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Sense and Inner Sense, Impact on Mental Health

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Abstract:

Every individual on the planet wants to be happy, and there are several ways to achieve this goal. Ancient literature provides a wealth of knowledge about how to live a happy life. The most crucial component of pleasure is a person's health, but I am particularly interested in mental health. Both the external and internal senses are connected to the mind. When the senses and inner senses operate correctly, the mind becomes powerful and study able. On this page, the inner senses of the senses and how they affect the mind are talked about, as well as ways to improve the mental health of the mind and inner senses.

Keywords:

Sense, Inner Sense, Mind, Intellect, Memory, Ego, Mental Health, Indriyas, Jñāna Indriya, Karma Indriyaas, Pratyāhāra, Meditation, Yoga, Aṃtaḥkaraṇa.

Introduction:

Both pleasure and sorrow are caused by the mind, and happiness may be achieved by having a tranquil mind. The mind interacts with both positive and negative ideas via a variety of mechanisms. According to literature, the senses are regarded as the mind's origins. The senses have two categories: Jñānendriyā and Karmendriya. According to Nyaya's philosophy, defects and virtues embedded in goods have an effect on the senses and mind when the mind is linked to the senses and the senses are connected to things. Indian scriptures depict yoga, healthy food, meditation, ayurvedic living, and other traditional practices as techniques to filter the senses and cleanse the mind. This paper is about the mind and its nature, as well as the senses and inner senses.

Sense:

A sensation is a process by which an organism perceives and responds to stimuli in its environment via a biological system. The brain receives information about the world from the senses, processes it, and then guides the body's chemical or physical reactions, among other things. Traditionally, humans were believed to have only five senses (sight, smell, touch, taste, and hearing), but there are now many more. When compared to nonhuman organisms, humans have such a limited range of senses. The sense organs process a range of sensory inputs (such as sounds or smells) into a form that the brain can understand. Living organisms rely on their senses and perceptions for cognition, activity, and reasoning.

A sensory organ is a collection of interconnected sensory cells in the human body that react to specific physical stimulation. Sensory organs use cranial and spinal nerves to deliver sensory input to the central nervous system (CNS) (central and peripheral nervous system nerves that transmit and receive sensory information between the brain and body).

“*indrāma ātmā tasya sādhanama indriyāṃ*”



The *ātmā*, or soul, is what Indra is alluding to. Indriya is its *sādhanā*, or instrument (tool), for obtaining knowledge. This shows that *ātmā*'s (source) instrument for seeing accurate and complete knowledge is Indriya.

The expression "Indriya" is tradable with the expression "Indra," which is the most fundamental part of the sentence. Indra is referring to the *ātmā*, or soul. The *Ātmā*, or soul, experiences the knowledge we get through Pratyaksha or Indriyaas.

We can observe that *Indriyārthā sannikarṣa*, which is the link between the Indriya (sense) and the *Indriyārthā* (sense organ), achieves wisdom (sense object). This information is obtained by *Mānasa* (mind), which is then filtered by Buddhi (intellect). On the other hand, Indra is the one who examines and values knowledge in its true sense. As a result, the Indriya is tied to Indra in terms of real and full knowledge.

“inā iti viṣayanaṃ nāmā tana ināḥ viṣāyana prati dravaṃtī iti indriyaṃ”

“yādava indriyasya ātmānaḥ liggama cihnaṃ upabhoga sādhanāṃ indriyaṃ it”

"Indriya" is made up of the terms "Inā" and "Dravaṃtī." "Inā" relates to Viṣaya (sense theme or objects), while "Dravaṃtī" alludes to flow or movement. Along these lines, whatever heads down the method of its Viṣaya, or centers, is called Indriya. The soul, or *Ātmā*, learns about sense objects through the body's Indriya, also known as the sense organ, according to these lines.

