

Mental Health in *Bhartiya* Perspective and its Implications

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ABSTRACT

The concept of mental health is comprehensively given in the ancient Bhartiya scriptures like Patanjali Yoga Darshan, Charaka Samhita, Sushruta Samhita, Ashtanga Hrudayam and Shrimad Bhagavad Gita. The Bhartiya perspective is given less priority in current mental health research and practice. This paper focused on the study of mental health from the Bhartiya perspective, and some implications have been drawn. According to the Bhartiya perspective, a person's mental health is determined by blissfulness, happiness and peace of mind. The analysis reveals that practising the foundations of Bhartiya philosophy of life results in balancing one's mental health. A person's philosophy of life has an impact on their mind, way of life and behaviour.

Keywords: Mental Health, Bhartiya Perspective

Introduction

Mental disorder has been recognised as a significant public health concern and one of the leading causes of disability worldwide (Trivedi et al., 2014). The five insights from the global burden of disease study 2019 (Murray et al., 2020) highlights the global number of Disability Adjusted Life Years (DALYs) increased from 80.8 million to 125.3 million due to mental disorders and the proportion of global DALYs attributed to the increase rate of mental disorders from 3.1–4.9 per cent. With this surge, mental disorders have moved drastically. Severe symptoms of anxiety, depression, post-traumatic stress disorder, psychological distress and stress

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were reported in the general population during the COVID-19. The risk factors associated with measures of distress included younger age groups with the prevailing chronic or psychiatric illnesses. The pandemic is associated with significant levels of psychological distress. Mitigating the hazardous effects of COVID-19 on mental health is an international public health priority (Vindegaard and Benros, 2020). In India, the overall prevalence of Common Mental Disorders (CMDs), encompassing depressive and anxiety disorders, was 5.1 per cent in the 2016 as per the National Mental Health Survey (Jayasankar et al., 2022). Mental health concepts and related promotion and prevention should be incorporated into the curriculum, particularly at the medical undergraduate level (Singh et al., 2022).

Objectives

1. To understand the idea of mental health in the *Bharatiya* perspective.
2. To find the implications for enhancing mental health.

Research Question

1. What would be the concept of mental health in *Bharatiya* perspective?
2. What would be the causes of mental diseases in *Bharatiya* perspective?
3. What would be the characteristics of *Bharatiya* psychiatry?
4. What would be the methods for attaining balanced mental health in *Bharatiya* psychiatry?

Methodology

The study was qualitative in nature. Content analysis was used in the present study.

Sample

In order to conceptualise the idea of mental health in *Bharatiya* perspective, data were collected from *Yoga Darshan* and ayurveda texts.

The Nature of Data and Its Collection

It involved qualitative data. The texts—*Sutras of Patanjali Yoga Darshan*, relevant chapters of *Charaka Samhita* and *Sushruta Samhita* and related books and articles on *Bharatiya* psychology—were

thoroughly read for the study. Then, the information related to mental health was collected keeping in mind the above research questions.

Data Analysis

The collected data related to mental health from *Bharatiya* perspective was coded through content analysis method and then analysed to obtain answers to the above research questions.

Findings

Mental Health in *Bharatiya* Perspective

Bharat is a spiritual country. Hence, *Bharatiya* culture is a spiritual culture. In *Bharat*, there has been an unparalleled development of metaphysics and related philosophy. Psychology has developed extensively and profoundly in *Bharat* as part of mysticism. *Patanjali Yoga Darshan* is the root of psychology. The root of *Bharatiya* mental health concept is in its Psychology. Thus, *Bharatiya* psychology has been born, developed and grown as part of *Bharatiya* spirituality. It is the form of psychology that has evolved from the psychological elements that have developed as part of *Bharatiya* spirituality in ancient *Bharat*.

Bharatiya perspective means related to *Bharat*, thought or feeling, which has a sense of being connected to *Bharat* or has a glimpse of *Bharatiya* elements or which is related to *Bharatiya* culture, ancient Literature—*darshana*, philosophy and psychology, ayurveda, etc.

The concept of mental health is comprehensively given in the ancient *Bharatiya* scriptures—*Patanjali Yoga Darshan*, *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hrdayam*, *Shrimad Bhagavad Gita*, etc. The present study covered the *Bharatiya* perspective, through *Patanjali Yoga Darshan*, *Charaka Samhita*, *Sushrut Samhita*.

