

BASICS OF MIND

- ✦ Mind is also considered as a sense organ which has the qualities of both knowledge as well as action indria (Gyanendriya as well as karmendriya).
- ✦ Manas is without any rupa. It is nirvikara. As it is Ateendriya swaropa i.e. it cannot be understood through senses, it can be understood only through lakshanas or manifestations. Man is exposed to vednas or sufferings like sukha(happiness), dukha, vichara, krodha, kama etc. only through manas.
- ✦ Under the influence of sukha and dukhas, the ragas and dweshas, or through improper association of mind with sense organs, diseases are bound to occur not only in the functioning of mind but also of body

CONTENTS OF MIND OR MANO VISHYAS

- ✘ Chintyam (thinking),
- ✘ Vicharam (prolongation and expansion of thoughts),
- ✘ Ooham (Imagination of past, present and future),
- ✘ Dhyeyam (Deep thinking and concentration on a thought of object),
- ✘ Sankalpam (planning), and
- ✘ Yatkinchit (All the other things which man can perceive).

MIND: ITS GUNAS

- ✘ Satwa, Rajas and Tamas are three gunas of mind.
- ✘ Satwa is the condition of balance of mind.
- ✘ Rajas and Tamas gunas vitiate the mind and therefore are called mind doshas.
- ✘ The balanced condition of these doshas is the basis of mental health and their imbalance is the cause of mental diseases.
- ✘ Lightness, light, awareness, happiness, good intelligence are properties of Satwa. Satwa guna is responsible for perceiving senses.

MIND: ITS GUNAS

- ✘ Rajass is more active and also activates other functions of mind. Activity and excitement are properties of Rajas guna. All sorts of desires are due to Rajas guna. Rajas guna is responsible for all sorts of activities and variation in different desires which produces different types of mental diseases.
- ✘ Tamas is heavy and motionless. Unawareness, inactivity, inertia represent it. It also disturbs the perception of sense organs as well as mental processes. It is responsible for false knowledge, laziness and excessive sleep.

CAUSES OF SUFFERINGS AS IN VEDAS/UPANISHADS

- ✦ Vedas and Upanishads categorise all the problems faced in life in three basic types as Adi bhautik or physical , adi devik or divine or prakriti and adhyatmik or spiritual or related to mind
- ✦ Adi bhautik (Physical)- Related mainly to body i.e. panch mahabhuta; e.g. hunger/thirst, snake bite, wars or fights with other living beings
- ✦ Adi Devik (Divine)- Generated by Prakriti, e.g. Extreme weather, earthquake, excessive rain or lack of it
- ✦ Adhyatmik (Spiritual)- Related to the Mental plane, e.g. anger, greed, infatuation, recurring doubts, infidelity etc.
- ✦ On similar lines for practical purpose, Ayurveda recognizes three factors i.e. Praygaapradha, Asatmendriarth sanjog and Prinama as the root cause for all sorts of diseases affecting the mankind. This is based on complicated combination of mind, body, senses and the environment in Ayurveda.

PERSONALITY TYPES IN AYURVEDA

- ✦ Ayurvedic physicians have further subclassified these into sixteen categories according to degree of gunas as 7 types of Sattvika , 6 types of Rajassika and 3 types of Tamassika.
- ✦ "These ideas are expressed in Caraka Samhita and Sushruta Samhita, the two well known Ayurvedic treatises
- ✦ In the early Indian society, the hopes and aspirations of the common people were largely based on religious dogmas, pantheons of gods and demons, concept of virtue and vice, right and wrong. etc. Keeping in mind the religious affinity of the common folk, the psychological pattern of the human have been categorised and named after Gods, demons, villains, celestial nymphs, plants etc.

CHARAKA : 16 TYPES OF PERSONALITIES

- ✦ Suddha Satwa (7) : Brahma Satwa (Saint type), Arsha satwa (Philosopher type), Indra Satwa (Emperor type), Yamy Satwa (Judge type) , Varuna satwa (Executive type), Kubera satwa (Connoisseur type), Gandharva satwa (Artistic type)
- ✦ Rajassa Satwa (6): Aasura satwa (Aggressive type), Rakshasa satwa (Ruthless type), Paisacha Satwa (Evil type), Sarpa Satwa (Serpent type), Pretha satwa (Ghost type), Saakuna Satwa (Fickle type)
- ✦ Tamassa Satwa (3) : Matsya satwa (Fish type), Pasu Satwa (Animal type), Vanaspathi satwa (Vegetable type)

BRAHMA SATWA (SAINT TYPE; SHARING THE TRAITS OF BRAHMA)- S -1

Pure and neat, unflinching faith in truth, total self control, wise and discrete, power of discrimination, spiritual power of exposition, knowledgeable, communicative , can answer any questions, exceptional memory, never indulgent, emotionally stable and always pleasant, not affected by negative emotions, extreme magnanimity. freedom from passion, anger, greed, ego, ignorance, jealousy, dejection and intolerance; favorable disposition equally for all creatures.

