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RESEARCH ARTICLE

‘CONCEPTUAL STUDY OF MIND AND BEHAVIOUR IN CHARAK SAMHITA; AN INTERPRETIVE ANALYSIS’

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Abstract

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

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Introduction: -

‘Nearly 1 in 7 people in the world live with a mental disorder. Mental disorder is characterized by clinically significant disturbance in individual’s cognition, emotional regulation or behaviour. Some of the mental disorders are Anxiety, Depression, Bipolar disorder, Schizophrenia, Neurodevelopmental disorder like ADHD, etc’ [1].

To understand about these disorders, one must have the knowledge of basic Principles of mind and psychology which are as follows: -

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

literature of above knowledge is easily available in psychology books, websites, articles etc. But the question arises that up to what extent this literature exists in ancient Indian literature. The simple answer of this question is that the fundamental knowledge exists in *Darshana* (Ancient philosophical system). In these texts, psychological concepts are explained in context to the attainment of *Moksha*. Apart from the *Darshan* text, this knowledge also available in Ayurveda classics in relation to the treatment of psychological disorder. *Charak Samhita* is one of the primary Ayurvedic text in which extensive knowledge related to disease is described. Among the 8 *Sthanas* (Sections) of *Charak Samhita*, *Shareera Sthana* is one of the *Sthana* in which the anatomy of body's organ and their components are described. In addition, the concept of mind regarding its structure, quality, object, thought process, functions, Human Behaviour and Personality (*Mansika Prakriti*) has been described in this section and this knowledge is further clarified by its commentators. One of the commentator Acharya Chakrapani in his *Ayurveda Dipika* Commentary, terminologies have been described through their defining characteristics. In the present study, two commentaries on the *Shareera Sthana* of the *Charaka Samhita* (*Ayurveda Dipika* by *Chakrapanidatta* and *Jalpalkapataru* by *Gangadhar*) were reviewed and critically analysed with reference to modern psychological literature as well as selected ancient Indian philosophical texts (*Darshanas*). The benefit of critical analysis is to understand and increase the ancient literature of the psychology which eventually fills the knowledge gap.

Aim and Objectives: -

To explore and critically analyse the topics related to mind in *Charak Samhita* and its commentaries; *Ayurveda Dipika* of *Chakrapanidatta* and *Jalpalkapataru* of *Gangadhar*.

Material and Methods: -

Different concepts described in *Charak Samhita*, particularly in *Shareera Sthana* (section) and their commentaries; *Ayurveda Dipika* of *Chakrapanidatta* and *Jalpalkapataru* of *Gangadhar* were compiled, studied and critically analysed on the basis of modern psychology literature.

Following Samhita with its commentaries and books were used: -

- *Charaka Samhita*, *Ayurveda Dipika* commentary of Chakrapani, 'Eshana' Hindi Translation by Banwari Lal Gaur, edited by Manoj Nesari and V. V Prasad, Vol 2, Published by Rashtriya Ayurved Vidyapeetha, Delhi, First edition 2014
- *Charak Samhita*- 'Ayurveda Dipika' commentaries of Acharya Chakrapanidatta and 'Jalpalkapataru' Annotations of Mahamahopadhyaya Sri Gangadhar Kaviratnakaviraja, Edited and revised by Kaviraja Shree Narendranath Sengupta & Kaviraja Shree Balaichandra, 3rd part, Chaukhambha Publishers, Varanasi. 2018.
- *Rational of Ayurvedic Psychiatry* by A.R.V Murthy, Published from Chaukhambha Orientalia, Varanasi, First edition 2009
- *Abhinava Manoroga Vigyana* by Ravindra Chandra Chaudhari, Published from Chaukhambha Orientalia, Varanasi, Second edition 2002.

For interpretation following psychology books were referred: -

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

Beside this, other websites and articles were also used.

