

DIAGNOSTIC AND PROGNOSTIC ROLE OF DREAMS IN AYURVEDA: A CRITICAL APPRAISAL OF CLASSICAL CONCEPTS**Dr. Shanti Bodh*¹, Dr. Ravi Sharma², Dr. Sneha Ghosh³, Dr. Prakriti Sharma⁴**¹Lecturer, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India – 176115.^{2,3,4}PG Scholar, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India – 176115.***Corresponding Author: Dr. Shanti Bodh**

Lecturer, Department of Ayurveda Samhita Siddhanta and Sanskrit, Rajiv Gandhi Government Post Graduate Ayurvedic College and Hospital, Paprola, Himachal Pradesh, India – 176115.

DOI: <https://doi.org/10.5281/zenodo.18429652>**How to cite this Article:** Dr. Shanti Bodh*¹, Dr. Ravi Sharma², Dr. Sneha Ghosh³, Dr. Prakriti Sharma⁴ (2026). Diagnostic And Prognostic Role Of Dreams In Ayurveda: A Critical Appraisal Of Classical Concepts. World Journal of Pharmaceutical and Medical Research, 12(2), 175–180.

This work is licensed under Creative Commons Attribution 4.0 International license.



Article Received on 24/12/2025

Article Revised on 13/01/2026

Article Published on 01/02/2026

ABSTRACT

Ayurveda provides a unique and detailed framework for understanding dreams (*Swapna*) as a significant tool for health assessment. This article presents a critical appraisal of the classical concepts surrounding the diagnostic and prognostic role of dreams. Through a comprehensive review of the *Brihatrayi* and other fundamental Ayurvedic texts, the study systematically compiles the principles of dream interpretation. It examines how dreams are viewed as reflections of one's *Prakriti* and *Dosha*, and also details the specific description of *Purvarooopa* (prodromal symptoms) for various diseases such as *Jwara*, *Raktapitta*, *Prameha*, etc. The article further explores the classification of dreams into fruitful and fruitless types, auspicious and inauspicious signs, and even remedies for negative dreams. This article highlights the eternal Ayurvedic concept of *Swapna* as a deep mind-body connection and suggests that this classical wisdom holds value as a holistic, personalized tool for understanding patient psychology and potential psychosomatic disturbances, thereby calling for further interdisciplinary exploration in the future.

KEYWORDS: Ayurveda Diagnosis, *Dosha*, Dream Interpretation, Prognosis, *Swapna*.**INTRODUCTION**

In classical Ayurveda textbooks, many concepts are mentioned in relation to the prognosis and diagnosis of diseases, and one of these concepts is *Swapna* (dream). *Swapna* is the stage between *Jagruti* and *Sushupti Awastha*, and it arises from the *Rajo Guna* of the predominant *Dosha*. Different types of *Prakriti Purush* have different dreams; for example, *Vata Prakriti* will have dreams of flying. There are different types of classification of *Swapna*, but the main classification, as mentioned in *Brihatrayi Samhita*, is of six types, like *Drisht*, *Shrut*, *Bhavit*, etc. *Swapna* is also mentioned as the *Purvarooopa* or prodromal symptoms of many diseases, such as *Rajyakshma*, *Raktapitta*, *Kushtha*, *Prameha*, etc. *Swapna*, which will be fruitful and fruitless (less effective), is also mentioned. For instance, dreams experienced in the first part of the night are less meaningful. Fruitful *Swapna* is also of two types, viz.

Swapna with a good effect and *Swapna* with a bad effect. The treatment to get rid of bad *Swapna* is also mentioned in *Sushruta Samhita*. In the modern scenario, the concept of dreams is not much applied during treatment. But if the physician has complete knowledge of dreams along with knowledge of medicine and other factors such as diet and lifestyle, he can easily make a prognosis and diagnosis of diseases, and during treatment, he will surely succeed.

