REDEFINING TRIGUNA THEORY W.S.R TO HUMAN NATURE & METABOLISM

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ABSTRACT

Ayurveda is the knowledge of life. The basics of this science were defined by our sages by closely observing nature and the creatures dwelling in it. Initially lifestyle regimens were defined for maintaining the healthy life of individuals, later diseases and their cure were enumerated in detail in the sastras. For a long time the ideas available were blindly believed by people. Methodical data on use and substantiation of outcomes was hardly available in public domain. Standard treatment protocols for practitioners were not available. Organized documentation on Ayurvedic Pharmacoepidemiology and Pharmacovigilance for clinical practice, safety and adverse drug reactions were also not available as open access. But now the medical fraternity demands scientific validation. Through this article the Trigunas as explained in our classics have been reviewed. An attempt has been made to explain them in terms of scientific terminology. Present study presents a redefined view of Trigu a and proposes their interrelationship with human metabolism, Inter Relationship of Satva, Rajas & Tamas, Trigu a & Panchamahabhootas, somatic & psychological disorders with human consciousness, its relation with endocrinal system and pathology of mānasika rogas has been presented in this way they may be easily understood, assimilated and applied by our medical community.

Keywords: Trigunas, Satva, Raja, Tama, Panchmahabhootas

INTRODUCTION

Ayurveda is an age old time tested philosophy which has been under unremitting practice since innumerable years. This science was originally envisaged by Lord Brahmā and later transferred to other sages for the benefit of the ailing mankind. The legacy of this visionary work of Vedic scientists has streamed through Ayurveda for over 5000 years to the present scientific age. The human body they implicated was a unique permutation of five basic elements – Ākāśa, Vāyu, Agni, Jala and Prthvī. With the progression and development of life on earth; diseases also started evolving and henceforth started the quest of man to understand their origin and the method of their cure. Individualized medicine is one of the core principles of Ayurveda. Ayurveda lacked sophisticated equipments for study in those days and ancient vaidika scientists used the power of observation to study diseases and uncover drugs for their successful treatment.
With rising inquisitiveness people started understanding fundamental concepts of ayurveda and from amongst them one is that of “Trigu a Theory”. Initial knowledge of this basic concept was transferred orally and then written documents in the form of śāstras came into existence. While faith and skill are adequate for the traditional Ayurvedic practitioners, modern minds still demand scientific validation.

**Aims & Objectives:**

1. To present a review of the concept of Trigu a as explained in our ayurvedic texts.
2. To present a redefined view of Trigu a for the better understanding of the modern scientific community.
3. To understand the interrelationship of Trigu a with human metabolism with supporting evidences.

**Methodology:**

To validate our theories in case of this study named Redefining Triguna Theory w.s.r to Human Nature & Metabolism, the facts have been taken from two main sources-First source of evidences is based on past, traditional and present nature of Ayurvedic śāstras. Here, the documentation of practice to support various claims is placed. The second source of evidences is based on scientific researches, treatment system and procedures used in Ayurvedic medicine in present era.

**Inclusion Criteria:** We included data that discussed Triguna and other supported theories of Ayurvedic literature. Researches were considered for study even if they referred to establishing a link between Modern Scientific Research and Ayurvedic Medical Science.

**Exclusion Criteria:** We have excluded documents that were without verified data or related evidences and not concerned with Triguna Theory.

**Results:**

The concept of Trigu a has been examined theoretically (Bose, 1966; Misra et al., 2000; Parameshwaran, 1969; Rao, 1971) and empirically (Das, 1987, 1991; Kapur et al., 1997; Marutham, Balodhi and Misra, 1998; Mathew, 1995; Mohan and Sandhu, 1986, 1988; Pathak, Bhatt and Sharma, 1992; Rao and Harigopal, 1979; Sebastian and Mathew, 2002; Sharma, 1999; Singh, 1972; Sitamma, Sridevi and P.V.K. Rao, 1995; Uma, Lakshmi and Parameshwaran, 1971; Wolf, 1998)".