Mental Health in *Yoga Darshan*

According to *Patanjali Yogasutra*,

Maitrīkaruāmuditopeksānām Sukhaduhkhapunuāpunyanisayānām bhāvanātāscittaprasādanam || (Pa. Yog. 1/3)

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यविषयाणां भावनातश्चत्प्रसादनम् ॥

The mind becomes happy and pure by practising the feelings of friendship, kindness, joy and neglect, respectively towards the happy, sad, virtuous and sinners.

The mind is called the king of the senses. Our senses work only in conjunction with the mind. Whatever a person says, it is confirmed that they sees it with their mind and also, listens with their mind. The mind is the cause of the separate knowledge of the senses and the body. That is why mental activities like thought, experience, will, memory, joy, sadness, etc., take place without the help of the senses. The gross body is the outer layer of the mind. Since, the mind is a subtle part of the body, both have an effect on each other. This is the reason why the disease of the body often affects the mind and mental illness or tension makes the body sick. Current medical science also accepts that physical diseases develop only as a result of unhealthy mind. Hence, mental health is the primary requirement to keep the gross body healthy. Healthy means situated in oneself. When the mind is situated in its original consciousness, the soul, then it is healthy. However, when one is afflicted by disease-hatred, lust-anger, greed-attachment, etc., they becomes unwell.

Bhartiya psychology's standard of mental health is very different from that of modern psychology. *Bhartiya* psychology explains mental health in two ways:

1. Spiritual standard

One who is at *atmasthan* (peace), is healthy. This is the highest standard of mental health. A person who is dignified in their own form, mind, life and behaviour, are actually healthy, but if they are not *atmasthan* (peace), there must be some form of disorder in their mind, life and behaviour, and discomfort remains. From a spiritual point of view, this fact is true, because the life of one who is not *atmasthan* is bound to see some form of distortions. This standard is very high.

2. Practical standard

A person who is happy and happy in mind, is healthy. The definition of health in ayurveda is given as follows—*sukhasamjnakanam ārogyam*. A state in which happiness is felt is a healthy state. Happiness, peace and blissfulness are signs of health. This attribute also applies to mind: health. A person who has disorders of the mind cannot be happy, calm and blissful in mind. A person whose mind is free from mental illness—who is mentally healthy—has happiness, peace and blissfulness in their mind, life and behaviour. According to this standard of mental health, a person's

mental health is determined by blissfulness, happiness and peace of their mind.

The first standard is a very high standard, and the second standard is a standard with a practical role. The first standard of mental health is the ideal standard because, ultimately, one has to reach that standard. The second standard is a temporary standard, a standard on a practical role.

Mental health in Ayurveda

Murthy (2013) writes the reference of *Sushruta Samhita* in his book *The Mind in Ayurveda and Other Indian Traditions*,

*Samadoṣah samāgnika samadhātumalakriyāḥ |
Prasannātmendriyamanāḥ svastha ityabhidhīyate || (Su. Sa. 15/48)*

समदोषः समाग्निक समधातुमलक्रियाः ।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥

Health is a state of well-being at all four planes of life, viz., soma, senses, psyche, and the spirit. Balanced state of the constituents of body (*dosa*, *dhatu*, *mala* and *agni*) and satisfaction or pleasure of senses, mind and the soul, constitute health.

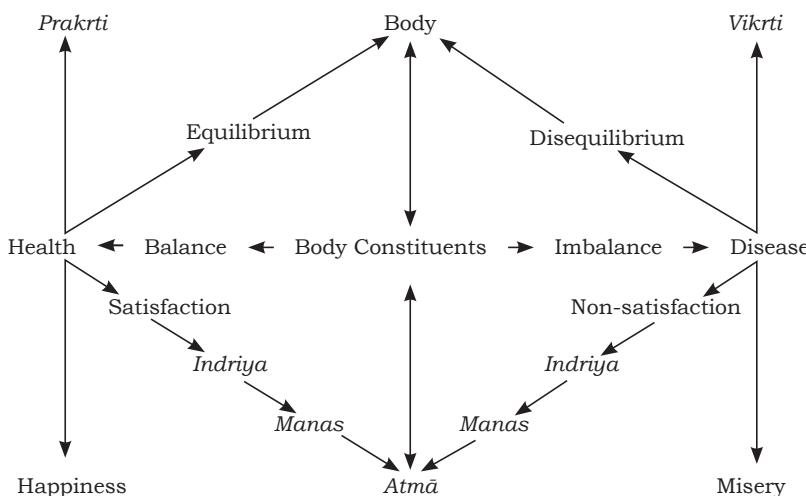


Figure 1: Concept of health in Ayurveda

Source: *The Mind in Ayurveda and Other Indian Traditions* by Murthy A.R.V., 2013

