



CONCEPTUAL STUDY OF MANAS MANASROGA AND ITS TREATMENT IN AYURVEDA: A REVIEW

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ABSTRACT

In current era of modernisation incidence of psychological disorders increased which can be co related with manas and manovikara in ayurveda. World federation for mental health, extended that the mental and neurological disorders affect more than 450 million people around the world. Under such conditions herbal drugs may produce beneficial effects as allopathic psychotropic drugs have many adverse reactions. Thus world today has lot more psychological problem and every human being who is running for bread is facing some kind of mental or psychological disturbances. In spite of advance improvement in the science of psychiatry for decades the problems with the management of a certain mental problems like anxiety, stress, mental retardation etc. have remained mystery. In addition to this, adverse reactions of anti-

psychotic, anxiolytic medications are creating plenty of adverse effects to the patient. As regard, Manas chikitsa in Ayurveda recommends preventive medicine, Correct behaviour, balanced-diet, and non-suppression of natural urges, following daily and seasonal health regimens are integral part of the Manas chikitsa. Ayurveda extends use of nervine-tonics like Brahmi, Ashwagandha, Guduchi, Yastimadhu and Vacha to prevent the onset of Manas roga. It is an attempt is made to compile all available Ayurvedic material on manas and treatment of manovikara by describing the definition of manas, its functions, qualities, concept of psychosomatics, classification of mental disorders, treatment of mental illness, prevention of mental illness, methodology of examination of manasvikara and other important aspects.

KEYWORDS: Manas, Satva, Rajas, Psychology, Ayurveda, Manasvikara.

INTRODUCTION

Manas roga or mental diseases are mostly connected with emotional trauma, negative attitude, stress, sexual abuse, personal losses or drug-induced. According to Ayurvedic philosophy, *Manas roga* are due to disturbance in *Satva*. *Satva* is mainly responsible for inherent quality of the mind. *Satva*, when it is overshadowed by *Rajas* or *Tamas* (*manodoshas*), its predominance get lost and manifestations are visible from depression, anxiety, stress, schizophrenia etc. Currently it can be stated that not only diagnosed mental ill patients but every human being who is running for survival is facing some kind of mental or psychological disturbances. Modern man is living in the state of increasing stressful situations arising from the development of science and technology, environmental pollution, highly ambitious and competitive life styles, over population, and boredom of complex interpersonal relationships, job responsibilities and many other associated mental and emotional causes. Currently mental and behavioural disorders account for about 12 percent of the global burden of diseases. Major proportions of mental disorders come from low- and middle-income countries.^[1] *Ayurveda* always had holistic approach in the preventing stress and promoting mental health. *Ayurveda*, which defines *Ayu* (life) as the combined state of *Sharira* (body), *Indriya* (senses), *Satva* (psyche) and *Atma* (Soul). Thus in this way, *Manas* i.e. *satva* is chiefly responsible for perceiving good healthy life. *Sarirendriya satvatma samyogo Dhari Jivitam*.^[2]

Signs of good health which are mentioned in *Susruta Samhita* are as followed– *Samdosa Samagnisca Samdhatumalakryah Prasannatmendriyamanah Svastha Ityabhidhiyate*.^[3]

A healthy person is one whose humors (*Dosas*) and metabolic state (*Agni*) are in state of equilibrium, whose functional activities of the tissues and excretory systems are in balance, and the soul, senses and mind feel well. Therefore, cheerful state of mind is necessary for the good healthy life.

But unfortunately, due to historical reasons, *Ayurvedic* literature dealing exclusively *manas* and *manasavikara*, are not available. However, the scattered material available related to *manas* and *manasavikara* richly useful in understanding *manas* and treating mental disorders only if they are carefully collected in view of our present needs. It is also a fact that various mental disorders are being treated for centuries over, by *Ayurveda* clinicians with the help of these ancient literature.

Ayurvedic Research Unit of the Central Council for research in ayurveda and Siddha, New Delhi, located at the National Institute of Mental Health and Neuro Sciences, Bangalore, has been studying from 1971 the role of *Ayurveda* in understanding and the management of various mental disorders. In the following lines, it is attempted to study systematically on some of the important aspects of *manas* and *manovikaras* described in *ayurveda*.

