

“AYURYOGA: Exploring the intersection of Mind, its control and Well Being”**Dr. Amruta Mangarule¹ & Rupa Joshi²**¹Assistant Professor, Department of Ayurveda & Yoga, Tilak Maharashtra Vidyapeeth, Pune²Assistant Professor, Department of Ayurveda & Yoga, Tilak Maharashtra Vidyapeeth, Pune**Corresponding Author – Dr. Amruta Mangarule****Abstract:**

This research paper delves into the fascinating domain of *AyurYoga*, an integrative approach that combines principles from *Ayurveda*, the ancient Indian system of medicine, and *Yoga*, a spiritual and physical practice with deep historical roots. The study aims to explore the interconnectedness between the human mind, its control through *Yoga* practices, and its impact on overall well-being, as understood through the lens of *Ayurveda* & *Yoga* principles.

AyurYoga recognizes the profound connection between the mind, body, and spirit, viewing the human being as a holistic entity where the balance and harmony of these components are essential for optimal health. The study delves into the diverse range of *Yoga* practices, including asanas (postures), pranayama (breath control), meditation, and mindfulness techniques, all of which play integral roles in shaping the mind and influencing emotional states.

Furthermore, the investigation also examines the potential therapeutic applications of *AyurYoga* in managing stress, anxiety, depression, and other mental health disorders, substantiating claims with empirical evidence.

In addition, the paper investigates Ayurvedic principles that categorize individuals based on their unique mind-body constitutions (doshas) and how *AyurYoga* can be tailored to suit individual needs, promoting personalized well-being and mind-body equilibrium. Finally, the research paper discusses the future prospects of *AyurYoga* as an integrative system of health and well-being.

Keywords: *Ayurveda, Yoga, Manas, Mental Health, Well-being***1. Introduction:**

AyurYoga is rooted in Ayurvedic principles, which emphasize the balance of energies (*Doshas*) within the body, and *Yoga's* mind-body practices, which encompass physical postures (*Asanas*), breath control (*Pranayama*), and meditation techniques. The combination of these disciplines is thought to harmonize the mind and body, leading to improved mental well-being.

Ayurveda, the ancient Indian system of medicine come up with the Holistic approach of Body, Mind and Soul. It is the macroscopic science of life. *Sushrut samhita* explained the definition of

Health (*Swastha*) as balanced state of three *Doshas*, seven *Dhatu* & three *Mala*, digestive *Agni* along with healthy mind, intellect and all senses which was written a decade ago[1].

Yoga is an ancient Indian discipline, initially transmitted by Lord Shiva to Devi Parvati. The word '*Yoga*' is derived from Sanskrit root 'Yuj' means to bind, join and attach. The Primary objective of *Yoga* is to establish a profound connection between the mind, body and soul, facilitating spiritual growth, and the attainment of salvation. *Yoga* is an essential daily practice that individuals should incorporate in their day to day lives to maintain optimal physical and mental well being. This research emphasizes the significance of integrating *Ayurveda* & *Yoga* into daily routines, highlighting its potential as a holistic approach to enhance overall health and mental resilience.

Now, WHO also included mental health in definition of Health in 20th century which states that Health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity [2]. Thus, as per *Ayurveda*, human being is the psychosomatic unit. It believes on mind body relationship. To maintain health of the body, mind should be healthy as *Manas Gunas* affects the body elements.

In today's fast paced and mechanized society, there are certain factors that contribute to the increased production of various mental & emotional disturbances, known as *Manas Vikaras* in metaphysical term. These disturbances include Desire (*Kama*), Anger (*Krodha*), Greed (*Lobha*), Fear (*Bhaya*), Grief (*Shoka*), Worry (*Chinta*) and envy (*Irsha*) which can cause even weaken immune system. A precise understanding of mind is essential to grasp the essence of life and well-being.

This article aims to provide scientific evidence supporting the idea that *AyurYoga* can unlock the potential of the mind, enhancing cognitive abilities and mental health.

2. Ayuryoga and Mental Health

2.1 Ayurveda

- Etymology of Mind

The presence or absence of knowledge is determined by a substance known as "*Manasa*." [3]. A "Mind" is described as a substance that acts as a link between the soul and the body, while also regulating the functions of the *senses (Indriyas)*. [4].

Characteristic of *Manasa*

The two fundamental characteristics of the mind are *Anutvam*, representing atomic dimension or the ability to focus on specific details, and *Ekatavam*, signifying oneness or the capacity to bring

coherence to thoughts. These essential traits prevent the mind from experiencing all kinds of perceptions simultaneously[5].