Anatomy and physiology of Mana (Mind): -

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

Functioning of Mana: -

Functioning of Mind determined by its controlling factor entity (*Manasik Dosha* and *Shareerik Dosha*) and different functional component of *Mana* (*Dhi*, *Dhriti* and *Smriti*).

Composition of Mana: -

Being a non-physical entity, mind operates through the three qualities- *Sattva*, *Raja* and *Tama*. Among these three qualities, *Raja* and *Tama* produces disturbances in the mind, therefore they are regarded as *Mansika Dosha*.

Disturbed *Raja* causes anger, agitation and excessive worry. Disturbed *Tamas* causes inactivity, dullness and lack of mental clarity[3]. Though these *Dosha* are non-physical, according to their effect it may be correlated as neurotransmitter (physical entity) which are responsible for proper functioning and occurrence of diseases [4]. Beside *Mansik Dosha*, *Shareerik Dosha* are also responsible for proper functioning and mental disorders.

Functional component or faculties of mind:-

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

Cognition process: -

Vishaya of Mana (Object of Mana): -

The objects of the mind are those which are perceived or apprehended by the mind. Objects of *Mana* are *Chintya*, *Vicharya*, *Uhya*, *Dhyeya* and *Samkalpa*. These objects are clearly and systematically described by Acharya Chakrapani (commentator of *Charak Samhita*)[6] and Acharya Gangadhara [7]. *Chintya*- This is the primary stage of thinking in which a person reflects on what actions should be performed with due consideration of one's duty. As per Gangadhar, the object which is known through contemplation is known as *Chintya*. The cognition of *Chintya* occurs through the Sensory organ[8]. *Vicharya*- *Vicharya* refers to the causative analysis to determine the true nature or actual state of an object. At this stage, a person analyses the rational basis of an event and attempts to understand why the event was occurred. *Uhya*- *Uhya* refers to the logical analysis in which person makes an inference by synthesizing several possible factors. *Dhyeya*- *Dhyeya* refers to mental focus on the specific objectives or the attention directed towards specific thought influenced by emotions and feelings. *Samkalpa*- *Samkalpa* refers to the stage of mental determination or resolution made by evaluating merits and demerits or possible outcomes.

Considering the above description of Acharya Chakrapani, when arranged in sequential order they can be interpreted as representing successive stages in the thinking process, starting from contemplation of what to think or do (*Chintya*), followed by consideration of possible causes behind any event or thought (*Vicharya*), logical inference (*Uhya*), mental focus (*Dhyeya*) and finally determination (*Samkalpa*). As per above description, the objects of *Mana* may be interpreted as 'types of Thinking' [10].

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

Object /Vishay	Type of Thinking	Basis of Interpretation
<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]

Action of *Mana*: -

4 types of action are described in *Charak Samhita* which are *Indriyabhigraha* (Controller of Indriya), *Mano Nigraha* (Self controller), *Uha* and *Vichara*[12]. *Uha*- According to description of Acharya Chakrapani, *Uha* refers to the action of mind in which cognition is not definite or uncertain. *Vichara*- Contrary to Indeterminate knowledge, *Vichar* refers to the mental activity that results in definite knowledge based on facts, findings and utility of object.

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

Concept of Sensation and perception in Charak Samhita:-

In *Charaka Samhita*, two types of *Vedana* (sensation or experience) have been described. The first is produced through the tactile sense (*Sparsha indriya*), and the second through the mind. Here, the term tactile sense should be understood as including all sense organs because, according to Acharya Charaka, the tactile sense pervades all the sense organs. Acharya Charaka states that the tactile sense is distributed throughout the entire body. Wherever there is the experience of touch or contact, the tactile sense is present [14]. On this basis, it can be understood that the tactile sense exists in all external as well as internal parts of the body. According to modern psychology, sensations are experienced due to the functioning of the nervous system. Although the nervous system is not explicitly described in the *Charaka Samhita*, an analysis of the descriptions of *Vedana* and the tactile sense suggests an implicit indication of the nervous system. Among the two types of *Vedana* mentioned above, the first may be considered as sensation, while the second may be regarded as perception or cognition. The first type refers to the process by which information reaches the sense organs, whereas in the second type this information is analysed by the brain. Sensation is a physical process, while perception is psychological [15]. Application of Sensation and perception- Sensation and perception constitute the central concepts in psychological therapy, as they connect external knowledge with the internal experiences arising from that knowledge [16]. In the *Charaka Samhita*, among the methods for attaining liberation (*moksha*), it is advised either not to initiate all forms of *Vedana* (pleasure and pain) or to keep them under control [17]. A comparable concept in psychology is the perceptual control theory, which states that human behaviour is not merely a reaction to external stimuli but rather an attempt to control perceptions in order to maintain inner mental balance and reduce internal conflict [18].

