



Psychosynthesis in Ayurveda and Vedic Darshan: A Conceptual Review Study

Dr. Yogeshwari Ranawat¹, Dr. Rajesh Kumar Sharma², Dr. Dinesh Chandra Sharma³, Dr. Shilpa Kachhawaha⁴

¹P.G. Scholar, P.G department of Kriya Sharir, PGIA, Jodhpur, Rajasthan

²Professor and H.O.D., P.G. Department of Kriya Sharir, PGIA, Jodhpur, Rajasthan

³Associate Professor, P.G. Department of Kriya Sharir, PGIA, Jodhpur, Rajasthan

⁴Assistant Professor, P.G. Department of Kriya Sharir, PGIA, Jodhpur, Rajasthan

ABSTRACT

Psychosynthesis is an approach to psychology that expands the boundaries of the field by identifying a deeper center of identity, which is the postulate of the Self. It considers each individual unique in terms of purpose in life, and places value on the exploration of human potential. During the time of the *Upanisads*, the rudimentary references to the mind and related states in the Vedas evolved and were arranged. According to *Samkhya*, the mind is one of the eleven sense faculties (*Indriya*) and is created from the ego-factor (*Ahamkara*). Yoga Darsan provides a method that is both methodical and practical for obtaining the highest mental state—*Samadhi*, which results in freedom. *Mimamsa* is primarily and fundamentally concerned with the comprehension and interpretation of early Vedic ceremonies and sacrifices. *Mimamsa* had a strong belief that the soul is real, survives death, and enjoys the rewards of one's deeds. It aggressively defended realism and denounced nihilism and romanticism.

Keywords: Mana, Indriya, Upanishad, Shadadershan, Samadhi, Psychology etc.

INTRODUCTION:

➤ Concept of Mind in Vedopanisad

The earliest recorded documents on human intelligence without a doubt, the Vedas exist, thus it is understandable that the Vedic seers planted the psychological seeds that later grew into the *Upanisadic* and *Darsanic* eras. In the Vedas, the word *Mana* is used a lot, and *Cinta* is occasionally used as a synonym for mind. The lotus heart is where the mind resides, and it is metaphorically represented as a light implanted in the heart. In all psychological experiences, the heart is regarded as the center. Desire is viewed as the creative energy of the mind, which is read as a cosmic principle (*Kamah Manaso Retah*). Kama does not mention Freud's "sex," but rather Bergson's "elan vital." According to legend, the moon sprang from *Purusa's* skull, which also serves as the location of several mentation's. Even the three-part division of mental life—cognition (*Prajna*), affection (*Cetas*-feeling), and will (*Dhrti*)—is proposed by the *Vajasaneyi Samhita*. According to this theory, the mind controls the senses and is the basis of all knowledge, containing the past, present, and future. The idea of mind as it is described in the *Vajasaneyi Samhita* is approximately equivalent to *Antahkarana* (Internal organ), which includes sense organs but excludes the soul.

During the time of the *Upanisads*, the rudimentary references to the mind and related states in the Vedas evolved and were arranged. Although the *Upanisadic* psychological principles were sparse in number and succinct and terse at the same time, they served as the foundation for Indian psychology, which evolved alongside Indian philosophy. The beliefs were founded on comprehensive introspection, intuition, and reasoning in addition to

logic. The Upanisads have already briefly covered the fundamental philosophical concepts like *Brahma*, *Atma*, the rule of *Karma*, the transmigration of the soul, and the idea of liberation. A quality of the self that lights the body and mind is consciousness, not thought.



Figure 1¹⁹

The same awareness, which functions on both a cosmic and a personal level, produces four states of cosmos and individuality. The superconscious state is linked to the discovery of extrasensory skills, visions, and blissful enjoyment. As a result, it is believed that this is where the *Upanisadic* conundrum of yogic trance originated. The *Atma*, which is envisioned as an independent monarch of the physical and mental realm, rules over the mind, which is accorded its proper importance while being demoted to its proper position as only an internal instrument of thought and action. The precise nature, purpose, and status of the mind in regard to the sense organs, body, and soul are concisely described in the lovely chariot parable. As the mind is a tool of the self, it is necessary for perception to materialize. Other sensory organs are under its direction, and the motor organs are guided accordingly.

