



## Review Article

# Mental Health and Ayurveda: A Review

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### Abstract

Around 450 million people currently suffer from mental diseases, placing mental disorders among the leading causes of ill-health and disability worldwide while mental health services in South-East Asia tend to be urban-centered and hospital-based and 80%-90% of populations have no access to treatment. The prevalence of the mental disorders are increasing day-by-day globally. The equilibrium between the *dosha-dhatu-mala* (physiological functioning), mind, body and soul is considered as health in Ayurveda. The emphasis is given to the normal functioning of the emotion, cognition and mental health, and mental faculties of an individual has been indicated as the *nidana* (etiological factor) for many physical and mental disorder. The mental faculties of an individual is described in term of *manas* in ayurveda. The word *manas* is derived from root word *mana* which means to think and it is considered to be the cause of mental well being. In the contemporary science the mind and brain activities are considered complimentary. In Ayurvedic text vivid description about *manas* (mind), causes, treatment and prevention of *manasa vyadhi* (mental disorder) are given and the mental well being is considered most important. The causes of mental disorder are multitude in Ayurveda. The prime cause of *manasa vyadhi* (mental disorder) is *pragyaparadha* (volitional transgression). Other causes include violation of *sadvritta* (code of conduct), improper *aahara* and *vihaara* (food and lifestyle) or even may be due to the *papa karma* (sinful act) performed in this life or previous life. Even the physical disease can be the etiology of mental disorder and vice-versa. The emphasis in

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*swasthavritta*(health regimens), *sadvritta*(correct behaviour, code of conduct), *achara rasayana* (ideal behaviour), *medhya rasayana* (nootropic drugs) and *yoga* are given in Ayurveda to prevent from mental ailments. The treatment of *manasa vyadhi* may be different according to the *hetu*(causes) or the symptoms of the individual. The therapeutic approaches are different to each and every individual according to the vitiated *shariraka (vata, pitta and kapha)* and *manasika dosha (raja and tama)*. The aim of this paper will be to collect the description regarding the mental health in the ayurvedic text and to describe its relevance in the present context and their role in the maintenance of mental wellbeing.

**Keywords:** *Mental health, Ayurveda, Mental wellbeing Achara rasayana,*

## Introduction

Ayurveda, the science of life, is a holistic approach to healthy living. In Ayurveda, an individual is not termed healthy if he is not mentally healthy and *prashanna aatma indriya*, and *mana* (healthy senses, mind, body and soul) are the prerequisite for the individual to be called healthy.<sup>[1]</sup> The concept of mind was described in pre-vedic period. Mind is conceived as the functional part of *aatma* (soul) in *veda*.<sup>[2]</sup> It has been described that the thoughts determine the facial appearance and the facial expression are influenced by thought. All the function of an individual is carried out by the mind. So that the perfect balance of mind, body and soul is considered as complete health in Ayurveda.<sup>[3]</sup>

The prevalence of mental health disorders are increasing each year and are increasingly recognized as leading cause of disease burden globally.<sup>[4]</sup>

Mental health receive insignificant attention at all levels of society from the government to the general public in Nepal which is reflected in the limited provision of resources towards mental health care. There are no accurate data on the prevalence of mental disorders in Nepal, small scale studies have indicated the prevalence to be as high as 37.5% in rural communities.<sup>[5]</sup> These states the disparity between the health services available and the need of the services which is huge.

In Ayurveda many modalities are described which plays significant role in the prevention and promotion of mental health and mental wellbeing is given importance for the maintenance of physical as well as mental health.

## Methods

The methods and objective followed in this research were largely qualitative. The review was carried out with the help of secondary data, books, journal article and reports published nationally and internationally. The descriptive and qualitative analysis were done from the selected data available from different sources.

## Mental health in Ayurveda

The study of mental health constitutes one of the eight division or branches of Ayurveda<sup>[6]</sup> and is described meticulously in the Ayurvedic text. The mental wellbeing has been described in ayurveda as concept of *manas* which literal meaning is mind. The word *manas* is derived from root work *mana* which means to think, to perceive or to lead to knowledge. The *manas* and *aatma*(soul) are considered to be one and are the sole guidance for performing any functions.<sup>[7]</sup> According to *yoga darashana manah, buddhi, ahankara* are the

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*antah karana* traya (three internal constituent/instrument). Mind and brain activities are linked together. The mind is considered to be *amoorta* (intangible) and brain to be *moorta* (tangible),<sup>[8]</sup> each and every mental function are performed under the guidance of mind.

