

The Relevance of Indian Knowledge System on Mental Health

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ABSTRACT

Introduction: The Indian knowledge system offers valuable insights into various aspects of good human life development, from spirituality and philosophy to science and art. Mental health is a fundamental human right, essential for overall well-being and quality of life. According to Universal Declaration of Human Rights (UDHR) Article 25 emphasizes the right to health, including mental health. According to *Charaka Samhita*, mental health as a state of balance and well-being, encompassing physical, mental, and spiritual aspects. **Objective:** To understand the relevance of Indian knowledge system on mental health. **Data Source:** Literature and research finding from various classical textbooks and online research articles from different journals. **Review Method:** The present review study was based on a qualitative and conceptual analysis of traditional Indian texts and philosophies, including the *Charaka Samhita*, the *Vedas*, the *Bhagavad Gita*, and the *Panchakosha* framework. The approach involved examining primary scriptural sources and relevant interpretations to explore the Indian knowledge system's perspectives on mental health and holistic well-being. **Result:** In this article it was revealed that the Indian knowledge system offers valuable insights and approaches to mental health. **Conclusion:** Which conditions and reasons are responsible for a good mental health; its detailed description has also been presented in the Indian knowledge system. Following these Indian knowledge system related principles for mental health, we can promote a good human being and success full life.

Keywords: Charaka Samhita, Declaration of Human Rights, Mental Health, Sukh, Classical Textbooks.

Introduction

The Indian knowledge system offers valuable insights into various aspects of holistic human development—such as spirituality, philosophy, science, and art. A person's complete well-being and quality of life depend on their mental health, which is a fundamental human right. According to Indian tradition, life is an integrated growth of the mental, spiritual, and bodily aspects.

The *Universal Declaration of Human Rights (UDHR)*, adopted by the United Nations in 1948, recognizes that every individual is entitled to the basic necessities of life, including food, clothing, housing, medical care,

and social security (United Nations, 1948). Article 25 of the UDHR specifically affirms that every person has the right to a standard of living adequate for the health and well-being of themselves and their family. Importantly, the concept of health as outlined in the declaration extends beyond physical health and explicitly includes mental health as an equally vital and indispensable component. The UDHR makes it clear that just as access to food, shelter, and medical services constitutes a fundamental right, so too does access to mental health services and the opportunity to live a mentally healthy life. Thus, mental health is no longer regarded as optional or secondary, but rather as an integral part of fundamental human rights. Without mental well-being, an individual cannot attain a balanced and quality standard of life.¹

Charaka Samhita, one of the principal texts of *Ayurveda*, offers a deep understanding of mental health (*manas swasthya*). It considers the mind and body to be closely interconnected and promotes a holistic approach for overall well-being. In the *Vedas*, mental health means: reverence for truth, righteous conduct, restraint of the senses and the mind, affirmation of *Sattvic* thoughts, and oneness with the soul - all these are considered to be the signs of mental health.

In the *Atharvaveda*, the mind (*manas*) is regarded as the sixth sense, functioning alongside the five sensory organs — eyes (sight), ears (hearing), skin (touch), tongue (taste), and nose (smell). It interprets the information received from these senses, assigning emotional and cognitive meaning, and serves as the center of thought, experience, and response.

The *Panchakosha* (Five Sheaths) framework describes five layers of human existence, ranging from the gross physical level to the subtlest spiritual level. These sheaths influence one another and collectively contribute to mental and emotional well-being. Mental health is not merely the absence of illness, but the harmonious functioning of all five sheaths. True healing must be holistic—addressing the physical, energetic, emotional, intellectual, and spiritual dimensions of life.

The *Bhagavad Gita* presents a profound understanding of mental health rooted in self-awareness, discipline, and spiritual wisdom. It teaches that true mental well-being arises not merely from external conditions, but from an inner balance—achieved through detachment, selfless action, and devotion to a higher purpose. *Lord Krishna's* teachings remind us that mastery over the mind is essential for navigating life's challenges with equanimity. by nurturing virtues like steadfastness (*sthita-prajna*), clarity of thought, and emotional resilience, the *Gita* offers a timeless path to mental peace, empowering individuals to live with purpose, balance, and inner harmony.