Concept of 'Mansik Prakriti' and 'Personality': -

Why different individuals exhibit different patterns of behaviour? Answer to this is embedded in the concept of Mansik Prakriti, as described in Charak Samhita. This description is further elaborated and clarified by its commentator. Parallel to this concept, 'Personality' also reveals the same query. These Mansik Prakrities have been classified and named individually on the basis of the features. However, not all characteristics are found within a single Prakriti, which are observed along a spectrum, being present in varying degree. Less in some individuals and more in others. These Prakrities are classified according to mental qualities- Satva, Raja and Tama. In Satvik Prakriti there is predominance of Satva, in Rajsik Prakriti predominance of Raja and in Tamasik Prakriti predominance of Tama. The prominent feature of Satvik Prakriti is promoting the welfare of one self and others; anger and agitation are features of Rajasik Prakriti; ignorance and impaired understanding are features of Tamasik Prakriti [19]. These Mansik Prakriti and their features can be well understood and interpreted by different personality models described in modern psychology.

Some of them are as follows: -

1. **OCEAN Model:-** 'O'- Openness to new experiences and Ideas; 'C'- Conscientiousness towards work, responsibilities and Self-discipline; 'E'- Extraversion towards society, family and friends; 'A'- Agreeableness towards other's emotions and feelings; 'N'- Neuroticism relates with the experience of negative emotions.
2. **HEXACO Model- 'H'**- Humility; 'E'- Emotionality; 'eX'- Extraversion; 'A'- Agreeableness; 'C'- Conscientiousness; 'O'- Openness
3. **Type A, B, C, and D; The Four Temperaments:** Sanguine, Choleric, Melancholic, and Phlegmatic
4. **The Myers-Briggs Type Indicator (MBTI)-** Key Components of MBTI (Four Dichotomies) The MBTI identifies preferences across four areas, creating a four-letter type: Energy Focus: Extraversion (E) - vs. Introversion (I) - Inward/Reflection.; Information Gathering: Sensing (S) - Concrete/Details vs. Intuition (N) - Big Picture/Possibilities; Decision Making: Thinking (T) - Logic/Reason vs. Feeling (F) - Values/Emotion.; Lifestyle Preference: Judging (J) - Organized/Structured vs. Perceiving (P) - Flexible/Spontaneous.
5. **The 16 Personality Types:** Combining these four letters creates 16 types, often categorized into groups like Analysts, Diplomats, Sentinels, and Explorers:
 - Analysts (NT): INTJ (Architect), INTP (Logician), ENTJ (Commander), ENTP (Debater).

