

MANAS BHAVA IN HEALTH AND DISEASE: AN AYURVEDIC CONCEPTUAL REVIEW

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Article Received on
01 June 2025,

Revised on 21 June 2025,
Accepted on 10 July 2025

DOI: 10.20959/wjpr202514-37872



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ABSTRACT

Ayurveda emphasizes that *Swasthya* (health) is a state of equilibrium of *Dosha*, *Dhatu*, *Agni* and *Mala* along with *Prasanna Atma*, *Indriya*, and *Manas*, thus care for physical and mental well-being forms an integral part of Ayurveda, which is rightly regarded as "The Science of Life." Instead of focusing solely on physical symptoms, Ayurveda offers comprehensive insights into mental and social wellness as well. Among these, *Manas Bhava* (mental states such as *Krodha*, *Shoka*, *Bhaya*, *Harsha*) exert a profound influence on health and disease. Classical texts describe how disturbed *Manas Bhava* contribute to disease pathogenesis through *Agnimandya*, *Srotodushti*, and *Dosha* vitiation, whereas balanced mental states support and maintain health. This review explores Ayurvedic references on *Manas Bhava*, their role as *Manasika Hetu* in the origin of disease, and correlates these insights with modern psychosomatic concepts. *Manas bhava* form an integral dimension of holistic health in Ayurveda. Harmonizing mental states through *Sadvrta*, *Achara Rasayana*, and *Sattvavajaya Chikitsa* is essential for preventing and managing psychosomatic diseases.

KEYWORDS: *Manas Bhava*, Ayurveda, Mental health, Psychosomatic disorders, *Sadvrta*.

INTRODUCTION

Ayurveda defines *Ayu* as “*Sharir-Indriya-Sattva-Atma Samyogah*” which means that the conjunction of the body, sense organs, mind (*Sattva/Manas*) and soul constitutes life.^[1] Thus, *Mana* is regarded as one of the essential supports of life, forming a *Tridaṇḍa* along with the *Sharir* (body) and *Indriya* (senses). Without the balanced functioning of these three, life cannot be sustained.^[2]

Sharirik (bodily) and *Manasa* (mental) disorders continuously influence each other. *Sharirik* disorders usually originate from intrinsic causes, whereas *Manasa* disorders are often the result of extrinsic factors. Yet, both types of disorders can develop into or aggravate one another.^[3]

Rajas and *Tamas* are regarded as the primary causes of mental disorders. *Charaka Vimana Sthana* mentions mental factors such as *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Moha* (delusion), *Irshya* (envy), and *Shoka* (grief) as important *Nidanas* that vitiate *Agni* and lead to the generation of *Ama Viṣha*.

It is through *Agni* in the body that the ingested diet is transformed into *Ojas*, *Bala*, *Varṇa* etc.; without proper digestion, *Apakwa Ahara Rasa* cannot be converted into *Rakta* and subsequent *Dhatus*.^[4] *Agni* performs *Dahana* (metabolic combustion) and *Pachana* (digestion), separating *Sara* and *Kitta*. When, due to continuous indulgence in faulty *Nidanas*, *Agni* becomes vitiated, it fails to digest even a small quantity of food. This undigested food undergoes fermentation, turning into a toxic substance (*Ama*), which then circulates and initiates various pathological processes.^[5]

From a modern perspective, it is well established that abnormal psychological states such as anxiety, anger, and greed influence gastrointestinal secretions and disrupt homeostasis. This psychosomatic interplay impacts digestion, leads to *Agni Dushti*, and facilitates the formation of *Ama*, a potent disease-causing factor described in Ayurvedic texts.