Vyutpatti of Swapna

Swapna word has been derived from the *Sanskrit* root words “*Swap*” and “*Nak*”,^[1] which means to sleep, to lie down, dream, and fall asleep.^[2]

Nirukti of Swapna or Swapna Utpatti

Swapna occurs only in a half-awakened state that the person is enabled by his mind, which controls the sense

organs, to have the diverse types of dreams, fruitful or fruitless.^[3]

Effect of Swapna During Pregnancy

Male Gender

In *Swapna*, the intake of food and drink is that of a male, and he does activities like a male, as stated in the *Charaka Samhita*.^[4] Dreams of *Kumuda*, *Utpala*, *Padma* like flowers, *Amratak* like male denoting fruits as said in *Sushruta Samhita*.^[5] Dreams of things that denote the

male gender, as stated in *Ashtanga Sangraha* and *Ashtanga Hridaya*.^[6]

Female Gender

In *Swapna*'s intake of food and drink, that of a female, and she does activities like a female, as stated in the *Charaka Samhita*.^[7] Dreams of flowers and fruits denote the female gender, as said in the *Sushruta Samhita*.^[8] Dreams of things that denote the female gender, as stated in *Ashtanga Sangraha* and *Ashtanga Hridaya*.^[9-10]

Prakriti and Swapna^[11-16]

Table 1: Different Types of Dreams Occurring to Individuals of Different Prakriti.

Features of Dream	S.S.	A.S.	A.H.	Sh.S.	B.P.	Bhela
1. Vata Prakriti						
Wandering in the sky	+	+	+	+	+	-
Climbs on trees and mountain peaks	-	+	+	-	-	-
Travels in a dry reservoir	-	+	-	-	-	-
Rides on camels	-	-	-	-	-	+
2. Pitta Prakriti						
Dreams of the sun	-	+	+	-	+	-
Dreams of gold	+	+	-	-	-	-
Dreams of bright light	-	-	-	+	+	-
Dreams of red colour sky	-	-	+	-	-	-
Dreams of <i>Palasha</i> and <i>Karnika</i> trees	+	+	+	-	-	-
Dreams of fire, falling meteors, lightening	+	+	-	-	-	+
3. Kapha Prakriti						
Dreams of water reservoirs, ponds	+	+	+	+	+	-
Dreams of lotuses	+	+	+	-	-	-
Dreams of birds like <i>Hansa</i> , <i>Chakravaka</i>	+	+	+	-	-	-
Dreams of clouds	-	-	+	-	-	-

Note: S.S. = *Sushruta Samhita*, A.S. = *Ashtanga Sangraha*, A.H. = *Ashtanga Hridaya*, Sh.S. = *Sharangdhara Samhita*, B.P. = *Bhavaprakasha*

Graha and Swapna^[17]

S.No.	Name of the Graha	Swapna
1	<i>Skanda Graha</i>	Using red-colored flowers, clothes, the Child rides over a peacock, a goat, cock, and a sheep, smeared with red sandal all over the body; the Child sleeps over the bed smeared with <i>Rakta</i> .
2	<i>Skanda Apasmara</i>	Adorned with red flowers and clothes, smeared with red sandals, and dances with <i>Bhutas</i>
3	<i>Skanda Pita</i>	Reaching into the jungle of red lotus, worships herself or her child with garlands of red flowers
4	<i>Pundarika</i>	Entering a forest of red flowers or in fire or a child being burnt by fire.
5	<i>Revati</i>	Drowning of a child in the sea.
6	<i>Shuskarevati</i>	Dreams of a dry well or a river.
7	<i>Shakuni</i>	Carnivorous birds.
8	<i>Mukhamandika</i>	Bitten by birds flying downwards wearing yellow-colored apparel, fleshy and adorned.
9	<i>Putanagraha</i>	Planets, <i>Graha</i> , moon, stars.
10	<i>Naigamesha</i>	All the above symptoms are seen.

Cause of Bad Dreams

When the *Manovaha Srotas* (vessels attached to the heart) are filled with aggravated three *Doshas*, a person sees terrific dreams in ominous situations.^[18] It is said that if a healthy person sees such a bad dream, then he gets ill; if a diseased person sees then he will die.^[19]

Types of Dream

There are seven types of dreams as mentioned in *Charaka Samhita*.^[20]

1. *Drishta*: Visual perception.
2. *Shruta*: Auditory perception.
3. *Anubhuta*: Experiences through other means.
4. *Prarthita*: One's own desire.