ARSHA SATWA (PHILOSOPHER TYPE; SHARING THE TRAITS OF RISHIS) - S -2

Works relentlessly to propagate values, teaches scriptures and philosophy, maintains religious practices, virtuous, humble and unpretentious, do not desire wealth, do not show meanness, do not show hatred to anybody, very wise and speaks accordingly. Devotion to sacred rituals, study, sacred vows, oblations and celibacy; hospitable disposition; freedom from pride, ego, attachment, ignorance, greed and anger, intellectual excellence and eloquence;

INDRA SATWA (EMPEROR TYPE; SHARING THE TRAITS OF INDRA) - S -3

Wins obedience from everyone, courageous, charismatic, does only noble deeds, farsighted, interested in ethics, encourages good conduct from others, prosperous, enjoys pleasures. Lord like authoritative speech; performance of sacred rituals; bravery, strength and splendor; freedom from mean acts; and devotion to virtuous acts, earning of wealth and proper satisfaction of desires. One having supremacy and his words agreeable,

Yamya Satwa- S -4

(Judge type; sharing the traits of Yama)

**PRAISES THE CONSEQUENCES OF ACTIONS,
METICULOUS, INSPIRES TRUST FROM EVERYONE,
IMPARTIAL AND UNPREJUDICED. ALWAYS READY TO
ACT AND NEVER FALLIBLE TO TEMPTATIONS FREEDOM
FROM ATTACHMENT, ENVY, HATRED, DISLIKE,
CONFUSION AND IGNORANCE**

**INITIATION OF ACTIONS IN TIME; KEEPING ACCOUNT OF
THE CONDUCT, ACTING IN OPPORTUNE MOMENT,
ENDOWED WITH PROMPTNESS AND MEMORY,
ACQUIRING SUPREMACY AND LORDSHIP.**

VARUNA SATWA (EXECUTIVE TYPE) - S -5

Smart and energetic, undaunted and persevering, neat and orderly, Religious, enjoys water sports, does not like dirty games, expresses likes and dislikes openly

Bravery, patience, purity and dislike for impurity; observance of religious rites; Aversion against mean acts; and exhibition of anger and pleasure in proper place. Patient, engaged in sacrifice, obstructed action, opportune anger and pacification. Such persons are placid, sober and conservative.

GANDHARVA SATWA (ARTISTIC TYPE, SHARING THE TRAITS OF CELESTIAL NYMPH GANDHARVA) - S -7

- ✦ Proficient in Music and dance encourages and flatters others, enjoys flattery, loves cosmetics, loves ornaments and dresses, fond of companion, not envious of others. interested and expertness in poetry, stories, historical narrations and epics; constant fondness for scents, garlands, dress, sporting and enjoyment lover.
- ✦ Such persons are expedient, relaxed, happy – go –lucky, and outgoing. This is the only Sattvika type where liking of women's company is mentioned. So this type of Sattvika may be happy go lucky and outgoing.

AASURA SATWA (AGGRESSIVE TYPE) RAJAS SATWA

- ✘ Active, dare-devilish, does not mind to do atrocities, temperamental, persuasive, coercive, envious, enjoys flattery, boastful
- ✘ Bravery, cruelty, lordship, and movement in disguise, terrifying appearance and ruthlessness and indulgence in self praise. Backbiter having supremacy, deceitful, fierce,

RAKSHASA SATWA (RUTHLESS TYPE, SHARING THE TRAITS OF A RAKSASA OF DEMONIC DISPOSITION)

Impatient, intolerant, rude, cruel to others, sadistic, risk taking, envious, constant anger, violence at weak points, gluttonous habit and fondness of non vegetarian food; excessive sleep and indolence. Indulged in physical exertions. Food habits of Asura type have not been mentioned. But Raksasa type is very much fond of non vegetarian foods.