*Vikārom dhātuvaिषायम्, sāmyam prakṛtirucyate |
Sukhasam०म् नाकमारोग्या, vikāro duḥkhameva ca || (Ca. Su. 9/4)*
वकिरो धातुवैषम्य, साम्य प्रकृतुच्यते ।
सुखसंज्ञकमारोग्य, वकिरो दुःखमेव च ॥

Murthy (2013) writes the reference of *Ashtanga Hrdaya* in his book, “a balanced functioning of these three (*vayu, pitta, kapha*) is said to represent health and any imbalance in this equilibrium is said to suggest disease”:

Rogastu doṣavaiṣāyam, doṣasāmyamarogatā | (As.Hr. Sa. 1/20)
रोगस्तु दोषवैषम्य, दोषसाम्यमरोगता ।

According to *Sushruta Samhita*,

*Tasya sukhaduḥkhe icchādveṣau prayatnāḥ prāṇāpānāvunmeṣanimeṣau
buddhirmanah saṅkalpo vicāraṇā smṛtirvijñānamadhyavasāyo
viṣayopalabdhīśca guṇāḥ || 17 || (Su. Sa. Part -2, Adhyaya-1/17)*
तस्य सुखदुःखे इच्छाद्वेषौ प्रयत्नः प्राणापानावुन्मेषनिमेषौ बुद्धिर्मनः सङ्कल्पो विचारणा
स्मृतिर्विज्ञानमध्यवसायो विषयोपलब्धिश्च गुणाः॥

In this *sutra*, the qualities arising from the combination of the mind, which brings together the body and soul of the *Karmapurusha* have been described. These qualities are as follows:

1. Happiness (*sukha/svabhavatonukulvedaniyam sukham*)
2. Misery (*dukh/svabhavtah pratikulvedniy dukham*)
3. Desire (*ichchha/abhilasha:*)
4. Aversion (*dvesh/aprtilakshala*)
5. Endeavour (*praytna/karyambheshootsah:*)
6. Respiration (*prana/pranavayu*)
7. Excretion (*apan/adhavayu,
pakvashayshithirdhogamansheel*)
8. Opening of eyelids (*unmesh/chakshushorunmeelanam*),
Closing of eyelids (*nimeesh/nimeelanam*)
9. Wisdom (*buddhi/nischaatmika*)
10. Determination of mind (*mana
sukhadyuplabdhisadhanmindriyam, sanshayatmakam*)

11. Resolution (*sankalp/manasam karma*)
12. Discretion (*vicharana/punroohapohabhyo vastuvimarsha*)
13. Memory (*smriti/poorvanubhootasyaarthsy smaranam*)
14. Knowledge (*vigyaan/shilpashastraadibodha:*)
15. Preserverence (*adhyavasaya/buddhervyapar:*)
16. Perception of objects (*vishyopalabdhi/vishayanam shabdadinam uplabdhi: avagati:*)

*sāttvikāstu-ānṛśāṁsyam saṁvibhāgarucitā titikṣā satyam dharma
āstikyam jñānam buddhidhā smṛtirdhṛtiranabhiṣaṅgaśca; rājasāstu
- duḥkhabahulatāṭaṇasīlatādhṛtirahaṅkāra ānṛtikatvamakāruṇyam
dambho māno harṣaḥ kāmaḥ kroḍhaśca; tāmasāstu-
viṣādītvam nāstikyamadharmaśīlatā buddhernirodho'jñānam
durmedhastvamakarmaśīlatā nidrālutvam ceti || 18 ||*
(su. sa. part -2, *Adhyay-1/18*)

*सात्त्विकास्तु-आनृशंस्यं सविभागरुचिता तितिक्षा सत्यं धर्म आस्तिक्यं ज्ञानं बुद्धिधा
स्मृतिधृतिरनभिषङ्गश्च; राजसास्तु – दुःखबहुलताऽटनशीलताऽधृतिरहङ्कार
आनृतिकत्वमकारुण्यं दम्भो मानो हर्षः कामः क्रोधश्च; तामसास्तु-विषादित्वं
नास्तिक्यमधर्मशीलता बुद्धेन्निरोधोऽज्ञानं दुर्मेधस्त्वमकर्मशीलता निद्रालुत्वं चेति ॥*