5. *Kalpita*: Imaginary.
 6. *Bhavik*: As premonitions that give definite *Shubha* or *Ashubha* results related to the future.
 7. *Doshaja*: Caused by aggravation of dosas.

Fruitful and Fruitless Dream

The first five types of dreams (*Drishta*, *Shruta*, *Anubhuta*, *Prarthita*, and *Kalpita*), dreams experienced during the daytime, and those dreams that are either too short or too long are not meaningful for a physician. Dreams experienced in the first part of the night are less meaningful. If one does not get sleep after experiencing a dream, then that dream is highly meaningful. Even if one experiences an inauspicious dream and thereafter again if they experience an auspicious one, the result will be auspicious.^[21-23]

A dream seen according to one's nature, a dream that is not remembered, a dream that is suppressed by another dream, a dream caused by anxiety, and a dream seen during the daytime – all these are fruitless.^[24] The dream

seen in the first part of the night gives a result that is small and delayed. The dream seen at the end of the night (in the diminishing period of the night) immediately gives a great result on that very day.^[25]

Prashasta Swapna (Auspicious Dreams)

Seeing Gods, *Brahmana*, cow, friends, king, burning fire, pure water in dreams, it bestows good results such as good health and happiness, and wards off diseases. Seeing the dreams of obtaining fresh meat, fish, garlands, cloth and fruits that are white, it indicates acquiring wealth and warding off diseases. Seeing dreams of climbing lofty palaces, trees with fruits, an elephant, or a mountain, indicates the gaining of wealth and the cure of diseases. Seeing swimming in turbulent rivers, seas with turbid water in dreams indicates acquiring wealth and cure of diseases. Seeing dreams of being bitten by a snake, leech or bee indicates good health and attainment of wealth. If a patient sees these kinds of auspicious dreams, he should be understood as having a long life and so given the treatment suitably.^[26]

Swapna in the form of Purvaroop (Premonitory Symptoms) in Various Diseases Signifying Death

Diseases	Features of Dream (<i>Charaka Samhita</i>) ^[27]	Features of Dream (<i>Sushruta Samhita</i>) ^[28]
<i>Rajyakshma</i>	Drinks wine in the company of ghosts or gets dragged by dogs in dream, gets afflicted with serious type of fever. ^[29] Riding dog, camel, pig and ass in a dream signifies only <i>Rajyakshma</i> is already described in <i>Nidana Sthana</i> . ^[30]	Friendship with monkey.
<i>Jwara</i>	If a person drinks wine in the company of ghosts or gets dragged by dogs in dream, he gets afflicted by serious type of fever leading to his death. ^[31]	Friendship with dog.
<i>Raktapitta</i>	If sky appears to be red like a cloth dyed with lac from a distance nearby, the patient falls a victim to <i>Raktapitta</i> leading to his death. If a person in a dream wearing red garlands and apparel with his entire body looking red, laughs frequently and is dragged by a woman, he falls a victim of <i>Raktapitta</i> leading to his death. ^[32]	Drinking blood.
<i>Gulma</i>	Growth of spiky creeper on the chest. ^[33]	Growth of a plant on the abdomen.
<i>Shirashula</i>	(Not mentioned).	If creepers appear on the head of the person, he will die due to head diseases or cutting of head.
<i>Kushtha</i>	A person is anointed with ghee, offering oblation to the fire without flame, and has the growth of a lotus flower in his chest. ^[34]	Drinking fat.
<i>Prameha</i>	Drinks various types of oily substances in accompaniment with <i>Chandalas</i> (a person born from a <i>Shudra</i> father and a <i>Brahmin</i> mother) in his dreams. ^[35]	Drinking water.
<i>Atisara</i>	(Not mentioned).	Drinking water.
<i>Unmada</i>	One gets drowned in water while dancing with the demons in his dream. ^[36]	Moving with demons.
<i>Apasmara</i>	If a patient while dancing in an intoxicated state is caught by <i>Preta</i> (the soul of a dead person) with his face downwards. ^[37]	Moving with ghosts.
<i>Bahirayam</i>	If one takes <i>Shashkuli</i> (a large round cake prepared of ground rice, sugar, and sesamum and cooked in oil) and <i>Apupa</i> in a dream, and vomits similar substance while awake cannot live longer. ^[38]	(Not mentioned).
<i>Chhardi</i>	If one takes <i>Shashkuli</i> and <i>Apupa</i> in a dream and vomits similar substances while awake cannot live long. ^[39]	Intake of <i>Shashkuli</i> in dreams.
<i>Shwasa and Pipasa</i>	(Not mentioned).	Travelling on foot.