The Indian knowledge system—through frameworks like the *Panchakosha*, teachings from the *Bhagavad Gita*, Ayurvedic principles from *Charaka Samhita*, and the holistic insights of the *Vedas*—emphasizes that cultivating mental health requires inner discipline, emotional awareness, spiritual grounding, and a balanced lifestyle. Core practices such as self-awareness, emotional regulation, mindfulness, strong relationships, and resilience empower individuals to navigate life's challenges with strength and clarity. When we learn to focus on

our actions rather than being attached to results—as taught in the *Gita*—we develop equanimity and peace amidst success and failure.

Mental Health (*manas swasthya*) in Ayurveda according to Charaka Samhita

The term *Ayurveda* is derived from two Sanskrit words— “*Ayu*” meaning life, and “*Veda*” meaning knowledge. Thus, *Ayurveda* is regarded as “the science of life.” It is a holistic system of medicine that emphasizes the care of physical, mental, and spiritual health. According to *Ayurveda*, life is a harmonious integration of the senses, mind, body, and soul. According to *Acharya Charaka*, when the three bodily *doshas* — *Vata*, *Pitta*, and *Kapha* — are in balance, meaning they are neither excessive nor deficient, the body functions properly. The three body *doshas* must remain in equilibrium in a “healthy” person. The appropriate operation of the metabolic and digestive processes is referred to as fire balance. Maintaining proper equilibrium among the seven body tissues— *Rasa* (plasma), *Rakta* (blood), *Mamsa* (muscle), *Meda* (fat), *Asthi* (bone), *Majja* (marrow), and *Shukra* (reproductive tissue)—is known as *samadhatu*, or tissue balance. The regular and appropriate excretion of waste materials including perspiration, urine, and feces is a component of *malakriya*, or elimination balance. Health, in *Charaka's* view, is a condition of physical, mental, and spiritual balance rather than only the absence of illness. Health, as defined by *Ayurveda*, is a condition of whole bodily, mental, and spiritual well-being rather than just the absence of illness or disability. When a person's body, mind, and soul are in perfect harmony and balance, they are said to be really “healthy”.²

The seven bodily tissues: *Rasa* (plasma), *Rakta* (blood), *Mamsa* (muscle), *Meda* (fat), *Asthi* (bone), *Majja* (marrow), and *Shukra* (reproductive tissue) — must be properly formed and maintained in a balanced state. In Ayurveda, seven metals are: *Rasa* (nutrient fluid or plasma) It is the first metal formed after digestion, which aids in the development of blood metal, and it nourishes all metals and organs. It is also related to lymph and plasma. *Rakta dhatu*, or blood as a component of red blood cells, it transports oxygen and life to the body and is necessary for preserving vitality, vigor, and life. Strength, shape, and mobility are provided by meat (muscle metal), which is related to skeletal muscle and flesh and shields interior organs. It is linked to adipose tissue, gives the body lubricant and energy, and keeps the body warm and joints flexible. *Asthi* (bone metal) related to cartilage, and ligaments, it gives the body structure and protection and is essential for posture, force, and movement. *Majja* (bone marrow and nerve metal) is a substance that fills bone spaces, supports the brain and nervous system, and is vital for intellectual and immunological processes. *Shukra* (Metal of Reproduction) it is the essence of all metals, the source immunity, and is linked to sperm and eggs. It is also responsible for vigor and creativity. A balanced diet, appropriate *Agni* (digestive power) lifestyle, and mental health are necessary for metal balance since, in the Ayurvedic perspective, each metal is nourished successively from *Rasa* to *Shukra*, and an imbalance in one also affects the other.³

Three Gunas of the Mind (*Triguna*): According to *Charaka*, there are three mental qualities (*Gunas*) that affect human behavior and thought: *Rajas*, which denotes activity, desire, and restlessness and whose dominance is linked to mental dullness and disorders; *Tamas*, which denotes inertia, ignorance, and confusion; and *Sattva*, which represents purity, clarity, and knowledge and reflects a state of mental balance and health. An excess of *Rajas* and *Tamas* causes emotional imbalance and psychological issues. Maintaining mental wellness involves reducing excess *Rajas* and *Tamas* and fostering *Sattva*.⁴

***Deha Prakriti* (physical constitution) and *Manas Prakriti* (mental constitution):** In *Ayurveda*, *Prakriti* (constitution) is divided into two main types: *Deha Prakriti* (physical constitution) and *Manas Prakriti* (mental constitution). *Deha Prakriti* is determined at the time of conception through the union of sperm and ovum, and remains unchanged throughout a person's life. It influences the individual's physical structure, immunity, temperament, and dietary preferences. On the other hand, *Manas Prakriti* (mental constitution) is based on the three qualities of the mind — *Sattva* (purity), *Rajas* (activity), and *Tamas* (inertia) — and can change over time. It affects a person's thoughts, emotional responses, social behavior, and moral or religious tendencies. According to the *Charaka Samhita*, *Manas Prakriti* is trigunatmaka (based on the three gunas) and is formed according to the predominance of these mental qualities. In the *Sushruta Samhita*, *Sharira Sthana*⁵, *Manas Prakriti* (mental constitution) is classified into a total of 16 types based on the three Gunas: *Sattvic* (7 types), *Rajasic* (6 types) and *Tamasic* (3 types).

