AYUSHDHARA
ISSN: 2393-9583 (P)/ 2393-9591 (O)
An International Journal of Research in AYUSH and Allied Systems

Review Article

CONCEPTUAL CORRELATION OF MOON AFFLICTION *(CHANDRA DOSHA)* WITH MENTAL DISORDERS *(MANASROGA):* A CRITICAL REVIEW

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Article info
Article History:
Received: 22-08-2026
Accepted: 25-09-2026
Published: 02-11-2026
KEYWORDS:
Chandra Dosha, Chittodvega, Jyotisha, Manas, Manasroga, Trigunas, Vishada.

ABSTRACT

Ayurveda explains mental functioning through *Manas* (mind) and the balance of the three *Gunas- Sattva, Rajas* and *Tamas*. In *Jyotisha* (traditional Indian astrology), *Chandra* (Moon) is regarded as an important significator of *Manas*, and its affliction is interpreted through planetary conjunctions, aspects and placements. This narrative review explores the conceptual relationship between *Chandra* affliction and mental disturbances described in classical Ayurvedic literature under *Manasroga*. Classical sources, including the *Charaka Samhita, Sushruta Samhita, Rigveda, Parashara Hora Shastra, Phaladeepika, Brihat Jataka* and *Saravali*, were reviewed alongside relevant literature on mental health. Particular attention was given to Moon–Saturn, Moon–Rahu, Moon–Ketu and Moon–Mars associations, as well as the Moon's placement in challenging houses. These traditional interpretations were discussed in relation to Ayurvedic descriptions such as *Vishada* (despondency), *Chittodvega* (anxious agitation), *Bhrama* (confusion or disorientation) and *Chitta-kshobha* (emotional disturbance). The review considers possible conceptual similarities between Ayurveda and Jyotisha while recognizing that they arise from distinct theoretical systems. Astrological combinations are not presented as established causes or diagnostic tools for psychiatric disorders. Further textual research and non-interventional observational studies are needed to examine these traditional associations.

INTRODUCTION

Ayurveda considers health to be more than the absence of disease. According to the classical definition of *Swasthya*, a healthy individual is one in whom the *Doshas, Agni, Dhatus* and *Malas* are in a state of equilibrium, along with a cheerful and balanced state of *Atma* (soul), *Indriyas* (sensory faculties) and *Manas* (mind)[1]. This definition highlights the importance of mental well-being along with physical health.

In Ayurveda, *Manas* plays an important role in perception, thinking, memory and decision-making. It is described as having two fundamental properties, *Anutva* (atomicity) and *Ekatva* (oneness), which explain its role in the process of cognition[1].

Access this article online
Quick Response Code
https://doi.org/10.47070/ayushdhara.v13i5.2987
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The functioning of *Manas* is also understood through the concept of *Triguna*, comprising *Sattva*, *Rajas* and *Tamas. Sattva* is associated with clarity and balance, whereas *Rajas* and *Tamas* are considered the two *Manasika Doshas*. An increase in *Rajas* may be associated with excessive activity, restlessness and agitation, while an increase in Tamas is associated with inertia, confusion and lack of awareness[1].

Ayurveda explains that disturbances in mental functioning may arise from several factors, including improper sensory experiences *(Asatmyendriyartha Samyoga)* and errors of judgement or intellectual functioning *(Prajnaparadha).* These factors may disturb the normal functioning of *Manas* and contribute to the development of *Manasroga*. Classical Ayurvedic texts describe various mental disorders, including *Unmada, Apasmara* and *Atattvabhinivesa*. These conditions may involve changes in memory *(Smrti),* understanding *(Jñana),* behaviour *(Acara)* and personal habits *(Śīla)*[1]. Such descriptions reflect the

importance Ayurveda gives to the observation of mental and behavioural changes.

Jyotisha, another traditional Indian knowledge system, also gives importance to the relationship between planetary positions and human life. Within this system, *Chandra* (Moon) is regarded as an important significator of *Manas* and is traditionally associated with emotions, mental responses and psychological tendencies[3]. The relationship between the Moon and the mind is also reflected in the famous Vedic statement, *"Chandrama Manaso Jataḥ,"* from the *Purusha Sukta* of the *Rigveda*, which describes the Moon as originating from the cosmic mind[2]. This association forms an important philosophical basis for understanding the relationship between *Chandra* and *Manas* in *Jyotisha*.

