

# 1 ‘Conceptual study of Mind and behaviour in Charak Samhita; An 2 interpretive analysis’

3 **Abstract-** A proper understanding of mind and behaviour is essential in the field of  
4 psychology for comprehending various aspects of psychological disorders. The classical  
5 Ayurvedic text, *Charaka Samhita*, particularly *Shareera Sthana*, provides a comprehensive  
6 description of the mind and its functions. Concepts such as the nature of mind, its  
7 components (*Sattva*, *Rajas*, and *Tamas*), *karma* (actions), types of *Vishaya* (objects of  
8 thought), and its functioning in terms of sensation and perception, as well as *Manasika*  
9 *Prakriti* (psychological constitution/Personality), are elaborated in *Charaka Samhita* along  
10 with its commentaries, including *Ayurveda Dipika* by *Chakrapanidatta* and *Jalpaka Pataru*  
11 by *Gangadhar*. In addition to these, the concept of *Moksha* (salvation), along with the path to  
12 its attainment, was explored and interpreted in the light of modern psychology to elaborate  
13 the concept of coping strategies. These ideas were further examined using contemporary  
14 psychological literature to enhance the understanding and scope of Ayurvedic psychology.  
15 After critical analysis, it was found that various topics of psychology are presented in a  
16 systematic and scientific manner in the *Charaka Samhita* and its related commentaries.

17 **Keywords-** Psychology, *Charaka Samhita*, *Shareera Sthana*, Mind, *Sattva*, *Rajas*, *Tamas*,  
18 *Vishaya*, *Manasika Prakriti*, Personality, *Moksha*, Coping strategies.

19 **1.1 Introduction-** ‘Nearly 1 in 7 people in the world live with a mental disorder. Mental  
20 disorder is characterized by clinically significant disturbance in individual’s cognition,  
21 emotional regulation or behaviour. Some of the mental disorders are Anxiety, Depression,  
22 Bipolar disorder, Schizophrenia, Neurodevelopmental disorder like ADHD, etc’[1]. To  
23 understand about these disorders, one must have the knowledge of basic Principles of mind  
24 and psychology which are as follows-

- 25 • Anatomy and physiology of mind.
- 26 • Cognitive process like perception, thinking, reasoning, memory etc.
- 27 • Emotions and behaviour which are causative factors as well as features.
- 28 • Personality
- 29 • Basic causative Factors
- 30 • Stress coping strategies etc.

31 literature of above knowledge is easily available in psychology books, websites, articles etc.  
32 But the question arises that up to what extent this literature exists in ancient Indian  
33 literature. The simple answer of this question is that the fundamental knowledge exists in  
34 *Darshana* (Ancient philosophical system). In these texts, psychological concepts are  
35 explained in context to the attainment of *Moksha*. Apart from the *Darshan* text, this  
36 knowledge also available in Ayurveda classics in relation to the treatment of psychological  
37 disorder. *Charak Samhita* is one of the primary Ayurvedic text in which extensive knowledge  
38 related to disease is described. Among the 8 *Sthanas* (Sections) of *Charak Samhita* *Shareera*  
39 *Sthana* is one of the *Sthana* in which the anatomy of Body’s organ and their components are  
40 described. In addition, the concept of mind regarding its structure, quality, object, thought  
41 process, functions, Human Behaviour and Personality (*Manasika Prakriti*) has been described  
42 in this section and this knowledge is further clarified by its commentators. One of the  
43 commentator *Acharya Chakrapani* in his *Ayurveda Dipika* Commentary terminologies have

44 been described through their defining characteristics. In the present study, two commentaries  
45 on the *ShareeraSthana* of the *Charaka Samhita* (*Ayurveda Dipika* by Chakrapanidatta and  
46 *Jalpakkalpataru* by Gangadhar) were reviewed and critically analysed with reference to  
47 modern psychological literature as well as selected ancient Indian philosophical texts  
48 (*Darshanas*).

49 The benefit of critical analysis is to understand and increase the ancient literature of  
50 the psychology which eventually fills the knowledge gap.

51 **1.2 Aim and objectives-** To explore and critically analyse the topics related to mind in  
52 *Charak Samhita* and its commentaries; *Ayurveda Dipika* of Chakrapanidatta and  
53 *Jalpakkalpataru* of Gangadhar.

54 **1.3 Material and methods-** Different concepts described in *Charaka Samhita*, particularly in  
55 *ShareeraSthana* (section) and their commentaries; *Ayurveda Dipika* of Chakrapanidatta and  
56 *Jalpakkalpataru* of Gangadhar were compiled, studied and critically analysed on the basis of  
57 modern psychology literature.