Here the following types are mentioned under *Sattvik Manas Prakriti*: *Aindra* (bright, righteous, truthful, and with leadership qualities similar to Indra), *Yamya* (just, disciplined, and dutiful like Yama), *Varuna* (severe, restrained, and interested in purity like Varuna), *Kaubera* (wealthy, hedonistic, and luxurious like Kubera), *Gandharva* (interested in music, art, and beauty, like the Gandharvas), *Arsha* (wise, ascetic, and spiritually inclined, like the sages) and *Yaksha* (mysterious, powerful, and protective, like the *Yakshas*).

The six types of *Rajasic Manas Prakriti* represent individuals in whom the *Rajas guna* is predominant. This *guna* symbolizes activity, desire, excitement, ambition, and changeability. The *Sushruta Samhita* lists the following six *Rajasic* types: *Asura* (brave, powerful, and determined), *Rakshasa* (an aggressive, egocentric, and dynamic thinker), *Pishacha* (quick-witted, perceptive, and inclined toward mental instability), *Sarpa* (clever mind, sly, vigilant, and instinctive risk-taking), *Preta* (someone who is anxious or restless and lacks mental clarity) and *Sakuni* (strategic, analytical, and experimental).

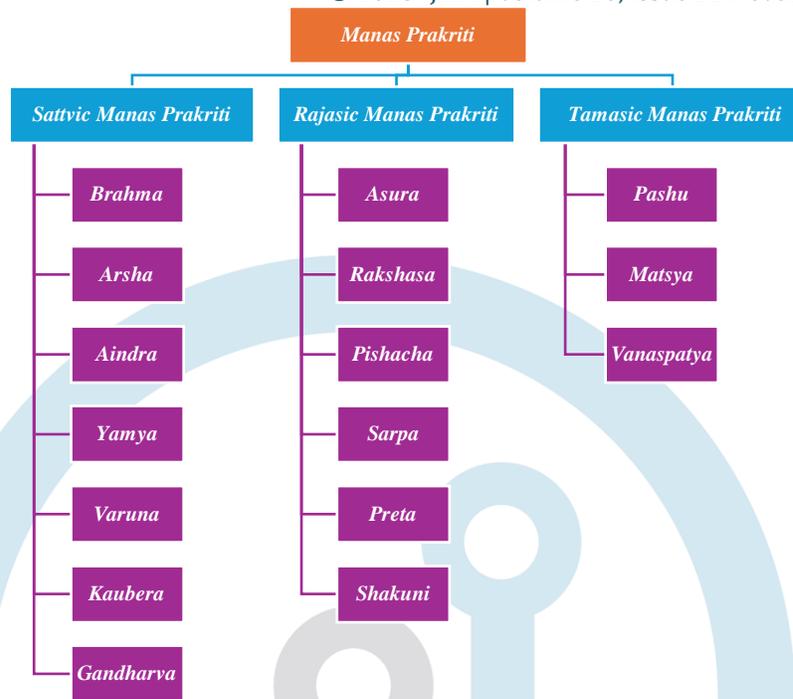


Figure: Types of Manas Prakriti

Tamasic Manas Prakriti represents the mental constitution of individuals in whom *Tamas guna* is predominant. This *guna* is primarily associated with ignorance, delusion, laziness, inertia, indifference, and tendencies toward psychological imbalance. According to the *Sushruta Samhita*, the three types of *Tamasic Manas Prakriti* are: *Pashu* (ignorant, lacking discernment, imitative, incapable of independent thinking, and having a dull or inert disposition), *Matsya* (fearful, uncontrollable, a slave to desires, irrational, and escapist in nature) and *Vanaspatya* (in an extreme state of inertia, with minimal consciousness, excessive inactivity, and absence of social behavior). *Vanaspatya Prakriti* is the hallmark of the deepest *Tamasic* quality — such a person appears to be merely alive, but is mentally, intellectually, and socially inactive.

