and *its* likely results.

तत्र शूद्रमद्वेषमाख्यातं कल्याणशित्वात्, राजसं सद्वेष-
माख्यातं रोषशित्वात् तामसमी सद्वेषमाख्यातं
मोहशित्वात् । [चस्कं. शारीरं 4/14]

तेषां तु त्रयाणामपि सुत्वानामेकैकस्य अदाग्रमसङ्ख्येयं
तरतमयोगाच्छरीरं पीनं विशेवेभ्यश्चान्योन्यान्निधानत्वाच्च ।
शरीरं ह्यपि अत्वमनुविधीयते, सत्त्वं च शरीरं ।
[चस्कं. शारीरं]

वाङ्मनः समानः सर्वेषां निपरीतनिपर्ययः ।
[अष्टाङ्ग हृदयं]

Sattvic therapies work through Sattvic qualities of love, peace and nonviolence. Rajasic therapies work through Rajasic qualities of stimulation, energization and agitation. Tamasic therapies work through Tamasic qualities of sedation, sleep and grounding. Ayurvedic therapies are primarily Sattvic and employ Rajasic and Tamasic modalities only under special circumstances.

Sattvic healing uses Nature, the life force and the power of the cosmic mind, through such treatment methods as herbs, vegetarian diet, mantra and meditation. Rajas can occasionally be useful in the healing process. Rajas helps break up Tamas, while Sattva, being a condition of harmony, does not always have the ability to do so. It is often necessary to move from Tamas to Rajas in order to return to Sattva, like needing to stimulate or shock a person into awakening to their repressed pain. Tamas is seldom useful in the healing process except when required to sedate too high Rajas. For example, a person in hysteria, an excess Rajas condition, may require a strong sedative herb or drug, a Tamasic therapy. In this case Sattva would be too mild to calm Rajas.

Ayurvedic psychology aims at moving the mind from Tamas to Rajas and eventually to Sattva. This means moving from an ignorant and physically-oriented life (Tamas), to one of vitality and self-expression (Rajas), and finally to one of peace and enlightenment (Sattva).

Three Stages of Mental Healing

- 1) Breaking up Tamas / developing Rajas - moving from mental inertia to self-motivated action.
- 2) Calming Rajas / developing Sattva - moving from self-motivated action to selfless service.

3) Perfecting Sattva - moving from selfless service to meditation.

Naturally it is important to know what stage is appropriate for a person. A person in a Tamasic condition requires outer activity to break up their inertia, he or she cannot simply be asked to sit quietly and meditate. At such times Rajasic (active) methods are necessary and Sattvic (passive) methods may not be sufficient. The person requires communication and working with other people.

A person in a Rajasic condition, however, requires a reduction of activity and interiorization of consciousness (development of Sattva). Yet this must be done gradually because Rajas does not subside all at once. The person must be introduced into meditation through practical therapies of yogic postures, mantras or visualizations. A person in a Sattvic condition requires spiritual practices and not ordinary psychological treatment, and can easily move into meditation without much external support.

However, these three stages are not simply different levels. We all have Tamasic, Rajasic and Sattvic factors in our minds. We all need each of these three processes to some degree. There are times when our minds are Tamasic, like right after waking up in the morning or when day dreaming in the afternoon. Whenever we are mentally dull or emotionally depressed, Tamas is predominant. Rajas prevails when we are agitated, disturbed, active or outgoing, like when we are very busy working with a number of people or projects. Sattva prevails when we are quiet, peaceful and content, or naturally fall into meditation.

Similarly we should not judge other people by how they appear when dominated by one quality only. Even a spiritually advanced person has Tamasic moments or periods when he or she may do something regrettable. In the same way, spiritually undeveloped persons have Sattvic moments when they may do something inspired, noble or kind. When looking at ourselves, we should try to see all three factors in our nature and behavior and try to develop our Sattvic side.

Breaking up Tamas / Moving from Tamas to Rajas

For this transition, Agni is necessary. We must wake up, act and begin to change. Deep seated patterns of attachment, stagnation and depression must be released. We must recognize our suffering and learn from it, confronting our pain, including what we have suppressed or ignored for years. A new sense of who we are and what we need to do is

required. Action (Rajas) is indicated, not only in the mind but involving outer aspects of our lives. We must break with the past, bring new energies into our lives, perhaps change jobs or modify our relationships, or move to a new surroundings.

Calming Rajas / Moving from Rajas to Sattva

For this transition, Akasha is necessary. We must surrender our pain and give up our personal seeking, letting go of individual hurts and sorrows. Egoistic drives and motivations must be surrendered for the greater good. We must depersonalize our problems and look to understand the entire human condition and the pain of others. Leaving behind our personal problems, we must take up the problems of humanity, opening up to the suffering of others as our own. We must learn that life creates suffering in order to help us grow spiritually. This is a stage of service and charity.

Developing Pure Sattva

To bring about this transition, we must develop love and awareness as universal forces. We must learn to transcend the limitations of the human condition to our higher spiritual nature. Inner peace must become our dominant force. We should no longer seek to overcome our pain but to develop our joy. We should no longer be centered in our personal or collective problems but in developing communion with the greater universe and the divine powers at work within it. At this stage we move from the human aspect of our condition to the universal aspect, becoming open to all life. This is the stage of spiritual practice. It is beyond all ordinary healing and works to heal our relationship with God or the inner Self.

Conclusion

To conclude the Trigunas according to Ayurveda is a basic part of our body and mind. The knowledge of it in-depth is very vital for self correction and approaching patients in a psychological and physiological pattern as a physician. Health is maintained by Sattvic living which is living in harmony with nature and our inner Self, cultivating purity, clarity and peace. This can be achieved by the proper knowledge and application of Trigunas in our lives.