- Diplomats (NF): INFJ (Advocate), INFP (Mediator), ENFJ (Protagonist), ENFP (Campaigner).
- Sentinels (SJ): ISTJ (Inspector), ISFJ (Protector), ESTJ (Executive), ESFJ (Consul).
- Explorers (SP): ISTP (Crafter), ISFP (Artist), ESTP (Entrepreneur), ESFP (Entertainer).
- 6. **Maslow’s Concept of Personality**-In terms of levels of human needs(Food, water, security)and the development toward an ideal state called self-actualization(Clear perception of reality related to person and situation).
- 7. **Types A, B, C, and D Personality**-Type A: Highly competitive, fast-paced, impatient, and workaholic.
 - Type B: Relaxed, flexible, fun-loving, and charismatic.
 - Type C: Detail-oriented, analytical, and compliant, but may struggle to express emotions.
 - Type D: Prone to negative emotions like anxiety and irritation, often shy and resistant to change
- 8. **The "Dark Triad" (and Tetrad)**-Focuses only on negative Traits.
 - Narcissism: Grandiosity, pride, egotism, and a lack of empathy.
 - Machiavellianism: Manipulation, exploitation of others, a cynical disregard for morality, and a focus on self-interest.
 - Psychopathy: Enduring antisocial behaviour, impulsivity, selfishness, callousness, and remorselessness.

Table 2. Correlation of Satvik Prakritifeatures [20]-

Name of Prakriti	Features	Traits in psychology
<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 living beings	Clarity, moral integrity, conscientiousness related to self-discipline, Low Neuroticism, Analyst or self-actualization with clear perception, Debater and Agreeableness
<i>Arsha Satva</i> (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
<i>Aindra Satva</i> (Related to the nature of Lord <i>Indra</i>)	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
<i>Yamya Satva</i> (Related to the nature of Lord <i>Yama</i>)	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
<i>Varuna Satva</i> (Related to the nature of Lord <i>Varuna</i>)	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
<i>Kaubera Satva</i> (Related to the nature of Lord <i>Kuber</i>)	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
<i>Gandharva Satva</i> (Related to the nature of)	Interested in dance, music, singing, story-telling, history-telling, cosmetics, charming	Explorer in terms of Artist and entertainer, Extraversion

Gandharva		
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Table 3. Correlation of Rajasa Prakriti-

Asur Satva (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,
Rakshas Satva (Related to nature of Rakshas)	Intolerant, holds anger and Cruel, holds anger Attacks on getting Opportunity, excessive fond of Food specially non veg Food, excess sleep and work, envious	(High Neuroticism), Extraversion, Type A in terms of workaholic Machiavellianism, sub-clinical narcissism, and sub-clinical psychopathy.
Pishach Satva (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.
Sarpa Satva (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.
Preta Satva (Related to the nature of Preta)	Loves food, Sorrowful, criticizing others, Indiscriminate, very greedy, Inactive person	Low conscientiousness, Melancholic, high neuroticism
Shakun Satva (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

Table 4. Correlation of Tamas Prakriti-

Pashav Satva (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
Matsya Satva (Related to the nature of Fish)	Coward, Stupid, Gourmet, unstable, Adhered to anger and sexual activity, water lovable	Low Conscientiousness Gourmet, High Neuroticism
Vanaspatya Satva (Related to the nature of Plant)	Lazy, Glutton, Stupid and Inactive	Low Conscientiousness

Different Behaviour Pattern: -

Thought patterns are not explicitly described by name in the *Charaka Samhita*. Rather, they are discussed indirectly in the context of the causative factors underlying human actions (*Pravritti*). This description explains that, due to *Moha* (delusion), *Ichha* (desire) and *Dweshha* (aversion), an individual indulges in different affairs and due to delusion, desire and aversion influenced action, certain psychological disposition develops, which include; *Ahankara* (Ego), *Sang* (Attachment, Obsession, Compulsion), *Samshaya* (Doubt or uncertainty related to action's consequences, Rebirth etc), *Abhisamplav* (Misconception of self as doer, self-Power etc), *Abhyavapata* (Deeply involvement in family and friends), *Vipratyaya* (false perception of good and Bad action, action ought to be done versus what ought not to be done etc), *Avishesha* (Indiscriminatory knowledge) and *Anupaya* (Failure to take proper measures) and eventually entangled in society, family and worldly affairs. These disposition trap the mind and eventually lead to suffering or psychological problems. *Ahankara*- The ego refers to the 'self-identity' which discriminate self from

others. It encompasses the self's attributes, including physical characteristics, abilities, intelligence, and intrinsic nature etc. *Sanga*- *Sanga* refers to those mental, physical, and verbal actions that become causes of bondage. According to Jain Darshan, these *karmas* are Anger, Ego, Deceit or Dishonesty, Greed, Laughter, Liking, Disliking, Sorrow, Fear, Disgust, Sex inclination towards opposite gender etc [21]. *Sanga* can be interpreted as Obsession (persistent, intrusive, and unwanted thought, idea, or urge), Rumination (repeatedly thinks about the same negative thoughts, feelings, or past events), worry, Overvalued ideas, Hyperfocus and Passion (Obsession in non-clinical cases).

