



A CRITICAL REVIEW OF AYURVEDIC AND CONTEMPORARY CONCEPT OF SATWA, MIND AND EMOTION

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<p>Article History</p> <p>Received: 12 Sept 2023 Revised: 10 Oct 2023 Accepted: 12 Nov 2023</p> <p>CC License CC-BY-NC-SA 4.0</p>	<p>Abstract –</p> <p>According to Acharya Charaka, satwa is manas and functions with atma. <i>Satwa Pariksha</i> helps to assess the <i>Satwa Bala Parman</i> of the patient. Determining the <i>Satwa Bala</i> helps to classify the patients. In today time if the Satwa is Avara then the patient is unable to withstand any trauma and also the person is more susceptible to mental disorders like <i>Unmada</i>, <i>Apasmara</i> etc.</p> <p><i>Satwik mana</i> is free from defects as it is endowed with auspiciousness. There are three types of <i>satwa</i> according to <i>bala</i> which are <i>Pravara satwa</i>, <i>Madhyam Satwa</i>, <i>Avara Satwa</i>. Thought, Memory, Imagination, Consciousness are the mental faculties. mental health is a state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society, and meet the ordinary demands of everyday life. Emotions are mental states brought on by neurophysiological changes, variously associated with thoughts, feelings, behavioral responses, and a degree of pleasure or displeasure. There are different types of emotions present in persons of different <i>Prakruti</i> and different <i>Dhatu Sara</i>.</p> <p>The prognosis of the <i>vyadhi</i> is significantly influenced by the <i>satwa bala</i>. For enhancing the <i>Satwa Bala</i> of the patient and better prognosis of the disease <i>Satwavajaya Chikitsa</i> is useful. Mental state of the patient should be considered while treating which can be assessed with assessment of <i>Satwa Bala</i>.</p> <p>Keywords – <i>Satwa, Aatma, Mana, Guna, Pravara, Madhyam, Avara, Dasha, Dhatu.</i></p>
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INTRODUCTION –

Mental well-being is a crucial component of Ayurvedic definition of *Swasthya* along with Physical and Spiritual well-being. Acharya Sushruta explained the *Swasthya Lakshanas* as, balanced state of *Doshas*, balanced state of *Agni*, balanced state of *Dhatu, Mala, Kriya* and *prasannata of Atma, Indriya* and *manas*. Soul, mind and body are the three legs of the tripod of life. In the constituent of *Sharir, Mana* (Mind) has equal importance with that of Body and *Atma* (Soul). without mind one cannot do any Physiological or Psychological functions.

The concept of Mind is understood in many different ways by many different traditions, ranging from panpsychism and animism to traditional and organized religious views, as well as secular and materialist philosophies. Most agree that minds are constituted by conscious experience and intelligent thought.

Common attributes of mind include perception, reason, imagination, memory, emotion, attention and free will.

Satwa Pariksha helps to assess the *Satwa Bala Parman* of the patient. Determining the *Satwa Bala* helps to classify the patients. In today's time, if the *Satwa* is *Avara* then the patient is unable to withstand any trauma and also the person is more susceptible to mental disorders like *Unmada*, *Apasmara* etc. Due to stressful lifestyle, physical as well mental health disorders are increasing day by day. Thus, it is very important to understand the concept of *Satwa* and mind and the importance of mental health in this period of time.

The survey, which is part of the India Fit Report 2022-23 titled Game-Changing Health and Wellbeing Revolution in India indicates that 24% of Indians are struggling with stress. ¹The World Health Organization's 2015 report suggested that 4.5% of the Indian population, or approximately 56,675,969 people, were affected by depressive disorders.²

AIMS AND OBJECTIVES –

1) To discuss, evaluate and elaborate concept of *Satwa*, Mind and Emotion.

MATERIAL AND METHODS –

Material related with *Satwa*, Mind and Emotion has been collected from *Brihatrayi*, *Laghutrayi* and available commentaries of these textbooks. Different Modern text books, website has been used to collect information on *Satwa*, Mind and Emotion.

