

## MANAS – FEW BASIC POINTS

- **AS KAARANA DRAVYA-** खादीनि आत्मा मनः कालो दिशश्च द्रव्य सङ्ग्रहः।
- **AS TRIDANDA-** सत्वं आत्मा शरीरं च त्रयमेतत् त्रिदण्डवत्। C SU. 1/46
- **AS BANDHA KAARANA-** मन एव मनुष्याणां कारणं बन्ध मोक्षयोः। Darshana
- **DEHANTARA GAMANA-** भूतैः चतुर्भिः सहितः सुसूक्ष्मैः मनो जवो देहमुपैति देहात्।

C SH 2/31

- **JANMA KAARANA-** जन्म जन्म यदभ्यस्तं दातं अध्ययनं तपः।

तेनैव अभ्यास योगेन तच्चैव अभ्यसते नरः ॥ C SH1 Chakr



- ◆ 1. As Kāraṇa Dravya (कारण द्रव्य)

Verse:

खादीनि आत्मा मनः कालो दिशश्च द्रव्यसङ्ग्रहः।

Meaning:

Manas (mind), along with Ātma (self), Kāla (time), and Dik (direction), are included among the *Kāraṇa Dravyas* — the causal or instrumental substances in creation and perception.

Explanation:

In Ayurveda and Nyāya philosophy, Dravya (substance) is a fundamental reality.

*Kāraṇa dravyas* are the causal factors responsible for the existence and activity of the universe.

*Manas* is a non-physical but real substance that connects Ātman (*conscious self*) with the *Indriyas* (*sense organs*), making perception possible.

It is therefore a causal agent for both *knowledge* and *action*.

Significance:

Without the functioning of *Manas*, no sensory perception or cognition occurs. Hence, it is considered a key instrument for experience (*Indriya sādhana*).

## ◆ 2. As Tridāṇḍa (त्रिदण्ड)

Verse (Charaka Samhitā Sūtra 1/46):

सत्त्वं आत्मा शरीरं च त्रयमेतत् त्रिदण्डवत्।

Meaning:

The *Sattva* (*Mind*), *Ātman* (*Soul*), and *Śarīra* (*Body*) — these three together form a *Tridāṇḍa*, i.e., a tripod supporting life.

Explanation:

*Charaka Samhita* beautifully defines that life (*Āyus*) is sustained by the equilibrium of three supports:

*Śarīra* – the physical body

*Manas* (*Sattva*) – the mental faculty

*Ātman* – the spiritual consciousness

Just as a tripod cannot stand if one leg is missing, human life cannot exist harmoniously without balance in all three aspects.

Significance:

Health = harmony of body, mind, and soul.

Disease = imbalance among them.

Yoga and Ayurveda aim to reintegrate these three for complete well-being.

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## ◆ 3. As Bandha Kāraṇa (बन्ध कारण)

Verse:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः। — *Darshana Shastra*

Meaning:

Mind alone is the cause of bondage and liberation of human beings.

Explanation:

If the mind is attached, impure, and distracted — it causes *bandha* (bondage to worldly suffering).

When the same mind becomes pure, steady, and sattvic — it leads to *moksha* (liberation).

Therefore, control and purification of *Manas* is the essence of Yoga and *Sāṅkhya* philosophy.

Significance:

The *Gita* also echoes this:

"*Bandhur ātmātmanas tasya yenātmaivātmanā jitah*" — the mind can be your friend or enemy depending on mastery.

*Yoga* and *Satvavajaya Chikitsa* (*Ayurvedic mental therapy*) directly aim to refine *Manas* for inner freedom.

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◆ 4. Dehāntara Gamana (देहान्तर गमन)

Verse (Charaka Sharira 2/31):

भूतेः चतुर्भिः सहितः सुषुम्बेषु मनो जवे देहसुपैति देहात्।

Meaning:

Along with the four subtle elements (*tanmātras*), *Manas* and *Ātma* travel from one body to another during transmigration (rebirth).

Explanation:

At death, the physical body dissolves, but *Ātma* (soul), accompanied by *Manas* and *Prāṇa*, carries the impressions (*Samskāras*) and moves to a new body.

This is the basis of rebirth and the continuity of experiences across lifetimes.

*Manas* thus acts as the vehicle of karmic memory, linking one life to the next.

Significance:

Spiritual evolution or regression is determined by the *purity and conditioning of Manas*.

Hence, *Yoga* practices aim to cleanse it of *vāsanās* (*mental impressions*).

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◆ 5. Janma Kāraṇa (जन्म कारण)

Verse (Charaka Sharira 1, Chakrapāṇi commentary):

जन्म जन्म यदध्यस्तं दातं अध्ययनं तपः।  
तेनैव अभ्यासयोगेन तच्चैव अभ्यस्ते नरः॥

Meaning:

Whatever learning or tendencies one has cultivated through practice (*abhyāsa*) in previous births are carried forward by the same *Manas* into the next birth.

Explanation:

The *Chakrapāṇi Tika* (commentary) explains that *Manas* carries impressions of knowledge, habits, and actions (*Samskāras*) from one birth to another.

This explains innate talents, tendencies, and instincts observable even in young children.

*Manas* is therefore the storehouse of karmic memory and determines future experiences (*janma-karma-phala*).

Significance:

Reinforces the law of Karma — what we think and do shapes our future mind and circumstances.

Continuous spiritual practice and right thinking refine the Manas for higher evolution.

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### Summary Table

Concept	Sanskrit Source	Meaning	Significance
As Kāraṇa Dravya	Nyāya/Vaisheshika	Mind as a causal substance in cognition	Mind is the connecting link between self and senses
As Tridaṅḍa	Charaka Sūtra 1/46	Life rests on Mind, Body, and Soul	Harmony of all three ensures health
As Bandha Kāraṇa	Darshana	Mind causes bondage or liberation	Purified mind leads to moksha
Dehāntara Gamana	Charaka Sharira 2/31	Mind transmigrates with soul after death	Manas carries karmic impressions
Janma Kāraṇa	Charaka Sharira 1 (Chakrapāṇi)	Mind carries learning from past births	Explains innate tendencies and karmic continuity

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### Practical Understanding

Ayurveda sees *Manas* as the root cause of both physical and mental disorders (*Manasika Vikāra*).

Yoga sees it as the tool for liberation when controlled through *Abhyāsa* (practice) and *Vairāgya* (detachment).

Health practice → purify mind; Therapy practice → calm mind; Spiritual practice → transcend mind.

## Introduction

### INTRODUCTION

#### Focus area-

- Understanding THE MIND in view of Ayurveda & Yoga.
- Understanding mode of disease manifestation.
- Influence of life style to cause NCD as explained in Ayurveda.
- Relation of mind and body in a disease.
- Mental Health and Yoga.
- Clinical Conditions and their management
- Life style modification as told in Ayurveda & Yoga for Mental Health

## Understanding the mind in view of Ayurveda & Yoga

### Key terms

*Manas* — the mind as the seat of perceptions, emotions and thoughts.

*Chitta* — memory/subconscious impressions.

*Buddhi\** — intellect, discriminative faculty.

*Ahamkāra* — sense of “I” / ego.

### Functional model

Mind receives sense data, processes (buddhi), labels (ahamkāra) and stores as chitta; this process is influenced by *prana* (subtle life force) and the three *gunas* (sattva, rajas, tamas).

Mental health = predominance of *sattva* (clarity, balance). Disturbances = excess *rajas* (agitation) or *tamas* (inertia).

### Ayurvedic relation

Mental functions run through *manovaha srotas* (channels). Doshas affect mind: *Vata* → anxiety/fear, *Pitta* → irritability/anger, *Kapha* → dullness/attachment.

Clinical implication: Assessment must consider doshic tendencies, gunas, and life context (diet, sleep, habits).

### 2. Understanding mode of disease manifestation (how disease starts & progresses)

### Ayurvedic causal chain (simple form)

*Nidana* (cause) → *Dushya* (affected tissues/functional elements) → *Dosha* imbalance → *Agnimandya* (digestive/metabolic weakness) → *Ama* (toxic metabolic residue) → *Srotodushti* (channel obstruction) → disease manifestation.

#### Mind-body translation

Psychological stress or wrong behavior (*nidana*) disturbs doshas → alters *agni* and immune/physiological balance → biochemical and structural changes → clinical disease.

Stages: *Sanchaya* (accumulation) → *Prakopa* (aggravation) → *Prasara* (spread) → *Sthanasamsraya* (localisation) → *Vyakti* (manifest disease) → *Bheda* (chronic/complications).

Modern parallel: lifestyle exposures → metabolic dysregulation → chronic inflammation → clinical NCDs (diabetes, hypertension, etc.)

#### 3. Influence of lifestyle to cause NCD (non-communicable diseases) — Ayurvedic view

Wrong diet (*Mithyā Āhāra*): over-eating, incompatible foods, excessive processed foods → *ama*, obesity, kapha imbalance.

Improper daily routine (*Dinacharya*) & sleep (*Nidra*): sleep deprivation or excess → vata/pitta disturbances → endocrine/metabolic disruption.

Sedentary life: increases kapha, reduces agni → weight gain, insulin resistance.

Stress & mental habits: chronic rajas (over-activity) and tamas (avoidance/depression) impair immunity and metabolism.

Substance use: tobacco/alcohol → pitta and rakta disturbances, oxidative stress.

Ayurvedic mechanism for NCDs: repeated lifestyle errors → agnimandya + ama + srotorodha → metabolic disease.

Prevention focus: correct ahara, vihara (activities), dinacharya, ritucharya.

#### 4. Relation of mind and body in a disease (psychosomatic connection)

Bidirectional link: mental states affect physiology (stress → cortisol/autonomic changes → inflammation); bodily illness influences mood (pain, inflammation → depression/anxiety).

Ayurvedic channels: *manovaha srotas* connect mental processes to bodily tissues. Dosha disturbances produce both mental and somatic symptoms.

Examples:

Chronic stress → vata/pitta imbalance → peptic ulcers, hypertension.

Depression (tamas, low sattva) → reduced activity → metabolic syndrome.

Clinical approach: treat both mind and body simultaneously — addressing only one may leave residual disease.

## 5. Mental health and Yoga

Core theory: Yoga (Patañjali) aims to still *chitta vritti* (modifications of mind) — *chitta vritti nirodha* → mental clarity and freedom from suffering.

Therapeutic tools:

*Asana* — stabilizes body, improves autonomic balance and proprioception.

*Pranayama* — regulates breath, directly modulates autonomic nervous system (reduce sympathetic overdrive).

*Dhyāna (meditation)* — reduces rumination, increases emotional regulation and prefrontal control.

*Yama/Niyama & ethical practices* — reduce mental conflict and increase sattva.

Evidence-backed benefits: reduced anxiety, depression, improved sleep, lower blood pressure, improved stress resilience.

Yoga therapy model: assessment → tailored module (postures, breathwork, relaxation, lifestyle guidance, meditation).

## 6. Clinical conditions and their management (integrative view)

Common conditions: anxiety disorders, depression, insomnia, psychosomatic illnesses (IBS, chronic pain, headache), stress-related hypertension/diabetes exacerbation.

Ayurvedic treatment (tri-fold):

*Satvavajaya chikitsa* — psychological counseling, cognitive restructuring, strengthening mind (talk therapy analog).

*Daivavyapashraya* — spiritual/religious measures where appropriate.

*Yuktivyapashraya* — diet, herbs, panchakarma, medication.

Yoga therapy additions: structured yoga program (asana + pranayama + meditation), sleep hygiene, guided relaxation.

Biomedical integration: for moderate-severe cases, combine psychotherapy and pharmacotherapy as needed; use Ayurveda/Yoga as adjunctive therapy to improve function and reduce side effects.

Practical workflow: evaluation (dosha, guna, lifestyle, severity) → short-term symptom management (sleep, anxiety control) → medium-term behavioral/lifestyle changes → long-term maintenance & relapse prevention.

## 7. Lifestyle modification as told in Ayurveda & Yoga for mental health

Foundations (*Āhāra, Nidra, Vihāra, Mana*)

Āhāra: regular, wholesome diet suited to prakriti (avoid heavy, stale, incompatible foods). Small, frequent adjustments to support digestion (agni).

Nidra: regular sleep schedule (dinacharya). Avoid late nights; practice pre-sleep relaxation.

Vihāra: balanced activity — daily exercise/yoga, time outdoors, social connectedness, purposeful work.

Mana: cultivate sattvic habits — truthfulness, contentment, moderation.

#### Daily routine sample (practical)

Morning: wake before sunrise, gentle stretching/asana (15–30 min), cleansing (tongue, nasya if trained), light breakfast.

Midday: balanced lunch (main meal), short walk, mindful breathing if stressed.

Evening: light dinner 2–3 hours before sleep, calming practices (yin-yoga or restorative), 10–20 min meditation/relaxation before bed.

#### Stress-specific practices

Daily pranayama (Nadi Shodhana / Alternate nostril breathing) 5–15 min.

Progressive muscle relaxation / Yoga Nidra for deep rest.

Mindfulness or loving-kindness meditation for rumination/anger.

#### Herbal & supportive measures (as adjuncts)

Ashwagandha for stress adaptation (per Ayurvedic tradition), Brahmi for cognition — use under practitioner guidance.

Avoid stimulants, processed sugar, excess caffeine/alcohol.

#### Behavioural strategies

Set routines, build gradual habit changes, cognitive reframing (satvavajaya), increase pleasurable meaningful activities.

Put it together — a short integrative plan a clinician or therapist could use

Assessment: history (diet, sleep, routines), dosha/guna profiling, mental status, biomedical screening (BP, glucose).

Immediate stabilisation: sleep hygiene, short pranayama, reduce stimulants.

Therapeutic interventions: tailored yoga module (asanas + breath + relaxation), Ayurvedic diet + herbs if indicated, psychotherapy or meds for moderate-severe cases.

Prevention & maintenance: reinforce dinacharya/ritucharya, community support, periodic follow-up to prevent relapse.

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## What is Manas

### WHAT IS MANAS?

- अस्तित्व-EXISTENCE- अनुमान प्रमाण
- उत्पत्ति- ORIGIN- FROM SATWIKA AHANKARA
- निरुक्ति-DERIVATION- मन ज्ञाने बोधने वा धातुः।
- परिभाषा- DEFINITION- मन्यते ज्ञायते अवबृथ्यते अनेन इति मनः।
- पर्याय-SYNONYMS- चित्तं चेतः, हृदयं, हृत्, मानसं, मनः।
- AS इन्द्रिय- सुख दुःखादि उपलब्धि साधनं इन्द्रियं मनः। | Tarka Sangraha

अस्तित्व (Astitva) — Existence

अनुमान प्रमाण (Anumāna Pramāṇa) — Its existence is proved by *inference*.

The mind (*manas*) cannot be directly perceived by the senses; we *infer* its existence through mental activities — thinking, doubting, deciding, remembering, feeling.

Example: When we say “*I am happy*” or “*I am thinking*”, these experiences indicate a faculty beyond physical organs — that is Manas.

Thus, in Ayurveda and Nyāya philosophy, *manas* is considered a dravya (substance) but *sūkṣma* (subtle) and *indriya-sādhana* (instrument of perception).

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- ◆ 2. उत्पत्ति (Utpatti) — Origin

From Sāttvika Ahaṅkāra (सात्त्विक अहंकार)

According to *Sāṅkhya philosophy*, the entire creation evolves from *Prakṛti* (primordial nature).

*Ahaṅkāra* (ego principle) has three types based on *gunas*:

Sāttvika Ahaṅkāra → produces *Manas* (mind) and *Indriyas* (senses).

Rājasa Ahaṅkāra → activates and energizes them.

Tāmasa Ahaṅkāra → produces the gross elements.

So *Manas* originates from the Sāttvika aspect of Ahaṅkāra, hence it is *luminous*, subtle, and capable of knowing.

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◆ 3. निरुक्ति (Nirukti) — Derivation (Etymology)

मन ज्ञाने बोधनं वा धातुः

Derived from the root “man”, meaning *to think, to know, or to understand*.

Hence, *manas* is that which knows, perceives, and interprets experiences.

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◆ 4. पारिभाषा (Paribhāṣā) — Definition

मन्यते शङ्कते अवबुध्यते अनेन इति मनः।

— “That by which one thinks, doubts, and understands is called *Manas*. ”

This highlights its functions:

*Sankalpa–Vikalpa* (decision and indecision),

*Ichha* (desire), *Dvesha* (aversion),

*Sukha–Duhkha* (pleasure–pain perception).

It is the internal sense organ (*Antahkaraṇa*) coordinating between the external senses and intellect.

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◆ 5. पर्याय (Paryāya) — Synonyms

*Chitta*, *Chetā*, *Hṛdaya*, *Hata*, *Mānasa*, *Manah*

These words in scriptures refer to different functions or states of the mind:

*Chitta* — memory or consciousness.

*Chetā* — awareness or perception.

*Hṛdaya* — emotional aspect, heart.

*Mānasa* — mental faculty.

Though used interchangeably, they collectively describe the multi-dimensional nature of the human mind.

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◆ 6. As an Indriya (Sense Organ) — from *Tarka Saṅgraha*

“Sukha-duḥkhādi-upalabdhi-sādhanam indriyam manah”

→ The instrument through which we experience pleasure and pain is also a *sense organ*, i.e., *Manas*.

Ayurveda considers 11 Indriyas (10 external + 1 internal).

5 *Jñānendriyas* (sense organs of knowledge)

5 *Karmendriyas* (organs of action)

1 *Manas* (mind) — the internal sense organ.

It coordinates between external senses and *Ātman (Self)*.

Without mind's involvement, even if the sense organ is functional, perception doesn't occur.

Example: You can look at something but not “see” it if your mind is elsewhere.

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 Summary — Essence of *Manas*

Aspect	Explanation
Existence	Inferred through thought & feeling
Origin	From <i>Sāttvika Ahaṅkāra</i>
Nature	Subtle, single (eka), active only with one sense at a time
Function	Thinking, doubting, deciding, feeling
Type	<i>Antahkaraṇa</i> (inner organ), <i>Indriya</i> (sense)
Role	Bridge between body, senses, and soul; key for perception and cognition

Balance indicator Dominance of *Sattva* → clarity; *Rajas* → restlessness; *Tamas* → dullness

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 Philosophical View

In Yoga philosophy, *Manas* is one of the four components of the inner instrument (*Antahkaraṇa chatushtaya*):

*Manas* – emotional/thinking faculty

*Buddhi* – discriminating intellect

*Ahaṅkāra* – ego, sense of individuality

Chitta – storehouse of impressions

The purpose of *Yoga* is Chitta-vṛtti-nirodhah — calming all mental modifications, thus controlling *Manas* to attain peace and spiritual liberation (*Samādhi*).

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**Manas**

## MANAS

### ► **Faculties of Manas- Prajnaa bhedaa:**

- **Dhee** (Power of Reception)
- **Dhriti** (Power of Restoration)
- **Smriti** (Power of Recollection)

### ► **Objectives of Manas-**

- चिन्त्य, विचार्य, ऊह्य, ध्येय सङ्कल्प्य
- All emotions like क्रोध, शोक, भय, हर्ष, विषाद, ईर्ष्या, असूया, दैन्य, मात्सर्य, काम, लोभ, इच्छा, द्वेष etc.

### ► **Functions of Manas-**

- इन्द्रियाभिग्रह, स्वस्य निग्रह,
- ऊहा, विचार,
- ततः परं बुद्धि प्रवर्तन

Faculties of Manas — Prajñā Bheda (Threefold Intelligence)

These are the three main powers or abilities of the mind, collectively known as *Prajñā* (intelligence or wisdom).

**Dhee (Power of Reception)**

The ability to receive and understand knowledge correctly.

It helps us grasp ideas, perceive reality, and discriminate between right and wrong.

**Dhriti (Power of Retention/Restoration)**

The power to retain and preserve what has been learned or understood.

It gives mental stability, patience, and control over emotions and impulses.

**Smriti (Power of Recollection)**

The ability to recall past experiences or knowledge when required.

It supports memory and helps link past learning to present understanding.

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⌚ Objectives of Manas

These are the main *mental processes and emotions* governed by the mind.

चिन्त्य, विचार्य, ऊहा, ध्येय, सकल्प्य

(Chintya – thinking, Vicharya – reasoning, Uhya – imagination, Dhyeya – goal-setting, Sankalpya – determination or decision-making)

The mind is also the seat of emotions such as:

क्रोध (Krodha) – anger

शोक (Shoka) – sorrow

भय (Bhaya) – fear

हर्ष (Harsha) – joy

विषाद (Vishāda) – depression

ईर्ष्या (Īrṣyā) – jealousy

असूया (Asūyā) – envy

दैन्य (Dainya) – helplessness

मात्सर्य (Mātsarya) – competitiveness

काम (Kāma) – desire

लोभ (Lobha) – greed

इच्छा (Icchā) – wish

द्वेष (Dveṣa) – hatred

→ Hence, all *emotional and cognitive activities* originate in the mind.

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### Functions of Manas

The operational roles of the mind include:

इन्द्रियाभिग्रह (Indriyābhigraha) – Control over the senses (regulating sensory input).

स्वस्य निग्रह (Swasya Nigraha) – Self-restraint; mastering one's impulses.

ऊह (Uha) – Imagination, hypothesis, or mental interpretation.

विचार (Vichāra) – Reflection, logical analysis, and decision-making.

ततः परं बुद्धि प्रवर्तन (Tataḥ Param Buddhi Pravartana) – Ultimately, directing the Buddhi (intellect) for higher reasoning and discrimination.

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## Summary

In essence, Manas is the inner instrument that:

Receives (Dhee), Retains (Dhriti), and Recalls (Smriti) knowledge.

Processes emotions and thoughts.

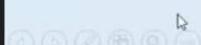
Guides both the senses and intellect for right perception, judgment, and action.

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### Mana Karmas

#### MANA KARMAS

- इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ।  
उहो विचारश्च ततः परं बुद्धिः प्रवर्तते ॥
- **INDRIYA ABHIGRAHA-** इन्द्रियाधिष्ठानं मनसः कर्म
- **SWASYA NIGRAHA-** मनो हि अनिष्ट विषय प्रसृतं मनसैव नियम्यते ।
- **UHA** – आलोचन ज्ञानं निर्विकल्पम् ।
- **VICHARA** - विचारो हेय उपादेयतया विकल्पनम् ।



Mana Karmas (मनः कर्मणि) — the actions or functions of the mind according to Ayurvedic and Yogic philosophy.

#### MANA KARMAS (Mental Functions)

The verse given:

इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः ।  
उहो विचारश्च ततः परं बुद्धिः प्रवर्तते ॥

Meaning:

The functions of the mind are:

Indriya Abhigraha (Control of the senses)

Swasya Nigraha (Self-control)

Uha (Imagination or Hypothesis)

Vichara (Discrimination or Enquiry)

These functions help the intellect (Buddhi) to operate properly.

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### 1. Indriya Abhigraha (इन्द्रियाभिग्रहः)

Meaning: Control over the senses.

The mind directs the senses (eyes, ears, tongue, etc.) toward or away from objects.

It decides whether to focus on or withdraw from sensory inputs.

This is the external control function of the mind.

 *Example:* Deciding to look at something or deliberately ignoring a distraction.

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### 2. Swasya Nigraha (स्वस्य निग्रहः)

Meaning: Control over oneself or self-restraint.

The mind regulates its own tendencies and prevents itself from going toward unwholesome or negative thoughts.

It avoids undesirable subjects and maintains mental discipline.

 *Example:* Avoiding anger, jealousy, or overindulgence even when tempted.

Sanskrit reference in the slide:

मनो हि अनिष्ट विषय प्रसूतं मनसैव नियच्यते।

“The mind itself must control the mind that is attracted toward undesirable objects.”

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### 3. Uha (ऊह)

Meaning: Logical reasoning, analysis, or imagination.

It is the power of deliberation — the mind’s ability to infer, hypothesize, and reason based on prior knowledge.

It allows the mind to create possible explanations or solutions.

 *Example:* Planning, anticipating outcomes, or imagining a solution to a problem.

Sanskrit line:

आलोचन ज्ञानं निर्विकल्पम्।

“Thought process or analytical knowledge free from confusion.”

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#### 4. Vichara (विचारः)

Meaning: Discrimination, reflection, or philosophical inquiry.

It is a deeper analytical function — distinguishing what is beneficial (हेय) or harmful (उपादेय).

Through *Vichara*, the mind contemplates truth, morality, and wisdom.

■ Example: Reflecting on right and wrong, or understanding the purpose of life.

Sanskrit line:

विचारो हेयोपादेयतया विकल्पनम्।

“The process of determining what should be accepted or rejected through discrimination.”