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

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

Abhyavpata- A sense of ownership in which a person believes that 'mother, father, brother, wife, children, relatives, friends, and servants belong to me, and I belong to them. That's why *Abhyavpata* can be interpreted as 'Self ownership in Interpersonal relationship' or 'Possessiveness' [24]. *Vipratyay*- Due to erroneous knowledge, a person perceives right action as wrong and wrong action as right, beneficial as harmful and harmful as beneficial, and auspicious as inauspicious. Also termed as '*Anaythadrishti*'. A 'cognitive distortion' is a thought that causes a person to perceive reality inaccurately due to being exaggerated or irrational[25]. *Vipratyay* can also be correlated with moral disengagement where individuals restructure unethical actions as acceptable to avoid guilt and self-censure. It involves decoupling internal moral standards from behaviour, allowing people to engage in harmful, immoral, or delinquent acts without feeling distress. *Avishesha*- When learned and ignorant, nature and disorder, and engagement and withdrawal are all regarded as the same, and no distinction is perceived among these dualities. '*Suppression*' in psychology is the conscious, intentional act of pushing unwanted thoughts, emotions, or impulses out of awareness to manage distress or function in the moment [26]. 'Conscious denial' in psychology involves a deliberate, intentional refusal to acknowledge unpleasant facts, realities, or emotional truths to manage unbearable stress, anxiety, or to protect self-esteem[27]. 'Avoidance in Maladaptive coping' refers to avoiding undesired feelings, thoughts and emotions. *Anupaya*- Use of inappropriate measures to cure the sufferings and the disease. 'Maladaptive coping' refers to inappropriate management of Stress.

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

Different type of thought pattern	Probable Correlation in psychology
<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

Coping strategies:-

How can we stay away from negative thought pattern so that we can think in the right direction and reduce suffering? Coping strategies mean adopting such actions or methods that help a person reduce their stress or deal with it effectively. These strategies are broadly classified into two types; Problem focused solution and Emotion focused solution. In problem focused solution problems are managed through their appropriate solution and in

Emotion based solution we managed our emotion through appropriate measure[29]. These measure, described in *Charak Samhita* in the context of attaining *Moksha*, are as follows [30]-

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

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

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

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

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

- Focus on real things or situation and avoid unreal things or situations.
- The regulation (or control) of the body through meditation
- View all beings with a sense of equality and empathy.
- Tolerate hunger, thirst, physical stress, happiness, misery.
- Remain minimally affected by sorrow, dejection, ego, vanity, greed, attachment, envy, fear, anger, and similar emotions.
- Control your sensory organ and mind.

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

Emotion Contagion: -

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

Psychological Stressor:-

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

Examination of *Mana*/Psychological evaluation:-

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

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

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

Table 6. Examination of Mental States-

S.no	Mental states to be examined	Featues
1.	Proper Function of Mind	<i>Artha Avyabhichara</i> of <i>Mana</i> (Controlled thoughts and focused mind)
2.	<i>Raja Dosha</i> deformity	<i>Sang</i> (Attachment, Stuck feeling)
3.	<i>Tama Dosha</i>	<i>Moha</i> (Improper knowledge of surroundings)
4.	<i>Buddhi (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>Dwesha</i> (hatred)	<i>Pratishedha</i> (Staying away)

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

Discussion:-

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

Result and Conclusion:-

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

Conflict of interest:-

None

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