- Subjects of *Manasa*

things requiring thought (*Chintya*), consideration (*Vicharya*), hypothesis (*Uhya*), emotional thinking (*Dhyeya*), determination (*Sankalpa*) or whatever can be known by mind, are regarded as its subjects.

1. *Cintya*: Refers to an object or idea that demands thoughtful consideration, prompting one to deliberate whether to act upon it or not, either with a clear purpose or without a specific aim.

2. *Vicharya*: Signifies a thorough examination of a subject, sufficient to guide the mind in making a decision to accept or reject it.

3. *Uhya*: Involves engaging in speculation, hypothetical self-dialogues, and logical reasoning about a matter or concept.

4. *Dhyeya*: Denotes emotionally driven contemplation regarding a particular object or topic.

5. *Samkalpa*: Describes the process of mental contemplation and decisiveness concerning a certain matter. [6]

- Physiology of *Mind*

The physiology of "Mind" can be categorized into three stages.: 1. Perception (Cognitive or Sensory) 2. Discussion and Determination 3. Stimulation or Initiation (Conation or Motor Reflex) Though many references regarding this topic are mentioned in Charaka Samhita, the prime reference is explained in its Sarirasthana 1/22-23, the details of which is as follows:

1. Perception (Cognitive or Sensory)

In this stage, the senses (*Indriya*) receive meaning (*Artha*) only when they are activated or stimulated by the mind. Moreover, the mind plays a crucial role in the functioning of the senses (*Indriya*) and their ability to apprehend meanings (*Arthas*). Thus, a strong connection between the self (*Atma*), senses (*Indriya*), mind (*Manasa*), and meanings (*Arthas*) is vital when perception takes place[7][8]

Discussion and Determination:

Following perception, the actual process of analysis commences. This involves various mental processes such as contemplation, examination, inference, reflection, and conceptualization, which collectively address the different aspects of the mind's capabilities and bring clarity and resolution to the perceived information.

2. Subjection or Initiation (Conation or Motor reflex):

This aspect of the mind's physiology is associated with *Karmendriyas* (motor organs). The mind, known as *Ubhayendriya*, serves as a link between *dnyanendriyas* (sensory organs) and *Karmendriyas*. Once knowledge is perceived by the sensory organs, the mind plays a crucial role in determining the necessary and desired actions to be executed by the motor organs. Thus, from

the initial stages of cognitive and sensory perception to the activation of motor reflexes, the entire process of knowledge is facilitated and managed by the mind.

2.2 Yoga

Yoga as a concept and practice has been mentioned and defined in various ancient Indian texts and scriptures. Here are some definitions of *Yoga* found in ancient literature.

Definition of Yoga as per Yog darshan.

योगश्चित्तवृत्तिनिरोधः ॥[9]

The meaning of the definition is ‘*Yoga* is stilling or controlling of the modifications or fluctuations of the mind.’

By taking control over thoughts one can proceed to the utmost aim of *Yoga* that is ‘Moksh prapti,’ Or having the divine experience of union of atma & paramatma.

Maharishi Patanjali presented the *Yoga Darshana*, as represented in the *Yoga Sutras*, which is widely regarded as the foundational text of *Yoga*. The *Sutras* expound the *Ashtanga* system, consisting of eight limbs. *Yoga Sutras* are divided into 4 chapters or *Padas* as *Samadhi Pada*, *Sadhana Pada*, *Vibhuti Pada*, *Kaivalya Pada*. *Patanjali* enumerates these means as the eight limbs or stages of *yoga* for the quest of soul. They are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, *Samadhi*. *Yoga* is an ancient Indian practice that connects the body, mind, and soul through controlled breathing, body postures, and meditation. Its practice has many health benefits like Improves posture, Builds muscle strength, enhances flexibility, Lowers blood sugar, avoids diseases, Increases blood flow, Improves sleep, Increases lung capacity.

Definition of Yoga as per Bhagvad Gita

In the sixth chapter of *Bhagavad Gita*, which is the most important authority on *yoga* philosophy, Sri Krishna explains to Arjuna the meaning of *Yoga* as a free from pain and sorrow.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते |
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ [10]

The meaning of the definition is “Performing our natural duty (*Svakarma*) selflessly, fearlessly for the welfare of all beings. It means according to *Bhagwad gita* *Yoga* is not meant by performing any asanas or pranayamas, but it means achieving balance in every phase of your life & performing one’s duties by perfection.