Classification of Indriyas:

Indriyaas are divided into two categories. The following are the details:

- 1) Jñāna Indriyaas or Budhi Indriyaas
- 2) Karma Indriyas

Jñāna Indriyaas or Buddhi Indriyaas:

Sense organs make up the Buddhi Indriyas. There are a total of five of them. Here's a list of some of them:

The Pancha *Jñānendriyā*, or five ways of perceiving, are the five sense organs. The Sanskrit terms *Jñāna*, which means "consciousness" or "higher knowledge," and *indriya*, which means "sense" or "organ," are combined to form Pancha. People's lower sense organs allow them to view the world around them.

Chākṣu Indriya – Eyes – perceiving and analyzing form, color, size, shape, etc.

Śhotrā Indriya – Ears – perceiving and analyzing different types of sounds

Gharānā Indriya – Nose - detecting and analyzing different types of odors.

Rasanā Indriya – tongue – recognizing and analyzing various tastes.

Sparsā Indriya – skin – recognizing and analyzing various types of sensations.

Karma Indriyaas:

The articulation karma insinuates the results of one's direct. Karma Indriyas are Indriyas that carry out vital jobs and actions. The Karma Indriyaas are made up of motor organs. They are a five-person group as well. Here's a rundown of a few of them:

Pancha Karma Indriyas:

“Hastau pādau gudā upasthaṃ vāga indriyāṃ athā epīāi kā”

“Karma iṃdriyānī pajecā īvā padau dhyāna karmānī”

“Pāyau upastham visargarthaṃ hastau grahaṇa dharane”

“Jihvā vāga indriyāṃ vak kā satya jyotiḥ tamo amṛtā”

The organs that govern motor functions are known as Karma Indriyas. They are created and assigned specific roles, such as dealing with life-or-death emergencies. There is a total of five of them. You'll find the ones you're looking for in the list below.

1. Hasta (pani)- hands

Charaka's functions are Grahaṇa (receive, collect, gather), Dhāraṇa (hold).

According to sāmkhya karikā, there are two functions - āharaṇa (receive), ādāna (hold)

2. Paada, Foot –

Functions according to Charaka-Gamanā (Walking, moving, locomotion)

Based on sāmkhya karikā - Vihāraṇa (move around, roam), Gamanā (walk)

3. Guda (Paayu), Anus

Based on Charaka - Mālā Visarga(defecation)

Based on sāmkhya karikā - Mālā utsarga(defecation)

4. Upastha (Linga), Penis

Based on Charaka - Mūtra visarga(urination)

Ananda / Ramana (Sexual pleasure) according to sāmkhya karikā

5. Vak Indriya, Tongue, organs of speech

Functions as described in Charaka - Vāka, Vāṇī (speech)

sāmkhya karikā - Vachana - speech functions

Aṃtaḥkaraṇa

(Aṃtaḥkaraṇa): an improperly worded Sanskrit phrase used by early theosophical writers to signify "internal instruments." Depending on the theological system, this line can be taken in a variety of ways. In ADVAITA, it is made up of the intellect, mind, ego, and awareness. In Sanskrit, they are known as Buddha, mānasa, ahankara, and Chita.

- **Mind:**

A mind is a group of skills that are in control of what happens in your mind. A lot of the time, the term describes the event itself. These skills include thoughts, imagination, memory, volition, and emotion, among other things. There are many things they control, including how we perceive things, how we believe things, how we desire, how we act, and how we feel, but these are just a few. Many alternative taxonomies of thought patterns have been proposed in the past. Sensory, propositional, deliberative, aware, and happenstance are all different types of things. Think about it: Minds used to be thought of as physical things, but now they are often assumed to be character traits or skill sets that humans and other animals have. Many different ideas about



what the real nature of a mind or mentality is have been put forward. Epistemic definitions need to talk about how the subject has special access to such states of knowledge. A lot of people who work with consciousness-based approaches put a lot of value on the conscious mind and only let the unconscious mental processes be part of the mind if they are properly linked to it. If you use intentionality-based techniques, you show that you can connect with things and describe the world. Behavioralism describes mental states when it comes to how they cause things to happen, while functionalism describes mental states in terms of how they react to things outside of their bodies. If other things have minds, as well as how the body-mind connection should be looked at, these are important questions about how to study the mind.