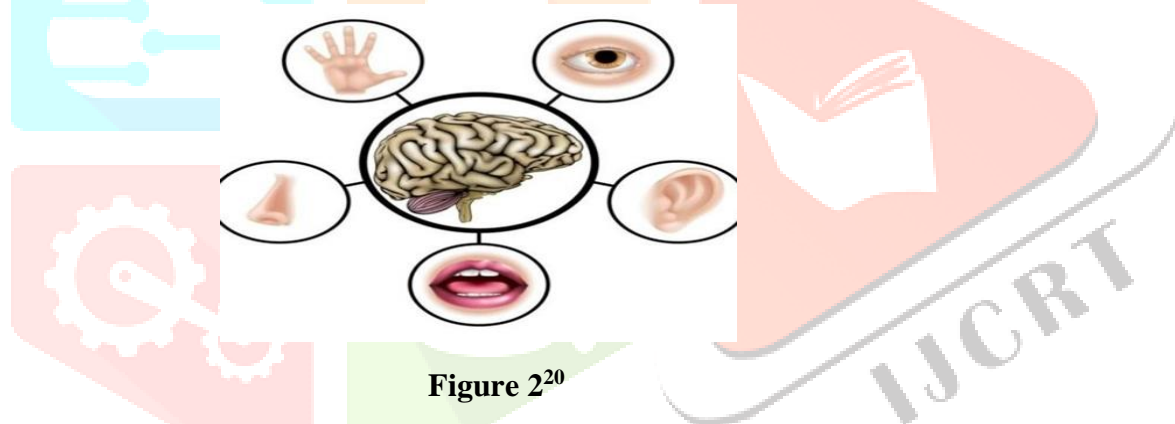


Figure 2²⁰

For the goal of reaping the rewards of prior deeds, the mind can retain past impressions, desires, and abilities that define the future birth in a specific "set up". The mind continues to exist after the death of the physical body and travels with the subtle body, carrying impressions that must be carried over to the next birth. The significance of the mind as a bonding and liberating force has long been hypothesized. A significant discovery that forms the foundation of the physical nature of the mind is the makeup of mind as composed of tenuous fraction of food. Yet, these concepts of the mind were not logically woven into a structured system; rather, they were the outcomes of multi-centered assemblies, which provided the groundwork for the subsequent development of Dar 'ana psychology.

➤ Concept of Mind in Samkhya Darshan

Among the Hindu philosophical systems, Samkhya is the oldest and most revered school of thinking. Its roots are deep in the *Upanisads*. The word "*Samkhya*" means "proper knowledge," and the *Puruṣa* philosophy imparts the correct knowledge of the actual nature of the "self" (soul). Evolution starts with the interplay between the conscious *Puruṣa* and the unconscious *Prakṛti* since all else is *Prakṛti*, or matrix.

Samkhyaya's thesis of multiplicity of spirits is a daring and avant-garde exploration. Despite its philosophical value, this belief appears to be a workable solution to the issue of male individuality. Three basic components of personality are thought to be the soul, the subtle body, and the gross physical body. According to Samkhya, awareness is within the self and reflects on the body. This theory of reflection is new. Moreover, *Samkhya*

Darshan accepts the notions of the soul's transmigration, the law of Karma, the principle of liberation, and the subtle body's accumulation of impressions from previous lifetimes (which, in modern parlance, explains heredity).

According to *Samkhya*, the mind is one of the eleven sense faculties (*Indriya*) and is created from the ego-factor (*Ahamkara*). It is not eternal (*Anitya*), physical (*Abhautika*), and shares the characteristics of cognition and connotation (*Ubhayendriya*) Discrimination (*Sankalpa*) is a crucial mental component. The primary source of knowledge is perception, and in addition to the sense organs, the mind plays a significant coordination function. *Samkhya* also refers to the phenomenon of dreams and the superconscious state of consciousness. supernatural abilities and extrasensory perception.