After the description of *Purusha-gunas* in the previous *sutra*, in this *sutra* the qualities of *Sattvadi* mind have been described as—

(a) Qualities of *Sattviki* mind: (i) kindness (*aanrushansya-akroorkarm-karilam*/not doing cruel deeds), (ii) discretion in the use of articles (*saṁvibhāgarucitā-saṁvibhajya bhoktumabhilāshukatā*/ using by sharing), (iii) forgiveness and renunciation (*titiksha*), (iv) truthfulness (*Druth-truth-bhoohitha*—facts, *Vātro Va*—Speaking truth), (v) Righteousness (*dharma*—doing good deeds with body, speech and mind), (vi) belief in God (*āstikya-mokṣa*—belief in the afterlife), (vii) knowledge (*jñāna-ātmajñānam*), (viii) wisdom (*buddhi-tatkālavishayā*). (ix) intelligence and sharp intelligence (*medhā-Granthavadharan* and *shakti*). (x) memory (*smṛti-smarana*), (xi) firmness and patience (*dhriti-manso niyamatmika buddhīh*), and (xii) non-attachment and detachment (*anana-niṣaṅga*) |

(b) Qualities of Rajas mind: (i) Excessive miseries (*duḥkhabahulatā-duḥkhaṃ kī adhikatā*), (ii) roving spirit (*aṭanaśīlatā-ghummakkaḍapana*), (iii) unsteady nature (*adhṛti-dhīraja kī kamī*), (iv) pride (*ahaṅkāra-abhimāna*), (v) falseness (*ānṛtikatva-mithyāvacanaśīlatā*), (vi) unkindness (*akārunya-dayārahita*), (vii) haughtiness (*dambha-kuhakavṛttitā/ṭhagī*), (viii) vanity (*māna-ātmanyatkarṣabuddhi/sammāna kī bhāvanā*), (ix) pleasure (*harṣa-prasannatā*), (x) lust (*kāma*), and (xi) anger (*krodha*).

(c) Qualities of Tamas mind: (i) Despondency (*viśāditva-mūḍhatā*), (ii) atheism (*nāstikya-paralokādi ko na mānanā*), (iii) unrighteousness (*adharmaśīlatā*), (iv) perverted intelligence (*buddhenirodhaḥ-durbuddhi*), (v) Ignorance (*ajñāna*), (vi) wicked intensity (*durmedhastva-duṣṭaprakharatā*), (vii) lethargy (*akarmaśīlatā-niṣkriyatā*), and (viii) sleepiness (*nidrālutva-adhika nidrā*)

According to *Charaka Samhita*,

Dhīvibhrama: sattva pariplavasya paryākulā drṣṭiradhīratā ca | Abaddhavāktvam hṛdayam ca śūnyam sāmānyamunmādagadasya liṅgam || 6 || (Ca. Sa. Part-2, Adyaya- 9/6)

धीविभ्रमः सत्त्वं परिप्लवस्य पर्याकुला द्रष्टिरधीरता च ।

अबद्धवाक्त्वं हृदयं च शून्यं सामान्यमुन्मादगदस्य लिङ्गम् ॥

Not having definite knowledge but especially confusion arising in the intellect, mind becoming anxious and fickle, distraction in the eyes, loss of patience, talking unnecessarily and unrelated to each other, and heart becoming void (i.e., disoriented from duty)—these are common symptoms of frenzy.

Sa mūḍhcetā na sukhaṇ na du:khaṇ nācāradharmoṇ kuta eva śāntim | Vindatyapāstasmṛtibuddhi samjñō bhramatyayam ceta itastataśca || 7 || (Ca. Sa. Part-2, Adhyay- 9/7)

स मूढचेता न सुखं न दुःखं नाचारधर्मों कुत एव शान्तिम् ।

विन्दत्यपास्तस्मृतिबुद्धि संज्ञो भ्रमत्ययं चेत इतस्ततश्च ॥

Loss of conscience in frenzy—the mind of the patient of frenzy becomes bewildered, they becomes oblivious to the knowledge of

happiness, sorrow, morality and religion, they remains restless, and their memory, intelligence and knowledge get impaired. They always wanders here and there restlessly.

