

LOKA-PURUṢA SIDDHĀNTA: BRIDGING ĀYURVEDA AND ŚRĪMAD BHAGAVAD GĪTĀ**Dr. Shreekala¹, Dr. Vidyalakshmi K.*²**¹Postgraduate Scholar, ²Professor and Head^{1,2}Department of Ayurveda Samhita and Siddhanta^{1,2}Sri Dharmasthala Manjunatheshwara College of Ayurveda, Hospital and Research Centre,
Kuthpady, Udupi.

Article Received on 15 June 2026,
Article Revised on 05 July 2026,
Article Published on 16 July 2026,
<https://doi.org/10.5281/zenodo.21367772>

Corresponding Author*Dr. Vidyalakshmi K.**

Professor and Head, Department of
Ayurveda Samhita and Siddhanta,
Sri Dharmasthala Manjunatheshwara
College of Ayurveda, Hospital and
Research Centre, Kuthpady, Udupi.
drvidya_u@yahoo.co.in



How to cite this Article: Dr. Shreekala¹, Dr. Vidyalakshmi K.*². (2026). Loka-Puruṣa Siddhānta: Bridging Āyurveda and Śrīmad Bhagavad Gītā. World Journal of Pharmaceutical Research, 15(14), 690–702.
This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Loka–Puruṣa Siddhānta is one of the fundamental philosophical doctrines of Āyurveda, explaining the correspondence between the macrocosm (Loka) and the microcosm (Puruṣa). This principle forms the basis for understanding the structural, functional and spiritual relationship between the human body and the universe. The present review aimed to explore the concept of Loka–Puruṣa Siddhānta described in Caraka Saṃhitā, examine its practical applications in physiology, pathology and diagnosis and compare its philosophical significance with the teachings of the Śrīmad Bhagavad Gītā. Relevant references were compiled from Caraka Saṃhitā, Śrīmad Bhagavad Gītā and supporting classical literature, including the Śrīmad Devī Bhāgavata Purāṇa. The collected concepts were critically analysed and interpreted. The review demonstrates that Ācārya Caraka employed natural phenomena and illustrative analogies (Dṛṣṭānta) to explain physiological

functions, pathological changes and disease recognition, thereby making complex concepts easier to understand and apply in clinical practice. A comparison with the Śrīmad Bhagavad Gītā reveals striking philosophical similarities, particularly in the concepts of Sāttvika Jñāna, Samadarśana, Jñāna and Nivṛtti as the means to Mokṣa. Although the Bhagavad Gītā does not explicitly describe Loka–Puruṣa Siddhānta, its teachings strongly support the same principle of the unity of the individual and the universe. References from the Purāṇa and contemporary

observations further demonstrate the enduring relevance of this doctrine. Thus, Loka–Puruṣa Siddhānta serves as a bridge between Ayurvedic science and Indian spiritual philosophy, offering a holistic perspective on health, disease, life and liberation.

KEYWORDS: Āyurveda, Caraka Saṃhitā, Loka–Puruṣa Siddhānta, Macrocosm–Microcosm, Mokṣa, Samadarśana, Sāttvika Jñāna, Śrīmad Bhagavad Gītā.

I. INTRODUCTION

Āyurveda aims to preserve the health of the healthy and alleviate disease through fundamental principles that explain life and its processes. Among these, **Loka-Puruṣa Siddhānta** occupies a unique position by establishing the correspondence between the universe (Loka) and the individual (Puruṣa), providing the philosophical basis for understanding physiology, pathology and treatment. The same principle of the unity between the individual and the universe is reflected in the **Śrīmad Bhagavad Gītā**, which emphasises Sāttvika Jñāna, Samadarśana, Nivṛtti and Mokṣa through the realisation of the one reality present in all beings. This review explores the philosophical significance of Loka-Puruṣa Siddhānta and highlights its role in bridging Āyurveda with the spiritual teachings of the Śrīmad Bhagavad Gītā.