SATWA (MANAS) –

Nirukti of word *Manas* –^{3 4}

Which helps in knowing something is called *manas*.

Which helps obtaining the knowledge of something is called *manas*.

Which has capacity to think is called *manas*.

Factors Responsible for Formation of *Satwa/Manas*:

1. For the development of human *Satwa*, *Carakacharya* lays emphasis on *Satwa* of parents.
2. Whatever the mother hears and understand during pregnancy also affect the *satwa* of fetus.
3. The *karma* of *purusha* in *purvajanma* is also responsible for the formation of his *satwa*.

Types of *Manah (Satwa)* according to *Bala*:⁵

1. *Pravara satwa* (More strength) - *Pravara satwa* persons are able to tolerate or face all the physical and accidental problems without any hesitance lonely.
2. *Madhyama satwa* (Medium strength) - *Madhyama satwa* persons are taking the support of another and trying to face the problems.
3. *Avara satwa* (Less strength) - *Avara satwa* persons are not able to take the decisions, they are always in depressions, they are always miserable, they are unable to face the physical and psychological problems.

SITE OF SATWA - With the help of *Atma*, *Satwa* carries different functions of the body, so *Manas* is also called one type of *indriya*, but it is not visible so it expresses the functions with the help of body so it is called- *Atindriya*. *Hridaya* and the Brain are the site of the *Manas*.

MANAS DOSHA – Like *doshas* mental doshas is of three types- *Satwa*, *Rajas* and *Tamas* are the essential components of the mind. *Satwika* is called *guna* and other two *rajas* and *tamas* are relatively called *doshah*, together they are called *Triguna*.⁶

SATWIKI MIND is recognized by an absence of hostile propensities, a judicious distribution of diet, forbearance, truthfulness, religious, a belief in God, spiritual knowledge, intellect, a good retentive memory, comprehension, and doing of good deeds irrespective of consequences. The *satwika* mind is free from defects as it is endowed with auspiciousness.⁷

SHUDDHA SATWAJA BHAAV - *Shuddha satwa* means free from *raja* and *tama guna*. its characteristics are – *shuchi* (cleanliness, purity), correct in conduct, courage, perception, intellectual, good memory, faithful, religious.⁸

Individuals having the excellence of mental faculties are characterized by good memory, Devotion to god or anything, Gratefulness or gratitude, Philosophical knowledge Wisdom, Purity, Excessive enthusiasm, Skill, courage, valour in fighting, Absence of sorrow, free from mental worries and agitations. Their actions and movements are well organised, well disciplined, proper gait, and depth of wisdom and sincerity in actions and virtuous acts. they always think good for others.⁹¹⁰

FUNCTIONS OF *MANA* AND *MANOVISHAYAS* (TABLE No.1)

FUNCTIONS OF <i>MANA</i>	OBJECTS OF <i>MANAH</i> (<i>MANOVISHAYAS</i>)
<i>Indriyabhigraha</i> (Perception and Motor Control)	<i>Chintyam</i> (Thinking)
<i>Manonigraha</i> (Mental Control)	<i>Vicharyam</i> (Planning)
<i>Ooha</i> (Guess)	<i>Ooham</i> (Imagination)
<i>Vicharaha</i> (Thought)	<i>Sankalpam</i> (Thinking of the action to be taken)

TABLE NO. 1

MIND

In popular usage mind is frequently synonymous with thought. The private conversation with ourselves that we carry on—inside our heads, make up our minds, change our minds or having two minds about something. one of the key attributes of the mind in this sense is that it is a private sphere to which no one but the owner has access. No one else can —no our mind. They can only interpret what we consciously or unconsciously communicate.

Mental Faculties

Broadly speaking, mental faculties are the various functions of the mind, or things the mind can do.

Thought is a mental activity which allows human beings to make sense of things in the world, and to represent and interpret them in ways that are significant, or which accord with their needs, attachments, goals, commitments, plans, ends, desires, etc. Thinking involves the symbolic or semantic mediation of ideas or data, as when we form concepts, engage in problem solving, reasoning and making decisions.

