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Importance of *Triguna* in Healthy Lifestyle

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ABSTRACT:

Ayurveda the most ancient science of life, practiced in India for thousands of years based on its own unique fundamental principles such as prevention of disease, maintenance of health and promotion of health. *Trayopasthamba* consists of *Ahara* (food), *Nidra* (Sleep) and *Brahmacarya* (good conducts). Each *Upasthamba* has its own importance in prevention of disease. Various ancient texts of Yoga, *Ayurveda* and Puranas talk about the *Gunas* related to health, behaviour and its effect of the personality in different ways. The concept of *Guna* dates back to *AtharvaVeda*, it was discussed in *Bhagawad Gita*. The concept of *Triguna* has been utilized to explain the concept of personality in modern era as well. 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. By quantifying those differences in thoughts, one can come to a conclusion where *Gunas* as a part of personality trait can be studied as aetiology for being diseased or disease free. It helps in building an individual's personality, depending upon the predominance of *Gunas* (*Sattva*, *Rajas*, and *Tamas*). Ancient Yogic science classified food in to three basic categories called the *Satvik Ahara*, *Rajasic Ahara* and *Tamasic Ahara* based on their influence on *Triguna* of mind. In equilibrium, the three *Gunas* preserve the mind (and indirectly the body), maintaining it in a healthy state or in a state of equilibrium. Any disturbance in this equilibrium results in various types of mental disorders.

Keywords - *Ayurveda*, *Sattva*, *Rajas*, *Tamas*, *Trigunatamaka Ahara*,

INTRODUCTION

Sattva, *Rajas* and *Tamas* are the qualities born of *Prakriti*, they bind the immutable Self in the body *Triguna* represents essential energies of the mind. Individual's personality is genetically determined and dependent on dominance of *Triguna*. According to *Triguna* Theory it is hard to change physical constitution, but mental attitude

can be molded through the choice of food¹. *Sattva*, *Rajas* and *Tamas* are three *Gunas* or qualities. They are basically cosmic qualities. Entire creation, including human being has been created by involvement of these three qualities. These three qualities also form our mental qualities. They are also called as *Mahagunas* or greater qualities². Among three *Rajas* and *tamas* are considered as contaminants of



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mind i.e., *Manasika Doshas*, just like 3 *Doshas* are physical contaminants.³

AIMS AND OBJECTIVES

1. To study the basic concept of *Triguna*.
2. Relation between the *Triguna*, *Dosha*, there & *Panchmahabhutas*.
3. To study the *Trigunatamaka Aahar*.

Concept Of *Triguna* ⁴

Sattva, *Rajas* and *Tamas* are called *Trigunas*. *Sattva* is pure due to its divine quality; *Rajas* is impure due to angry quality and *Tamas* is impure too due to greed quality within. All human beings are combinations of the three *Gunas* and therefore these features together promote different kinds of personalities based on the dominance of one or the other *Gunas*. The temperament/ character of a person can be recognize based on the mode of worship, the type of food consumed and other activities of everyday life.

1. *Sattva Guna*

It is mainly the Spiritual quality. When *SattvaGuna* is dominant, a person has natural desire to be good and caring. In such individuals, the mind and senses are at a constant state.

2. *RajasGuna*

It is nothing but the Active quality. *RajasGuna* in people drives more passion and desire in them.

3. *TamasGuna*

It is essentially the Material quality. Arises from hope and illusions. All the living and non-living things of the universe are made up of *Panchamahabhuta* (five basic elements viz- *Prithvi*-earth, *Jala*-water, *Agni*-fire, *Vayu*-air and *Akasha*-ether). *Panchamahabhuta* is the base of every substance in this universe, including this body and its components such as *Dosha* (humour's), *Dhatu* (fundamental tissues) etc. The substances are named according to the predominance of the particular *Mahabhuta* in it. The food which we consume and this body both are *Panchabhautika* in nature. The healthy and disease condition of this body is due to equilibrium and imbalance of the *Tridosha* respectively ⁵. There are three *Gunas* (qualities) of *Manas* (mind) viz. *Sattva* (responsible for purity), *Rajas* (responsible for attachment) and *Tamas* (responsible for ignorance). Among these, the *Rajas* and *Tamas* are considered as *ManoDoshas* ⁶ because they play an important role in the psychopathology and are impure in nature. So here it is important to know the relationship

between *Tridosha*, *Triguna* (three bodily humour's) and *Panchamahabhuta*, which is shown in table 1 and 2.

