

Research Paper

The Interplay of Elements and Ailments in Body: Exploring Gunas and Doshas Balance in Mental Health through Ayurveda's Perspective

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ABSTRACT

Triguna and Tridosha are concepts that have a history spanning over five millennia, originating from ancient ideologies and transitioning into practical applications within Ayurvedic practices. This study delves into the foundational principles of Ayurveda, particularly focusing on Triguna and Tridosha, and their roles within the human body and mind. The Triguna attributes - Sattva, Rajas, and Tamas - signify the primary states or qualities influencing behavior, emotions, and consciousness. On the other hand, Tridosha signifies a subset of three metabolic principles - Vata, Pitta, and Kapha - that are essential for maintaining physiological and mental equilibrium. It explores how imbalances in Triguna and Tridosha manifest as physical and mental ailments, disrupting the overall harmony of the body and spirit. The examination of the interconnectedness of Triguna and Tridosha - the essence of vitality in Ayurveda - is a focal point of this paper. The scrutiny is focused on the effect on the body, with the aid of Triguna and Tridosha, in fostering overall well-being, including physical health, mental stability, and emotional harmony. By scrutinizing Ayurvedic texts and contemporary research, this study aims to offer insights into the intricate relationships among Triguna, Tridosha, and body to the wider community. It underscores the holistic nature of Ayurveda, which perceives individuals as a unity of mind, body, and soul rather than merely a manifestation of physical symptoms. Through shedding light on these ancient concepts, the intention is to enhance understanding and acknowledgement of Ayurveda, highlighting their potential integration into modern healthcare paradigms.

Keywords: *Ayurveda, Mental illness, Vata, Pitta, Kapha, Sattva, Tamas, Rajas, Ayurvedic Psychology, Ayurvedic Psychiatry*

Medical knowledge and healthcare practices in India can be traced back to the Indus Valley Civilization, which existed between 2600 BCE and 1900 BCE. The Indian system of medicine, Ayurveda, is thought to have had its origin during that period and has been in practice for the last 5000 years. Ayurveda is based on the rule of equilibrium of the body, soul and mind and the use of natural herbs and minerals to restore health. Knowledge of Ayurveda was passed from one generation to the other verbally until it later took the form of written textual treatises such as the Charaka Samhita and the Sushruta

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Samhita that date back to the 6th century BCE. This, however, was not the first ancient text of India that was "written." It is said that the Rigveda was the first to be recorded.

The concept of 'healing' actually exists in the Rigveda and Atharvaveda in the form of hymns, and it is where things get divine. It is believed that the Vedas were revealed only to the "Rishis", who are known as sages, through meditation and spiritual experiences. Those sages then passed on this knowledge to their disciples in the form of oral tradition, who continued the tradition of memorizing and reciting the Vedas majorly in the form of hymns. These texts possibly have been written in the 1700-1000 BCE period or had existed in that period. The dates of these texts are still debated, and there is no consensus on the exact time of the composition of these texts. However, to be precise we can claim that even if time span had a shift by the century, we are talking about something written a couple of millennia back. In times that are being pinched and forgotten within a few days, it carries extra weight and importance when very just a few of these texts existed last for several millennia.

“शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पर्यायौरायुरुच्यते ॥“

The term 'Ayu' meaning life is a combination of the Shareerah (The Body), Indriyah (Sense Organs), Satva (The Mind) & Atma (The Soul). (Charak Samhita Sutrasthana- Chapter 1- Shlok-46) The body when combined with the other three i.e., sense organs, mind and soul, becomes life. Without the array of all four, life can not exist. Another verse from charak Samhita is as follows that defines health.

“समदोषः समाग्निश्च समधातु मलक्रियाः।
प्रसन्नात्मेन्द्रियमनाः स्वस्थः इत्यभिधीयते ॥“

This means an individual who is in a state of equilibrium of body's Doshas, digestive fire agni, dhatus, and malah means excretion of waste and whose atma, indriya and manah all are happy is considered healthy.