➤ Concept of Mind in Yoga Darshan

Yoga philosophy is the only institution out of several that teaches "Psychology Proper" (as against the others, which discuss psychology only incidentally). It provides a method that is both methodical and practical for obtaining the highest mental state—*Samadhi*, which results in freedom. It is a personalized, all-natural method for purging one's body, mind, and self. It serves as a bridge to the worlds of higher mental abilities and a spiritual rung on the ladder to the realization of divine potential. is innate and inherent to humans; it is a divine collyrium that removes the cataract of ignorance and gives people a fresh pair of intuitive eyes. *Citta*, as used in *Yoga Darshan* literature, has a broader connotation than *Mana*, as used in other philosophies. It resembles *Samkhya's* *Antahkarana*, which consists of *Buddhi*, *Aharikara*, and *Mana*, almost exactly. *Citta* is an organ of internal perception that develops from the *Sattvika* feature of ego-factor, is tripartite (*Trigundtmaka*) by nature, is eternal, is found in the heart, and is the master organ among the sense organs (*Indriya*). It has five levels of consciousness (*Cittabhūmis*) and five modifications of the mind (*Cittavrttis*). Higher mental states are attained by the application of four purifying techniques (*Cittaprasadana*) and five stability techniques (*Citta parikarma*). Yoga can be meticulously and devotedly practiced to develop super-normal abilities or Yogic powers, which are eight in number (*Astasiddhi*).

➤ Concept of Mind in Nyaya Darshan

Nyaya Darshan is technically defined as examination of the reality by means of the valid knowledge (*Pramana*). It is also referred to as the science of reasoning since it speeds up the discovery of the truth using a method like logic (*Tarka*). Direct perception, also known as *Pratyaksa Jana*, is given priority status by *Nyaya Darshan* as a reliable source of knowledge. All other sources of knowledge become dependent on it as a result. It accepts the world as a reality because of its realistic objectivism methodology (as it is actually perceived by our sense. It goes into great detail about the smallest aspects of the several sorts of perceptions, such as sensation, perception, and ideation. Importantly, it provides the sequential order in which mental processes such as cognition, affection, and connotation occur (*Jnati, Icchati, Yatate*). The school acknowledges the existence of the soul, and a few of its philosophers assign to the soul desire, attachment, aversion, effort, virtue, and vice. Yet, this is only possible when the soul and mind are united in marriage. Some thinkers do not attribute any mental functions to the soul. Few people recognize the existence of the soul, and for some of them, the soul is incapable of having any awareness. According to *Nyaya*, the mind is the sixth sense in addition to the five cognitive organs. It is eternal and not derived from *Ahamkarika* or *Bhutika* (*Ahamkara* or *Bhuta*).

➤ Concept of Mind in Vaisesika Darshan

One of the earliest orthodox schools of thought is *Vaisesika*. It is so called because specificity (*Visesa*) has been used extensively in this context as a predicable (*Padartha*) of knowledge. Predictable are divided into a total of seven categories to allow for accurate perception and comprehension of the environment. The objective world is given more importance, and as a result, *Vaisesika* delves into the intricate elements of the universe's physical and chemical makeup. Everything is explained in this article logically, largely using common sense, and avoiding mysticism if possible. The atomic theory (*Paramanuvada*), the philosophy of causation (*Asatkaryavada*), and the argument for creation were all proposed by *Vaisesika* (*Arambhavada*). Souls are universal, uncountable, and immortal. Each soul has a mind that serves as its source of knowledge, emotion, and action during its mortal existence. The mind is atomic in size, unitary, and resides in the heart with the soul. It has sensory and motor components. It attends to, gathers, and attempts to understand the reports of numerous sensory organs while also directing and controlling the activities of motor organs. In the end, the mind reports to the intellect (*Buddhi*),

which makes a choice and guides the mind appropriately. The mind is regarded as *Antahkarana*, an organ that serves as a bridge between the soul and the body, together with sense and intellect.

The mind is acknowledged as a material (*Dravya*) and is one of the nine primal components (*Karana dravya*). It is not derived from *Bhutas* (*Abhautika*) and is corporeal (*Murta*), eternal (*Nitya*), and imperceptible (*Apratyaksa*). The term "internal organ" refers to the entire body (*Antahkaran*, the faculty of instrument through which thoughts enter or via which objects reach the soul). Being distinct from soul, mind is yet strongly related to it. Minds are pluralistic and infinitely numerous, just like souls. Each mind is connected to a soul and serves as that soul's agent of thought, emotion, and deed.

