



Review Article

AN INTEGRATION OF *RAJAS GUNA* AND *VATA DOSHA* IN THE PATHOLOGY OF *VATAJA UNMADA* Punith P^{1*}, Aswini Ramachandran², Soumya R Korawar³

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ABSTRACT

In Ayurveda, the intricate relationship between *Rajo guna* and *Vata dosha* is fundamental to understanding the dynamics of mental health, particularly in conditions like *Vataja unmada*. *Rajo guna*, characterized by its stimulating and mobile nature, closely mirrors the properties of *Vata*, which is composed of *Akasha* and *Vayu Mahabhutas*. This synergy between *Rajas* and *Vata* manifests in both physical and psychological processes, driving actions, emotions, and thoughts. This paper delves into the role of *Rajo guna* in influencing *Vata dosha*, with a special focus on its impact on *Vataja unmada*, a psychotic disorder in Ayurveda. By exploring the philosophical foundations of *Trigunas* and their connection with *Panchamahabhutas*, the study illuminates how *Rajo guna* exacerbates the symptoms of *Vataja unmada*, leading to erratic thoughts, unstable motor activities, and disturbed consciousness. Understanding this interplay not only enhances our comprehension of the etiopathogenesis of *Vataja unmada* but also opens avenues for integrated therapeutic approaches. Recognizing the elemental and psychological foundations of mental disorders, this study advocates for a collaborative effort between Ayurvedic and contemporary psychiatric practices to develop holistic treatment strategies that address both the root causes and symptoms of disorders like *Vataja unmada*.

INTRODUCTION

As human beings, we are all driven by passions, desires for temporary worldly things, attachments to loved ones, and respect for the values that guide our lives. This intrinsic selfishness is influenced by the predominance of *Rajo Guna*.

Vata Dosh plays a critical role in initiating and regulating all activities within the body. It controls and propels mental functions and governs all sensory faculties. *Rajo Guna*, being a subordinate aspect of *Vata*, plays a significant role in the functions of *Vata Dosh*. This understanding allows for a more personal connection between the concepts of *Rajo Guna* and *Vata Dosh*, particularly in relation to *Vataja Unmada*.

यथा- पशुशरीरे तामसं, मनुष्यशरीरे राजसं, देवशरीरे सात्त्विकमित्यादि ज्ञेयम्। (Chakrapani ch sha 4/36)

"As stated in the *Triparna* of *Vachaspati*, *Satwa Guna* is predominant in divine beings, *Rajas Guna* in humans, and *Tamas Guna* in animals. This is supported by Chakrapani, who also mentions that animals exhibit predominance of *Tamasika Guna*, humans of *Rajasika Guna*, and gods of *Satvika Guna*.^[1]

Utpatti of Triguna

In *Sankhya* philosophy, Acharya Kapila Mahamuni outlines fundamental principles that shape the universe, including *Avyakta*, *Mahat*, *Ahankara*, *Mana*, *Pancha Indriya*, *Pancha Karmendriya*, *Pancha Mahabhuta*, and *Pancha Tanmatra*. From *Ahankara*, consciousness is divided into three distinct utilities, known as *Maha Gunas*. This philosophical framework provides a rich context for understanding the concepts of *Rajo Guna* and *Vata Dosh* in our research.^[2]

1. *Satwa Satwa* represents the energy of cognition. It is the path of light and knowledge, characterized by clarity.^[3]

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2. **Rajas:** *Rajas* is the active form of energy, or kinetic energy. *Rajo Guna* involves the movement of participants and acts as the time force that propels *Satva* and *Rajas*.^[4]
3. **Tamas:** *Tamas* pertains to material matter and is associated with darkness and inertia.^[5]

Trigunas

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवा ।

Satwa, *Rajas*, and *Tamas* are the *Gunas* that arise from *Prakruti*. *Satwa Guna* is associated with *Adhyatmika* (spiritual aspects), *Rajas Guna* is linked to *Samsara* (worldly existence), and *Tamas Guna* is connected with *Ajnana* (ignorance).^[6]

Rajas nirukti

त्रि, (रजसो भवः । रजस् + अण् ।) रजोगुणोद्भवः ।

• उपष्टम्बकम् चलंच रजः

- Instigator and Stimulator (*Pravartaka*)

Rajo guna

- Exciting and Stimulating (*Upastambhaka*)
- Mobile in Nature (*Chala*)

Upastambhaka is a form of *Rajas Guna* that produces enthusiasm or drives the pursuit of work. The physiological effect of the *Upastambhaka* form of *Rajas Guna* is that it activates *Vata Dosha* to perform various functions in the body^[7].