In traditional astrological interpretation, the condition of Chandra is assessed through factors such as its sign and house placement, planetary conjunctions and aspects, *Paksha Bala*, and associations with benefic or malefic planets[3-5]. These factors are considered while interpreting the Moon's strength and its possible relationship with an individual's emotional tendencies. In particular, the association of *Chandra* with planets such as *Śani, Rahu, Ketu* and *Mangala* is discussed in classical Jyotisha literature in relation to different mental and behavioural experiences.

Mental health has also become an important area of concern in contemporary healthcare. The World Health Organization has highlighted the considerable global burden of mental health conditions, particularly depression and anxiety[6]. Modern psychiatry evaluates these conditions through established clinical criteria, whereas Ayurveda and *Jyotisha* approach mental functioning through their own traditional concepts and methods of interpretation. Although their theoretical foundations differ, examining their descriptions of mental and emotional disturbances may provide an interesting area for academic discussion.

In this context, the term *Chandra Dosha* is used in the present review to describe traditional astrological interpretations of an afflicted or weakened moon. It is not considered a clinical diagnosis or an established cause of psychiatric illness. The present review explores the conceptual relationship between *Chandra* affliction and *Manasroga*, with particular attention to the *Triguṇas* and the mental disturbances described in classical Ayurvedic literature. It also aims to understand how these two traditional systems interpret emotional and behavioural changes while maintaining their distinct theoretical and clinical perspectives.

AIMS AND OBJECTIVES

- To comprehensively compile and evaluate the classical descriptions of the moon across primary Ayurvedic Samhitas and foundational *Jyotisha* treatises.
- To systematically map the conceptual and phenomenological parallels between specific adverse lunar configurations *(Chandra Dosha)* and Ayurvedic clinical descriptions of *Manasroga (Vishada, Chittodvega, Bhrama).*
- To critically appraise the epistemological challenges, clinical risks, and structural limitations of directly matching traditional astrological indicators with active clinical psychiatric diagnoses, while defining future research methodologies.

METHODOLOGY

Study Design: This study is designed as a highly structured conceptual narrative and comparative literary review.

Sources of Information: Primary Ayurvedic texts- including the *Charaka Samhita (Nidana* and *Chikitsa Sthana)*[1], *Sushruta Samhita (Uttara Tantra)*[8], and *Ashtanga Hridaya*- were utilized to extract descriptions of *Manas, Manovaha Srotas, Trigunas*, and *Manasroga*[9]. Concurrently, foundational *Jyotisha* texts- including the brief *Parashara Hora Shastra*[3], *Phaladeepika*[4], brief *Jataka*[5], and *Saravali*[7]- were analyzed to decipher lunar positions, planetary conjunctions *(Yogas),* and their recorded behavioral manifestations.

Analytical Framework: The data gathered was categorized and cross-examined across four specific domains: (i) The philosophical and functional baseline of the Moon-*Manas* relationship; (ii) Specific malefic planetary conjunctions involving *Chandra* (Saturn, Rahu, Ketu, Mars); (iii) The structural mapping of negative house placements (6th, 8th, and 12th); (iv) The translation of these combined indicators into Ayurvedic psychopathological equivalents *(Vishada, Chittodvega, Bhrama, Chitta-kshobha).*

RESULTS AND DISCUSSION

The Philosophical and Functional Alignment of *Chandra* and *Manas*

The deep connection between *Chandra* and *Manas* in traditional Indian thought represents an early understanding of biological rhythms and psychological changes. *Jyotisha* evaluates the functional capacity of the mind by looking at Chandra's luminescent strength *(Paksha-Bala);* a waning, dark Moon *(Krishna Paksha Kshin-Chandra)* is categorized as an inherent malefic force due to its reduced energetic output, whereas a waxing, full Moon *(Shukla*

Paksha Purna-Chandra) is seen as a highly resilient, Sattvic benefic force[3-5]. Ayurveda independently maps the internal psychic landscape through the balance of *Sattva, Rajas*, and *Tamas*. When *Sattva* is dominant, the mind possesses clarity, patience, and high emotional stability. When *Rajas* or *Tamas* are pathologically elevated, the mind becomes vulnerable to external stress. The comparison between these two frameworks reveals that ancient scholars viewed human behavior through a unified lens: macrocosmic configurations mirror microcosmic psychological vulnerabilities, though they operate through different theoretical systems.