Thinking is sometimes described as a "higher" cognitive function. It is also deeply connected with our capacity to make and use tools; to understand cause and effect; to recognize patterns of significance; to comprehend and disclose unique contexts of experience or activity; and to respond to the world in a meaningful way.

Memory - Memory is the ability to preserve, retain, and subsequently recall, knowledge, information or experience.

Imagination - Imagination is the activity of generating or evoking novel situations, images, ideas in the mind. It is a characteristically subjective activity, rather than a direct or passive experience.

Consciousness - Consciousness is an aspect of the mind generally thought to comprise qualities such as subjectivity, sentience, and the ability to perceive the relationship between oneself and one's environment.

BRAIN AND MIND

Understanding the relationship between the brain and the mind — mind-body problem is one of the central issues in the history of philosophy. it is a challenging problem both philosophically and scientifically. There are three major philosophical schools of thought concerning the answer: dualism, materialism, and idealism. Dualism holds that the mind exists independently of the brain; materialism

holds that mental phenomena are identical to neuronal phenomena; and idealism holds that only mental phenomena exist.

The most straight forward scientific evidence that there is a strong relationship between the physical brain matter and the mind is the impact physical alterations to the brain have on the mind, such as with traumatic brain injury and psychoactive drug use.

Through most of history many philosophers found it inconceivable that cognition could be implemented by a physical substance such as brain tissue (that is neurons and synapses). Philosophers such as Patricia Churchland posit that the drug-mind interaction is indicative of an intimate connection between the brain and the mind, not that the two are the same entity. Descartes, who thought extensively about mind-brain relationships, found it possible to explain reflexes and other simple behaviors in mechanistic terms, although he did not believe that complex thought, and language in particular, could be explained by reference to the physical brain alone.

Philosophy of mind is a branch of philosophy that studies the ontology and nature of the mind and its relationship with the body.

The philosophy of mind is specifically concerned with quite general questions about the nature of mental phenomena: what, for example, is the nature of thought, feeling, perception, consciousness, and sensory experience

According to *sankhya* Unmanifest Prakriti is matter or nature. It is inactive, unconscious, and is a balance of the three *gunas* (qualities or innate tendencies), namely sattva, rajas, and tamas. The mind is seen as constantly influenced by material word, and it is through the mind that the individual Purush experiences the world. The proper functioning of the mind and the ¹¹

Mental Health - By analogies with the health of the body, one can speak metaphorically of a state of health of the mind, or mental health. Merriam-Webster defines mental health as "A state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society, and meet the ordinary demands of everyday life." According to the World Health Organization (WHO), there is no one "official" definition of mental health. Cultural differences, subjective assessments, and competing professional theories all affect how "mental health" is defined. In general, most experts agree that "mental health" and "mental illness" are not opposites. In other words, the absence of a recognized mental disorder is not necessarily an indicator of mental health. One way to think about mental health is by looking at how effectively and successfully a person functions. Feeling capable and competent; being able to handle normal levels of stress, maintaining satisfying relationships, and leading an independent life; and being able to "bounce back," or recover from difficult situations, are all signs of mental health

EMOTION

SWABHAVA IN DIFFERENT PRAKRITI (Table No.2)

VATA PRAKRITI	PITTA PRAKRITI	KAPHA PRAKRITI
<i>Shighrasamarambha</i> - Quickly / early starting of any work.	<i>Tikshanaparakrama</i> - Courageous	<i>Alpakshobha</i> - Less anger
<i>Shghrakshobha</i> - Quick anger	<i>Tikshana kshanabhagur prakop</i> - Becomes angry & then calms quickly	<i>Alpasantaap</i> - Less Irritations
<i>Shighra traas</i> - Irritable, Impatient	<i>Vigruhyavakta</i> - Monopolize the conversation/Dominating	<i>Kritadnya</i> - Gratefulness
<i>Shighra raag-viraag</i> - Fluctuations of emotion likes dislikes	<i>Durnivaarveerya</i> - Remain unopposed in battle	<i>Salajja</i> - shy

