

CONCEPT OF “MANAS, MANAS ROG, AND CHIKITSA SIDDHANTA”: A REVIEW

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ABSTARCT

According to the Ayurveda the living body is a combination of Sharir, Indriyas Satva and Atma. The Sharir is the physical body which is operated through rest three components. Manas or Satva is an important concept to understand the manifestation of psychic and psycho-somatic disorders in the present era. This article is an attempt to develop understanding regarding Manas and its role in maintaining good health. As Manas is an invisible entity so it is difficult to understand and is known only through its functions. The lifestyle and food habits (Ahara and Vihara) of present era are responsible for the causation of various psychological and psychosomatic disorders. Here, an attempt is made to develop understanding the role of Manas, its qualities, functions, faculties, various Manas Rog with their principles of prevention, treatment and management. Also, role of Ahara, Vihar, Pathya, Apathya and Yoga has also been given a view for better understanding of all the etiological factors of Manasa Vyadhi in order to maintain Prayojan of Tantra, i.e. “ Dhatusamya” that states the equilibrium between Dosha, Dhatu, Mala, Ojas, and balance between Sharir and Manas.

KEYWORDS: Manas, Manas Rog, Dhatusamya, Pathya, Apathya, Treatment.

INTRODUCTION

Health is not about what you are eating, but also it is about what you are thinking and saying. There is a famous saying that: “Your strongest muscle and worst enemy is your mind, so train it well.” It means that feed your conscious and sub-conscious mind with faith, truth, positive affirmations, positive thoughts, love towards yourself and care for your soul. In evolution of the universe of the solution we see according to the Ayurveda Mind (Manas) consists of “Triguna” i.e. Sattva, Rajas, Tamas. The predominance of Sattva is the state of equilibrium is responsible for mental health and predominance of Rajas and Tamas Guna are the pathological state of mind which if gets disturbed are the causes of manifestation of various Manas Rog. Ayurveda coincides Mind and Body as two pathways or substrata for the manifestation of disease,^[1] i.e.;

The two substrata are thus the mind and body and it is extremely important to maintain balance between both for living a healthy life.

The significance of Manas or Satva is marked in various contexts and references in Samhitas by the Acharayas which clearly indicates its relevance for an individual to know about the Manas Tattva in order to be healthy. It is said that one cannot attain proper knowledge without healthy alignment of Sattva (Mana), the sense organs.^[2]

The definition of “Ayu” itself states the importance of Sattva i.e. Ayu is the conjugation of the body, Indriyas, Atma and Satva.^[3] Among the nine Karana Dravyas it is described.^[4] “Manas” is described in various forms in classics by Acharya’s as “Amurtya dravya” which has no structure but its activities are determined by its daily activities. “Manas” has three components or tendencies or types, i.e., Satvam (Balance), Rajas (Arrogance), and Tamas (Indolence). The latter two i.e., Rajas and Tamas are the Doshas,^[5] of Manas the relative tendencies which if gets disturbed by apathy Ahara and Vihara or any wrong behavioural conducts vitiates the mind leading to Prajnapradha,^[6] thus resulting into emotional imbalance and thus culminating in a psychological disturbance. To know about Manas Rog it is also essential to know about “Manas” in detail.

• Guna of Manas

1. Anutavya^[7]
2. Ekatva

• Lakshana of Manas-*Gyanasyabhavoabhavah^[8]**• Vishayas of Manas-***

1. Chintya^[9]: Object of thinking
2. Vicharya: Object of reasoning
3. Uhya: Object of Judgement
4. Dhyey: Object of Continuous thinking

5. Sankalpa: Object of imagination

- **Karma of Manas**^[10]

1. Indriabhigraha: control of sense
2. Svasyanigraha: self-restraint
3. Uhya: hypothesis
4. Vichara: consideration

- **Types of Manas**^[11]

1. Sattvik
2. Rajsik
3. Tamsik

Along with the knowledge of these basic definition and functions Ayurveda gives some more facts about Manas- i.e.

- “Manas” is the key ingredient in activities of life.
- “Manas” is responsible for all psychosomatic activities of life.
- “Manas” is the “Ubhayindriya”:^[12] it functions both as “Karmaindriya” and “Gyanendriya”.
- “Manas” is the director and controller of our conscious as well as sub-conscious mind and psychic activities.
- “Manas” is responsible for all metabolic activities also as any disturbance at psychic level causes disturbances at endocrine levels which leads and cause diseases like, HTN, DM, throid, GIT, etc. Thus, it is importance to maintain psychic balance also to be healthy.