Chala (Mobile) Form of Rajas Guna: When *Rajas Guna* increases in the body, it affects mental activities. The physiological effects of the mobile form of *Rajas Guna* can be categorized into two types of actions:

- **Parinamlakshana:** This action allows *Rajas Guna* to interact with the other *Gunas*, *Satva* and *Tamas*, integrating them.
- **Praspandanlakshana:** This action produces activities in *Karmaendriyas* (action faculties), such as speech and other functions.^[8,9]

Table 1: Functions of Rajo Guna

| | |
|---|---|
| “रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः । हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥” राजसी बुद्धिर्यथा Bhagawad Gita 18/27 | An individual who is attached to both the task and the rewards it yields, desiring to enjoy those rewards, who is consistently greedy, envious, impure, and swayed by joy and sorrow, is described as possessing a <i>Rajasic</i> nature. ^[10] |
| रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् । तन्निबन्धात् कौन्तेय कर्मसङ्गेन देहिनम् ॥ Bhagawad Gita 14/7 | <i>Rajas</i> is characterized by attachment, desires, and greed, with a lack of contentment in life. These qualities inevitably lead to misery, as they stem from <i>Trshna</i> (lust). ^[11] |
| सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ Bhagawad Gita 14/17 | From <i>Sattva guna</i> , true knowledge arises; from <i>Rajas</i> , greed emerges; and from <i>Tamas</i> , foolishness, madness, and illusion develop. ^[12] |
| सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ Bhagawad Gita 14/9 | An individual who is attached to the fruits of their actions exhibits the characteristics of <i>Rajo guna</i> . ^[13] |
| लोभः प्रवृत्तिरारम्भः कर्मणाशमः स्पृहा । रजस्येतानि जायन्ते विवृध्दे भरतर्षभ ॥ १२ Bhagawad Gita 14/12 | When greed, excessive desire, fruitive activity, and intense effort are present, these are understood as characteristics of <i>Rajas</i> . ^[14] |
| रजस्तु फलं दुःखम Bhagawad Gita 14/16 | An action performed in the mode of passion invariably leads to misery. ^[15] |
| मध्ये तिष्ठन्ति राजसा Bhagawad Gita 14/18 | Individuals dominated by <i>Rajas</i> dwell in the middle realm, which is Earth. ^[16] |
| नियतस्त्वनुबन्धो रजस्तमसोः परस्परं, न ह्यरजस्कं तमः प्रवर्तते ॥९॥ Ch Vi 6/9 | In general, <i>Rajas</i> and <i>Tamas</i> often operate together. There is an inherent connection between the two <i>Doshas</i> of the mind, <i>Rajas</i> and <i>Tamas</i> . <i>Tamas</i> cannot manifest its actions without the influence of <i>Rajas</i> . ^[17] |

Sadoshaja Rajas Lakshana

“विषयेन्द्रियसंयोगात् यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥” Bhagawad Gita
18/38

Happiness derived from the union of sense objects (*Vishaya*) and the senses (*Indriya*) may initially seem like nectar, but in the end, it turns into poison

and is considered *Rajasika*. The gratification produced by the union of sense objects and the senses always leads to distress, which may manifest as disease (*Vyadi*). Therefore, it should be avoided.^[18]

राजसं सदोषमाख्यातं रोषांशत्वात् तत्र रोषांशमोहांशौ सदोषौ,
अधर्महेतुतया। Ch Sha 4/36