<i>Matsari</i> – Jealous nature.	<i>Nabhayat</i> – Fearless	<i>Sahishnu</i> - Having capacity to bear Pain / Trouble.
<i>Stena</i> – Person with stealing habit.	<i>Shoor</i> – Brave	<i>Drudhavaira</i> - Strong in enmity
<i>Anarya</i> - Uncivilised, unmannered	<i>Maani</i> - Egoistic/Proud	<i>Satwagunopanna</i> - Right Attitude
<i>Kritaghna</i> - Ingratitude, ungrateful.	<i>Sucharit</i> - Good behaviour	<i>Dharmatma</i> - Kind-Hearted / Saint
<i>Naastik</i> – Atheism	<i>Shuchi</i> - Fond of Cleanliness	<i>Maanayitaguruno</i> - Respectful toward Elders
<i>Najitendriya</i> - Unable to control their senses)	<i>Aashritvatsala</i> - Affectionate to dependents	<i>Alolup</i> – Absense of Lust.
<i>Heenasatwa</i> - Poor / low satwa	<i>Bheeshu</i> – Helping	<i>Shraaddha</i> - have Faith in God
<i>Adhruti</i> - Unstable / Impatient	<i>Vibhavsahasbuddhi</i> - Adventurous nature	<i>Vadanti na nishthura</i> - Do not speak harshly & abusively
	<i>Kleshabhirav</i> - Afraid of discomfort	<i>Dukkha ataptaa</i> - Not troubles by sorrow
	<i>Stutipriya</i> - Praise Worthy	<i>Saumya</i> - Soft nature
		<i>Gambhir</i> – dignified/composed
		<i>Khamavaan</i> – forgiving nature
		<i>Aarya</i> – civilized/well mannered

TABLE NO. 2^{12 13}

SWABHAVA IN DIFFERENT DHATU SARATA – (TABLE NO. 3)

RASA	RAKTA	MAMSA	MEDA	ASTHI	MAJJA	SHUKRA	SATWA
<i>Sukha</i> - comfort related with eating and conscious about self-beauty)	<i>Sukha</i> - comfort relating with science, knowledge	<i>Kshama</i> - Forgiveness nature	<i>Vitta</i> – wealth	<i>Mahotsaha</i> - enthusiastic	<i>Dirghayu sho</i> -	<i>Streepriya</i> -	<i>Smrutimant</i> - Good memory
<i>Soubhagya</i> - They acquired all the things	<i>Uddhatam medha</i> - grasping power is more	<i>Dhruti</i> - Patience	<i>Aishwarya</i> – power	<i>Kriyavanta</i> - active	<i>Balavanta</i> -	<i>Striupabhoga</i> – liked by opposite sex	<i>Bhaktimanta</i> - Devotion to god or anything