*Dhīdhṛtismr̄ti vibhraṣṭa: karma yat kuruteśubham |
Prajñāparādha tam̄ vidyāt sarvadoṣaprakopānam || 102 ||*
(Ca. Sa. part -1, adyay- 1/102)

धीधृतिस्मृति विभ्रष्टः कर्म यत् कुरुतेऽशुभम् ।
प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम् ॥

Definition of *Prajnaparadha*—when a person loses their intelligence, patience and memory, and performs inauspicious deeds, then those inauspicious deeds are called ‘*prajnaparadha*’, which causes physical defects of *vata-pitta-kapha* and *rasa* and *tama*—cause these mental defects.

According to *Sushruta Samhita*,

*Madayantyuddhāttā doṣā yasmādunmārgamāśritāḥ | mānaso'yamato
vyādhirunmāda iti kīrtitāḥ || 15 || (Su. sa. part-3 Adyaya- 62/3)*

मदयन्त्युद्धत्ता दोषा यस्मादुन्मार्गमाश्रिताः । मानसोऽयमतो व्याधिरुन्माद इति कीर्तिः ॥

When people indulge in intoxication by resorting to mental sources of mental defects, then those mental diseases are called frenzy.

As long as the estrus is immature, it is called estrus. When it increases then it is called frenzy. Other explanations of frenzy are as follows:

*Unmādaṁ punarmano buddhi saṃjñā jñāna smṛti bhakti śīla ceṣṭā - cāra
vibhrama vidyāta | (Ca. Sa. and Ni. 7) (Su. Sa. part-3, Adyaya- 62/3)*

उन्मादं पुनर्मनो बुद्धिं संज्ञा ज्ञानं स्मृतिं भक्तिं शीलं चेष्टा - चारं विभ्रमं विद्यात् ।

When there is confusion of mind, intellect, cognition, knowledge, memory, devotion, modesty, behaviour and conduct, then it is called frenzy.

Sinha (2008) writes in his book, *Indian Psychology Volume II*, that the *Bhagavad Gita* says, “*Sattva* illumines owing to its transparency and gives rise to cognition. It is free from pain due to disease, and thus gives rise to pleasure. Therefore, it binds the self to cognition and pleasure”.

Causes of Mental Diseases

From the point of view of *Bhartiya* psychiatry, six causes of mental diseases are shown:

1. Form (*sva-svaroop*) forgetfulness
2. Inner vanity complex
3. Lack of vision of life
4. Pre-birth *karmas* and *sanskars*
5. Imbalance of the currents of *prana*
6. Imbalance of *saptadhatu* and *tridosha*

Dave (1916) says in *Caraka Samhita*,

Kālabuddhīndriyārthānāmyogomithyānacātīca |
Dvayāśrayānāmyvyādhīnāmtrividhohetusamgraḥ : (Ca. Sa. Adhyaa-1/52)
कालबुद्धीन्द्रियार्थानांयोगोमिथ्यानचातिच । द्वयाश्रयाणांव्याधीनांत्रिविधोहेतुसंग्रहः

Sarīrāmsavasamjñānca vyāghīnāmāśrayomataḥ |
Tathāsukhānāmyogastu sukhānāmkkāraṇāmśamah || |
(Ca. Sa. Adhyaa-1/53)

सरीरांसवसंज्ञांच व्याधीनामाश्रयोमतः ।
तथासुखानांयोगस्तु सुखानांकारणंशमः ॥

Kaal, buddhi, the subject of the senses with its *mithyayoga*, *ayyoga* and *atiyoga* are the causes of physical and mental diseases. Both the body and the mind are the *adhishtanas* of the *raga*, meaning that the *raga* takes place in the body and in the mind itself. *Kaal, buddhi*, the subject of the senses, by one's good sacrifice, attains happiness without anger.

Manasastucintyamarthaḥ |
Tatramanasobuddheścavetasamānātihīnamithyāyogāḥ
prakṛtivikṛtihetavobhavanti || (Ca. Sa. Adyaya - 8/13 ||
तत्रमनसोबुद्धेश्चतेवसमानातिहीनमिथ्यायोगाःप्रकृतिविकृतिहेतवोभवन्ति ॥

The meaning of mind is thinkable. The *samyoga* of the subject of thinkable is the cause of the nature (healthy state) of the mind and the intellect, and the *atiyoga*, *ayoga* and *mithyayoga* of the thinkable is the cause of the deformity (unhealthy state) of the mind and intellect.