Ayurveda originated in India more than 5,000 years ago as an ancient healing system. The concept of Tridosha and Triguna comes from Ayurveda. It is based on the concept that one is in good health when there is an equilibrium between the three doshas which are called Vata, Pitta, and Kapha. And Triguna i.e., Sattva, Rajas, and Tamas were present on primitive earth and are related to the physical properties of the earth according to Ayurveda. They each are pertinent to one's specific bioenergies which are accountable for all the diverse activities like functioning of one's self and also, they help to determine the likes and dislikes of the individual.

“वायु पित्तं कफश्चेति त्रयो दोषाः समास्तः ॥
विकृता विकृतादेहं घ्नन्ति ते वर्त्तयन्ति च ।“

Vata, Pitta and Kapha are the three Doshas of the body. The perfect balance of three Doshas leads to good health whereas imbalance in Tridosha leads to diseases or disorders. (Ashtang Hridayam)

Modern science has not yet come up with integrated concept, combines mental and physical health like Tridosha theory does. Instead, the psychological wellbeing is currently viewed

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from the western point of view that could be rather generic in addressing the concept of mental health or in trying to explain the origins of mental illnesses. Alternatively, the modern day research in the field of connection between the mind and physical health is developing and the influence of other practices becomes more and more mainstream culturally in Western culture, thus, it can be reasonable to reconsider the perspectives that include Tridosha.

Triguna is the understanding of human nature commonly used in Ayurveda. Tri means three and Gunas means qualities or elements and unlike Trigunas, Tridoshas also means three doshas or ailments of the body. These qualities, in fact, are not viewed as three separate entities but rather as intertwined forces that constantly influence and interact with one another and affect the way people think and make decisions. Keeping these principles in one and incorporating them into daily life is the main part of Ayurvedic approach to a human being. This is believed to be the reason for various physical and mental diseases. Mental health in Ayurveda is seen as equilibrium in Trigunas, where Sattva is dominant, and Rajas and Tamas are in harmony.

LITERATURE REVIEW

The concept of **mental health** in Ayurveda revolves around a comprehensive model that incorporates both mind and body, emphasizing the **Trigunas** (Sattva, Rajas, and Tamas) and **Tridoshas** (Vata, Pitta, and Kapha). Ayurveda postulates that the imbalance of these elements manifests in physical and mental ailments, making their balance crucial for overall well-being (Samudrudu & Negalur, 2023).

Trigunas and Mental Health

Samudrudu & Negalur (2023) underscore the inseparability of the body and mind in Ayurveda, where **Trigunas** play a pivotal role in mental stability. The imbalance in **Sattva**, **Rajas**, and **Tamas** is linked to various psychosomatic disorders, and these mental states influence physical health as well. **Mishra, Mishra, and Dubey (2016)** extend this concept by explaining that the dominance of one guna over others within an individual reflects their psychological traits, health, and behavioral responses. The equilibrium of these gunas is necessary for psychological well-being and clarity of mind.

Further, **Satpathy (2018)** explores the relationship between personality and the **Trigunas** from both Eastern and Western perspectives, proposing the **Triguna theory** as a holistic model for assessing personality and health. **Maika and Sedlmeier (2014)** build on this by discussing how **Sattva** is linked to positive traits such as tolerance and calmness, while **Rajas** and **Tamas** are associated with stress, restlessness, and lethargy, respectively. Promoting **Sattva** dominance through practices such as meditation and ethical living enhances mental health.

Tridoshas and Psychosomatic Health

Ayurveda views **Tridoshas** (Vata, Pitta, Kapha) as metabolic forces that govern physiological processes. **Hankey (2005)** and **Hankey (2010)** argue for the universality of the **Tridosha** principle, asserting its relevance in modern biology as a regulatory system for metabolism, digestion, and immunity. These doshas are also seen to affect the mind, with imbalances resulting in mental health issues such as anxiety, depression, and anger.

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The **Ayurvedic Psychology** approach, as discussed by **Vamanrao and Saley (2014)**, integrates these doshic imbalances with psychological therapies, suggesting that restoring balance through practices like **Pranayama** (breathing exercises) and **Shirodhara** (oil therapy) can promote mental equilibrium. **Endō and Nakamura (1995)** compare the **Tridosha** theory with the Western concept of the **Four Humors**, suggesting that both systems provide a comprehensive model for understanding the connection between mind and body.