Sattva, i.e., *Manas*, is divided into three types: *Sattvika*, *Rajasika*, and *Tamasika*. The *Rajasika* type is associated with *Sadoshaja* and promotes a wrathful disposition, which in turn leads to the cause of *Adharma*.^[19]

राजसास्तु- दुःखबहुलताऽटनशीलताऽधृतिरहङ्कार
आनृतिकत्वमकारुण्यं दम्भो मानो हर्षः कामः क्रोधश्च; Su Sha
1/18

The individuals who belong to the *Prakruti* of *Rajas* are excessively active and violent by nature; they are generally tense, anxious, and troubled. They are proud, arrogant, troubled, worried, lustful, and ambitious. They have strong emotions and harsh temperaments, are cruel by nature, and are known for uttering words. Because of their hyperactive nature, they are uninhibited in their pleasure and anger.^[20]

Rajasika ahara

कट्मललवणात्युष्णतीक्ष्णरूक्ष-विदाहिनः । आहारा राजस्येष्टा
दुःखशोकामय-प्रदाः। Bhagawad Gita 17/9

Ahara which is having *Katu*, *Lavana*, *Usna*, *Tikshna* and *Ruksha* are dear to the individuals those who are having *Rajasika guna*. Which in turn leads to the path way to distress, misery and in the end leads to manifestation of disease.^[21]

Vata dosha and Rajo Guna

- दोष धातु मल दीना नत शीघ्रसमीरणाः। रजोगुण मयाः सुक्ष्म
रुक्षाः शीतो लघुश्चलाःII (Bhavaprakasha Samhita Purva
khanda Dwitiya prakarana-111)
- पवनस्तेषु बलवान्विभागकरणं न्ततः । रजोगुणमयः सुक्ष्मः
शितो रुक्षो लघुश्चलः ॥ Sha Pu 5/44-45

In the *Laghu Trayee*, both *Sharangadara* and *Bhavaprakash* describe the nature of *Vayu*, noting that *Rajo guna* is one of the characteristics of *Vata dosha*.^[22,23]

Table 2: Existence of *Rajo Guna* in *Vata Dosha*^[24]

| S.no | Normal functions of <i>Vata Dosha</i> | Form of action |
|------|---|---|
| 1. | <i>Vayustantrayantradharah</i> | <i>Upastambhakam</i> |
| 2. | <i>Pravrtthakachestanaamucchavachanam</i> | <i>Upastambhakam</i> |
| 3. | <i>Sarvadhātu Vyuhakarah</i> | <i>Upastambhakam</i> |
| 4. | <i>Sandhanakarah Sarirasya Cha</i> | <i>Chala-Praspandana Lakshana Kriya</i> |
| 5. | <i>Pravarthakorvacha</i> | <i>Prakashakam</i> |
| 6. | <i>Harshotsahoryoni</i> | <i>Laghu</i> |
| 7. | <i>Kseptabahirmalanam</i> | <i>Chala</i> |
| 8. | <i>Sthulanusrotasam Bhettha</i> | <i>Upastambhakam</i> |
| 9. | <i>Kartagarhakrutinam</i> | <i>Upastambhakam</i> |
| 10. | <i>Utsaho Rajas Chala</i> | <i>Upastambhakam</i> |
| 11. | <i>Ucchwsa Nihswasa</i> | <i>Upastambhakam</i> |
| 12. | <i>Chesta</i> | <i>Chala</i> |
| 13. | <i>Vegapravarthanaih</i> | <i>Chala</i> |
| 14. | <i>Samyagatyā</i> | <i>Chala</i> |