MANAS BHAVA IN CLASSICS

In Ayurveda, *Manas* is responsible for perception, cognition, and regulation of emotions. *Mana* (mind) develops in 5th month of intrauterine life.^[6]

Mana is derived from the root ‘*Manajñane*’ which means ‘to think’, ‘to analyse’ etc.^[7]

Nirukti

- “मन्यते अनेन इतत मनः”-By which one thinks or deliberates is *Manas*.)
- “मनः संकल्पतिकल्पात्मकम्” *Manas* is responsible for *Sankalpa* (acceptance) and *Vikalpa* (rejection).^[8]
- इन्द्रियाणामनुग्रहार्थं मनः *Manas* exists to coordinate and support the functions of sense organs.^[9]

Sushruta Samhita mention- Manas as Antahkaraṇa:

“मनसा युक्तातन कमातण कुिन्द्रि पन्द्रिता नराः ।- All actions are performed by the wise with the union of mind.^[10]

Ashtanga Hridaya- Definition of Manas:

“मन ए च संकल्पातिकमा कता” *Manas* is the door of mental acts such as thought, desire, and decision.^[11]

Bhela also refers *Manas* as *Ubhayendriya* (acts as both sense and motor faculty).

Kashyapa mentions *Manas* disturbances in *Garbha* (prenatal) affecting future personality.

GUNA OF MANAS (QUALITIES OF MIND)

Manas Guna (Mental Qualities) *Anutwa* (atomic nature) and *Ekatwa* (unitary nature of oneness) are the two basic characteristics of *Manas*.^[12]

Anutwa- The term *Anutva* refers to subtlety—something that is minute and not all-pervading. The soul (*Atma*) is described as *Vibhu* (all-pervading) and therefore does not possess motion, whereas only a substance of minute dimension can be capable of movement; according to the classics, this unique substance is none other than the *Manas* (mind).

Anutva also implies that the mind exists within the body in an extremely subtle form. Because of its minuteness (*Suksmata*), swiftness (*Chanchalata*), and rapid motion, the mind appears to pervade the entire body. It is due to this property of *Anutva* that the mind is able to shift from one object to another with such rapidity that the transition often goes unnoticed. Therefore, the speed of the mind is regarded as the fastest among all.

Ekatva- Another attribute of the mind is *Ekatva* (unity). This means that at a given moment, the mind associates with only one sense organ and perceives only the object related to that specific sense. Because of the mind's property of *Anutva* (subtlety), it moves from one object to another so swiftly that the transition is imperceptible, creating an illusion that the mind can engage with multiple objects at the same time. However, this is merely an apparent multiplicity arising from the subtle and rapid nature of the mind.

Although the mind is present in every individual and, due to its pervasiveness within each body, might be considered infinite in number, in reality each individual possesses only one mind. All physiological and psychological processes of that individual are dependent upon that single mind. Variations in the manifestations of the mind occur due to the predominance or diminution of the *Bhuta Gunas* (elemental qualities), as well as *Samskaras* (impressions) created by righteous or unrighteous actions (*Dharma–Adharma*) and the results of past deeds (*Karma Vipaka*). Yet, in its essential nature, the mind remains one and unified.

Satwa, Raja and Tama Guna- The mind is inherently extremely restless and dynamic. At times, *Rajo -Guna* (the quality of activity and passion) predominates in the mind; at other times, *Tamo -Guna* (the quality of inertia and ignorance) becomes dominant, and at still other times, *Sattva -Guna* (the quality of clarity and harmony) prevails. These fluctuations in the predominance of the three *Gunās* create variations in the functioning and expression of the mind, which may appear to contradict its inherent unity (*Ekatva*), even though in its fundamental nature the mind remains one.

KARMA OF MANA^[13]

1. To preside over and coordinate the sense organs, thereby regulating their activities.
2. To restrain the sense organs from engaging with harmful or undesirable objects.
3. To prevent itself from indulging in harmful or undesirable objects or thoughts.
4. To deliberate and reason about the possibilities of different actions—weighing alternatives and considering potential outcomes.
5. To discriminate between what is beneficial (*Hita*) and what is harmful (*Ahita*), guiding decisions and conduct accordingly.

MANAS VISHAYA (OBJECTS OF THE MIND)^[14]

According to *Acharya Charaka*, the following are described as the *Manas Vishaya* (objects of the mind).