Hathpradipika by Maharshi Swatmaram suggests four limbs of *Yoga* i.e. *Asana*, *Pranayam*, *Mudra*, *Samadhi*.

Gherand Samhita by Muni Gherand suggest seven limbs of *Yoga* i.e. *Shatkarma*, *Asana*, *Mudra*, *Pratyahar*, *Pranayam*, *Dhyana*, *Samadhi*.

Pancha Koshas : Concept of five intertwined layers of human existence.

The initial four layers are interconnected and reliant upon each other, set against the backdrop of the fifth layer known as bliss, which embodies complete balance, harmony, and well-being. Consequently, the ultimate aim of human existence is to ascend to this fifth layer of bliss, surpassing all disruptive mental processes, achieved by performing every duty and action with a blissful awareness, free from negative responses to life's persistent challenges. This key approach unlocks total peace, leading to optimal health and well-being.

Annamaya Kosha (The Physical Body) – Physical frame of the body, which is nurtured by the nutrients in the food we eat.

Pranamaya Kosha (The Energy Body) - Prana is the basic life energy inside and outside the body. A uniform flow of this life force to each and every cell of the physical body (Annamaya Kosha) keeps it healthy. If there is a disturbance in the flow of Prana to any organ, it can lead to dysfunction of that organ at the physical body level. Pranayama plays a crucial role in ensuring a harmonious distribution of Prana (life force) to all organs.

Manomaya Kosha (The Mental Body) - Manomaya Kosha is the mental and emotional library of the human system. It is governed by thoughts in the mind, which are considered to have the power to both construct and destroy. Meditation is the tool to manage the stresses from the mind level.

Vidnyanamaya Kosha (The Wisdom Body) – It is said to be composed of a combination of intellect and the five sensory organs. The key to happiness lies in gaining control over the mind through wisdom and knowledge.

Anandamaya Kosha (The Bliss Body) – It is said to be the most spiritual, or subtle of the five layers of the body as it is the inner most layer. It leads to the insight that happiness is within us i.e. 'Ānanda'.

Manomaya Kosha is of immense importance as it governs our mental and emotional well being, impacts our physical health, and influences our relationships and spiritual journey. By nurturing and balancing this aspect of ourselves, we can lead a more fulfilling and enriching life. Practices like mindfulness, meditation, and emotional healing are instrumental in maintaining the harmony of Manomaya Kosha.

3. Synergy of Ayuryoga

The synergy of *Ayurveda* and *Yoga*, sometimes referred to as "*Ayuryoga*" or "*Yoga* according to *Ayurveda*," involves combining the principles of both systems to enhance overall health and well-being. Here's how these two systems can work together:

- **Individualization:** *Ayurveda* recognizes that each person is unique, and their health needs may differ based on their *dosha* and imbalances. Similarly, *Yoga* can be tailored to an individual's physical abilities, mental state, and spiritual aspirations. By integrating Ayurvedic principles, such as considering one's *dosha* and specific health requirements, *Yoga* practices can be personalized for optimal results.
- **Asana Selection:** *Ayurveda* considers the influence of the elements on the body and mind. Different *Yoga asanas* can be chosen to balance specific *doshas* or address imbalances. For example, calming and grounding poses may be recommended for excess *Vata*, while cooling poses

may be suggested for imbalanced *Pitta*.

- **Breath and Pranayama:** *Ayurveda* places great emphasis on the breath and its connection to overall health. *Pranayama* (breath control) practices in *Yoga* can be chosen to balance the *doshas* and bring harmony to the mind and body.
 - **Meditation and Mindfulness:** Both *Ayurveda* and *Yoga* advocate the importance of mental well-being. Meditation and mindfulness practices in *Yoga* can complement Ayurvedic treatments by calming the mind and reducing stress.
 - **Dietary Guidelines:** *Ayurveda* offers specific dietary recommendations based on an individual's *dosha* and imbalances. Combining these dietary guidelines with *Yoga* practices can lead to improved digestion, assimilation, and overall health.
 - **Detoxification:** *Ayurveda* includes detoxification therapies known as "*Panchakarma*." These practices can be further supported by specific *Yoga* practices that help stimulate circulation, improve lymphatic flow, and support the body's natural detoxification processes.
4. **Ayuryoga : Stress management**

4.1 *Ayurveda*

Ojus and *Manas*

The relationship between mind (*manas*) and vital essence (*ojus*) is highly significant when considering mental disorders, as both are located in the heart according to Ayurvedic principles.[11] *Ojus* gets depleted when the mind experiences strong emotions like anger and grief, leading to feelings of fear, worries, and impaired cognitive functions. The person may lose enthusiasm, and in severe cases, it can result in fainting, confusion, delirium, or even death if *ojus* depletion is severe.[12] Conversely, when *Ojus* is diminished from the body, it can cause psychological symptoms such as laziness, stupor, and sleep disturbances[13]. On the other hand, an increase in *Ojus* promotes the proper functioning of the mind.