MATERIAL AND METHODS

Vata is the primal constituent of the living body, composed of *Akasha* and *Vayu Mahabhuta*, and its function is *Rajasic*. It is concerned with producing those bodily and psychic processes that are predominantly *Rajasic* or dynamic. Hence, the presence of *Vata* is to be inferred in such mental phenomena as the exhibition of enthusiasm, concentration, etc. It upholds all the supporting constituents and their due circulation throughout the body. It exists in five forms viz., *Prana*, *Udana*, *Samana*, *Vyana* and *Apana*. It is the urge of all these senses and the carrier to the mind of all sense - impression; it

holds together the various elements of the body in their proper form and maintains the cohesive unity of the body as a whole; it brings about speech, it is the basis of sound and touch, it is the origin of joy and enthusiasm and the stimulator of *Agni*. *Tridoshas* are made of *Pancha mahabhuta*. So, *Vagabhata* said in this sense that *Vata* is composed of *Vayu* and *Akasha*, *Pitta* from *Agni* and *Kapha* from *Jala* and *Prithvi* principles.^[24]

Panchamahabhautika Constitution of Triguna

महाभूतानां सत्त्वादित्रिगुणात्मकत्वमत्र II सत्त्वबहुलमाकाशं, रजोबहुलो वायुः, सत्त्वरजोबहुलोऽग्निः, सत्त्वतमोबहुला आपः, तमोबहुला पृथिवीति ||२०|| रजोबहुलो वायुश्चलत्वात्,²⁵ Su Sha 1/20

Table 3: Similarities between Vata dosha and Rajo guna

| S.No | Properties | Composition of Panchamahabhuta | Form of Properties | Related Triguna |
|------|------------|--------------------------------|--------------------------------|-----------------|
| 1 | Ruksha | Pruthvi, Agni, Vayu | Mobile, stability | Tamas -Rajas |
| 2 | Sheeta | Jala | Below going | Satwa- Tamas |
| 3 | Laghu | Vayu, Akasha, Agni | Lightness, mobility | Rajas - Tamas |
| 4 | Sukshma | Vayu, Agni, Akasha | Mobility | Rajas-Tamas |
| 5 | Chala | Vayu, Akasha | Mobility, lightness | Rajas |
| 6 | Vishada | Pruthvi, Vayu, Agni, Akasha | Mobility, lightness, heaviness | Rajas Tamas |
| 7 | Khara | Prithivi, Agni, vaYu | Mobility, lightness, stagnant | Rajas Tamas |

Table 4: Rajasika prakruti lakshanas & Vata prakruti

| S.No | Lakshanas | Meaning | Reference |
|------|-----------------------------|--------------------------|--------------|
| 1. | Anarya | Infidel | Su sa 4.63 |
| 2. | Alpa smruti | Short memory | Ca vi 8.98 |
| 3. | Avyavasthita mati | Absent-minded | Su sa 4.65 |
| 4. | Bahubhasi | Talkative | As.sa.8.16 |
| 5. | Chala dhruthi smruti buddhi | Unstable psyche and mind | A hr sa 3.85 |
| 6. | Krodhi | Angry | Su sa 4.63 |
| 7. | Krutaghnata | Ungrateful | Su sa 4.65 |
| 8. | Matsaraya | Jealousy | Su sa 4.63 |
| 9. | Na jitendriya | Without self-control | A hr sa 3.85 |
| 10. | Na drudha | Indefinite | A hr sa 3.85 |
| 11. | Pralapi | Delirious | A hr sa 3.85 |
| 12. | Sigra raga viraga | Short temperament | Ca vi 8.98 |
| 13. | Sigra trasa | Fatigability | Ca vi 8.98 |
| 14. | Srutagrahi | Quick grasping | Ca vi 8.98 |
| 15. | Stena | Kleptomaniac | Su sa 4.63 |

Ashta Vibhrama and Vataja Unmada ^[26,27]

Unmada, a major mental disorder, has been known to Ayurvedic practitioners since ancient times in India. In the Vedic period, the disease was thought to be caused by *Grahas* or demons, but in Ayurveda, it is considered a major mental illness. *Unmada*, as such, does not describe a lone clinical entity comparable to a modern diagnostic category; instead, it is a group of psychotic disorders. As psychotic disorders cover almost all the major mental illnesses, the different types and subtypes of *Unmada* can be separately correlated with other psychotic disorders.