1. *Chintya* – Those subjects which are contemplated by the mind, such as considering what is appropriate to do and what is not.
2. *Vicharya* – Subjects whose merits, demerits, advantages, or disadvantages are analysed and deliberated upon.
3. *Uhya* – Subjects tested or examined through reasoning and logical inference.
4. *Dhyeya* – Subjects upon which the mind is concentrated in focused attention or meditation.
5. *Sankalpa*– Subjects that are resolved upon, where after understanding the qualities and defects, a decision is made regarding what ought to be done or avoided in order to achieve the desired objective.

MANASIKA HETU (CAUSATIVE FACTORS)^[15]

According to Ayurvedic principles, all kinds of *Sharirika* (bodily) and *Manasa* (mental) disorders arise from three primary causes, as described in the classics:

1. *Asatmyendriyarthā Saṁyoga* – Improper utilization of the sense faculties.
2. *Pragyaparadha* – Intellectual blasphemy or misuse of will and judgement.
3. *Parinama* – The effect of natural changes such as seasonal variation or time.

Among the *Sharir Doshas* (*Vata*, *Pitta*, and *Kapha*), *Vata Dosha* is regarded as the most important, being the controller of all activities. Similarly, among the *Manasa Doshas*, *Rajas* is considered predominant, as *Tamas* does not function independently without the activity of *Rajas*.

Asatmyendriyarthā Saṁyoga

The five sensory faculties (*Gyanendriyas*)—*Srotra* (hearing), *Tvak* (touch), *Chaksu* (sight), *Rasana* (taste), and *Ghraṇa* (smell)—each interact with their respective objects. When these interactions occur in any of the following ways, they are termed *Asatmyendriyarthā Saṁyoga*:

1. *Atiyoga*: excessive contact with the sense object.
2. *Ayoga*: complete absence of contact.
3. *Mithyayoga*: improper or irregular contact.

Since there are five senses and each may suffer from these three types of faulty engagements, *Asatmyendriyarthā Saṁyoga* can manifest in fifteen different ways, contributing to both mental and physical disorders.

Pragyaparadha

The term *Pragya* refers to *Dhi* (intellect). When there is impairment of *Dhi* (intelligence), *Dhṛti* (restraint), and *Smṛiti* (memory), a person begins to perform unsuitable actions that provoke the *Doshas*. This is termed as *Pragyaparadha* (intellectual blasphemy).

Here, knowledge is obtained through *Dhi*, retained through *Dhṛti*, and recalled when required through *Smṛiti*. When these three functions are disturbed, wrong decisions and harmful activities arise.

The activities (*Karma*) of mind, speech, and body together are called *Karma*. Excessive use (*Atiyoga*), non-use (*Ayoga*), or improper use (*Mithyayoga*) of these three *Karmic* faculties constitutes *Pragyaparadha*.

1. *Atiyoga* of *Karma*

When the mind, speech, or body engages in actions beyond their natural capacity or excessively, it is called *Atiyoga* of *Karma*.

2. *Ayoga* of *Karma*

Failure to perform natural or necessary actions of mind, speech, or body is termed *Ayoga* of *Karma*.

3. *Mithyayoga* of *Karma*

Improper use of mental, verbal, or physical functions is *Mithyayoga* of *karma*—for example, suppression of natural urges (*Vegadharāṇa*), engaging in harmful acts such as intoxication, excessive fasting, overexposure to sun, or other activities that cause harm to the body.

Pariṇama

Pariṇama refers to time (*Kala*), because time is that which transforms all kinds of actions—good or bad—into their results (fruits of *Dharma* or *Adharma*) at the appropriate moment.

Excessive, deficient, or abnormal manifestations of time and seasonal factors can act as significant causes for both bodily and mental diseases.

1. *Atiyoga* of *Kala* (Excess of Seasonal Factors)- Excessive cold in winter, excessive heat in summer, or excessive rainfall in the rainy season is considered *Atiyoga* of *Kala*.

2. *Ayoga* of *Kala* (Absence of Seasonal Factors)- Lack of cold in winter, absence of heat in summer, or absence of rain in the rainy season is *Ayoga* of *Kala*.