What drives the mind to consider and act in a certain way? As a means of resolving this issue, Dr. Paul Badcock and his co-workers came up with a human mind theory that includes proof from human evolution and developmental psychology as well as neuroscience and biology. The human brain, according to this hypothesis, is a complex adaptive system made up of domain-specific and specialized elements that work together to produce environmental adjustments. It might be argued that knowing one's Hierarchically Mechanistic Mind (HMM) prototype can help one comprehend the brain better.

The psyche, likewise characterized as outlook," is ordinarily yet not generally connected with the body, otherwise called "rawness. Disparities between our ideas and behaviors are referred to as "mind-body disorders". They are caused by how the mind and brain work together. Dualism and idealism are two of the most common views that say the mind isn't physical. Materialism and functionalism, which say that the mind is like the brain or can be explained by physical things like cerebral activity, are common today. Philosophy and optimism are still popular. If the mind is unique to humans, does it share some or all of its traits with animals? Is it a well-defined property at all, or is it the result of certain human-made tools? People from different cultures and religions have different ideas about how to deal with these kinds of problems. Some people think that only humans have consciousness, but others think that non-living things, animals, and deities also have it. A lot of ancient people thought that the mind (often thought of as the soul or spirit) was linked to ideas about what happens after death and how the world works. This is true for people like Zoroaster, Buddha, Plato, Aristotle, and other ancient Greeks, Indians, and Muslims.

- **Ego:**

Someone with an excessive feeling of self can be described as having a "big ego," for example. It's similar to self-esteem in that way. It's possible that Sigmund Freud, who is widely credited with coining the term, comes to mind. In reality, the ego has a long and illustrious history in psychology. Many theories have been proposed by ego specialists on how the ego originates in the human mind. Is it true that babies develop egos? If not, what happens throughout the first several years of life? What are the psychological consequences of a lack of ego growth? This essay will examine these challenges and discuss how various ideas have attempted to address them. The study of ego development will be done in chronological sequence, but first, the term will be clarified. Theorists like Sigmund Freud, ego psychologists like Jung, Erikson, and Levinger, as well as supporting studies, will be discussed next.

"Ego is a difficult psychological concept to explain. It is, however, often seen as an externally related aspect of the self. The ego is kept alive through cognitive activities such as thinking, perceiving, remembering, reasoning and attending. The amount to which these functions are used to protect people's self-concepts is a good indicator of how powerful or weak their ego is. As per a Jungian depiction, "a complex inside the mind that contains the center of an individual's field of awareness and seems to show an extraordinary level of coherence and character." Philosophers generally believe that the ego is a part of the self that is connected to the outside world.



The earliest current theory of ego development is ascribed to Sigmund Freud. Historians, on the other hand, say that Freud's views were influenced by ancient Middle Eastern customs. Freud would have been aware of this because of his Jewish cultural heritage. Furthermore, some of his ideas are similar to those of traditional European philosophers. Because Austria and Germany were in transition throughout Freud's formative years, these ideas continued to influence the environment in which he grew up.

All behavior, according to Freud, is essentially a social form of infantile urges. These desires might be sexual or hostile. The three aspects of the psyche are the id, ego, and super-ego. The id, often known as libido, is completely natural. The conscience or internalized parent is the super-ego. The ego is the thinking intellect that balances the id and the super-ego. According to Freud, healthy men reconcile their id with their ego and abandon infantile worries. According to psychologists, Freud's theory overlooks the relevance of free will in both individual and societal activity. Sigmund Freud's theory has been regarded as deterministic and mechanistic. According to Freud, "man is a prisoner of his lower unconscious and so stripped of the possibility for ethical engagement," as Jacob (1993) put it.