Ayurveda takes a holistic approach to prioritize positive mental health, where conditions like *Vishada* and *Avasada* closely resemble depression in terms of mental well-being.

The great Ayurvedic Acharya Charaka quotes

विषादो रोगवर्धनानाम् श्रेष्ठः॥[14]

in his commentary, mean In *Ayurveda*, *Vishada* is considered the primary factor that exacerbates the disease condition, emphasizing its significance in mental health. Ayurvedic psychiatry recognizes the integration of the mind, body, and soul. Imbalances in the physical aspects can disrupt the mental state, just as mental illnesses can lead to disturbances in bodily functions.

Causes of Mental Illness

Mental health is influenced by a multitude of factors, and the origins of mental illness are also complex and multifaceted. The primary factors contributing to the onset of any disease include *Asatmyaindriarth samyog*, *pragyapradh* and *parinam* [15]

Pragyapradh means engaging in deliberate improper actions can lead to an imbalance in all the *Doshas* (bioenergies)[16] A predominance of *raja* and *tama doshas*, along with individuals possessing low self-esteem, low tolerance, and weak mental resilience (i.e., *awar satva* unstable individuals), are more susceptible to psychiatric disorders. Those who disregard the principles of "*Sadvritta*," which encompass guidelines for personal, social, religious, and practical conduct, are also at risk of developing mental health issues [17]. The texts also elaborate on "*Manas Sadvritta*." [18] *Ayurveda*, being a science of life, not just a form of treatment, provides a comprehensive and insightful explanation of these principles. *Pragyapradh* (knowingly doing inappropriate things) is the biggest cause of mental disorders like jealousy (*Irshya*), grief (*Shoka*), fear (*Bhaya*), anger (*Krodha*), pride (*Amhakara*) and rivalry (*dwesh*) [19] Psychiatric disorders can be triggered by an imbalance in *Raja* and *Tamas doshas*, giving rise to numerous detrimental emotions. These emotions include actions driven by desire, anger, greed, attachment, envy, pride, arrogance, sorrow, worry, anxiety, and agitation, among others. [20]

Approaching mental illness systematically, *Ayurveda* highlights various causative factors. In the three major commentaries known as *Brihatryee*, *Acharya Vagbhatta* emphasizes the importance of individuals managing their senses and restraining negative thoughts such as greed, irritability, anger, rivalry, and attachment.

धारयेत तू सदा वेगान हितैषी प्रेत्य च इह च लोभ ईर्षा द्वेष मात्सर्यं रागादीनां जितेंद्रिया॥ [21]

Mental health is influenced by various factors, including social circumstances, hereditary traits, traumatic experiences, individual personality, biological aspects, improper diet, physical ailments, excessive indulgence, intense mental or physical stress, and unfavorable personal, familial, and social environments. *Ayurveda* attributes the causative role of mental health issues to an imbalance in the *Tridoshas* (three bioenergies) and *Trigunas* (three mental qualities) of the mind. Excess of sorrow (*shoka*), anger (*krodha*), unnecessary thinking (*chinta*), lust (*Kama*), anger (*krodha*), greed (*lobh*), delusion (*moha*), jealousy (*irshya*), pride (*abhimana*), euphoria (*mada*), sorrow (*shoka*) and fear (*bhaya*) are some of the negative emotions which can contribute to mental imbalance which are to be suppressed ideally by us (*Dharaniya vega*) . [22]

4.2 Yoga

Yoga offers a wide range of techniques for stress management that can be practiced individually or combined to create a comprehensive stress relief routine. There are some effective yogic techniques for managing stress:

1. *Asanas* (Yoga Poses) – Certain yoga poses such as Child's Pose (*Balasana*), Forward Bend (*Uttanasan*), and Corpse Pose (*Savasana*) can help release physical tension and promote relaxation.