Integrating Ancient Wisdom with Modern Science

In modern contexts, **Ayurvedic practices** are increasingly being recognized for their potential in addressing contemporary mental health challenges. **Sharma, Salvi, and Sharma (2012)** point out that Ayurvedic concepts such as **Sattva** and **Rajas** can be used to assess mental health in patients with anxiety disorders, noting that patients with high **Rajas** and **Tamas** levels tend to experience higher levels of stress and agitation. The balance of these qualities, along with **doshas**, offers a personalized approach to treatment that is deeply rooted in individual constitution and lifestyle (Sharma et al., 2012).

Ayurvedic Approaches to Mental Disorders

In clinical settings, **Ayurveda's** therapeutic approaches are applied to both **psychosomatic** and **mental health** disorders. **Suchitra et al. (2010)** developed a 67-item scale based on Ayurvedic texts to measure symptoms of **Unmada** (psychosis), correlating imbalances in **Vata, Pitta, and Kapha** with psychiatric conditions like **schizophrenia** and **paranoia**. Their research demonstrated that Ayurvedic principles offer valid frameworks for diagnosing and treating psychotic disorders in a holistic manner.

METHODOLOGY

Taking into consideration the findings from the literature review, a conceptual framework is developed that will show the different relationship that the Triguna, the Tridosha and the Soma have in Ayurveda. The model includes the well-known concepts of Triguna and Tridosha which also reflect the connection with Soma as the very essence of life.

Data contained in the literature review is being systematically analyzed to find patterns, themes and relations between: Triguna, Tridosha and Soma. The concepts of three gunas (Sattva, Rajas, and Tamas) in addition to Tri Dosh or three body types (Vata, Pitta and Kapha) are looked into extensively.

Concepts such as the cores of Sattva, Rajas, and Tamas in Triguna, the discordances in Vata, Pitta and Kaph in Tridosha, and the function of Soma to maintain health are studied in depth. Views developed are in accordance with Ayurvedic rules and principles and taking into account the consideration of the implications of the holistic health and well-being. The literature review data, conceptual framework, and the analysis are combined and as a result, the whole idea behind triguna, tridosha, and soma of ayurvedic context is well-gained.

Objectives

1. To contribute to the existing body of knowledge in Ayurveda by synthesizing and interpreting the knowledge on Triguna, Tridosha, and body from classical texts.
2. To investigate the conceptual frameworks of Triguna, Tridosha, and body in classical Ayurvedic texts.

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3. To elucidate the interrelationships between Triguna, Tridosha, and body within the context of Ayurvedic philosophy.
4. To analyze the practical implications of Triguna, Tridosha, and body for promoting holistic health and well-being.

Hypothesis

1. Imbalances in Triguna and Tridosha contribute to the development of various physical and mental ailments, while interventions aimed at restoring balance in these elements may promote healing and holistic health.
2. Ayurvedic principles related to Triguna, and Tridosha offer valuable insights and strategies for addressing contemporary healthcare challenges, including chronic diseases, mental health disorders, and lifestyle-related ailments.
3. The exploration of Triguna, and Tridosha in classical Ayurvedic texts will provide a deeper understanding of the psychological foundations of Ayurveda and their relevance to modern healthcare paradigms.

DISCUSSION

The Trigunas: Behavioral and Mental Health Correlations

According to Ayurveda, there are some innate qualities or guna that exist in human beings i.e., Sattva, Tamas and Rajas. In Ayurved, the concepts of Tamas, Rajas, and Sattva are used to understand behavioural and mental health correlations. Tamas indicates attributes like lethargy, ignorance, and darkness. Tamas that predominates over the other two brings about mental distress, melancholy, depression and other forms of mental illness. The deeper we delve into the mind and body connection of Ayurveda, the more intricate dependencies between doshas stand in the spotlight. Each of the trigunas are associated with a specific characteristic like Sattva is equivalent to purity and knowledge, Rajas with activity and desire and, Tamas with darkness and destruction. In Ayurveda, it is believed that these gunas are present within us at all times and manifest in our reactions to certain situations and experiences. However, one of the trigunas is always more dominant than the other two and these regulates our overall behaviour. In vedic texts it is clearly mentioned that Trigunas are present in every part of Maya (the illusion of the world and all its distractions). They can be observed as quality of the day, seasons, food, thoughts, and actions. For example, early morning can be relate to Sattva guna, afternoons with Rajasic and nighttime as Tamas. So we can conclude that trigunas are not only bodily elements but they are the qualities that are somehow present in everything in one or another form according to their behaviour. Pure Sattva without Rajas and Tamas can not exist, nor can there be pure Rajas without Tamas and Sattva. Sattva binds us to attachment with happiness, Rajas connect us with activity or flow, and Tamas is type of illusion or delusion. As long as we are influenced by any of the three gunas, we remain in the bondage of Maya.