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#### ◆ Summary Table

Mano Karma	Meaning	Function
Indriya Abhigraha	Control of senses	Directs sense organs
Swasya Nigraha	Self-control	Regulates inner tendencies
Uha	Logical thinking / Imagination	Analytical reasoning
Vichara	Discrimination / Reflection	Distinguishes right from wrong

## Location of Manas

### LOCATION OF MANAS

- Is there a mind inside the brain? The answer to this question depends on what one considers the 'unit' of consciousness in the brain? If we accept that each neuron is the unit of consciousness in the brain, then the tentative seat of mind is in the synapse. This could explain how a change in the synaptic chemistry could be the cause of a change in the mind.

For example, the biochemical serotonin leads to a depressed state, the cannabinoids (narcotic principles from the hemp plant) lead to an intense feeling of well being, excitement and hunger, and the opioids (narcotic principles from the opium plant) lead to a painless state. Gazzaniga (Gazzaniga & LeDoux 1978) demonstrated that the two cerebral hemispheres have independent 'mind' (in the western literature, the terms 'mind' and consciousness are often used synonymously).

(Brain mind and consciousness- AK Mukhyopadhyaya)

Location of *Manas* (Mind) — a deep and fascinating question in both ancient philosophy and modern neuroscience

Is the Mind inside the Brain?

The question tries to find whether *Manas* (Mind) has a physical location in the brain.

The answer depends on what we consider as the unit of consciousness.

If we assume that each neuron (nerve cell) in the brain is one unit of consciousness,  
→ then the seat of the mind may be located at the synapse — the junction between two neurons where information is transmitted.

💡 Interpretation:

Changes in the synaptic chemistry (chemical communication between neurons) may cause changes in the state of the mind.

For example, how we feel, think, or behave can depend on these tiny chemical signals.

---

#### 💡 2. Biochemical Basis of Mental States (Examples):

Different chemicals in the brain (called neurotransmitters) affect our mental and emotional states.

Serotonin → linked to mood regulation.

Low levels → lead to depression or sadness.

Cannabinoids (from hemp plant) → produce feelings of happiness, excitement, or hunger.

Opioids (from opium plant) → cause a painless, relaxed state.

So, changes in brain chemicals can directly alter the state of mind.

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### 3. Neuroscience Perspective – Split Brain Studies (Gazzaniga & LeDoux, 1978):

Research by Gazzaniga and LeDoux showed that the two hemispheres of the human brain (left and right) can act independently.

Each hemisphere can have its own “mind” and consciousness when separated (as seen in split-brain patients).

#### Insight:

This suggests that mind and consciousness are not single-point phenomena but distributed functions of the brain’s network.

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### 4. Reference:

(From “*Brain, Mind, and Consciousness*” – A.K. Mukhyopadhyaya)

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#### Summary:

Concept	Explanation
Seat of Mind	Possibly in the synapse (junction between neurons).
Mind–Brain Relation	Mental states depend on neurochemical changes.
Scientific Findings	Each hemisphere may have its own independent “mind”.
Ayurvedic Insight	Mind ( <i>Manas</i> ) interacts with sense organs and intellect ( <i>Budhi</i> ) through consciousness ( <i>Atman</i> ).

## MANAS speciality

### MANAS SPECIALITY

- सति हि आत्मेन्द्रियार्थनां सन्त्रिकर्षे न वर्तते ।  
वैवृत्यात् मनसो ज्ञानं सान्त्रिध्यात् तत्त्वं वर्तते ॥
- **MANO GUNA-** अणुत्वं अथ च एकत्वं द्वौ गुणौ मनसः स्मृतौ ।
- **MANAS AS ANU AND EKA JUSTIFYING...**
- दीर्घ शाष्कुली न्याय
- शतपत्र सूची व्यध न्याय
- आलात चक्र न्याय



## Verse Explanation

सति हि आत्मेन्द्रियार्थनां संनिकर्षे न वर्तते ।  
वैवृत्यात् मनसो ज्ञानं सान्त्रिध्यात् तत्त्वं वर्तते ॥

## Meaning:

Even though the *Ātman* (*Self*), *Indriyas* (*senses*), and *Artha* (*sense objects*) are present, knowledge (*jñāna*) does not arise unless *Manas* (*mind*) is active.

When *Manas* connects the *Ātman* with *Indriyas* and *Arthas*, cognition (knowledge) occurs.

## Concept:

Mind acts as a bridge between *Ātman* (*self*) and *Indriyas* (*senses*).

Without *Manas*, there can be no perception or knowledge — because it connects the perceiver (*Ātman*) with the perceived (*Indriya–Artha*).

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## ◆ MANO GUNA (Qualities of Mind)

अणुत्वं अथ च एकत्वं द्वौ गुणौ मनसः स्मृतौ ।

## Translation:

The two qualities (*guṇas*) of *Manas* are:

Aṇutva (अणुत्वं) – minuteness

Ekatva (एकत्वं) – singularity or oneness

---

## 1. Aṇutva (Minuteness)

The mind is minute, subtle, and atomic in nature (cannot be perceived physically).

It can enter into every part of the body and connect with any sense organ instantly.

That's why it is said to be "Anu" — atomic or extremely subtle.

 *Example:* Just as air fills space without being seen, the mind pervades but remains invisible.

---

## 2. Ekatva (Singularity)

The mind is one, not many.

It can connect with only one sense organ at a time.

That's why we cannot see and hear perfectly simultaneously — the mind shifts attention rapidly between them.

 *Example:* When you are deeply watching something, you may not notice someone calling you — because the mind is engaged with the eyes, not the ears.

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 MANAS as "Anu" and "Eka" Justified by Nyayas (Logical Analogies)

Ayurveda uses Nyayas (philosophical maxims) to justify subtle concepts.

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### 1. दीर्घ शकुली न्याय (Dīrgha Shakulī Nyāya)

*Shakulī* means a long snake.

When a long snake moves, it seems like one part after another is moving, but actually, the movement is continuous.

Similarly, mind's activity appears simultaneous, but it's actually sequential and very fast.

 *It proves:* Mind is one (*Eka*) but moves swiftly.

---

### 2. शतपत्र सूचि व्यध न्याय (Shataptra Sūchi Vyadha Nyāya)

Imagine piercing a hundred lotus petals with a needle.

The needle passes through one petal at a time, but so fast that it appears simultaneous.

Likewise, the mind connects with different sense organs one after another rapidly.

❖ *It proves:* Manas can work with many senses but only one at a time.

---

### 3. आलात चक्र न्याय (Ālāta Chakra Nyāya)

When a burning stick is moved in a circle quickly, it appears as a continuous fiery ring (*Ālāta Chakra*).

Similarly, though mind attends to one object at a time, due to its speed, it seems to perceive multiple things at once.

❖ *It proves:* Mind is atomic and rapidly moving, creating illusion of simultaneity.

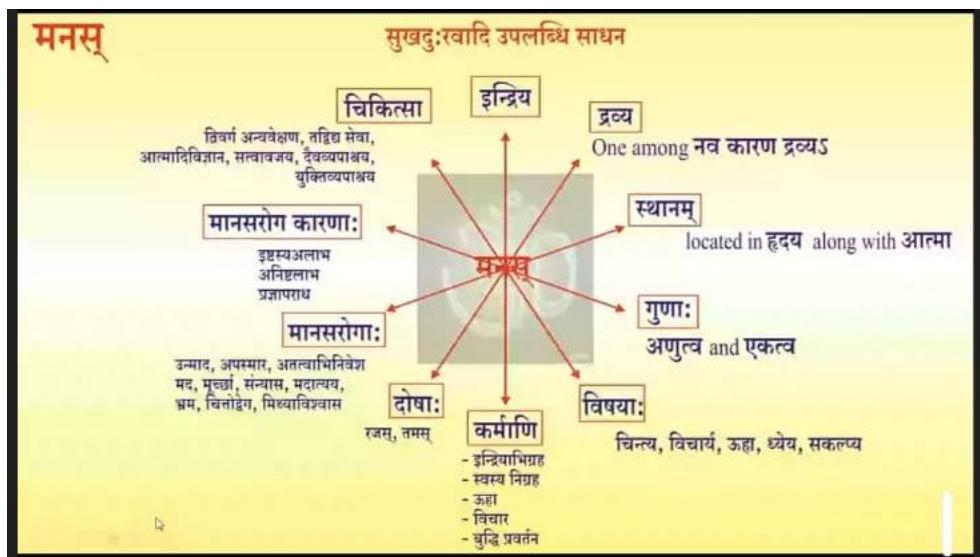
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#### leaf Summary Table

Concept	Explanation	Justification (Nyaya)
Aṇutva (Minuteness)	Mind is atomic, subtle, and pervades body	Ālāta Chakra Nyāya
Ekatva (Singularity)	Mind is one; perceives one sense at a time	Shataptra Sūchi Vyadha Nyāya, Dīrgha Shakulī Nyāya
Bridge Function	Connects Ātman, Indriyas, and Artha to create knowledge	—

\*\*\*\*\*

## MANAS SukhaDhukha



मनस् — Manas (Mind)

सुखदुःखादि उपलब्धि साधनम्

Meaning:

Manas is the *instrument* through which we experience pleasure (sukha), pain (duḥkha), and all other mental states.

Without *Manas*, there is no perception of happiness, sorrow, or consciousness of the world.

### ग रूप स्थानम् (Location)

Located in the हृदय (Heart) along with Ātman (Soul)

According to Ayurveda, *Manas* resides in the heart — not just as a physical organ, but as a seat of consciousness.

The Ātman and *Manas* together make awareness possible.

### ◆ गुणः (Qualities / Attributes)

Aṇutva and Ekatva

Aṇutva (Minuteness) – Mind is atomic, subtle, and all-pervasive.

Ekatva (Singularity) – Mind is one; it can connect to only one sense organ at a time.

These two are the *Mano Guna*s (mental qualities).

## कर्माणि (Functions / Actions of Mind)

Indriyabhigraha, Swasya Nigraha, Uha, Vichara

Sanskrit Term	Meaning	Function
Indriyabhigraha	Control of senses	Directing sense organs
Swasya Nigraha	Self-control	Regulating internal thoughts
Uha	Hypothesis / Imagination	Analytical reasoning
Vichara	Reflection / Discrimination	Judging right and wrong

These are called Mano Karmas (mental functions).

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## विषयाः (Objects of the Mind)

Chintya, Vicharya, Uhya, Dhyeya, Sankalpa

Vishaya (Object) Meaning

Chintya	Thoughts or things to be thought about
Vicharya	Things to be analyzed or reflected upon
Uhya	Things to be imagined or inferred
Dhyeya	Objects of meditation or focus
Sankalpa	Determination, resolution, or decision

 These are the *mental fields* where Manas operates — the contents of thinking and feeling.

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## दोषाः (Mental Doshas)

Rajas and Tamas

Rajas – The dynamic, stimulating, and restless quality (causes desire, attachment, anger).

Tamas – The dull, heavy, and ignorant quality (causes confusion, laziness, delusion).

 Sattva is the balanced, pure state that brings clarity and peace — it's the *ideal state of mind*.

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### मानस रोगः (Mental Disorders)

Chittodvega, Asatmya indriyartham samyoga, Prajñāparādha

Cause	Description
Chittodvega	Mental agitation, stress
Asatmya Indriyartham Samyoga	Unwholesome contact of senses with objects (overstimulation)
Prajñāparādha	Misuse of intellect (knowing what's right but doing wrong)

These are the three primary causes of *Manas Roga* (mental diseases) in Ayurveda.

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### मानस रोग कारणः (Causes of Mind Diseases)

Prajñāparādha – Intellectual blunder

Asatmya Indriyartham Samyoga – Improper sensory indulgence

Parinama (Kala) – Effect of time or season

These lead to imbalance of Rajas and Tamas.

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### चिकित्सा (Treatment or Management)

Dīrghāyusheṣa, Sattva Avajaya, Ātmavichāra, Sadvṛtta Āchāra, Bhakti, Jñāna, Dhāraṇā, Dhyāna

Aspect	Description
Sattvavajaya Chikitsa	Mental therapy by strengthening Sattva (positive mind control)
Ātmavichāra	Self-inquiry or self-awareness
Sadvṛtta Āchāra	Ethical and moral conduct
Bhakti / Jñāna / Dhyāna	Devotion, knowledge, and meditation as healing tools

These promote mental stability, clarity, and harmony.

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 Summary Table

Category	Key Points
Sthāna (Location)	Hridaya (heart)
Guṇas	Aṇutva, Ekatva
Karma	Indriya Abhigraha, Swasya Nigraha, Uha, Vichara
Vishaya	Chintya, Vicharya, Uhya, Dhyeya, Sankalpa
Doṣas	Rajas, Tamas
Roga Kāraṇa	Prajñāparādha, Asatmya Indriyartha Samyoga
Cikitsā	Sattvavajaya, Sadvr̥tta, Dhyāna, Jñāna

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## MANA VISHAYAS

- चिन्त्यं विचार्य ऊह्यं ध्येयं सङ्कल्प्यमेव च।  
यत् किञ्चित् मनसो ज्ञेयं तत् सर्वं हि अर्थं संज्ञकम्॥
- **CHINTYA-** चिन्त्यं कर्तव्यतया अकर्तव्यतया वा यन्मनसो चिन्त्यते।
- **VICHARYA-** विचार्य उपपत्ति अनुपपत्तिभ्यां यद् विमृश्यते।
- **UHYA-** ऊह्यं च यत्सम्भावनया ऊह्यते, एवमेतद्विष्यति॥
- **DHYEYA -**भावना ज्ञान विषयम्।
- **SANKALPYA-** सङ्कल्प्यं गुणवत्तया दोषवत्तया वा अवधारण विषयम्।
- मानसस्तु क्रोध शोक भय हर्ष विषाद ईर्ष्या असूया दैन्य मात्सर्य  
काम लोभ प्रभृतया इच्छा द्वेष भेदैः भवन्ति॥ १/२३

MANA VISHAYAS – Objects of the Mind

### Sanskrit Shloka:

चिन्त्यं विचार्य ऊह्यं ध्येयं संकल्प्यमे च। यत् किञ्चिद् मनसोऽयं तं सर्वं हि अर्थं संज्ञकम्॥

Translation: "Whatever is to be contemplated (Chintya), reasoned (Vicharya), inferred (Uhya), meditated upon (Dhyeya), or imagined (Sankalpya)—all these are considered the objects of the mind and are collectively known as 'Artha-sanjñaka' (meaningful cognitions)."

### Explanation of Each Mana Vishaya

Term	Sanskrit Definition	Explanation
Chintya (चिन्त्यं)	कर्तव्यता अकर्तव्यता या यत् मनस्य चिन्त्यते	That which is thought about—duty, morality, or any subject of concern.
Vicharya (विचार्य)	उपपत्ति अनुपपत्तिर्यत् विषयस्ते	That which is analyzed or reasoned—logical inquiry into truth or falsity.
Uhya (ऊह्यं)	अनुमानमाना ऊह्यते, एवमेतद्वेतिति	That which is inferred—mental estimation or hypothesis.
Dhyeya (ध्येयं)	ध्यान ज्ञान विषयः	That which is meditated upon—spiritual or intellectual focus.

Term	Sanskrit Definition	Explanation
Sankalpya (संकल्प्यं)	गुणवत्तता दोषवत्तता या संकल्पयते	That which is imagined—possessing qualities or flaws, shaped by will or desire.

💡 Supporting Shloka from Sāṅkhya Sūtra (S.S. 1/23):

मानसिकं चित्तं शोकं भयं च विवादं हर्षं अश्रुं द्वेषं मात्सर्यकामं लोभं प्रयत्नं इच्छां हर्षं च। भवति।

Translation: "The mind gives rise to mental states such as sorrow, fear, argument, joy, tears, hatred, jealousy, desire, greed, effort, and will."

This shloka emphasizes that Mana is not just a passive observer but an active generator of emotional and cognitive experiences.

### 🌐 Philosophical Insight

In Indian philosophy, especially in Sāṅkhya and Yoga, the mind (Manas) is considered an instrument of cognition. These five Vishayas represent the subtle operations of the mind that lead to knowledge, emotion, and action. They are precursors to Pratyaya (mental impressions) and Vṛttis (mental modifications) as described in Patañjali's Yoga Sūtras

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## Process of Jnana

### PROCESS OF JNANA-

- आत्मा मनसा संयुज्यते मन इन्द्रियेण इन्द्रियं अर्थेण तथा ज्ञानम् ।
- **PANCHBHOUTIKATVA-** उत्पत्ति, कारण द्रव्य, नित्यत्व,  
चिकित्सा OF मानस रोग ARE NOT JUST पाच्चभौतिक आहार /औषध
- **MANASA ROGA KARANA/ COMMON CAUSES OF DISTURBANCES OF MANAS**
- मानसः पुनः इष्टस्य अलाभात् लाभात् अनिष्टस्य |C Su 11/45
- इमांस्तु धारयेत् वेगान् हितार्थं प्रेत्य चेह च।  
साहसानां अशस्तानां मनो वाक् काय कर्मणाम्॥C Su 7/25

it discusses the Process of Jnana (Knowledge) and the causes of mental disturbances (Manasa Roga Karana) as per Ayurveda and Yoga philosophy.

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### PROCESS OF JNANA (Knowledge Acquisition Process)

Sanskrit verse:

आत्मा मनसा संयुज्यते मन इन्द्रियैः इन्द्रियं अर्थेन तथा ज्ञानम् ।

Explanation:

Ātmā (Self) connects with Manas (Mind).

The Mind (Manas) connects with the Indriyas (Sense Organs).

The Sense Organs interact with their respective Artha (Objects).

This sequence leads to Jñānam (Knowledge or Perception).

In essence:

Knowledge arises when the Self, Mind, Senses, and Sense Objects come into harmonious contact.

If any link in this chain is disturbed, perception or understanding becomes unclear or erroneous.

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## PANCHABHOUTIKATVA (Five-Elemental Composition)

Terms: उत्पत्ति (Origin), कारण द्रव्य (Causal Substance), नित्यत्व (Permanence)

Every entity in the universe — including the mind and body — is made of five elements (Pancha Mahabutas).

The mind (Manas) has a subtle Panchabhoutik nature.

Hence, the treatment of mental disorders (Manasa Rog) cannot rely solely on Panchabhoutika food or medicine (i.e., purely physical treatments).

It must also address the mental, emotional, and spiritual aspects — through practices like meditation, sattvic lifestyle, and self-control.

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## MANASA ROGA KARANA (Common Causes of Mental Disturbances)

**1** Sanskrit reference (Caraka Saṃhitā Sūtrasthāna 11/45):

मानसः पुनः ईर्ष्या अलाभात् लाभात् अनिष्टस्य ।

Meaning:

Mental disturbances (Manasa Rog) arise due to:

Īrṣyā (Jealousy)

Alābha (Loss or failure)

Lābha (Gain or excessive desire for gain)

Aniṣṭasya (Experience of unpleasant situations)

These lead to emotional agitation, imbalance, and psychological suffering.

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**2** Sanskrit reference (Caraka Saṃhitā Sūtrasthāna 7/25):

इमांस्तु धारयेत् वेगान् हितार्थं प्रेय चेत् च।  
साहसानां अशस्तानां मनो वाक् काय कर्मणाम् ॥

Meaning:

One should control harmful urges (Vegāna Dhārayet) — of mind, speech, and body — for the welfare of self and others.

Rash, violent, or unethical acts of Manas (mind), Vāk (speech), and Kāya (body) disturb mental harmony and lead to diseases.

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## Summary

Concept	Key Idea	Ayurvedic/Philosophical Insight
Process of Jnana	Knowledge arises from the union of Atma → Manas → Indriya → Artha	Clear cognition depends on balanced mind and senses
Panchabhotikatva	Mind and body both are made of five elements	Treatment of mind must include non-physical means too
Manasa Roga Karana	Jealousy, gain/loss, unfulfilled desires, uncontrolled impulses	These are psychological causes of mental disorders

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### Poshana of Manas

#### POSHANA OF MANAS

- मनस्तु नित्यत्वेन न पोष्यम्।
- अन्नमयं मनः।
- आहार शुद्धौ सत्व शुद्धिः सत्व शुद्धौ ध्रुवा स्मृतिः।
  
- **ADHYATMA GUNA SANGRAHA-** मनो मनो अर्थो बुद्धिः आत्मा चेत् अध्यात्म द्रव्यगुण सङ्ग्रहः। शुभाशुभ प्रवृत्ति निवृत्ति हेतुश ....

#### MANA STAANA:

- षडङ्गं अङ्गविज्ञानं इन्द्रियाणि अर्थ पञ्चकम्।
- आत्मा सगुणः चेतः चिन्त्यं च हृदि स्थितम्।
- हृदयं चेतना स्थानं उक्तम्।
- शिरः तालु अन्तर्गतं सर्वेन्द्रियपरं मनः।

### POSHANA OF MANAS (Nourishment of the Mind)

This section focuses on the nature and nourishment of the *Manas* (Mind).

मनस्तु नित्यत्वेन न पोष्यम्।

Meaning: The mind (*manas*), due to its eternal nature (*nityatvena*), is not nourished (*na posyam*) in the same way as the physical body (i.e., it's not made of food elements that need replenishment).

Context: This highlights that the mind's "nourishment" is primarily mental, intellectual, and spiritual, not purely physical.

अन्नमयं मनः।

Meaning: The mind is *annamayā* (made of food).

Context: This phrase, often found in the *Upanishads*, seems contradictory to the first one but emphasizes a different aspect. In a gross sense, the subtle essence of the food we consume forms the mind; thus, the quality of food directly influences the mind's purity and state.

आहार शुद्धौ सत्त्व शुद्धिः; सत्त्व शुद्धौ ध्रुवा स्मृतिः।

Meaning: Purity of diet (*āhāra śuddhau*) leads to purity of the inner essence/mind (*sattva śuddhiḥ*); and with purity of the inner essence (*sattva śuddhau*), there comes unwavering memory/recollection (*dhruvā smṛtiḥ*).

Context: This famous maxim (from the Chāndogya Upaniṣad) establishes the crucial link between physical purity (food) and mental/spiritual purity (*sattva*), which in turn leads to clarity of consciousness and memory.

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## 2. ADHYATMA GUNA SANGRAHA (Collection of Spiritual/Self-Related Qualities)

This verse appears to be a definition or description related to *Adhyātma* (the self, spirit, or soul).

मनो मनो अर्थो बुद्धिः आत्मा चेत् अध्यात्म द्रव्यगुण सङ्ग्रहः। शुभाशुभ प्रवृत्ति निवृत्ति हेतुश्...

Meaning: Mind (*mano*), the objects of the mind (*mano arthau*), intellect (*buddhi*), and the Self/Soul (*ātmā cet*)—this is the collection of spiritual/self-related substances and qualities (*adhyātma dravya guṇa saṅgrahah*). It is the cause of engagement and cessation (*pravṛtti nivṛtti hetuś*) in auspicious and inauspicious activities (*śubhāśubha*).

Context: This is a core concept, especially in Ayurveda and Nyāya-Vaiśeṣika philosophy, defining the set of entities related to the Self/Soul and consciousness. It states that the interplay of the mind, its objects, and the intellect, rooted in the Soul, is what drives all our actions (good and bad) and our subsequent withdrawal from them.

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## 3. MANA STHAANA (Location/Seat of the Mind)

This section discusses the location of the *Manas* in the body, presenting various views.

पञ्च इन्द्रियज्ञानं इन्द्रियाणि च अर्थं पञ्चकम्। (The verse in the image seems fragmented or slightly altered; a common reading would be about the senses.)

Meaning (Based on image text): The five types of sensory knowledge (*pañca indriyajñānam*), the sense organs (*indriyāṇi*), and the five objects of the senses (*artha pañcakam*).

Context: This part lists the basic components of perception related to the mind—the processes of knowing, the tools (organs), and the information received (objects).

आत्मा सगुणः, चेतः चिन्त्यं च हृदि स्थितम्।

Meaning: The Soul (*ātmā*) is possessed of qualities (*saguṇah*); the consciousness (*cetah*) and the objects of thought (*cintyam ca*) are situated in the heart (*hṛdi sthitam*).

Context: It places the seat of the mind/consciousness (*cetas*) and its activity (thinking) in the Heart (*Hṛdaya*), a view common in early philosophical texts.

हृदयं चेतना स्थानं उक्तम्।

Meaning: The heart (*hṛdayam*) is declared to be the seat of consciousness (*cetanā sthānam uktam*).

Context: This reiterates the point, explicitly stating that the heart is the physical/subtle location for the mind and consciousness.

शिरः। तालु अन्तर्गतं सर्व इन्द्रिय परं मनः। (Likely based on a text like Suśruta Samhitā.)

Meaning: The Head (*śirah*); the mind (*manah*), which is superior to all sense organs (*sarva indriyaparam*), is situated in the palate/head region (*tālu antargatam*).

Context: This provides an alternative or supplementary view, placing the mind—as the master sense organ (*Indriya-parama*)—in the head or specifically the palate region, which aligns with texts emphasizing the head's role as the seat of all sense organs and higher functions.