3. *Mithyayoga* of *Kala* (Abnormal Seasonal Factors)-Heat or rainfall in winter, cold or rain

in summer, or unseasonal weather such as excessive heat in the rainy season is called *Mithyayoga* of *Kala*.

In the present era, due to changing environments and increasing pollution, such *Mithyayoga* of *Kala* is more common. For instance, in certain desert regions, unusually heavy rainfall has been reported after centuries, which is considered an abnormal seasonal phenomenon.

GENERAL SYMPTOMS OF *MANASA ROGA*-

A well-systematized description of the clinical features of mental disorders is not found as a separate section in the classical Ayurvedic compendia. In fact, under the heading of *Manasa Roga*, the classics primarily provide detailed descriptions of conditions such as *Unmada* (insanity), *Apasmara* (epilepsy), and *Atatvabhinivesa* (false perception or obsession). The features of other mental states are scattered throughout the texts. However, from these scattered references, the following general symptoms commonly observed in mental disorders can be summarized:

1. *Bhaya*: The patient is often excessively fearful.
2. *Santras*: Sense of oppression or suffocation.
3. *Asahishnu*: Irritability and intolerance.
4. *Manahkshobha*: Mental agitation.
5. *Avyavasthita Chitta*: Restlessness of mind and uncontrolled speech, often uttering irrelevant or incoherent words.
6. Exhibition of abnormal gestures and behaviors, such as continuous laughing, jesting, dancing, playing instruments, singing, crying, or shouting without reason.
7. Emergence of various abnormal mental emotions, such as *Shoka* (grief), *Krodha* (anger), *Irshya* (jealousy), *Mana* (pride), *Dvesa* (hatred), *Kama* (desire), *Lobha* (greed), *Moha* (delusion), *Mada* (intoxication), *Chinta* (worry), and *Udvega* (agitation).
8. Disturbance or perversion of faculties, such as:
 - *Mano Vibhramsa* (perversion of mind),
 - *Buddhi Vibhramsa* (perversion of intellect),
 - *Samgyan Vibhramsa* (disturbance of consciousness),
 - *Gyana Vibhramsa* (disturbance of knowledge),
 - *Smriti Vibhramsa* (loss or perversion of memory),
 - *Bhakti Vibhramsa* (disturbed inclination),
 - *Sheela Vibhramsa* (disturbed conduct),

9. A tendency towards escapism or aversion to life – a persistent feeling of wanting to withdraw from life or escape from reality.
10. *Bhrama* (Illusions)– perceiving things that are not actually present, or misinterpreting sensory inputs.
11. *Vibhrama* (Delusions)– false fixed beliefs or perceptions that persist despite evidence to the contrary.
12. Development of various other mental abnormalities – the emergence of diverse psychiatric deviations and behavioral distortions beyond the commonly described symptoms.

MANAS PRAKRITI (TYPES OF MENTAL CONSTITUTION) AND MANAS ROGA

The fundamental causes of *Manas Roga* (mental disorders) are the *Rajas* and *Tamas Doṣhas*. Ayurveda describes sixteen types of *Manasa Prakriti*, which arise as follows:

Seven *Prakriti* dominated by *Sattva Guna*, Six *Prakritis* dominated by *Rajas*, Three *Prakritis* dominated by *Tamas*. Among these, *Sattva Guṇa* is regarded as wholesome and free from defects.

Rajas, characterized by the predominance of irritability and anger, is considered pathogenic, while *Tamas*, characterized by delusion and ignorance, is also regarded as a cause of mental disturbance. Therefore, mental constitutions dominated by *Rajas* and *Tamas* are more prone to the development of *Manasa Roga* (mental disorders).^[16]

Alpa Sattvata* (Weak Mental Endurance) and *Manas Roga

According to Ayurveda, *Sattva* (mental strength) is classified into three levels:

1. *Pravara Sattva* – Superior mental strength and resilience.
2. *Madhyama Sattva* – Moderate mental strength, which can be maintained with minimal supportive measures.
3. *Avara Sattva* – Inferior mental strength or poor mental endurance (*Hina Manobala*).