Examining the interplay of these three gunas can illuminate the depth of understanding mental health disorders reach, addressing one using only one of them is impossible. The massive Tamas can cause many mental health disorders when it is in abundance, e.g., suicidal feelings, disorientation and lack of energy. A healthy Rajas is characterized by qualities like enthusiasm, active intellect, and a tendency to initiate action. Unhealthy Rajas, on the other hand, can be seen in symptoms like agitation, impulsiveness, and a inability to relax. In contrary, deep bliss and tranquillity can be attained through Shuddhi or purity. Peace, kindness and self-control are the by products of the Sattvik state, where the mind is quiet.

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The Tridosha: Behavioural and Mental Health Correlations

Besides such example of Tridosha system that is one of the important fundamental theories of traditional Indian medicine, such theory also plays a significant role in solving mental health problems. Knowing the Ayurvedic fundamentals as the Tridosha system that plays a noticeable role in the mental health, the Indian traditional medicine reflects upon this fact. The three doshas, Vata, Pitta, and Kapha form out of specific elementary and physical characteristics within the body. To maintain equilibrium is to have good health, not only mentally but overall too. The imbalance between all three of the 'doshas' can show up as mental disturbances, thus affecting the one's cognition, emotions and behaviour itself. Let us consider an example where an increase of Vata dosha may cause fears, worries, and insomnia; whereas anger, irritability, and low frustration are attributed to Pitta dosha aggravation. Yet, Kapha imbalance causes, the body being fatigued, depressed, and emotional detachment.

In addition, the Ayurvedic practitioners customize mental health treatments according to the particular Prakriti of the individual and Dosha that is rising above others which may be responsible for the mental health issues. That demonstrative approach, therefore, shows that the old Indian system of health has an extensive depth to having an insight of the imbalances' origin and thus, not just temporarily eradicate the symptoms. Other than herbs, diet regimen, and lifestyle guide, Ayurveda also facilitates the specific therapies and techniques that help to balance imbalanced doshas and restore mental health. These may be simple things like Abhanga (instruction to massage the full body with warm oils), Shirodhara (a special therapy by pouring of oil on the forehead), and Pranayama (breath control exercises) etc.

The all-encompassing paradigm of Tridosha system of mental health treatments illustrates the profoundness of old Indian medicine regarding twofold nature of the mind and body along with the environment. Through this approach to mental health care which is based on personalized and holistic approach, Ayurvedic psychology offers valuable insights into promoting resilience and overall well-being.

Ayurvedic Psychology: Balancing Mind and Body through Triguna

Ayurvedic psychology offers a unique perspective on mental health, viewing it as the result of balancing the three Trigunas: Sattvas, Rajas, and Tamas. The specific characteristics have various mental states, Sattva denoting the mind's entirety and tranquillity, Rajas symbolizing the mind's activity and ambitions, and Tamas representing inertness and darkness. According to Ayurvedic understanding, an imbalance of Trigunas (The three fundamental components of body, mind and soul) can cause mental disorders and affect mental balance.

The process of Ayurvedic psychology is about pinpointing the qualities of an individual as dominant in the Doshas (trigunas) and using the holistic methods to restore the balance. This can be done through lifestyle changes and diet, for example through using herbs, and yoga and meditation that help balancing the Trigunas and lead to mental equilibrium. Employing both physiological and psychological strategies Ayurvedic psychology is a comprehensive therapeutic approach which is holistic in its scope realizing the intertwined nature of mind and body. Through mindfulness and introspection, individuals gain insight into their mental state and endeavor to balance the Trigunas of their personality for a better harmony. This preemptive conduct fits well into the principles of Ayurveda, where one is encouraged to play an active role in their health. Such a role is relative to promote an overall healthy lifestyle and a state of high vitality with an excellent level of resilience.