Thus, *Unmada* covers a wide range of major mental disorders and is considered synonymous with madness and mental derangement, in which a person

loses contact with reality and loses the ability to regulate his actions and conduct according to the norms of society. When *Doshas* move upwards in the body into the head, they could cause aberrations in the functioning of *Manas* (mind) while producing *Mada* (delusional/ intoxicated state) in an individual.^[17] The mental status of psychotic patients is vividly described while explaining the clinical aspect of the disease. The description suggests that a patient of *Unmada* develops derangement of all the activities of *Manas* (mind), *Buddhi* (intellect), *Ahamkara* (ego) and *Indriyas* (sense organs). The patient develops thought disturbances in the form of abnormalities of *Chintana* (thinking), *Vichara* (discriminating) and *Uha* (analysing),

derangement of memory in the form of *Smriti nasa* (memory loss.) and *Smriti bhramsha* (memory impairment), behavioural, social and emotional disturbances in the form of abnormalities of *Achara*, *Dharma* and *Bhavas* along with functional derangement of *Indriyas* which is manifested clinically as disturbed speech and other variants such as incoherence (*Abaddha vakyam*), thought blocking (*Hridaya shunyata*), loosening of associations, neologism, echolalia etc and various psychomotor disturbances.

उन्मादं पुनर्मनोबुद्धिसञ्ज्ञानस्मृतिभक्तिशीलचेष्टाचारविभ्रमं • विद्यात्|| Ch Ni 7/ 5

Unmada is again defined as cognitive distortion about mind, intellect, consciousness, knowledge, memory, desire, attitude, activities and behaviour. Here, each *Ashtavibhramas* can be influenced by *Trigunas*. For example, when we take *Mana Vibhrama*, the thought process is relevant when the individual influences *Satwa guna*. In contrast, an individual will have erratic thoughts when there is an influence of *Rajo guna*, which is also seen predominantly in *Vataja unmada* as well as in *Pittaja Unmada*. Similarly, when there is an influence of *Tamas guna*, the individual will exhibit loneliness and will have depressive features, which are predominantly seen in *Kapaja unmada*. Likewise, it holds good for all other *Vibhramas*. An approach is taken to explain the influence of *Rajo guna* over *Ashtavibhrama* and *Vataja unmada*.

1. *Mano vibhrama* - Erratic thoughts

Due to perversion of *Mana* the individual does not think of such things which are worth thinking, on the other hand, thinking of such things as ought not to be thought.

सत्वपरिप्लवो मनसोअतिचञ्चल्यम्

In the *Charaka Chikitsa Sthana*, when discussing the general characteristics of *Unmada* (madness), it is noted that "*Satwa Pariplawa*" - frequent changes in topics- is one of the signs. Commentator Gangadhara explains that this reflects "*Manasa Ati Chanchalaya*," or excessive mental instability, which is also a manifestation of *Rajas Guna*. Thus, there is a similarity between the phenomenon of *Mano Vibhrama* (confusion) and the characteristics of *Rajas Guna*.

In *Vataja unmada lakshana* अभीक्षणं स्मितहसित, अस्थाने, which means unprecedented, frequent inopportune smiling and laughing are also the *Lakshanas* of *Mano vibhrama* so we can see the influence of *Rajo guna* over *Ashtavibhrama* and common symptoms of both *Manovibhrama* and *Vataja unmada* is seen here.

2. *Chesta vibhrama* - Self-initiated motor activities

कर्मः वाक् मनशरीरप्रवृत्तिः

Karma is the activity of speech, mind, and body. This suggests that actions (*Karma*) encompass not only physical deeds but also the words we speak and the thoughts we think. *Chesta vibhrama* can be classified into two, i.e.,

1. वाचिक चेष्टा- Speech Activities

2. शारीरिक चेष्टा- Motor Activities

चेष्टाविभ्रमादनुचितचेष्टो भवति - Due to perversions of manners, the normal individual gets enraged.

वाचिक चेष्टाविभ्रम

अनुचित वक् - When *Chesta Vibhrama* (disruption in activity) is influenced by *Rajas Guna*, it results in self-initiated, irrelevant speech, such as muttering, whispering, shouting, and roaring.