In addition to these, seeing an eclipse of either the Sun or the Moon in a dream causes eye disease and seeing the falling of the sun and moon causes loss of vision.^[40-41]

Dreams Indicative of Eminent Death

1. Growth of bamboo, shrubs, creepers etc. in the head and the disappearance of flying birds there in.
2. Circumvention by vultures, owls, dogs, the crown, etc., and *Rakshas* (demons), *Preta* (souls of dead persons), *Pisacha* (evil spirits), women, *Chandala*, *Dravida* and *Andhras*.
3. Involvement in the heaps of bamboo, *Vetra* (*Salix caprea* Linn.), creeper, snare, grass and thorns.
4. Falling while walking.
5. Lying down on the ground with dust as a pillow, on an ant-hill or ashes, or cemetery or a ditch.
6. Drowning in dirty water, mud or well covered with darkness or being carried away by the stream flowing rapidly.
7. Intake of fatty substances, anointment, emesis, purgation, receipt of gold, quarrel, arrest and defeat.
8. Losing both the shoes, peeling of skin out of feet, exhilaration and insult by angry forefathers.
9. Fall of teeth, moon, sun, stars, gods, lamp and eyes or cracking of a hill.
10. Entering into a forest full of red flowers, earth, a place of sinful acts, a funeral pyre or a cave dense with darkness.
11. Movement by an individual wearing red garlands, laughing loudly and naked, towards the south through forests on a chariot yoked by a monkey.
12. Having a vision of a sinful woman of a dark complexion, devoid of conduct, with long hair, nails and breasts with garlands and apparel devoid of color.^[42-43]

Ashubha Swapna (Inauspicious dream) by Sushruta

1. Seeing oneself in a dream anointing own body with oil, sitting on a camel, wild animals or a donkey and going southwards
2. Seeing oneself being pulled forcefully after being tied by a woman wearing red clothes, who is of dark complexion, laughing with loose hair, dancing and going southward.
3. Sees oneself being dragged towards the south, by persons of the lowest caste, being embraced by ghosts and heretics.
4. Sees oneself being sniffed often by wild animals with a terrifying face.
5. Sees oneself drinking honey or oil, as sinking in slush (mud).
6. Sees oneself smeared with mud all over the body, dances or laughs.
7. Sees oneself being naked or wearing a red garland on his head.
8. Sees *Vamsha* (bamboo), *Nala*, or *Tala* trees growing on his chest.
9. Seeing as being swallowed by a fish or as entering into the womb of the mother.

10. Seeing as falling from the peak of a mountain, or into a deep ravine, which is dark or being pulled through a tunnel, seeing as getting shaved in his head, as being defeated or tied down by the crows, etc., surrounding us. Sees oneself vomiting, purging, and teeth falling off.
11. Sees oneself climbing trees such as *Shalmali* or *Kimshuka*, the sacrificial post (to which animals are tied to be slaughtered), an ant hill, *Paribhadra*, *Kovidara*, trees full of flowers or a funeral pyre, sees as obtaining cotton, oil, or as eating cooked rice or drinking beer.