58 Following *Samhita* with its commentaries and books were used-

- 59 • *Charaka Samhita, Ayurvedadipika* commentary of Chakrapani, 'Eshana' Hindi  
60 Translation by Banwari Lal Gaur, Edited by Manoj Nesari and V. V Prasad, Vol  
61 2, Published by Rashtriya Ayurved Vidyapeetha, Delhi, First edition 2014
- 62 • *Charak Samhita- 'Ayurvedadipika'* commentaries of Acharya Chakrapanidatta and  
63 'Jalpakkalpataru' Annotations of Mahamahopadhyaya Sri Gangadhar  
64 Kaviratnakaviraja, Edited and revised by Kaviraja Shree Narendranath Sengupta &  
65 Kaviraja Shree Balaichandra, 3<sup>rd</sup> part, Chaukhambha Publishers, Varanasi. 2018.
- 66 • *Rational of Ayurvedic Psychiatry* by A.R.V Murthy, Published from Chaukhambha  
67 Orientalia, Varanasi, First edition 2009
- 68 • *Abhinava Manoroga Vigyana* by Ravindra Chandra Chaudhari, Published from  
69 Chaukhambha Orientalia, Varanasi, Second edition 2002.

70 For interpretation following psychology books were referred-

- 71 • *Psychology* by Sandra K. Ciccarelli, J Noland White, Girishwar Misra, Published  
72 from Pearson, Sixth Edition.
- 73 • *Ucchatar Samanya Manovigyana* (Hindi Medium) by Arun K. Singh, Published by  
74 Motilal Banarsidas, New Delhi, First Edition 1997.
- 75 • *Theories of Personality*, by Richard M. Ryckman, Published from Cengage, 10  
76 Edition.

77 Beside this, other websites and articles were also used.

78 **1.3.1 Anatomy and physiology of Mana (Mind)**-Mind is non-physical (*Ahankarika*) entity  
79 which resides in brain and performs the function of thinking and deliberation[2].

80 **1.3.1.1 Functioning of Mana-** Functioning of Mind determined by its controlling factor  
81 entity (*Manasik Dosh*a and *Shareerik Dosh*a) and different functional component of *Mana*  
82 (*Dhi*, *Dhriti* and *Smriti*).

83 **1.3.1.2 Composition of Mana-**Being a non-physical entity, mind operates through the three  
84 qualities- *Sattva*, *Raja* and *Tama*. Among these three qualities, *Raja* and *Tama* produces  
85 disturbances in the mind, therefore they are regarded as *Mansika Dosha*. Disturbed *Raja*  
86 causes anger, agitation and excessive worry. Disturbed *Tamas* causes inactivity, Dullness and  
87 lack of mental clarity[3]. Though these *Dosha* are non-physical, according to their effect it  
88 may be correlated as neurotransmitter (physical entity) which are responsible for proper  
89 functioning and occurrence of diseases [4]. Beside *Mansik Dosha*, *Shareerik Dosha* are also  
90 responsible for proper functioning and mental disorders.

91 **1.3.1.3 Functional component or faculties of mind-** According to Acharya Chakrapani  
92 *Dhi*(Intellect), *Dhriti*(Patience) and *Smriti* (Memory) are functional component or faculties of  
93 mind or *Pragya*. The role of *Buddhi* is to perceive the object in its real and actual form. The  
94 role of *Dhriti* is to restrain Mind from excessive and inappropriate action. *Smriti* is to  
95 memorize the objects or emotions. *Dhi*, *Dhriti* and *Smriti* work collectively to think and  
96 behave appropriately [5]. In case of defect in *Dhi*, *Dhriti* and *Smriti* mind do not perform in  
97 appropriate manner which lead to disturbed thinking and behaviour. This disturbed thinking  
98 and behaviour results in inappropriate action(Anger, agitation, Fighting, interpersonal  
99 conflict, Grief and anxiety). This unwholesome action performed due to impairment of *Dhi*,  
100 *Dhriti* and *Smriti* are known as *Pragyapradha*.

101 **1.3.1.4 Cognition process-**

102 **1.3.1.4.1 Vishaya of Mana (Object of Mana)-**The objects of the mind are those which are  
103 perceived or apprehended by the mind. Objects of *Mana* are *Chintya*, *Vicharya*, *Uhya*,  
104 *Dhyeya* and *Samkalpa*. These objects are clearly and systematically described by Acharya  
105 Chakrapani (commentator of *Charak Samhita*)[6] and Acharya Gangadhara [7].

106 *Chintya-* This is the primary stage of thinking in which a person reflects on what actions  
107 should be performed with due consideration of one's duty. As per Gangadhar, the object  
108 which is known through contemplation is known as *Chintya*. The cognition of *Chintya* occurs  
109 through the Sensory organ[8].