According to *Amarakosha* *manas* is the entity through which the knowledge is obtained, which is closely related with *aatma*, through which one can perceive and the seat of *manas* is *hridaya*(heart). *Mana* is superior analyzing faculty, the seat of soul and controls the whole body by accommodating the senses and act as a seat of knowledge. According to *Vedanta darshana* *manas*, *buddhi*, *chittta* and *ahankara* are the four *antahkarana*(internal instruments/ mechanism).<sup>[9]</sup>

*Manas* is called *ubhayatmaka* (with both sensory and motor functions) so considered superior faculty because it controls and co-ordinates all other mental faculties and connect them with the soul and controls and guide all the function of the body.<sup>[10]</sup> It has the capacity to control itself and other sense organs and can restrain other organs from negative feelings.

Acharya Vagbhatta says that the *hridaya* (heart) is the seat(location) of *satva* or *manas*, Acharya Caraka and Sushruta <sup>[11]</sup> explains *hridaya* as seat of *manas* as it is said to be the *chetana* sthana. Acharya Bhela says head (*shira*) as the seat of *manas*.<sup>[12]</sup> Heart is considered as location of soul and *manas* and the entire body is location of *manas*.<sup>[13]</sup> The sensory and motor functions of mind are attributed to brain whereas the psychological function are aspect of heart which may be the result of the variation of location of *manas* according to various Acharya. So, for proper func-

tioning of the emotions both the mind and heart should be properly functioning in Ayurveda and the mind and heart are responsible for all the mental function and acquiring knowledge.

The perception of all senses will occur only in presence of mind.<sup>[14]</sup> So, sometimes we will not be able to recall the things which we perceived earlier due to the absence of mind in the perception. The function of *manas* are *indriabhigraha* (control sense organs), *svanigraha* (self-restrain), *uhya* (judgement) and *vichara*(consideration/ think). Because of this function one will be able to restrain self from temptations, self-control and control the emotions if the *manas* is working properly.<sup>[15]</sup> The *gunah* (properties) of *manas* are *anutwa* (subtleness) and *ekatwa* (oneness).<sup>[16]</sup> Due to its singleness, only single knowledge occurs at a time but can perceive two or more objects at a time due to subtleness and may appear that simultaneous perception of several objects is taking place.

The object perceived through the sensory organs are *artha* <sup>[17]</sup> and *manas* is considered as independent *indriya*(sensory organ). The objects of *manas* are *chintya* (objects of thinking), *vicharya* (objects of reasoning, logic and discrimination), *uhya* (objects of judgement or guessing), *dhyeya*(-object of continuous thinking about desired things) and *sankalpa* (objects of imagination and evaluation as to merit and demerit). *Manas* can function independently without the relation with the sense organs such as *sukha* (happiness), *dukha*(unhappiness), *kama*(lust), *krodha*(anger), *bhaya*(fear), etc. all the psychological functioning are controlled by the *manas*.<sup>[18]</sup>

*Triguna: satva, raja* and *tama*(three qualities of mind) are three essential constituents of

mind and the latter two *raja* and *tama* (whose literal meaning are brightness and darkness) are considered as *manas dosha* which can potentially cause *mano vyadhi* (mental disorder) and *satva* is pure (*suddha*), is not responsible for mental disorder. As *vata dosha* play a major role in body, in the same way *raja* plays important role in *manasa dosha*.<sup>[19]</sup> In every individual, the cognitive, conative and affective aspects of the mind is guided by the predominance of any of the three *gunas* (qualities) prevalent. All the positive attributes of the mind are due to the *satva* constituent and unwholesome activities are results of *raja* and *tama*. These factors are responsible for the various behavioral patterns of human being according to the predominance of the *guna*. The *manas* and *satwa* are sometimes used as synonyms in ayurveda. *Samyakayoga* (normative interaction) with *satva* predominance will maintain the well balanced and harmonious state of mind. *Atiyoga* (excessive interaction) of mental activities owing to *rajoguna* will be characterized by excessive emotional outbursts, excessive excitement, anger, preponderance to violence, etc. *heena yoga* (reduced interaction) of mental activity with *tamoguna* predominance is characterized by *avasada* (depression), ignorance, lack of interest in day to day activities, etc.<sup>[20]</sup>