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### ASHASTA MANASA KARMA

- लोभ शोक भय क्रोध मान वेगान् विधारयेत्।  
नैर्लज्जा ईर्ष्या अति रागाणां अभिध्यायाक्ष बुद्धिमान्॥ C Su 7/26
- **LOBHA-** विषये अनुचित प्रार्थना।
- **SHOKA-** पुत्रादि विनाश जन्य दैन्यम्।।
- **BHAYA-** अपकारक अनुसन्धानं भयम्० परस्मात्रासः।
- **KRODHA-** प्रद्वेषो येन प्रज्वलितं इव आत्मनि मन्यते ।
- **MAANA-** सदसद्गुण अध्यारोपेण आत्मनि उल्कर्ष प्रत्ययः।
- **NIRLAJJA-** जुगुप्सित गोपनेच्छा लज्जा तदभावो नैर्लज्जा ।
- **IRSHYA-** समाने द्रव्ये परसम्बन्ध प्रतिषेध इच्छा ईर्ष्या।
- **ATIRAAGA-** उचित एव विषये पुनः पुनः प्रवर्तन इच्छा ।
- **ABHIDHYA-** मनसा पराभिद्रोह चिन्तनम् ।
- **MOHA-** तत्त्व ज्ञाने मूढता ।
- **HATHA-** बलात्कारः ।
- **SAAHASA-** सहसा आत्मशक्तिं अनालोक्य क्रियत इति साहसम्।

Aṣṭāśata Mānasā Karma (अशस्त मानस कर्म) — the *unwholesome mental actions* (negative tendencies of mind) mentioned in Charaka Saṃhitā Sūtrasthāna 7/26. These are mental impurities that disturb *Chitta Śuddhi* (mental purity) and are to be controlled for maintaining mental and spiritual health.

Shloka (Charaka Saṃhitā Sūtrasthāna 7/26):

लोभं शोकं भयं क्रोधं मानं वेगान् विधारयेत्।  
नैर्लज्जां ईर्ष्या अति रागाणां अभिध्यायाक्ष बुद्धिमान्॥

Transliteration:

*lobham śokam bhayam krodham mānam vegañ vidhārayet /  
nairlajjām īrṣyām atirāgāñām abhidhyāyākṣa buddhimān //*

Meaning:

The wise person (buddhimān) should control the mental urges (vega) such as greed (lobha), grief (śoka), fear (bhaya), anger (krodha), pride (māna), shamelessness (nairlajjā), jealousy (īrṣyā), excessive attachment (ati-rāga), and wrong contemplation (abhidhyā).

## Detailed Explanation of Each Mānasika Karma

Sanskrit Term	Explanation / Definition	Associated Shloka from Image	Meaning / Commentary
1. LOBHA (लोभ)	Greed, desire for accumulation	<i>viṣaye anucita prārthanā</i>	Unjustified craving or inappropriate desire for worldly possessions or pleasures.
2. SHOKA (शोक)	Grief or sorrow	<i>putrādi vināśa janya daīnyam</i>	Depression or mental suffering arising from loss of loved ones or possessions.
3. BHAYA (भय)	Fear	<i>apakāraka anusmaraṇajam bhayam</i>	Fear arising from the thought or remembrance of something harmful or threatening.
4. KRODHA (क्रोध)	Anger	<i>pradveśo yena prajvalitam iva ātmāni manyate</i>	Intense hatred or irritation that burns within and harms one's own peace of mind.
5. MAANA (मान)	Pride / Ego	<i>sadasadvrg-guṇa adhyāropone ātmani utkṛṣṭah pratyayah</i>	False notion of superiority; self-conceit by attributing good or bad qualities to oneself.
6. NIRLAJJATĀ (नैर्लज्जा)	Shamelessness	<i>jugupsita gopanecchā lajja tatrahitā nirlajjā</i>	Lack of modesty or shame; not feeling embarrassed while doing improper acts.
7. ĪRSYĀ (ईर्ष्या)	Jealousy / Envy	<i>samaana dravye parasambandha pratibandha icchā īrsyā</i>	Feeling disturbed at others' success or prosperity; wishing for their loss.
8. ATIRĀGA (अति राग)	Excessive attachment	<i>uchita eva viṣaye punaḥ punaḥ pravṛttān icchā</i>	Excessive longing for pleasurable experiences repeatedly, even if unsuitable.
9. ABHIDHYĀ (अभिध्या)	Wrong or harmful contemplation	<i>manasā parārtha dveṣṭah cintanam</i>	Constant negative thinking; mentally plotting harm or misfortune of others.

Sanskrit Term	Explanation / Definition	Associated Shloka from Image	Meaning / Commentary
10. MOHA (मोह)	Delusion / Ignorance	<i>tattvajñāne mūḍhatā</i>	Lack of discrimination; being blinded to truth or reality.
11. HĀTHA (हठ)	Stubbornness / Violence	<i>balāt kārah</i>	Forcing one's will on others; acting out of coercion or obstinacy.
12. SĀHASAM (साहसम्)	Recklessness / Foolhardiness	<i>sahasā ātmabhīktih analokah kryata iti sāhasam</i>	Acting impulsively without foresight, leading to self-harm or harm to others.

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### Summary:

These 12 (sometimes 8 or 11 depending on classification) Aśastha Mānasika Karmas are unhealthy mental behaviors leading to:

Disturbance of *Manasika Doshas* (Rajas and Tamas)

Mental diseases (*Manovikara*)

Disruption of *Sattva Guna* (mental clarity)

Hence, the wise person (*Buddhimān*) is advised to restrain these mental urges (Manovega Nigraha) to maintain *Chitta Shuddhi* and *Aarogya* (health).

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## Mana Sanchara

- **MANA SANCHARA**- कृत्स्मेव शरीरं स्रोतोरूपं वक्ष्यति ।
- **MANOVAHA SROTAS** - इन्द्रिय प्रदेश गमनार्थं स्रोतो अस्ति एव।
- **MANO DOSHA** - मानसः पुनरुद्दिष्टं रज तम एव च ।
- **MANA AS VYADHI ADHISHTHANA** -द्विविधं च एषां अधिष्ठानं मनः शरीर विशेषात् ।
- **MANAS AND DOSHAS** ;
- **MANAS AND VAYU** - इन्दइरियाणां मनोनाथो मनो नाथस्तु मारुतः ।
- **MANAS AND PITTA** – **SADHAKA PITTA**
- **MANAS AND KAPHA** – **TARPAKA KAPHA**

### MANA SANCHARA (मनस संचर)

Shloka:

क्लेशमेव शरीरं स्रोतोरूपं वक्ष्यति।

Meaning:

Mind (*Manas*) pervades the entire body (*Sarīra*) through the *Srotas* (*channels*).

Explanation:

Manas is said to move throughout the body via its subtle channels called *Manovaha Srotas*. Wherever sensation or cognition occurs (through sense organs), the presence of mind is there. Thus, mind is not confined to one organ but spreads its influence throughout the body.

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### 2. MANOVAHA SROTAS (मनोवाह स्रोतस)

Shloka:

इन्द्रिय प्रदेश गमनार्थं स्रोतः अस्ति एव।

Meaning:

The channels (*Srotas*) which facilitate the movement and functioning of sense organs (*Indriyas*) are called *Manovaha Srotas*.

Explanation:

*Manovaha Srotas* connect the *Manas* with the *Indriyas* (sense organs) and *Buddhi* (intellect).

It allows the perception, processing, and response to stimuli.

According to *Charaka Samhita*, the root (*Moola Sthana*) of *Manovaha Srotas* is the *Hridaya* (heart) and *Dashendriyas* (10 sense organs).

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### 3. MANO DOSHA (मनो दोष)

Shloka:

मानसः पुनरुद्धृत्यं रजः तम एव च।

Meaning:

The *Manasika Doshas* are *Rajas* (activity) and *Tamas* (inertia).

Explanation:

In Ayurveda, mind is influenced by three Gunas — *Sattva*, *Rajas*, and *Tamas*.

Among them, *Rajas* and *Tamas* act as *Manasika Doshas*, disturbing the balance of the mind.

*Rajas* → hyperactivity, passion, restlessness

*Tamas* → ignorance, delusion, laziness

When these increase, mental health deteriorates, and psychological diseases (*Manovikara*) arise.

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### 4. MANA AS VYADHI ADHISHTHANA (मनः व्याधि अधिष्ठान)

Shloka:

द्विविधं च एषं अधिष्ठानं मनः शरीर विशेषात्।

Meaning:

There are two main seats (*Adhishthana*) of diseases — the mind (*Manas*) and the body (*Sharira*).

Explanation:

According to *Charaka*, both the mind and body are sites of disease manifestation.

Some diseases start in the body (*Sharirika Vyadhi*), others in the mind (*Manasika Vyadhi*).

For example, stress and grief are *Manasika Vyadhi*; while fever and arthritis are *Sharirika Vyadhi*.

But both are interrelated — disturbance in one affects the other.

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## 5. MANAS AND DOSHAS (मनः दोष संबंध)

### a) Manas and Vāyu (Air element)

Shloka:

इन्द्रियाणां मनोनाथो मनो नाथस्तु मारुतः।

Meaning:

The sense organs are controlled by the mind, and the mind is governed by *Vāyu* (Air).

Explanation:

The movement and perception functions of mind depend on *Vāta Dosha*.

Hence, any imbalance in *Vata* can directly cause mental instability such as anxiety, restlessness, or insomnia.

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### b) Manas and Pitta (Fire element)

Concept: Sādhaka Pitta

Explanation:

*Sādhaka Pitta* (a subtype of Pitta located in Hridaya) helps in *Dhi* (intellect), *Dhriti* (courage), and *Smriti* (memory).

It promotes clear thinking, logical decisions, and understanding — hence Pitta supports higher mental faculties.

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### c) Manas and Kapha (Water element)

Concept: Tarpaka Kapha

Explanation:

*Tarpaka Kapha* nourishes and lubricates the brain and sense organs.

It maintains calmness, stability, and emotional steadiness.

Deficiency leads to irritability, insomnia, and lack of emotional control.

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## Summary:

Concept	Description
Mana Sanchara	Mind pervades entire body via Manovaha Srotas
Manovaha Srotas	Channels connecting mind with sense organs
Mano Dosha	Rajas and Tamas disturb mental balance
Mana as Vyadhi Adhishthana	Mind is a seat of mental diseases
Manas and Vayu	Mind governed by Vata
Manas and Pitta	Sādhaka Pitta supports intellect and memory
Manas and Kapha	Tarpaka Kapha stabilizes emotions

\*\*\*\*\*

Manas Some more

### MANAS SOME MORE...

• **AS ATEENDRIYA-** अतीन्द्रियं पुनर्मनः सत्त्व संज्ञकं चेत् इत्याहुरेके। C Su 8/4  
अतिक्रान्तं इन्द्रियं अतीन्द्रियम्॥ Ch Pa

• **MANAS AS LEADER-** मनः पुरःसराणि इन्द्रियाणि अर्थग्रहण समर्थानि भवन्ति।  
Ch Su 8/7

• **MANA LAKSHANA-** लक्षणं मनसो ज्ञानस्य अभावो भाव एव च। C Sh 1/18

युगपत् ज्ञान अनुत्पत्तिः मनसो लिङ्गम्। Nyaya Darshana

### MANAS — SOME MORE CONCEPTS

#### ◆ 1. MANAS AS ATEENDRIYA (मनः अतीन्द्रियम्)

Shloka:

अतीन्द्रियं पुनर्मनः सत् संकल्पं चेत् इत्याहुरेके।

(Charaka Samhitā Sūtrasthāna 8/4)

\* अतिक्रान्तं इन्द्रियं अतीन्द्रियम्॥ (Charaka Purvardha)

Meaning:

Manas (mind) is said to be *Atīndriya* — *beyond the sense organs*. It perceives and controls the senses, but itself cannot be directly perceived through them.

Explanation:

Though mind works closely with the *Indriyas* (*sense organs*), it is *subtler* and *not a physical organ*.

It is *Atīndriya* because:

It cannot be seen, heard, touched, or perceived by any Indriya.

It perceives the objects through coordination of *Indriya* and *Ātma* (*soul*).

Mind is the bridge between senses and the soul, enabling cognition (*Jñāna*).

Hence, it is both *instrument* (*Karaṇa*) and *controller* (*Niyāmaka*) of sensory activity.

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◆ 2. MANAS AS LEADER (मनः पुरःसराणि इन्द्रियाणि)

Shloka:

मनः पुरःसराणि इन्द्रियाणि अर्थग्रहणं समयथानि भवन्ति।

(*Charaka Samhitā Sūtrasthāna 8/7*)

Meaning:

The sense organs function properly and perceive objects only when led by the mind.

Explanation:

The *Manas* acts as the leader (*Purassara*) or commander of all sense organs.

Without the involvement of the mind, no sense perception occurs.

Example: Even if the eyes are open, if the mind is distracted, you don't actually "see."

Therefore, Manas is the coordinator and governor of all *Indriyas*.

This is why Ayurveda says — “*Indriyāṇāṁ manonātho, mano nāthastu mārutaḥ*” (the mind controls the senses, and Vāyu controls the mind).

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◆ 3. MANA LAKSHANA (लक्षणं मनसः)

Shloka:

लक्षणं मनसो ज्ञानस्य अभावो भाव एव च।

(*Charaka Samhitā Sharira Sthāna 1/18*)

Meaning:

The presence or absence of knowledge (*Jñāna*) indicates the presence or absence of *Manas* (mind).

Explanation:

When perception (knowledge) occurs, it proves the presence of the mind.

When perception is absent (like in deep sleep or unconsciousness), the mind is inactive or withdrawn.

Hence, *knowledge and perception are the signs (Lakṣaṇa) of mind's activity.*

From Nyāya Darshana:

“Yugapat Jñāna Anutpattiḥ Manaso Liṅgam”

— The fact that two cognitions do not arise simultaneously indicates the presence of *Manas*.

Philosophical Meaning:

Mind can focus only on one sense object at a time.

It moves very quickly between sense organs, giving the illusion of simultaneous perception.

Thus, the sequential nature of perception proves the existence of an internal organ — *Manas*.

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### Summary Table

Concept	Shloka / Source	Meaning	Key Point
Manas as Ateendriya	C. Su 8/4	Mind is beyond sense perception	It perceives but cannot be perceived
Manas as Leader	C. Su 8/7	Mind leads all sense organs	Without mind, senses cannot function
Mana Lakshana	C. Sh 1/18 & Nyāya Darshana	Knowledge and awareness indicate mind's activity	Mind perceives one object at a time

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Summarise

### TO SUMMARISE...

- ▶ इष्टस्य अलाभात्, लाभात् अनिष्टस्य।
- ▶ Inappropriate indulgence in इन्द्रिय and इन्द्रियार्थ।
- ▶ प्रज्ञापराध
- ▶ कायिक, वाचिक, मानसिक पापकर्म
- ▶ Consumption of समल विकृत उपहित अनुचित आहार, and their विषम उपयोग,
- ▶ विषम तन्त्र प्रयोग
- ▶ विषम शरीर चेष्टा,
- ▶ उपक्षीण देह
- ▶ Manas affected by काम क्रोध लोभ हर्ष भय मोह आयास शोक चिन्ता उद्बोग

TO SUMMARISE — CAUSES FOR MANAS VIKARA (Mental Disturbance)

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#### ❖ 1. ईर्ष्या अलाभात्, लाभात् अनिष्टस्य।

(Irṣyā alābhāt, lābhāt anīṣṭasya)

Meaning:

Jealousy (Irṣyā) arises either when one does not gain something desirable (*alābha*), or when someone undesirable gains it (*anīṣṭasya lābha*).

Explanation:

This highlights how *negative emotions like jealousy and envy* disturb mental peace.

Continuous jealousy leads to *mental stress, restlessness*, and imbalance of *Rajas* and *Tamas guṇas*.

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#### ⚠ 2. Inappropriate indulgence in इन्द्रिय (sense organs) and इन्द्रियार्थ (sense objects)

Meaning:

Excessive or improper indulgence in sensory pleasures disturbs the *Manas*.

Explanation:

Overstimulation or suppression of senses (seeing, hearing, tasting, touching, smelling) leads to *Asatmya Indriyārtha Sanyoga* — improper contact between senses and their objects.

This causes *Pragyāparādha* (mistake of intellect), which is a root cause of both mental and physical diseases.

Ayurveda emphasizes *moderation* and *self-control* in sensory activities.

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### 💡 3. प्रज्ञापराध (Prajñāparādha)

Meaning:

Misuse or error of intellect — acting against wisdom.

Explanation:

When a person knowingly does something harmful, it is *Prajñāparādha*.

It includes wrong thoughts, words, or actions that go against natural laws (*Dharma*).

*Prajñāparādha* leads to imbalance in *Doshas*, and disturbance of *Sattva* in mind, producing *Manasika Rogas* (mental disorders).

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### 🧘 4. कायिक, वाचिक, मानसिक पापकर्म

Meaning:

Unrighteous deeds committed through body (*Kāyika*), speech (*Vācika*), or mind (*Mānasika*).

Explanation:

Sinful or harmful actions performed through these three mediums create *Adharma* and mental unrest.

This disturbs *Sattva Guna* and strengthens *Rajas* and *Tamas*, leading to negative emotions and anxiety.

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### 🍽 5. Consumption of समल विकृत उपहित अनुचित आहार and their विषम उपयोग

Meaning:

Improper, incompatible, or excessive intake of food (Ahara) causes *Vishama Upayoga* — wrong usage of food.

Explanation:

Examples: overeating, irregular timing, incompatible combinations (like milk + fish), stale or unclean food.

Such food vitiates *Doshas* and also affects the *Manas*, since diet has a direct impact on mental clarity.

*Sattvika Ahara* (pure, fresh, balanced food) supports calm and balanced mind.

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## 6. विषम तत्र प्रयोग / विषम शरीर चेष्टा

Meaning:

Improper use of body and mind — irregular physical or mental activities.

Explanation:

Overexertion, irregular sleep, excessive work, or suppression of natural urges (*Vegavidharana*) disturb both body and mind.

These lead to depletion of energy (*Upakṣīṇa Deha*) and mental fatigue.

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## 7. उपक्षीण देह (Depleted body)

Meaning:

A weak or emaciated body leads to weakness of mind too.

Explanation:

The *Manas* resides in the *Sharira* (*body*), and both are interdependent.

A malnourished, fatigued, or diseased body weakens the mind, resulting in anxiety, fear, or depression-like symptoms.

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## 8. Manas affected by काम, क्रोध, लोभ, हर्ष, भय, मोह, आयास, शोक, चिन्ता, उद्वेग

Meaning:

The mind is disturbed by strong emotions such as lust (*Kāma*), anger (*Krodha*), greed (*Lobha*), joy (*Harṣa*), fear (*Bhaya*), delusion (*Moha*), fatigue (*Āyāsa*), grief (*Śoka*), worry (*Chintā*), and restlessness (*Udvēga*).

Explanation:

These emotions, when uncontrolled, lead to imbalance of *Rajas* and *Tamas gunas*.

Constant exposure causes *Manasika Vyadhi* like anxiety, stress disorders, and insomnia.

Hence, Ayurveda emphasizes *Sattvavajaya Chikitsa* — mind control through self-awareness, meditation, and positive thinking.

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## Summary Table

Cause	Description	Effect on Mind
Irshya (Jealousy)	Envy over others' gain	Mental unrest
Indriya Asamyoga	Improper sensory indulgence	Disturbed concentration
Prajñāparādha	Intellectual error	Root of diseases
Pāpakarma (Sinful acts)	Through body, speech, mind	Guilt, anxiety
Ahara Vishama Upayoga	Improper diet	Weak mental state
Sharira Cheshta Vishama	Irregular physical habits	Fatigue, restlessness
Upakṣīna Deha	Weak body	Weak mind
Emotional factors	Kāma, Krodha, etc.	Mental imbalance, diseases

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## Conclusion:

According to *Ayurveda*, the harmony of Manas (mind) depends on:

Balanced *Indriya* control,

Proper *Ahara* (*diet*) and *Vihara* (*lifestyle*),

Avoidance of *Prajñāparādha* (intellectual errors), and

Cultivation of *Sattva Guna* (clarity, calmness, compassion).

Hence, maintaining purity of thoughts, speech, and actions (*Kāyika–Vācika–Mānasika Shuddhi*) ensures *Manas Shuddhi* and overall mental health.

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## TRIVIDHA SATVA

- ▶ सत्त्व रज तमश्चेति त्रयो प्रोक्ता महागुणाः ।
- ▶ त्रिविधं तु खलु सत्त्वं- शुद्धं, राजसं तामसमिति ।
- ▶ शुद्धं अदोषं आख्यातं कल्याणांशत्वात्,
- ▶ राजसं सदोषं आख्यातं रोषांशत्वात्,
- ▶ तामसमपि सदोषं आख्यातं मोहांशत्वात् ॥
- ▶ **Satwa- The Promoter,  
Rajas- The Stimulator  
Tamas – The Regulator**

## TRIVIDHA SATVA — THE THREE QUALITIES OF THE MIND

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### ◆ Sanskrit Śloka (from your slide)

#### 1. सत्त्व रजस् तमश्चेति त्रयो प्रोक्ता महागुणाः ।

“These three—**Sattva, Rajas, and Tamas**—are called the great qualities (Mahāguṇas).”

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#### \*\*2. त्रिविधं तु खलु सत्त्वं—

शुद्धं, राजसं, तामसं इति ।\*\*

“Sattva is of three types: **Śuddha Sattva (pure), Rājasa Sattva, and Tāmasa Sattva.**”

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#### 3. शुद्धं अदोषं आख्यातं कल्याणांशलवात् ।

“Pure Sattva (Śuddha Sattva) is free from defects because it brings auspiciousness, clarity, and goodness.”

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#### 4. रजसं सदोषं आख्यातं रोषांशलवात् ।

“Rājasa Sattva is defective because it causes agitation, anger, restlessness, and excessive activity.”

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## 5. तामसमपि सदोषं आख्यातं मोहांशलवात् ॥

“Tāmasa Sattva is also defective because it produces delusion, ignorance, laziness, and confusion.”

---

### ENGLISH EXPLANATION

Ayurveda states that the mind is governed by **three Mahāguṇas**:

---

#### 1 Sattva — The Promoter (Purity, Harmony)

- Brings clarity, peace, knowledge, compassion
- Promotes good actions
- Keeps the mind balanced
- It is the **best quality** of the mind

**Symbolizes:**

Purity, wisdom, truthfulness, self-control

---

#### 2 Rajas — The Stimulator (Activity, Passion)

- Causes movement, ambition, effort
- But in excess leads to anger, irritation, restlessness
- It stimulates desires and impulses

**Symbolizes:**

Action, passion, aggression, ego, anxiety

---

#### 3 Tamas — The Regulator (Inertia, Stability)

- Gives grounding, stability, rest
- But in excess causes ignorance, confusion, laziness
- Leads to delusion and lack of awareness

**Symbolizes:**

Darkness, sleep, dullness, fear, lethargy

---

## Meaning of Each Type According to Śloka

### Śuddha Sattva

- Pure
- Free from defects
- Leads to beneficial qualities such as compassion, calmness, wisdom, honesty

### Rājasa Sattva

- Has defects (Sadoṣa)
- Produces anger, competitiveness, restlessness, passion

### Tāmasa Sattva

- Also defective
  - Produces ignorance, delusion, laziness, fear, mistakes
- 

## SIMPLE SUMMARY (Easy to Write in Exams)

**Sattva, Rajas, and Tamas** are the three fundamental qualities of the mind.

- **Sattva** brings purity and goodness.
- **Rajas** brings activity but also anger and restlessness.
- **Tamas** brings stability but also ignorance and laziness.

Together they shape our **personality, actions, emotions, and mental health**.

.....

## TRIVIDHA SATWA BALA

► सत्त्वं त्रिविधं बल भेदेनः- प्रवरं, मध्यं, अवरम् चेति।

► प्रवर सत्त्वाः— सत्त्व साराः, स्वल्पशरीरा अपि निज आगन्तु निमित्तासु  
महतीषु अपि पीडासु अव्यथा दृश्यन्ते सत्त्वगुण वैशेष्यात्;

► मध्य सत्त्वास्तु— परं आत्मनि उपनिधाय संस्तम्भयन्ति आत्मना,  
आत्मानं परैर्वा अपि संस्तम्भन्ते;



TRIVIDHA SATWA BALA (Three types of mental strength)

◆ Definition:

सत्त्वं त्रिविधं बल भेदेन प्रवरं, मध्यमं, अवरं च इति।

(Satvam trividham bala-bhedenā pravaram, madhyamam, avaraṁ ceti.)

Meaning:

The *Sattva Bala* (mental strength or stability of mind) is classified into three categories according to the level of strength:

Pravara Sattva – Superior mental strength

Madhyama Sattva – Moderate mental strength

Avara Sattva – Inferior mental strength

---

### ॐ 1. PRAVARA SATTVA (Superior mental strength)

सत्त्वसारः, स्वल्पशरीरः अपि निज आगन्तु निमित्तासु महतीषु अपि पीडासु अव्यथा हृश्यन्ते सत्त्वगुण वैशेष्यात्।

Meaning:

Even if the person is physically weak (*Svalpa Sharira*), they remain unaffected by even severe pain or stress caused by internal or external factors (*Nija* or *Agantu Nimitta*), due to excellence of *Sattva Guna* (mental purity and strength).