2. *Pranayama* (Breath Control) - Various breathing techniques can calm the mind and activate the body's relaxation response. Deep Breathing (Diaphragmatic Breathing), Alternate Nostril Breathing (*Nadi Shodhana*), and Cooling Breath (*Sheetali Pranayama*) are beneficial for stress reduction.

3. Meditation: Regular meditation practice can quiet the mind, reduce mental chatter, and foster a sense of inner peace. Mindfulness meditation, Loving-Kindness meditation (Metta), and Guided Visualization are commonly used for stress management.

4. *Yoga Nidra* : Also known as yogic sleep, Yoga Nidra is a guided relaxation technique that induces a state of profound relaxation and helps alleviate stress and anxiety.

5. Mindful Movement - Practicing yoga with full awareness, paying attention to every movement and sensation, can turn the practice into a moving meditation, reducing stress and promoting mindfulness.

6. Mantra Chanting - Repeating soothing mantras, such as "Om" or "Om Shanti," can create a calming effect on the mind and help alleviate stress.

Consistency and patience are essential when incorporating these techniques into your stress management routine. By integrating these yogic practices into your daily life, you can experience greater peace of mind, reduced stress, and an overall improvement in your well-being.

5. Mindfulness in Ayuryoga

5.1 Ayurveda

Mindfulness entails residing in present moment, wherein an individual purposefully more aware and awake of each moment and being fully engaged in what is happening in one's surroundings.

According to *Ayurveda*, for this mindfulness we have to know about the actions of mind.

The actions of the mind are represented by *Indriabhi-graha* (control of sense organs), *Svasyanigraha* (self-restraint), *Uha* (hypothesis), and *Vichara* (consideration).

1. *Indriabhi-graha* refers to the mind being the controller of the senses since it facilitates the reception and transmission of impulses, prompting the cognitive senses to perceive objects.

2. *Svasyanigraha*, also known as self-control, is another significant function of the mind (*Manasa*). It is called "*Chanchala*" as the mind tends to be restless. To achieve the correct focus on desired objectives and the ability to withdraw from them once fulfilled, self-control (*Svasyanigraha*) is essential.[23]

3. *Uha*: Chakrapani advocated that *Uha* refers to the knowledge of perceived objects, which is derived from a thorough examination and complete scrutiny by the mind.

4. *Vichara*: In Charaka Samhita Sarirasthana 1/21, about "*Vichara*" Chakrapani has stated that, *Vichara* refers to the act of contemplating on a perceived object, deciding whether to accept (*Upadeya*) or reject (*Heya*) it.

5.2 Yoga

The demands and pressures individuals face across various domains, including work, technology, finances and relationships ultimately contribute to the prevalence of stressful situations in the life. In certain situations, a moderate level of stress can be beneficial as it enhances an individual's performance and capabilities. Extended and excessive stress can result in unfavorable effects on individual's physical, emotional and mental well being, ultimately contributing to the development of psychosomatic illness. [24]

Yoga gives great importance to mastering the skill of mind control, going beyond physical postures, and breathing exercises to explore and harness the potential of the mind. The primary goal is to attain mental control, leading to inner tranquility, clarity and an overall sense of wellness for those who practice it.

The process of mind control in *yoga* involves various aspects:

1. Meditation: *Yoga* encourages regular meditation to achieve state of stillness. Regular meditation enables individuals to observe their thoughts impartially and achieve an increased state of consciousness and self awareness over time.
2. Concentration: Practicing concentration techniques, such as focusing on a single point (*Tratak*) or a specific breath pattern helps to improve mental focus and attention. The improved concentration experienced during *yoga* sessions has a positive influence on daily tasks and activities as well.
3. Mindfulness: Being mindful involves being fully present in the moment and aware of one's thoughts, feelings and bodily sensations. By cultivating mindfulness, individuals learn to detach from negative emotions and thought patterns, allowing for a more balanced state of mind.
4. Breath control (*Pranayama*): *Pranayama*, a fundamental aspect of *Yoga*, involves regulating the breath. By controlling the breath, practitioners can influence their mental and emotional states. Calm and controlled breathing can lead to a calmer mind, while energizing breath techniques can energize the mind and body.

चले वाते चलं चित्तम् निश्चले निश्चलं भवेत्
योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् || [25]

Respiration being disturbed, the mind becomes disturbed. The Yogi achieves mental steadiness by controlling and restraining respiration.