Mind is not visible but any kind of perception and functioning of sensory or motor organ is indicative of mind without which the relationship between the internal and external environment is not possible. To know or not is criterion to recognize the presence of mind. If the *mana* is not attentive to the subject of perception, sense organs only is not sufficient to gain any sort of knowledge. Knowledge is gained only when the soul, subject and perception of subject with sense organs with

attentive *mana* is acquired.<sup>[21]</sup>

## Mental health

Mental health refers to the cognitive, behavioural and emotional wellbeing and deals with how people think, feel and behave, sometimes refers to the absence of mental disorders. Mental health affect daily living, relationship and physical health of each and every individual. Stress, anxiety and depression can affect mental health and disrupt a person's routine.<sup>[22]</sup>

According to WHO peak mental health is not only about managing active conditions, but also looking after ongoing wellness and happiness, preserving and restoring mental health is crucial, individually and at a community and society level. In recent years, there has been increasing acknowledgement of the importance of mental health in global development and the mental issues is one of the leading causes of death and disability. The mental health has been addressed in sustainable development goals by WHO.<sup>[23]</sup> The factors influencing the mental health are social and financial circumstances, adverse childhood experiences, biological factors, underlying medical conditions.<sup>[24]</sup> Mental health can affect daily living, relationships and physical health. WHO stress that mental health is more than just the absence of mental disorders or disabilities. The psychological disorders have physical roots leading to psychosomatic disorders.<sup>[25]</sup>

The concept of mind and soul has been an issue of philosophical debate. The mind has been defined as the one responsible for one's thoughts and feelings.<sup>[26]</sup>

Psychoneuroimmunology is a discipline

that has evolved recently with the aim to study the relationship between immunity, endocrine system and psychiatry or the interaction between the behavior, brain and the immune system. The emotional states such as stress, anxiety, depression, irritability can affect immunity and physical health negatively. The stress hormones cortisol, catecholamine, vasopressin also affects the physiology of the body and may make an individual prone of psychiatric disorders. The level of these hormones varies according to the level of stress in the body. [27]

### Mental disorder in Ayurveda

The mental faculties are given prime impor-

tance for wellbeing of an individual in Ayurveda. Individual is affected by the way he thinks which ultimately affect his behaviour. The mind should be kept in complete control on self to keep an individual away from diseases. Intelligent person should curtail lust, grief, fright, anger, shamelessness, extreme rage etc(lobha, *shoka*, *bhaya*, *nair-lajja*, *atiraga*). [28] These mental faculties may lead to mental disorders. The mental faculties work as etiology for many physical as well as mental disorder. The causative factor of many diseases has been termed as the mental faculties of an individual. Some of the mental faculties and the disease caused by them are given in table 1.

**Table 1: Mental faculties as etiology of *manasa vyadhi*(mental disorder)**

S.N.	<i>Manas Hetu/</i> etiology	<i>Sharirika Vyadhi/</i> physical disorder
1	<i>Shoka</i> (sorrow)	<i>Vaatika gulma</i> (gaseous tumor) [29] <i>Vaataarsha</i> (hemorrhoids) [30] <i>Shosha</i> (emaciation) [31]
2	<i>Krodha</i> (anger)	<i>Paitika gulma</i> [32]
3	<i>Bhaya</i> (fear), <i>shoka</i> (sorrow)	<i>Aagantuja atisaara</i> (diarrhea) [33]
4	<i>Dwesha</i> (aversion)	<i>Dristtirthasamyogaja chardi</i> (vomiting due to aversion) [34]
5	<i>Shoka</i> (sorrow), <i>bhaya</i> (fear), <i>lobha</i> (greed), <i>krodha</i> (anger)	<i>Arochaka</i> (anorexia) [35] <i>Bhayaja atisara</i> (nervous diarrhea) <i>Shoka jvara</i> (nervous pyrexia)
6	<i>Irshya</i> (jealousy), <i>utkantha</i> , <i>bhaya</i> (fear), <i>trasa</i> (fear), <i>kro-</i> <i>dha</i> (anger), <i>shoka</i> (sorrow)	<i>Rajayakshma</i> (tuberculosis/emaciation) [36]
7	<i>Achintana</i> (Heedlessness), <i>Acheshtana</i> (reduced activity)	<i>Kaphaja hridroga</i> ( <i>Kaphaj</i> Heart disease)[37]
8	<i>Douhrida vimaananaata</i> (ig- noring wishes of pregnant mother)	<i>Kubja</i> , <i>kuni</i> , <i>khanja</i> , <i>vaamana</i> , <i>vikritaksha</i> , <i>anaksha</i> [38]
8	<i>Daurmanasya</i> ( <i>negative men-</i> <i>tal state</i> )	<i>Avrishya</i> (reduced potency)[39]
10	<i>Harsha</i> (happiness)	<i>Prinana</i> (nourishing) [40]
11	<i>Saumanasya</i> (pleasant)	<i>Garbhakara</i> (procreative) [41]