Explanation:

These individuals have a strong and stable mind, full of courage, determination, and patience.

They can face diseases, sufferings, or emotional challenges without losing balance.

Such a person's *Sattva Guna* dominates over *Rajas* and *Tamas*, hence the mind remains calm, clear, and fearless.

Example:

Great saints, sages, or warriors who stay composed in the face of extreme adversity (like Lord Rama or Bhishma in Mahabharata).

---

## 2. MADHYAMA SATTVA (Moderate mental strength)

परं आत्मनि उपनिधाय संस्थभ्यन्ति आत्मना, आत्मानं परेभ्यः अपि संस्थभ्यन्ते।

Meaning:

Such persons can control and stabilize themselves in difficult situations — either by self-effort (*Atmani Upanidhāya Sanstabhanante Ātmanā*) or with help and support of others (*Ātmānam Parebhyah Api Sanstabhanante*).

Explanation:

They can tolerate moderate levels of stress, pain, or sorrow.

Sometimes, they need external motivation, counseling, or encouragement to regain composure.

Their *Sattva* is moderate — occasionally influenced by *Rajas* and *Tamas*, but generally balanced.

Example:

Common people who can face life's ups and downs with some effort or support from family, friends, or spiritual guidance.

---

## 3. AVARA SATTVA (Inferior mental strength)

(*Though not written in the slide, it is the third category as per Charaka Samhita*)

Such persons have low tolerance and poor mental endurance.

They easily get disturbed, fearful, depressed, or anxious.

Their *Rajas* and *Tamas* dominate, reducing clarity and self-confidence.

Even minor suffering or stress leads to emotional breakdown.

Example:

People who become excessively worried or fearful during illness, exams, or small problems.

---

### Summary Table

Type of Sattva Bala	Description	Mental Response	Example
Pravara (Superior)	Excellent Sattva Guna	Unaffected by pain, highly courageous	Saints, Yogis
Madhyama (Moderate)	Balanced mind	Can face difficulties with effort/support	Common people
Avara (Inferior)	Weak Sattva, dominated by Rajas-Tamas	Easily disturbed by small stress	Mentally weak individuals

---

### Conclusion:

According to *Ayurveda*, Sattva Bala determines a person's ability to handle:

Diseases (*Vyadhi Sahishnuta*)

Mental Stress (*Manasika Peeda*)

Emotional and social challenges

Therefore, strengthening the *Sattva Bala* through Sattvavajaya Chikitsa (mind control therapy), Yoga, Meditation, and Sattvika Ahara-Vihara is essential for achieving *Chitta Shuddhi* (purity of mind) and *Arogya* (true health).

\*\*\*\*\*

### ►हीन सत्त्वास्तु -

- ▶ न आत्मना न अपि परैः सत्त्व बलं प्रति शक्यन्ते उपस्तम्भितुं ;
- ▶ महाशरीरा हि अपि ते स्वल्पानामपि वेदनानां असहा हश्यन्ते,
- ▶ सन्निहित भय शोक लोभ मोह मान रौद्रभैरव द्विष्ट बीभत्स विकृत संकथासु अपि च पशुपुरुष मांसशोणितानि च आवेक्ष्य विषाद वैवर्ण्य मूच्छा उन्माद भ्रम प्रपतनानां अन्यतमं आप्नुवन्ति
- ▶ अथवा मरणमिति॥



the lowest or weakest category of Sattva Bala (mental strength) — as described in Charaka Samhita (Sharira Sthana 1/8).

हीन सत्त्व (Heena Sattva) — Inferior Mental Strength

◆ Sanskrit Verse Meaning Breakdown

न आत्मना न अपि परैः सत्त्वबलं प्रति शक्यन्ते उपस्तम्भितुं।

(*Na ātmanā na api pareḥ sattvabalam̄ prati śakyante upastambhitum̄*)

→ Such individuals cannot support or strengthen their mind either by themselves (*ātmanā*) or with the help of others (*pareḥ*).

Meaning:

They lack both inner resilience and external coping capacity. No matter how much help or counseling is given, they cannot stabilize mentally.

---

महाशरीराः हि अपि ते स्वल्पानाम् अपि वेदनानां असहाः हश्यन्ते।

(*Mahāśarīrāḥ hi api te svalpānām api vedanānām asahāḥ hrṣyante*)

→ Even if they are physically strong, they cannot tolerate even minor pain or suffering and become distressed very easily.

Meaning:

Their mental weakness dominates their physical strength. Even a small illness, worry, or fear causes extreme suffering.

---

सत्रिहित भय शोक लोभ मोह मान रौद्र भैरव द्विष्ट भीभत्स विकृत संकथासु अपि...

→ They are easily disturbed or frightened by fear (bhaya), grief (shoka), greed (lobha), delusion (moha), ego (māna), anger (raudra), terror (bhairava), hatred (dveṣa), and disgusting or fearful situations (bhībhatsa, vikṛta saṅkathāsu).

Meaning:

Their mind becomes highly unstable and reactive to emotional stimuli — they are hypersensitive, fearful, and anxious.

---

अपि च पशुपुरुषमांसशोणितानि च आवेक्ष्य विषाद वैवर्ण्यं मूर्छा उन्माद भ्रम प्रपतनानाम् अन्यतमम् आप्नवन्ति।

→ On seeing blood, animal or human flesh, or terrifying sights, they may experience depression (viśāda), paleness (vaivarnya), fainting (mūrcchā), insanity (unmāda), delusion (bhrama), or even fall down (prapatanam) — one or more of these reactions.

Meaning:

Their mental instability manifests physically as fainting, trembling, loss of sense, or irrational behavior in distressing situations.

---

अथवा मरणं इति।

(Athavā maraṇam iti)

→ Sometimes, they may even die due to excessive fear or emotional shock.

Meaning:

Extreme mental weakness can result in psychosomatic collapse — the mind's inability to cope can lead to death.

---

### Summary of Heena Sattva

Aspect	Description
Tolerance	Very low; cannot tolerate pain, disease, or emotional stress
Support	Cannot stabilize self or respond to others' support

Aspect	Description
Reaction to fear or stress	Trembling, crying, fainting, confusion, insanity
Emotions dominating	Fear, sorrow, anger, greed, delusion, ego, disgust
Physical symptoms	Pallor, unconsciousness, mental derangement
Outcome (extreme case)	May die from fear or severe emotional disturbance

---

### Philosophical Understanding

Such individuals are dominated by Rajas (restlessness) and Tamas (inertia).

Their Sattva Guna (clarity and stability) is minimal, leading to a reactive, fearful, and confused state of mind.

They require Sattvavajaya Chikitsa (Ayurvedic psychotherapy), calming practices like Pranayama, meditation, and Sattvika Ahara to strengthen their *Sattva Bala*.

---

### Complete Picture of Trividha Sattva Bala

Type	Nature	Response to Stress	Example
Pravara Sattva	Superior	Remains calm and strong	Yogis, saints
Madhyama Sattva	Moderate	Manages stress with support	Average balanced individuals
Heena Sattva	Weak	Easily disturbed, fearful, faints, or panics	

---

## PRAJNAPARADHA

- प्रज्ञा बुद्धिः । C Su 28/ 39

• बुद्ध्या विषम विज्ञानं विषमं च प्रवर्तनम्।  
प्रज्ञापराधं जानीयात् मनसो गोचरं हि तत्॥  
(मनसो गोचरं-विसद्वश मनो विषय ज्ञानाद्विषम वागदेह प्रवृत्तिरपि भवति ।)

C Sh 1/109

- ये भूतविषवाय्यग्नि सम्प्रहारादि सम्भवाः  
नृणामागन्तवो रोगाः प्रज्ञा तेषु अपराध्यति ।
- ईर्ष्या शोकभय क्रोध मन द्वेषादयः च ये।  
मनो विकारास्ते अपि उक्ताः सर्वे प्रज्ञापराधजाः॥ C Su 7/ 51, 52



## PRAJÑĀPARĀDHA (Mistake of Intellect)

### Meaning:

Prajñā + Aparādha = *Crime against wisdom, failure of intellect, or knowingly doing what should not be done.*

According to Charaka Saṁhitā, Prajñāparādha is the **root cause of almost all diseases—physical, mental, moral, and social.**

---

### 1 Sloka — बुद्ध्या विपर्ययम्... (C. Su. 28/39)

Sanskrit (from your slide):

बुद्ध्या विपर्ययं विज्ञाय विषमं च प्रवर्त्तनम्।  
प्रज्ञापराधं जानीयात् मनसो गोचरं हि तत्॥

(Alternate reading from Charaka Saṁhitā):

मनसो गोचरं विसमं मनो विषय ज्ञानाद्वयं वाददेह प्रवृत्तिरपि भवति ॥ (C. Sh. 1/109)

---

### English Translation:

“When the intellect knows what is right but still chooses the wrong or harmful action, this is called **Prajñāparādha** — a violation of wisdom.

Such wrong actions arise from the improper functioning of the mind and its attachment to harmful sense-objects.”

---

### **Explanation:**

Prajñāparādha happens when:

- You **knowingly** eat wrong food
- You **know** anger or jealousy harms, but still indulge
- You **know** an act is immoral or unhealthy, but still do it
- You **ignore** your inner wisdom

This is considered the **root cause of all physical and mental diseases** in Ayurveda.

---

### **2 Śloka – ये भूतविषवायव्याः... (C. Su. 28/39)**

#### **Sanskrit:**

ये भूतविषवायव्याः सम्प्रहारादि सम्बवाः ।  
नृणामागन्तवो रोगाः प्रज्ञा तेषु अपराध्यति ॥

---

#### **English Translation:**

“Diseases that arise from external causes such as toxic substances, poisons, trauma, or environmental factors occur mainly due to **Prajñāparādha** — failure of wisdom.”

---

### **Explanation:**

Ayurveda says that:

- Poisoning often happens due to **carelessness**
- Trauma happens due to **negligence or risky actions**
- Environmental diseases spread due to **ignorance** or bad choices
- Accidents occur due to **not using proper judgment**

Thus, **even external diseases often originate from internal intellectual error.**

---

### Śloka – ईर्ष्या शोकभयक्रोध... (C. Su. 7/51, 52)

Sanskrit:

ईर्ष्या शोकभय क्रोध मनो द्वेषादयः च ये।  
मनो विकारास्तेऽपि उक्ताः सर्वे प्रज्ञापराधजाः॥

---

English Translation:

“Emotions like jealousy, grief, fear, anger, hatred, etc., all mental disturbances arise due to **Prajñāparādha**.”

---

Explanation:

Whenever the intellect becomes clouded:

- Jealousy (*īrṣyā*)
- Sorrow (*śoka*)
- Fear (*bhaya*)
- Anger (*krodha*)
- Hatred/ill-will (*dveṣa*)

arise in the mind.

These emotions weaken:

- Sattva (mental clarity)
- Willpower
- Stability

Therefore, all **Manovikāras** (mental diseases) are also rooted in Prajñāparādha.

---

### Summary (For Exam Answers)

**Prajñāparādha** = the misuse, corruption, or failure of intellect.

It occurs when one knowingly chooses harmful actions. Ayurveda says it is the **main root cause** behind:

- physical diseases
- mental disorders

- emotional disturbances
- accidents
- environmental illnesses
- moral decline

All the above shlokas strongly declare that Prajñāparādha disturbs mind, body, and behavior.

\*\*\*\*\*

- **PRAJNA BHEDA:** - DHEE (Power of Reception)  
 - DHRITI (Power of Restoration)  
 - SMRITI (Power of Recollection)

- ❖ धी धृति स्मृति विभ्रष्टः कर्म यत्कुरुते अशुभम्।  
 प्रज्ञापराधं तं विद्यात् सर्व दोष प्रकोपणम्॥ 1c Sh 1/102
- ❖ विषमाभिनिवेशो यो नित्यानित्ये हिताहिते।  
 ज्ञेयः स बुद्धिविभ्रंशः सम बुद्धिः हि पश्यति॥ 99
- ❖ विषयप्रवणं सत्वं धृतिभएरंशात् न शक्यते।  
 नियन्तुं अहितार्थन् धृतिः हि नियमात्मिका॥ 100
- ❖ तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः।  
 भृश्यते स स्मृति विभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम्॥ 101



### PRAJNĀ BHEDA (Three Divisions of Intellect)

According to Ayurveda, Prajñā (intellect) has **three components**:

1. Dhee – Power of Perception / Understanding
2. Dhriti – Power of Retention / Control
3. Smriti – Power of Memory / Recollection

Disease develops when any of these three become impaired.

### 1 ŠLOKA 1 — Dhee, Dhriti, Smriti Vibhrāṁśa

Source: Charaka Saṁhitā Śārīrasthāna 1/102

Sanskrit:

धी धृति स्मृति विभ्रष्टः कर्म यत्कुरुते अशुभम्।  
प्रज्ञापराधं तं विद्यात् सर्व दोष प्रकोपनम्॥

---

#### English Translation:

“When a person acts improperly because of distorted understanding (dhee), disturbed self-control (dhriti), or impaired memory (smriti), such action is called *Prajñāparādha* — the cause of all diseases.”

---

#### Explanation:

Unhealthy or sinful actions arise when:

- **Dhee fails** → we cannot understand what is right or wrong
- **Dhriti fails** → we cannot control our mind or senses
- **Smriti fails** → we forget past experience, knowledge, or wisdom

This leads to all dosha aggravations and diseases.

---

## 2 ŠLOKA 2 — Impairment of *Dhee* (Understanding)

Source: likely Bhagavad Gita / Ayurvedic commentary style

#### Sanskrit:

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते।  
शेयः स बुद्धिविभ्रशः समं बुद्धिः हि पश्यति॥ (99)

---

#### English Translation:

“One whose intellect is confused mistakes the harmful for the beneficial, the temporary for the eternal.

Such a person has impaired Dhee, for a sound intellect sees things as they truly are.”

---

#### Explanation:

Dhee is disturbed when a person:

- considers unhealthy food as healthy

- chooses pleasure over long-term welfare
- misjudges right and wrong
- misunderstands situations

A healthy Dhee gives **clarity and accurate understanding**.

---

### 3 ŠLOKA 3 — Impairment of *Dhṛitī* (Self-Restraint / Willpower)

Sanskrit:

विषयप्रवणं सत्त्वं धृतिभ्रंशात् न शक्यते।  
नियन्तुं अहितार्थं धृतिः हि नियमितमिका॥ (100)

---

**English Translation:**

“When Dhṛitī (willpower) is disturbed, the mind becomes inclined toward harmful sense-objects.

Dhṛitī is the force that restrains the mind from pursuing what is harmful.”

---

**Explanation:**

Dhṛitī is impaired when a person:

- cannot control desires
- cannot stop eating harmful food
- gives in to addictions
- cannot maintain discipline
- fails to avoid negative habits

Healthy Dhṛitī gives **self-control and perseverance**.

---

### 4 ŠLOKA 4 — Impairment of *Smṛitī* (Memory / Recollection)

Sanskrit:

तत्स्मरणे स्मृतिभ्रंशो रजसो मोहवृत्तात्।  
भ्रश्यते स स्मृतिं विभ्रष्टः सर्वं हि स्मृतिं स्थितम्॥ (101)

---

### **English Translation:**

"When the mind is clouded by rajas and delusion, memory becomes distorted. When Smriti (memory) is lost, everything is lost, for memory is the foundation of knowledge and right action."

---

### **Explanation:**

Smriti fails when:

- one forgets past experiences
- forgets what is right or beneficial
- repeats mistakes
- cannot recall learned knowledge
- mind becomes disturbed by rajas (restlessness) and moha (delusion)

Smriti is the **storehouse of wisdom**, essential for a healthy mind.

---

### **SUMMARY OF PRAJNĀ BHEDA**

<b>Component</b>	<b>Meaning</b>	<b>When Disturbed</b>
<b>Dhee</b>	Power to understand	Misunderstanding right/wrong, confusion
<b>Dhriti</b>	Power to control mind	No self-control, addictions, impulsive actions
<b>Smriti</b>	Power to recall	Forgetfulness, repeating mistakes, lost wisdom

Impairment of any of these three leads to **Prajñāparādha**, the root cause of disease.

\*\*\*\*\*

## PRAJNAPARADHA LAKSHANA-

- वेग उदीरण/ धारण,
- साहस कर्म, नारी अतिसेवन,
- कर्मकाल अतिपात, कर्म मिथ्यारम्भ,
- विनय आचार लोप, पूज्यानां अभिघर्षण,
- स्वयं ज्ञातानां अहित अर्थानां निषेवण
- उन्मादकारक प्रत्यय निषेवण
- अकालदेश सञ्चार, संक्लिष्ट कर्मभिः मैत्री
- सद्वृत्त वर्जन, ईर्ष्या मान भय क्रोध लोभ मोह मद भ्रम आदि जन्य कर्म सेवन
- क्लिष्ट देह कर्म,
- LIKE THIS SIMILAR KIND OF रज तम समुत्थित कर्म

## PRAJÑĀPARĀDHA LAKṢĀNA — SIGNS OF INTELLECTUAL ERROR

(These are the behaviours that arise when the intellect—Dhee, Dhriti, Smriti—becomes disturbed.)

---

### 1 वेग उदीरण / धारण — Forcing or Suppressing Natural Urges

English:

- Forcing the body to act when it should not
- Suppressing natural urges like hunger, thirst, sleep, urination, defecation, sneezing

Effect: leads to disease due to violation of nature.

---

### 2 साहस कर्म — Engaging in Risky or Reckless Activities

English:

Performing daring, dangerous, or foolish actions without thinking of consequences.

---

### 3 नारी अतिसेवन — Excessive Sexual Indulgence

English:

Overindulgence in sexual activity; losing control over sensual desires.

## 4 कर्मकाल अतीपात — Acting at the Wrong Time

English:

Doing actions at inappropriate times (e.g., eating at midnight, working without rest).

---

## 5 कर्म मिथ्याचारम् — Engaging in Wrong or Immoral Activities

English:

False conduct, unethical actions, lying, cheating, inappropriate behavior.

---

## 6 विनय आचार लोप — Losing Discipline and Good Conduct

English:

Lack of manners, disrespect, improper social behavior.

---

## 7 पूज्यानां अभियोगण — Disrespecting Elders, Teachers, or God

English:

Criticizing or acting against respected people, saints, teachers, parents.

---

## 8 स्वयं ज्ञातानां अहितार्थनां निषेवन — Knowingly Doing What is Harmful

English:

Doing harmful activities even after knowing they are harmful  
(e.g., smoking, alcohol, junk food, anger).

---

## 9 उन्मादकारक प्रेय्य निषेवन — Habitually Doing Things That Cause Madness/Instability

English:

Consuming or doing activities that create mental disturbance, intoxication, or instability.

---

## 10 अकालदेश सज्जा — Acting Without Considering Time, Place, and Situation

English:

Not using appropriate judgment according to place, season, or situation.

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## 11 संलिङ्गः कर्मभिः मैत्री — Friendship with Wrong People

### **English:**

Keeping company with bad influences, immoral people, or those who misguide.

---

### **1 २ सतद्वृत वर्जन — Giving Up Good Habits**

#### **English:**

Avoiding daily routines, healthy practices, or virtuous behavior.

---

### **1 ३ ईर्ष्या मान भय क्रोध लोभ मोह मद भ्रम — Negative Mental Emotions**

#### **English:**

Jealousy, pride, fear, anger, greed, attachment, intoxication, delusion.

These are **major symptoms** of Prajñāparādha affecting the mind.

---

### **1 ४ विलंघ देह कर्म — Violating Natural Laws of the Body**

#### **English:**

Misusing the body through unhealthy work, exhausting activities, or improper lifestyle.

---

### **1 ५ रजस्-तमस् समुहित कर्म — Actions Dominated by Rajas and Tamas**

#### **English:**

All actions arising from restlessness, aggression (rajas) or ignorance, laziness (tamas).

These are the **root** of Prajñāparādha.

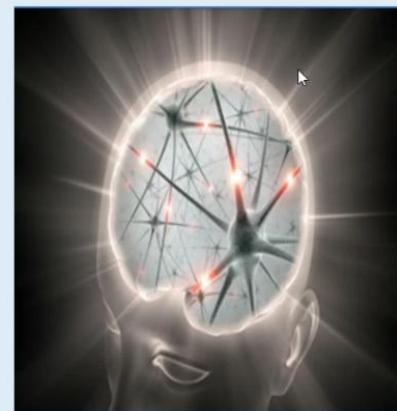
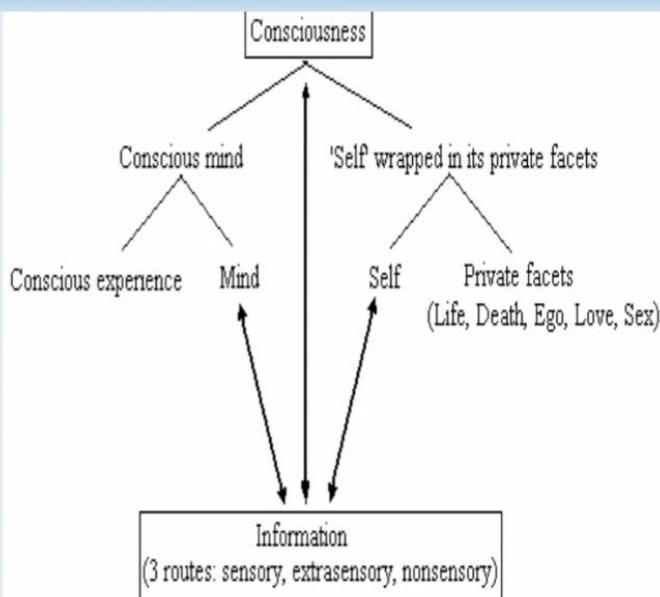
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### **■ SIMPLE SUMMARY (Exam Friendly)**

Prajñāparādha Lakṣaṇa are actions done due to disturbed intellect—such as suppressing natural urges, reckless behavior, wrong conduct, disrespect, harmful habits, negative emotions, bad company, and actions driven by rajas and tamas. These lead to physical and mental diseases.

\*\*\*\*\*

## PRAJNA - CONSCIOUS



## PRAJNĀ (CONSCIOUSNESS) – EXPLAINED

“Prajñā” in Ayurveda means **intelligence, awareness, consciousness and the ability to understand reality correctly**.

This diagram explains **how consciousness works** through:

- **Conscious mind**
- **Self (Ātman wrapped in personal identity)**
- **Information processing routes**

---

### 1 Consciousness (Top Level)

At the top sits:

◆ **Consciousness (Chaitanya / Prajñā)**

This is the **highest state of awareness**.

It is the source of:

- Understanding
- Perception
- Self-awareness
- Decision-making

Everything else arises from this.

---

## 2 Conscious Mind – First Branch

From consciousness emerges the **conscious mind**, which gives:

- ◆ **Conscious Experience**

Everything we sense and know:

- Seeing
- Hearing
- Feeling
- Thinking
- Remembering

- ◆ **Mind (Manas)**

Manas receives and processes information from the senses and sends it to the intellect and self.

So the left side of the chart shows:

**Consciousness → Conscious Mind → Experience → Mind → Information**

---

## 3 The ‘Self’ Wrapped in Private Facets – Second Branch

The right side of the diagram shows:

- ◆ **Self (Ātman / Ahankāra-based identity)**

This is the *inner individuality* you feel as:

“I”, “Me”, “My identity”, “My feelings”.

- ◆ **Private Facets of the Self:**

Includes deep inner emotions and identity factors like:

- Life
- Death
- Ego
- Love
- Sex

- Purpose
- Fear
- Values

These aspects govern your **deeper mental responses**.

So the right side of the chart shows:

**Consciousness → Self → Private Facets → Information**

---

### 4 Information Processing (Bottom Box)

All inputs from:

- **Conscious experience** (mind)
- **Self and its private facets**

flow into the **information processing center**.

Ayurveda explains **three routes** of receiving information:

#### **1. Sensory**

Through the five senses (sight, sound, taste, touch, smell)

#### **2. Extrasensory**

Intuition, insight, instinct, dreams, meditation experience

#### **3. Nonsensory**

Pure intellectual understanding, reasoning, memory, imagination

This shows that **Prajñā receives information from multiple pathways**.

---

### 5 Final Understanding

The diagram shows this overall flow:

**Consciousness → Mind + Self → Different experiences → Information routes → Understanding (Prajñā)**

Meaning:

- Consciousness guides perception
- Mind interprets sensory data

- Self interprets private emotional meaning
- All information combines to form **intelligence, judgment, and decisions**

This is why Ayurveda says:

- 👉 **Health depends on correct pra jñā (intelligence).**
- 👉 **Disease occurs when Prajñā is disturbed (Prajñāparādha).**
- 

### SHORT EXAM SUMMARY

**Prajñā (consciousness)** is expressed through the **mind** and the **self**, each contributing different types of information.