If healthy persons see these kinds of dreams, they get diseased, and if a diseased person sees, he dies.^[44-45]

Duhsvapna Phala Nivarana (Getting Rid of Effects of Bad Dreams)

Having seen such dreams at night, the person, after getting up in the morning, should offer gifts of *Masha* (black gram), *Tila* (sesame), and iron gold to the *Brahmanas* and chant auspicious hymns such as *Tripada Gayatri*, etc. Having seen the dream during the first *Yama* (three hours) of the night, they should sleep thinking or contemplating auspicious events, or receive *Veda* or such other scriptures, remain celibate (avoid sexual activities), should not reveal inauspicious dreams to anyone, reside (sleep) in a temple for three nights, and offer worship to *Brahmanas*. Following the remedies/advice mentioned above, the person gets rid of the effects of bad dreams.^[46]

DISCUSSION

Ayurveda presents a detailed system for understanding dreams as signs of health and illness. Its main principle is that dreams reflect the balance of the body's energies, called as *Doshas*. For instance, a person with a dominant *Vata Dosha* might dream of flying when stressed, while someone with excess *Pitta Dosha* might dream of fire, indicating the nature of a specific individual. This approach views certain dreams as early warnings, appearing before physical symptoms of diseases. The strength of this system is its personalized and preventive nature. It connects the details of dreams directly to an individual's body type and current health imbalances. It suggests that physicians who understand this can gain from this unique insight into a patient's condition. However, applying this knowledge in a modern setting is difficult. The practical utility today may not be in using dreams for direct diagnosis. Dream interpretation is subjective and relies entirely on a patient's memory and description. The classical texts also describe severe 'bad dreams' that predict death, a concept that must be handled with extreme care to avoid causing fear. This concept of study on various dreams can be highly appreciative of the ancient insight that mental and physical health are deeply connected. Recurring distressing dreams can be a meaningful indicator of stress or imbalance, worthy of attention in a holistic health assessment.

CONCLUSION

The Ayurvedic context of dreams as a diagnostic and prognostic instrument signifies a high-level tool, although it is underutilized in current clinical practice. Its specific interpretations are challenging to integrate directly with modern medical practice, but its fundamental wisdom remains relevant to the present day. It teaches that our subconscious mind can reflect bodily disturbances.