According to *Ayurveda*, *Manas Prakriti* (mental nature) is formed at the time of conception by varying proportions of *Sattva* (symbolizing purity, knowledge, and balance), *Rajas* (symbolizing activity, desire, and fierceness), and *Tamas* (symbolizing ignorance, inertia, and laziness) - these three qualities. These qualities determine a person's mental disposition, behavior and tendencies. From the various combinations of these qualities arise different kinds of mental natures.

Nature of Mental Health in the Vedas

The *Vedas*, especially the *Rigveda*, *Atharvaveda*, and the *Upanishads*, present a comprehensive, expansive, and holistic perspective on mental health. This perspective is not limited to freedom from mental illness alone but emphasizes spiritual, intellectual, emotional, and moral balance. The *Vedas* regard "*Manas*" (the mind) as immensely powerful and beyond the grasp of ordinary speed or perception. While "*Manas*" refers to the mind or consciousness, it is not confined to its modern psychological interpretation. Rather, it encompasses

structural, functional, and spiritual dimensions. "*Manas is swifter than the wind and more powerful than the senses; it goes far and touches even the divine*".⁶ This ancient verse from the *Rigveda* highlights the immense power and potential of the human mind, emphasizing its ability to transcend and connect with the divine.

The mind (*manas*) is considered the center of intellectual functions such as thinking, reasoning, and contemplation. It governs perception, desire, and discernment. In the *Rigveda*, the mind is described as a subtle internal organ (*antahkarana*) forming a part of the human body. In many hymns, the mind is presented as an inner force of will and determination that inspires action and gives rise to purpose.

In later *Vedic* and *Upanishadic* literature, the mind is regarded as a component of a more clearly defined psycho-physical system, along with *buddhi* (intellect), *ahamkara* (ego), and *chitta* (memory/consciousness). The mind is seen as the basis of emotions, moral judgments, and either mental clarity or confusion.

A pure or steady mind (*shuddha manas*) is associated with truth (*satya*), *ṛta* (the cosmic order), and harmony. In *Vedic* rituals (*yajnas*), prayers are offered to calm, concentrate, and purify the mind so that the ritual may be meaningful. This is because the mind acts as a bridge between the *atman* (soul or self) and the *indriyas* (senses).

In the *Rigveda*, the mind is considered thoughtful, and there is a clear expression of the desire to free the mind from lowly thoughts and narrowness. The mind is regarded, from birth itself, as auspicious (*Shiva*), worthy of sacrifices (*yajnas*), and endowed with superior intellect. Such a mind becomes a fitting instrument for a devout and righteous person, enabling them to wield their weapon (*heti*) like an invincible warrior against unrighteousness, thereby accomplishing vast and noble deeds. *Manas* is described as a divine medium that pervades all existence — acting as an essential conduit for uniting the individual with the cosmos, stabilizing life, and facilitating spiritual evolution.

In the *Yajurveda*, *manas* is regarded as radiant, luminous, and a direct representative of consciousness. It is not a gross organ, but a subtle, light-filled force that governs all the sensory and motor organs of the body. It is the carrier of consciousness — without the mind, the senses cannot perceive or experience anything. The movement of the mind is not a sign of restlessness, but rather a reflection of its infinite dynamism and curiosity. The mind not only thinks, but also interprets and gives meaning to the experiences received through the sensory organs (like the eyes, ears, etc.). An impure mind leads to delusion, attachment, hatred, and falsehood, while a pure mind moves toward truth, righteousness (*dharma*), and inner peace.

In the *Atharvaveda*, the mind (*manas*) is considered the sixth faculty alongside the five senses (eyes, ears, skin, tongue, and nose). Its seat is described as the heart (*hṛdaya*). While the five senses bring information from the external world, the mind is the sixth element that gives emotional and cognitive meaning to these experiences.

In the *Vedic* view, the heart is not just a physical organ, but the center of consciousness. The mind is said to be "based" in the heart, where thought, emotion, and decision-making converge.⁷

According to the *Atharvaveda*, the mind is not merely a passive experiencer, but a decisive element. It is sharpened by knowledge, but if left unbalanced, it can generate destructive thoughts that may disturb a person's mental state.⁸ The more the mind is refined by knowledge, experience, and contemplation, the more power it gains. However, if this power is not governed by *Sattvic* (pure and balanced) control, it can give rise to flawed and negative thoughts — such as anger, jealousy, fear, and distortion.

