



ROLE OF *ADHYATMIKA GUNAS* IN MENTAL HEALTH

Dr. Shradha. G. S¹, Dr. Mohammed Faisal²

1.PG Scholar, 2. Associate professor PG Department of Dravyaguna,

Sri Dharmasthala Manjunatheshwara College of Ayurveda, Kuthpady, Udupi

shradhags96@gmail.com

ABSTRACT

Introduction: Psychological diseases have posed a serious challenge to the human civilization, particularly in the western countries where materialism has reached the saturation point. Dozens of mental illnesses have been identified and defined. They include depression, generalized anxiety disorder, bipolar, obsessive-compulsive disorder, post-traumatic stress disorder, schizophrenia and many more. Ayurveda explains about *Adyatmika gunas* which is helpful in leading mental health.

Objective: To analyse the importance of *Aadhyatmika gunas* in the mental health.

Result and Discussion: *Adyatmika* means “pertaining to the soul” therefore they are called as Atma gunas i.e., qualities of *Aatma*. *Atma gunas* are six in number, they are *Ichha*, *Dweshha*, *Sukha*, *Dukha*, *Prayathna* and *Buddhi*. The knowledge of the *Ichha* enables one to make conducive choices in terms of lifestyle practices majorly include desire towards food. Overcoming *Dweshha* helps in keeping away the extreme emotions which are harmful for the body and mind. *Dukha* is that which helps to know about the causes which bring pain. *Sukha* provides the knowledge of living happy and comfortably which is the ultimate goal of every life. These *gunas* can be achieved by counselling through *Prayathana* and interpreted through *Buddhi*. By analysing the psychological condition any of the *guna* can be selected and adapted for the betterment of mental health. *Acharya Charaka* has explained *sadvritta* and *Achara rasayana* which promotes both physical and mental health. The physician counselling a patient with these *adhyatmika gunas* plays a major role in management of psychological disorders.

Conclusion: The knowledge of *Adhyatmika gunas* used in counselling will help one to achieve mental health.

Keywords: *Manasika gunas, Psychotherapy, Mental health*

INTRODUCTION

Ayurveda as well as Philosophy accepted the *Guna* as the basic entity of *Srishti*. *Guna*, which has multifold meanings according to its use, in social, cultural, philosophical clinical, and literary fields. In Ayurveda, the *Guna* is one among the *Shad padharthas*¹. It is related with *Dravya* in a *Samavaya relationship*². *Gun*as have been classified under various categories like *Adhyatmika Guna*, *Gurvadi Guna*, *Paradi Guna*, *Vishistha Guna*³. The word '*Guna*' is derived from the *Dhatu 'Guna Amantrane'* which means it attracts towards itself. *Guna* entity stands for both physical and chemical property⁴. Among the *gunas Adhyatmika Guna* is the *guna* which plays a major role in mental health. They are *Ichha*, *Dweshha*, *Sukha*, *Dukha*, *Prayathna*, *Buddhi*. The knowledge of *Adhyatmika guna* is very important in the mental health because in existing generation people experience lot of psychological disorders like stress, anxiety etc. To keep oneself devoid of over emotions these *gunas* are required to be adapted in life.

AIMS AND OBJECTIVES

To analyse the role of *Adhyatmika Gunas* in the mental health.

MATERIALS AND METHODS

Concepts related to *Adhyatmika Gunas* are analysed in perspective of their clinical application over mental health from Ayurvedic literature, internet source and various journals. Further understanding has been proposed in regard to the title.

RESULT

1. *Ichha*

इच्छा कामः -त०सं०

स्वार्थ परार्थ वा ऽप्राप्तनेच्छा -प्रशस्तपाद

Ichha means wish or desire. Wish to possess any article or any object for himself personal or for others is *Ichha*. It is of eight-fold⁵.

Iccha



- a. **Kaamam**: *Maithuna Icchā* or desire towards coitus is known as *Kāma*.
- b. **Abhilāsā**: "*Abhyavaharesca*" or desire, wish to take food is *Abhilāsā*.
- c. **Rāga**: Having passion towards an object and wish to get that object repeatedly.
- d. **Sankalpa**: To determine to perform a duty in future.
- e. **Kārunya**: By leaving selfishness, save other living beings from misery.
- f. **Vairāgyam**: Devoid of the defects, demerits, of others by keen observation of the defects.
- g. **Upadha**: Wish to deceive others.
- h. **Bhāvam**: Hidden desire.

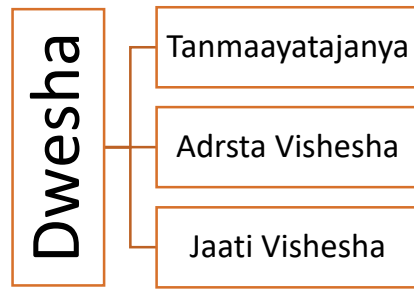
Role in mental health: The knowledge of Iccha i.e., desire which helps one to focus on his ambition, carrier etc. Selecting the type of life to be lived avoiding emotions like selfishness, greediness which can be overcome through adapting oneself with good habits like performing yoga, meditation and having balanced diet.