Individuals with *Alpa Sattva* (low mental strength) are unable to restrain their mental impulses. They become excessively disturbed and restless even with minor problems. Such a person may be physically strong, yet mentally they are extremely fragile.

In those with *Alpa Sattva*, negative emotions such as fear, grief, greed, and delusion are predominant. On encountering distressing or frightening stimuli—such as violent scenes, gruesome subjects, blood, or flesh—they easily succumb to anxiety, fainting, delirium, dizziness, or other mental disturbances. Consequently, they become vulnerable to a variety of mental disorders.

CHITTA VRATTIS (MENTAL STATES) AND MANAS ROGA (MENTAL DISORDERS)

According to the *Patanjali Yoga Sutras*, five types of *Chittabhumi* (states of mind) are described, each associated with specific *Guṇas* and tendencies. These are as follows:

1. *Mudha* – Predominantly influenced by *Tamas*.
2. *Kshipta* – Predominantly influenced by *Rajas*.
3. *Vikshipta* – A mixed state influenced by both *Rajas* and *Tamas*.
4. *Ekagra* – Predominantly influenced by *Sattva*.
5. *Niruddha* – Dominated by *Sattva*.

In the above classification, the first two (*Mudha* and *Kshipta*) are characterized by a predominance of *Rajas* and *Tamas*, while in *Vikshipta* there is a combined influence of both these *Doshas*. These three states are unstable and are prone to produce mental disorders.

On the other hand, *Ekagra* and *Niruddha* are states dominated by *Sattva Guna* and are not considered to be productive of mental illness. Most mental disorders are said to originate when the mind is in the *Mudha* or *Kshipta* states.

MANAS BHAVA MENTAL STATES (MANASA BHAVAS) AND THEIR ROLE IN THE PRODUCTION OF MENTAL DISORDERS

As a result of the aggravation of the *Manas Doshas*—*Rajas* and *Tamas*—numerous mental states (*Manasa Bhavas*) arise, which play a major role in the origin and progression of mental disorders. Under the influence of these disturbed emotions, a person deviates from his or her natural path and life's objectives, thereby becoming afflicted with various mental and psychosomatic diseases. Some of the important mental states contributing to the development of mental disorders are as follows:

1. *Kama* (Lust)
2. *Krodha* (Anger)
3. *Lobha* (Greed)
4. *Moha* (Delusion)
5. *Maan* (Pride)
6. *Irshya* (Jealousy)
7. *Mad* (Excessive Excitement/Neurosis)
8. *Shoka* (Grief)
9. *Hrista* Or *Harsha* (Excessive Joy/Euphoria)
10. *Chinta* (Worry, Depression)

11. *Udvega* (Anxiety, Agitation)
12. *Bhaya* (Fear)
13. *Dainya* (Misery)
14. *Avisvasa/Shanka* (Doubt, Uncertainty)
15. *Avega* (Emotional Outburst, Excitement)
16. *Amarṣa* (Intolerance)
17. *Glani* (Disgust Or Dejection)
18. *Ghṛ ṇa* (Hatred)
19. *Ugrata* (Fierceness, Aggressiveness)
20. *Jadhata* (Dullness, Stupor)
21. *Haṭha* (Obstinacy)
22. *Vilapa* (Lamentation)
23. *Utsukata* (Restlessness, Eagerness)
24. *Srama* (Mental Fatigue)
25. *Smṛiti* (Disturbed Recollection/Memory)

All of the above mental states can lead to various types of distortions and disturbances within both the body and mind. Many of these emotional states can also act as triggers for one another, setting off a chain of reactions that further aggravate mental and psychosomatic disorders.