Mānasa: punariṣṭasya lābhāllābhāccāniṣṭasyopajāyate ||
(Ca. Sa. Adyaya - 11/49 ||

मानसः पुनरिष्टस्य लाभाल्लाभाच्चानिष्टस्योपजायते ॥

Mental diseases are caused by not getting things suitable for the mind, and by getting unwanted and unpleasant things.

Mental defects and their disorders

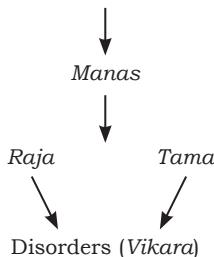


Figure 2: Mental defects and their disorders

Lust, anger, greed, attachment, jealousy, pride, grief, worry, etc., are the vices,

Three causes of body and mental defects

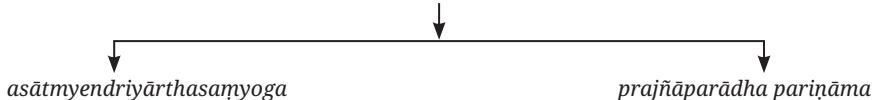


Figure 3: Three causes of Body and Mental defects

Swami Akhilananda (1995) in his book, *Hindu Psychology*, says that psychotic psychosis is born out of mental disturbances like mental conflict, depression and dissatisfaction, and major psychosis is a mental illness.

Characteristics of *Bhartiya* Psychiatry

1. *Bhartiya* psychiatry is essentially metaphysics. The journey for an unhealthy person to attain practical health is part of psychiatry, and the journey for a practically healthy person to attain ultimate health (*atmastaavastha*) is spiritual pilgrimage. Psychiatry and spirituality are two parts of the same journey. A person who is not mentally healthy cannot perform *adhyatmyatra*, so he should undergo psychiatry first, then he performs *adhyatmyatra*. Thus, psychotherapy is the

initial process of spiritual pilgrimage. Spiritual path becomes smooth and easy for a mentally healthy person through psychotherapy. Thus, *Bhartiya* psychiatry is an early and distinctive form of spirituality itself.

2. The ultimate ideal of *Bhartiya* psychiatry is the mental health of the self. The highest spiritual standard of mental health is the ideal of *Bhartiya* psychiatry. *Bhartiya* psychiatry designs its methodology keeping in view the *jivanmukta purusha* (self-realisation).
3. Psychiatry has two functions—maintenance of mental health and treatment of psychosis. Modern psychiatry mainly treats psychosis, but there is very little consideration of why to maintain mental health, and what remedies to use. On the contrary, *Bhartiya* psychiatry has given special thought to the maintenance of mind—health. Lifestyle for maintenance of mental health and mind like the remedies for maintenance of health have been deeply and widely considered in *Bhartiya* psychology and *Bhartiya* psychiatry. *Bhartiya* psychiatry is a specialised science. It is a wiser course to consider that diseases of the mind or body when it does not occur rather than to treat them after they occur. Precaution is better than cure.
4. *Bhartiya* psychology, and therefore, *Bhartiya* psychiatry has a clear, powerful and profound vision of life. The main cause of the problems of modern life lies in the adoption of wrong views and wrong ideologies towards life. Due to the lack of a true vision of life, modern man is trapped in unorthodox idiosyncrasies. Unless consciousness is accepted as the central element of life, and as long as happiness is the prime goal of that life, failure and depression are inevitable. Until then, true peace will remain far away.

Bhartiya psychology, and therefore, *Bhartiya* psychiatry, clearly accepts the *chaitanya* element as the central element of life and accepts truth, not happiness, as the goal of life. This is an important characteristic and dignity for *Bhartiya* psychology.

5. *Bhartiya* psychology accepts *chaitanya* as the centre of personality. *Chaitanya*, meaning soul is the true centre of our personality. If this central consciousness is forgotten it remains behind the scenes, instead of being the centre of the personality, and the individual's personality cannot remain

intact. *Bhartiya* psychiatry clearly says that the main basis of integration of personality is that *chaitanya*, i.e., soul is dignified at the centre of personality.

As long as the body, *prana*, mind, desires or any other element, instead of the soul, is the centre of our personality, the true health of the personality cannot arise. As the centre of human consciousness moves closer to the soul, the mental health of the human becomes better and better. Similarly, as the centre of human consciousness moves away from the soul, one's mental health and well-being weakens.