This information reaches consciousness through:

- Sensory routes
- Extrasensory routes
- Nonsensory cognitive processes

Correct Prajñā leads to right actions.

Disturbed Prajñā leads to diseases (Prajñāparādha).

.....

## PSYCHOLOGICAL MISMANAGEMENT

- Improper handling during developmental age, abnormal parental relationship, single parenting, wrong handling during physical or mental trauma
- Resulting in behavioural problems, reduced coping skills and learning abilities, hyperactivity, irritability, reduced threshold for altered circumstances finally leading to stress

### Distress vs. Eustress



### PSYCHOLOGICAL MISMANAGEMENT — Explained

Psychological mismanagement means **improper handling of a child's emotional and mental needs**, especially during **developmental years**, which later affects behavior, coping skills, and mental stability.

#### 1 Causes of Psychological Mismanagement

##### Improper handling during developmental age

- Lack of emotional support
- Harsh parenting or neglect
- Not responding to child's needs

##### Abnormal parental relationship

- Frequent fights between parents
- Domestic violence
- Lack of trust or communication

##### Single parenting

- Excess burden on one parent
- Lack of time or emotional availability

*(Not always harmful, but mismanagement can occur if emotional needs are not met.)*

### **Wrong handling during physical or mental trauma**

- Child facing abuse, illness, death in family
- Not giving support during traumatic events
- Scolding or ignoring instead of reassuring

These early mistakes disturb the formation of a healthy **mind, emotions, and coping mechanisms.**

---

## **2 Effects / Outcomes of Psychological Mismanagement**

### **Behavioural problems**

- Tantrums
- Aggression
- Disobedience
- Isolation

### **Reduced coping skills & learning abilities**

The child cannot handle challenges and becomes easily stressed.

### **Hyperactivity**

Restlessness, inability to concentrate, impulsive actions.

### **Irritability**

Becomes angry or upset very easily.

### **Reduced threshold for stress**

Even small changes or small problems feel overwhelming.

### **Finally leads to stress**

Because the child never learned healthy stress management skills, they grow up with:

- Anxiety
  - Fear
  - Poor confidence
  - Difficulty handling life situations
-

### 3 Distress vs. Eustress (Image Explanation)

The image shows that **stress can be positive or negative**:

#### **Eustress (Positive Stress)**

- Motivates growth
- Helps perform better
- Comes from good events (e.g., winning money, success)
- Still creates pressure, but productive

#### **Distress (Negative Stress)**

- Causes anxiety
- Creates fear and confusion
- Leads to physical and mental illness
- Happens when coping skills are poor

Because of psychological mismanagement in childhood, a person may experience **distress even during positive events** (e.g., “Now something bad will happen”).

---

### SHORT SUMMARY (Exam Friendly)

Psychological mismanagement during childhood—due to poor parenting, trauma, or lack of emotional support—causes behavioral problems, poor coping skills, irritability, hyperactivity, and low stress tolerance. This ultimately leads to chronic stress and emotional instability.

\*\*\*\*\*

## SLEEP DISTURBANCES CAUSING LONG TERM ILL EFFECTS

- Physical, psychological, social and spiritual dimensions of life are contributed by sleep.
- Sleeplessness induces process of cerebral atrophy and precipitates the degenerative diseases like Alzheimer's disease, Parkinsonism etc.
- Psycho neuro immune axis disturbances
- Thus premature aging sets on.



### SLEEP DISTURBANCES CAUSING LONG-TERM ILL EFFECTS — Explained

Sleep (**Nidrā**) is considered one of the **three pillars of health** in Ayurveda along with **Ahāra** (food) and **Brahmacharya** (balanced lifestyle).

Disturbance in sleep affects **every dimension of human life**.

#### 1 HOW SLEEP CONTRIBUTES TO LIFE (Ayurveda & Modern View)

##### Physical dimension

- Restores the body
- Repairs tissues
- Improves immunity

##### Psychological dimension

- Balances emotions
- Reduces stress
- Enhances memory and concentration

##### Social dimension

- Better behavior
- Improved relationships
- Reduced irritability

## **Spiritual dimension**

- Clarity of mind
- Better meditation
- Improved self-awareness

Thus, **sleep nourishes the entire person**—body, mind, and spirit.

---

## **2 EFFECTS OF SLEEPLESSNESS (MODERN SCIENCE)**

### **Cerebral Atrophy (Brain Shrinkage)**

Lack of sleep damages brain cells, leading to loss of brain volume.

### **Degenerative Diseases**

Sleeplessness increases risk of:

- Alzheimer's disease
- Parkinsonism
- Dementia

Because the brain cannot remove toxins without proper sleep.

### **Psycho-Neuro-Immune Disturbance**

Sleep deprivation disrupts:

- Psychological balance
- Nervous system stability
- Immune system functioning

This means poor sleep causes more infections, anxiety, and inflammation.

### **Premature Aging**

Due to lack of cellular repair:

- Wrinkles
- Tiredness
- Weak organs
- Early grey hair
- Overall reduced vitality

---

### 3 AYURVEDIC VIEW — EFFECTS OF NIDRĀ (Diagram Explanation)

In the circle diagram:

**Nidrā (sleep)** directly influences the following:

#### **1. सुख & दुःख (Happiness & Sadness)**

Good sleep → happiness

Lack of sleep → irritability, depression

#### **2. पुष्टि & कार्य (Nourishment & Function)**

Good sleep improves digestion and metabolism.

Lack of sleep reduces nourishment and work capacity.

#### **3. बल & अबल (Strength & Weakness)**

Proper sleep gives physical/mental strength.

Disturbed sleep causes weakness and fatigue.

#### **4. वृद्धता & क्लैब्यता (Aging & Impotence)**

Lack of sleep accelerates aging and reduces reproductive vitality.

#### **5. ज्ञान & अज्ञान (Knowledge & Ignorance)**

Good sleep improves memory and intelligence.

Bad sleep leads to confusion, clouding of mind.

#### **6. जीवित & मरण (Life & Death)**

Chronic sleeplessness shortens lifespan by damaging vital organs and immunity.

---

### 4 SIMPLE EXAM SUMMARY

Sleep is essential for physical, psychological, social, and spiritual well-being.

Sleep disturbances cause brain atrophy, neuro-immune imbalance, behavioral problems, hormonal changes, and premature aging.

Ayurveda states that sleep influences happiness, nourishment, strength, aging, intelligence, and even lifespan.

\*\*\*\*\*

## ALPA SATWA- VULNERABILITY OF MIND

**Graamya Aahaara:** the dietetics and life style which lead to the deterioration of the potentials of body and mind. The effects are –

- |   |  |
|---|--|
| <ul style="list-style-type: none"><li>▪The tissues and joints become less competent</li><li>▪Variations in the composition of blood</li><li>▪Excessive deposition and altered metabolism of fats</li><li>▪Altered competency of bone marrow and erythropoiesis</li><li>▪Respiratory difficulties</li><li>▪Reduced vigour and vitality</li></ul> | <ul style="list-style-type: none"><li>▪Body being affected by disorders of sleep, laziness, dizziness</li><li>▪Depression, misery, lack of enthusiasm,</li><li>▪Reduced threshold of body and mind</li><li>▪Affected Smriti, Buddhi and Chhaya</li><li>▪Person becomes abode of disorders of body and mind</li></ul> |
|---|--|

## ALPA SATWA – VULNERABILITY OF MIND

Alpa Sattva means low mental strength or weak Sattva quality.

People with Alpa Sattva become mentally and physically vulnerable very easily due to food, lifestyle, stress, and emotions.

One major cause is **Grāmya Āhāra**.

---

### 1 Grāmya Āhāra – Meaning

**Grāmya Āhāra** refers to:

- Poor-quality foods
- Unwholesome diet
- Improper lifestyle
- Excessive indulgence in sensual pleasures
- Foods causing lethargy, heaviness, and mental dullness

These cause deterioration of the **body, mind, and Sattva (mental strength)**.

---

### 2 EFFECTS OF GRĀMYA ĀHĀRA ON THE BODY (Left Side)

- Tissues and joints become less competent

Weak Māmsa Dhātu and asthi dhātu → poor stability and strength.

- **Variations in the composition of blood**

Affects quality of Rakta dhātu → causing diseases like anemia, inflammation.

- **Excessive deposition and altered metabolism of fats**

Agni becomes weak → leads to obesity, high cholesterol.

- **Altered bone marrow function and erythropoiesis**

Poor formation of blood cells → fatigue, weakness.

- **Respiratory difficulties**

Kapha accumulation → asthma, breathlessness, congestion.

- **Reduced vigour and vitality**

Overall decrease in Ojas → loss of energy, stamina, immunity.

---

### **3 EFFECTS ON MIND & BEHAVIOUR (Right Side)**

- **Disorders of sleep, laziness, dizziness**

Mind becomes dull, inactive, sluggish (Tamsic).

- **Depression, misery, lack of enthusiasm**

Mental clarity, motivation and positivity decrease.

- **Reduced threshold of body and mind**

Easily gets tired

Easily becomes stressed

Cannot tolerate physical or emotional challenges

- **Affected Smriti, Buddhi and Chhāyā**

- **Smriti** – memory becomes weak
- **Buddhi** – intelligence, decision-making gets impaired
- **Chhāyā** – complexion and aura become dull

- **Person becomes abode of body and mind disorders**

The person becomes a host for multiple diseases due to weak Ojas, weak immunity, and disturbed mind.

---

### **SIMPLE EXAM SUMMARY**

**Alpa Sattva** means low mental tolerance due to poor diet and lifestyle (Grāmya Āhāra).

It results in:

- Weakness of tissues
- Blood and fat metabolism issues
- Respiratory problems
- Reduced vitality

Mentally it causes:

- Depression
- Laziness
- Poor sleep
- Weak memory and intellect
- Stress intolerance

Ultimately, the person becomes vulnerable to **both physical and psychological disorders**.

\*\*\*\*\*

## GENERAL MODE OF MANIFESTATION OF MANASA ROGA

► तैरल्प सत्वस्य मलाः प्रदुषा बुद्धेर्निवासं हृदयं प्रदूष्य।  
स्रोतांसि अधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः॥

In a person with very weak mental ability,



Aggravated physical and mental humours lodge  
in Manovaha srotas



Affect the Hridaya, abode of Buddhi



Block the mind and disable the functions

## GENERAL MODE OF MANIFESTATION OF MANASA ROGA

(How mental diseases develop according to Ayurveda)

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Sanskrit Sloka (from slide)

तैरुप्त सत्त्वस्य मलाः प्रबुद्धा बुद्धिनिवासं हृदयं प्रदूष्य।  
सोतांसि अधिश्रित्य मनोवाहानि प्रमोहनंभाषु नरस्य चेतः॥

(This śloka describes how disturbed doshas affect the heart and mind.)

---

#### ENGLISH TRANSLATION

“In a person whose Sattva (mental strength) is very weak, the aggravated impurities (malas) enter the mind-carrying channels (Manovaha Srotas), contaminate the Hridaya—the seat of Buddhi—and produce confusion, delusion, and mental disorders.”

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#### STEP-BY-STEP EXPLANATION (Flowchart)

---

##### ◆ 1. In a person with very weak mental ability (Alpa Sattva)

When the mind is weak due to:

- stress
- trauma
- improper diet
- weak dhriti and smriti
- chronic negativity

the person becomes mentally vulnerable.

**Weak Sattva → easy entry for psychological disturbances.**

---

##### ◆ 2. Aggravated physical and mental humours lodge in Manovaha Srotas

Disturbed **doshas** (Vata, Pitta, Kapha) and **manasika doshas** (Rajas, Tamas) enter the channels that carry mental functions (**Manovaha srotas**).

This causes:

- impaired thoughts
- emotional imbalance
- anxiety and agitation
- depression or confusion

This is the stage where *mental pathology begins*.

---

◆ **3. They affect the Hridaya, abode of Buddhi**

In Ayurveda, **Hridaya (heart)** is not only a physical organ but the seat of:

- Buddhi (intellect)
- Manas (mind)
- Chetana (consciousness)

When disturbed doshas reach the Hridaya:

- intellect becomes clouded
- thoughts become negative
- emotional stability collapses

◆ **4. Block the mind and disable its functions**

The mind becomes “blocked” by rajas and tamas.

This leads to:

- lack of clarity
- inability to make decisions
- confusion and forgetfulness
- emotional instability
- mental illnesses like anxiety, depression, OCD, psychosis

Thus, **Manasa Roga (mental diseases)** manifest.

**SIMPLE SUMMARY FOR EXAMS**

Mental diseases develop when:

1. **Sattva becomes weak**
2. **Aggravated doshas enter Manovaha Srotas**
3. **These doshas disturb the Hridaya (seat of intellect)**
4. **Mind becomes clouded, blocked and dysfunctional**

This results in **Manasa Roga** such as fear, anger, depression, anxiety, delusion, and instability.

\*\*\*\*\*

## LIST OF MANASA ROGAS MENTIONED IN TEXTS

- |   |   |
|---|---|
| <ul style="list-style-type: none"><li>• Chittodvega (anxiety)</li><li>• visada (anguish)</li><li>• asabda sravana (auditory hallucinations)</li><li>• tama (withdrawal)</li><li>• atipralepa (prating)</li><li>• aswapna (insomnia)</li><li>• anavasthitacittatwa atrpti (discontentedness)</li><li>• tandra (stupor)</li><li>• atinidra (excessive sleep)</li><li>• bhrama (confusion) Ch. Su.20</li><li>• Unmada (psychosis/ schizophrenia)</li><li>• Apasmara (epilepsy)</li><li>• Apatanaka, apatantraka (hysteria) atatwabhinivesa (obsessive syndrome); madatyaya (alcoholic psychosis); sanyasa (coma)</li></ul> | <ul style="list-style-type: none"><li>• Abhyasuya (jealousy): bhaya (fear), chittodvega (anxiety): dainya (meanness of inferiority complex), harsa (exhilaration) kama(desire); krodha (anger): lobha (greed); mada (arrogance): mana (pride): moha (confusion): soka (grief): visada (anguish): and irshya (envy).</li><li>•Kamajwara (fever caused by passion) krohdaja jwara (fever caused by anger) bhayaja atisara-diarohoea caused by fear sokaja atisara (diarohoea caused by grief)</li></ul> |
|---|---|

## MANASA ROGAS (MENTAL DISORDERS) MENTIONED IN AYURVEDIC TEXTS

Ayurveda describes a wide range of **psychological and psychiatric conditions**, collectively called **Manasa Rogas**.

They arise due to **imbalance of Rajas and Tamas**, weak Sattva, improper sensory use, and disturbances in Manovaha Srotas.

The slide lists many classical conditions.

---

### 1 PRIMARY MANASA ROGAS (Left Column)

#### 1. Chittodvega — Anxiety

Restlessness, overthinking, constant worry.

#### 2. Visada — Depression / Anguish

Sadness, hopelessness, low mood.

#### 3. Asabda Śravaṇa — Auditory Hallucinations

Hearing voices or sounds that do not exist.

#### 4. Tama — Withdrawal

Avoiding people, withdrawing from social life.

#### 5. Atipralepa — Excessive Talking / Prating

Mind becomes restless → excessive meaningless speech.

## **6. Asvapna — Insomnia**

Inability to sleep, disturbed sleep.

## **7. Anavasthita Citta / Atrpti — Discontentedness**

Mind remains dissatisfied, unstable.

## **8. Tandra — Stupor**

Feeling dull, sleepy, reduced alertness.

## **9. Atinidra — Excessive sleep**

Oversleeping, lethargy.

## **10. Bhrama — Confusion / Giddiness**

Loss of clarity, dizziness (reference Ch. Su. 20).

## **11. Unmada — Psychosis / Schizophrenia**

Delusion, hallucination, violent behavior.

## **12. Apasmara — Epilepsy**

Loss of consciousness, seizures.

## **13. Apatanaka / Apatatraka — Hysteria**

Sudden emotional outbursts, dramatic behavior.

## **14. Atatvabhinivesha — Obsessive Syndrome**

Fixed false beliefs, obsessive thoughts.

## **15. Madatyaya — Alcoholic Psychosis**

Mental instability due to intoxication.

## **16. Sanyasa — Coma**

Deep unconscious state.

## **2 EMOTIONAL MANASA ROGAS (Right Column)**

These are disorders caused by emotional imbalance.

- Abhyasuya — Jealousy**

Persistent envy and comparison.

- Bhaya — Fear**

Panic, phobia, anxiety.

- **Dainya — Inferiority Complex**

Feeling worthless, low confidence.

- **Chittodvega — Anxiety (repeated with emotional context)**

- **Harsa — Abnormal Exhilaration**

Excessive excitement, mania-like state.

- **Kāma — Excessive Desire**

Uncontrolled cravings.

- **Krodha — Anger**

Frequent irritation, rage attacks.

- **Lobha — Greed**

Excessive desire to acquire.

- **Mada — Arrogance / Intoxication**

Feeling superior, egoistic.

- **Mana — Pride**

Excessive self-importance.

- **Moha — Delusion**

Lack of clarity, confusion of reality.

- **Soka — Grief**

Intense sadness after loss.

- **Visada — Anguish / Depression**

(Repeated again)

- **Irshya — Envy**

Wishing others to fail.



3

### PSYCHOSOMATIC CONDITIONS (Emotion-caused Fevers & Atisāra)

Ayurveda explains emotional disturbances can cause fever and diarrhea.

- **Kama-jvara — Fever caused by Excessive Passion**

Overthinking about desires → heat → fever.

- **Krodhaja Jvara — Fever caused by Anger**

Anger increases Pitta → fever.

- **Bhayaja Atisāra — Diarrhea caused by Fear**

Fear increases Vata → loose stools.

- **Sokaja Atisāra — Diarrhea caused by Grief**

Grief weakens digestion → diarrhea.

---

### **SUMMARY (Perfect for 2–5 Marks)**

Ayurvedic texts list a wide range of **Manasa Rogas**, including anxiety, depression, hallucinations, insomnia, excessive sleep, hysteria, epilepsy, psychosis, obsession, alcohol-induced mental disorders, and coma.

Emotional disturbances such as anger, fear, jealousy, greed, delusion, grief also form Manasa Rogas.

Strong emotions can even cause fever (jvara) and diarrhea (atisāra), showing the deep connection between mind and body.

.....

02-12-2025

## **ANXIETY DISORDERS**

### **DEFINITION:**

Anxiety is an emotion characterized by feelings of tension, worried thoughts, and physical changes like increased blood pressure.

It's normal to have some anxiety. You may feel anxious or nervous if you have to tackle a problem at work, go to an interview, take a test or make an important decision.

Some anxiety can even be beneficial — it helps us notice dangerous situations and focuses our attention so we stay safe.

But an anxiety disorder goes beyond the regular nervousness and slight fear you may feel from time to time. An anxiety disorder happens when:.....

Anxiety interferes with your ability to function.

Your reactions are often out of proportion to situations (overreactions).

You can't control your responses to situations.

### **Explanation of Anxiety Disorders**

#### **Definition**

Anxiety is a natural human emotion that involves **feelings of tension, worried thoughts, and physical changes** in the body such as **increased blood pressure**. It is a response to stress or a perceived threat.

### **Normal Anxiety**

Everyone experiences anxiety at times. It is common to feel anxious or nervous:

- When solving a problem at work
- Before attending an interview
- When writing an exam
- While making an important decision

This type of anxiety is temporary and usually manageable.

### **Benefits of Mild Anxiety**

A small amount of anxiety can be helpful. It:

- Makes us alert to danger
- Helps us focus
- Encourages us to stay aware and safe

For example, feeling slightly anxious before crossing a busy road can make you more careful.

### **When Anxiety Becomes a Disorder**

Anxiety becomes a **disorder** when it goes beyond normal nervousness or mild fear. It becomes intense, persistent, and starts affecting daily life. An anxiety disorder occurs when:

#### **1. Anxiety interferes with your ability to function**

You may struggle to:

- Concentrate
- Perform daily tasks
- Interact socially
- Make decisions

#### **2. Reactions are out of proportion**

Your emotional response may be much stronger than what the situation requires (overreaction). For example, a small mistake may cause intense panic.

#### **3. You cannot control your responses**

You may feel unable to manage your fear or worry, even when you know it is unreasonable.

---

## Summary

- Normal anxiety is part of life.
- Anxiety disorders involve excessive, uncontrollable fear or worry.
- They disrupt daily functioning and cause disproportionate reactions.

# ANXIETY- CHITTODVEGA/ UDVEGA

## ANXIETY & FEAR-

**Anxiety is not the same as fear, but they are often used interchangeably.**

**Anxiety is considered a future-oriented, long-acting response broadly focused on a diffuse threat,**

**Fear is an appropriate, present-oriented, and short-lived response to a clearly identifiable and specific threat.**

**State anxiety -is a temporary reaction to a specific situation, while trait anxiety is a personality trait that describes how likely someone is to experience state anxiety.**

**Trait anxiety -is a stable part of how someone thinks and feels, state anxiety is a temporary state that only occurs in response to or anticipation of stressful situations.**

## Explanation: Anxiety & Fear

### 1. Difference Between Anxiety and Fear

Although the words *anxiety* and *fear* are often used interchangeably, they are **not the same**.

#### Anxiety

- **Future-oriented:** Anxiety is related to something that *might happen* in the future.
- **Long-acting:** The feeling lasts longer.
- **Diffuse threat:** The cause of anxiety is usually unclear or vague.  
Example: Feeling uneasy or worried about possible failure, even when nothing specific is happening.

#### Fear

- **Present-oriented:** Fear occurs in response to a danger that is happening *right now*.

- **Short-lived:** It lasts for a brief period.
  - **Specific threat:** The cause is known and identifiable.  
Example: Seeing a dog running toward you and feeling immediate fear.
- 

## 2. Types of Anxiety

### State Anxiety

- It is **temporary**.
- Occurs in response to a **specific situation**.
- Example: Feeling anxious before an exam or job interview.
- It appears only during stressful or challenging moments.

### Trait Anxiety

- It is a **personality trait**.
- A stable part of how someone **thinks, feels, and behaves**.
- People with high trait anxiety tend to:
  - Worry more frequently
  - Experience state anxiety more easily
  - Feel anxious even in mild situations

Trait anxiety increases the likelihood of experiencing state anxiety.

---

### Simple Summary

- **Anxiety = future worry, long-lasting, vague threat.**
- **Fear = present danger, short-lived, specific threat.**
- **State anxiety = temporary, situation-based.**
- **Trait anxiety = long-term personality tendency to feel anxious.**

## ANXIETY FEATURES

### PSYCHOLOGICAL SYMPTOMS MAY INCLUDE:

- Feeling panic, fear, dread and uneasiness.
- Feeling on edge or irritable.
- Uncontrollable, obsessive thoughts.
- Difficulty concentrating.

### PHYSICAL SYMPTOMS MAY INCLUDE:

- Restlessness.
- Heart palpitations.
- Shortness of breath.
- Muscle tension.
- Cold or sweaty hands.
- Dry mouth, Nausea.
- Numbness or tingling in your hands or feet.
- Difficulty falling asleep or staying asleep (insomnia).

### ► TYPES OF ANXIETY:

- Generalized anxiety disorder GAD):
- Agoraphobia:
- Panic disorder:
- Specific phobias:
- Social anxiety disorder:
- Separation anxiety disorder:
- Selective mutism:
- Other mental health conditions share features with anxiety disorders.
- Post-traumatic stress disorder PTSD, - Acute stress disorder
- Obsessive-compulsive disorder (OCD).
- (But the American Psychiatric Association classifies them as distinct conditions and not anxiety disorders.)

### Explanation: Anxiety Features & Types of Anxiety

#### 1. Anxiety Features

Anxiety affects both the **mind** and the **body**. The image divides symptoms into **psychological** and **physical** categories.

---

#### A. Psychological Symptoms

These symptoms affect emotions, thoughts, and mental functioning:

##### 1. Feeling panic, fear, dread, or uneasiness

A person may constantly feel something bad is going to happen.

##### 2. Feeling on edge or irritable

The person becomes easily annoyed or restless.

##### 3. Uncontrollable, obsessive thoughts

Worries repeat again and again, even when the person tries to stop them.

##### 4. Difficulty concentrating

Anxiety weakens focus and attention, making tasks harder to complete.

---

#### B. Physical Symptoms

These occur due to the body's stress response:

## **1. Restlessness**

Inability to relax or sit still.

## **2. Heart palpitations**

Fast or pounding heartbeat.

## **3. Shortness of breath**

Feeling like you cannot take a full breath.

## **4. Muscle tension**

Tightness or pain in muscles due to constant stress.

## **5. Cold or sweaty hands**

A common reaction to anxiety.

## **6. Dry mouth, nausea**

Digestive system reacts to stress, causing nausea or dryness.