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Moreover, as Ayurvedic psychology regards the subjectivity of the mind and, therefore, personalized interventions are of the essence. Contrary to the universal approach, Ayurvedic psychology tries to make the specific methods adjustable to each person individually, which includes the Triguna level of every single patient and their mental state. Not only this custom-made approach nurtures further insights of one's mental health, but also makes the given assistance more efficient, thus increasing the overall mental health as well as well-being.

Trigunas and the fundamentals of psychosomatic factors in Ayurveda shows a clear picture of inter-relatedness between the mind and body, suggesting a balanced wellbeing through holistic ways. The principles of Ayurvedic psychology provide a profound understanding of the interplay between the Trigunas, the cause of the imbalance in the mental health, and emphasized the holistic approaches in restoring the natural balance and promote mental equilibrium. Through accepting the relationship between mind and body as well as the importance of consciousness and individual personalization of the interventions, Ayurvedic psychology offers the all around framework that is viable for improving mental health potential and resilience.

Analysis of Triguna and Tridosha

Ayurvedic medicine, which is the traditional Indian medicine, perceives mental health through the framework of three doshas, Vata, Pitta, and Kapha, and the gunas, Sattva, Rajas, and Tamas. According to Ayurveda, imbalance of doshas or gunas is said to result in various mental ailments or disharmonies. Nevertheless, it has to be mentioned that Ayurveda has its own way of dealing with mental health which is different from the defined mental disorders that exist in the current psychiatric classifications like DSM, and their labels may not directly coincide with the western diagnoses. Here's a brief overview below.

Vata Dosha

Characteristics: The principle of Vata which consists of air and ether element has the qualities of lightness, dryness, coldness, and roughness, as well as the ability to move. It regulates movement, body motion, sensation, and ultimate adaptability.

In the Ashtanga Hridayam, the qualities of Vata dosha are described as follows by Vagbhatt

"तत्र रुक्षो लघुः शीतः खरः सूक्ष्मश्चलोनिलः ॥"

This verse tells us the characteristics of Vata dosha, which include Rookshah(dryness), Laghu (lightness), Sheeta (coldness), Kharah(roughness), Sookshmah(minuteness), and Chala (movement).

Mental Symptoms of Imbalance

- Anxiety: Extreme cases of anxiety include fear, excessive worry, restlessness, and nervousness.
- Fear: The different types of emotional disorders such as irrational fears phobias, and insecurity.
- Insomnia: Dyspnoea or frequent waking up, a general feeling of fatigue during the day and restless sleep.
- Racing Thoughts: Impulses, brainless thoughts, Overactive mind, lack of focus or concentration.
- Emotional Instability: Unpredictability in emotions, severe mood swings.

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- Confusion: Disorientation, forgetfulness, and indecisiveness.

Physical Indicators

- Dry Skin: Dry skin, lips, and throat may result.
- Constipation: Consistency in stool (hard or soggy), irregular bowel movements.
- Joint Pain: Joint forming, stiffness, and discomfort.
- Weight Loss: Loss of appetite, stress eating, or decrease in weight are resulting.

Pitta Dosha

Characteristics: Pitta is a blend of fire and water elements. It governs metabolism, digestion, intellect, and determination. It is characterized by dynamism and is associated with the brain and nervous system's fast and passionate responses to environmental challenges.

In the Ashtanga Hridayam, the qualities of Pitta dosha are explained as follows by Vagbhata:

"पित्तम् सस्नेह तिक्ष्णोष्णं लघु विस्रं सरं द्रवम् ।"

This verse defines the characteristics of Pitta dosha, which include Sasnehah (slightly oily, unctuous), Teekshnah (piercing heat), Ushnah (warmth), Laghu(lightness), Visram (foul smell), Sarah (fluidity), and Dravah (liquidity).