• शारीरिक चेष्टाविभ्रम- Erratic activities

• पर्याकुला द्रष्टिरधीरता -Irritable unstable gaze

• भ्रमत्ययम चेत इतस्ततश्च- Unintentionally walks here and there

Vakachesta Vibhrama & Vataja Unmada

सततमनियतानां च गिरामुत्सर्गः Unprecedented, incoherent speech

• परुषवाक्: Use of harsh words

• विक्रोशति: Untimely shouting

वीणावाग्श शंख शय्या तालशब्दानुकरामसाम्प्रः Loudly mimicking the sound of musical instruments.

Shareerika chestavibhrama & Vataja Unmada

परिसरणमजस्रम्: Continuous walking

अक्षिभ्रुवौष्ठांसहन्वग्रहस्तपादाङ्गविक्षेपणमकस्मात्:

Unintentional Gestures

All these *Lakshana* of both *Shareerika* and *Vachika vibhrama* are most likely similar to those of *Vataja unmada lakshana*.

3. *Buddhi Vibhrama*- Professional performance

Due to perversion of intellect, he understands eternal things as ephemeral and useful things as harmful, wholesome as unwholesome and vice a versa. If the *Buddhi* is deranged then the ability to discriminate gets impaired which is reflected in the form of undesirable behaviour.

Buddhi vibhrama and Vataja unmada

धीविभ्रमः इतस्ततो बुद्धेश्चालनम्

धीविभ्रमः Erratic professional performance, targets may be delayed here as well in *Vataja unmada*.

4. *Sangya janana vibhrama* - Orientation of self and environment

Due to perversion of loss of consciousness then individual is unable to have a perception of burns caused by fire. It refers to the subject orientation to time, place, and external stimuli. It can be assessed by asking questions such "what is time", "where are you?".

The individual is also tested for the responsiveness by increasing the degree of external stimuli. On the influence of *Rajo guna* we can see hyper response on addressing and aggressive response on addressing.

5. *Smruti Vibhrama*- Erratic memory

Smruti refers to the ability to recall any information stored in the mind. Due to perversion of memory, the individual either forgets everything or misremembers things. Forgetfulness or erratic memory and short-term and long-term memory loss are due to the influence of *Raja guna*.

6. *Bhakti vibhrama* – Change in personal interests

Bhakti refers to *Ichha* desire in relation to *Ahara* (food), *Vyavaya* (sex), *Vesha* (dress), and *Ranjanam* (entertainment) etc. Due to perversions of desire, disinclination develops for things desired previously.

भक्तिः श्रद्धया भजनम्। मनःप्रभृतीनां विभ्रममयथावद् भावम्

Gangadhara explains *Bhakti* as participating interest, when there is an influence of *Rajo guna* the participation with erratic turns inclination into aversion.

Bhakti vibhrama & *Vataja Unmada*

लोभश्चाभ्यवहार्येष्वलब्धेषु- Crazy after unavailable commodities लब्धेषु चावमानस्तीव्रमात्सर्यं च; Contempt for and disregard of available commodities, as well as a strong dislike for items currently in one's possession, are characteristics resembling *Bhakti Vibhrama*. Similar traits are observed in *Vataja Unmada Lakshanas*.

7. *Achara vibhrama*- Social behaviour

Achara refers to behavior that adheres to personal and social etiquette. It can be assessed by observing whether the patient engages in any forbidden actions. *Achara Vibhrama* is characterized by aversion to cleanliness.

कुल देशानुगतं लोकिकं विधानम्।

- अलङ्करणमनलङ्कारिकैर्द्रव्यैः- Over dressed
- विनयभावाः- Completely unkept
- शौचद्वेषः Aversion to cleanliness

Here these *Lakshana* are seen in *Vataja unmada* and are due to influence of *Rajo guna*.

8. *Sheela vibhrama* – Erratic hobbies/ habits/ pastime activity

Sheela refers to the habits and temperament of the patient. Chakrapani explains that *Sheela* encompasses natural hobbies, and persistent participation indicates established habits.