Relationship of *Triguna* With Reference To Human Consciousness-

There are two basic laws of the – *ManasikaDoshas /Gunas* that are crucial in understanding their workings. The first rule of the *Gunas* is 'the law of alternation'. The three *Gunas* are ever in dynamic interaction. All three forces remain tangled, distressing each other in a variety of customs. *Rajas* and *Tamas* subsist in the field of *Sattva*; *Tamas* and *Sattva* are institute in the field of *Rajas*; and *Sattva* and *Rajas* stir in the field of *Tamas*. The essence of the three qualities is their interaction. The second law of the *ManasikaDoshas/Gunas* is 'the law of permanence. The *Gunas* be inclined to cling to their scrupulous natures for a firm phase once they come into dominance. While it is initially difficult for *Tamas* to develop into *Rajas*, or for *Rajas* to become *Sattva*, once they do so they will grasp on in that same eminence.⁷ (Table 3, Table 4)

DISCUSSION AND CONCLUSION

Ayurvedic intellectuals have defined *Trigunas* as *Sattva*, *Raja* and *Tama*. *Sattva* is the quality which predisposes an individual towards anything which is good. *Raja* and *Tama* are the factors which arouse the tendency to carry on with something harmful and so have been called as *Manasikadoshas*. According to Samkhya philosophy Nature (*Prakriti*) is constituted by three qualities (*Gunas*) - *Sattva*, *Rajas* and *Tamas*. At the level of *MulaPrakriti* (original state of *Prakriti*) the three *Gunas* are in equilibrium. The moment this equilibrium is troubled the *Gunas* are thrown out of balance leading to a continuous cycle of changes. *Rajas* is distinguished by movement, dynamism and reactivity or raga. *Tamas* is characterized by ignorance, delusion and the power of resistance. This association between the body and mind is in fact a gross manifestation of the interrelationship between *Saririka* and *ManasikaDoshas*. Therefore, inter relationship of *Doshas* is generally understood on the basis of *Panchbhautika* foundation of *Tridoshas* and *Trigunatmaka* composition of *Panchmahabhutas*.

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Table no. 1 Relation between Tridosha and Triguna⁸

<i>Dosha</i>	<i>Predominant Guna</i>
<i>Vata</i>	<i>Rajas</i>
<i>Pitta</i>	<i>Sattva</i>
<i>Kapha</i>	<i>Tamas</i>

Table no. 2 Relation of Triguna with Panchamahabhuta:⁹

<i>Panchamahabhuta</i>	<i>Predominant Guna</i>
<i>Akasa</i>	<i>Sattva</i>
<i>Vayu</i>	<i>Rajas</i>
<i>Agni</i>	<i>Sattva+ Rajas</i>
<i>Jala</i>	<i>Sattva+ Tamas</i>
<i>Prithvi</i>	<i>Tamas</i>

Table no. 3 Relationship between Doshas, and their Gunas, Panchabhautikata, Triguna:¹⁰