As such, *Bhartiya* psychiatry shows the highway for the dignity and maintenance of mental health—move towards the soul and respect the soul as the centre of the personality. The centre of mental health is not the mind, but the soul, it is a principle of *Bhartiya* psychology.

6. *Bhartiya* psychology accepts many levels of consciousness. Body, *prana*, mind, upper mind, inner consciousness, mind, *adhimanas*, *atimanas*—these are progressively more developed levels of consciousness. As the centre of human consciousness ascends to higher levels, they become more evolved.

Ascending to higher levels of consciousness. *Bhartiya* psychiatry also accepts both these methods for the attainment and maintenance of mental health.

It is extremely difficult to try to improve the mind by remaining on the role of the mind itself, but it is a truer and more accurate solution to bring down the light of subconscious, consciousness, into the mind and achieve the transformation of the mind with the help of super consciousness.

7. In *Bhartiya* psychiatry, the physician is not a professional physician, and the relationship between physician and psychiatrist is not professional but spiritual. The physician is a spiritual *purusha*, and the relationship between the physician and the patient is that of a *guru-shishya*. Such special spiritual relationships are the foundation of *Bhartiya* psychiatry.
8. *Bhartiya* psychiatry, instead of treating a single disease of the mind, understands the whole personality and takes measures to transform it.

9. *Bhartiya* psychiatry clearly believes that the causes of psychosis are not only in the mind but both in mind, *prana* and body. The causes of psychosis lie in these three levels, so psychotherapy must also be done at these three levels. Due to such a clear understanding, *Bhartiya* psychiatry focuses on the three roles of physical, *pranamaya* and *manomaya*. *Bhartiya* psychiatry works not only on these three levels, but also on higher levels of consciousness. Such an understanding also led to a very specific experiment in *Bhartiya* psychiatry to bring the light of the conscious role into the subconscious.

Methods for Attaining Balanced Mental Health

*Tadyathāsātmyendriyārthasaṃyogenabuddhaya
āśamyagavekṣyāvekṣyakarmanām
samyakramadvipāda'nenā deśakālātmagunāviparītopa sevanenaceti ||
tasmādātmahitaṃcikīrṣatā sarvenā-
sarvesarvadāsmṛtimāsthayasadvṛttamanuṣṭheyam |
taddhyanuṣṭhānaṃyugapat
samprādayatyarthadvayamārogyamindriyavijayaśceti || 15 ||
(Ca. Sa. Adyaya-8.18)*
तद्यथासात्मेन्द्रियार्थसंयोगेनबुद्ध्यासम्यगवेक्ष्यावेक्ष्यकर्मणां सम्यक्रमद्विपादऽनेन
देशकालात्मगुणाविपरीतोप सेवनेनचेति ॥
तस्मादात्महितंचिर्षता सर्वेण- सर्वेसर्वदास्मृतिमास्थायसदृत्तमनुष्ठेयम् ।
तद्ध्यनुष्ठानंयुगपत् सम्पादयत्यर्थद्वयमारोग्यमिन्द्रियविजयश्चेति ॥

This purpose is like a suitable combination of senses and subjects to think well with intelligence and do things well, and not to behave contrary to the country and soul. So that a man who desires goodness should always be careful and consume complete righteousness. Consuming righteousness achieves both health and mindfulness at times.

But *Ashtangayoga* has been described as a way to attain wisdom and fame.

*yathā- yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ |
(yo. Da. Sā. pāda sutra- 28)*
यथा- योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।

When impurities are destroyed through the rituals of yoga, the light of knowledge and wisdom becomes famous.

In *Manas Ayurveda*, Gulabrao (2023) has explained how to cure mental diseases—

“A pure mind is the medicine for all diseases.”

Implications

1. The environment in which and in whose presence a person lives, their effect is always in their mind. Therefore, staying with *sattvic-spiritual* persons, leading an ashram life is also a means of attaining and maintaining mental health.
2. A person's philosophy of life has an impact on their mind, way of life and behaviour. There are three foundations of *Bhartiya* philosophy of life, on which *Bhartiya* philosophy of life is distinguished:
 - The goal of life is not the attainment of happiness, but the attainment of truth, and the attainment of the Supreme.
 - The centre of life is *chaitanya*, i.e., soul. Not materialism. *Chaitanyaism* is the foundation of *Bhartiya* philosophy. This soul is the truth of life and in its attainment lies the meaning of life.
 - Truth is always auspicious. Belief in the auspiciousness of truth is one of the foundations of the *Bhartiya* philosophy of life.