Moon–Saturn Conjunction *(Shani-Chandra Yogas)*

Saturn *(Shani)* is characterized in classical *Jyotisha* texts like the *Saravali* by its cold, heavy, restrictive, and slow-moving nature, directly reflecting the qualities of *Tamas Guna*[7]. When Saturn conjoins or casts a direct aspect on *Chandra*, it dampens the emotional expression of the mind. Classical texts record specific behavioral outcomes for this placement, including chronic emotional heaviness, profound sadness, social withdrawal, structural pessimism, and a constant state of perceived restriction or learned helplessness.

In Ayurvedic pathophysiology, this presentation directly aligns with *Vishada*- defined by Charaka as the most potent factor for aggravating diseases *(Roga-vardhananam),* presenting as extreme despondency, mental sluggishness, and an inability to act. This state indicates a severe depletion of *Sattva* and a pathologically elevated state of *Tamas*, which slows down the processing speed of the *Manovaha Srotas*, causing a psychological standstill that closely resembles modern clinical depression.

Moon–Rahu Conjunction *(Rahu-Chandra Grahana)*

Rahu, the north node of the moon, represents illusion, obsession, amplification, and sudden erratic psychological shifts. When *Rahu* afflicts *Chandra*, it clouds the mind's perceptive faculties. Texts like the *Phaladeepika* state that this affliction causes ungrounded fears, obsessive-compulsive tendencies, and a hyper-reactive emotional state[4]. This configuration corresponds closely with *Chittodvega*- an Ayurvedic clinical term for severe, unremitting anxiety and psychological distress driven by a highly aggravated state of *Rajas Guna*[9]. The mind loses its stability, causing the individual to experience constant apprehension and panic. In severe cases, this can lead to *Bhrama* (delusional disorientation or hallucinations), where the boundary between objective reality and internal illusion becomes blurred.

Moon–Ketu Conjunction *(Ketu-Chandra Yogas)*

Ketu, the south node of the moon, represents detachment, sudden discontinuity, internalization, and deep subconscious fragmentation. Astrological treatises observe that a Moon–Ketu combination often causes individuals to feel emotionally disconnected from their environment, leading to chronic identity crises, severe introversion, and unexpected emotional outbursts[3]. This aligns with specific functional disturbances of *Manas* where *Tamas* and *Rajas* alternate rapidly, destabilizing emotional processing. The individual experiences a sense of dissociation, a lack of clear purpose, and emotional instability. This state is frequently discussed alongside the early stages of *Amanusha Unmada* (idiopathic or non-somatic behavioral changes) documented in the Sushruta Samhita, where the patient's behavioral baseline shifts without an obvious physical cause[8].

Moon–Mars Conjunction *(Chandra-Mangala Yogas)*

Mars *(Mangala)* introduces intense heat, rapid movement, and aggressive, competitive energy, which are closely linked to *Pitta Dosha* and *Rajas Guna*. When Mars adversely influences *Chandra* without stabilizing aspects from benefic planets, texts like the brief *Jataka* record manifestations such as high irritability, explosive anger, impulsivity, and poor emotional self-regulation[5]. This demonstrates a clear conceptual parallel with *Chitta-kshobha* (acute emotional agitation) and severe *Rajasic* vitiation within the mind[9]. The extreme heat of Mars over-activates the emotional center, clouding the analytical capacity of the intellect *(Buddhi).* As a result, the individual acts impulsively without considering consequences, a behavioral pattern frequently seen in the manic phases of *Paittika Unmada*.

Positional Vulnerabilities: The *Trika* Houses (6th, 8th, and 12th)

In Jyotisha mechanics, the 6th (Shashta-disease/conflict), 8th (*Ashta*- longevity/sudden trauma), and 12th (*Vyaya*- loss/isolation) houses are classified as *Trika Sthanas*- or houses of challenge. The placement of *Chandra* within these sectors is traditionally viewed as an indicator of psychological vulnerability[3,5]. The specific traits are discussed as follows:

- **The Sixth House:** Associated with constant mental friction, anxiety regarding health or conflicts, and a high susceptibility to psychosomatic illnesses.
- **The Eighth House *(Chandrashtama):*** Associated with sudden emotional shocks, deep subconscious fears, and unpredictable, deep-rooted mood swings.
- **The Twelfth House:** Associated with chronic sleep disturbances, a tendency toward psychological

escapism, and feelings of profound loneliness or isolation.