2. Dweṣha

प्रज्वलनात्मको द्वेषः, यस्मिन् सति प्रज्वलितमिव आत्मानं मन्यते स द्वेषः । क्रोधो द्वेषः -त०सं०

Aversion or Anger is called *Dweṣa*. Because of *Dweṣa*, an individual feels that he himself is burnt. Acquiring of an object which is against will also causes pain. Aversion occurs towards snakes and thorns because pain is experienced from snakes and thorns etc.

The *Dweṣa* is of three-fold⁶



- a. *Tanmāyatajanya Dweṣa*: If once a person experiences the bad taste of medicine, and he later thinks every medicine is tasteless and gets aversion towards that.
- b. *Adrsta Viṣeṣa*: Even though one doesn't have experienced vomiting, gets aversion towards vomiting.
- c. *Jāti Viṣeṣa*: The aversion among two races is called as *Jāti Viṣeṣa*.

Role in mental health:

Because of *Dweṣa* or aversion individual begins to perform *Dharma*, *Adharma*, *Smṛti* & *Prayatna*.

3. *Sukha*

१. सर्वेषां अनुकूलतया वेदनीयं सुखं, अनुकूल वेदनीयं सुखं -त०सं०

२. अनुग्रह लक्षणं सुखं

The cognition occurs which is favourable to a person always is called *Sukha*. It always gives pleasure, satisfaction and happiness to the individual. It is produced from *Dharma* and is favourable to a person.

Role in mental health: Having the knowledge about *Sukha* is very important in life. Every living being should be aware of the things or activities which keeps him happy. Keeping oneself busy with work he likes will avoid getting repeated negative thoughts and overthinking which is actually the reason for anxiety or depression. Whatever happens, any tough situations have been faced by the person at last he should find happiness which is the moto of every life.

4. Duhkha

१. सर्वेषां प्रतिकूलतया वेदनीयं दुःखं
२. उपघात लक्षणं दुःखम्
३. प्रतिकूल वेदनं दुःखम्
४. अधर्म जन्य प्रतिकूल वेदनीयं गुणो दुःखं

The attribute which is produced due to *Adharma* and which causes pain or torture always to an individual is called *Duhkha*. It is not favourable always to *Indriyas, Ātma and Mana*⁷.

Role in mental health: Having awareness about the *guna Dukha* enables one to avoid the things which are harming the person like over emotions, evil thoughts can be kept away and doing righteous things leading to righteous path i.e., *Dharma*. Through this we can avoid the cases of suicides which is increasing worldwide which is to be controlled.

5. Praythna

१. कृतिः प्रयत्नः -त०सं०

२. प्रयत्नः संरंभः उत्साहः इति पर्यायाः । स द्विवधः जीवन पूर्वकः इच्छा द्वेष पूर्वक -प्रशस्तपाद

Volitional (*Sankalpa Shakthi*) effort is the will to do the primary effort regarding performing an action is called *Prayatna*. Some opine that *Chesta* is *Prayatna*. चेष्ट, संरंभ, उत्साह are the synonyms of *Prayatna*.

It is of two types. a. *Jivana Pūrvaka* b. *Ichhā Dweṣa Poorvaka Prayatna*.

1. Jivana Pūrvaka Prayatna: The efforts for continuation of life, respiration etc come under this type. The respiration continues in the state of sleep as well as in awakening state also. All the other activities continued in the body are involuntary. Due to this effort only, the association of *Indriyas Mana* and *Atma* occurs. It is the causative factor for keeping alive.

2. Ichhā Dweṣa Pūrvaka Prayatna: (Voluntary efforts) Efforts performed to acquire *Hita* and to devoid *ahita* is called as *Ichhā Dweṣa pūrvaka prayatna*. All the efforts made for the personal and social welfare also come under this category.

In some other contents, it is said that the *Prayatna* is of three-fold.

1. *Pravṛtti Rūpa* 2. *Nirvṛtti Rūpa* and 3. *Jivanayoni Rūpa*.

1. Pravṛtti Rūpa prayatna is due to desire

2. Nirvṛtti Rūpa prayatna is due to aversion.

3. Jivanayani Rūpa Prayatna is the efforts to keep-alive. In absence of this *Jivanayani Rūpa Prayatna* a person will die.