If this basic understanding of life is clear in one's mind, then as a result, one's mental health is greatly helped by it. For life, like vision, becomes life itself.

3. Through self-observation, one understands the *vyapar*, glands, limitations, etc., of one's own mind. Understanding one's own mind is a valuable tool. If one introspects, they can understand themselves better, and in the light of this understanding, many problems are solved.
4. One can get a lot of help in keeping oneself healthy by studying good books. Three events are reduced by *swadhyaya*; (i) one's mind and understanding of life is developed, (ii) *uttama sattvic*—inspiration to lead a spiritual life, and (iii) *Swadhyaya* itself gives a special kind of *sattvic* environment. As an atmosphere is created by a person, so an atmosphere is created by the quality of books. Thus,

swadhyaya is also a valuable tool for the maintenance and attainment of mental health.

5. Worship, *havan*, *path*, etc., *kriya pradhan sadhanas* are called *Kriya Yoga*. There are four elements in *Kriya Yoga*; (i) mantra—the mantra should be chanted with pure pronunciation. (ii) matter—pure matter should be appropriated, (iii) ritual—scriptural ritual should be followed, and (iv) *bhava*—action should be done wholeheartedly.

If these four elements are combined, *Kriya Yoga* becomes a powerful tool. At first sight, this tool seems external but has the ability to lead to the internal. Through the practise of this *Kriya Yoga*, purification and health of the mind is achieved. Through its contemplation, the seeker gets some interaction. As even a little inner light is capable of removing many distractions of life and mind.

6. Psychiatry has also been considered in ayurveda. In ayurveda, two forms of therapy for the treatment of psychosis is coming; (i) medicinal use—use of *shankhpushpi*, *brahmi* and other herbs happens, and (ii) *panchakarma*—*svedan*, *snehan*, *vaman*, *virechan*, *basti*. These therapies should be used to maintain mental health.
7. Yoga relieves the mind from stress, regulates the nervous system, influences the chemical processes of the body, helps in maintaining and achieving a healthy state of mind. Thus, yoga is useful in the attainment and maintenance of mental health.
8. *Pranayama* is the practice of *prana sanyam* and through *prana sanyam*, *chitta sanyam*. *Pranayama* can equanimise, restrain and purify the *chitta*, thereby establishing control over the vagaries of *chitta*, *kama*, *krodh* (anger), etc., and in the long run, helps in maintaining the mental health.
9. As in ayurveda, there is *panchakarma*, in *yoga*, there is *shodhana karma*. *Neti*, *dhauti*, *basti*, *kapalbhati* *tratak* and *nauli*, this is yogic *sodhanakarma* or *shatkarma*. Yogic *Sodhanakarma* can help in overcoming *Tridosha psychosis*.
10. *Pranava Upasana* is a form of spiritual practice of the highest order, but it can also be used for the attainment and maintenance of mental health, and for the purification and tranquillity of the mind. Those who experience

hyper-restlessness, hyper-reactivity, hyper-impulsivity, fear, anxiety, etc., are given low tone *pranav*. Those who are experiencing depression, failure, powerlessness, etc., are given high pitch *pranav*.

11. Self-reflection means reflection of one's own form, 'I cannot have anger, hatred, fear, anxiety, desire, anger, etc.'. Thus, constantly considering one's self form. Self-reflection is primarily a spiritual practice but can also be used to achieve and maintain mental health.
12. Attention means awareness. Being aware of one's behaviour and the movement of one's mind is a form of mindfulness. Impurities and distortions cannot survive in the mind and life of an enlightened person. To be aware of impurities and distortions, to see them with awareness is a great *sadhana*, remedy, and a powerful process of purification.
13. Prayer and God's grace work to maintain health and overcome mental disorders. A touch of divine grace can purify the mind of a seeker because in *Bhartiya* psychology, there is a place for God and his grace.
14. Surrendering oneself, one's mind, one's troubles—all to God is a rare and powerful means of purification of mind and life. They provide a lot of support for mental health.

Conclusion

Psychiatry can derive much from *Bhartiya* psychology for its development and for its therapeutic work from these three elements; (i) life philosophy (*jeevan darshan*) of *Bhartiya* psychology, (ii) Mimamsa as the cause of psychosis, and (iii) *Bhartiya* psychiatric methods. In this way, the effort to maintain mental health is likely to be truly enriching.

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