Ayurveda notes that these three states closely track the clinical progression of *Manovaha Srotodushti* (contamination of the mental channels). Constant stress and internal friction cause a high accumulation of *Rajas*; sudden emotional trauma disrupts the vital protective energy of the heart and mind *(Ojas);* and prolonged isolation or sleep deprivation leads to an accumulation of *Tamas*, leaving the individual highly vulnerable to developing full-scale *Manasroga*[9].

Table 1: Phenomenological Comparison of Lunar Afflictions and Ayurvedic Terminology

Traditional Jyotisha Construct	Primary Documented Behavioral Themes	Conceptual Ayurvedic Correlation	Dominant Psychological *Guna*	Associated Channel Pathology
Moon–Saturn (Shani-Chandra)	Melancholy, emotional heaviness, prolonged grief, social withdrawal.	*Vishada* (despondency/ lack of drive)[1]	*Tamas*	*Manovaha Srotosanga* (sluggish processing)
Moon–Rahu (Rahu-Chandra)	Severe anxiety, phobias, obsessive thoughts, paranoia.	*Chittodvega* (anxious agitation)[9]	*Rajas*	Manovaha Atipravritti (hyper-excitation)
Moon–Ketu (Ketu-Chandra)	Dissociation, emotional detachment, confusion, identity crises.	*Bhrama* (delusional disorientation)[8]	*Tamas / Rajas*	*Vimarga-gamana* (altered/deviated processing)
Moon–Mars (Chandra-Mangala)	High irritability, explosive anger, impulsivity, low emotional control.	*Chitta-kshobha* (acute emotional agitation)[9]	*Rajas*	*Pittaja Manovaha Vimarga-gamana*
Moon in Trika Houses (6th/8th/12th)	Chronic stress, sleep disorders, deep fears, isolation.	Prone to *Manovaha Srotodushti*[9]	*Rajas / Tamas*	*Ojo-kshaya* (depletion of vital resilience)

Critical Appraisal and Methodological Limitations

The primary challenge of this proposed correlation lies in the fundamental difference in epistemological status and clinical intent between Jyotisha interpretations and active psychiatric diagnoses. Jyotisha operates as an indicator system using symbolic cosmic variables, whereas Ayurveda offers a clinical, diagnostic, and therapeutic framework focused on treating the living body[3,9]. Therefore, several critical limitations must be enforced when analyzing these systems together. First, an isolated planetary conjunction (such as Moon-Saturn) must never be used to definitively diagnose a clinical condition like major depressive disorder. *Jyotisha* emphasizes that an individual configuration can be completely altered or neutralized by beneficial aspects *(Drishti),* planetary cancellations *(Bhanga),* or specific sub-divisional charts *(Vargas)*[3-5]. Second, labelling an individual with an unverified psychological condition based solely on their birth chart can induce severe anticipatory anxiety *(Chittodvega),* inadvertently worsening their mental state. Third, astrological analysis should never serve as a substitute for structured clinical interviews, mental status examinations (MSE), or standardized diagnostic frameworks. Any integrative investigation must treat these astrological indicators strictly as potential markers of psychobiological vulnerability rather than definite causes of disease.

CONCLUSION AND FUTURE SCOPE

This critical review demonstrates that while Ayurveda and Jyotisha developed distinct technical and clinical methodologies, they share a remarkably unified phenomenological vocabulary regarding human emotions and behavioral changes. The classical descriptions of an afflicted moon *(Chandra Dosha)* closely mirror the behavioral presentations of *Manasroga* driven by *Rajasic* and *Tamasic* imbalances. Future priorities for research should include designing non-interventional clinical trials to document whether traditional lunar phases correlate with cross-sectional symptom severity variations in patients diagnosed with mood or anxiety disorders. Furthermore, systematic analyses of lesser-known *Nighantus* and astrological commentaries are needed to standardize the terminology connecting *Chandra Dosha* with *Manasroga*, alongside investigations into how ancient lunar-mental principles align with contemporary scientific research on circadian rhythms and neuro-hormonal shifts.

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Cite this article as:
Sangeeta, Vijayant Bhardwaj, Hardev Thakur. Conceptual Correlation of Moon Affliction (Chandra Dosha) with Mental Disorders (Manasroga): A Critical Review. AYUSHDHARA, 2026;13(5):29-40.
https://doi.org/10.47070/ayushdhara.v13i5.2987
Source of support: Nil, Conflict of interest: None Declared

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