related with sukha, fortunately							
<i>Aishwarya</i> – Wealth	<i>Manaswita</i> – spirited.	<i>Aloulyam</i> – Not covetous.	<i>Sukha</i> – happiness	<i>Aayushmanta</i> – with long life	<i>Shruta</i> – Good grasping power	<i>Balavanta</i> – powerful	<i>Kritadnya</i> – Gratefulness or gratitude
<i>Upbhoga</i> – Luxurious about sukha)	<i>Sukumar</i> – Tender and delicate.	<i>Vitta</i> – They acquired money by their bodybuilding.	<i>Upabhoga</i> – enjoyment,		<i>Vittavidyana</i> – Scientific and literacy knowledge	<i>Sukha</i> – happy	<i>Pradnya</i> – Wisdom
<i>Buddhi</i> – Decision power	<i>Anatibala</i> – less strength.	<i>Vidya</i> – High education	<i>Pradaan</i> – charity,		<i>Sammanbhaja</i> – social dignity and respect	<i>Aishwarya</i> – wealth	<i>Shuchi</i> – purity
<i>Vidya</i> – Education	<i>Akleshahishnutwam</i> – Unable to withstand any stress and strain.	<i>Sukhamarjava</i> – seek happiness	<i>sukumarupacharata</i> – simplicity and delicate habits.			<i>Aarogya</i> – health	<i>Mahotsaha</i> – Excessive enthusiasm
<i>Arogya</i> – Health related with skin	<i>Ushnasahishnutwam</i> – They cannot tolerate heat.	<i>Aarogya</i> – Good health.	<i>Aaayasaasahishnuta</i> – cannot tolerate stress			<i>Vitta</i> – wealth	<i>Daksha</i> – sincerity
<i>Praharsan</i> – Pleasure		<i>Dirghamaayu</i> – Longevity of life.				<i>Sammanpati</i> – honourable	<i>Dheera</i> – Absence of agitation
<i>Ayushyawa</i> – Longevity of life.							<i>Suvyavastita</i> – well organized
							<i>Gatigambira</i> – well disciplined
							<i>Buddhi</i> – depth of wisdom
							<i>Kalyanaabhiniveshina</i> – think good for others

Table no.3^{14 15 16}

EMOTION - Emotions are mental states brought on by neurophysiological changes, variously associated with thoughts, feelings, behavioral responses, and a degree of pleasure or displeasure.¹⁷ The proper development and functioning of emotions allow people to live well and to be happy. Love, respect, and compassion, for example, are the essential emotional ingredients of interpersonal relations and concerns. Emotions motivate moral (as well as immoral) behaviour, and they play an essential role in creativity and in scientific curiosity. For many people, emotions are stimulated and provoked by beauty in the arts and nature, and there is no aesthetic sensibility without emotion. Emotions as well as the physical senses shape the basic processes of perception and memory and influence the ways in which people conceive and interpret the world around them (psychologists have long known that what one notices and remembers depends to a great extent on what one cares about). While some emotions can get out of control and damage one's personal well-being and social relationships, most emotions are functional and adaptive. Nevertheless, the fact that so many people suffer from "emotional problems" during their lives makes understanding the pathology of emotions an abiding social concern.¹⁸

THEORY OF EMOTION - Psychological theories of emotion provide different frameworks for constructing neurobiological models. Two general approaches that have had particular relevance in neuroscientific studies are dimensional and categorical models.

1. Dimensional (constructivist) models posit that emotions are constructed out of two or more underlying factors along a continuum. Most dimensional models posit that emotions can be partitioned into underlying factors of arousal (intensity) and valence (pleasantness), with some models adding more dimensions. These models argue that tracking the relationship among specific emotions can be revealed by their relative position on a plot of arousal and valence axes. For instance, since both anger and fear are hedonically negative and high in arousal, they likely share similar features, including their neural substrates. As such, specific emotions need not have unique neurobiological signatures and may exhibit wide variation across individuals and situational contexts.

2. Categorical (basic emotions) theories generally assume that a small set of discrete emotions, such as anger, fear, sadness, happiness, disgust, and surprise, evolved to handle survival or reproductive functions and are specified neurobiologically as distinct entities. According to this perspective, basic emotions are conserved across species, have unique vocal and facial expressions that are universal across human cultures, and combine in various ways to form more complex emotions, especially in humans. Other emotions, such as guilt, shame, and embarrassment, which develop later in childhood along with other aspects of social cognition, are less evolutionarily engrained and more susceptible to cultural influences.¹⁹

Psychopathology

The active emotions, those that motivate the individual toward action such as love, fear, and disgust, can fit into the paradigm of adaptive and evolutionary development. However, what about those that cause the individual to withdraw from the world in a way that has generally been associated with psychopathology and mental illness? Several hypotheses have been developed.

Depression and sadness often elicit comfort and aid from others and thus may be an adaptive expression of an individual in need of help. Another possibility is that depression is the emotional response to a task or situation that cannot be mastered and the emotion causes the individual to withdraw from it. When viewed from the perspective of the species rather than the individual, depression may be a mechanism that evolved in response to challenges presented by our ancestral environment.