Faculty of Mind

Dhee, Dhriti, Smriti are the three main faculties which are closely related to Manas.

- Dhee: (Buddhi) “Buddhirhi Nischayatnika”^[13]
- Dhriti: “Dhritirhi Niyatnika”^[14]
- It is the power of will, which control Mana, from the various diversions or temptations of surroundings.
- Smriti: “Smaranat Smriti”^[15]
- Recollection of the past is known a Smriti. An unimpaired condition of all these functional aspects is necessary for mental health.

“Manas”: A Historical Review

According to Indian history, Indian philosophy, the Manas is the psychological entity if the living organism. Balanced Manas dosha plays a key role in the pathogens of Manas Rog. Vedic Period,^[16] (6000 B.C.TO 1000 B.C.)

Four Vedas along with their Brahman, Aranyak, Samhita, Upanishad part comprises of the Vedic scriptures. Much information about Mana and Manasa Roga along with their management is available in these sacred texts.

➤ Rig Veda

Rig Veda, an oldest classic knowledge of human civilization has many references about psychological disorders, which are as follows:

- Manas acts as a tool between Atma and Indriyas in the origin og knowledge. (Rig. 4/5/915)
- Pishacha are blamed for mental disorganisation and Agni has been suggested to be worshipped for the cure of the same. (Rig.5/29/10)

➤ Yajurveda

- Shivasamkalpasutra deals with psychological health. (Yaju.34/3)
- Manas is the supreme power, which associates all impulses to carry out, then to interpret it. (Yaju.34/1-6)

➤ Atharvaveda

- Maximum references related to Mana, Manas Roga and Bhutavidya are found in Atharvaveda as Ayurveda is the Upaveda of it.
- The causes of psychological disorders given are Daivakritapaap, Jwara, Krimi, Abhichara, Rakshah, Gandharva, etc.
- Heart is said to be the seat of Manas.
- Manas Bhavas like Eershya, Krodha, etc. calm down through special treatment like Eershya Bheshaja. (Atharvaveda 7/46/1,6/28/1-3.7/45/1-2)
- Atharvani therapy comprises of Mantras which are useful in curing psychological disease.
- Vedic Terms related to the Subjects are:
- Different Manobhavas are cited in different contexts e.g., Irshya, Krodha etc.
- Gandharva, Apsara etc Idiopathic causes for psychosexual disorders 2/2/5,6/130/4,6/130/1
- Some personality defects are also narrated e.g., Uttaram (Superiority) 6/45/1, Manas Papa (Schizoid, Paranoid) 6/45/1-3 etc.
- Certain psychological diseases are also described like, Apsmara (Epilepsy) 8/1/16,8/1/3 & Unmada (Insanity) 8/3/3.6/3/1-2.

➤ Samhita Period

In this period ancient scientists like Charaka, Sushruta and Vagbhata vividly described about Mana and Manasa Roga and its management.

➤ Charaka Samhita

- A detailed description of properties and functions of Manas. (Ca. Sha. 1/18-22)
- Chittodvega is narrated as one of the Manodoshas. (Ca.Vi.6/5)
- Examination and determination of Manas Bhavas (Ca.Vi.4/8) and Sattva Pariksha (Ca.Vi.8) as well as 16 types of Manas Prakritis are mentioned in detail (Ca. Sha.4/36-40)
- Effect of emotional factors like Vishada, Harsha, etc on body (Ca.Su 25/40)
- Complete description about Unmada, Apsmara and Atattvabhinivesha is given. (Ca.Chi.9-1-, Ca.Ni. 7/8)
- Treatment of Manas Roga is named as Sattvavajaya which includes Jnana, Vijnana, Dhiarya, Smriti and Samadhi. (Ca.Su.1/58, 11/54)

➤ **Sushruta Samhita**

- Manas Bhavas like Krodha, Shoka, Bhaya, Kama etc. are a part of either Ichchha or Dwesha. (Su.Su. 1/3)
- 16 types of Manasa Prakritis. (Su. Sha. 4/80-96)
- Detailed description about Unmada and Apasmara. (Su.U. 61-62)
- Balagrahas are described in detail. (Su.U.60)