110 *Vicharya-* *Vicharya* refers to the causative analysis to determine the true nature or actual state  
111 of an object. At this stage, a person analyses the rational basis of an event and attempts to  
112 understand why the event was occurred.

113 *Uhya-* *Uhya* refers to the logical analysis in which person makes an inference by synthesizing  
114 several possible factors.

115 *Dhyeya-* *Dhyeya* refers to mental focus on the specific objectives or the attention directed  
116 towards specific thought influenced by emotion and feelings.

117 *Samkalpa-* *Samkalpa* refers to the stage of mental determination or resolution made by  
118 evaluating merits and demerits or possible outcomes.

119 Considering the above description of Acharya Chakrapani, when arranged in sequential order  
120 they can be interpreted as representing successive stages in the thinking process, starting from  
121 contemplation of what to think or do(*Chintya*), followed by consideration of possible  
122 causes behind any event or thought(*Vicharya*), logical inference(*Uhya*), mental focus(*Dhyeya*)  
123 and finally determination(*Samkalpa*).

124 As per above description, the objects of *Mana* may be interpreted as ‘types of Thinking’[10].

125 **Table 1. *Mana ke Vishaya*(Objects of *Mana*/Types of Thinking)-**

<b><u>Object /Vishay</u></b>	<b><u>Type of Thinking</u></b>	<b><u>Basis of Interpretation</u></b>
<i>Chintya</i>	Perceptual thinking/ Concrete thinking	Simplest form of cognition in which person derive meaning from direct sensory perception (seeing, hearing etc) without proper interpretation
<i>Vicharya</i>	Conceptual Thinking	Person uses concept to identify hidden pattern b/w two events
<i>Uhya</i>	Logical Thinking	Person uses different facts and findings and systematically connects them to reach in a specific conclusion
<i>Dhyeya</i>	Convergent Thinking	Focuses on single, well-established solution from multiple ideas
<i>Samkalpa</i>	Deterministic thinking	It assumes a fixed, certain outcome (“definitely fail”) based on limited evidence (not studying right now) [10].
	Immanent volition	When a person makes up their mind to do a thing [11]

126

127 **1.3.1.4.2 Action of *Mana***-4 types of action are described in Charak Samhita which are  
128 *Indriyabhigraha* (Controller of *Indriya*), *Mano Nigraha*(Self controller), *Uha* and  
129 *Vichara*[12].

130 *Uha*- According to description of Acharya Chakrapani, *Uha* refers to the action of mind in  
131 which cognition is not definite or uncertain.

132 *Vichara*- Contrary to Indeterminate knowledge, *Vichar* refers to the mental activity that  
133 results in definite knowledge based on facts, findings and utility of object.

134 To explain the concepts of *Uha* and *Vichar*, Acharya Chakrapani quoted the concept of  
135 ‘*Vikalpa*’ described in *Sankhya Darshan*. From the analysis of this explanation,it can be  
136 interpretedthat *Uha* is basic level of cognitive process in whichthe mental activity involves  
137 theorganizationand interpretation of sensory information and memory.Basic cognitive process  
138 or *Uha* includes perception, memory, information processing and attention. *Vichara* can be  
139 interpreted as High order cognition in which above information is manipulated for complex  
140 reasoning.High order cognition or *Vichara* includes thinking (for reasoning), executive  
141 functioning, learning, language, creativity and motivation [13].

142 **1.3.1.4.3 Concept of Sensation and perception in Charak Samhita**- In Charaka Samhita,  
143 two types of *Vedana* (sensation or experience) have been described. The first is produced  
144 through the tactile sense (*Sparsha indriya*), and the second through the mind. Here, the term  
145 tactile sense should be understood as including all sense organs because, according to  
146 Acharya Charaka, the tactile sense pervades all the sense organs. Acharya Charaka states that  
147 the tactile sense is distributed throughout the entire body. Wherever there is the experience of  
148 touch or contact, the tactile sense is present [14]. On this basis, it can be understood that the  
149 tactile sense exists in all external as well as internal parts of the body.

150 According to modern psychology, sensations are experienced due to the functioning of the  
151 nervous system. Although the nervous system is not explicitly described in the Charaka  
152 Samhita, an analysis of the descriptions of Vedana and the tactile sense suggests an implicit  
153 indication of the nervous system. Among the two types of Vedana mentioned above, the first  
154 may be considered as sensation, while the second may be regarded as perception or cognition.  
155 The first type refers to the process by which information reaches the sense organs, whereas in  
156 the second type this information is analysed by the brain. Sensation is a physical process,  
157 while perception is psychological [15].