MATERIALS

Manah Swaroopa (Concept of mind): According to *Charaka*, 'that entity which is responsible for thinking is known as *manas*'. It is said to have been inherited from the previous birth and evolved from the combination of *vaikarika* and *tejasa ahankaraa*. It is *achetana* (inactive) by itself but gets *chetana* (activeness) from *atma* (soul). It is called a *dravya* (substance) although beyond sensory perceptions, it is called so since it has got both action and quality, coexistent within itself. It is connected to both *jnanendriya* (sensory centres) and *karmendriya* (motor centres). That is why it is called *Ubhayatmaka* (combined psychomotor entity).^[4]

Manovijnana (understanding of mind): *Manas* is understood by its actions which are, *indriyabhigraha* (sensory and motor perceptions and control), *svasyanigraha* (self-control), *uha* (speculation), and *vicharya* (thinking).^[5] Its objects are those, which are *chintya* (thought about), *vicharya* (discriminated from), *uhya* (speculated upon), *dhyeya* (aimed at), and *sankalpa* (decided upon).^[6]

Manoguna (qualities of mind): *Manas* has two basic qualities as *anutva* (atomic nature) and *ekatva* (unitary nature).^[7] But it is strenuous to recognize these qualities directly and clearly. Therefore, *manas* is said to be composed of 3 more operational qualities viz., *stava*, *rajas* and *tamas*. These are recognized by the role they play in the emergence of three different mental response patterns. For example, *satva or kalyana bhaga* is understood by self-control, knowledge discriminative ability, power of exposition, etc. *Rajas or rosabhaga* is understood by violence, despotic envy, authoritarianity, self-adoration, etc. *tamas or moha bhaga* is understood by dullness, non-action, sleep etc.^[8]

Sushrut Samhita extended a concept of *satvadi yukt manoguna* as follows.^[9]

Satvik manoguna: kindness, discretion, in the use of articles, forgiveness, truthfulness, righteousness, belief in god, knowledge, wisdom, intelligence, memory, firmness. Etc.

Rajsik manoguna: excessive miseries, roving spirit, unsteady nature, pride, falseness, unkindness, haughtiness, vanity, pleasure, lust, anger etc.

Tamsik manoguna: dispondency, atheism, unrighteousness, perverted intelligence, ignorance, lethargy, sleepiness etc.

Acharya sushrut stated happiness, misery, desire, aversion, endeavour, respiration, excretion, opening and closing of eyelids, wisdom, sankalpa, discretion, memory, knowledge, perseverance, perception of objects etc *gunas* are originated from *manas*.

Manasthanana (location of mind): *Manas* is said to be active throughout body except nail ends, hairs, and such other structures. Its seat of control is said to be between *siras* (head) and (hard palate). Similarly *Hridaya* (heart) is also said to be the seat of *chetana* or *atma*.^[10]

Since *manas* is always associated with *atma* an different emotions generally influence blood circulation, consideration of *hridaya* will also be important while studying *manas*.

Jnanotpatti (mechanism of knowledge): *Manas* indicates both presence and absence of cognition.^[11] Knowledge occurs when the sequential relationship in the order of *indriyarthas* (sensory objectives), *indriya*, (sense organ), and *manas* with *atma* (soul) is established.^[12]

Manasaroga Samprapti (pathogenesis of mental disorders): Generally for all types of mental disorders, *alpasatwa* (weak mind), *manovahasrota* (channels conveying *manas*/conveyers of *manas*), *manasadasha* viz., *Rajas* and *Tamas* and *tridosha* viz., *Vata*, *pitta* and *Kapha* are said to be responsible, according to *ayurveda*. *Alpasatwa* which is the most important component is indicative of premorbid personality. Involvement of *sharirika dosha* is more prominent in *Ubhayatmaka vikara* like *unmada apasmara* etc., than in *manasavikara* viz., *kama*, *krodha*, *abhyasuya* etc. similarly *manadosa* will be more vitiated in the latter group than in the former. Like in *unmada manodushti* is present along with instability of *buddhi*.^[13] In *apasmara dushti* of *manas* happen due to *rajo* and *tamoguna*.^[14]

Manoroga Nidana (Aetiology of mental disorders): Emotional disturbances, volitional transgression, unwholesome food are said to be the causes of mental disorders, in general.

Lakshana of Manasaroga (Symptoms of mental disorders): For *Ubhayatmaka vikara* like *unmada*, *apasmara*, *mada*, *murcha* etc. symptoms and signs have been described in detail, in the *samhitas*. But for *nanatmaja manasavikara* and *manasavikara* or *kevalamanasa vikara*, no details are available about their symptoms. This may be because of the fact that these

conditions are well understood by the terms used to describe them. For example, *Krodha*, *shoka*, *Udvega* etc. However, it would be rewarding research if each of these conditions is taken up separately and studied. Then it would also be possible to understand and record which are other psycho-physical signs/ symptoms that are related to each of these condition.