➤ Concept of Mind in Mimamsa Darshan

Mimamsa Darshan is primarily and fundamentally concerned with the comprehension and interpretation of early Vedic ceremonies and sacrifices. *Mimamsa darshan* had a strong belief that the soul is real, survives death, and enjoys the rewards of one's deeds. It aggressively defended realism and denounced nihilism and romanticism. No subtle body, *Vasana*, super consciousness, or yogic intuition are believed to exist by *Mimamsa Darshan*. Even the idea of God was not indigenous to the Mimamsa people but was introduced later to conform to popular belief. The two *Mimamsa* schools (*Bhatta and Prabhakara*) disagree, argue, and fight against one another on numerous fronts.

The mind is a thing (*Dravya*), invisible (*Apratyaksa*), and incorporeal (*Amarta*). *Sarvasariravitti* (whole-body pervasiveness) is a property of the mind, an organ of sense. *Mandanamira* makes a crucial claim, namely that while the mind is free to detect internal sensations like bliss, it is unable to perceive external senses like sound and so forth. According to *Prabhakara*, the mind is atomic, while Narayana Pandita views it as all-pervasive. This all-pervasive mind serves only one object and is constrained to internal vision. Due to the virtues (*Dharma*) and faults (*Adharma*) of its own construction, it comes into contact with the soul.

➤ Concept of Mind in Vedanta Darshan

The *Vedas'* final chapters, which discuss the spiritualistic aspect of knowledge that leads to *Moksa*, are what the term Vedanta refers to in its literal sense (Liberation). In his *Brahmasutra*, *Badarayana* systematised and organised the *Upanisadic* teachings, drew attention to the themes that were shared, and made fair judgements. Later Vedanta thinkers interpreted *Badarayana's Brahmasutras* in a variety of ways. Three schools—*Advaita* (Pure Idealistic Monotheism) of *Sankara*, *Visistadvaita* (Qualified Non-dualism) of Ramanuja, and *Dvaita* (Dualism) of *Madhava*—emerged, and their explorations were restricted to the relationship between *Brahma*, *Atma*, and *Cosmos*. In accordance with *Vedanta*, the soul is purely conscious. It is the bliss which witnesses all the states of experience, viz. waking, dreaming, deep sleep, swoon and *Samadhi* (the mystic trance). It works even in the absence of body and mind. *Advaita* holds that mind is born from *Brahma* and hence, is non- eternal. It is atomic (*Anu*) and materialistic (*Bhautika*) in view of its relation with *Anna* (Food). It is located in the heart and has five modifications (*Vrtti*). Scholars however, differ about the *Indrivatva* nature (Sense faculty) of mind. *Advaita* incorporates both *Citta* and *Mana* along with intellect and egoity in the concept of internal organ (*Antahkarana*). *Mana* (Mind) is a subtle form of matter which considers pros and cons (*Sankalpa* and *Vikalpa*) of the subject. *Citta*, on the other hand, is the repository of all previous impressions and memory images of a number of previous births.

➤ Concept of Mind in Carvaka Darshan

The *Carvaka* school is distinguished by its rejection of conventional wisdom and commitment to the maxim "**Eat, Drink, and Be Merry.**" The *Carvaka* School rejects the idea that the mind or soul are separate entities from the body. *Carvakas* contends that all notions, deeds, and operations commonly ascribed to the mind or soul are, in fact, the deeds and operations of organized matter, which assumes the shape of a physical body. Rebirth and the soul are not real. The law of Karma is the only thing that controls the process of birth, existence, and death. Birth is an inadvertent particle merger, and death is an unintentional separation of matter particles. Nothing enters or leaves the body prior to birth or following death.

➤ Concept of Mind in Buddhism Darshan

Buddhism is traceable to preaching's of *Acharya Gautama* who after the 'enlightenment', spoke of 'truths' as he observed in view of his 'insights'. Buddha wrote nothing of the dialect in which he preached, but his recorded thoughts were revived the memory of his disciples and were systemized. Having travelled many countries and reached many people with diverse cultural backgrounds, *Buddhism* itself got influenced and was modified on many counts. *Buddhists* are basically analysts and they dismissed the very existence of the mysterious soul as a non- entity as they found it impossible to analyze sufficiently, the observational and inferential data. For them nothing in the Universe whether physical or mental, is stable. Everything is in the state of flux. The human personality is also a changing composite, made of five functional organizations, viz. *Vedana* (Sensations), *Vijnana* (Awareness), *Samjna* (Concept), *Samskara* (Past experience) and *Ripa* (Physical organism). The school postulates the survival of the non-physical aspect of the personality, it survives the death of the physical body, it existed before it, will do so even beyond and continues till the very will to live and desire to enjoy are negated.