Mental Symptoms of Imbalance

- Irritability: Easily provoked, short-tempered, and impatient.
- Anger: Explosive outbursts, hostility, and aggression.
- Perfectionism: Obsessive need for control, criticism of self and others.
- Jealousy: Envy, competitiveness, and resentment towards others' success.
- Intolerance: Impatience with delays, frustration with inefficiency.

Physical Indicators

- Inflammation: Redness, heat, and swelling in the body.
- Acidity: Heartburn, acid reflux, and sour taste in the mouth.
- Skin Rashes: Inflammatory skin conditions, hives, and acne.
- Excessive Sweating: Profuse sweating, especially in warm environments.
- Digestive Issues: Hyperacidity, indigestion, and loose stools.

Kapha Dosha

Characteristics: Kapha, comprising earth and water elements, is characterized by qualities like heaviness, coldness, stability, and lubrication. It governs structure, stability, compassion, and nurturing.

In Ashtanga Hridayam, the qualities of Kapha dosha are described as follows by Vagbhata:

"स्निग्धः शीतो गुरुर्मन्दः श्लक्ष्णो मृत्स्नः स्थिरः कफः ।"

This verse outlines the characteristics of Kapha dosha, which include Snigdha (oily, unctuous), Sheeta (cold), Guru (heavy), Mandah (mild, viscous), Shlakshnah (smooth, clear), Mrutsnah (slimy, jelly-like), and Sthirah (stability, immobility).

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Mental Symptoms of Imbalance

- Depression: Persistent sadness, feelings of worthlessness, and hopelessness.
- Attachment: Clinging to possessions, relationships, and routines.
- Apathy: Lack of interest, indifference and emotional numbness.
- Lethargy: Lack of motivation, sluggishness, and heaviness.
- Resistance to Change: Fear of uncertainty, avoidance of new experiences.

Physical Indicators

- Weight Gain: Accumulation of excess body fat and obesity.
- Water Retention: Swelling in the extremities, bloating and puffiness.
- Mucus Congestion: Excessive phlegm, sinus congestion and respiratory issues.
- Sluggish Digestion: Slow metabolism, poor appetite and feeling heavy after meals.
- Stiffness: Stiff joints, muscle tightness and reduced flexibility.

Sattva Guna

Characteristics: Sattva manifests as purity, knowledge, and harmony, embodying qualities such as goodness, satisfaction, nobility, joy and contentment. It stands devoid of fear, violence, wrath, or malice, symbolizing the purest and most forgiving force within us.

Qualities: Purity, clarity, harmony and balance.

Effects of Sattva Predominance

- Mental Clarity: Clear and focused thinking, absence of mental fog or confusion.
- Tranquillity: Inner peace, calmness, and serenity of mind.
- Wisdom: Insightful understanding, discernment, and spiritual awareness.
- Spiritual Growth: Enhanced connection to higher consciousness, increased mindfulness.

Mental Disorders/Diseases Due to Imbalance of Sattva

- Anxiety: Excessive worry, nervousness, and restlessness.
- Depression: Persistent sadness, loss of interest in activities, feelings of hopelessness.
- Schizophrenia: Disturbances in thought processes, perception, and emotional responsiveness.
- Bipolar Disorder: Fluctuations between periods of depression and mania, characterized by extreme mood swings.

Rajas Guna

Characteristics: The rajas guna encompasses threefold uncertainty, restlessness, passion, and pursuit of desire. The disbalance in Rajas can cause full unbelievably disorders, pretensions, commotions, and impulsiveness which usually result in the absence of the inner peace and contentment.

Qualities: Activity, passion, movement and change.

Effects of Rajas Guna Imbalance

- Excessive Desires: Intensive desires for material possessions, status, fame or recognition, leading to dissatisfaction and a constant pursuit of external gratification.
- Ambition: Constant need to push oneself to accomplish something, stopping at nothing, may adversely influence overall well-being and lead to stress and burnout.

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- Agitation: Irritability and impatience, inability to find inner peace or calm the mind.
- Impulsivity: Impulsive actions and poor thinking leading to quick decision making or eventual remorse.

