



AAHAR VIHAR IN RELATION TO MANASIKA PRAKRITI

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ABSTRACT Ayurveda is a unique and holistic science which includes all the factors necessary to maintain a healthy life. One of these factors is the triguna- Satva, Rajas and Tamas. These triguna represents essential energies of the mind which differentiate individual on the basis of manasika prakriti. Individual's mental temperament is genetically determined and dependent on dominance of Triguna. Manasika Prakriti features pertain to the mind and mental activities of the person. Acharya Charak and Acharya Sushrut has described 16 types of Manasika Prakriti. Satvika type of Prakriti is best among all because of predominance of Satva Guna which is considered eternally pure and is not likely to get vitiated. Manasika Prakriti determines susceptibility to mental diseases. In Bhagvad Gita, food is described to be Satvika, Rajasika and Tamasika on the basis of its effect on mind and body. Present era and modern lifestyle has affected our personalities and behaviour towards society. We can alter the level of trigunas upto some extent in an individual by adopting certain lifestyle with the ultimate aim of achieving highest form of Satva, the most peaceful and productive to mankind.

KEYWORDS : Ayurveda, Triguna, Manasika Prakriti, Ahara, Vihara.

INTRODUCTION:

Ayurveda, so called an eternal science, the science of life, deals with spiritual, psychological and physical well being of the individual. It covers all the spheres of human life. It is not merely a materialistic science but a philosophical and factual truth which our great ancestral sages had found true and proved it to the truth of time through their experience, logic, power of wisdom and yogic practices.

Ayurveda defines health as a state of equilibrium of Tridosha, Trimala, Saptadhatu as well as homeostasis of mind. WHO defines mental health as a state of well being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. It is an integral component of health and well being that underpins our individual and collective abilities to make decisions, build relationships and shape the world we live in. Behaviour of human being is an constitutive part of humanity since time immemorial which originated from cognitive framework.

TRIGUNA AND MANASIKA PRAKRITI :

Concept of triguna is originated and has been described in Atharva Veda. Indian philosophies discuss human behavior while describing "tattvas". Bhagwad Gita and Samkhya Darshan explains guna and their application in real life. These are discussed as unique features or characteristics of individual with respect to personality traits and behavior. Triguna (Sattva, Rajas and Tamas are integral component of mind. Satva is characterized by lightness, consciousness, pleasure and clarity. It is pure, free from diseases and cannot be disturbed in any way. It activates the senses and is responsible for the perception of knowledge. Rajas is the most active of the Gunas and is characterized by motion and stimulation. All desires, wishes, ambitions and fickle-mindedness are governed by Rajas. Tamas is characterized by heaviness and resistance. It causes disturbances in perception and other activities of the mind. Delusion, false knowledge, laziness, apathy, sleep and drowsiness are a result of Tamas Guna.

Each of the triguna imparts certain mental characteristics to a person based on the dominance of one or the other guna which is known as their manasika prakriti and it can be recognized based on the mode of worship, the type of food consumed and other day to day activities. Manasika dosha predominance of parents at the time of union of male and female gametes form the manasika prakriti of an individual. It is the natural or original form of an individual's psychological qualities which denotes mind's design, psychological makeup, interactions with others, influencing factors behind personal morals, perceptions, values and attitudes.

Accordingly, there are mainly three types of manasika prakriti namely Satvika, Rajasika and Tamasika. Satvika is said to be free from any abnormality due to having fraction of auspiciousness and piety. Rajasika has abnormality due to presence of fraction of wrath, anger or rage. Tamasika is also having abnormality due to presence of fraction of moha (delusion).

Both Acharya Charak and Acharya Sushrut describes 16 types of manasika prakriti which are further classification of these three basic manasika prakriti.

RELATION OF AHARA WITH TRIGUNA:

In Bhagwad Gita, Shri Krishna has described about 3 types of aahara on the basis of their relation with triguna. Foods that bequeath longevity, full of energy, bestow good health and vigour with happiness and satisfaction are relished by those in sattva guna the mode of goodness.