मनो यत्र विलियते पवनस्तत्र लियते
पवनो लियते यत्र मनस्तत्र विलियते || [26]

Breathing is lessened when the mind becomes absorbed, and the mind becomes absorbed when the Prana is restrained.

5. Self-awareness: *Yoga* promotes self reflection and introspection, fostering a deeper comprehension of one's mental processes and behaviors. This heightened self awareness

empowers individuals to identify and liberate themselves from harmful thought patterns and habits.

6. Detachment from Ego: *Yoga* philosophy emphasizes the importance of letting go of the ego the sense of 'I' or 'me' which often leads to negative emotions and mental disturbances.

The practice of mind control in *yoga* extends far beyond physical flexibility and strength. It is a holistic approach that seeks to unify the body, mind and spirit allowing individuals to lead more balanced, content and fulfilling lives. As *yoga* continues to be embraced worldwide, its profound impact on mental well being and inner harmony becomes increasingly recognized and appreciated.

Both the mind and the breath are united together, like milk and water, and both of them are equal, in their activities. The mind initiates its activities in conjunction with the breath, and the Prana commences its activities in response to the mind.

6. *Ayuryoga & Quality of life*

6.1 *Ayurveda*

Daivavyapshrya, *Yuktivyapshrya* and *Satvavajya* are the major treatment modalities explained for different diseases in *Ayurveda*. [27]. In cases of mental disorders caused by external factors (*Agantuja*), *Daivavyapshraya* (divine therapies) is recommended. *Yuktivyapshraya* involves the use of medicines and diet to address such conditions. *Satvajaya-chikitsa* focuses on restraining the mind from desires that disrupt its state. These concepts highlight the significant role of the mind in the development of diseases. During the 19th century, William Sweester was the first person to introduce the term "Mental Hygiene." Subsequently, the American Psychiatric Association defined mental hygiene as the practice of safeguarding the mind against all occurrences and influences that might diminish its virtues, weaken its abilities, or disturb its functioning [28]. *Ayurveda* comprehensively addresses these aspects through *Satvajaya Chikitsa*. Additionally, a wide range of medicinal treatments, rejuvenation therapies (*Rasayana*), and purification procedures (*Panchakarma*) are employed to manage various mental disorders, with *Acharya Rasayana* being particularly significant among them. [29]. *Ayurveda* recommends several *Panchakarma* procedures, such as *Nasya* and *Shirodhara*, for the treatment of mental illnesses. The nasal route is considered a direct pathway to the head and brain. [30] Recent research has demonstrated that medications administered through the nasal route can effectively reach the Central Nervous System (CNS), making them potent in treating various disorders. [31]

During *Shirodhara*, specific pressure and vibration are applied to the forehead, which is enhanced by the hollow sinus in the frontal bone. This vibration is then transmitted inward through the cerebrospinal fluid (CSF), along with a slight temperature increase. As a result, the thalamus and basal forebrain functions may be activated, leading to the normalization of serotonin and catecholamine levels. This process aids in relaxation of the mind, particularly in conditions like stress and anxiety. [32]

Balancing mental disturbances (*Manas Vikruti*) can be achieved through the consumption of a suitable diet based on individual doshic constitution, practicing meditation, adhering to a daily

routine to balance one's *doshas*, and utilizing Ayurvedic herbal remedies known for their calming effects on the mind.[33]

6.2 Yoga

From the perspective of *Yoga*, quality of life is not solely determined by material possessions or external achievements. Instead, it encompasses a holistic approach that emphasizes overall well being and inner fulfillment. *Yoga* encourages individuals to attain a balanced, harmonious and meaningful life by focusing on various aspects such as

1. Physical Health
2. Mental clarity and emotional balance
3. Connection with self
4. Relationships
5. Spiritual growth
6. Stress Reduction
7. Mind body connection
8. Gratitude and contentment
9. Environmental awareness

Overall, from a *yoga* perspective, quality of life is about nurturing a balanced, harmonious existence that embraces physical health, mental clarity, emotional well being, spiritual growth and meaningful connections with oneself and others. It involves living mindfully, with a sense of purpose and contentment, ultimately leading to a more fulfilling and enriched life journey.

Conclusion

The principles and treatment guidelines of *Ayurveda* and *Yoga* can provide a strong answer to ever increasing problem of stress related disorders and psychogenic illnesses.

The reviewed literature indicates that *AyurYoga* shows promising potential in promoting mental control and overall well-being. Integrating *AyurYoga* into mental health interventions could potentially offer a complementary and holistic approach to support mental health and well-being.

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