## **7. Numbness or tingling**

Common in hands or feet due to changes in blood flow.

## **8. Difficulty falling or staying asleep (insomnia)**

Anxiety makes it hard to relax enough to sleep.

---

## **2. Types of Anxiety Disorders**

The image lists major clinical anxiety disorders:

### **1. Generalized Anxiety Disorder (GAD)**

- Chronic, excessive worry about everyday events.
- Hard to control, lasts for months.

### **2. Agoraphobia**

- Fear of places or situations where escape may be difficult (crowds, open spaces, traveling).

### **3. Panic Disorder**

- Sudden, repeated panic attacks with intense physical symptoms.

### **4. Specific Phobias**

- Intense fear of a specific object or situation (e.g., heights, spiders, flying).

## 5. Social Anxiety Disorder

- Fear of social situations, being judged, or embarrassment.

## 6. Separation Anxiety Disorder

- Excessive fear when away from loved ones; common in children but also in adults.

## 7. Selective Mutism

- A child (or rarely an adult) can speak normally at home but is unable to speak in social settings like school.
- 

## Other Related Conditions

These are *not officially classified* as anxiety disorders by the American Psychiatric Association, but they share features with anxiety:

- **Post-Traumatic Stress Disorder (PTSD)**

Occurs after experiencing trauma; includes flashbacks, nightmares, and hypervigilance.

- **Acute Stress Disorder**

Similar to PTSD but short-term, occurring immediately after trauma.

- **Obsessive-Compulsive Disorder (OCD)**

Involves unwanted repetitive thoughts (obsessions) and actions (compulsions).

---

## Summary

- Anxiety affects both mind and body.
- Symptoms include panic, worry, difficulty concentrating, palpitations, and insomnia.
- Many types of anxiety disorders exist, such as GAD, phobias, and social anxiety.
- PTSD, OCD, and acute stress disorder resemble anxiety but are separate diagnoses.

## HOW COMMON ARE ANXIETY DISORDERS?

- Anxiety disorders are some of the most common mental health conditions:
- Specific phobias affect up to 12% of the U.S. population.
- Social anxiety disorder affects about 7% of the U.S. population.
- Generalized anxiety disorder affects about 3% of the U.S. population.
- Agoraphobia affects up to 1.7% of the U.S. population.
- Separation anxiety disorder affects about 4% of children, 1.6% of adolescents and up to 1.9% of adults.
- Selective mutism is the least common anxiety disorder.
- It affects between 0.47% and 0.76% of the U.S. population.

### Explanation: How Common Are Anxiety Disorders?

Anxiety disorders are among the **most common mental health conditions** around the world, including in the U.S. The image provides statistics showing how frequently different types of anxiety disorders occur.

---

#### 1. Specific Phobias

- Affect **up to 12%** of the U.S. population.
  - This makes them **one of the most common** anxiety conditions.
  - Example: fear of heights, spiders, flying, needles.
- 

#### 2. Social Anxiety Disorder

- Affects about **7%** of the U.S. population.
  - People with this disorder fear social situations, meeting people, or being judged.
- 

#### 3. Generalized Anxiety Disorder (GAD)

- Affects about **3%** of the population.
  - Characterized by **chronic, excessive worry** about everyday events.
-

#### **4. Agoraphobia**

- Affects up to **1.7%** of the population.
  - People fear situations where escape may be difficult (crowds, travel, open spaces).
- 

#### **5. Separation Anxiety Disorder**

- Affects:
    - **4% of children**
    - **1.6% of adolescents**
    - **Up to 1.9% of adults**
  - It is not only a childhood disorder; adults can have it too.
- 

#### **6. Selective Mutism**

- This is the **least common** anxiety disorder.
  - It affects only **0.47% to 0.76%** of the population.
  - Individuals speak normally in some settings (like home) but cannot speak in social situations like school.
- 

#### **Summary**

- Anxiety disorders are extremely common.
- Specific phobias are the most common (up to 12%).
- Selective mutism is the rarest (0.47–0.76%).
- Many disorders like social anxiety, GAD, and agoraphobia affect millions of people.

## MANAGEMENT OF ANXIETY

- **MEDICATIONS CAN'T CURE AN ANXIETY DISORDER.**
- **MEDICINES-** Antidepressants, Benzodiazepines, Beta-blockers
- **PSYCHOTHERAPY,”** also called talk therapy, is a term for a variety of treatment techniques that aim to help you identify and change unhealthy emotions, thoughts and behaviors. A mental health provider talks through strategies to help you better understand and manage an anxiety disorder.
- **Approaches include:**
- **Cognitive behavioral therapy (CBT):** Most common type of psychotherapy Teaches you to recognize and identify thought patterns and behaviors that lead to troublesome feelings. Later one has to work towards improving the skills.
- **Exposure therapy:** This is a type of therapy in which a mental health provider creates a safe environment to expose you to your fears. Fears may be things, situations and/or activities. Exposure therapy helps show you that you're capable of confronting your fears. You'll learn to attach new, more realistic beliefs to the things you're afraid of. You'll become more comfortable with the experience of fear.

**SATWAVAJAYA CHIKITSA, YOGA NIDRA, DRT, QRT, SMRT, SHIRODHARA,**

### **Explanation: Management of Anxiety**

Managing anxiety involves a combination of **medications, psychotherapy, and traditional mind-body practices**. The image explains these methods as follows:

---

#### **1. Medications**

**“Medications can't cure an anxiety disorder.”**

- They **help control symptoms**, but they do **not eliminate** the underlying cause.
- They are usually used **along with psychotherapy**.

**Common medicines include:**

- **Antidepressants** – help regulate mood and reduce anxiety.
  - **Benzodiazepines** – fast-acting medicines used for short-term relief.
  - **Beta-blockers** – reduce physical symptoms like rapid heartbeat.
- 

#### **2. Psychotherapy (Talk Therapy)**

Psychotherapy is one of the **most effective treatments** for anxiety. It helps individuals:

- Identify unhealthy thoughts and emotions
- Change negative behavior patterns
- Develop coping strategies

A mental health professional guides the process.

**Approaches include:**

---

### **A. Cognitive Behavioral Therapy (CBT)**

- The **most common and effective** psychotherapy for anxiety.
- Helps you:
  - Recognize negative thoughts
  - Understand why certain situations trigger anxiety
  - Learn healthier thinking and behavior patterns

Over time, CBT improves emotional regulation and reduces anxiety symptoms.

---

### **B. Exposure Therapy**

- A structured therapy where a person is **gradually exposed** to the source of their fear in a **safe, controlled environment**.
- Helps the person learn:
  - They can face the fear without danger
  - The feared situation is not as threatening as imagined
- Over time, the person feels **less fear and more confidence**.

---

## **3. Traditional & Yogic Approaches**

These methods support mental calmness, emotional balance, and overall well-being:

### **SATVAWAJAYA CHIKITSA**

- Ayurvedic psychotherapy focusing on:
  - Strengthening the mind
  - Enhancing self-control
  - Cultivating positive thinking

### **YOGA NIDRA**

- Deep relaxation practice

- Reduces stress, improves sleep, and calms the nervous system

### **DRT (Deep Relaxation Technique)**

- Relaxes the body and mind
- Reduces muscle tension and anxiety

### **QRT (Quick Relaxation Technique)**

- Short, simple relaxation method
- Useful during acute stress or anxiety episodes

### **SMRT (Special/Mental Relaxation Techniques)**

- Helps in emotional regulation and mental focus

### **SHIRODHARA**

- Ayurvedic therapy where warm oil is poured on the forehead
  - Extremely calming, reduces anxiety, stress, and insomnia
- 

### **Summary**

- Anxiety can be managed but not “cured” by medication alone.
- Psychotherapy, especially **CBT** and **Exposure Therapy**, is highly effective.
- Yoga-based relaxation and Ayurvedic therapies strengthen mental resilience.

## **DEPRESSION-MANO AVASADA/VISHAADA**

### **DEFINITION:**

**Depression is a mood disorder that causes a persistent feeling of sadness and loss of interest in things and activities you once enjoyed. It can also cause difficulty with thinking, memory, eating and sleeping.**

### **PREVALENCE:**

**Depression is common. Researchers estimate that nearly 7% of adults in the United States have depression every year. More than 16% of U.S. adults — around 1 in 6 people — will experience depression at some point in their lifetime.**

**However, researchers believe that these estimates are lower than reality, as many people don't seek medical help for symptoms of depression and don't receive a diagnosis.**

**Approximately 4.4% of children in the United States have depression.**

### **Explanation: Depression (Mano Avasada / Vishaada)**

#### **1. Definition**

Depression is a **mood disorder** characterized by:

- **Persistent sadness**
- **Loss of interest** in activities once enjoyed
- Problems with **thinking, memory, eating, and sleeping**

It affects a person's emotions, thoughts, and daily functioning.

People with depression may feel:

- Hopeless
- Empty or numb
- Low energy
- Difficulty concentrating
- Lack of motivation

Depression is not just temporary sadness; it is a **long-lasting emotional state** that interferes with normal life.

---

#### **2. Prevalence (How Common It Is)**

**Depression is very common.**

- Nearly **7% of adults** in the United States experience depression each year.
- More than **16% of U.S. adults** — about **1 in 6 people** — will experience depression at some point during their lifetime.

This shows that depression is one of the most frequently occurring mental health disorders.

---

### **Underreporting**

Researchers believe that the actual number of people with depression is **higher** than what statistics show because:

- Many individuals do **not seek medical help**
- They may hide symptoms
- They may not receive a formal diagnosis

Thus, the real prevalence may be significantly larger.

---

### **Depression in Children**

- Around **4.4% of children** in the U.S. have depression.

This proves that depression is **not only an adult disorder**—children can also experience symptoms like sadness, withdrawal, irritability, or academic decline.

---

### **Summary**

- Depression is a chronic mood disorder causing sadness, loss of interest, and problems with thinking and daily functioning.
- It affects millions of people, including **7% of adults yearly** and **16% over a lifetime**.
- Children (about 4.4%) are also affected.
- True rates may be higher due to underreporting.

## CAUSES

- Depression can affect anyone—even those who seemingly have it all. Several factors can play a role in depression. Several factors can play a role in depression:
- **BIOCHEMICAL:** Differences in certain chemicals in the brain (such as the neurotransmitters serotonin, dopamine and norepinephrine) may contribute to symptoms of depression.
- **GENETIC:** Depression can run in families. For example, if one identical twin has depression, the other has a 70 percent chance of having the illness sometime in life.
- **PERSONALITY:** People with low self-esteem, who are easily overwhelmed by stress, or who are generally pessimistic may be more likely to experience depression.
- **ENVIRONMENTAL:** Continuous exposure to violence, neglect, abuse or poverty can also pose risks for developing depression.

### Explanation: Causes of Depression

Depression can affect **anyone**, regardless of age, success, or lifestyle. It is not caused by a single factor; instead, it develops from a combination of **biological**, **genetic**, **psychological**, and **environmental** influences. The slide lists four major causes:

---

#### 1. Biochemical Factors

These are **chemical changes in the brain**.

- Depression is linked to imbalances in **neurotransmitters** such as:
  - **Serotonin**
  - **Dopamine**
  - **Norepinephrine**

These chemicals influence mood, emotions, and stress response. When levels are abnormal, symptoms of depression can occur.

---

#### 2. Genetic Factors

Depression can run in families.

- If one **identical twin** has depression, the other has about a **70% chance** of developing it at some point.

- This shows that genes play a strong role, though environment also influences whether the condition develops.

Having a family history does **not guarantee**, but it **increases the risk**.

---

### 3. Personality Factors

Certain personality traits make individuals more vulnerable.

People are at higher risk if they:

- Have **low self-esteem**
- Feel easily stressed or overwhelmed
- Are naturally **pessimistic** (expecting negative outcomes)
- Have poor coping skills

These traits can make it difficult to manage challenges, increasing the chance of depression.

---

### 4. Environmental Factors

Life experiences and surroundings can strongly influence mental health.

Risk factors include:

- **Violence**
- **Neglect**
- **Abuse**
- **Poverty**
- Exposure to **chronic stress**

These conditions can create emotional trauma, insecurity, and stress overload, all of which may contribute to depression.

---

## Summary

Depression arises from a combination of:

- **Biochemical changes**
- **Genetic predisposition**
- **Personality traits**

- **Environmental stressors**

Even people who seem to “have everything” can develop depression because it is not simply a reaction to life circumstances—it’s rooted in multiple biological and psychological factors.

## SYMPTOMS

- **Feeling sad, irritable, empty and/or hopeless.**
- **Losing interest or pleasure in activities you once enjoyed.**
- **A significant change in appetite (eating much less or more than usual) and/or weight (notable loss or gain unrelated to dieting).**
- **Sleeping too little or too much.**
- **Decreased energy or increased tiredness or fatigue**
- **Increase in purposeless physical activity (e.g., inability to sit still, pacing, handwrapping) or slowed movements or speech that are severe enough to be observable by others.**
- **Feeling worthless or excessively guilty.**
- **Difficulty thinking or concentrating, forgetfulness, and/or difficulty making minor decisions.**
- **Thoughts of death, suicidal ideation, or suicide attempts.**
- **HOPELESSNESS-HELPLESSNESS-WORTHLESSNESS**

### Explanation: Symptoms of Depression

Depression affects both the **mind** and the **body**, leading to emotional, behavioral, and physical changes. The slide lists the major symptoms:

---

#### 1. Emotional & Mood Symptoms

- **Feeling sad, irritable, empty, or hopeless**

Persistent low mood is the most common sign. Even small situations may feel overwhelming.

- **Feeling worthless or excessively guilty**

People may blame themselves for things beyond their control or feel like they are a burden to others.

- **Hopelessness – Helplessness – Worthlessness**

These three feelings often occur together:

- **Hopelessness:** Feeling there is no positive future
- **Helplessness:** Feeling unable to change the situation
- **Worthlessness:** Feeling like one has no value

These feelings can intensify depression.

---

## **2. Loss of Interest or Pleasure**

- **Losing interest in activities once enjoyed (Anhedonia)**

Activities like hobbies, socializing, work, or family interactions no longer bring joy or motivation.

---

## **3. Changes in Appetite and Weight**

- **Significant change in appetite**

Eating much **more** or **less** than usual.

- **Noticeable weight gain or loss**

These changes are **not related to dieting**, but to emotional and hormonal changes caused by depression.

---

## **4. Sleep Disturbances**

- **Sleeping too little (Insomnia) or too much (Hypersomnia)**

People may find it hard to fall asleep, wake up early, or sleep excessively to escape emotional pain.

---

## **5. Energy Level Changes**

- **Decreased energy or extreme tiredness**

Even simple tasks may feel exhausting.

---

## **6. Changes in Physical Activity**

- **Increase in purposeless physical activity**

Examples:

- Pacing
- Inability to sit still
- Hand-wringing

- **Slowed movements or speech**

Psychomotor retardation—movements and speech become noticeably slow.

These changes are often visible to others.

---

## 7. Cognitive Symptoms

- **Difficulty thinking, concentrating, or making decisions**

Depression affects the ability to focus, remember tasks, or even make small decisions.

- **Forgetfulness**

Memory may feel weak, leading to confusion or mistakes.

---

## 8. Suicidal Thoughts

- **Thoughts of death, suicidal ideation, or suicide attempts**

This is one of the most serious symptoms and requires **immediate help**.

People may talk about wanting to die, feel others are better off without them, or show risky behavior.

---

## Summary

Depression symptoms include:

- Emotional pain (sadness, hopelessness)
- Loss of pleasure in life
- Sleep and appetite changes
- Fatigue and slowed movement
- Difficulty thinking
- Feelings of worthlessness
- Suicidal thoughts

A person does *not* need to have all symptoms to be diagnosed—**even a few can indicate depression**.

## **MANAGEMENT**

### **I) SATWAVAJAYA CHIKITSA, YOGA NIDRA, DRT, QRT, SMRT, SHIRODHARA,**

### **II) PSYCHOLOGICAL TREATMENTS –**

- Are the first treatments for depression. They can be combined with antidepressant medications in moderate and severe depression. Antidepressant medications are not needed for mild depression.
- Psychological treatments can teach new ways of thinking, coping or relating to others. They may include talk therapy with professionals and supervised lay therapists. **Talk therapy** can happen in person or online. Psychological treatments may be accessed through self-help manuals, websites and apps.
- Effective psychological treatments for depression include:
  - 1) behavioural activation
  - 2) Cognitive behavioural therapy
  - 3) Interpersonal psychotherapy
  - 4) Problem-solving therapy.

### **III) MEDICATION**

#### **Explanation: Management of Depression**

The management of depression involves a combination of **mind-based (Ayurvedic/Yogic)** practices, **psychological treatments**, and **medications** when necessary. Each plays a unique role in improving mood, behavior, and overall functioning.

---

### **I) SATWAWAJAYA CHIKITSA, YOGA NIDRA, DRT, QRT, SMRT, SHIRODHARA**

These are traditional **Ayurvedic and Yogic therapies** that help calm the mind and promote emotional balance.

#### **1. Satvavajaya Chikitsa (Ayurvedic Psychotherapy)**

- Focuses on strengthening the mind
- Helps replace negative thoughts with positive ones
- Enhances self-control and emotional resilience

#### **2. Yoga Nidra**

- Deep relaxation technique
- Reduces stress, anxiety, and emotional fatigue
- Improves sleep and calms the nervous system

#### **3. DRT – Deep Relaxation Technique**

- Releases mental and physical tension

- Helps stabilize mood

#### **4. QRT – Quick Relaxation Technique**

- Short relaxation practice for immediate stress relief

#### **5. SMRT – Special/Mental Relaxation Techniques**

- Involves guided breathing, visualization, and mindfulness
- Improves focus and reduces depressive symptoms

#### **6. Shirodhara**

- Ayurvedic therapy where warm oil is poured over the forehead
- Induces deep relaxation
- Helps reduce stress, anxiety, and insomnia symptoms

These approaches help regulate the mind-body connection, which is essential in managing depression.

---

## **II) Psychological Treatments (First-line Treatment)**

Psychological therapies are the **primary and most effective** treatment for depression, especially for **mild to moderate cases**.

### **Key Points:**

- They help change **negative thinking patterns** and improve coping skills.
- Can be used **alone or combined with medications** in severe depression.
- May be done **in person or online**.
- Self-help tools like manuals, websites, and apps may also be used.

### **Effective Psychological Treatments Include:**

---

#### **1. Behavioral Activation**

- Encourages engagement in meaningful activities
  - Helps break the cycle of withdrawal and inactivity caused by depression
- 

#### **2. Cognitive Behavioral Therapy (CBT)**

- One of the most effective therapies

- Helps identify and change negative thoughts and beliefs
  - Develops healthier ways of coping with stress and emotions
- 

### **3. Interpersonal Psychotherapy (IPT)**

- Focuses on improving relationships and communication
  - Helps resolve conflicts and deal with social stressors
- 

### **4. Problem-Solving Therapy**

- Helps individuals develop effective solutions to life challenges
  - Improves decision-making and coping skills
- 

## **III) Medication**

Medications such as **antidepressants** are used especially in **moderate and severe depression**.

- Not necessary for mild cases
- Work by balancing brain chemicals (neurotransmitters)
- Often combined with psychotherapy for better results

Common categories include:

- SSRIs
  - SNRIs
  - Atypical antidepressants
- 

## **Summary**

Management of depression involves:

- **Mind-based therapies** like yoga, relaxation techniques, and Ayurvedic methods
- **Psychological therapies** such as CBT, behavioral activation, IPT, and problem-solving therapy
- **Medication** when required, especially for severe cases

A holistic approach ensures better emotional, cognitive, and physical recovery.

03-12-2025

## PERSONALITY

### DEFINITION:

Personality is the collection of characteristics that make a person unique, including how they think, feel, and behave.

A person's personality is a set of enduring traits that influence how they interact with the world and other people.

Personality, a characteristic way of thinking, feeling, and behaving. Personality embraces moods, attitudes, and opinions and is most clearly expressed in interactions with other people.

It includes behavioral characteristics, both inherent and acquired, that distinguish one person from another and that can be observed in people's relations to the environment and to the social group.

### VYAKTITWA- SWABHAVA

### Explanation: Personality

#### Definition

Personality refers to the unique set of characteristics that define how a person **thinks, feels, and behaves**. It is what makes each individual different from others.

---

#### Key Points From the Slide

##### 1. Personality is a collection of characteristics

These characteristics include:

- Thinking style
- Emotional responses
- Behavior patterns

Together, they create a person's **unique identity**.

---

##### 2. Personality consists of enduring traits

These traits are:

- **Long-lasting**

- Stable over time
- Influence how a person interacts with the world and with people

For example, someone who is naturally calm or outgoing tends to remain so across situations.

---

### **3. Personality is expressed through thinking, feeling, and behaving**

It includes:

- **Moods** (happy, anxious, calm)
- **Attitudes** (positive or negative outlook)
- **Opinions** and beliefs

These features shape how a person behaves in social situations.

---

### **4. Behavioral characteristics: inherent and acquired**

Personality is formed by:

- **Inherent factors** (genetics, temperament)
- **Acquired factors** (life experiences, culture, environment)

These traits help distinguish one person from another and influence how they relate to:

- Their **environment**
- Their **social group**

Thus, personality is not just what we are born with—it also develops through learning and experience.

---

### **Vyaktitwa – Swabhava**

These terms from Indian psychology emphasize:

- **Vyaktitwa**: the expressed personality of a person
- **Swabhava**: inherent nature or temperament

Together, they represent the whole psychological identity of an individual.

---

### **Summary**

Personality is the combination of thoughts, emotions, and behaviors that make each person unique. It includes stable traits, moods, attitudes, and social behaviors that develop from both biological and environmental influences.

## WESTERN POV

### Personality Types A, B, C, D

These four personality types were initially identified by Hippocrates in ancient Greece. They were then redefined by two cardiologists who noticed dramatic differences in types of behaviors. This led them to categorize personalities as such:

- **Type A:** These people tend to be competitive, aggressive, hostile, and more likely to have heart issues.
- **Type B:** This type of person tends to be more relaxed and patient and is less likely to have heart issues.
- **Type C:** This type is more precise, logical, and detail-oriented.
- **Type D:** This personality type has a tendency to be pessimistic and anxious.

### Explanation: Western Perspective on Personality Types (A, B, C, D)

The classification of personality into **Types A, B, C, and D** originated in Western psychology. These types were first proposed by **Hippocrates** in ancient Greece and later refined by **two cardiologists**, Friedman and Rosenman, who noticed that different behavior patterns were linked to different **heart health outcomes**.

This led them to categorize people into four main personality types:

---

#### 1. Type A Personality

##### Characteristics:

- Competitive
- Highly ambitious
- Aggressive
- Hostile or easily angered
- Impatient
- Constant sense of urgency

### **Health Correlation:**

People with Type A traits are **more likely to develop heart disease**, primarily due to chronic stress, hostility, and pressure-driven lifestyles.

---

## **2. Type B Personality**

### **Characteristics:**

- Relaxed
- Patient
- Easygoing
- Less likely to stress over small issues
- More balanced in work and life

### **Health Correlation:**

Type B individuals have **lower risk of heart problems** because of their calmer approach to life and stress management.

---

## **3. Type C Personality**

### **Characteristics:**

- Precise
- Logical
- Detail-oriented
- Perfectionistic
- Suppress emotions, especially negative ones
- Cooperative and peace-seeking

### **Health Correlation:**

Due to emotional suppression, Type C individuals may be more prone to:

- Stress-related disorders
- Immune-related issues

They tend to internalize problems rather than express them.

---

#### **4. Type D Personality**

##### **Characteristics:**

- Pessimistic
- Anxious
- Worrying frequently
- Socially inhibited (avoid social interactions)
- Prone to negative emotions

##### **Health Correlation:**

Type D individuals are at higher risk of:

- Anxiety disorders
- Depression
- Cardiovascular issues due to chronic stress

They often experience emotional distress but avoid sharing their feelings with others.

---

#### **Summary**

<b>Personality Type</b>	<b>Key Traits</b>	<b>Health Impact</b>
Type A	Competitive, aggressive, high stress	Higher heart disease risk
Type B	Relaxed, patient	Lower heart disease risk
Type C	Logical, detail-oriented, emotion-suppressing	Higher stress-related issues
Type D	Pessimistic, anxious, socially inhibited	Higher anxiety & depression risk

- After a certain age, personality is mostly consistent. In different situations, you'll act or think in a similar way because of your personality. However, certain personality traits and behavior patterns can change over time.
- Your personality involves:
  - Traits, like loyalty, perfectionism, and extroversion
  - Character, which includes your core beliefs and ethical code
  - Temperament, which you were born with and involves your predisposition to act and feel in certain ways

### **Explanation: Personality – Stability and Components**

#### **1. Stability of Personality**

- As people grow older, their personality becomes **more stable and consistent**.
- This means that in different situations, a person is likely to **think, feel, and behave** in similar ways because of their established personality traits.
- However, some aspects of personality can still **change gradually over time** due to:
  - Life experiences
  - Learning
  - Environment
  - Major emotional events

So, personality is mostly stable after a certain age but not completely fixed.