Indian Ayurvedic researchers including foreign scientists are tremendously working to explore ayurvedic secrets and establishing its scientific facts through modern research methodology. Few fine examples of research work on ayurvedic principles in western countries are-

1. Research on Health promotion with a traditional system of natural health care.\(^1\)
2. Work Behavioral treatment for hypertension: through Meditation.\(^{2,3}\)
3. Inflammatory Mediators With special Reference to Their Free Radical Scavenging Effect.\(^4\)
4. Ayurvedic Genomics: Establishing a Genetic Basis for Mind Body.\(^5\)
5. Science and Technology with Complementary and Alternative Medicine.\(^6\)
6. The Dō as and their functioning in terms of contemporary biology and physical chemist.\(^5,7\)

Like the body the mind is also controlled and managed by dō as and gu as. Ayurvedic intellectuals have defined Trigu as as Satva, Raja and Tama. Satva 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 Mānasika dō as. According to Samkhya philosophy Nature (Prakṛti) is constituted by three qualities (Gu as) - Satva, Rajas and Tamas. At the level of mūla prakṛti (original state of Prakṛti) the three gu as are in equilibrium. The moment this equilibrium is troubled the gu as 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 inter-relationship between Śārīrika and Mānasika Dō as. Therefore, inter relationship of dō as is generally understood on the basis of panchbhautika foundation of Tridō as and trigu atmaka composition of pancamahābhūtas. This calculative method of prediction illustrates the schemata of affiliation of both kinds of dō as, but such a process sometimes generates a disagreement and may lead to fallacy. Śārīrika and Mānasika dō as follow each other in the state of disease. 8 Suśruta has evidently depicted the five mahābhūta as being composed by the Trigu as. 9 Body follows psyche and vice versa. Hence several types of psyche are illustrated as presentation by their resemblance with well recognized codes”. 10 Ayurvedic scriptures have revealed several classification of human personality i.e. Maṇas Prakṛti on the basis of different types of psychic features. 11 They are based on the preponderance of three Maṇas gu as i.e. Satva, Raja and Tama. 12 Rajas state of mind corresponds to dynamicity, movement, restlessness, desire, wrath, self-esteem, pride and resentment. While Tamas state of mind corresponds to mass, timidity, misery, fears, sleep, lethargy, gloominess. 13 Rajas and tama s are the vitiators accountable for the expression of mental illness. Each personality has diverse nature and intellectual personality based on the predominance of these universal attributes, along with the body humors, vāta, pitta and kapha. The subsequent distinctiveness could be seen in people with Satvika, Rajasa and Tamasa Prakṛtis according to Suśruta.

Satvik characters

Satva guna depicts goodness. When sattva guna is dominant, people are desirous of being comforting and caring. Such people have firm determination and have constancy of mind and senses. They are very wise and bear good knowledge. Such people understand the difference between good and bad actions. They do their work as their duty. Such people are free from doubts and always do their work calmly. These people greatly value spirituality. Respect, kindness; humbleness, self-control, and goodness of character are their core characteristics. Joy, satisfaction, nobility, broad mindedness, contentment, forgiveness, truth, straightforwardness, absence of wrath, purity- these are all the qualities of Satva.

Rajas characters

1. The traits of Rajas are-Excessive Despair (Dukhabahulatā), Wandering-Spirit (Asthānaśīlatā), Intolerant (Adhr ̥ ti), Pride (Ahaṅkāra), Cruelty (Akāru yama), Arrogant (Dambhō), Conceit (Manō), Joyful (Har ḷa), Lust (Kāma), Furious (Krōdhaśca) - Caraka Samhitā Śārīrasthāṇa 4:38

Tāmas characters: The qualities Tāmas are - Misery (Viśāditvama), Atheism
Tāmas suggests sluggishness, represents heaviness of the spirit and the incapability to perceive. The spirit is obscured by ignorance and panic. Tāmas favors a lack of intellectual commotion, thoughtlessness and a spirit subjugated by subliminal forces.

Analysis:
In order to contend with global challenges, Ayurveda experts need profound knowledge of various conditions causing diseases, their symptoms, investigations to be performed to diagnose diseases and their treatment. With the change in lifestyle and the hectic daily schedule, new diseases with fatal consequences are fast emerging. It is essential for Ayurvedic experts to be well aware of the knowledge existing in the medical world and have a proper understanding of pathology of the illness in the enlightenment of our Ayurvedic principles.

According to Ayurveda disease is auxiliary multifaceted psychosomatic incident. Ayurvedic literature affirms the association between the body and intellect in its approach to illness as well as wellbeing at various places. However the vitiated dō as, dhātus and malas linger the physiological foundation of disease. Vāta, pitta and kapha are the three physiological or ‘Saririka Dō as’. Ayurveda conceptualizes that apart from these three, there are two other predominantly psychological dō as too, mansika dō as—Rajas and Tamas. It is a well-established fact that body and intellect trail each other in various consequences.