158 Application of Sensation and perception- Sensation and perception constitute the central  
159 concepts in psychological therapy, as they connect external knowledge with the internal  
160 experiences arising from that knowledge [16]. In the Charaka Samhita, among the methods  
161 for attaining liberation (moksha), it is advised either not to initiate all forms of Vedana  
162 (pleasure and pain) or to keep them under control [17]. A comparable concept in psychology  
163 is the perceptual control theory, which states that human behaviour is not merely a reaction to  
164 external stimuli but rather an attempt to control perceptions in order to maintain inner mental  
165 balance and reduce internal conflict [18].

166 **1.3.2 Concept of ‘Mansik Prakriti’ and ‘Personality’-** Why Different individuals exhibits  
167 different Pattern of behaviour? Answer to this is embedded in the concept of *Mansik Prakriti*,  
168 as described in Charak Samhita. This description is further elaborated and clarified by its  
169 commentator. Parallel to this concept, ‘Personality’ also reveals the same query. These  
170 *MansikPrakrities* have been classified and named individually on the basis of the features.  
171 However, not all characteristics are found within a single *Prakriti*, which are observed along a  
172 spectrum, being present in varying degree. Less in some individuals and more in others.  
173 These *Prakrities* are classified according to Mental qualities- *Satva*, *Raja* and *Tama*. In *Satvik*  
174 *Prakriti* there is predominance of *Satva*, In *Rajasik Prakriti* predominance of *Raja* and in  
175 *Tamasik prakriti* Predominance of *Tama*. The prominent feature of *Satvik Prakriti* is promoting  
176 the welfare of one self and others Anger; agitation of *Rajasik Prakriti* Features; Ignorance and  
177 impaired understanding of *Tamasik Prakriti* Features [19]. These *Mansik Prakriti* and their  
178 features can be well understood and interpreted by different Personality models described in  
179 Modern psychology.

180 Some of them are as follows-

181 (1) **OCEAN Model-** ‘O’- Openness to new experiences and Ideas; ‘C’-  
182 Conscientiousness towards work, responsibilities and Self-discipline; ‘E’-  
183 Extraversion towards society, family and friends; ‘A’- Agreeableness to other’s  
184 emotions and feelings; ‘N’- Neuroticism relates with the experience of negative  
185 emotions.

186 (2) **HEXACO Model-** ‘H’- Humility; ‘E’- Emotionality; ‘eX’- Extraversion; ‘A’-  
187 Agreeableness; ‘C’- Conscientiousness; ‘O’- Openness

188 (3) **Type A, B, C, and D;** The Four Temperaments: Sanguine, Choleric, Melancholic, and  
189 Phlegmatic

190 (4) **The Myers-Briggs Type Indicator (MBTI)-** Key Components of **MBTI (Four**  
191 **Dichotomies)**

192 The MBTI identifies preferences across four areas, creating a four-letter type: **Energy**  
193 **Focus: Extraversion (E) - vs. Introversion (I) - Inward/Reflection.; Information**

194 **Gathering: Sensing (S)** - Concrete/Details vs. **Intuition (N)** - Big  
 195 Picture/Possibilities; **Decision Making: Thinking (T)** - Logic/Reason  
 196 vs. **Feeling (F)** - Values/Emotion.; **Lifestyle Preference: Judging (J)** -  
 197 Organized/Structured vs. **Perceiving (P)** - Flexible/Spontaneous.

198 (5) **The 16 Personality Types:** Combining these four letters creates 16 types, often  
 199 categorized into groups like Analysts, Diplomats, Sentinels, and Explorers:

200 • **Analysts (NT):** INTJ (Architect), INTP (Logician), ENTJ (Commander), ENTP  
 201 (Debater).

202 • **Diplomats (NF):** INFJ (Advocate), INFP (Mediator), ENFJ (Protagonist), ENFP  
 203 (Campaigner).

204 • **Sentinels (SJ):** ISTJ (Inspector), ISFJ (Protector), ESTJ (Executive), ESFJ (Consul).

205 • **Explorers (SP):** ISTP (Crafter), ISFP (Artist), ESTP (Entrepreneur), ESFP  
 206 (Entertainer).

207 (6) Maslow's Concept of Personality-In terms of **levels of human needs**(Food, water,  
 208 security)and the development toward an ideal state called **self-actualization**(**Clear**  
 209 **perception of reality related to person and situation**).

210 (7) **Types A, B, C, and D Personality**-Type A: Highly competitive, fast-paced,  
 211 impatient, and workaholic.

212 • Type B: Relaxed, flexible, fun-loving, and charismatic.

213 • Type C: Detail-oriented, analytical, and compliant, but may struggle to express  
 214 emotions.

215 • Type D: Prone to negative emotions like anxiety and irritation, often shy and resistant  
 216 to change

217 (8) **The "Dark Triad" (and Tetrad)**-Focuses only on negative Traits.

218 • **Narcissism:** Grandiosity, pride, egotism, and a lack of empathy.