PAISACHA SATVA

(EVIL TYPE, SHARING THE TRAITS OF PISACA
MALEVOLENT BEING OF DEVILISH CHARACTER)

Voracious eater, Gluttonous habit, deceitful, disliking for cleanliness, dirty behavior. Disorderly eating, disorderly life, fondness for women; liking for staying with women in lonely place, sly with women; cowardice and terrifying disposition; and resorting to abnormal diets and regimens,

SARPA SATWA (SERPENT TYPE),

Impulsive, sharp reaction; indulges in demanding tasks, loves travel, very hasty and greedy while eating. Bravery when in wrathful disposition and cowardice when not in wrathful disposition; excessive indolence; taking food and resorting to other regimens with a fearful disposition. Exertive, terrorizing where he goes, indulged in food and pastimes.

PRETA SATWA (GHOST TYPE SHARING THE TRAITS OF A PRETA , DEAD OR DEPARTED SOUL)

Brooding over the past events, excessive desire for food, unmotivated to anything new, jealous, suspicious, envious, indiscrete and tardy, lethargic; Actions without discrimination, excessive greediness and troublesome conduct, behavior and management, back –biting, not distributing shares to others, undisciplined.

SAKUNA SATWA (FICKLE TYPE, SHARING THE TRAITS OF A SAKUNI OR BIRD)

- ✘ Always sexually excited, gluttonous, hyperactive, inconsistent and unstable, do not save anything. Ruthlessness and un-acquisitiveness.
- ✘ Intolerant. Undisciplined and group dependent,

THAMASA SATWA (3) :
MALSYA SATWA (FISH TYPE)

Cowardly, dull headed, lack of intelligence, greed for food, gluttonous, unable to concentrate on any one thing, preoccupied with sexual fantasies, quick tempered, likes travel, likes water, Unsteadiness, constant passionate and wrathful disposition and fondness for constant movement and desire for water,

PASU SATWA (ANIMAL TYPE)

Not willing to agree with anything, Forbidding disposition, poor comprehension, unhealthy eating behavior, lack of intelligence; behavior irritating to others, hateful conduct and food habit; excessive sexual indulgence and sleep. Repudiating.

VANASPATHI SATVVA (VEGETABLE TYPE)

Very lazy, do not like to do anything other than eating, idiotic. Indolence, indulgence in food and deficiency of all the intellectual faculties. Such persons are less intelligent and group dependent. This type resembles to imbecile type of personality

ACHAR RASAYAN: IN CONTEXT OF INDIAN HOMOEOPATHY

- ✘ Indian homoeopathy is different from western in context of diet restrictions
- ✘ The usual articles of food avoided during intake of Homoeopathic medicines are: tea, coffee, alcohol, tobacco chewing or smoking, gutka, supari, pan, onion, garlic , any strong smelling substance in food or as perfume
- ✘ All of these substances are stimulants and either increase rajo or tamo guna and their use is prohibited under Achar rasayan in Ayurveda
- ✘ Therefore healing through preservation/increase of satva guna starts the moment patient takes diet restrictions during homoeopathic treatment

CONCLUSION

- * The concept of mind finds an elaborate discussion in Veda and Ayurveda and this concept needs to be integrated in Homoeopathic interpretation of mental symptoms for making better prescription in day to day practice especially in terms of medha vardhak or intellect promoting medicines.
- * The concept of Tridosha at physical level and Triguna at mental level is important in the treatment and prevention of all sorts of physical and mental diseases afflicting the mankind and is much superior to the concept of constitution and temperaments hitherto practiced in Homoeopathy which is a mixture of mental and physical types.

CONCLUSION

- ✘ The tridosha disorders can be prevented by following the dincharya (daily routine) and ritucharya (climatic routine), proper ahar (diet) and vihara (way of living) and the Satwa guna state of mind meant for higher purpose of existence can be maintained by practicing Achar rasayna.
- ✘ An attempt can be made to group the Homoeopathic remedies on the tridoshic theory of Ayurveda at physical level and triguna theory at Mental level. This would improve the concept of characteristic totality and prescriptions would become more easier and definite.
- ✘ Care should be taken to identify those drugs which improve the Satwa guna or reduce the rajas and Tamas guna and regular use of such satwa guna improving medicines can have a lasting impact on the health of an individual as well as nation which is meant to attain the higher purpose of existence during the lifetime of an individual.