<i>Dosha</i>	<i>S.No.</i>	<i>properties</i>	<i>Composition of Panchmahabhutas</i>	<i>Form of properties</i>	<i>Related Omni substance</i>
<i><u>Vata</u></i>	1	<i>Ruksha</i> (dryness)	<i>Prithvi, Agni, Vayu</i>	Mobile, stability	<i>Tamas-Rajas</i>
	2	<i>Sheeta</i> (Cold)	<i>Jala</i>	Below going	<i>Sattva- Tamas</i>
	3	<i>Laghu</i> (Lightness)	<i>Vayu, Akasha, Agni</i>	Lightness, Mobility	<i>Sattva</i>
	4	<i>Sukshma</i> (Micro)	<i>Vayu, Agni, Akasha</i>	Mobility	<i>Rajas-Tamas</i>
	5	<i>Chala</i> (Mobile)	<i>Vayu, Akasha</i>	Mobility, Lightness	<i>Rajas</i>
	6	<i>Vishada</i> (Smooth)	<i>Prithvi, Vayu, Agni, Akasha</i>	Mobility, Lightness, Heaviness	<i>Rajas-Tamas</i>
	7	<i>Khara</i> (Rough)	<i>Prithvi, Agni, Vayu</i>	Mobility, Lightness, Stagnant	<i>Rajas-Tamas</i>
<i><u>Pitta</u></i>	8	<i>Sneha</i> (Oily, Greasy)	<i>Prithvi, Agni, Vayu, Jala</i>	Mobility, Heaviness	<i>Rajas-Tamas</i>
	9	<i>Ushna</i> (Hot)	<i>Agni</i>	Mobility, Lightness, Luminosity	<i>Rajas-Sattva</i>
	10	<i>Tikshna</i> (Sharp)	<i>Agni</i>	Mobility, Lightness, Luminosity	<i>Sattva- Rajas</i>
	11	<i>Drava</i> (Liquid)	<i>Jala</i>	Heaviness, Luminosity	<i>Sattva- Tamas</i>
	12	<i>Sara</i> (Tremulous)	<i>Jala</i>	Mobility, below going	<i>Sattva- Tamas</i>
	13	<i>Amla</i> (Acid)	<i>Prithvi, Agni</i>	Luminosity, Heaviness	<i>Sattva- Tamas</i>
	14	<i>Katu</i> (Pungent)	<i>Agni, Vayu</i>	Mobility, Lightness	<i>Rajas- Sattva</i>
<i><u>Kapha</u></i>	15	<i>Guru</i> (Heavy)	<i>Prithvi, Jala</i>	below going, Heaviness	<i>Tamas</i>
	16	<i>Sheeta</i> (cold)	<i>Jala</i>	Heaviness	<i>Tamas- Sattva</i>
	17	<i>Mridu</i> (Soft)	<i>Jala, Akasha</i>	Coveringness, Lightness	<i>Tamas- Sattva</i>
	18	<i>Sneha</i> (Greasy)	<i>Jala</i>	Heaviness, Greasiness	<i>Sattva- Tamas</i>
	19	<i>Madhura</i> (Sweet)	<i>Prithvi, Jala</i>	Heaviness,	<i>Tamas- Rajas</i>
	20	<i>Sthira</i> (Stable)	<i>Prithvi</i>	Heaviness,below going	<i>Tamas</i>
	21	<i>Picchila</i> (Mucelaginous)	<i>Jala</i>	Heaviness, Stagnant, Luminosity	<i>Sattva- Tamas</i>

Table no. 4 *TRIGUNATAMAKAAHARA*

<i>Satvik Ahara</i> ¹¹	<i>Rajasik Aahara</i> ¹²	<i>Tamasik Ahara</i> ¹³
<p>Such foods are juicy, succulent with natural fats, wholesome and nourishing, conducive to the heart health and naturally tasteful. <i>Satvik Aahara</i> is not considered in terms of its physical composition but is also viewed from the point of view of its cooking and eating.</p> <p>Most of the fruits are considered <i>Satvik</i>. As they are taken fresh with the rhythms of time and season, they are considered pure, natural, eco- biofriendly. Fruits promote mental energy and quieter the lower organs</p>	<ul style="list-style-type: none"> • Too bitter food items, • Too sour food items, • Very hot, • Pungent, • Dry and • Spicy, are dear to person in the mode of passion. • Such foods produce pain, grief and diseases. 	<ul style="list-style-type: none"> • Stale food, • Tasteless, • Putrid, • Polluted & • Impure are dear to person in the mode of ignorance.
<p>It may include Fruits, Milk & Ghee, Coconut, Sesame, Honey, <i>Rakta Shali</i> (Red Rice) (Unpolished), <i>Panaka</i>, Saffron, <i>Dravyas</i> like <i>Brahmi</i>, <i>Amla</i>, <i>Satavari</i>, etc.</p>	<p>It may Include Refined oils, Refined grains, Sour food, <i>Kanda-Mula</i> (Onion and garlic), Deep fried, Excess salt, White Rice, Junk food, Tea & Coffee, Green chilli, pepper & Hing, etc.</p>	<p>It may Include Fermented food, meat, Fishes, Eggs, Alcohol & cigarette, Tobacco, Fried food, Overcooked food items, Burned food, Food full of preservatives etc.</p>