Sigmund Freud's primary structural theory of ego spawned a school of thought known as ego, or structural, psychology. Ego psychologists studied how the ego impacted the character, cognition, affect, and behavior, as well as how the ego influenced character, cognition, mood, and behavior. They believed that ego developed as a consequence of unacknowledged conflicts. In the presence of carers, particularly a primary caregiver, the ego is created. Infants need the love, care, and communication of a mother figure to develop a healthy ego. Development may be impeded or interrupted if an infant's link with his or her primary caregiver is not created or is destroyed. This may cause a psychological breakdown or perhaps death. From infancy, ego functions like perception, movement, memory, language, symbols, and awareness of reality would be part of the ego's development sequence, as would the ego's awareness of reality.

In 1964, Jacobson conducted research that backed his ego psychology theories. She observed that in toddlerhood, self-and object perceptions changed from a unified, undifferentiated matrix to distinct ego-environment separations. She also stated that the regression of self and object perception was a symptom of psychosis. Despite the fact that newborns are already able to distinguish themselves from non-self-beings, Mahler said in 1975 that they can't form a strong personal identity. She believed that babies went through periods of separation and individuation between the ages of six months and two years. When academics moved their attention to studies of quantitative notions, ego psychology, like meta-psychology, fell out of favor. Biological, developmental, and external conditions are all taken into account by structural theorists today.

Carl Jung was instructed by Sigmund Freud. Jung and Freud were old buddies until Jung couldn't help contradicting Freud's idea of charisma. According to Jung, the prospect of realizing one's entire potential is what drives the mind. The psyche, according to Jung, was made up of the ego, the personal unconscious, and the community unconscious. The ego is made up of the conscious mind. The personal unconscious is a collection of repressed or suppressed personal experiences that exist below the level of awareness. The collective unconscious included archetypes that represented the whole of humanity's shared human experience. According to Jung, infants are not blank slates. Rather, they served as a repository for the collective unconscious, which provided growth and survival patterns. The self-archetype was the driving reason for ego development. This concept teaches youngsters how to balance good and negative feelings, which helps them develop ego awareness. This is where the maturation and growth process takes place.

A person's ego is the term used to describe their self-esteem in modern society. When people are regarded as having large egos or egos that bruise easily, this is sometimes interpreted negatively. The term "egomaniac" has come to refer to a person with a skewed sense of self.



- **Intellect:**

The intellect, or Buddhi, can't work unless it has a certain amount of memory space or data to work with. As more information is available, intelligence changes how it acts. If your memory has ten gigabytes of storage, then this is how much space it has. Some people can come up with a trillion ideas with these ten terabytes. This depends on how bright their minds are. This means that someone else has the very same 10 GB of data RAM as you.

According to yogic philosophy, the human mind contains 16 dimensions.

Today, intelligence means being able to think more clearly than another person. If anybody mentions one thing to which you can respond with ten, you aren't any smarter than before. Unfortunately, this is how things work in today's schools and universities. If you can build a lot of stuff out of nothing, you're considered smart, which isn't the case. You have a superior intellect. The Buddha would not push you in any way because it can only work with data that has already been made. It doesn't have direct exposure to any resources.

- **Memory:**

When people discuss memory, they are referring to the brain's ability to recall events that have occurred in the past or are now occurring, as well as other items, in order to identify them when they are required in future, Human memory is one of the most amazing things in the world. A long and complicated evolutionary process has led to a mind full of dexterity and adroitness that is awe-inspiring to look at. For us to get into the storage rooms of the natural order of things, we possessed to think carefully.

Human memory capacity is estimated in a variety of ways. According to a new study, long-term memory is continually reorganized, particularly at the lowest levels of neuronal clusters. Memory capacity has no broadly recognized definition. It is possible to avoid setting constraints on human memory capacity as long as retrieval of things held in memory is not a concern; otherwise, one must accept a number game with no clear, definite ultimate estimate. In recent times, this capacity has been referred to as the amount of disruption caused by an object that must be kept in the mind.