The Five Koshas and their connection to Mental Health: The *Taittiriya Upanishad* is one of the principal *Upanishads* of the *Krishna Yajurveda*. It provides deep philosophical and spiritual guidance for understanding the nature of the Self (*Atman*) and the layered reality of human experience. This *Upanishad* is especially renowned for its systematic exposition of the *Panchakosha* (five sheaths) doctrine — which describes the five layers of human existence. The five "*sheaths*" or levels of human existence—from the most obvious to the most subtle—are described by the *Panchakosha* paradigm. According to this comprehensive perspective, mental health is a balanced and harmonious functioning across all five sheaths rather than just the absence of mental disease. *Panchakosha* provides a multi-layered framework for comprehending and resolving mental health issues. Every sheath makes a distinct contribution, and when all five koshas are in harmony, full well-being results. This method encourages inner transformation and long-lasting tranquility in addition to symptom treatment.

Annamaya Kosha: *Annamaya Kosha* also known as the "physical body" or "food sheath". According to *Panchakosha* theology, the "physical body" or "food sheath" is the grossest (most substantial) layer. Our physical health is strongly tied to the food (*anna*) we eat, which makes up our body. *Annamaya Kosha* is the grossest and outermost sheath of the body. This body is made of food (*anna*), depends on food for its sustenance, and ultimately, after death, it merges back into the earth. This is why it is called "*Annamaya*" — meaning "composed of food." Without this body, neither spiritual practice nor the journey toward self-realization is possible. A healthy body is essential for spiritual advancement. This is also why the *Upanishads* regard the body as a form of Brahman — for it serves as a medium for the expression of the soul. Taking care of the body, maintaining a proper diet and lifestyle — these form the foundation for spiritual growth. A healthy body supports a healthy mind. Poor diet, lack of sleep, or lack of exercise can lead to mental imbalance. Both *Yoga* and *Ayurveda* consider the purity and balance of the body to be of utmost importance.⁹

Pranamaya Kosha: The second sheath in the *Panchakosha* concept is *Pranamaya Kosha*, or the energy body, which is essential for connecting the *Manomaya Kosha* (mind) and the *Annamaya Kosha* (physical body). It is made up of *prana*, the life-force energy that is mostly transported by the breath. *Prana* means life-energy or breath. This sheath includes the five major *pranas*: *Prana* (in-breath, heart/lungs), *Apana* (elimination), *Vyana* (circulation), *Udana* (speech, upward movement), *Samana* (digestion, assimilation). More significantly, this

sheath has a significant influence on mental and emotional health in addition to controlling physiological processes including breathing, circulation, and digestion. Emotional stability is influenced by breath and pranic flow. *Pranayama* and other forms of breath work are beneficial for lowering anxiety and calming the mind. The flow of breath and *prana* directly influences our emotional state. When the breath is deep, steady, and calm, the mind also becomes peaceful. However, when the breath is shallow, rapid, or irregular, it can give rise to emotions such as restlessness, anxiety, or anger. Breath-based practices like *Pranayama* help balance the *Pranamaya Kosha*. Regular practice of *Pranayama* calms the mind, reduces anxiety and stress, and improves the flow of energy in the body. The *Pranamaya Kosha* serves as the foundation of emotional and mental stability. By balancing it through the breath, we can not only calm the mind but also strengthen overall mental health.¹⁰

Manomaya Kosha: *Manomaya Kosha* is the third sheath in the *Panchakosha* system. It is subtler than the physical body (*Annamaya Kosha*) and the energy body (*Pranamaya Kosha*). It represents the mental-emotional body. Emotions, desires, doubts, likes-dislikes, and inner dialogue are all active within the *Manomaya Kosha*. It is composed of *Manas* (the mind that receives sensory input and reacts to it), and *Indriyas* (the five sense organs that provide information from the external world to the mind). This is the level where most mental and emotional disturbances arise. When this sheath is disturbed or imbalanced, the ability to think clearly is impaired, and decision-making weakens. Disorders like anxiety, anger, fear, depression, and stress originate and are experienced here. Excessive identification with thoughts (ego attachment) becomes a source of suffering. Constant overthinking, worrying, excessive analysis, and overuse of the senses lead to mental fatigue and restlessness. Chronic stress in this sheath also disturbs the *Pranamaya Kosha* (energy body), and eventually the *Annamaya Kosha* (physical body), leading to psychosomatic illnesses. Practices like meditation and mantra repetition help to calm mental activity and emotional disturbances, allowing the mind to become focused and still. A *Sattvic* lifestyle — including a pure diet, balanced routines, and conscious behavior — purifies and calms the mind. *Manomaya Kosha* is the layer where the mind and emotions operate. Mental illnesses and stress begin and take root in this sheath. Through self-reflection, emotional balance, and mental discipline, this sheath can be purified and stabilized — which is essential for complete mental well-being.¹¹