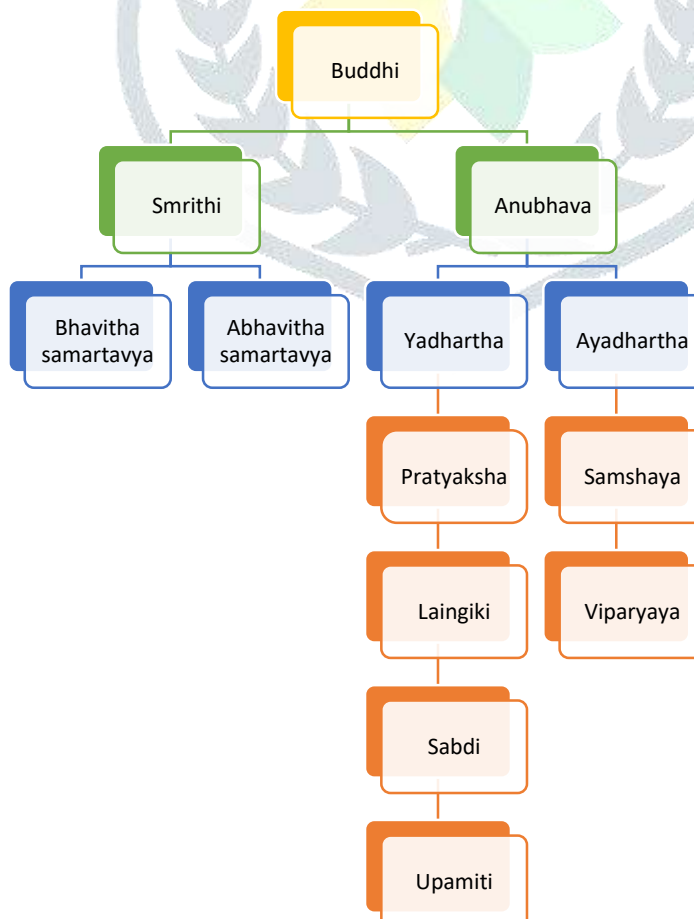
Role in mental health: Prayathna helps to make continuous efforts in the personal and social welfare to have the healthy relation with the family members, siblings, friends, partners and colleagues. Performing meditation, yoga also can be considered as Prayathna to relax our mind and to keep calm in the world of busy life.

6. *Buddhi*

The cause for the knowledge for all kinds of communications is called as *Buddhi* (intellect). *Anuvyavasayātmaka Jñāna* is called *Buddhi*. Perception of knowledge of *Padārtha* only is called *Vyavasaya*. Such knowledge of *vyavasaya* is known as *Anuvyavasaya*. Some opine that the lustrous which is residing in *Ātma* is called *Buddhi*.

Sāṅkhya Darśana states that in the evolution process, *Mahattatwa* is evolved from *Mūlaprakṛti* in the beginning and from *Mahat Tatwa Ahankāra* is evolved. The transformation form of the above and one of the *Antahkarana traya* is *Buddhi* (intellect). The transformative product of pure intellect is called as "*Jñāna*".

Buddhi is of two types (1) *Anubhava* or *Anubhuti* (2) *Smṛti* or *smarana*⁸.



1. *Smrti* -is the knowledge born out of mental impressions alone, after some time perception of the same objects occur without *Indriya sannikarṣa* is called *smrti*. Charaka states that "the recollection of the knowledge perceived previously through *Drshita* (seen), *Shruta* (Heard), *Anubhūta* (Experienced) is called as *smrti*⁹.

दृष्ट श्रुत अनुभूतानां स्मरणात् स्मृतिरुच्यते (च० शा०.1/149)

The *smrti* is of two types (a) *Bhāvita smartavya* (b) *Abhāvita smartavya*

(a) *Bhāvita smartavya*: The cognition occurs in the state of sleeping is called *Bhāvita smartavya*.

(b) *Abhāvita smartavya*: The knowledge in the awakening state is called *Abhāvita smartavya*.

2. *Anubhava* -is the knowledge other than recollection. The valid experience occurs through the contact of *Indriyas* and *Indriyarthas* is called as *Anubhava*.

It is again two-fold: a. *Yadhartha* b. *Ayadhartha*

Yadhartha Anubhava jnana is 3 types again. (1) *Pratyaksa* (2) *Laingiki* (3) *Sabdi*

Avidya is of twofold. (1) *Samsaya* (2) *Viparyaya*

Role in mental health: The *guna Buddhi* is that which enables one to decide what is good and bad for him. It helps the person to go in right path, it is his intellect makes him doing good thing. *Buddhi* also helps the physician to help in treating patient with mental disorders and even advise them to follow the same in their life.

DISCUSSION

Acharya Charaka has explained *Sadvritta* in *suthrasthana*¹⁰ and *Achara rasayana* in *Chikitsa sthana*. By following these, people will obtain physical and Mental health. To follow the *Achara rasayana*, the knowledge of *Atma gunas* is very essential. The most important one among these factors is the *prajnaparadha*. Most of us knowingly or unknowingly commit mistakes on daily basis. But when mistakes are done in a state of consciousness and does not attempt to make amendments on the same, they become responsible for many diseases. Having the knowledge of *Atma gunas* will help in the counselling of patient and helping them to adapt that will make their life better.

CONCLUSION

It can be concluded that it is very essential for a physician or a person to have a proper understanding of *adhyatmika guna* to do counselling or to adapt in life in desired manner and thus to get fruitful outcome.

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