Such food in sattva guna particularly increase life and are juicy, savoury, rich and nourishing, like invigorating serum which remains long in the body and are agreeable and pleasing to the palate. Foods of this type which are chewed, licked, sucked and drunk are relished by those situated in sattva guna. Foods that are excessively bitter, sour, pungent, salty, spicy, dry or burning are very much liked by those situated in raja guna, the mode of passion. Such food cause pain even while eating them which leads to distress of the body, misery, depression and subsequent disease and sickness all produced by these foods. Food cooked more than three hours before, that is cold, tasteless, without aroma, stale, decomposed and foods that are amedhyam or forbidden for offering to the Supreme Lord such as meat, fish, fowl, eggs, alcohol which are impure are preferred by those in tama guna the mode of ignorance.

RELATION OF VIHARA WITH TRIGUNA:

These Triguna act at different times. Each one of them becoming powerful at any point of time. At a given time, human personality works under the influence of one predominant guna while the other two gunas get subdued but not totally absent. The predominant guna will affect behavior, attitude, actions, attachments and so on.

When Satva predominates, it produces on mind its own nature of happiness and knowledge. Satvika Prakriti people have qualities of anrushasyam (kindness), samvibhagaruchita (tendency of sharing belongings), titiksha (forgiveness), satya (truthfulness), dharma (religiousness), astikyam (belief in god), gyan (knowledge), buddhi (logical intelligence), smriti (good memory), medha (wisdom), dhriti (good retention power of mind), anabhishanga (non attachment or over indulgence).

When Rajas predominates, it produces passion, desires, attachments and actions. Rajasika Prakriti people have qualities like dukkha (excessive miseries in life), atanshilata (excessive wandering), adhriti (less retention or impatience), ahankar (ego), anrutikatvam (untruthfulness), akarunyam (cruelty), dambha (dishonest), maana (arrogance), harsha (pleasure), kama (lust), krodha (anger).

When Tamas predominates, it shrouds discrimination and makes the mind unaware of its nobler duties. Tamasika Prakriti people have qualities like vishada (sadness), nastikyam (disbelief in god and veda),

adharmashilata (not following religion), buddhi nirodha (perverted intelligence), agyana (dumbness), durmedhastvam (foolishness), akarmashilata (lethargy), nidralu (excessive sleepiness).

Can We Influence The Triguna:

Though manasika prakriti formed at the time of conception remains constant throughout the life, but we can consciously change the levels of triguna in body and mind upto some extent. By altering the presence and influence of external objects, lifestyles and thoughts, we can increase or decrease the guna. One has to get rid of the lower guna (raja and tama) and improving it to the higher (satva) till becoming completely sattvika. This will also help to prevent lifestyle disorders due to physical and mental stress to which the term 'Pragyaapradh' is given in Ayurveda. Stabilizing a healthy lifestyle is an important way to control predisposing factors of lifestyle disorders.

CONCLUSION:

As per the qualities of Satvika, Rajasika and Tamasika Prakriti people discussed above, Satvika Prakriti is best among all because of predominance of Satva, which is considered as eternally pure and is not likely to vitiate. Rajas and Tamas are considered as manasika dosha in Ayurveda. Therefore, one should follow the appropriate regimen like ashtang yoga and code of conduct to increase their Satva guna as the ultimate goal of every individual is to attain salvation and to get rid of the bondage of maya. Acharya Charak has stated that salvation is para (supreme), prashanta (calmed) and also mentioned the means for ascending (salvation). He has mentioned that one who is desirous for liberation should submit to his preceptor and implement all his instructions. He should follow the codes described in religious scriptures. He should observe similarity in universe and purusha, concentrating sense organs in mind and mind in atma (soul or self) and atma in atma (soul-supreme soul). In this way, Ayurveda is the only science that teaches us not only to attain physical and mental health but also lead us to the path of eternal emancipation.

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