---

#### **2. Components of Personality**

**Your personality involves three major elements:**

---

##### **A) Traits**

- Traits are long-lasting qualities that influence how a person behaves.
- Examples include:

- **Loyalty** – staying committed to people or responsibilities
- **Perfectionism** – wanting everything to be flawless
- **Extroversion** – being outgoing and socially active

Traits help define individual differences between people.

---

## B) Character

- Character includes a person's **core beliefs, values, morals, and ethics**.
- It reflects what a person considers right or wrong and shapes decision-making.
- Character develops through:
  - Upbringing
  - Culture
  - Life experiences

It influences how one behaves in social and moral situations.

---

## C) Temperament

- Temperament is the **biological, inborn part of personality**.
- It refers to natural tendencies present from birth, such as:
  - Being calm or reactive
  - Being social or shy
  - Being adaptable or rigid

Temperament is the foundation on which traits and character develop.

---

## Summary

- **Personality stabilizes with age**, but some traits can still change.
- It consists of:
  - **Traits** (consistent behavioral patterns)
  - **Character** (values and moral beliefs)
  - **Temperament** (inborn emotional nature)

Together, these components shape how a person acts, thinks, and relates to others.

## WHAT IS A PERSONALITY TRAIT?

- Personality traits are characteristic patterns in how you think, feel, and act.
- People can develop certain traits on a sliding scale, with some traits more intense and dominant than others.
- Common examples of personality traits include:
  - generosity
  - extroversion
  - loyalty
  - courage
  - honesty
  - arrogance

### Explanation: What is a Personality Trait?

#### 1. Definition

A **personality trait** is a consistent pattern in the way a person **thinks, feels, and behaves**. These patterns are relatively stable over time and help define who we are.

Personality traits:

- Shape how we react to situations
- Influence our relationships
- Affect our emotional responses
- Guide our habits and behavior patterns

---

#### 2. Traits Vary in Intensity

People develop traits along a **sliding scale**.

This means:

- A trait can be **mild, moderate, or strong**.
- Some traits are more **dominant**, meaning they appear more frequently in a person's behavior.

- Others may be present but less noticeable.

Example:

- One person may be slightly extroverted, while another is extremely outgoing.
- 

### **3. Common Examples of Personality Traits**

The slide lists several widely recognized traits:

- **Generosity**

Willingness to give time, help, or resources to others.

- **Extroversion**

Outgoing, social, enjoys being around people.

- **Loyalty**

Staying faithful and committed to relationships or responsibilities.

- **Courage**

Ability to face difficulties, fear, or challenges bravely.

- **Honesty**

Being truthful, sincere, and transparent in actions and words.

- **Arrogance**

Having an exaggerated sense of self-importance; thinking one is superior.

These traits help explain behavioral tendencies and make each individual unique.

---

### **Summary**

- Personality traits are habitual ways of thinking, feeling, and behaving.
- They vary in intensity and dominance among different people.
- Examples include generosity, extroversion, loyalty, courage, honesty, and arrogance.

## HOW DOES PERSONALITY DEVELOP?

- Your personality isn't immutable and unchanging. Research suggests that you're not simply born with certain patterns and traits, rather, they develop over time.
- Your personality can be influenced by:
  - genes
  - biology
  - life experiences
  - adverse events you've faced
  - community and culture
  - early bonds
  - raising styles
- There are a number of theories about personality development, and most theories emphasize that early childhood experiences are key in this process.

### Explanation: How Personality Develops

Personality is **not fixed at birth**. Research shows that although some aspects are inherited, personality **develops gradually over time** due to various internal and external influences.

Even though personality becomes more stable with age, it continues to be shaped by experiences and environment.

---

### Factors Influencing Personality Development

Your personality can be shaped by the following:

---

#### 1. Genes

- Genetic makeup influences basic temperament, emotional reactions, and behavioral tendencies.
  - For example, some people are naturally more calm or more reactive.
- 

#### 2. Biology

- Brain structure, neurotransmitter levels, and hormones influence behavior and emotional responses.
- Biological factors determine how individuals respond to stress, social interactions, and impulses.

---

### **3. Life Experiences**

- Everyday events—school, friendships, failures, achievements—shape how a person thinks and behaves.
  - Positive experiences build confidence; negative experiences may create fear or insecurity.
- 

### **4. Adverse Events**

- Trauma, loss, or hardship can significantly shape personality.
  - Such events may lead to resilience in some individuals or emotional vulnerability in others.
- 

### **5. Community and Culture**

- The environment in which a person grows up affects beliefs, values, attitudes, and behavior patterns.
  - Culture shapes communication style, social expectations, and moral values.
- 

### **6. Early Bonds**

- Relationships with parents, caregivers, and early attachments strongly influence personality formation.
  - Secure attachment builds confidence and emotional stability; insecure attachment can lead to anxiety or dependency.
- 

### **7. Raising Styles**

- Parenting style plays a key role:
  - **Authoritative:** balanced discipline and warmth → healthy personality development
  - **Authoritarian:** strict discipline → fear, low self-esteem
  - **Permissive:** little discipline → impulsive behavior
  - **Neglectful:** lack of support → emotional and behavioral difficulties

---

## Role of Early Childhood

The slide emphasizes that **early childhood experiences** are crucial.

Most personality theories (such as Freud, Erikson, behavioral theories) agree that the foundation of personality is built during the first years of life.

---

## Summary

Personality develops through:

- Genetic and biological factors
- Life experiences and challenges
- Culture and community
- Early relationships and parenting styles

It is shaped across a lifetime but especially during childhood.

## WHAT ARE PERSONALITY DISORDERS?

- Personality disorders are mental health conditions that involve a few personality traits that tend to cause great distress and represent challenges in different aspects of your life.
  - Why do personality disorders develop? A number of factors could be at play, including genes, physiological processes, traumatic events, cultural impact, and childhood experiences.
  - The American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM-5) groups personality disorders into three distinct categories: cluster A, cluster B, and cluster C.
- Cluster A personality disorders involve odd and eccentric traits, and include:
- paranoid personality disorder
  - schizotypal personality disorder
  - schizoid personality disorder

## Explanation: Personality Disorders

### 1. Definition

Personality disorders are **mental health conditions** in which certain personality traits become:

- **Rigid**
- **Unhealthy**
- **Distressing to the person**
- **Difficult for others to handle**

These traits cause significant problems in different areas of life, such as:

- Relationships
- Work
- Social functioning
- Emotional stability

Unlike normal personality traits, these traits **do not adapt well** to situations and lead to long-term difficulties.

---

## **2. Why Do Personality Disorders Develop?**

Personality disorders are caused by a combination of several factors:

### **A. Genetic Factors**

Inherited traits and family history may increase risk.

### **B. Physiological Processes**

Brain chemistry, structure, and neurotransmitter imbalances may contribute.

### **C. Traumatic Events**

Childhood trauma, abuse, neglect, or unstable home environment can strongly influence personality development.

### **D. Cultural Impact**

Social environment and cultural expectations shape behavior and emotional responses.

### **E. Childhood Experiences**

Early relationships, attachment issues, and upbringing style play a major role.

These factors interact to produce enduring problematic patterns in thoughts, emotions, and behavior.

---

## **3. Classification of Personality Disorders (DSM-5)**

The **Diagnostic and Statistical Manual of Mental Disorders (DSM-5)** groups personality disorders into **three clusters**:

- **Cluster A**
- **Cluster B**
- **Cluster C**

Each cluster represents a group of personality disorders with similar behavioral patterns.

---

### **Cluster A Personality Disorders**

Cluster A is characterized by **odd, eccentric, and unusual behaviors**.

People in this category often seem socially awkward or distrustful.

#### **Cluster A includes:**

---

##### **1. Paranoid Personality Disorder**

- Persistent suspicion
  - Belief that others are trying to harm or deceive them
  - Difficulty trusting even close people
- 

##### **2. Schizotypal Personality Disorder**

- Odd or eccentric thinking
  - Strange beliefs or magical thinking
  - Social anxiety and difficulty forming close relationships
- 

##### **3. Schizoid Personality Disorder**

- Preference for being alone
  - Limited emotional expression
  - Little interest in social relationships
- 

### **Summary**

Personality disorders involve long-standing, unhealthy personality traits that cause major life difficulties.

They develop due to a mix of genetic, biological, psychological, and environmental factors. DSM-5 groups them into **Cluster A, B, and C**, with **Cluster A** involving odd or eccentric traits such as paranoid, schizotypal, and schizoid personality disorders.

- **Cluster B personality disorders involve dramatic, emotional, and erratic traits, and include:**
  - **narcissistic personality disorder (NPD)**
  - **antisocial personality disorder**
  - **borderline personality disorder (BPD)**
  - **histrionic personality disorder (HPD)**
- **Cluster C personality disorders involve fearful and anxious traits, and include:**
  - **obsessive-compulsive personality disorder (not to be confused with obsessive-compulsive disorder (OCD))**
  - **dependent personality disorder**
  - **avoidant personality disorder**

### **Cluster B and Cluster C Personality Disorders**

Personality disorders in **Cluster B** and **Cluster C** are grouped based on similarities in emotional patterns, behaviors, and interpersonal functioning.

---

#### **Cluster B Personality Disorders**

Cluster B includes disorders characterized by **dramatic, emotional, and unpredictable (erratic) behavior**.

##### **1. Narcissistic Personality Disorder (NPD)**

- Sense of superiority and entitlement
- Need for excessive admiration
- Lack of empathy
- Difficulty maintaining healthy relationships

## **2. Antisocial Personality Disorder**

- Disregard for others' rights
  - Manipulative, deceitful, or aggressive behavior
  - Lack of guilt or remorse
  - Often associated with rule-breaking or criminal behavior
- 

## **3. Borderline Personality Disorder (BPD)**

- Intense and unstable relationships
  - Fear of abandonment
  - Rapid mood swings
  - Impulsivity and emotional instability
  - Self-harm or suicidal behavior can occur
- 

## **4. Histrionic Personality Disorder (HPD)**

- Excessive emotionality
  - Constant need for attention
  - Dramatic, theatrical behavior
  - Easily influenced by others
  - Strong desire to be the center of attention
- 

## **Cluster C Personality Disorders**

Cluster C includes disorders marked by **fearful and anxious behavior**.

---

## **1. Obsessive–Compulsive Personality Disorder (OCPD)**

*(Not the same as OCD)*

- Preoccupation with rules, order, and perfection
- Need for control
- Inflexible thinking

- Tendency to overwork and avoid delegation
  - Difficulty relaxing due to perfectionism
- 

## **2. Dependent Personality Disorder**

- Excessive need to be taken care of
  - Difficulty making decisions independently
  - Fear of separation or abandonment
  - Clingy behavior
  - Low self-confidence
- 

## **3. Avoidant Personality Disorder**

- Extreme sensitivity to criticism or rejection
  - Social inhibition (avoids social interaction)
  - Feelings of inadequacy
  - Desire for relationships but fear of embarrassment
  - Tends to isolate to avoid negative judgment
- 

### **Summary Table**

<b>Cluster</b>	<b>Theme</b>	<b>Disorders Included</b>
<b>Cluster B</b>	Dramatic, emotional, erratic	NPD, Antisocial PD, BPD, HPD
<b>Cluster C</b>	Fearful and anxious	OCPD, Dependent PD, Avoidant PD

## ENNEAGRAM MODEL

- The Enneagram tool is based on a form of Islam called Sufism to help people find self-discovery and meaning in life. It's a circular model with intersecting lines representing stress and growth.
- It uses integration and disintegration to represent the ways you will respond to various life challenges.
- Each point on the circle represents a personality type, numbered 1 through 9.
  1. **The Reformer:** They're rational and idealistic. Their actions are principled and self-controlled, often perfectionistic.
  2. **The Helper:** They're caring and generous. They're people-pleasers who may be possessive at times.
  3. **The Achiever:** They're success-oriented, pragmatic, adaptive, image-conscious, and driven.

### Explanation: Enneagram Model

The **Enneagram** is a personality system that describes **nine distinct personality types**, each represented as a point on a circular diagram. It is widely used for **self-awareness, emotional growth, and understanding behavior patterns**.

---

#### 1. Origin and Purpose

- The Enneagram has spiritual roots, especially in **Sufism**, a mystical branch of Islam.
- It is designed to help people explore:
  - **Self-discovery**
  - **Inner motivations**
  - **Personal growth**
  - **Meaning and purpose in life**

The model combines psychological understanding with spiritual wisdom.

---

#### 2. Structure of the Enneagram

- The model is **circular**, with nine points linked by lines.
- These lines represent:
  - **Integration (growth)** – how a person behaves when healthy

- **Disintegration (stress)** – how a person behaves when struggling

This structure shows how people shift between different personality traits depending on life circumstances.

---

### **3. The Nine Personality Types**

Each number (1 to 9) represents a different core personality style, with specific strengths, weaknesses, and motivations.

The slide explains the first three types:

---

#### **1. Type One – The Reformer**

##### **Key Traits:**

- Rational, principled, and idealistic
- Strong sense of right and wrong
- Self-disciplined and perfectionistic

##### **Core Motivation:**

- To improve things and avoid mistakes
  - They strive to be good, ethical, and consistent
- 

#### **2. Type Two – The Helper**

##### **Key Traits:**

- Caring, generous, warm-hearted
- People-pleasers
- Often put others' needs before their own

##### **Possible Challenges:**

- May become possessive or dependent on being needed
- May struggle with boundaries

##### **Core Motivation:**

- To feel loved and appreciated through helping others
-

### **3. Type Three – The Achiever**

#### **Key Traits:**

- Success-driven, ambitious, adaptable
- Highly focused on goals and achievements
- Image-conscious and socially polished

#### **Possible Challenges:**

- May tie their worth to accomplishments
- Can become overly competitive or work-centric

#### **Core Motivation:**

- To feel valuable through achievements and recognition
- 

#### **Summary**

- The Enneagram model presents **nine personality types** that reveal how people think, feel, and behave.
- It illustrates how individuals react during **growth** and **stress**.
- The first three types include:
  - **Reformer** – principled and perfectionistic
  - **Helper** – caring and people-oriented
  - **Achiever** – ambitious and success-focused

- 5. The Investigator:** They're intense and cerebral. They can be innovative and preoccupied.
- 6. The Loyalist:** They're committed, responsible, and an excellent troubleshooter, but also anxious and defensive.
- 7. The Enthusiast:** This type is fun-loving, spontaneous, extroverted, and playful, but also distracted and scattered.
- 8. The Challenger:** They're powerful and confident, direct and decisive, but also controlling and confrontational.
- 9. The Peacemaker:** They're easy-going, self-deprecating, avoid conflict, and border on complacent.



## Type Five – The Investigator

### Key Traits:

- Intense, analytical, and cerebral
- Curious and innovative thinkers
- Prefer to observe rather than participate at times

### Challenges:

- Can become detached, isolated, or overly preoccupied with thoughts
- May withdraw emotionally when feeling overwhelmed

### Core Motivation:

- To understand the world and feel competent
- To avoid feeling incapable or dependent

---

## 6. Type Six – The Loyalist

### Key Traits:

- Loyal, responsible, reliable
- Excellent problem-solvers and troubleshooters
- Seek security and support

### Challenges:

- Tend to be anxious or skeptical
- Can become overly defensive or fearful

**Core Motivation:**

- To feel safe and supported
  - To avoid uncertainty or danger
- 

## **7. Type Seven – The Enthusiast**

**Key Traits:**

- Fun-loving, spontaneous, adventurous
- Energetic, playful, and extroverted
- Love to explore new experiences

**Challenges:**

- Easily distracted or scattered
- Avoid facing emotional pain or discomfort

**Core Motivation:**

- To stay happy, excited, and stimulated
  - To avoid boredom and emotional distress
- 

## **8. Type Eight – The Challenger**

**Key Traits:**

- Strong, assertive, and confident
- Decisive leaders
- Protective of themselves and others

**Challenges:**

- Can become controlling or confrontational
- Struggle with vulnerability

**Core Motivation:**

- To be in control of their environment

- To avoid feeling weak or powerless
- 

## **9. Type Nine – The Peacemaker**

### **Key Traits:**

- Easy-going, calm, accepting
- Avoid conflict and value harmony
- Patient and understanding

### **Challenges:**

- Can become passive or complacent
- Often ignore their own needs to maintain peace

### **Core Motivation:**

- To create inner and outer peace
  - To avoid conflict, tension, or discomfort
- 

## **Summary of Types 5–9**

Type Name	Key Traits	Challenges
5      Investigator	Analytical, curious	Detached, withdrawn
6      Loyalist	Responsible, loyal	Anxious, defensive
7      Enthusiast	Fun-loving, spontaneous	Distracted, avoids pain
8      Challenger	Powerful, confident	Controlling, confrontational
9      Peacemaker	Calm, avoiding conflict	Passive, complacent

- The MBTI personality indicates different personality types based on your identification with a character preference. When combined, 16 different personality types are identified. The 4 preference scales are:
  - extraversion/introversion (E/I)
  - sensing/intuition (S/N)
  - thinking/feeling (T/F)
  - judging/perceiving (J/P)

### Explanation: MBTI Personality Model

The Myers–Briggs Type Indicator (MBTI) is one of the most widely used personality assessment tools.

It categorizes people into 16 unique personality types, based on their preferences in four major psychological dimensions.

The idea is that each person naturally prefers one side of each of the four pairs (called *dichotomies*).

When the four choices are combined, they form a personality type such as **ISTJ, ENFP, INTP, ESFJ**, etc.

---

### The Four MBTI Preference Scales

#### 1. Extraversion (E) vs. Introversion (I)

This scale describes where a person draws their **energy** from.

##### Extraversion (E):

- Energized by interacting with people
- Outgoing and expressive
- Prefer action and social engagement

##### Introversion (I):

- Energized by being alone

- Reflective, thoughtful
  - Prefer deeper one-on-one interactions
- 

## 2. Sensing (S) vs. Intuition (N)

This scale shows how people **collect and interpret information**.

### Sensing (S):

- Focus on facts, details, and practical reality
- Prefer hands-on experience
- Trust the present and what they can observe

### Intuition (N):

- Focus on ideas, possibilities, and patterns
  - Prefer imagination and abstract thinking
  - Trust future possibilities more than current details
- 

## 3. Thinking (T) vs. Feeling (F)

This scale indicates how people make **decisions**.

### Thinking (T):

- Use logic and objective analysis
- Value fairness and consistency
- Focus on truth over emotions

### Feeling (F):

- Make decisions based on values and emotions
  - Value harmony and relationships
  - Focus on empathy and people's needs
- 

## 4. Judging (J) vs. Perceiving (P)

This scale explains how people prefer to **organize their lives**.

### Judging (J):

- Structural, organized, and planned
- Prefer routines, deadlines, and closure

#### **Perceiving (P):**

- Flexible, spontaneous, and open to change
  - Prefer staying open-ended and adaptable
- 

#### **How MBTI Creates 16 Types**

Each personality type is a combination of **four letters**, one chosen from each pair.

Example:

- **ISTJ** = Introversion + Sensing + Thinking + Judging
- **ENFP** = Extraversion + Intuition + Feeling + Perceiving

Hence, MBTI gives **16 possible types**.

---

#### **Summary**

The MBTI identifies personality through four preference pairs:

1. **E/I** – Energy source
2. **S/N** – Information processing
3. **T/F** – Decision-making
4. **J/P** – Lifestyle and structure

Combining these preferences forms 16 distinct personality types.

## INDIAN POV

The insights in understanding human nature as per Indian thoughts is derived from various Indian philosophical traditions like Vedanta, Samkhya, Yoga, Jainism, Buddhism, and other Researchers and Scholars in India have attempted to explain these concepts.

The term ‘personality’ has not been used in strict sense, instead the concept of Swabhaava referred in scriptures, covers all aspects of personality.

Swabhaava is the essential quality. It is that speed of spirit which manifests itself as the essential quality in all becoming.

**According to SHRI AUROBINDO** “We have before us three powers, the Purushottama as the Supreme truth into which we have to grow, the Self and the Jiva. The supreme spiritual nature of being, the Para Prakriti, free from any limitation by the conditioning ignorance, is the nature of Purushottama.

### Explanation: Indian Perspective on Personality

The Indian understanding of human nature and personality comes from ancient **philosophical and spiritual traditions**. Unlike Western psychology, which focuses on behavior and traits, Indian thought sees personality as deeply connected to the **soul, consciousness, and spiritual evolution**.

---

### 1. Sources of Indian Concepts of Personality

Indian views on human nature come from several classical systems, including:

- **Vedanta**
- **Samkhya**
- **Yoga**
- **Jainism**
- **Buddhism**

These traditions explore the nature of the **Self (Atman)**, mind, consciousness, and human behavior. Scholars and researchers in India have expanded these ideas into psychological perspectives.

---

### 2. Use of the Term “Personality”

In Indian philosophy:

- The word “**personality**” is **not used in the modern, Western sense**.
- Instead, the concept similar to personality is “**Swabhava**”.

### **Swabhava**

- Means **one’s essential nature or inherent qualities**.
- Includes:
  - Thoughts
  - Emotions
  - Behaviors
  - Character
  - Spiritual tendencies

It covers all aspects of what we today call "personality."

---

### **3. Swabhava as Essential Quality**

Swabhava is described as:

- The **core quality** that defines an individual.
- The **inner nature** from which all behavior and tendencies arise.
- The **speed or force of spirit** that manifests in all actions and growth.

In Indian thought, personality is **not just psychological but also spiritual**.

---

### **4. Shri Aurobindo’s View**

Shri Aurobindo, a major Indian philosopher and yogi, explains personality through **three powers** related to human existence:

#### **1. Purushottama**

- The **Supreme Truth**, the ultimate divine consciousness
- The highest spiritual reality into which humans must evolve

#### **2. The Self (Atman)**

- The inner, eternal consciousness within each person
- Unchanging, pure, beyond the ego

### 3. The Jiva

- The individual soul expressing itself in life
- The part of us that undergoes growth and experience

Shri Aurobindo says:

- The highest nature (**Para Prakriti**) is free from ignorance.
  - The goal of human development is to rise into the state of **Purushottama**, the supreme spiritual nature.
- 

### Summary

- Indian philosophy views personality through the lens of **Swabhava**, the essential inner nature.
- It emphasizes the **spiritual dimension** of human behavior.
- Indian traditions see personality as a combination of:
  - Spiritual essence (Atman)
  - Individual expression (Jiva)
  - Ultimate divine potential (Purushottama)
- Personality development is a journey toward realizing one's **true spiritual nature**.

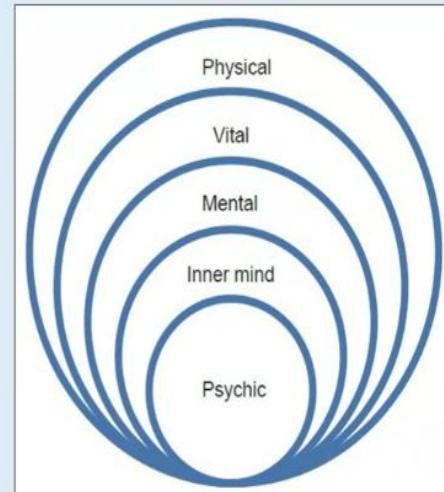
## LEVELS OF CONSCIOUSNESS INFLUENCE

**Simultaneous activity of the concentric system and a vertical system.**

**The concentric system is like a series of rings or sheaths.**

**The outermost circle is comprised of awareness of physical body, awareness of vital (pranic) body or sheath, and awareness of mental sheath.**

**These three types of consciousness are interconnected. The inner circle is composed of inner mind which is in touch with the universal mind or Supreme Energy. The innermost core is called as Psychic being which is a spark of the Divine**



### Explanation: Levels of Consciousness Influence (Indian Perspective)

This model explains how different layers or levels of **consciousness** influence human behavior, experience, and personality. It is based on the idea that human nature operates through **concentric circles**, moving from the outermost physical awareness to the innermost spiritual core.

---

#### 1. Concentric System of Consciousness

The model describes **simultaneous activity** of:

- A **concentric system** (rings or sheaths), and
- A **vertical system** (levels of consciousness rising upward)

The concentric system is visualized as **several rings**, each representing a deeper level of awareness.

---

#### 2. Outermost Levels of Consciousness

The outermost circles represent the most accessible layers of human experience:

##### A) Physical Consciousness

- Awareness of the **physical body**
- Sensations, actions, and bodily needs

### **B) Vital (Pranic) Consciousness**

- Related to **energy, emotions, desires, motivation**, and life-force
- Drives actions, enthusiasm, and impulses

### **C) Mental Consciousness**

- Thinking, reasoning, memory, and intellectual understanding
- Helps in decision-making and forming thoughts

These three layers (physical, vital, mental) are **interconnected**, influencing each other continuously.