219 • **Machiavellianism:** Manipulation, exploitation of others, a cynical disregard for  
 220 morality, and a focus on self-interest.

221 • **Psychopathy:** Enduring antisocial behaviour, impulsivity, selfishness, callousness,  
 222 and remorselessness.

223 **Table 2. Interpretation of Satvik Prakriti Features [20]-**

<u>Name of Prakriti</u>	<u>Features</u>	<u>Traits in psychology</u>
<i>Brahma Satva</i> (Related to the nature of Lord <i>Brahma</i> )	Pure, truthful, self-controlled, knower of relevant and irrelevant actions, endowed with knowledge and wisdom, ability of articulation and comprehension, good memory, free from desire, anger, greed, delusion, envy, and excessive joy, and maintaining an equal outlook toward all	Clarity, moral integrity, conscientiousness related to self-discipline, Low Neuroticism, Analyst or self-actualization with clear perception, Debater and Agreeableness

	living beings	
<b>Arsha Satva</b> (Related to the nature of <i>Rishi</i> )	Engaged in spiritual practices, fasting, servicing, study, practice of celibacy; Devoid of pride, ego, attachment, aversion, delusion, greed, and anger; endowed with intellect, eloquence, knowledge, and strong retention power.	Self-actualized in aspect of Creativity (Openness/Analyst) emotional stability (Low Neuroticism) and problem centred (conscientiousness), Devoted to rituals, Agreeableness
<b>Aindra Satva</b> (Related to the nature of Lord Indra)	Possessed of authoritative and prosperous, engaged in sacrificial rituals, courageous, vigorous, radiant, engaged in auspicious actions, far-sighted, and Engaged in duties and desires.	Commander and Protector, conscientiousness, Extraversion
<b>Yama Satva</b> (Related to the nature of Lord Yama)	Record keeper of other's good and bad work Efficient and quicker in performing task, Irresistible, possessing good memory, capable of attaining prosperity, and free from attachment, envy, aversion, and delusion.	Conscientiousness in terms of responsibility, Self-actualization in terms of spontaneity, Ethical, Proactive, initiative, Low neuroticism
<b>Varuna Satva</b> (Related to the nature of Lord Varuna)	Brave and courageous, Love cleanliness, Fond of water or aquatic activities, Timely placed anger and happiness,	Extraversion, Conscientiousness in terms of cleanliness, Self-actualization in terms of emotional stability
<b>Kauber Satva</b> (Related to the nature of Lord Kubera)	Self-pride in right place and use of wealth and things in appropriate place, Clear expression of anger and happiness, Rich in friends and family members	Extraversion, (Low neuroticism), Self-actualization in terms of Deep interpersonal relationship
<b>Gandharva Satva</b> (Related to the nature of Gandharva)	Interested in dance, music, singing, story-telling, history-telling, cosmetics, charming	Explorer in terms of Artist and entertainer, Extraversion

224 **Table 3. Interpretation of Rajasa Prakriti-**

<b>Asur Satva</b> (Related to nature of Demon)	Courageous, highly violent, inclined to find faults in the virtues of others, prosperous, deceitful, harsh temperament, devoid of compassion, and self-praising.	Extraversion in terms of social dominance and leadership tendency, Initiative-taking and bold communication, Cruelty and violence (High Neuroticism), Arrogance (opposite of humility) low score on Agreeableness,
<b>Rakshas Satva</b> (Related to)	Intolerant, holds anger and Cruel, holds anger Attacks on getting	(High Neuroticism), Extraversion, Type A in terms of

nature of <i>Rakshas</i> )	Opportunity, excessive fond of Food specially non veg Food, excess sleep and work, envious	workaholic Machiavellianism, sub-clinical narcissism, and sub-clinical psychopathy.
<i>Pishach Satva</i> (Related to nature of Ghoul)	Voracious habit, likes female company, Dislikes cleanliness, fearfulness and threatening, Fond of Dirty Food and Place	low conscientiousness in terms of Dirtiness (High Neuroticism), lack of agreeableness, Type A personality, Extraversion in terms of dominating others.
<i>Sarpa Satva</i> (Related to the nature of snake)	Brave when angry and coward when not angry, sharp reaction, Easily Fatigued, Scared, loves fooding and wondering.	High neuroticism, Type A personality in types of fast paced, impatient.
<i>Preta Satva</i> (Related to the nature of <i>Preta</i> )	Loves food, Sorrowful, criticizing others, Indiscriminate, very greedy, Inactive person	Low conscientiousness, Melancholic, high neuroticism
<i>Shakun Satva</i> (Related to the nature of Bird)	Excessive indulgence in Sexual activity, food and wondering, physically and mentally unstable, intolerant, Spendthrift	Low conscientiousness, High extraversion, high neuroticism, Type A in terms of Fast paced, impatient and workaholic