Anxiety or post-traumatic stress that occurs to a point of disrupting function may be over-expressions of initially adaptive emotions, or they may cause an ineffective individual to withdraw from the activities that lead to survival and reproduction.

Anxiety serves a clear purpose to motivate an individual in dangerous situations or to plan ahead to avoid such situations.

Schizophrenia which is devastating to the afflicted individual. It may simply be that mental illnesses are acquired through environmental stressors or genetic changes although they serve no practical purpose.²⁰

RESULT –

The *Satwa Pareeksha* in *Shareerika* and *Manasika Vyadhi* can evaluate the patient's *Satwa Bala*. The prognosis of the *vyadhi* is significantly influenced by the *satwa bala*. Since stress has a detrimental impact on the immune system and the patient with *Kashtasadhya Vadhi* fights against the illness because of *Pravara Satwa Bala*, even a person with *Sukhasadhya vyadhi* has developed *Kashtasadhya* owing to *Avara Satwa Bala* of the patient. Severe mental illness can be seen in the *Avara satwa bala* person, which has one or more mental behavioral or emotional disorders resulting in serious functional impairment, for this reason, *Satwa Pariksha* is crucial for both diagnostic and treatment plan selection.

DISCUSSION- According to *Acharya Charaka*, *satwa* is *manas* and functions with *atma*. *Charaka* explained in the *Pratyaksha Jnanotpatti* that the combination of *atma*, *indriya*, *mana* and *artha* is how *pratyaksha gyana* is viewed. Anytime an incorrect combination occurs, knowledge cannot be obtained. *Vataprakriti* and *Rajasika Bhava* of *Mana* have the same *Lakshanas*. *Pittaprakriti Gunas* are largely the same as *Satwika* and *Rajasika Purusha Lakshanas*.

Although the maximum *Lakshanas* in *Kapha-prakriti* correspond to *Satwika Purusha*, some *Tamasika Purusha Lakshanas* are also present. People who are *kapha prakriti* possess both *pravara satwa* and *satwa guna pradhanyata*. *Pitta prakriti* individuals possess *madhyama satwa* and *rajo guna pradhanyata*. People who are *vata prakriti* are *avara satwa* because they have both *tamo* and *rajo guna pradhanyata*. One of the *trividha chikitsas* that prevents impairment and restores mental equilibrium is *Satwawajaya Chikitsa*. The terms "*avajaya*" and "*satwa*" denote conquering or winning over and *Mana*, respectively. This comprises *Atmadi Vigyanam*, *Tadvidyaseva*, *Trivarga Anveksanam*, and *Ahitanam Anupsevana* and *Hitanam Upasevana*. Enhancing *satwa bala* is just as vital as receiving medical therapy.

CONCLUSION –

Physical and Mental health are dependent on each other. The condition of the patient suffering from diseases like Hypertension, Autoimmune disease etc. is affected by factors like stress and mental condition. Hence the mental state of the patient should be considered while treating which can be assessed with assessment of *satwa bala*. *Charaka* also quotes "*Vishado Rogavardhananam*" meaning *Vishada* (depression) is the foremost factor in worsening the disease condition. Positive and healthy state of mind helps to recover physical ailment fast and keeps body healthy. Therefore, it is important to understand the concept of *Satwa Sarata*.

In *dasha vidha pariksha*, *satwa* means *manas* and it does its functions along with *atma*. *Pravara*, *madhyama* and *avara* are types of *satwa pariksha* according to *rogi bala pramana*. According to the *lakshanas* given in *Samhita grantha*, *satwa bala* of the patient is categorized in *pravara*, *Madhyama*, *awara*. *Pravara satwa* is prominent in *kapha prakriti* persons. *Madhyama satwa* is prominent in *pitta prakriti* persons. *Avara satwa* prominent in *vata prakriti* person.

The patients with *awara satwa bala* should be treated for increasing *satwa* of the patient by *satwawajaya chikitsa*.

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