When we are born, our brain cells gather a lot of information about us and the world we live in. So, how then, can we remember all that we've learned and done? Memories

Humans keep a lot of different memories for different lengths of time. Short-term memories last from a few seconds to a few hours, and selective memories last for many years. We have such a memorable performance that requires us to repeat information in order to remember it for a brief period of time. You must repeat a phone number to yourself in order to remember it. This is when you use your working memory.

Another way to group flashbacks is to glance at the topic of memory just because you're not aware of it when you think about it. Declarative memory, also known as explicit memory, refers to memories that you actively think about and remember. It's common knowledge that Lisbon is the capital of Portugal and that there are 52 cards inside a standard deck of cards. Many of them are made up of things you remember from your past, like a birthday from when you were young.

Implicit memory, often known as "non-declarative memory," is a form of memory that develops without being explicitly stated. Procedural recollections help your body in recalling the abilities you've procured. Do you like to cycle or play an instrument? They are your memories of how you do things at work. Having nondeclarative memories can also make you salivate if you see your favorite food or tense up when you're doing something you're frightened of.



Controlling Our Senses with Healthy Food, Yoga, and Meditation:

● Pratyāhāra

There are two words in Sanskrit: *Prati* and *Ahāra*. They make up the word "*Pratyāhāra*." The English word "*Ahāra*" translates as "meal". "*Prati*," on the other hand, is used when you want to say something is "against." *Pratyāhāra* means "*Ahāra* control" in Sanskrit. In the past, people have likened it to the turtle taking shelter in its shell, which represents the mind as well as its limbs. The most popular translation is "isolation from senses," which is what most people conceive of. But there's a lot more to the phrase.

In yogic thought, there are 3 phases of *Ahāra*, which is food. The first is physical nourishment, which gives the human body the five basic elements, we live in a universe that is made up of five fundamental elements: earth, water, fire, air, and ether. These are impressions of the second kind. They brought in the delicate substances that the mind needs to stay healthy. These are sound/ether, contact, sight/fire, taste/water, and smell/earth. Five senses make up the subtle elements: sound-ether, touch-air, sight-fire, taste-water, and smell-earth. These five senses are composed of these five things: Affections, or the people we care about, are the third level of *Ahāra*. These three *Gunās* help nourish our souls and impact us as we learn more about them (These are the major factors that determine whether a space is harmonic, distracting, or sluggish).

Pratyāhāra is split into two parts. It means that you should choose good food, great impressions, positive relationships over bad food, terrible perceptions, and bad connections. We can't even control our psychological impressions unless we eat the right foods and have the right relationships. People who are good at *Pratyāhāra* control or retreat from their senses so that their minds can move freely inside them.

• *Pratyāhāra* boosts mental immunity by distracting the mind from unpleasant stimuli. A healthy mind rejects the unpleasant sensory impressions that surround it, just as a healthy body rejects poisons and diseases. If the noise and turbulence of our surroundings easily distract us, we should practice *Pratyāhāra*. Meditation would be impossible without it.

The senses are managed via *indriya-Pratyāhāra*; action is regulated through *karma-Pratyāhāra*; prana is controlled through *prana-Pratyāhāra*, and thinking is separated from the senses through *mano-Pratyāhāra*. Each has his or her own set of gimmicks up their sleeves.

Taking Charge of Our Sensibilities:

• In our media-driven world, the most essential sort of *Pratyāhāra* is *indriya-Pratyāhāra* or sense regulation, but it's not something we like to hear. The majority of us suffer from overstimulation as a result of constant assault from media like television, radio, computer, newspaper, journals, and books, to name a few. By appealing to our senses, our commercial culture piques our curiosity. Vibrant colors, loud sounds, and dramatic events are continuously bombarding us. The senses are managed via *indriya-Pratyāhāra*; action is regulated through *karma-Pratyāhāra*; prana is controlled through *prana-Pratyāhāra*, and thinking is separated from the senses through *mano-Pratyāhāra*. Each has his or her own set of gimmicks up their sleeves. We've all been raised on different sorts of sensory deprivation; it's our society's principal source of amusement.