Inter Relationship of Tāmas & Panchamahābhūtas
Ākāśa is predominant with Satva, Vāta with Rajas, Agni with Satva-Rajas, Āpa (Jala) with Satva-Tamas, and Prthvī with Tamas. Inferentially, since both Caraka and Suśruta clearly state that vāta dō a is a combination of Ākāśa and Vāta, Pitta Dō a of Agni and Āpa and Kapha Dō a of Āpa and Prthvī, we can assume the guṇas that are foremost in each of them. Hence, vāta dō a is a combination of Satva and Rajas but is referred to as being chiefly Rajasik as Rajas overtakes or is stronger than Satva. Pitta dō a is said to be more Sātvika in nature, though it has an element of Rajas and Tamas in it. Kapha dō a is said to be more tāmasika in nature though it has an element of Satva in it (but no Rajas). We comprehend the dō as in respect of the guṇas exhibited by them due to the relative predominence of one or the other panchamahābhūta that they are made up of. Trigu atmaka portrayal of the structure of panchamahābhūta is the most applied facet of philosophical concept of guṇas or mānasika dō as in the field of science and medicine. This is valuable in deducing the performance demonstrated by persons depending on the dominance of one or the other mānasika dō a or guṇas that is constitutionally present in the person from commencement.

This Prakrīti—guṇas combination is unique to every individual.
and is not changeable during the course of their lifetime. ¹⁵

**Inter Relationship of Trigu a with Diseases**

‘Vyadhi’ and ‘Roga’ are the frequent expressions for disease in ancient Ayurvedic literature. As Caraka appropriately puts it, mind (manas) and body (Śārīra) along with the senses (indriyas) are the abode (adhiṣṭhāna) of suffering (vēdanā). Human beings are classified as sātvika, rājasika or tāmasika according to the principal quality evident in them. Even food is classified as sātvika, rājasika or tāmasika according to the quality that it imparts to us on eating.

Likewise the mind (mānas) is subject to the influence of the three guṇas. But the other two dōṣa or guṇas - Rajas and Tamas - are the psychological (mānasika) dōṣa , just as vāta, pitta and kapha are the somatic (Śārīrika) Dōṣa.

“From Satva is born knowledge, from Rajas craving, from Tamas arise confusion, delusion and ignorance” --- Bhagavad Gita XIV.

**Interrelationship of Somatic & Psychological Disorders**

Likewise the mind (manas) is the substratum (adhi hāna) of the psychological (mānasika) dōṣa (tamas and rajas). Ayurveda scrutinizes these afflictions too as intellectual afflictions though predictably they are not measured as psychological diseases. These afflictions can direct to mental illness once they cross a verge. However one has to abide that the categorization of the ailments as well as dōṣa into somatic (saririka) and psychological (mānasika) is not an impermeable categorization as many illnesses expose a fundamental interlinked mind-body communication. Somatic dōṣa (vāta, pitta and kapha) are influenced by the psychological dōṣa just as psychological dōṣa are influenced by the somatic dōṣa.

**Interrelationship of Trigu a with reference to Human Consciousness**

There are two basic laws of the – mānasika dōṣa / guṇa as that are crucial in understanding their workings. The first rule of the guṇa as is 'the law of alternation'. The three guṇa as 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 Satva; Tamas and Satva are institute in the field of Rajas; and Satva and Rajas stir in the field of Tamas. The essence of the three qualities is their interaction. The second law of the mānasika dōṣa / guṇa as is the law of permanence. The guṇa as 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 Satva, once they do so they will grasp on in that same eminence. ¹⁶

**Interrelationship of Trigunas with Endocrinal System**

The three dōṣa trigger the endocrine, exocrine glands and specific nerves to release suitable bio-chemicals (neuro harmones) at suitable time, which in turn activate the appropriate organs to be active consequently. Mind is the authority of physiology and pathology of the physical body. Thus the association of the mind has impact on the hormonal equilibrium of the body and its actions. Three dhātus/dōṣa as are the biophysical aspects that preside over the different behavior of the physical body both in sound health and ill health, correspondingly. There are two kinds of thought waves. One is "sensory thought waves" formed by efferent nerve impulses, which receive their
stimulation from external sources-sensory organs. These waves are those that travel from a particular sensory entity en route for the mind. The second one is "Motor thought waves" formed by afferent nerve impulses which receive their stimulation from internal organs/sources transporting the instructions of the mind to the target places of action.