➤ **Ashtanga Samgraha/Hridaya**

- Dhee, Dhairaya and Atma Vijnana are told to be the best treatment for psychological disorders. (As.Hr.Su. 1/26)
- Bhutavidya, Unmada, Apasmara, Balagraha, etc. are nicely discussed in the texts. (As. S.U. 6/10. As.Hr.U.2/7)

➤ **Samgraha Kala (600 A.D. to 1600 A.D.)**

The texts written during this period like Madhava Nidana, Sharangadhara Samhita, Bhavaprakasha and all the commentaries on different Samhitas consist of information regarding etiopathogenesis of Manas rogas and Dravyas & Yogas used to treat them.

➤ **Modern Period (1600 A.D. ONWARDS)**

Contribution of eminent scientists in the field of Psychiatry is mentioned here in brief:

Thomas Willis (1622-1675)

Classified Psychological disorders into two types:

1. Caused by gross brain diseases
2. Caused by disturbed animal spirits

Johann Christian Heinroth (1773-1843)

Defined personality as the outcome of an inner struggle between the instinct, the self and the conscience.

James Esdaile (1808-1859)

An Indian surgeon performed nearly 300 major operations using hypnosis, before surgical anaesthesia had been discovered.

Sigmund Freud (1856-1939) gave some major contributions like:

1. Psychoanalysis
2. Psychodynamics
3. Interpretation of dreams
4. Theory of infantile sexuality
5. Libido theory
6. Topographical model mind (conscious, preconscious, unconscious)
7. Structural model of mind (Id, Ego, Superego)

Julis Wagner Von Jauregg (1857-1940)

Received Nobel Prize in 1927 for the most successful treatment of Psychosis.

Ugo Cerletti (1877-1963)

Explained the mechanism of action of Electro-convulsive therapy.

Ayurvedia Classification of Manas Rog

In ayurvedic texts clear classification of mental disorders is not mentioned in a systematic manner. Acharya Charak has described Unmad, Apasmara, Atatvabhinisha etc in description of Manas Rog. For the sake of treatment, Manasika Vyadhi can be classified according to Dosha involvement and seat of manifestation. They may be divided into two:

- a. Only Manasik-specific: Vikara and Vegas of Manas
- b. Ubhayatmaka: Sharira and Manasa doshas

The classifications can be listed as

- **Mano Adhithita Manasika Vikara:** Mental disorders where Manodoshas are only basically involved. E.g., Kama, Krodha, etc.
- **Nanatmaja Manasa Vikara:** Endogenous mental disorders caused by specific type of Sharirika dosha. E.g., Tandra, Bhrama etc.
- **Shaira Mano Adhithita Manasik Rog:** mental disorders where both Sharirika as well as Manodoshas are basically involved. E.g., Unmada, Apasmara etc.
- **Mano Sarira Adhishthana Manasa Rog:** Disorders basically caused by afflictions of Manodoshas subsequently leading to the involvement of the Sharirika doshas. E.g., Shokaja Jwar, Bhayaja Atisara etc.

- Behavioural disorders like sexual perversions. E.g., Asekya, Kumbhika etc.

Therefore, we can indeed say that the classification of Ayurvedic texts describe a range of mental disorders, which seem to include all kinds of neurotic, psychotic, convulsive and personality disorders as in contemporary science today.

- **Management and lifestyle for prevention and management of Manas Rog**

To promote mental health and prevent illness, there is a need to create such living conditions and environment that support mental health and allow people to adopt and maintain healthy lifestyle. The intake of healthy "Ahara" as per the rules prescribed under "Ashtahara Vidhivishaha Aaytan"¹⁷, "Ahara Parinamkar Bhava"¹⁸, adhering to the principles of "Dincharya", "Ritucharya", "Sadvritta"¹⁹ and "Achara Rasayana"²⁰ are the fundamental entities which play a key role in maintaining good mental health.

- **General line of treatment of Manasa Rog in Ayurveda**

Ayurveda approach is a holistic approach with due importance to the pharmacotherapy, panchkarma interventions and psychotherapy in the form of spiritual and psychotherapy in the form of spiritual and psychological interventions.