शीलविभ्रमादक्रोधनः क्रोधनो भवति- In the *Nidana Sthana*, Chakrapani explains *Sheela Vibhrama* as a situation where a person with a previously calm temperament loses this characteristic.

- उद्वेगाश्चास्थाने- Untimely excitement
- अत्युत्साहोः Over enthusiasm
- उन्मत्तचित्तत्वम्: Irritability are seen in *Lakshanas of Vataja unmada*

Rajasika prakruit in Nidana of unmada^[28]

1. *Sarpa Kaya, Piasaca Kaya, and Sakuna Kaya* are *Rajasika Kayas*. Among the characteristics of these *Kayas*, timidity (*Bhiru*) is observed in all of them, as well as in the *Nidana of Unmada*. Similarly, irregular eating habits (*Anuchita Ahara*) are a characteristic feature of *Sarpa Kaya, Piasaca Kaya, Sakuna Kaya, Rakshasa Kaya, and Yaksha Kaya*.
2. *Sarpa Kaya, Piasaca Kaya, Sakuna Kaya, and Rakshasa Kaya* are *Rajasika Kayas*, where irregular behavior (*Vishama Achara*) and mental disturbances (*Manoabhigata*) are characteristic features observed in all these *Kayas*, as well as in the *Nidana of Unmada*.

Samprapti of Vataja unmada^[26,27]

The body has an undeviating impact on *Manas* and vice versa. Hence, the interaction between body and intellect, i.e., *Sharira* and *Manas*, is the core of *Samprapti*. *Acarya Caraka*, while describing the aetiology of *Manasa vikara*, explains that these *Manasa vikara* happen in an individual when the intellect of *Alpa satva* individual is affected by the preponderance of *Rajas* and *Tamas*. "The *Manasika doshas*, including *Satva*, comprise the magnetic field for the spirit. One *Guna/Manasika dosha* usually predominates and polarises our intellect according to its individuality. Souls turn out to be *Satvik, Rajasika, Tamasika* in nature. Only an exceptional individual can become so absolutely dominated by one *Manasika dosha* that the other loses authority. Such extreme category for unsentimental illicit is the complete *Tamasika* type, the tremendous achiever is the complete *Rajasik* type, and the selfless saint is the complete *Satvik* type.

Analysing the *Samanya samprapti* and *Vishesh samprapti* of *Vataja Unmada* its clear in individuals with low *Sattva, Doshas* become imbalanced, affecting the mind (*Hridaya*) and leading to mental delusions. For those with a *Rajasika* nature, consuming dry and excessively cold food (*Ruksha alpa sheeta ahara*) can aggravate *Vata dosha*, which further disrupts the mind, leading to symptoms of *Unmada* (mental disorder).

Chikitsa of Vataja unmada

Literature specifies the line of treatment based on *Doshic* predominance. When *Rajo guna* is predominant, one can adopt *Daivaavypashraya chikitsa, Sadvruta satwavajaya, and Pratidwanda chikitsa* as a line of management.^[29]

DISCUSSION

In the discussion of *Rajas guna*, *Ashta vibhrama*, and *Vataja unmada*, it is evident that there is a deep interconnection between these concepts. *Rajas guna*, characterized by activity, restlessness, and passion, directly influences the mental and physical aspects governed by *Vata dosha*. The erratic nature of *Vata*, combined with the instability of *Rajas*, contributes to the development of *Vataja unmada*, where the mind and body are in a state of constant turbulence and instability.

The properties of *Rajas guna*- such as movement (*Chala*), lightness (*Laghu*), and instability (*Vishada*)-mirror the characteristics of *Vata dosha*. This synergy between *Rajas* and *Vata* exacerbates the symptoms of *Unmada*, particularly in its *Vataja* form. For instance, the mobility of *Rajas* leads to erratic behaviors and thought patterns, while the lightness of *Vata* causes mental and emotional instability. Together, they create a state of *Vataja unmada* that is marked by symptoms such as incoherent speech, impulsive actions, and disturbed mental faculties.