II. BACKGROUND

Loka-Puruṣa Siddhānta is a fundamental doctrine of Āyurveda that explains the correspondence between the macrocosm (Loka) and the microcosm (Puruṣa). In the ‘Mahatīṃ Garbhāvakrāntīṃ Śārīram’ of Caraka Saṃhitā, Ācārya Caraka states, ‘Evamayam Lokasaṃmitaḥ Puruṣaḥ’, signifying that the individual is a reflection of the universe and that the same fundamental principles govern both. This doctrine is based on the concept that both Loka and Puruṣa are constituted by the Pañcamahābhūta—Pṛthvī, Ap, Tejas, Vāyu and Ākāśa. During embryonic development, these elements contribute to the formation of the body's structural and functional attributes, including the sense organs, bodily tissues, physiological activities and inherent qualities. Thus, the common elemental composition of the universe and the human body provide the philosophical basis for understanding physiology, pathology and treatment in Āyurveda, while also highlighting the inseparable relationship between the individual and the cosmos.

III. MATERIALS AND METHODS

1. Literary Sources

Caraka Saṃhitā, Śrīmad Bhagavad Gītā, Śrīmad Devī Bhāgavata Purāṇa, along with available commentaries.

2. Methods

References related to Loka-Puruṣa Siddhānta were compiled primarily from the Caraka Saṃhitā, while relevant philosophical concepts were collected from the Śrīmad Bhagavad Gītā. Additional references illustrating the application of Loka-Puruṣa Siddhānta in physiology, pathology and treatment were identified through a comprehensive review of the Caraka Saṃhitā. The concepts described in Āyurveda and the Śrīmad Bhagavad Gītā were then compared to identify their philosophical similarities. Relevant Puranic references and the contemporary relevance of the doctrine were also reviewed and discussed to provide a broader perspective on its significance.

IV. LITERATURE REVIEW

1. Loka-Puruṣa Siddhānta in Āyurveda

Loka-Puruṣa Siddhānta constitutes one of the fundamental philosophical doctrines of Āyurveda, establishing the correspondence between the macrocosm (Loka) and the microcosm (Puruṣa). The concept is primarily elaborated in the 'Puruṣavicayaṃ Śārīram' of Caraka Saṃhitā, wherein Ācārya Punarvasu Ātreya declares, 'Puruṣo Ayaṃ Lokasaṃmitaḥ',^[1] signifying that whatever exists in the universe is represented within the individual and vice versa. Recognising the broad scope of this doctrine, Ātreya uses Upalakṣaṇa Tantrayukti to explain a few representative similarities, as it is not possible to describe all the correspondences between Loka and Puruṣa.

Both Loka and Puruṣa are described as Śaḍdhātvātmaka, meaning that they are composed of the five Mahābhūta (Pṛthvī, Ap, Tejas, Vāyu and Ākāśa) along with Brahmā.^[2] The qualities present in the human body, such as solidity, moisture, heat, movement and bodily spaces, correspond to these five elements present in the universe, while the Antarātmā corresponds to Brahmā.^[3] Ācārya Caraka further explains that several cosmic deities represent specific physiological and psychological functions in the human body, highlighting the close relationship between the universe and the individual. Expanding on this concept, Ācārya Cakrapāṇi relates Bṛhaspati to intellect (Mati) and Gandharva to desire (Kāma),^[4] demonstrating additional similarities between Loka and Puruṣa.