• The issue is that the senses, like untrained infants, have their own inherent volition. They guide the operations of the mind. They'll take over if we do not even discipline them, and they'll irritate us all with their never-ending requests. Because we've gotten so acclimated to continual sensory stimuli that we can't rest our brains, we've become slaves to a world of senses and its seductions. We are consumed by what pleases our senses while missing the larger picture. As a consequence, *Pratyāhāra* is perhaps the most important limb of yoga for us.



• Those of us who haven't learned to manage our senses correctly are described by the saying, "The soul is willing, but the body is weak." *Indriya-Pratyāhāra* teaches us how to grow our spiritual selves while reducing our reliance on our physical bodies. Control is done with a lot of planning and incentives, not with repression, which leads to the end of the world.

● **Pratyāhāra and the Other Limbs of Yoga:**

Pratyāhāra is connected to all the yoga limbs, and it is important for all of them. It can be found in every part of the body, from asana to deep sleep. Sitting postures, the most basic portion of asana, control both the sensory and motor parts of the body. Pranayama has a part of *Pratyāhāra* in it because we focus our efforts on ourselves through the breath. Among the practices and beliefs that help us control our senses are nonviolence and contentment. If you want to do yoga's other more advanced practices, like meditation, you need to start by practicing *Pratyāhāra* first. It uses the mind to get prana out of the body's world. It is based on pranayama, which is how to get prana out of the body (or prana control).

• *Pratyāhāra* and *Dharana* are inextricably linked. Separate our attention from the things that happen every day. There are two ways to do this: *Dharana* and *Pratyāhāra*. *Dharana* is a positive way to do this.

Aṣṭāṅga Hṛdayama:

A medical treatise and some old advice on how to live a healthy life are in this book. *Aṣṭāṅga Hṛdayama* sums up the basic ideas of Ayurvedic medicine, the Indian scientific method of life. When Vagbhata started writing it in the 6th century, he was a Vedic Indian from Kashmir.

Vagbhata, whose name means "warrior with words," thought the *Charaka Samhita*, as well as the *Sushruta Samhita*, were just too complicated and hard to understand.

He wanted to put their essential nature into 7120 brief Sanskrit phrases (Sutras) that doctors could quickly remember. It was easy for them to remember and recite the right sutra when they came across a medical problem. They can then use the sutra to help their patients.

"Ashtanga" implies "eight parts" in Samskrutha. It refers to the 8 Ayurvedic elements. Among the specialties that can be found are general medicine, pediatrics and psychiatry, ENT and surgery, toxicology, surgery, geriatrics, and aphrodisiac treatment.

According to Vagbhata, 85 percent of ailments may be managed without the intervention of a doctor, while just 15% require medical attention. The purpose of *Aṣṭāṅga Hṛdayama's* writing was to further a cause.

- Due to the limited time span of life in today's world, humans are unable to study the vast volumes of Ayurvedic literature in depth.
- As a result, Vāgbhara came to the conclusion that a concise textbook addressing humanity's medical needs was critical.
- This might explain why the eight schools of Ayurveda were compiled using Ayurvedic literature such as the Caraka Samhita.
- Sukruta Samhita, for example, logically organized the topic material before providing the entire, full-fledged Ayurvedic book known as *Aṣṭāṅga Hṛdaya* to the world.
- Acarya Māgbhaja condensed the core of eight Ayurvedic disciplines into *Aṣṭāṅga Hṛdaya*, a book it is neither too short nor too long and is based across all known Ayurvedic texts.