---

### **3. Inner Mind Level**

- Located deeper than the physical, vital, and mental rings
- The **inner mind** is more subtle and intuitive
- It is in touch with:
  - Higher awareness
  - Universal mind
  - Supreme energy

This level guides inspiration, intuition, and deeper understanding beyond ordinary thinking.

---

### **4. Psychic Being (Innermost Core)**

This is the **deepest and most essential level** of consciousness.

#### **Characteristics:**

- Pure spiritual presence
- Called the **Psychic Being**
- Represents the **spark of the Divine** within every person
- The center of truth, love, and consciousness

In Indian philosophy, this layer is the true self, guiding spiritual growth and inner evolution.

---

### **5. Summary of the Layers (Outer to Inner)**

Level	Description
Physical	Awareness of body and sensations
Vital	Emotions, desires, and life-force energy
Mental	Thoughts, reasoning, intellect
Inner Mind	Connected to universal consciousness, intuitive
<b>Psychic (Core)</b>	Divine essence, pure spiritual consciousness

---

### Overall Concept

Human consciousness does not function at a single level. Instead, it operates through multiple connected layers. Our behavior and personality are shaped by:

- Physical awareness
- Emotional energy
- Mental processes
- Inner intuitive mind
- Deep spiritual core

The closer a person moves inward, the more they connect with their **true nature** and **divine essence**.

Sattva	Rajas	Tamas
<ul style="list-style-type: none"> <li>• Priti</li> <li>• Pleasure</li> <li>• Prakash</li> <li>• Illumination</li> </ul>	<ul style="list-style-type: none"> <li>• Apriti</li> <li>• Disagreement</li> <li>• Pravrtti</li> <li>• Activity</li> </ul>	<ul style="list-style-type: none"> <li>• Visida</li> <li>• Despair</li> <li>• Niyama</li> <li>• Restraint</li> </ul>

**Explanation: Sattva, Rajas, and Tamas (Three Gunas)**

According to Indian philosophy—especially **Samkhya, Yoga, and Ayurveda**—all human behavior, personality, and mental states are influenced by three fundamental qualities called **Gunas**:

- **Sattva**
- **Rajas**
- **Tamas**

Every person has all three, but in different proportions. The dominant guna shapes personality and behavior.

---

## 1. Sattva – The Quality of Purity and Harmony

**Keywords from the slide:**

- **Priti** – Love, affection, contentment
- **Pleasure** – Joy that is calm and uplifting
- **Prakash** – Light, clarity, knowledge
- **Illumination** – Awareness, spiritual insight

**Characteristics of Sattva:**

- Calmness
- Purity and balance
- Wisdom
- Positive emotions
- Truthfulness
- Compassion

A sattvic person is peaceful, clear-minded, stable, and spiritually inclined.

---

## 2. Rajas – The Quality of Activity and Passion

**Keywords from the slide:**

- **Apriti** – Discontent, dissatisfaction
- **Disagreement** – Conflict, argument
- **Pravrtti** – Action, drive, restlessness

- **Activity** – Movement, ambition, desire

#### **Characteristics of Rajas:**

- High energy and ambition
- Desire-driven action
- Restlessness
- Competitive nature
- Emotional volatility

A rajasic person is active, passionate, ambitious, but may experience stress, agitation, and dissatisfaction.

---

### **3. Tamas – The Quality of Inertia and Darkness**

#### **Keywords from the slide:**

- **Visida** – Sadness or depression
- **Despair** – Hopelessness
- **Niyama** – Restraint or limitation
- **Restraint** – Holding back, inactivity

#### **Characteristics of Tamas:**

- Ignorance
- Laziness, inertia
- Confusion
- Lack of motivation
- Negative emotions

A tamasic person may feel dull, withdrawn, fearful, or depressed.

---

#### **Summary Table**

<b>Guna</b>	<b>Key Qualities</b>	<b>Emotional Expressions</b>
<b>Sattva</b>	Purity, harmony, clarity	Joy, love, peace

Guna	Key Qualities	Emotional Expressions
<b>Rajas</b>	Action, passion, restlessness	Desire, dissatisfaction
<b>Tamas</b>	Inertia, dullness, darkness	Sadness, despair, confusion

### Overall Understanding

- **Sattva elevates** the mind with purity and clarity.
- **Rajas stimulates** the mind with desire and activity.
- **Tamas clouds** the mind with inertia and negativity.

Balancing the three gunas is essential for physical, mental, and spiritual well-being

## THE SATTVIC GUNA

Sattva guna is the “spiritual quality”. When sattva guna is dominant, a person has inherent desire to be good and caring. There is a resolute constancy of mind and senses. When sattva is prevalent, the light of wisdom shines through the individual. Sattvic intellect clearly understands the difference between desirable and undesirable, undutiful and dutiful action. When sattva is dominant a person does his work as a duty. An action is done with calm understanding and the person is free from doubts. When sattva is dominant a person pays homage to divine and spiritual values.

Strength Respect for Gurus, nonviolence, meditation, kindliness, silence, self-control, and purity of character are the motive force of sattvic action. One of the limitations of sattvic guna is that it binds a person through attachment to happiness and knowledge. The sattva guna also brings with it the problem of goodness.

### Explanation: The Sattvic Guna

Sattva Guna is known as the “spiritual quality” in Indian philosophy. When sattva is dominant in a person, their personality reflects purity, clarity, goodness, and balance. It represents the highest and most refined state of mind among the three gunas (Sattva, Rajas, Tamas).

### Key Features of Sattva Guna

#### 1. Goodness and Caring Nature

A person with dominant sattva has:

- A natural desire to do good
- Compassion and kindness
- A caring and helpful attitude

Their actions come from inner purity and genuine concern for others.

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## **2. Stability of Mind and Senses**

Sattva brings:

- Emotional stability
- Mental clarity
- Calmness
- Control over senses

The mind remains steady and focused, not easily disturbed by external events.

---

## **3. Wisdom and Discernment**

When sattva prevails:

- “The light of wisdom shines through the individual.”
- A person clearly understands:
  - What is right vs. wrong
  - What is beneficial vs. harmful
  - What is duty vs. desire

Sattvic intellect guides the person toward righteous and meaningful actions.

---

## **4. Duty-Oriented Action**

Someone dominated by sattva:

- Performs their duties sincerely
- Acts with calm understanding
- Works without selfish motives
- Is free from doubts and confusion

Their actions are aligned with **dharma** (right conduct).

---

## 5. Spiritual Values

Sattvic individuals naturally:

- Show respect to Gurus
- Value meditation and silence
- Practice nonviolence
- Follow ethical conduct
- Honor divine teachings

They feel connected to spirituality and live a life guided by truth and purity.

---

## Qualities Associated with Sattva

The slide lists important sattvic qualities:

- **Respect for Gurus**
- **Nonviolence (Ahimsa)**
- **Meditation and calmness**
- **Kindness and compassion**
- **Silence and introspection**
- **Self-control**
- **Purity of heart and character**

These qualities uplift both the individual and society.

---

## Limitations of Sattva Guna

Even sattva, though the highest guna, has some limitations:

### Attachment to Happiness and Knowledge

A person may become:

- Attached to being “good”
- Proud of their purity or wisdom

- Dependent on peaceful conditions

This subtle attachment can hinder further spiritual evolution.

### **Problem of Goodness**

Even good qualities can become obstacles if one becomes egoistic about being virtuous or seeks reward for good actions.

---

### **Summary**

- Sattva is the guna of purity, wisdom, and harmony.
- It creates a caring, calm, and spiritually-oriented personality.
- Sattvic individuals act with clarity, duty, and compassion.
- Even sattva can cause attachment to goodness or bliss, but it remains the most desirable guna for spiritual growth.

## **THE RAJASIC GUNA**

**Rajas guna is the “active quality”. Rajas guna is considered to give rise to passion and desire, it causes greed, activity, undertaking of works, restlessness, and desire.**

**Rajas dominant person is full of attachment, full of longings for fruits of action. Due to dominance of self-interest, the intellect gives distorted picture of right and wrong.**

**Renunciation and detachment are not fostered by Rajas dominant person. Enthusiasm, interest, and activity are some of the attributes of this guna.**

### **Explanation: The Rajasic Guna**

**Rajas Guna** is the “active quality” in Indian philosophy.

It is associated with **movement, energy, desire, and ambition**.

When Rajas dominates a person’s personality, their actions and thoughts are driven by passion and restlessness.

---

### **1. Nature of Rajas Guna**

Rajas is responsible for:

- **Passion and desire**
- **Greed and craving**
- **Constant activity and busyness**
- **Restlessness and excitement**
- **Strong ambition and drive**

It keeps the mind and body in continuous motion.

---

## **2. Effects on Personality**

A person dominated by Rajas often shows:

### **A) Attachment**

- Strong emotional and material attachments
- Desire for possession, success, recognition

### **B) Desire for Results (Fruits of Action)**

- Focus on outcomes rather than the quality of action
- Anxiety about success and failure

### **C) Self-Interest**

- Decisions influenced by ego and personal gain
- Reduced empathy and sensitivity toward others' needs

### **D) Distorted Judgment**

Due to excessive desire and self-interest:

- The intellect becomes clouded
  - The person may fail to distinguish clearly between **right and wrong, ethical and unethical**
- 

## **3. Lack of Detachment**

Rajas does **not** support:

- Renunciation

- Detachment
- Inner calm

A Rajasic person is **externally active**, but **internally restless**.

---

#### **4. Positive Aspects of Rajas**

Although rajas creates restlessness, it also brings:

- **Enthusiasm**
- **Interest in life**
- **Activity and initiative**
- **Motivation to act and achieve**

Rajas is essential for:

- Progress
- Productivity
- Ambition
- Creativity

Without Rajas, no movement or action would happen.

---

#### **5. Summary**

- Rajas is the guna of **action, desire, and energy**.
- It causes attachment, ambition, restlessness, and craving.
- Excess Rajas leads to stress, confusion, and ego-driven actions.
- Positive qualities include enthusiasm, motivation, and productivity.
- Rajas must be balanced with Sattva for clarity and peace.

## THE TAMASIC GUNA

**Tamas guna** is the “material quality”. Tamas arises from hopes and illusions. Tamas produces ambiguity, idleness, fantasy, and persistence.

**Characteristics of Tamas guna** dominant people are cautious, apprehensive, and revengeful. Tamasic guna also suggests disillusionment and cynicism.

**When Tamasic guna is dominant**, a person derives happiness which originates and ends in self-delusion and miscomprehension.

**The positive manifestation of Tamas guna** is willingness to work very hard. **One of these limitations of these attributes are attachment to possessions and self-centered tendencies.**

### Explanation: The Tamasic Guna

**Tamas Guna** is known as the “material quality” or the guna of **inertia, darkness, and ignorance**.

It represents the lowest and heaviest state of consciousness among the three gunas.

Tamas arises from:

- Illusions
- Wrong understanding
- Misperceptions
- Lack of clarity

### 1. Nature of Tamas Guna

Tamas results in:

- **Ambiguity** (confusion, unclear thinking)
- **Idleness** (laziness, lack of motivation)
- **Fantasy** (dreaming without action)
- **Persistence** but without purpose

It pulls the mind downward, creating heaviness and resistance to change.

### 2. Characteristics of a Tamasic Person

People dominated by Tamas often show:

### **A) Caution and Fearfulness**

- Overly cautious, hesitant
- Apprehensive about change or challenges

### **B) Revengeful Attitude**

- Can hold grudges
- Negative emotional tendencies

### **C) Disillusionment and Cynicism**

- Loss of hope
- Negative outlook on life
- Distrust in people and situations

Tamas clouds judgment and blocks positive emotions.

---

## **3. Happiness Based on Delusion**

When tamas is dominant:

- The person may feel “happy” but this happiness is based on **illusion**, ignorance, or escapism.
- This happiness is temporary, not grounded in true understanding.
- It leads back to confusion and self-delusion.

Examples:

- Finding comfort in laziness
  - Avoiding responsibilities
  - Escaping reality through unhealthy habits
- 

## **4. Positive Aspects of Tamas Guna**

Even though Tamas is generally negative, it has **some positive potential**:

### **• Persistence and endurance**

Tamasic individuals can:

- Work very hard when motivated

- Show stubborn determination

This persistence, when directed properly, can be beneficial.

---

## 5. Limitations of Tamas

Main limitations include:

- **Attachment to possessions**
- **Self-centeredness**
- Resistance to growth or change
- Poor decision-making
- Inertia and lack of clarity

Tamas restricts spiritual and personal development.

---

## Summary

- Tamas is the guna of **ignorance, inertia, confusion, and heaviness**.
- Tamasic people may be fearful, cynical, lazy, or revengeful.
- Their happiness comes from illusion and self-delusion.
- Positive side: they can be persistent workers.
- Main drawbacks: attachment, selfishness, and resistance to change.

## AYURVEDA AND POSTULATES OF PERSONALITY

Ayurveda postulates that all living beings on the earth, including the nonliving too, are made up of these elements meant the five Mahabhutas—Akasha, Vayu, Tejas, Ap, and Prithvi.

The earth and man are made up of these five elements. These five elements combine with each other to form the three humors of Vata, Pitta, and Kapha (also called as the Tridoshas in unison).

Ayurvedic principles are drawn heavily from Samkhya Philosophy.

In Ayurveda, the three Doshas are considered to be universal principles that function in all aspects of material creation, including the mineral, plant, and animal kingdoms.

The Doshas have been correlated with systems theory in the field of physics, providing a sound theoretical basis for this Ayurvedic concept.

## **Explanation: Ayurveda and Postulates of Personality**

Ayurveda, the ancient Indian system of medicine, provides a unique and holistic understanding of **human nature, personality, and health**. Its explanation of personality is based on the fundamental concepts of **Mahabhutas (five elements)** and **Tridoshas (three biological humors)**.

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### **1. Five Mahabhutas (Basic Elements)**

Ayurveda states that **everything in the universe—living and nonliving—is composed of five basic elements:**

1. **Akasha (Ether / Space)**
2. **Vayu (Air)**
3. **Tejas or Agni (Fire)**
4. **Ap (Water)**
5. **Prithvi (Earth)**

**These elements form the foundation of:**

- The physical world
- The human body
- The mind and personality

Both **earth and humans** share this elemental composition.

---

### **2. Formation of the Tridoshas**

The five Mahabhutas combine in specific ways to create the **three doshas**, also known as **Tridoshas**:

#### **1. Vata (Air + Ether)**

Controls movement, communication, and nervous system functioning.

#### **2. Pitta (Fire + Water)**

Controls digestion, metabolism, intelligence, and transformation.

#### **3. Kapha (Water + Earth)**

Controls stability, strength, lubrication, and emotional calmness.

Together, Vata–Pitta–Kapha govern all physiological and psychological functions in the body.

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### 3. Ayurvedic Personality Theory

According to Ayurveda:

- Personality is a reflection of the **predominance of doshas** in an individual.
  - A person's physical traits, emotional tendencies, and behavioral patterns are influenced by their **Prakriti (constitutional nature)**—a unique combination of the three doshas.
- 

### 4. Connection with Samkhya Philosophy

Ayurvedic principles are **based on Samkhya Philosophy**, which explains:

- The evolution of the universe
- The relationship between matter (Prakriti) and consciousness (Purusha)
- The role of the gunas (Sattva, Rajas, Tamas)

Thus, Ayurveda integrates both physical and psychological dimensions of personality.

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### 5. Universality of the Doshas

In Ayurveda:

- The three doshas are **not limited to humans**.
- They exist in **all forms of material creation**, including:
  - Minerals
  - Plants
  - Animals
  - The environment

This universality shows that doshas are **fundamental organizing principles** of nature.

---

### 6. Scientific Relevance

Modern thinkers have correlated the doshas with:

- **Systems theory**

- Physics principles
- Holistic models of health

This gives Ayurveda a **sound theoretical and scientific basis**, showing its compatibility with modern interdisciplinary approaches.

---

## Summary

- Ayurveda sees personality as arising from the balance of five elements and three doshas.
- The **Tridosha theory** forms the core of Ayurvedic personality understanding.
- Human behavior, emotions, and health depend on the unique **Prakriti** determined at birth.
- Ayurvedic ideas align with ancient Samkhya philosophy and modern systems science

### • LEARNING-

- Learning is the process of acquiring new knowledge, skills, behaviors, values, attitudes, and preferences. It can involve studying, practicing, or experiencing something new.
- How it happens
- Learning can be immediate, like being burned by a hot stove, or it can accumulate from repeated experiences. It involves forming cognitive associations and relating new information to what's already been learned.
- Who learns
- Humans, non-human animals, and some machines can learn, and there's evidence that some plants can learn as well.
- How it's studied
- The study of learning is a part of many fields, including educational psychology, neuropsychology, experimental psychology, cognitive sciences, and pedagogy

## Explanation: Learning

**Learning** is a fundamental psychological process through which an organism gains new knowledge, skills, behaviors, attitudes, or preferences. It is essential for adaptation and survival.

---

## **1. What is Learning?**

Learning is defined as:

- The **process of acquiring new knowledge or modifying existing knowledge**
- Developing new **skills and behaviors**
- Shaping **values, attitudes, and preferences**

Learning can happen through:

- Studying
- Practicing
- Observing
- Experiencing something new

It results in **relatively permanent changes** in behavior or understanding.

---

## **2. How Learning Happens**

Learning occurs in different ways:

### **A) Immediate Learning**

- Happens suddenly from a single experience
- Example: Touching a hot stove and instantly learning not to touch it again
- Based on **direct exposure to consequences**

### **B) Gradual Learning**

- Develops over time through repeated experiences
- Involves:
  - Forming **cognitive associations**
  - Connecting new information with what is already known
  - Practicing repeatedly

### **Mechanisms Involved**

- Memory
- Attention
- Reinforcement

- Observation (e.g., learning by watching others)
- 

### **3. Who Learns?**

Learning is not limited to humans.

**Beings that can learn include:**

- **Humans** – Learn complex language, skills, reasoning
- **Non-human animals** – Learn through conditioning, instinct, and experience
- **Machines (AI)** – Learn through algorithms and data (machine learning)
- **Plants (in some studies)** – Show simple learning-like responses such as habituation

This shows that learning is a universal phenomenon across life forms and even artificial systems.

---

### **4. How Learning is Studied**

Learning is a key concept in several fields of study:

#### **Educational Psychology**

- Focuses on how students learn in classrooms
- Develops teaching strategies

#### **Neuropsychology**

- Studies brain mechanisms involved in learning
- Examines memory, attention, neural pathways

#### **Experimental Psychology**

- Uses controlled experiments to study learning processes
- Includes classical conditioning, operant conditioning, observational learning

#### **Cognitive Sciences**

- Explores mental processes behind learning
- Studies perception, memory, problem-solving

#### **Pedagogy**

- The science of teaching

- Examines techniques to improve instruction and learning outcomes
- 

## Summary

Learning is:

- A process of acquiring or modifying knowledge, skills, values, and behaviors
- Happens through immediate experiences or repeated practice
- Observed in humans, animals, machines, and even some plants
- Studied across psychology, education, cognitive science, and neuroscience

## COGNITION-

- The mental action or process of acquiring knowledge and understanding through thought, experience, and the senses.
  - 'Cognitive' is a term used in psychology to describe anything related to thinking, learning, and understanding.
  - things like remembering information, learning new things, paying attention, and processing all of the information you encounter each day.
- **TYPES OF COGNITIVE PROCESS-**
- Attention , Language, Learning, Memory, Perception, Thought,
  - Examples of cognition include paying attention to something in the environment, learning something new, making decisions, processing language, sensing and perceiving environmental stimuli, solving problems, and using memory.

## Explanation: Cognition

**Cognition** refers to the mental processes involved in gaining knowledge, understanding the world, and responding to information. It includes all activities of the mind such as thinking, remembering, learning, problem-solving, and perceiving.

---

### 1. What is Cognition?

Cognition is:

- The mental action or process of acquiring knowledge
- Understanding information through thought, experience, and the senses

In psychology, the term '**cognitive**' refers to anything related to:

- Thinking
- Learning
- Understanding
- Decision-making

Thus, cognition is the foundation of how we **process** and **use** information in everyday life.

---

## **2. Examples of Cognitive Activities**

Cognition includes activities such as:

- **Remembering information** (memory)
- **Learning new things**
- **Paying attention** to what is happening around you
- **Processing information** throughout the day
- **Understanding language**
- **Solving problems**
- **Making decisions**

These functions help us navigate our surroundings and make sense of our experiences.

---

## **3. Types of Cognitive Processes**

Cognitive processes are the mental operations that help us manage information. The major types include:

### **1. Attention**

- The ability to focus on specific stimuli while ignoring others
- Example: Listening to a teacher in a noisy classroom

### **2. Language**

- Understanding, producing, and using spoken or written communication
- Example: Speaking, reading, writing

### **3. Learning**

- Acquiring new knowledge, skills, and behaviors
- Example: Learning a new subject or technique

#### **4. Memory**

- Storing and retrieving information
- Example: Remembering names, events, concepts

#### **5. Perception**

- Interpreting sensory information (seeing, hearing, touching, etc.)
- Example: Recognizing a face or identifying a smell

#### **6. Thought**

- Thinking processes such as reasoning, planning, analyzing, imagining
  - Example: Solving a puzzle or making a plan
- 

### **4. Examples of Cognitive Functioning in Daily Life**

Some everyday examples of cognition include:

- Paying attention to traffic while driving
  - Learning a new language or subject
  - Making decisions about what to buy
  - Understanding instructions
  - Perceiving environmental cues (sounds, lights, movement)
  - Solving problems at work or home
  - Using memory to recall important information
- 

### **Summary**

Cognition involves:

- **Acquiring knowledge**
- **Understanding information**
- **Thinking, learning, remembering, perceiving, and solving problems**

It is essential for:

- Everyday functioning
- Academic performance
- Communication
- Decision-making

## **ID, EGO & SUPER EGO-**

- The id, ego, and superego are three parts of the human psyche that Sigmund Freud used to describe mental life and personality
- While the need contents of the id are initially unconscious (can become unconscious again as a result of an act of repression), the contents of the ego (such as thinking, perception) and the superego (memory; imprinting) can be both conscious and unconscious.

### **Freud's Structure of the Human Psyche**



**Id:**  
Instincts



**Ego:**  
Reality



**Superego:**  
Morality

### **Explanation: Id, Ego & Superego**

Sigmund Freud proposed that human personality is made up of **three interacting parts** of the psyche:

1. **Id**
2. **Ego**
3. **Superego**

Each part plays a distinct role in shaping thoughts, behaviors, desires, and morality.

#### **1. Id – The Instinctual Part**

##### **Nature:**

- Completely **unconscious**
- Present from birth
- Operates on the **Pleasure Principle** (seeks immediate gratification)

##### **Functions:**

- Contains basic instincts and drives:
  - Hunger
  - Thirst
  - Aggression
  - Sexual impulses
- Wants instant satisfaction without considering rules, reality, or consequences.

**Example:**

A hungry child crying loudly is driven by the **id**.

**Image Meaning (devil):**

Represents impulsive, primitive desires.

---

## **2. Ego – The Reality-Based Part**

**Nature:**

- Operates in both **conscious and unconscious** levels
- Develops around age 2–3
- Works according to the **Reality Principle**

**Functions:**

- Balances the demands of the **id**, the rules of the **superego**, and the limitations of **reality**
- Makes rational decisions
- Controls behavior to be socially acceptable

**Example:**

You want to eat immediately (id), but wait until lunch break because ego tells you it is appropriate.

**Image Meaning (person standing confidently):**

Represents balance, rationality, and decision-making.

---

## **3. Superego – The Moral Conscience**

**Nature:**

- Partly conscious and partly unconscious
- Develops around age 5–6
- Represents internalized moral values (from parents, society, religion)

#### **Functions:**

- Judges right vs. wrong
- Produces feelings of:
  - Guilt
  - Shame
  - Pride

#### **Two Components:**

- **Conscience:** Punishes bad behavior
- **Ego-Ideal:** Rewards good behavior

#### **Example:**

You resist cheating because your superego tells you it's morally wrong.

#### **Image Meaning (angel wings):**

Represents morality and ethical guidance.

---

#### **Interaction of Id, Ego, and Superego**

- **Id** = “I want it now!”
- **Ego** = “Let’s find a realistic way to get it.”
- **Superego** = “This is the right/wrong thing to do.”

A healthy personality **balances** these three components.

---

#### **Unconscious vs. Conscious**

- **Id** → fully unconscious
- **Ego** → partially conscious + unconscious
- **Superego** → partially conscious + unconscious

Repression can push thoughts from ego/superego back into the **unconscious**.

---

### **Summary Table**

<b>Component Principle Level</b>			<b>Function</b>
<b>Id</b>	Pleasure	Unconscious	Instincts, desires
<b>Ego</b>	Reality	Conscious + Unconscious	Logic, planning
<b>Superego</b>	Morality	Conscious + Unconscious	Ethics, guilt, rules