Manasavikara Vargeekarana (Classification of mental disorders)^[10] The classification about diseases about physical illness is readily available, but not on classification of *manasaroga*. Diseases have been broadly classified into 3 broad categories viz. *sharira vikara* (physical diseases) like *jvara* (fever), *atisara* (diarrhoea), etc., *manasavikara* (mental disorders) like *kama* (desire), *shoka* (grief), *abhyasuya* (jealousy) and others both *ubhayatmaka vikara* (diseases wherein body and mind are affected) like, *unmada* (psychosis), *apasmara* (epilepsy) and the like. However, these arbitrary demarcations are made only for the clinical advantages. It is not possible to strictly categorise the diseases as physical, mental etc., since the diseases effect the living body which is a combination of *sharira* (body), *indriya* (senses), *satwa* (mind) and *atma* (soul), wherein even if one of the is deranged, the remaining three are also affected. It is said that in *shariraka vikara*, *sharira* gets affected first and the *manas* next.

In *manasika vikara* namely, *udvega* (anxiety) *kama*, *shoka*, *abhyasuya* etc., *manas* is affected initially and *sharira* later. Since the involvement of *manas* will be predominant clinically they are also termed as *manodhisthika (kevala manasa) vikara*.^[15]

Manasavikara (neurosis) *Abhyasuya* (jealousy), *bhaya* (fear), *chittodvega* (anxiety), *dainya* (meanness of inferiority complex), *harsa* (exhilaration) *kama*(desire), *krodha* (anger), *lobha* (greed), *mada* (arrogance), *mana* (pride), *moha* (confusion), *shoka* (grief), *vishada* (anguish)and *irshya* (envy).

Nanatmaja manasavikara *Chittodvega* (anxiety), *vishada* (anguish), *ashabda sravana* (auditory hallucinations), *tama* (withdrawal), *atipralepa* (prating), *aswapna* (insomnia), *anavasthitacittatwa atrpti* (discontentedness), *tandra* (stupor), *atinidra* (excessive sleep), *bhrama* (confusion) *Ch. Su. 20*.^[16]

Ubhayatmaka manasavikara *Unmada* (psychosis), *Apasmara* (epilepsy), *Apatanaka*, *apatrantra* (hysteria), *atatwabhinivesa* (obsessive syndrome), *madatyaya* (alcoholic psychosis), *sanyasa* (coma). *Kamajwara* (fever caused by passion) *krodhaja jwara* (fever

caused by anger), *bhayaja atisara* (diarohoea caused by fear), *shokaja atisara* (diarohoea caused by grief).

Examination of *Manas*

Examination of *manas* is very difficult. But it can be understood through its functions which are reflected in the form of *shila* (habit, temperament, etc), *chesta* (psychomotor activity and *acara* conduct), which are defined in *Unmada* put forth by *Charaka* becomes very useful. *Unmada* is defined as the unsettled condition of *manah* (mind), *budhi* (decision), *smriti* (memory), *sanjnana* (orientation and responsiveness), *bhakti* (desire), *shila* (habit and temparement), *chesta* (psychomotor activity), and *achara* (conduct).^[17] out Of these eight factors, the first five are the five different conceptual dimensions of *manas* which in turn are reflected through the later three. The various clinical examination schemes like *trividha pariksa*, *dasevidha pariksha* and *astasthan pariksa* (threefold, tenfold and eightfold clinical examinations), and the *nidanapanchaka* (the aetiodiagnostic factors) described in the texts are not useful in examination of *manasavikara* as they are useful in examining physical diseases. *Charaka's* description about the examination of certain mental aspects by *anumana* (inference) like, *vijnana* (understanding) by *vyavasaya* (purposeful nature of action), *dhairya* (courage) by *avisada* (fortitude), *rajas* (passion) by *sanga* (strength of attachment), *preeti* (pleasure) by *tosha* (sense of satisfaction), *shoka* (grief) by *dainya* (helplessness), *bhaya* (fear) by *vishada* (anguish) etc, also appear very brief and hence inadequate. Besides these, the patient's behavior during interview is observed and recorded. If the patient is non cooperative and not communicative due to his disease condition, his close relatives who are familiar with his premorbid nature and his disease conditions are interrogated in order to elicit the state of these eight aspects. This scheme of mental examination is hoped to be of immense help particularly to the ayurvedists.