- **Daiv-vyapashraya Chikitsa (Spiritual Therapy)**

Ayurveda considers individuals as part of the supreme conscience and the role of spirituality has been explained in detail in various texts. Logical use of Mantra, Aushadi, Mani, Bali, Upahara, Homa,

Niyama, Prayashchitta, Upavasa, Swatyayama, Pranipatagama,^[21] etc. are aimed at boosting the self-confidence and mental strength to the individuals.

- **Sattavavajaya Chikitsa**

Sattavavajaya Chikitsa means controlling the mind, in such a way that it is not acted upon by various stressors making to prone to Prajnaparadha. According to Acharya Charaka, “Mano nigraha”^[22] regulates mind/ sub conjugating mind from unwholesome subjects. According to Acharya Vagabhatt, “Dhee-dhairyaatmadi Vijnanam”^[23] provides a deeper level of understanding helping ultimately in controlling the mind.

Thus, Sattvavaja Chikitsa encompasses various aspects that deal with mind, it is physiology, morphology, morbidity and also management of Psychological as well as Psychosomatic diseases.

- **Yukti Vyapashraya Chikitsa**

This includes treatment through logical use of medicines and modifications of Ahara and Vihara to suit the needs of the person. The patient should be Encouraged to follow a proper dietary regimen, follow rules for Sadvritta, to use Medhya Rasayana (medicines which boosts psyche) and Doshahara Aushadha (medicines) to control imbalance in mind.

- **Role of diet Manas Rog: Prevention**

Diet (Ahara) or food has been given the prime importance since Vedic era. Three types of Ahara are described in Bhagwad Gita (17/8,9,10) are Sattvik, Rajsik, and Tamasika.²⁴ “Annamayam hi soumya manah” is a popular quote from Chandogyaupanishad, which means the mind is the essence of food we take. Just as curd is churned up, the butter which is the finest part gather up, the finest part of food rise up and nourishes Manas.

Habit of taking Ahara which is non-satvik i.e. Rajasika or Tamasika (continuously for a long time) casues some sort of mental disturbances and later on cause serious mental illness. Satvik Ahara not only consists of food with proper nutrition but also it indicates the rules for taking food should be followed, eg. Ashtaaharavidhi Visheshayatana,^[25] (Charaka), **Dwadashashan Pravicharna,**^[26] (Susruta), **Chaturvinshatamaka ahara vidhi vidhan,**^[27] (Kashyap).

Pathya and Apathya Ahara for Manas Rog

Proper use of diet also prevents disease and also helps in preventing the recurrence. “Pathyam patho anapetam yadyachokatam Manasa priyam”^[28] The Ahara which is beneficial and nutritional to the body and also gives the happiness to the mind is known as “Pathya” and opposite to it is “Apathya”. Wholesome food and proper dietary regimen agreeable to mind and senses promote “Tushti” (mental satisfaction), Urja (Mental strength) and Sukha (happiness) as a result of which diseases get

diminished. The various nidanas described which are responsible for Psychiatric disorders can be grouped under sub-categories like Aharaja, Viharaja, Mansik Bhava, Agantujaa, etc. therefore, Nidana causing direct harm to mental health are the main etiological agents, besides this Ahara and pathya, Apathya ahara also have an equal impact on mental health.

- **Pathya:** Patola, Brahmi, Kakamachi, Vastuka, Tanduliyaka, Draksha, Narikel, Kushmanda, Dhatri, Haritaki, Kshira, Navarita, etc.
- **Apathya:** overindulgence in meat, fish, alcohol, sex, heavy, hot and stale food articles, suppression of leafy vegetable intake, bitter food.

Role of Vihara for Prevention of Manas Rog

“Vihara” means the activities of daily life in accordance with society and cultural norms. Ayurvedic literature has described regimes like Dinacharya, Ritucharya, Ratricharya and codes of conduct (Sadvritta) and Achara Rasayana. Proper use of all these regimes can help individuals to prevent various diseases of mind and body.

- **Pathya Vihara:** Sadvritta Palan, Achara Rasayana, Dincharya and Ritucharya Vihavaja regimes.
- **Apathya Vihara:** Suppression of sleep, hunger, thirst and natural urges, excessive urges, excessive strain etc. Rude Acts which are not in accordance with the prescribed ethical code of conduct.

Yoga & Mental Health

Acharya Charak and Acharya Vagbhatt while prescribing the principles of treatment of Manas Rog have mentioned the importance of Yoga in prevention and treatment of mental health.