GENERAL PRINCIPLES OF MANAGEMENT OF (*MANAS ROG*) MENTAL DISORDERS

Acharya Susruta has stated that the harmony of *Doṣhas*, *Dhatu*s, *Malas*, *Agni*, *Atma* and *Indriyas* forms the foundation of health and well-being. In Ayurveda, the state of balance (*Samya*) of the *Doṣhas* is considered health (*Arogya*), whereas the state of imbalance (*Vaishamyā*) is regarded as disease (*Vyadhi*).

Health or happiness is thus defined as the equilibrium of the three *Saririka Doṣhas* (*Vata*, *Pitta*, *Kapha*), the two *Manasa Doṣhas* (*Rajas*, *Tamas*), the seven *Dhatu*s, and the *Malas*.

When these are disturbed, disease or misery arises. Therefore, the primary objective of treatment is to restore balance (*Samya*) within the *Dhatu*s and *Doṣhas*.

In Ayurveda, the treatment of both mental and physical disorders is described under three broad approaches^[17]:

- *Daiva Vyapashraya Chikitsa* (spiritual or faith-based therapy)
- *Yukti Vyapashraya Chikitsa* - (logical, medicinal, or rational therapy) *Sattvavjaya Chikitsa* (psychotherapy and mental control)

Daiva Vyapasraya Chikitsa

Daiva -Vyapasraya Chikitsa is an ancient therapeutic method. Its main sources are found in the *Atharvaveda* and *Kaushika Sutra*.

According to *Acharya Charak*, the destiny (*Daiva*) of an individual is determined by deeds performed in previous lives (*Purva Janma Krita Karma*), while the actions performed in the present life are known as *Purushakara*. Human life is governed by both *Daiva* (fate) and *Purushakara* (effort), and *Charaka* explains that even diseases arising from *Daiva* can be alleviated by proper *Purushakara* (effort).

The methods of *Daiva Vyapasraya Chikitsa* include:

1. Repeated recitation of mantras in devotion to the Divine.
2. Wearing specific disease-alleviating herbs, gems, or protective amulets.
3. Performing auspicious rituals and prayers for well-being.
4. Offering food and sacrifices dear to the deities to invoke blessings.
5. Performing *Homa* (sacrificial offerings) using ghee, oils, barley, sugar, dry fruits such as coconuts, etc., which purify and sanctify the environment.
6. Observing proper disciplines (*Niyamas*) as described in *Patanjali Yoga Sutras*, such as cleanliness (*Shaucha*), contentment (*Santoṣa*), austerity (*Tapa*), self-study (*Svadhyaya*), and devotion to God (*Ishvara Pranidhana*).
7. Undertaking expiatory acts (*Prayaschitta*) for purification and mental calmness.
8. *Upavasa* (Fasting)
9. *Svastyayana* (Observance of Vedic Rites): Proper performance and adherence to Vedic rituals and prescribed duties.
10. *Pranipata* (Reverence): Showing humility and respect by prostrating before deities, teachers, learned elders, cows, and other worthy beings.
11. *Tirtha Gamana* (Pilgrimage): Visiting sacred places and performing pious acts to accumulate merit (*Punya*).

Yukti Vyapasraya Chikitsa – *Yukti Vyapasraya Chikitsa* is employed to counteract *Vata*, *Pitta*, and *Kapha Doshas* through logical planning and therapeutic measures. It is considered the most important approach for managing both mental and physical disorders.

Treatment under *Yukti -Vyapasraya* is planned according to two main strategies:

- (i) Determination of proper diet (*Ahara*).
- (ii) Planning and administration of medicines (*Aushadhi*).

Within this approach, three kinds of procedures are employed¹⁸:

- (i) *Antah Parimarjana*
- (ii) *Bahya Parimarjana*
- (iii) *Shastra Prañidhana*

Under *Antah Parimarjana Chikitsa*, treatment is carried out in two main ways:

(a) *Samshodhana Chikitsa* (Purification Therapy) -*Samsodhana* therapy primarily involves the procedures of *Panchakarma*. According to the need and the predominance of particular *Doshas*, the following procedures are administered in a planned manner: *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Anuvasana Basti* (Unctuous Enema), *Asthapana Basti* (decoction enema), *Sirovirechana / Nasya* (nasal administration).