Preventive Aspects for *Manas rog*: In ayurveda, for prevention of *manas rog* best way is to increase the *satva guna*. And to increase the *satva* “*Sadvritta palan*” (ideal conduct of life with proper sexual conduct), “*Satvavajay*” (mental control therapy), and “*Achar rasayan*” found very helpful.

***Sadvritta palan* (ideal path of good conduct in life):**^[18] *Sad* means good and *vritta* means regimen. This is code of conduct for keeping good or balanced condition of body and mind. *Acharya Charak* extended the concept of rules of good conduct and elicited that exercise of the ideal conduct leads to restraining of senses and mind also gets controlled in sequence. The

incorporation of the practice of ideal conduct within the childhood and gurukul customs in vedic period signifies the importance of its practice and role for maintaining the health. By virtue of that they became mentally strong and potent to overcome the unlogical practices. It is through the scriptural studies, a person comes to know his duties, the methods and procedures and the resultant fruits. Man must follow the path of righteousness (*dharma*), he should speak always truth, always suffer for the sake of observing *svadharma*, he should restrain his sense organs, always try to control of mind, take efforts on hospitality to guests, treat everybody in humanistic way, not covet to another's wife or another's wealth (long to possess something belonging to someone else.), he should never commit sin even against sinner.

Concept of *rasayan therapy* (vitalization procedure through conduct): *Rasayan* promotes longevity and prevents diseases by providing strength and immunity. Long life, heightened memory and intelligence, freedom from disease, youth, excellence of lusture of skin, complexion of voice, optimum strength of body and senses, utterance that always gets fulfilled, the reverence of people, body glow, all these does a man obtain by the use of vitalizers (*Rasayan*).^[19] In this context, *Acharya Charak* explained some rules of good conduct and said that if someone follows these rules in life he will get all the benefits of vitalization therapy. This is called as *achar rasayan*. *Achara Rasayana* told in the classics has a direct influence in maintaining the mental and spiritual wellbeing.^[20]

According this, one who speaks truth, who is free from anger, who abstains from alcohol and sexual congress, hurts no one, avoids overstrain, is tranquil of heart, fair spoken, is devoted to repetition of holy chants and to cleanliness, is endowed with understanding, given to almsgiving. Diligent in spiritual endeavour, delights in reverencing the gods, cows, brahmanas, teachers, seniors and elders, is attached to nonviolence, is always compassionate, moderate and balanced in his waking and sleeping. is given to regular taking of milk and *ghee*, is conversant with the science of climate, season, and dosage, is versed in propriety (correctness of behaviour), devoid of egoism, blameless of conduct, given to wholesome eating, one free from narrowness and having respect for different religions, spiritual in temperament, attached to elders and men who are believers and self controlled and devoted to *vedas* (*vedas* are the rules of good conduct written by wise persons of ancient time) If one who is endowed with all these qualities makes use of vitalization therapy, that man will reap all the benefits of *rasayan* therapy which have been described above. Along with that on

account of following this path immunity of person (*ojas*) can also be improved gradually. One who incorporates these *Sadvritta* and *Achara Rasayana* in day to day life will attain *Hitayu* (healthy life) and *Deerghayu* (long life).^[21]

Management of *Manas rog*: *Ayurveda* recommends three types of *chikitsa* viz., *daivavyapasraya chikitsa* (divine or spiritual/therapy), *yuktivyapasraya chikitsa* (logical therapy), and *satwavajaya chikitsa* (psychotherapy), for treating mental illnesses as well.^[22]

***Daiva Vyapashraya*:** Spiritual therapy that includes *mantra*, (incantation), *Ausadhi* (wearing sacred herbs), *mani* (wearing precious gems), *mangala* (propitiatory rites), *bali* (oblations), *homa* (sacrifice), *upahara* (offerings), *niyama* (vows), *prauascitta* (ceremonial penitence), *upavasa* (fasts), *swastyayana* (prostrations), *pranipata* (surrender), *gamana* (pilgrimage), etc.