The mind is a dynamic thing that constantly changes along with thoughts and emotions. Psychology just examines mental processes as the foundation for its observations, not the mind or the soul. *Citta*, *Manas*, and *Vijana* are all regarded as having equivalent meanings by the original Buddhist school. Yet, later theorists thought that their levels of intensity fluctuated. *Citta*, which is supposed to be the subjective aspect of consciousness, and *Manas*, which is believed to be the intellectual aspect. *Vijnana* is the name of the sensory response

➤ Concept of Mind in Jainism Darshan

One of the nation's oldest religions is *Jainism*. The mythological *Rsabha*, whose name appears in *Visnupurana*, was the first of the *Tirthankars* (Founders-Fordmaking Saints), while *Bhagavat Mahavira*, the most renowned of the *Tirthankars*, was the 24th in the order and lived in the 5th century B.C. Nonetheless, because of his important contribution, his era is remembered as a turning point in *Jainism's* history. The doctrines Mahavira presented are known as *Anga* (Modified doctrines), and those established earlier were known as *Purva* (Old doctrines). The *Jainas* believe that *Jiva* (Soul), which is seen as a timeless, enduring principle of consciousness, is the source of all actions. All mental processes, including cognition, connation, and affection, are mediated through it. *Jivas* are numerous and come in many varieties. All *Jivas* are omnipotent, omniscient and omnipresent and have infinite bliss. But on account of their being in contact with matter (*Pudgala*, i.e., things which have form), their inherent powers are concealed. Jaina's special contribution lies in expounding the law of *Karma*, the theory of emotions and methods of extra-sensory perception and subjugator methods for mind.

The expression '*Indriya*' is popularly and extensively employed in Jaina school. Mind is closely associated with *Indriyas*, but is quite distinct from them. It is independent of sense organs and is imperceptible in their range. It can perceive almost any subject. but being dynamic and unstable, it cannot hold the objects for a longer period. It is of two types, viz. corporeal (*Dravyamana* which pre-hends corporeal facts of objects) and functional (*Bhavamana* which is purely psychological in character) Four mental activities, viz true, untrue, true and untrue, neither true nor untrue are recognized by the Jaina school.

PSYCHOSYNTHESIS AND AYURVEDA

According to Ayurveda, one of the three pillars (*Tristhuna*) upon which life is supported and functions is the mind. One of the four dimensions of the life process is the mind. According to the definition of health, a happy and peaceful state of mind is required. It has been acknowledged that the mind and body share two vitiators (*Dosas*), *Rajas* (Agitation) and *Tamas*(indolence), which are both regarded to be the origin of disorders. A specialized therapeutic technique called *Sattvavajaya* tries to control and stop the mind from undesirable things in order to treat psychological disorders.

According to *Suruta's* theory and *Caraka's* interpretation, the mind is born from *Ahamkara* and *Bhutas*, respectively. It is acknowledged as *Dravya*, which has the characteristics of an insentient (*Acetana dravya*) and primaeval being (*Karana dravya*). To be more precise, it is an organ of sensation (*Indriya*) and supersense (*Atindriya*). The cognitive and connative sensory organs are coordinated and under its direction. It stimulates the soul and becomes conscious in the presence of the soul. It is both responsive (*Kriyavan*) and active (*Acetana*). It resides in the heart and travels to all the body's sentient organs. *Mana* and *Citta* are distinguished by the *Bhela*

Samhita. The former is located in the head, whereas the latter is located in the heart. It is atomic and unitary, but due to its frequent relationship with *Trigunas*, it has three divisions: *Sattvika* (Intelligence), *Rajasa* (Arrogance), and *Tamasa* (Ignorance) (The primordial attributes). It has five goals: cognition (*Cintya*), consideration (*Vicarya*), cogitation (*Uhya*), concentration (*Dhyeya*) and conviction (*Samkalpa*). It has four purposes: self-control (*Svanigraha*), control of senses (Indriyabhigraha), speculation (*Uha*), and deliberation (*Vicara*). Role of mind in achieving the state of tranquility (Samadhi) and liberation (*Moksa*) has been emphasized in Ayurveda.