When there is aggravation of *Vata Dosha*, *Snehana* (oleation) should first be performed before purification procedures.

In conditions with *Srotorodha* (channel obstruction), *snehana* should be combined with mild *Samshodhana* to clear the obstruction.

In cases where *Kapha* and *Pitta* are predominant, *Vamana* (emesis) and *Virechana* respectively.

(b) *Samsamana Chikitsa* (Palliative Therapy)

S. NO.	Group	Medicine
1.	<i>Rasausadhi</i>	<i>Smriti Sagar Ras, Rasraj Ras, Unmad Gajkeshari Ras, Unmad Gajankush Ras etc.</i>
2.	<i>Churna</i>	<i>Vacha, Aswagandha, Jatamansi, Sankhapuspi, Jyotismati etc</i>
3.	<i>Vati</i>	<i>Arogya Vardhini Vati, Brahmi Vati etc</i>
4.	<i>Ghrita</i>	<i>Hingwadi Ghrita, Kalyanak Ghrita, Mahapaisachik Ghrita, Brahmi Ghrita etc</i>
5.	<i>Taila</i>	<i>Kshirabala Taila, Chandanadi Taila, etc</i>

6.	<i>Avaleh</i>	<i>Chyavanprash, Brahmi Rasayan, Amalakyadi, Kapikachhu Paka, etc</i>
7.	<i>Ekalaushadhi</i>	<i>Brahmi, Vacha, Sankhapuspi, Amalaka, Kushmand, Erand, Jyotismati, Jatamansi, Ashwagandha, Bala etc</i>

Sattvavajaya Chikitsa- *Sattvavajaya Chikitsa* is a specialized therapeutic approach primarily employed in the management of mental disorders. In this method, the patient's mind is gently diverted away from unwholesome and harmful subjects (such as unpleasant sounds, touches, forms, tastes, smells, jealousy, hatred, anger, and delusion) and directed towards positive and beneficial activities.

In the treatment of mental disorders, the regulation of *Dhi* (intellect), *Dhairya* (patience), *Smriti* (memory), and *Samadhi* (meditative steadiness) plays a crucial role. The following are some principal methods of *Sattvavajaya Chikitsa*:

1. Strengthening mental faculties: Therapy through intellect, patience, memory, knowledge, and reasoning to cultivate stability of mind.
2. Application of *Aṣṭanga Yoga*: Practical use of the eight limbs of *Yoga*—*Yama* (restraints), *Niyama* (observances), *Asana* (posture), *Prāṇayama* (breath control), *Pratyahara* (withdrawal of senses), *Dharana* (concentration), *Dhyana* (meditation), and *Samadhi* (absorption)—to achieve mental discipline.
3. Following proper dietary discipline: Consuming food according to the principles laid down in *Ashtahara Vidhivisheshayatana* and *Dvadasasana* regarding time, quantity, and suitability.
4. Cultivating compassion and service: Maintaining an equal vision toward all, serving the distressed, nurturing compassion, and spreading joy and kindness among the neglected and underprivileged.
5. Practicing respectful conduct: Avoiding insult or harm toward anyone and behaving righteously with all.
6. Providing reassurance and consolation: In cases where illness arises due to grief from the loss of a loved one or a cherished object, providing reassurance or fulfilling reasonable desires helps restore mental balance.
7. Observing auspicious conduct: Maintaining enthusiasm, forgiveness, compassion, gentle speech, honouring guests, and acting with the intention of benefiting many (*Bahujana Hitaya*) and bringing happiness to many (*Bahujana Sukhaya*).

Correlation of *Manas Bhavas* with Modern Concepts and Their Role in Disease Production

Manas Bhavas described in ayurveda as causative factors in disease can be closely correlated with modern concepts of stress physiology, neuroendocrine dysregulation, immune dysfunction, and gut–brain interactions. Chronic negative mental states lead to persistent activation of stress pathways, altered hormonal balance, increased inflammatory mediators, and impaired immunity, which together contribute to the onset and progression of psychosomatic and systemic disorders.