225 **Table 4. Interpretation of *Tamas Prakriti*–**

<i>Pashav Satva</i> (Related to the nature of animal)	Contrarian, Lack of intelligence, eats hateful food and shameful act, Sleeping character, busy in sexual activity	Low Agreeableness, Low Conscientiousness
<i>Matsya Satva</i> (Related to the nature of Fish)	Coward, Stupid, Gourmet, unstable, Adhered to anger and sexual activity, water lovable	Low Conscientiousness Gourmet, High Neuroticism
<i>Vanaspatya Satva</i> (Related to the nature of Plant)	Lazy, Glutton, Stupid and Inactive	Low Conscientiousness

226 **1.3.3 Different Behaviour Pattern**-Thought patterns are not explicitly described by name in  
227 the *Charaka Samhita*. Rather, they are discussed indirectly in the context of the causative  
228 factors underlying human actions (*Pravritti*). This description explains that, due to *Moha*  
229 (delusion), *Iccha* (desire) and *Dweshha* (aversion) an individual indulges in different affairs  
230 and due to delusion, desire and aversion influenced action certain psychological disposition  
231 develops, which include; *Ahankara* (Ego), *Sang* (Attachment, Obsession, Compulsion),  
232 *Samshaya* (Doubt or uncertainty related to action's consequences, Rebirth etc), *Abhisamplav*  
233 (Misconception of self as doer, self-Power etc), *Abhyavapata* (Deeply involvement in family  
234 and friends), *Vipratyaya* (false perception of good and Bad action, action ought to be done  
235 versus what ought not to be done etc), *Avishesha* (Indiscriminatory knowledge) and *Anupaya*  
236 (Failure to take proper measures) and eventually entangled in society, family and worldly  
237 affairs. These dispositions entrap the mind and eventually lead to suffering or psychological  
238 problems.

239 *Ahankara*- The ego refers to the 'self-identity' which discriminate self from others. It  
240 encompasses the self's attributes, including physical characteristics, abilities, intelligence,  
241 and intrinsic nature etc.

242 *Sanga*- *Sanga* refers to those mental, physical, and verbal actions that become causes of  
243 bondage. According to Jain Darshan, these *karmas* are Anger, Ego, Deceit or Dishonesty,  
244 Greed, Laughter, Liking, Disliking, Sorrow, Fear, Disgust, Sex inclination towards opposite  
245 gender etc [21]. *Sanga* can be interpreted as Obsession (persistent, intrusive, and unwanted  
246 thought, idea, or urge), Rumination (repeatedly thinks about the same negative thoughts,  
247 feelings, or past events), worry, Overvalued ideas, Hyperfocus and Passion (Obsession in  
248 non-clinical cases),

249 *Samshaya*- There is a doubt regarding the existence of the result of the past action, salvation,  
250 soul, life after death, etc. According to Nyaya Darshan, *Samshay* refers to doubt or a state of  
251 uncertainty regarding the true nature of an object. In Psychology, 'Doubt is a mental state in  
252 which the mind remains suspended between two or more contradictory proposition, and is  
253 uncertain about them. Doubt on an emotional level is indecision between belief and disbelief.  
254 It may involve uncertainty, distrust or lack of conviction on certain facts, action, motives, or  
255 decision. Doubt can result in delaying or rejecting relevant action out of concern for mistakes  
256 or missed opportunities' [22].

257 *Abhisamplava*- It is a mental state in which a person believes that; his thoughts, personality,  
258 and other characteristics will remain unchanged across whole age, he is the creator, an  
259 accomplished person, and he is the aggregate of the body, sense organs, intellect, and  
260 memory. 'End of history of Illusion' reflects the belief that one's current thoughts, personality,  
261 and traits will not change in the future. In 'Grandiosity' there is a feeling of self-importance  
262 (feeling superior, powerful, special) [23].

263 *Abhyavpata*- A sense of ownership in which a person believes that 'mother, father, brother,  
264 wife, children, relatives, friends, and servants belong to me, and I belong to them. That's why  
265 *Abhyavpata* can be interpreted as 'Self ownership in Interpersonal relationship' or  
266 'Possessiveness' [24].

267 *Vipratyay*- Due to erroneous knowledge, a person perceives right action as wrong and wrong  
268 action as right, beneficial as harmful and harmful as beneficial, and auspicious as  
269 inauspicious. Also termed as '*Anaythadrishti*'. A 'cognitive distortion' is a thought that causes  
270 a person to perceive reality inaccurately due to being exaggerated or irrational [25]. *Vipratyay*  
271 can also be correlated with moral disengagement where individuals restructure unethical  
272 actions as acceptable to avoid guilt and self-censure. It involves decoupling internal moral  
273 standards from behaviour, allowing people to engage in harmful, immoral, or delinquent acts  
274 without feeling distress.