REFERENCES

1. Raja Radha Kanta Deva, Sabda Kalpadrum; Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, Volume 1, 201, p.470.
2. Monnier Williams. A Sanskrit English Dictionary of Monnier, p.1281.
3. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 42. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
4. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Shareera Sthana; Chapter 2, Verse 24. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
5. Shastri Kaviraj Ambikadutta, Sushruta Samhita of Maharshi Sushruta, Shareera Sthana; Chapter 3, Verse 32. Varanasi: Chaukhamba Sanskrit Sansthan, 2005.
6. Murthy Srikanta, Ashtanga Sangraha of Vagbhata, Shareera Sthana; Chapter 2, Verse 36. Varanasi: Chaukhamba Orientalia, 2012.
7. Kunte Anna Moreshwar, Shastri Krishna Ramchandra, Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 1, Verse 70. Varanasi: Krishnadas Academy, 2000.
8. Shastri Satyanarayan, Charaka Samhita of Maharshi Charaka, Shareera Sthana; Chapter 2, Verse 24. Varanasi: Chaukhamba Bharati Academy, 2005.
9. Shastri Kaviraj Ambikadutta, Sushruta Samhita of Maharshi Sushruta, Shareera Sthana; Chapter 3, Verse 32. Varanasi: Chaukhamba Sanskrit Sansthan, 2005.
10. Murthy Srikanta, Ashtanga Sangraha of Vagbhata, Shareera Sthana; Chapter 2, Verse 36. Varanasi: Chaukhamba Orientalia, 2012.
11. Kunte Anna Moreshwar, Shastri Krishna Ramchandra, Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 1, Verse 70. Varanasi: Krishnadas Academy, 2000.
12. Acharya Trikamji, Sushruta Samhita of Maharshi Sushruta, Shareera Sthana; Chapter 4, Verse 69. Varanasi: Chowkhambha Publication, 2005.
13. Krishnamurthy KH; Bhela Samhita with translation, commentary and critical notes. Vimana Sthana; Chapter 4, Verse 18. Varanasi: Chaukhamba Vishwabharati, 2000.
14. Mishra Brahmashankar, Vaidya Rupalaji, Bhavaprakasha Purvakhand; Chapter 4, Verse 54. 2nd ed. Varanasi: Chaukhamba Sanskrit Sansthan. 2004.
15. Kunte Anna Moreshwar, Shastri Krishna Ramchandra, Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 3, Verse 88. Varanasi: Krishnadas Academy. 2000.
16. Murthy Srikanta, Ashtanga Sangraha of Vagbhata, Shareera Sthana; Chapter 8, Verse 8. Varanasi: Chaukhamba Orientalia. 2012.
17. Savrikar S Shivram, Shrangadhara Samhita, Prathama Khanda; Chapter 6, Verse 21-23. New Delhi: Chaukhamba Sanskrit Pratishtan. 2019.
18. Tewari P.V., Kashyapa Samhita, Indriya Sthana; Chapter 1, Verse 11.2. Varanasi: Chaukhamba Vishwa Bharati. 1996.
19. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 41. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
20. Paradkar Vaidya H A, editor. Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 6, Verse 59-60. 6th ed. Bombay: Nirnaya Sagar Press, 1939.
21. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 43. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
22. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 44-46. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
23. Paradkar Vaidya H A, editor. Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 6, Verse 62. 6th ed. Bombay: Nirnaya Sagar Press, 1939.
24. Kaviraj Atri Dev Gupta, Astanga Sangraha of Vagbhata Hindi Translation, Shareera Sthana; Chapter 12, Verse 16. Bombay: Nirnaya Sagar Press, 1951.
25. Thakral KK, editor. Sushruta Samhita of Sushruta, Sutra Sthana; Chapter 29, Verse 67. Reprint ed. Varanasi: Chaukhamba Orientalia, 2023.
26. Kaviraj Atri Dev Gupta, Astanga Sangraha of Vagbhata Hindi Translation, Shareera Sthana; Chapter 12, Verse 17. Bombay: Nirnaya Sagar Press, 1951.
27. Thakral KK, editor. Sushruta Samhita of Sushruta, Sutra Sthana; Chapter 29, Verse 75-81. Reprint ed. Varanasi: Chaukhambha Orientalia, 2023.
28. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
29. Thakral KK, editor. Sushruta Samhita of Sushruta, Sutra Sthana; Chapter 29, Verse 68-70. Reprint ed. Varanasi: Chaukhamba Orientalia, 2023.
30. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 8. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
31. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Nidana Sthana; Chapter 6, Verse 13. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.

32. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 9. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
33. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 10-11. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
34. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 13. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
35. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 15. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
36. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 17. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
37. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 21. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
38. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 23. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
39. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 25. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
40. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5, Verse 25. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
41. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 4, Verse 14. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
42. Paradkar Vaidya H A, editor. Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 6. 6th ed. Bombay: Nirnaya Sagar Press, 1939.
43. Dwivedi L, editor. Charaka Samhita of Maharshi Agnivesha, Indriya Sthana; Chapter 5. 6th ed. Varanasi: Chowkhambha Krishnadas Academy, 2024.
44. Paradkar Vaidya H A, editor. Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 6, Verse 49-57. 6th ed. Bombay: Nirnaya Sagar Press, 1939.
45. Thakral KK, editor. Sushruta Samhita of Sushruta, Sutra Sthana; Chapter 29, Verse 54-56. Reprint ed. Varanasi: Chaukhambha Orientalia, 2023.
46. Paradkar Vaidya H A, editor. Ashtanga Hridaya of Vagbhata, Shareera Sthana; Chapter 12, Verse 18. 6th ed. Bombay: Nirnaya Sagar Press, 1939.
47. Thakral KK, editor. Sushruta Samhita of Sushruta, Sutra Sthana; Chapter 29, Verse 75-81. Reprint ed. Varanasi: Chaukhambha Orientalia, 2023.