Meditation:

"Truly resolving stress, either good or negative," says the author, "meditation, which would be the practice of paying attentive focus and returning to the current moment constantly." Reflection assists with tension, persistent torment, distress, heart issues, and hypertension. If anxiety makes you feel uneasy, tense, or worried, it's time to get help. Try meditation. Even a few seconds of meditation may be enough to restore your inner serenity. Meditation is a skill that can be learned by anyone. It's simple to perform and doesn't cost a lot of money, and no special equipment is required. You may meditate anywhere: on a walk, on the bus, in line at the doctor's office, or even at a stressful work meeting.

A Guide to Understanding Meditation:

People have already been meditating for a very long time. Meditation was meant to help folks realize the sacred as well as mysterious energies in their lives. Meditation is used a lot these days to help people relax and deal with stress. Meditation is a way to treat both your mind and body at the same time. Through meditation, it is possible to get into a deeply relaxed state and keep your thoughts in check. Meditation lets you focus your attention and frees your head of any jumbled thoughts that bother you or make you stressed. This method can improve both physical and mental well-being.

The Benefits of Meditation:

If you meditate, you may be able to feel calmer, more peaceful, and more balanced. This can be beneficial to both of your health. When you stop meditating, the benefits keep coming. If you meditate, you may be able to stay calmer during the day, and it can even help you deal with some medical conditions' symptoms.

Ayurvedic Lifestyle:

"Ayurveda" is a Sanskrit word that means "Science of Life." It gives us a fantastic quality of life. As a result of the evolution of nature, humans have undergone significant changes. They are, however, designed to live by natural laws. We recognize that technical improvements have resulted in a huge change in our way of life, and we have been tempted by the modern way of life. We have completely broken away from our forefathers' way of life and created our own. Amid this transition from a natural to a contemporary way of life, we've realized the need to return to our old techniques for achieving a healthy lifestyle. Ancient literature depicted the human body as a food store or as a creature made up of food; this is self-evident evidence for the phrase "We Are What We Eat". As just a result, it is clear that we must change our eating habits in order to improve our health.

The global burden of non-communicable diseases is rapidly increasing, and the most effective treatment technique is to maintain a healthy lifestyle. Ayurveda, with its primary purpose of preventing disease via a healthy lifestyle, might play a key role in this area. However, to put such old wisdom (i.e., a healthy lifestyle based on Ayurvedic principles) into practice, a systematic approach must be taken. This systematic approach must incorporate both thorough research (i.e., the creation and assessment of Ayurvedic-based lifestyle treatments) and a change in people's behaviors. This research examines these two critical processes in great detail. To summarise, there is a significant opportunity to put old Ayurvedic wisdom into practice, which will benefit the whole community. There are several misconceptions about Ayurvedic cooking, such as that it is exclusive to vegetarians or that it is Indian cuisine.

Ayurveda, on the other hand, does not teach us what to eat; rather, it tells us when and how to eat. It will automatically fall into this category if the food is fresh, seasonal, and cooked consciously and compassionately. "An Ayurvedic diet, which is founded on Hindu medical philosophy, instructs you to eat by your current dosha (energy type). Although this eating style has little scientific backing, experts agree that an emphasis on raw foods and mindfulness eating are significant takeaways.



Conclusion:

Taking care of yourself is the most important thing in life. You don't have to spend a fortune or dedicate a lot of time to make simple changes to how you live. This advice can be followed by anyone. Take action now! Here are some things you can do to maintain a positive mind.

- physical and mental exercise will help you control your senses.
- Your Emotions and Feelings should be expressed freely.
- Maintain an active lifestyle.
- Participate in activities that you enjoy.
- You should avoid substances that are harmful.
- Take a moment to notice the world around you.

At times of stress, relief may be at the tip of your nose. A powerful tool that provides instant relief in a world filled with distractions is intentionally engaging our five senses - hearing, touch, smell, taste, and sight. And they're free! you a music lover? Build an individualized stress relief plan based on what works best for you. Furthermore, attempt to zero in on the positive things to keep your brain cool-headed, so the internal sense will not be gone head-to-head with pressure which considers psychological wellness.

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