275 *Avishesha*- When learned and ignorant, nature and disorder, and engagement and withdrawal  
276 are all regarded as the same, and no distinction is perceived among these dualities.  
277 'Suppression' in psychology is the conscious, intentional act of pushing unwanted thoughts,  
278 emotions, or impulses out of awareness to manage distress or function in the moment  
279 [26]. 'Conscious denial' in psychology involves a deliberate, intentional refusal to  
280 acknowledge unpleasant facts, realities, or emotional truths to manage unbearable stress,

281 anxiety, or to protect self-esteem[27]. ‘Avoidance in Maladaptive coping’ refers to avoiding  
 282 undesired feelings, thoughts and emotions.

283 *Anupaya*- Use of inappropriate measures to cure the sufferings and the disease. ‘Maladaptive  
 284 coping’ refers to inappropriate management of Stress.

285 **Table 5. Types of Thought pattern in Charak Samhita and its interpretation**

<u>Different type of thought pattern</u>	<u>Probable Correlation in psychology</u>
<i>Ahankara</i>	Ego
<i>Sang</i>	Obsession, Rumination worry, Overvalued ideas, Hyperfocus and Passion (Obsession in non-clinical cases)
<i>Sanshay</i>	Doubt
<i>Abhisamplava</i>	Grandiosity
<i>Abhyavpat</i>	Possesiveness
<i>Vipratyay</i>	Cognitive Distortion, moral disengagement
<i>Avishesha</i>	Avoidance, Suppression, Conscious denial
<i>Anupaya</i>	Maladaptive coping

286 **1.3.4 Coping strategies** –How can we stay away from negative thought pattern so that we  
 287 can think in the right direction and reduce suffering? Coping strategies mean adopting such  
 288 actions or methods that help a person reduce their stress or deal with it effectively.”These  
 289 strategies are broadly classified into two types; Problem focused solution and Emotion  
 290 focused solution. In problem focused solution problems are managed through their  
 291 appropriate solution and in Emotion based solution we managed our emotion through  
 292 appropriate measure[29].These measure, described in Charak Samhita in the context of  
 293 attaining *Moksha*, are as follows [30]-

- 294 • **Follow the *Dharmashastras* and understand their meaning:** -According to Acharya  
 295 Gangadhar (Commentator of Charaka Samhita), one should follow the instruction  
 296 prescribed in Manu Smriti [31], which outline what actions should be performed, by  
 297 whom, and in what manner at every level of life.E.g. right actions for students,  
 298 married person, King, Old age person, Men-women, different varna(Social  
 299 Class);*Brahmana*, *Kshatriya*, *Vaishya* and *Kshudra*). Beside this the detailed  
 300 description of disciplineand ethical conduct, indicates mainly the problem focused  
 301 solution in this ancient classic.

302 In different *Dharma shastra* there is mainly three ways to attain *Moksha*; *Bhakti Yoga*, *Gyana*  
 303 *Yoga* and *Karma Yoga*. First path attained through devotion, second through knowledge of  
 304 reality and third from action devoid of desire, hatred and Ego.

305 The remaining, problem focus strategies which are described in Charak Samhita in *Sadvritta*-

- 306 • Avoid the company of immoral or bad individuals.
- 307 • Speak the statements which are well examined, proven and true.
- 308 • Do not delay the work, etc

309 The remaining,emotion focus strategies(as per Charak Samhita) are as follows-

- 310 • Focus on real things or situationand avoid unreal things or situations.

- 311 • The regulation (or control) of the body through meditation
- 312 • View all beings with a sense of equality and empathy.
- 313 • Tolerate hunger, thirst, physical stress, happiness, misery.
- 314 • Remain minimally affected by sorrow, dejection, ego, vanity, greed, attachment, envy,
- 315 fear, anger, and similar emotions.
- 316 • Control your sensory organ and mind.

317 Beside this, some of the strategies which are described under *Sadvritta* (Good conduct) are,  
 318 *brahmacharya* (chastity/celibacy), knowledge, charity, friendship, compassion, cheerfulness,  
 319 avoidance and peace.

320 **1.3.5 Emotion Contagion-** In Charaka Samhita, above-described *Ahankara* and other related  
 321 psychological disposition are termed ‘*Upsarga*’ (‘*Ahankaradishu Upsargasangya*’) as they  
 322 spread from one affected person to another. In psychology, this condition is termed as  
 323 Emotion contagion [32].