The depression is considered as the prime cause of the *vyadhi*(disease).<sup>[42]</sup> Several mental disorders are described in ayurveda; *unmade*(psychosis),<sup>[43]</sup> *apasmara* (convulsive disorder),<sup>[44]</sup> *bhrama*(illusion),<sup>[45]</sup> *atatvabhinivesha*(obsessive disorder),<sup>[46]</sup> *tandra*(drowsiness),<sup>[47]</sup> *klama*(neurasthenia),<sup>[48]</sup> *mada*(loss of perception),<sup>[49]</sup> *moorcha*(fainting),<sup>[50]</sup> *sanyasa*(phobia), *apatatraka*(hysteria), *avasa-da*(depression)<sup>[51]</sup>, *chitta udvega*(anxiety neuro-sis), *manasa mandata*(mental retardation), *ma-datya*(intoxication),<sup>[52]</sup> etc

### Causes of manasa vyadhi (mental disorder)

The *manas/ satwa* is considered as the *ashraya* (substrata) of disease.<sup>[53]</sup> The body will be according to manas and viceversa.<sup>[54]</sup> It is required mind to be functioning appropriately and mind should be able to remain in body, think appropriately, convey proper knowledge to soul and buddhi. Failure of the sequence is responsible for generation of disease. The *swasthavritta pala-na* (following code of conduct) has been given prime importance for the prevention of diseases but *bishamaswasthavritta palana* (following *swasthavritta* at a time and not following at other time) will lead to all kind of diseases.<sup>[55]</sup>

*Pragyaparadha*(intellectual blasphemy) is the prime cause of physical as well as mental disorder as the mental emotions and faculties such as *irshya*, *shoka*, *bhaya*, *krodha*, *abhimana*, *dwe-sha* etc (greediness, sorrow, fright, anger, pride, aversion) *manovikara* arise due to *pragyaparadha*. The inauspicious action caused due to the absence of *budhi*(intellect), *dhriti*(fortitude) and *smriti*(memory) is the *pragyaparadha* and one will not be able to deliniate between good and bad.<sup>[56]</sup> The *pragyaparadha* result in defective decision

making and inability to control mind from harmful objects and will cause the *nija vyadhi* and they further vitiate the *manodosha* leading to *manoroga*(mental disorder).<sup>[57]</sup> A person whose intellect, fortitude and memory are impaired, indulge himself to *pragyaparadha* leads to aggravation of all *dosha*. The causes of the *manovikaras* like *irshya*, *shoka*, *bhaya*, *krodha*, *mana* and *dvesha* are attributed to the defects in the mental faculty of the person (*pragyaparadha*)<sup>[58]</sup>

Due to *pragyaparadha* the individual desires and dream of unattainable things and become too much attached to worldly things, because of which *pragyaparadha* is considered as the root for all the manifestation. Although many other etiological factors are mentioned as the etiological factors of *manoroga*, the prime importance is given to *pragyaparadha* as all other mental faculties (positive and negative) are result of it. The ignorant indulge in unwholesome gratification of senses, suppression of natural urges, exposure to strain beyond their capacity and adoption of temporary pleasing regimen. Observance of certain regimens may produce temporary unhappiness but in the long run leads to happiness. The wise observe wholesome regimen after proper examination and understanding whereas others who are devoid of these qualities are afflicted with *raja* and *tama* and get tempted to do unwholesome activities and succumb to psychosomatic disorders.<sup>[59]</sup>