Vijnanamaya Kosha: *Vijnanamaya Kosha* is the fourth sheath in the *Panchakosha* (five sheaths) theory of Vedantic philosophy. It is associated with the intellect (*Buddhi*), discernment (*Viveka*), and the ego (*Ahamkara*). This *kosha* is subtler and more refined than the *Manomaya Kosha* (the sheath of the mind and emotions). *Vijnanamaya Kosha* comprises three primary components: *Buddhi* (the capacity for decision-making and distinguishing between truth and falsehood), *Viveka* (the moral and spiritual ability to discriminate rightly) and *Ahamkara* (the sense of "I" or individual identity). This *kosha* plays a crucial role in answering the question: "Who am I?" If the ego becomes distorted, it can manifest as arrogance, rejection, or insecurity. Similarly, if the intellect is clouded or corrupted by attachments like delusion, greed, or hatred, it may lead to poor decisions and psychological disturbances. A clear and pure intellect is essential for guiding one's life in the right direction. The *Vijnanamaya Kosha* guides the *Manomaya Kosha*, which consists of the mind and emotions. When it is strong

and pure, the mind remains peaceful and stable. This is the subtle layer where our capacity to judge, discern, and experience the sense of “I” originates. For sound mental health, it is crucial that our intellect remains pure, clear, and rooted in truth. When this sheath is balanced, the individual progresses toward self-realization or *Atmabodha*.¹²

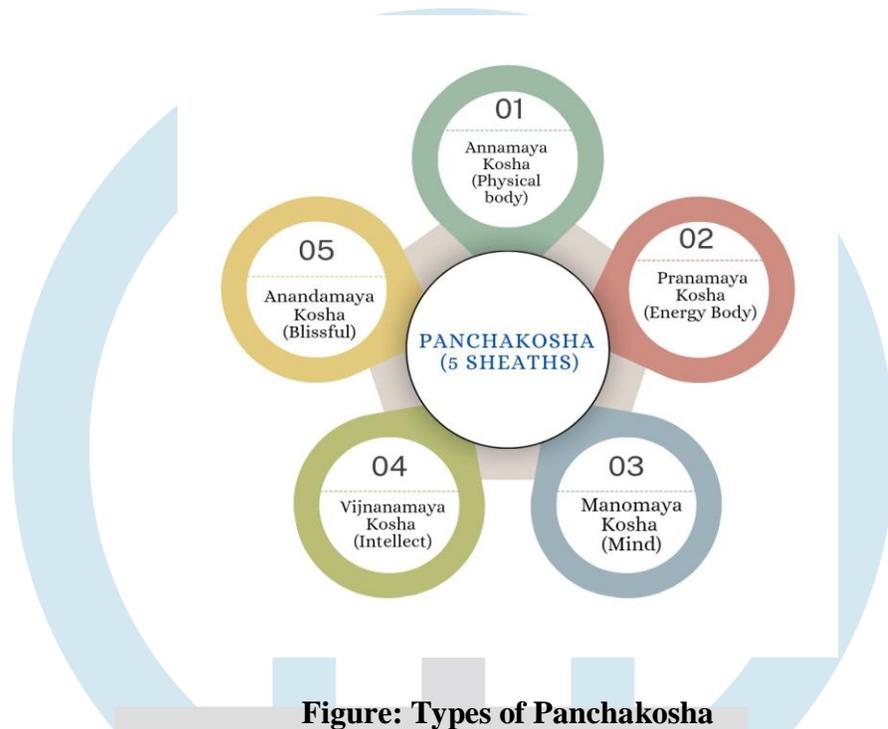


Figure: Types of Panchakosha

Anandamaya Kosha: *Anandamaya Kosha* is the fifth and innermost sheath in the *Panchakosha* (five sheaths) model of the human being, as described in the *Taittiriya Upanishad*. It is the deepest, most subtle layer of our existence. "Ananda" means bliss, and "maya" means composed of or pervaded by. So, *Anandamaya Kosha* literally means "the sheath made of bliss." It is beyond the mind and intellect, and is experienced during deep meditation, deep sleep, or spiritual realization. This sheath represents our innate joy, contentment, and unity with the divine. *Anandamaya Kosha* represents the experience in which a person realizes *Sat* (existence), *Chit* (consciousness), and *Ananda* (bliss) — the essential nature of *Brahman* (the Supreme Reality). True self-realization becomes possible when one transcends even this final sheath and abides in the state of non-duality, where there is no distinction between the knower, the process of knowing, and the known. When this profound state is experienced — even briefly — the individual feels an inner sense of completeness, suffering dissolves, and deep mental peace is attained, which becomes the foundation of lasting mental health.¹³