- **Acharya Charaka:** “Manso GyanVigyanam Dhyana Dhairya Smriti Samadhibhi”^[29]
- **Acharya Vagbhatt:** “Dheedhairyatmadi Vigyam”^[30]

Here, we see “Dheedhairyatmadi Vigyam” means “Yogabhyas” and “Samadhi” as per the commentaries on Ashtang Hridaya. the application of the Yoga as a therapeutic intervention has benefits in various psycho-physiological disorders. The practise of the eight limbs, i.e. Yama (Moral codes), Niyama (self-discipline), Asana (postures), Pranayama (breathing exercises), Pratyahara (sensory transcendence), Dharana (concentration). Dhyana (meditation) and Samadhi (state of bliss) in an interconnected manner provides physical flexibility, coordination strength, calm and focus the mind to develop greater awareness and diminish anxiety and thus result in higher quality of life. it has been found in various researches that Yoga has positive effects on mild depression, and sleep problems and improves the syptoms of psychiatric disorders.

Thus, we can say that Yoga influence brain, chemicals known as neurotransmitters lowers inflammation,

reduces oxidative stress and produce a healthier balance in preventing mental health.

Observation and Description

Acharayas in Ayurveda have given a paramount importance to mental health because importance to mental health because Ayurveda is the science of life and life is collectively representing the conjugation of human body, sensory and motor organs, psyche and consciousness. Physical and psychic ailments of the body are interrelated to each other as body and mind is. The definition of complete health itself is incomplete without "Prassanamanah"^[31] The role of diet (Ahara), lifestyle (Vihara) and codes of ethical conduct are the key factors from preventing the individual from getting "dhidhritismritibhramash"^[32] i.e. Prajnapradh. Thus, following properly daily regimens, seasonal regimens, Sadvritta, Achara Rasayana along with doing Yogabhayas can play a significant role in prevention and management of Manasa Rog.

RESULT

The concept of "Dhatuamyata"^[33] is relevant here. It is the state of equilibrium of Dhatus, where the word Dhatu stands for Dosha, Dhatu and Mala. The characteristics enumerated under Dhatuamyata encompasses the equilibrium state of physical and mental well being this state of homeostasis of Dosha, Dhatu and Mala along with sense of happiness inference to Atma Indriya and Prassana-Manah is the attainment by following all the views mentioned. Thus, Manasa Rog can not only be treated but also prevented by firmly following principles of treatment, Sattvavajaya, psychotherapies, Achara Rasayana, Medhya Rasayana, practise of Yoga etc.

CONCLUSION

Unlike other branches of Ashtanga Ayurveda, Psychiatry, Bhoovidya, Manas Rog and treatments have not developed into a mainstream system. The main reason being ignorance and obscurity prevailing around the concept of being afflicted with a mental illness, which is still considered to be a social stigma. Exploring its utility and developing its possibilities into a contemporary support system to modern psychiatry is the need of an hour.

The principles of Ayurvedic Psychic disorders and line of treatment revolves around the concept of mutual interrelationship between the "Psyche" and "Soma". The Psyche factors at large are influenced by the physical factors like food intake and activities of daily life. the structural and functional exponents of the body i.e., Dosha, Dhatu and Mala are nourished, depleted or vitiated which becomes the determinants of health and ill health. Reciprocally the status of "Satva" is also indispensably affected by these factors. The current scenario of Manas Roga also depicts the irregularities in diet and lifestyle. In this regard Ayurvedic guidelines are of great relevance in the present era.

These guidelines of Pathya Ahara and Vihara (conductive diet and regimes) work in different domains of intervention which is preventive, curative and rehabilitative/supportive aspects. The "Satvavaisheshikakra Bhavas" or the factors on the Psyche of the futures progeny holds prime importance in the pre-conceptional care. The diet and regimes are the best way to enhance the possible Satva in the progeny. The concept of Sadvritta and Achara Rasayana help in the prevention of derailment of mind. The concept of Sattavavajaya and Daivvyapasraya can be used in the form of treatment methods or therapies in rehabilitation of the individual. Yogaabhyas and meditative practices are also an attempt towards strengthening the Satvabala of a person and ideally aim at attaining a state towards "Satvasara Purusha" which can be considered as a gold standard in positive mental health.

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