Mental Disorders/Diseases Due to Imbalance:

- Obsessive-Compulsive Disorder (OCD): Obsessions, which are persistent, intrusive thoughts, and compulsions, which are repetitive behaviours, that are a form of self-soothing or prevent perceived harm.
- Attention Deficit Hyperactivity Disorder (ADHD): A trouble by getting a grip on attention, hyperactivity, and improperness, hence leading to academic or career issues.
- Bipolar Disorder: Interplay of phases of mania (elevated mood, increased energy) and depression (depressed mood, lack of interest), that are often accompanied by irregular behaviour and impaired functioning.
- Addiction: Compulsive engagement in substance use or behaviour despite negative consequences, driven by an uncontrollable urge to seek pleasure or relief.

Tamas Guna

Characteristics: In the same way, tamas guna comprises the characteristics of inactivity, darkness, being oblivious, and immobility. Excessive Tamas leads towards laziness, perplexity, delusional thinking which, in most cases decrease one's personal growth and are harmful for their health.

Qualities: Darkness, inertia, ignorance, delusion

Effects of Tamas Guna Imbalance

- Lethargy: Chronic fatigue or lack of interest in activities, which will eventually result in apathy and a loss of motivation.
- Confusion: Feeling of heavyheadedness, slow withdrawal of functions or the inability to understand and make the decision, bring clarity and a sense of uncertainty and helplessness.
- Delusion: The distortion of reality, where a person embraces the false beliefs or the "irrational" thoughts and mind caught up with certain irrelevant facts, evidence and reasoning.
- Self-Destructive Behaviors: Detrimental acts to the body or to the self, hence leading to suffering of physical and mental performance.

Mental Disorders/Diseases Due to Imbalance of Tamas Guna

- Depression: A persistently depressed state that comes along with a feeling of worthlessness, loss of appetite, sleeplessness, and irregular thought process.
- Dementia: Deterioration of cognitive capacities, poor memory recollection, and problem solving inabilities, which impede daily performance and end up ruining the individual's independence.
- Alzheimer's Disease: Neurodegenerative disease that causes loss of memory, cognitive decline, and abnormal behaviors resulting in devastating outcomes that affect person's ability on social and occupational functioning.
- Schizophrenia: Extremely serious mental issues where a person has severe difficulties in their thought processes, perception, and behaviors, particularly hallucinations, delusions and disorganized thinking.

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Combination of Doshas and Gunas and Mental Disorders/Diseases

Since the disturbances of the doshas are usually present in a concomitant manner, the manifestations of the disease connect to each dosha differently. Here are some common combinations and their associated symptoms.

Vata-Pitta Dosha

- Anxiety: Worrying excessively, too much anxiety, and fear.
- Insomnia: Struggle to drop or to keep off sleep
- Irritability: The rapid changes of mood and the loss of control of ones emotion are the signs of a temper quick rise.
- Skin problems: Red or white spots, pimples, and dry or scaly patches on the skin.
- Heartburn: Chest aching pain of burning type

Pitta-Kapha Dosha

- Depression: Depression, insomnia, and the inability to get going and accomplish day-to-day tasks.
- Inflammation: Redness, swelling, and pain in the whole body or the mind.
- Congestion: Congested (stuffy) nose, frontal sinusitis, and chest congestion.
- Weight gain: The increased appetite and inability to lose extra pounds.
- Lethargy: Deprivation in energy and lack of motivation.

Vata-Kapha Dosha

- Anxiety: Unnecessary, uncontrolled worry, anxiety and fear.
- Insomnia: Sleep disturbances including insomnia and sleep apnea.
- Slowness: Disturbance in concentration, thinking and movement.
- Weight gain: Increased cravings and weight gain. Often, it is also difficult to lose weight.
- Congestion: Stuffy nose, sinuses and a persistent cough.

Other Combinations

- Vata-Pitta-Kapha Dosha: This results in a broad spectrum of symptoms that can be grouped into the predominant of the doshas.
- Dual Dosha: A mixture of the two doshas in an equal ratio for instance, Vata-Pitta or Pitta-Kapha dosha.
- Tridoshic Dosha: A condition in which each three doshas (vata, pitta and kapha) become increased, causing respectively severe mental and body disorders.
- Sattva-Rajas Imbalance: This can lead to excessive mental activity, anxiety, and difficulty concentrating.
- Sattva-Tamas Imbalance: This can lead to lethargy, depression, and lack of motivation.
- Rajas-Tamas Imbalance: This can lead to aggression, impulsivity, and addiction.