Table 1: Correspondence between Loka (Macrocosm) and Puruṣa (Microcosm)

Loka (Macrocosm)	Puruṣa (Microcosm)
Pr̥thvī (Earth)	Mūrti/Kāṭhīṇya (Solidity)
Ap (Water)	Kleda (Moisture)
Teja (Fire)	Abhisantāpa (Body heat)
Vāyu (Air)	Prāṇa (Vital life force)
Ākāśa/Viyat (Space)	Suśira (Bodily spaces)
Brahmā	Antarātmā (Inner Self)
Prajāpati	Sattva (Mind)
Indra	Ahaṅkāra (Ego)
Āditya (Sun)	Ādāna (Absorption)
Rudra	Roṣa (Anger)
Soma (Moon)	Prasāda (Clarity)
Vasu	Sukha (Happiness)
Aśvinī Kumāra (Divine Physicians)	Kānti (Complexion)
Marut	Utsāha (Enthusiasm)
Viśvedeva	Sarva Indriya - Indriya Artha (sense organs and their objects)
Tamas (Darkness)	Moha (Confusion)
Jyoti (Light)	Jñāna (Knowledge)
Sarga (Creation)	Garbhādhāna (Conception)
Kṛtayuga	Bālya (Childhood)
Tretāyuga	Yauvana (Youth)
Dvāparayuga	Sthāvirya (Old age)
Kaliyuga	Āturya (Diseased stage)
Yugānta (end of a cosmic age)	Marāṇa (Death)
Bṛhaspati	Mati (Intellect)
Gandharva (Celestial musician)	Kāma (Desire)

The similarities between Loka and Puruṣa are not limited to their structure but also extend to the stages of creation and development. The creation of the universe (Sarga) corresponds to conception (Garbhādhāna) in the individual. Likewise, the different Yuga are compared with the stages of human life, including childhood, youth, maturity, old age and disease. The end of a cosmic cycle (Yugānta) is compared with death (Marāṇa),^[3] showing that both the universe and the individual follow a similar cycle of birth, growth and dissolution.

Ācārya Caraka further explains this correspondence through the Hetvādīpaṇcaka— cause (Hetu), origin (Utpatti), growth (Vṛddhi), affliction (Upaplava) and dissolution (Viyoga).^[5] Just as the universe has a cause, comes into existence, grows, undergoes changes and finally dissolves, the same sequence occurs in the life of an individual. This parallel between Loka and Puruṣa forms the philosophical basis for understanding the processes of health, disease and life in Āyurveda.

The main purpose of Loka-Puruṣa Siddhānta is to attain true knowledge (Satyābuddhi). When Ācārya Agniveśa asked about the practical importance of this doctrine, Ācārya Ātreya explained that understanding the universe within oneself and oneself within the universe leads to true knowledge.^[6] Ācārya Cakrapāṇi further states that the knowledge of Loka-Puruṣa Sāmya gives rise to Satyajñāna, which ultimately leads to liberation (Apavarga).^[7] He also explains that Pravṛtti, driven by delusion, desire, aversion and actions, is the cause of suffering, whereas Nivṛtti, characterised by detachment from worldly attachments, leads to liberation.^[8] Thus, Loka-Puruṣa Siddhānta is important not only for understanding the principles of the human body in Āyurveda but also for guiding an individual towards true knowledge and ultimately Mokṣa.

2. Loka-Puruṣa Siddhānta Parallel in Śrīmad Bhagavad Gītā

Although the Śrīmad Bhagavad Gītā does **not explicitly mention the term Loka-Puruṣa Siddhānta**, several of its teachings closely reflect the same philosophical principle of the unity between the individual and the universe. The Gītā teaches that the one eternal reality exists equally in all beings despite their apparent diversity. This concept is expressed through **Sāttvika Jñāna** (Bhagavad Gītā 18/20), where true knowledge is described as the perception of one imperishable reality present in all living beings.

The Gītā further explains the concept of **Universal Vision (Samadarśana)**, wherein a realised Yogī perceives the Self in all beings and all beings within the Self (Bhagavad Gītā 6/29). It also states that one who perceives the Supreme equally present in all beings attains the highest spiritual state (Bhagavad Gītā 13/29). Such knowledge naturally gives rise to compassion, freedom from ego and equanimity towards pleasure and pain (Bhagavad Gītā 12/13–14; 2/38).