The *Panchakosha* framework is a useful manual for attaining spiritual fulfillment, emotional fortitude, and mental clarity in addition to being a philosophical idea. It serves as a reminder that fostering the mind requires fostering the full person, and that remembering and remaining true to our genuine selves—pure existence, consciousness, and bliss—is the path to ultimate healing. True and long-lasting well-being is attained when the body is nourished and healthy (*Annamaya*), when energy flows freely (*Pranamaya*), when the mind is balanced

and at ease (*Manomaya*), when the intellect is clear and based in truth (*Vijnanamaya*), and when one is in touch with the blissful nature of the Self (*Anandamaya*).

According to Bhagavat Gita Concept of Mental Health: The *Bhagavad Gita*, an ancient Indian knowledge system scripture, offers valuable insights into mental health through its philosophical and spiritual framework. The *Bhagavad Gita* provides guidance for attaining mental peace and balance. It highlights practices such as detachment, self-reflection, and the sincere performance of one's duties. The scripture emphasizes the need to discipline the mind, understand the fleeting nature of material pleasures, and connect with the true nature of the soul.

Mental Health Defined: The *Gita* compares mental health to physical health, highlighting the mind's role in processing perceptions and determining actions. A healthy mind is essential for effective functioning, while an unhealthy mind can cause distress. The *Bhagavad Gita* emphasizes that just as physical health is crucial for bodily functions, mental health is vital for clarity, decision-making, and inner peace. The *Gita* teaches that the mind influences how we perceive reality and respond to challenges. A stable and disciplined mind promotes well-being, while a disturbed mind leads to confusion, stress, and suffering.

Characteristics of a Sick Mind: The *Gita* describes a sick mind as one that is prone to negative thought patterns, such as fearfulness, lamentation, moroseness, and illusion. According to *Bhagavad Gita*¹⁴, a sick or *Tamasic* mind is characterized by negative mental patterns such as fear, sorrow, depression, and delusion. These qualities disturb clarity and lead to mental and emotional suffering. The *Gita* emphasizes the importance of cultivating a balanced and disciplined mind to overcome such tendencies.

Lord Krishna's Teachings on Stress Management and Mental Health in the Bhagavad Gita

The Bhagavad Gita offers valuable insights into managing stress and mental health, as Lord Krishna imparts the following key principles:

Inner Peace: In *Bhagavad Gita*, Lord Krishna explains that experiences like pleasure and pain, heat and cold—arising from the contact of the senses with external objects—are temporary. Enduring these changing circumstances with patience and maintaining mental balance is the mark of self-control and a steady mind.¹⁵

Act Without Expectation: This verse from the *Bhagavad Gita* (2.47) conveys an important message that transforms our outlook on actions and their outcomes. You have the right to perform your duties, but not to the results. When we let go of expectations regarding outcomes, our stress reduces and we experience greater peace. Without worrying about results, we can focus better on our work and perform it more effectively. Acting without expectation also enhances our inner peace and makes us feel more content. By following this teaching, we can attain greater peace, contentment, and success in life.¹⁶

Focus on Action: *Lord Krishna* teaches *Arjuna* to perform his duties with full dedication, but without attachment or desire for the results. He explains that true yoga lies in maintaining an equal outlook toward both success and failure.¹⁷ In other words, a person should neither be excessively elated in joy nor deeply dejected in sorrow. One must keep their mind in a state of equanimity. *Lord Krishna* emphasizes focusing on our actions and renouncing attachment to the outcomes. By doing so, we can reduce stress and anxiety. He also teaches *Arjuna* that one should concentrate solely on fulfilling their responsibilities and not worry about the results. When we get entangled in expectations about outcomes, it leads to stress, anxiety, and fear. However, if we act with a spirit of selflessness—without attachment to the fruits of our actions—it brings peace and stability to the mind.¹⁸

Let Go of Attachment: *Lord Krishna* stresses the need to release attachment to desires, outcomes, and possessions. When we are free from attachment, we can experience inner peace and reduce stress. When a person adopts this kind of mental balance, they are able to rise above worry, stress, and inner conflict. With such an attitude of equanimity, one can attain inner peace and stability, remaining unaffected by external circumstances. A wise person should perform their duties without attachment to desires, outcomes, or material possessions. When we become concerned about the results, it leads to stress, anxiety, and fear. However, when we act selflessly—without expecting any fruits of our actions—we attain mental peace, balance, and freedom from stress. *Lord Krishna* teaches *Arjuna* to carry out his duties with full dedication and devotion, but without attachment.