324 **1.3.6 Psychological Stressor-** The factors which causes stress are called as psychological  
 325 stressor. In the *Charaka Samhita-Dharma, Artha, and Kama* are described as determinants of  
 326 pleasure (*sukha*) and pain (*duhkha*), and are considered underlying causes of mental  
 327 disturbances [33]. In modern psychology, psychological stressors are commonly categorized  
 328 as occupational, financial, social, and those arising from life changes [34]. These categories  
 329 show a close conceptual parallel with the classical framework, wherein *Dharma* corresponds  
 330 to occupational aspects, *Artha* to financial concerns, and *Kama* to social relationships and life  
 331 events.

332 **1.3.7 Examination of Mana/Psychological evaluation-** Mental disorder is characterized by  
 333 cognitive impairment and uncontrolled emotions. Whether a person has a mental disorder or  
 334 not, is determined by examining the functioning of mind (Mental cognition) and emotional  
 335 factors. These examinations are carried out by *Anumana Pareeksha* (inference) which are  
 336 thoroughly described in *Charaka Samhita Vimana Sthana* [35]. By *Pratyaksha Pareeksha* and  
 337 *Prashna Pareeksha*, features are extracted and on the basis of these features the condition of  
 338 *Mana* is Inferred. Mental states are assessed based on their observable signs and symptoms.  
 339 In psychology it is termed as ‘psychological evaluation’ [36].

340 Following information of *Mana* is to be examined-

- 341 • Proper functioning
- 342 • Condition of *Mansik Dosh*- *Raja* and *Tama*
- 343 • Examination of causative Factors or Emotion- *Krodha* (Anger), *Shoka* (grief) etc.

344 **Table 6. Examination of Mental States-**

S.no	Mental states to be examined	Features
1.	Proper Function of Mind	<i>Artha Avyabhichara</i> of <i>Mana</i> (Controlled thoughts and focused mind)
2.	<i>Raja</i> Dosh deformity	<i>Sang</i> (Attachment, Stuck feeling)
3.	<i>Tama</i> Dosh	<i>Moha</i> (Improper knowledge of surroundings)
4.	<i>Buddhi</i> ( <i>Vigyana</i> )	<i>Vyavasay</i> (Co-ordination between sensation, perception and response)

5.	<i>Krodha</i> (Anger)	<i>Abhidroha</i> (Hostility)
6.	<i>Shoka</i> (Grief)	<i>Dainya</i> (Humility)
7.	<i>Harsha</i> (Happiness)	<i>Aamoda</i> (excitement in singing, talking etc)
8.	<i>Preeti</i> (Affection)	<i>Tushti</i> (Satisfaction)
9.	<i>Bhaya</i> (fear)	<i>Vishada</i> (Anxiety)
10	<i>Dhairya</i> (Patience)	<i>Avishada</i> (Action without fear)
11	<i>ManoAvasthan</i> (Mental stability)	<i>Avibhram</i> (Absence of doubts and confusion)
12	<i>Dweshha</i> (hatred)	<i>Pratishedha</i> (Staying away)

345 By above these examinations we can examine the different states of mind which are helpful  
346 in diagnosing psychological disorders.

347 **1.4 Discussion-**The author has attempted to interpret the concepts of Ayurveda in the light of  
348 modern psychology. In most instances, these concepts appear to match well; however, in  
349 some cases, the correlation is not exact. For example, the concept of *Manasika Dosha* (Rajas  
350 and Tamas) has been correlated with neurotransmitters. According to *Darshana*, Rajas and  
351 Tamas are non-physical (*Ahankarika*) [37], whereas neurotransmitters are physical in nature.  
352 Although *Sharirika Doshas* (*Vata*, *Pitta*, and *Kapha*) are physical, they also influence the  
353 functioning of the mind, and a possible correlation may be considered. The concept of  
354 *Manasika Prakriti* is broadly described in the *Charaka Samhita*. The wide variety and  
355 number of *Prakritis* described in this text are not commonly observed in modern psychology.  
356 Furthermore, some concepts, such as *Manasika Prakriti*, appear broader and more  
357 comprehensively observed than the modern psychological concept of “personality. One of the  
358 most important benefits of this critical review is the expansion of psychological literature in  
359 Ayurvedic field.

360 **1.5 Result and Conclusion-**In *Charaka Samhita*, there is an explicit description of  
361 psychology regarding the nature of mind, its functioning (types of thought and action),  
362 sensation and perception, *Manasika Prakriti* (Personality), thought pattern, coping strategies,  
363 psychological stressor, etc. In *Charaka Samhita* and its related commentaries contain colossal  
364 knowledge of *Mansik Prakriti* (Personality). These explanations can be clarified with the help  
365 of various commentaries. Besides this, other contextual references are also available within  
366 the text. After proper interpretation, these explanations can contribute to expanding the scope  
367 of ancient Ayurvedic psychological literature and validate its scientific relevance.

368 **Conflict of interest-** None

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