CONCEPT OF MIND IN WESTERN PSYCHOLOGY

The expression 'psyche' is a Greek word, originally meant for soul in the living man. The expression 'psyche' it appears later was also used to denote 'Mind' somehow is a complex and a controversial expression. It is identified with consciousness and sometimes, is considered a few operations of consciousness. It is sometimes, defined as a faculty by which we think, and at times admitted as a mere operation of the body. Western thinkers have differing opinions on the concept of mind

The philosophical concept of mind was conceived by Plato. Here mind is an inward experience William James attempted to establish physiological concept of mind. To him, mind is consciousness and the cortex is the sole organ of consciousness in man. The entire brain process is not a physical fact. It is the appearance to an onlooking mind, of a multitude of physical facts. James Ward also admitted mind as consciousness and he attempted to give attributes to consciousness. Tichner holds that the consciousness is the mind's awareness of its own processes. In common sense, mind is the inner-self. It thinks, remembers and directs the body Mind is a process, it is not a personal being

Consciousness is something more than the mind. Mind is the sum total of mental processes occurring in the lifetime of an individual. Consciousness is the sum total of mental processes occurring at present. It constitutes, the actual materialization of the ideal form. The mind at times is compared to a machine in the western thought. It is totally to a status of machine. It is contended that sybaritic revolution of the modern times, is a great challenge to the accepted ideas about mind.

Thus, it is observed that mind is identified with consciousness more or less, though they are at times accepted as closely linked but different entities. Mind, spirit and psyche appear synonymous. Mind is variously understood as awareness, conscious and subconscious, involving subject-object relationship. It is by and large understood as the state interaction between the psychophysical relationship within the framework of personality and environment The question of matter and mind underlies the discussion in the concepts conceived. A critical inquiry suggests three fundamental mental postulate in this regard. The first one suggests that mind and matter are independent entities. It considers matter and its associated energies as primary and mind and intelligence as secondary. The second theory proposes mind as primary and matter is relegated to the category of derivative and apparent. The third theory, however, endorses the view that both mind and matter are to be regarded as spirit.

DISCUSSION

Mind is an important component of life process and has a specialized state in the act of cognition. Out of the eleven organs of sense born off *Ahamkara* (ego factor), mind stands prominent in view of its special bi-phasic character, i.e., it has both cognitive and connative functions. Its presence is sine-quo-non for the process of perception. The very proof of existence of mind is linked with perception. Mind's absence results in non-perception and its presence results in perception. Mind is invisible, imperceptible to senses, but controls and coordinates the functions of sense organs. It is hence, called superior sense, super sense, and superintendent of the senses. Samkhya's usage "*Dvari*" for mind recognizes its importance among the organs of sense. *Yoga* school emphasizes the importance of mind by delegating such super-normal powers like divine vision, divine hearing and other extraordinary feats like entering the others body, assuming gigantic and *Lilliputan* dimensions. *Yogavasishta* describes mind as omniscient, omnipotent and omnipresent, will of the Lord and considers it responsible for existence of the life tree. *Upanisads* declare mind as responsible for bondage and liberation. Ayurveda counts mind among the three pillars on which the life rests and functions. It is also considered an important component of four-dimensional life process. Mind is the linking factor between the soul and the body and carries impressions from one birth to another. Mind is the ultimate cause of liberation in as much the very suspension of its five-fold manifestations leads to the state of Samadhi i.e., the mystique state of trance.

CONCLUSION

There are plenty of references regarding Manas in Vedic, Pauranika and Darshanika literature, which prove that ancient Indian people were familiar with psyche and psychology. We have considered the Shad Darshan, the Six Philosophies, on which Ayurveda is based. We have also discussed Buddhism. The creators of these philosophies were great pioneers and have given us profound insights into the truth of life. Each of these philosophies has contributed to the thought of Ayurveda.

- **Sankhya Darshan** gave Ayurveda the theory of evolution and a theory of cause and effect.
- **Nyaya and Vaisheshika Darshan** gave Ayurveda logical and sequential thinking. The body is a material machine and this machine should be corrected. This approach is reflected in modern physics.
- **Mimamsa Darshan** is about action, the path of life, freedom through performance of duty (dharma). Its teachings include methods and means of attaining God through rituals, ceremonies, and fasting.
- **Vedanta Darshan** gave profound thinking to Ayurveda about eternal, changeless Brahma, the ultimate achievement of each human being. To achieve that goal each person needs perfect health.
- Ayurveda uses **Yoga Darshan** therapeutically and indeed each of these systems has great value.
- And finally, **Buddhism**. Buddha says everything is going to end. Do not worry about disease, because disease is going to end. Have patience. Buddhist philosophy says there is suffering and a simple way to go beyond suffering is to have patience, to give time for pathogenesis to eradicate itself. That is what Buddhism has given to Ayurveda.