Stress & Hypothalamic–Pituitary–Adrenal (HPA) Axis^[19]

Chronic anger, fear, anxiety, or grief activate the HPA axis.

This increases cortisol and catecholamine levels (adrenaline, noradrenaline).

Long-term elevation suppresses immunity, alters gut motility, increases inflammation → predisposing to diseases like IBS, gastritis, autoimmune conditions, hypertension.

Sympathetic Overdrive^[20]

Rajasika emotions (anger, excitement, jealousy) stimulate the sympathetic nervous system.

This causes tachycardia, increased gastric acid secretion, vasoconstriction → leading to peptic ulcers, headache, skin flare-ups, etc.

Cytokine & Inflammatory Pathways^[21]

Negative emotions are linked to elevated inflammatory markers (IL-6, TNF- α , CRP). Ayurveda calls this *Ama* and *Shotha* (inflammation).

Modern science sees these as mediators in autoimmune diseases (RA, SLE), metabolic disorders.

Gut–Brain Axis^[22]

Emotional disturbances alter gut microbiota and intestinal permeability (leaky gut). Ayurveda equates this to *Agnimandhya* and *Ama* formation.

This leads to systemic inflammation and psychosomatic illness.

DISCUSSION

In the present review, it becomes evident that *Manas Bhava* (mental states) hold a central position in the maintenance of health and the pathogenesis of disease according to Ayurveda.

The classical texts consistently emphasize that disturbances in *Rajas* and *Tamas* lead to vitiation of *Agni*, formation of *Ama*, and ultimately a cascade of psychosomatic dysfunctions. This concept aligns closely with modern understandings of the gut–brain axis, neuroendocrine pathways, and stress physiology.

Mental factors such as *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), and *Lobha* (greed) are not merely abstract emotions but act as continuous stressors that alter homeostasis, trigger inflammatory pathways, and weaken immunity. The descriptions of *Pragyaparadha* (misuse of intellect) and *Asatmyendriyartha Samyoga* (improper engagement of senses) resemble today's behavioural risk factors—unhealthy lifestyles, excessive sensory stimulation, and maladaptive coping strategies.

The classical Ayurvedic interventions—*Sattvavajaya Chikitsa* (mind-control therapy), *Achara Rasayana* (code of conduct), and *Sadvriitta* (ideal daily regimen)—can be interpreted as preventive and promotive measures that cultivate resilience, emotional balance, and adaptive behaviour. When compared with modern psychotherapeutic approaches, these Ayurvedic principles reflect a profound understanding of mental health centuries before contemporary models were established.

This discussion also highlights that mental health cannot be separated from physical health. The Ayurvedic perspective of *Tridanda* (*Sharira–Indriya–Manas*) underscores a truly holistic model, where mind, body, and sensory faculties are interdependent. Therefore, interventions aimed at balancing *Manas Bhava* are not ancillary but foundational to the prevention and management of both psychiatric and systemic disorders.

CONCLUSION

Ayurveda, through its timeless wisdom, affirms that mental well-being is integral to overall health. Disturbed *Manas Bhava* act as significant *Manasika Hetu* in the origin and progression of diseases by disrupting *Agni*, vitiating *Doshas*, and generating *Ama*. The ancient seers recognized that emotional stability, ethical conduct, and mindful living are as important as medicinal or procedural therapies.

By correlating classical insights with modern psychosomatic concepts, it becomes clear that fostering positive *Manas Bhava*—such as patience, compassion, forgiveness, and contentment—can prevent a wide range of mental and physical disorders. The integration of *Sattvavajaya Chikitsa*, *Sadvṛtta*, and *Achara Rasayana* with contemporary health strategies offers a promising pathway for holistic health care.

In essence, the management of disease is incomplete without attention to the mind. Harmonizing *Manas Bhava* not only preserves *Swasthya* (health) but also ensures the fulfilment of life's higher purposes as envisioned in *Ayurveda*.

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