### Treatment of mental disorder

The *nija* (caused due to vitiation of dosha), *agantuja*(caused be external factors) and *manasa vyadhi*(mental disorder) are the three major types of diseases. The disease caused by the imbalance

between the *dosha* are *nija vyadhi*, the disease caused due to external factors or injury are *agan-tuja vyadhi* and the disease caused due to unavailability of the desired objects is *manasa vyadhi*.<sup>[60]</sup> These factors may lead to various types of mental disorder. The treatment of the mental disorder varies according to the type and cause of the mental disorder. For the proper management of the mental disorder, the *trivarga* (*dharma*(virtue/faith), *artha*(wealth) and *kaama*(lust/love)) should be applied accordingly and the management should be done with the well-versed physician who is capable to treat according to the *dosha*, *kaala*(time), and is able to differentiate the cause of the disease.<sup>[61]</sup> The *trivarga* are the factors which will help mind to function properly and in diseased state also if one is able to use the *trivarga* properly the prognosis of the disease will be better.<sup>[62]</sup>

Along with the *trivarga*, three methods of treatment of mental disorder can be applied. The *daivavyapashraya*(divine therapy), *yukti vyaprashaya*(rational therapy) and *satvavajaya chikitsa*(psychotherapy). In *daivavyaprashraya* the proper use of *mantra*(incantation), *aushadha dharana*(amulets), *bali*(sacrifice), *upahara*(gift), *prashchita*(atonement), etc are instilled and involve. In *yukti vyaprashaya* the treatment is done with *aushadha*(medicine), *aahara*(food) and *vihara*(behaviour) according to the inflicted *dosha*(humor), *desha*(place of residence), *kaala*(time), *vaya*(age), etc based on the fundamental principles of ayurveda where as in *satvavajaya chikitsa* the mind is averted from the harmful objects and events.<sup>[63]</sup> Various medicine which are *medhya*(nootropic), *rasayana*, *bajikarana* can be used according to the *dosha*, *lakshana*(symptoms) and *vaya*(age) of the patient.

In ayurveda, due importance is given to the *satvavajaya* (psychotherapy) in somatic as well as psychiatric diseases. The essence of psychotherapy in many forms has been established in civilizations since the beginning of life in the form of counseling by elders either in supportive or in a rehabilitative way. A study on spirituality showed that the spiritual needs of the patient need to be addressed at different levels.<sup>[64]</sup>

Satavavajaya chikitsa is to control the mind by withdrawing it from undesired objects.

Satvavajaya is achieved through spiritual knowledge, philosophical understanding, fortitude, remembrance of good things and concentration, *japah*(prayer) and *vrata* (vows) and so on and current psychotherapy is a version of the *Satvavajaya Chikitsa* mentioned in traditional Ayurveda system. Ayurveda gives more importance to *satvavajaya chikitsa* and *daivavyapashraya chikitsa* in managing *manovikara*.<sup>[65]</sup> Mind can also exert positive or negative impact on the effect of treatment on body. The positive impact of placebo on treatment is due to the effect of mind. The positive response of a patient to therapy is also guided by the innate positivity in the individual.<sup>[66]</sup>

The importance is given to the *nidana*(etiology) for the treatment of each and every disease. The *nidana* should be averted for the successful treatment of the disease. As each and every individual are different so the treatment plan should be tailored according to the *dosha*, *desha*(place), *kala*(time) and *vaya*(age) of the individual as same treatment modalities may not work in different individual with same disorder.<sup>[67]</sup>

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## Prevention of mental disorder

Every *charya* (regimen) described in ayurveda are to prevent the physical and mental disorders. The specific importance is given to the *aahara*(food regimen) and *vihara*(lifestyle, behaviour) of an individual as both the factors are responsible for all the mental faculties performed by an individual. Various modalities like *dinacharya*(daily regimen), *ritucharya*(seasonal regimen), *sadvritta*(code of conduct), *vega*(urges), etc are for the holistic wellbeing of an individual. <sup>[68]</sup>

The *ritushodhana* (purificatory methods according to the season) should followed to keep the *dosha* (bodily humour) at balance and prevent the diseases. <sup>[69]</sup> and to keep the disease at bay the physician should be able to use *rasayana- vajikarana* and *panchakarma chikitsa* as per the need of the patient. <sup>[70]</sup> The *pragyaparadha* should avoided, *indriya*(sense organ) should be controlled, proper memory, and should act according to the *desha*, *kaala* and *aatma* (place, time and individual). <sup>[71]</sup>

The suppression of urges like lobha, shoka, bhaya, krodha, atiraga(greed, sorrow, fear, anger, extreme rage) should be done. <sup>[72]</sup> The *dharaniya vega*(urges to be suppressed) are confined to psychological attributes but has profound influence in the somatic attributes and it has been quoted that the suppression of urges which are to be removed and the passing out of urges forcefully which are to be suppressed are the prime cause of all the physical and mental disorder.