REFERENCES

1. Maharshi Patanjali, Patanjala's Yoga Sutras, Samadhi Pada, 1/35, commentary by Vyasa and Gloss of Vachaspati Mishra, translated by Rama Prasada, 4th ed. Chaukhambha Orientalia, Varanasi, 2002; 15
2. Sushruta Samhita With "Nibandha Samgraha", Commentary Of Shri Dalhanacharya And "Nyayachandrika Panjika" Of Shri Gayadas Acharya On Nidanasthana, Chaukhambha Orientalia, Varanasi, 2005
3. Charaka Samhita (text with English translation and critical exposition based on cakrapani datta's Ayurveda dipika) by: R. K. Sharma & bhagwan dash, chowkambha sanskrita series office, Varanasi. Edi., 1st 2001.
4. Nyaya Darshana-by Acharya Gautam with Vatsyayana Comm. And Hindi translation by Thakur Udaya narayana Singh, Chaukhamba Sanskrit Sansthana Varanasi.
5. Patanjala's Yoga Sutras with the commentary of Vyasa and gloss of Vachaspati Mishra; Translated by Rama Prasada;
6. Rig Veda Samhita – Translated by A. B. Keith, Harvard University Oriental Series, Cambridge (1920).
7. Samkya Karika–By Ishvar Krishna with Samkhya Prakasha Sanskrit Hindi Comm. By Dr. Srikrishna Tripathi, Chaukhambha Surabharati, Varanasi.
8. Srimad Bhagavad Geeta Tattvavivechani (English Commentary)–Jayadayal Goyandaka, Published by Govind Bhavan Karyalaya, Geeta Press, Gorakhpur.
9. Tarka Sangraha – With Deepika Sanskrit Hindi Comm. By Shesha Raj Sharma, Chaukhambha Surabharati, Varanasi.
10. Yoga and Ayurveda–Dr. Satyendra Prasad Mishra, Pub, By Chaukhamba Sanskrit Sansthana Varanasi.
11. History of Indian Philosophy Part-1. Dasgupta SN Publisher - Rajasthan Hindi Granth
12. Indian Philosophy, Mahamahopadhyay Dr. Umesh Mishra Publisher - Dr. Sachchidanand Pathak, 2003, pp. 107-111
13. Interpretation of Sankhya Tatva Kaumudi Prabha Ishwar Krishna by Sankhyakarika and Vachaspati Mixed by Tatva Kaumudi by Interpreter - Dr. Adya Prasad Mishra, Publisher Akshayavat
14. Patanjali Yogdarsanam, Shastri Udayaveer Vijayaku 90 117-119 'Govindaram Hasananda.
15. Introduction to Indian Philosophy (Second Volume) Vaisheshik Darshan Jha Professor Harimohan,
16. History of Indian Philosophy (Part-1) Dasgupta S.N., Publisher-Rajasthan Hindi Granth Academy, Translator- Kamal Nath Shastri Sudhir Kumar, 2011 20335- 336

17. Bharatiya Darshan Mahamahopadhyaya Dr. Umesh Mishra, Publisher - Dr. Sachchidananda Pathak, 2003
 18. Bharatiya Darshan Mahamahopadhyaya, Dr. Umesh Mishra, Publisher, Dr. Sachidananda Pathak, 2003, East 421 Indian Philosophy (Vol. 2).
 19. <https://images.app.goo.gl/stVS4xA2x9YRa58h9>
 20. <https://images.app.goo.gl/76TyGptbZrWuRP4M8>
-

Corresponding Author

Dr. Yogeshwari Ranawat

P.G. Scholar, P.G Department of Kriya Sharir,

Post Graduate Institute of Ayurveda, DSRRAU, Jodhpur, Rajasthan, India

Mob. No. +919461377591

Mail id – yogeshwariranawat7@gmail.com