Mind Control: *Lord Krishna* highlights the significance of controlling the mind. By mastering our thoughts and emotions, we can better manage stress. "*If your mind is under your control, it becomes your greatest friend; but if it is not, it turns against you and becomes your enemy.*" So When the mind is disciplined and controlled, it supports you like a true friend and guides you in the right direction. But if left unchecked, it works against you and becomes your greatest enemy.¹⁹

Meditation: In Chapter 6 of the *Bhagavad Gita*, *Lord Krishna* highlights the power of the mind and the importance of meditation. In Verse 5, He encourages self- upliftment through introspection, as the mind can be both a friend and an enemy to a person. Verse 10 emphasizes the need for disciplined meditation in solitude, free from the senses and desires. In Verse 15, He states that through constant control of the mind, a yogi attains inner peace and union with the Supreme. Together, these verses convey that meditation and self-discipline are essential for spiritual growth and liberation.²⁰

Balance and Patience: *Lord Krishna* teaches the importance of maintaining balance and patience in life. By cultivating these qualities, we can navigate life's challenges with greater ease and reduce stress. Chapter 6, Verse 10 of the *Bhagavad Gita* presents a fundamental principle of stress management: true peace and clarity are not derived from external circumstances, but from inner control and balance. *Lord Krishna* explains that meditation, self-discipline, and simplicity are the foundations of a calm and focused life.

Inner Peace: *Bhagavad Gita* 6.26 is a profound verse on meditation and self-discipline. *Lord Krishna* acknowledges the restless nature of the mind and teaches that whenever the mind wanders, one should patiently

and repeatedly bring it back to dwell in the Self. The verse explains that true inner peace can be attained only when a person gains control over the mind and consistently centers it in the soul, ultimately leading to genuine happiness and serenity. By incorporating these principles from the *Bhagavad Gita* into our lives, we can develop effective strategies for managing stress and cultivating a more peaceful and fulfilling existence.

Through the teachings of *Lord Krishna*, it becomes clear that mental well-being is not achieved merely by eliminating distress but by cultivating self-awareness, controlling desires, letting go of attachments, and focusing sincerely on one's duties. By promoting principles like detachment from results, equanimity in success and failure, control over the mind, meditative introspection, and acceptance of life's dualities, the *Gita* provides a holistic framework for achieving mental clarity, emotional resilience, and inner peace. True mental health, as described in the *Gita*, is attained when a person lives with balance, discipline, mindfulness, and devotion, unaffected by external fluctuations. It teaches that the mind, when guided by wisdom and self-mastery, becomes our ally; but if left unchecked, it becomes a source of suffering. In essence, the *Bhagavad Gita* defines mental health as a state of inner harmony, where the individual is aligned with their *dharma* (duty), free from the bondage of desires, and connected with their true self (*Atman*). This leads not only to psychological well-being but also to spiritual liberation and lasting peace.

Conclusion

The Indian knowledge system presents a rich, holistic perspective on mental health—integrating physical, emotional, intellectual, and spiritual well-being. Drawing from ancient texts such as the *Vedas*, *Charaka Samhita*, the *Panchakosha* framework, and the *Bhagavad Gita*, it emphasizes that mental health is not simply the absence of disease but a state of inner balance, self-awareness, and harmony with one's higher self. Mental health is recognized as a fundamental human right, vital to overall quality of life. The integration of traditional Indian wisdom with modern understandings reaffirms that healing and well-being must address the whole human being—body, mind, and soul. By cultivating discipline, detachment, truthfulness, emotional resilience, and spiritual alignment, individuals can achieve lasting mental peace. The teachings of *Lord Krishna* and *Ayurvedic* principles together offer a timeless, practical roadmap for achieving inner stability and navigating life with purpose and clarity. Thus, mental health is not a destination but a lifelong journey of conscious living, meaningful connection, and inner harmony. Fostering this balance leads to a more fulfilled, peaceful, and purposeful life.

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