Tridosha-Triguna Relationship

In Ayurveda, each dosha is associated with specific gunas

- Vata Dosha: Rajas and Tamas
- Pitta Dosha: Rajas and Sattva
- Kapha Dosha: Tamas and Sattva

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Mental Illness and Triguna Imbalance

Mental illness can arise from an imbalance in the gunas, which may be influenced by doshic imbalances:

- Vata-Rajas Imbalance: Anxiety, insomnia, racing thoughts
- Pitta-Rajas Imbalance: Anger, irritability, perfectionism
- Kapha-Tamas Imbalance: Depression, lethargy, weight gain

Tridosha-Triguna Imbalance in Specific Mental Disorders

- Anxiety: Vata-Rajas imbalance
- Depression: Kapha-Tamas imbalance
- Bipolar Disorder: Pitta-Rajas and Vata-Rajas imbalances
- Schizophrenia: Vata-Tamas and Pitta-Rajas imbalances
- OCD: Pitta-Rajas and Vata-Rajas imbalances
- ADHD: Vata-Rajas and Pitta-Rajas imbalances

CONCLUSION

In conclusion, the research reveals incredible correlation between the ancient concepts of triguna and tridosha, and their implications on the human being and wellness. The elucidation of these timeless concepts has shed light on how it has become evident that disharmonies in Sattva, Rajas & Tamas as well as Vata, Pitta & Kapha can be the source of physical and psychological illnesses, disrupting the natural balanced state necessary for perfect health. A fundamental aspect in the realization of this objective was the examination of the interconnected role played by these elements in the context of Ayurvedic psychology, which demonstrated how integrative treatments and personalized interventions are valuable as tools to bring balance and help maintain mental equilibrium.

Furthermore, the analysis of the correlations between mental disorders and the imbalances in Doshas and Gunas has provided valuable insights into addressing various conditions such as anxiety, depression, bipolar disorder, and schizophrenia. Studying Tri-Guna personality theory, imbalances of doshas, and the manifestation of mental health issues have highlighted the need for combining ancient wisdom with modern science to get more accurate prognosis and precise treatment to cure root cause. The Ayurvedic holistic model, based on the ancient principles of Tridosha and Triguna, offers a whole picture view of the close links between the mind, body, and soul. Adopting the Indian medicine of the old times as a basis and integrating it with the present day mainstream medicine will result in a more effective and personalized approach to mental health care. Ayurveda, which is based on the understanding of individual Prakruti and the interplay of Doshas and Gunas, offers a highly adaptable repertoire of practices that are aimed at strengthening resilience, attaining inner equilibrium, and ultimately leading to an increased degree of well-being.

With the study of Triguna and Tridosha in the light of Ayurved, one can see the great depth of ancient wisdom that has proven to be relevant in our modern understanding of the human body and soul. This research emphasizes the importance of applying Ayurvedic principles to address the health concerns, which are not only physical but also mental and as a result, it ensures the holistic well-being. Doshas, Gunas, and their complex interconnections are recognized through Ayurveda. It is the path leading to a more balanced and fulfilling life where one can achieve overall health.

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Through the Ayurveda approach, that is, the combination of Ayurvedic principles with modern western medicine, practitioners can then provide an outstanding healthcare that is very responsive and respectful of an individual's constitution and health needs. The integration of diagnostic Ayurvedic methods, like dosha and guna assessments, along with modern techniques in clinical care will enable the development of treatment plans that are customized based on the specific needs and characteristics of every patient resulting into personalized and effective management. Traditional medicine of India, such as Ayurveda provides numerous complementary therapies including herbal remedies, meditation, yoga, and life style modifications that could be used as additional to conventional treatments. A combination of these therapeutic approaches in treatment plans could not only improve overall results but also decrease the need for pharmacological interventions, and adequately manage potential side effects.

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Conflict of Interest

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