***Yukti vyapashraya chikitsa*:** Biological therapy includes measures *samshodhan* (cleansing therapy/*panchkarma*), and *shaman* therapy (pacification). The patient is subjected to biocleansing therapy in order to cleanse the channels of the body followed by shaman therapy or palliative treatment with the help of drug, dietetics and life style. A number of single and compound *Medhya* (promoters of intellectual faculties) formulations are used in *Ayurveda* for the treatment of mental diseases. These are believed to act as brain tonics and adaptogens. The *medhya* drugs are considered as specific molecular nutrients for the brain providing a better mental health leading in turn to alleviation of the behavioral alterations. Under drug therapy, it is said that, in all types of mental diseases where *vata*, *pitta* and *kapha* are deranged, *dosha shodhana* or *srota shuddhi* (elimination of *dosha* or *shodhana* or *srota shuddhi* (elimination of dosha or cleansing, the cells) has to be done by adopting various *shodhana* (purificatory measures). When the cleaning is properly done, *samanausadha* (palliatives) and *rasayana* (tonics) are given in order to bring back the deranged *manas* to normalcy. The following are some of the *Ausadha* (medicines), *rasayana* (tonics) and *upakrama* (treatment processes) that are being used in the Unit in treating various mental disorders.

Medicines Tonics 1. *Aswagandha* 2. *Kalyanakaghrtta*. 2. *Kusmandarasayana* 3. *Pancagavya ghrtta* 3. *Chyavanaprasa* 4. *Sarasvatarista* 4. *Brahmi Rasayana* 5. *Asvagandharista* 5. *Asvagandhavaleha* 6. *Sarasvata curna* 6. *Satavari leha* 7. *Smritisagara rasa* 8. *Chaturmukha rasa* 9. *Manasamitra vataka* 10. *Brahmyadiyoga* 11. *Ksirabala taila* 12. *Dhanvantara taila*

13. *Asanabilvadi taila* 14. *Brahmi* 15. *Tagara* 16. *Vaca* 17. *Sarpagandha* 18. *Jatamamsi* 19. *Bala* 20. *Brahmi ghrit*.

Treatment processes can be: 1. *Virechana* (purgation) 2. *Basti* (enema) 3. *Nasya* (nasal instillation) 4. *Abhyanga* (aniling) 5. *Takradhara/Ksiradhara/tailadhara, Kasayadhara* (streaming of medicated buttermilk/milk/oil/decoction on the forehead of the patient) 6. *Sirolepa* (application of medicated wet cakes on the vertex).

Satvavajaya chikitsa: The aim of this therapy is to restrain mind from desire for unwholesome objects. This permit considering, occupational, behavioural and like therapies as well, since the ultimate aim of them also would be to restrain mind from unwholesome objects.

According to *Charaka*, physical disorders can be treated with *Daiva Vyapashraya* and *Yukti vyapashraya chikitsa* but treatment of *Manasarogas* is *Sattavavajaya* which is includes *Jnana, Vignana, Dhairya, Smriti* and *Samadhi*.^[23]

सत्त्वावजयः पनरहतेभ्योऽथेभ्यो मनोननग्रहः Further *Acharya* state that *satva* means man and thus treatment of *manas rog* is only possible by controlling of *mana*.^[24] “selfcontrol of mind” is one of the most difficult tasks and it is a perfect combination of desire, determination and dedication. It can be achieved as per Lord Krishna in *Bhagavadgeetha* through practice of detachment. The most important benefit of *Yoga* is physical and mental equilibrium. So it is useful in prevention of *Manas Roga*.

Satvik Ahara- The quality and health of our mental state depends upon our diet intake. ‘*Satvik Ahara*’ is considered to be the best ‘*hitkar*’ and ‘*pathyakar*’ (beneficial) diet. It is a Vegetarian Diet containing non-oily, nonspicy article which are easily assimilable (*Satmya*) e. g. Milk, Rice, green vegetables, certain fruits etc.^[25]

Through the proper harmony of the *Ayurvedic dincharya* (daily routines), *Yoga*, meditation and the awareness about the importance of lifestyle regulations in the maintenance of health, 90% of the so-called psychosomatic problems can be solved.

CONCLUSION

In today's world of hurry worry and curry, stress is increasing. Modern medicines are good for short term treatment but having many adverse effects and have their own limitations. *Ayurveda* and *Yoga* if practiced in daily life shows both preventive as well as curative effect. In fact *Aachar rasayana* and *Sadvritta palan* are of greater importance in today's highly mobile society. By follow *Sadvritta*, mind and senses of person gets controlled gradually and he is made capable of avoiding the indulgence of causative factors. On other hand *Rasayan chikitsa* basically boosts physical and mental immunity gradually and also *Satvik* kind of mind also predominant as compare to *Rajas* and *Tamas* kind. Thus the holistic approach of *Ayurveda* including its safe herbal remedies, if pooled to the main stream of world medicine of today, it can bring a big positive revolution to the quality of health care for the suffering humanity world over.

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