DISCUSSION
Ayurveda was intended to be open for innovative ideas, ethics and understanding for continuous progress. However, its development seems to be hindered during the last several centuries consequential in chronic stagnancy as of now. Tradition, pride and precedent glory-based emotional attitudes give the impression to be predominant among practitioners as against evidence-based pursuit of scientific research. A country in possession of healthy citizens is capable of excelling in all fields on the global stage. We can achieve this stage only when we have excellent quality of Health and Medical facilities with reference to Ayurvedic System of Medicine. Quality will come from continuous research and innovation with redefining of time tested principles. Ayurvedic students come from science background with an understanding of concepts and principles of biology. After studying ayurvedic texts and granthas in vast during course; the effectiveness of Ayurveda’s practical wisdom is clear; however for most students even after graduation period a question still exists persistently-‘If Triguna is valid, then why how, in scientific terms, do they work?’ It's the extent of these three gu as- Satva, Rajas and Tamas-that are believed to generate or annihilate synchronization in our lives. Rajas stands for action. Excess of Raja, directs an eternally agitated mind. Tamas supplies us with the capability to complete what was generated by Satva and Rajas. Ayurveda examines an individual’s psychological constitution via the three dō as, but the Gu as also play an important role as a factor of mental health and wellbeing. Rajas represents the spirit concerned by requirements and beliefs. It encourages stubbornness, anger, and diversion from shrewd thoughts. Vātadi dō as further vitiate the mind leading to affliction of the mind by rajas and tama dō as. These dō as eventually get stucked in Manōvaha srotas and critically affect the mind and the intellect misplaces its balance.

Pathology of Mānasika Rogas:
Body has an undeviating impact on manas and vice versa, hence the interaction between body and intellect i.e. sarīra and manas is the core of samprāpti. Ācārya Caraka while describing the aetiology of mānasa vikāra explains that these mānasa vikāra happen in an individual when the intellect of alpa satva individual is affected by the preponderance of rajas and tamas. "The mānasika dō as including Satva comprise the magnetic field for the spirit. One guna / mānasika dō a usually predominates and polarizes our intellect according to its individuality. Souls turn out to be satvik, rājasika, tāmasika in nature. Only an exceptional individual can become so absolutely dominated by one mānasika dō a that the other lose their authority. Such extreme category for unsentimental illicit is complete tāmasika type, the tremendous achiever is complete Rajasik type, and the selfless saint is complete Satvik type. From the above discussion we can significantly conclude that Ayurveda considers the role of the mānasika dō as as factors of health and well-being.
while Yoga dwells on the dō as relative to physiological performance.

7. Recommendations:

1. Ayurvedic system needs to first discover areas of redefinition of Ayurvedic concepts like Triguna, Tridosha theory and so on. Adequate human resources in terms of team of researchers having sound knowledge of research is necessary.

2. Due importance should be given to Ayurvedic principles while accepting of western models of Medicine in current healthcare research.

3. An Integrative Model of Health Care through Redefining Concepts approach should be made. The Pros and Cons in this regard deserve to be fully discussed.

4. Traditional system of medicine principles must be constantly refined so that its knowledge gained may be integrated into the National health care schemes.

CONCLUSION

Ayurveda requires research in the areas of basic and diagnostic principles so that the diagnosis can be made more pinpointed leading to more effective treatment strategies. Due to socio-political reasons, annotation (Pratisamskara a) of Ayurvedic samhitas could not be done in the last 2000 years, which is mandatory every 1000 years. This means that the present samhitas are lagging behind to present the knowledge. Many of the diagnostic tools have been missed in between and principles like Tridosha, Triguna Theory and Avarana are unexplained. Ayurvedic Medicine and Western Medicine cannot be truly integrated until our Ayurveda system has been proven to be effective clinically. Properly designed clinical trials may be initiated which must by supported by basic sciences research like Triguna, Tridosha, Panchamabhuta theories. We must accept that becoming up to date is not an offense; it does not put off anyone from maintaining cultural distinctiveness. No tradition is a static body. Modernity results from evolving traditions. For instance, Acārya Caraka would not have ignored technologies like electron microscope if they had been available during his time.

Authors are in a opinion that redefined concepts of Triguna and other basic theories must be explored more for establishing ayurveda as a globally accepted science of Indian Medicine in future by upcoming researchers.

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