The interaction between *Rajo Guna* and *Vata Dosha* presents a compelling area of study within Ayurvedic medicine, particularly in relation to mental health disorders such as *Vataja Unmada*. According to our analysis, *Vata*, which is inherently associated with movement and change inside the body, is intensified by the attributes of *Rajo Guna*, especially its dynamic, stimulating, and mobile nature. According to this association, an excess of *Rajo Guna* may aggravate *Vata*, which when out of balance can cause psychological disorders. Additional findings from the research indicate that *Vata* influences the stability of the body and mind when it is controlled by *Rajo Guna*. The symptoms of *Vataja Unmada*, which include restlessness, anxiety, and other mental disorders, are indicative of this instability. Our results are consistent with the detailed descriptions of these interactions found in the classical writings of Ayurveda, showing how an imbalance in these elemental forces can cause serious mental health issues.

Another important theme that emerged from our research was the role of lifestyle and environmental factors in managing the balance of *Rajo Guna* and *Vata Dosha*. The Ayurvedic tradition places a strong emphasis on the role that dietary habits, seasonal routines, and emotional regulation play in maintaining or restoring *Doshic* balance.

According to this all-encompassing method, therapies meant to balance *Vata* and moderate *Rajo Guna* may be able to lessen the symptoms of *Vataja Unmada*. Further insight into how these *Gunas* affect mental health is also provided by the philosophical

foundations of *Sankhya* philosophy, which divide all matter and consciousness into three fundamental qualities: *Satwa*, *Rajas*, and *Tamas*. The preponderance of *Rajo Guna* in the context of our study corresponds with the energetic and occasionally chaotic nature of *Rajas*, which can upset mental homeostasis and result in psychiatric symptoms. The potential to incorporate these Ayurvedic ideas into more general mental health approaches is shown by our discussion.

Moreover, the understanding of *Rajas guna's* role in the pathology of *Vataja unmada* opens avenues for targeted treatments. Ayurveda suggests that managing the excess of *Rajas* and balancing *Vata dosha* can help alleviate the symptoms of this disorder. This can be achieved through dietary adjustments, lifestyle changes, and specific therapies that reduce *Vata* and calm *Rajas*, thereby restoring mental and physical harmony.

Summary

The present literature explains the properties of *Rajo guna* and its influence on *Vata dosha*, with special reference to *Vataja unmada*. It takes up the *Ashtavibhrama*, which is also the *Pratyatma lakshana* of *Unmada*, and relates it to the influence of *Trigunas* over *Ashtavibhrama* as well as in *Vataja unmada*.

Maha gunas such as *Satwa rajas* and *Tamas* influence both *Shareera* and *Manas*. *Rajas* always act as an initiator of *Tamas*, just as *Vata* does. Among the seven properties of *Vata Dosha*, five properties are *Rajasik* dominant. *Rajo guna* is quite similar to *Vata dosha* in its action and properties. *Rajo guna* causes the aggravation of *Vata dosha*. *Rajasika prakruti lakshanas* also serves as a *Nidana* of *Unmada*, and *Rajo guna* influences *Ashta vibhrama* in the manifestation of most of the *Lakshanas* of *Vataja unmada* as there is a similarity in *Rajo guna- Ashta vibhrama* and *Vataja unmada*.

CONCLUSION

The study highlights the significant influence of *Rajas guna* on *Vata dosha* and its role in the manifestation of *Vataja unmada*. The correlation between the properties of *Rajas* and the functions of *Vata* illustrates how an imbalance in these elements can lead to severe mental and behavioral disturbances. By understanding this relationship, Ayurveda provides a comprehensive approach to managing and treating mental disorders like *Vataja unmada* through the regulation of *Gunas* and *Doshas*. The integration of *Rajas guna* and *Vata dosha* with the pathology of *Vataja unmada* reflects the profound depth of Ayurvedic understanding of mental health, emphasizing the balance of physical and mental energies to achieve overall well-being.

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