Similar to Āyurveda, the Bhagavad Gītā presents **Jñāna** as an important means for attaining **Mokṣa**. True knowledge removes ignorance, enables the individual to realise the unity underlying all existence and leads to liberation from bondage. This closely resembles the Ayurvedic concept of **Satyābuddhi**, through which right understanding culminates in **liberation (Apavarga)**.

The Gītā also emphasises **Nivṛtti** as the path to liberation by advocating detachment from desires, freedom from attachment, equanimity towards the dualities of life and control over the senses. Through the cultivation of inner purity, self-restraint and equal vision, an

individual gradually attains lasting peace and liberation. Thus, although presented in a spiritual context, the teachings of the Śrīmad Bhagavad Gītā closely parallel the philosophical objectives of Loka-Puruṣa Siddhānta described in Āyurveda.

V. DISCUSSION

1. Dr̥ṣṭānta as a Tool for Understanding Loka-Puruṣa Siddhānta

In the context of Vādamārga, Ācārya Caraka describes Dr̥ṣṭānta as the use of familiar examples to help both the learned (Viduṣa) and the unlearned (Mūrkhā) understand difficult concepts. Dr̥ṣṭānta is one among the Hetu-Pañcaka required for establishing a concept through logical reasoning. By comparing fire (Agni) with heat (Uṣṇatā), water (Udaka) with liquidity (Dravatva), earth (Pṛthvī) with stability (Sthiratā) and the light of the sun (Āditya Prakāśa) with the illumination of knowledge (Jñāna Prakāśa),^[24] Ācārya Caraka explains subtle principles through examples that are easily observed in everyday life. This approach makes complex ideas simple to understand and remember. The same method is applied in Loka-Puruṣa Siddhānta, where events and properties seen in the external world (Loka) are used to explain similar phenomena occurring within the human body (Puruṣa). Thus, Dr̥ṣṭānta serves as an important teaching and reasoning tool that helps in understanding, interpreting and applying the principle of Loka-Puruṣa Sāmya in both Ayurvedic theory and clinical practice.

2. Physiological Significance of Loka-Puruṣa Siddhānta

Ācārya Caraka explains several physiological processes occurring in the human body by comparing them with familiar phenomena observed in the external world. This demonstrates the practical application of Loka-Puruṣa Siddhānta in understanding bodily functions. For example, the purification of the mind (Śuddha Sattva) through appropriate measures is compared to the cleaning of a mirror and the purified Sattva is described as shining like the sun when it is free from clouds, dust, smoke and other obstructions.^[9] Ācārya Cakrapāṇi further explains that just as clouds, dust, smoke and other external factors hide the brightness of the sun, the five senses can disturb the purity of the mind.^[10] Similarly, a mind that is steady and focused on the Ātmā is compared to a lamp (Dīpa) shining brightly in its lamp-holder (Dīpāśaya).^[11] While describing Ojas, Ācārya Caraka compares its collection within the body to a bee (Bhramara) gathering honey from flowers.^[12] The movements of Vāta, Pitta and Kapha are said to be difficult to understand, just as the movements of wind, the sun and the moon in the universe are difficult to trace precisely.^[13] After Śodhana therapy, the

rekindling of Agni by Peyādi Samsarjana Krama is compared to a small spark (Aṇu Agni) gradually burning dry grass (Tṛṇa) and fuel (Gomayādi).^[14] And excessive physical exertion is compared to a lion attempting to drag an elephant,^[15] illustrating how overexertion can suddenly lead to serious harm. These examples demonstrate that Ācārya Caraka explained the functions of the human body by relating them to familiar natural phenomena. This approach makes complex concepts easier to understand and supports the principle that the human body is a reflection of the universe.