## Discussion

Ayurvedic science is more concentrated on the aspect of healthy mind, body and soul and give equal importance to each and every dimen-

sion of health thus the treatment of both physical and mental disorder is molded combining both mind and body. The health is result of pure body, happy soul and selfless mind. The happiness and unhappiness of each and every individual is the consequences of health and disease and affect the person totally or partially. Both the *shariraka* and *manasika dosha* (physical and mental humor) play crucial role in health and disease. The *sharira*(body) and *manas*(mind) will influence each other <sup>[73]</sup>

Mental wellbeing is crucial in maintenance of health. The physical disorder affects the individual mentally and viceversa leading to the psychosomatic disorder. This concept is true in the contemporary science also. The mental wellbeing is given importance in ayurvedic text and for each and every disease the maintenance of mental wellbeing has been prescribed.

Regarding the site of *manas*, heart is considered master and brain as its servant, <sup>[74]</sup> brain is considered as the physical place where the mind resides. <sup>[75]</sup> While describing the symptoms related to the health, the mental faculty such as the *suprasendriya* (happiness), *sukha swopna prabodhanam* (proper sleep wake cycle), are indicated which are required for wellbeing..In *dharaniya vega* (urges to be suppressed) various emotional and mental faculties are described which are to be withheld by a healthy individual to maintain health as emotion plays important role in causation of disorders in an individual.

The challenges for mental health services in Nepal according to WHO are budget allocation, lack of programmes dedicated to de-stigmatisation, lack of skilled human resources, resources centered mostly in the urban area, lack of estab-



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lished services at community levels, lack of preventative care and lack of systems for the regulation and accreditation of service providers<sup>[76]</sup> these challenges can be outcomed by use of the principles for mental wellbeing described in ayurveda as each modalities are relevant in present context too. The human body is constitution of sharira, indriya , satva and aatma (body, sense organs, mind and soul), the later 3 entities are the mental entity which shows the importance given to mental health in ayurveda. Both the mind and body are influenced by each other and viceversa.

Along with the *yuktivyapashraya*(logical treatment) treatment the *satvavajaya*(psychotherapy) has been given due place for the treatment. Ayurveda recognizes that every person has got his own individuality and variations so every person cannot be diagnosed and treated equally with uniform law. The concept of idiosyncrasy, allergy and anaphylaxis concept in the contemporary science can be interpreted on the individuality basis. There are many specific treatment modalities in ayurveda to cure physical problems as well as mental disorders. The mental attitude, mental status of an individual has pivotal role in curing of the disease which are accepted in contemporary science that without proper cooperation of the patient, no patient could be cured perfectly. In Ayurveda it is described that the patient having no faith in the physician should not be treated as for maintenance of *satwa* the faith, belief and respect are required.

For the physical disorder many mental faculties are given as etiology. All the modalities described in ayurveda which is to be practiced on day-to-day basis are designed for the maintenance of mental as well as physical health.

## Conclusion

Ayurveda is life science with the prime aim to prevent disease and promote the wellbeing of each and every individual. The mental health has been considered as significant part of human wellbeing. The promotion of mental health in Ayurveda has been meticulously described in Ayurvedic text. The *dinacharya*(daily regimen), *ritucharya*(-seasonal regimen), *sadvritta*( code of conduct) , *achara rasayana*(behavioural conduct), *medhya rasayana* (nootropic drugs) and others not only help to maintain physical health but also the mental health and assist in prevention of holistic health of an individual. The *jiva*(life) is the combination of *shareera*, *indriya*, *satva* and aatma (body, sense organ, mind and soul) in Ayurveda, from which we can assess the importance given to the mental health in Ayurveda. Among the four components only *shareera* is the physical entity whereas the other three entity are related to mental health.

The mental health is described in the philosophical and spiritual way in Ayurveda. The information regarding the mental health is multitude but are scattered in the Ayurvedic text. The physical entity of an individual is influenced by the mental entity.

In the present context where the prevalence of mental disorder is increasing day-by-day the basic principles of ayurveda can be applied for the prevention and promotion of mental wellbeing.

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