3. Pathological Significance of Loka-Puruṣa Siddhānta

Ācārya Caraka applies Loka-Puruṣa Siddhānta in explaining various pathological conditions by relating disease manifestations to familiar objects and events observed in the external world. These comparisons simplify the understanding of disease processes and assist in accurate diagnosis and clinical decision-making. For example, administering Vamana in the early stage of fever (Tarūṇa Jvara), before the Doṣa has become fully manifested, is compared to attempting to extract juice from an unripe fruit,^[16] which is ineffective and likely to produce complications. Similarly, a patient suffering from comatose state (Sannyāsa) is described as appearing like a piece of wood (Kāṣṭha),^[17] highlighting the loss of consciousness and responsiveness. The rigidity seen in Daṇḍālasaka and Daṇḍaka is compared to a stick (Daṇḍa),^[18] ^[19] clearly illustrating the characteristic stiffness of these conditions. Likewise, the cough sound in Kṣataja Kāsa is compared with the cooing of a pigeon (Pārāvata Iva Ākūjan),^[20] providing a practical clue for clinical diagnosis. These examples show that Ācārya Caraka explained pathological changes in the body by comparing them with familiar phenomena observed in the external world. Such comparisons make disease manifestations easier to understand, help in recognising their characteristic features and support accurate diagnosis. They also demonstrate that the same principles operating in the universe are reflected within the human body.

4. Therapeutic Significance of Loka-Puruṣa Siddhānta

Ācārya Caraka also applies Loka-Puruṣa Siddhānta in the principles of treatment by relating therapeutic concepts to familiar observations from the external world. These comparisons help physicians understand the appropriate treatment according to the stage and severity of disease. For example, the benefits of Vājīkaraṇa are compared to a sacred tree with many branches, symbolising healthy progeny, prosperity and social honour.^[21] While explaining Apatarpana Cikitsā, Ācārya Caraka uses simple natural examples to differentiate Laṅghana,

Laṅghana-Pācana and Doṣāvashecana. Laṅghana is suitable when the vitiated Doṣa is minimal, just as a small quantity of water dries easily under the influence of the sun and wind. When the Doṣa is moderate, Laṅghana-Pācana is advised, similar to the gradual drying of a moderate quantity of water by sunlight, wind, sand and ashes. In conditions of excessive Doṣa, Doṣāvashecana becomes necessary, just as complete drainage of a water-filled field is impossible without opening its boundaries.^[22]

Ācārya Caraka further applies this principle while explaining Dhātu Vṛddhi and Kṣaya. He states that deficient body tissues are nourished by administering substances having similar properties, such as meat for Māṃsa, blood for Rakta, fat for Meda, marrow for Majjā and semen for Śukra.^[23] Likewise, deficiency of a particular Mahābhūta can be corrected by administering substances rich in the corresponding element. This reflects the principle of similarity (Sāmānya), which forms the basis of tissue nourishment and restoration.

These examples show that Ācārya Caraka used familiar observations from everyday life to explain the principles of treatment in a simple and practical manner. By understanding the similarities between the external world and the human body, physicians can better understand the rationale behind different therapeutic approaches and apply them appropriately in clinical practice. This highlights the practical importance of Loka-Puruṣa Siddhānta in Ayurvedic treatment.

5. Bridging Āyurveda and Śrīmad Bhagavad Gītā

The present review shows that the doctrine of Loka-Puruṣa Siddhānta provides a common philosophical foundation linking Āyurveda and the Śrīmad Bhagavad Gītā. While Āyurveda explains this principle to understand the human body, health and disease, the Bhagavad Gītā extends the same understanding to spiritual life and self-realisation. Thus, both traditions present the individual as an inseparable part of the universe and emphasise that true knowledge arises from recognising this unity.

Both texts identify Jñāna as the highest means of overcoming ignorance and attaining liberation. In Āyurveda, knowledge of the correspondence between Loka and Puruṣa develops true knowledge (Satyābuddhi), enabling a person to understand the true nature of existence and ultimately attain liberation (Apavarga). Likewise, the Bhagavad Gītā teaches that Sāttvika Jñāna enables one to perceive the same imperishable reality in all beings, leading to freedom from attachment and liberation. Thus, in both systems, knowledge is not

merely intellectual understanding but a means of inner transformation.

Another important similarity is the emphasis on Samadarśana or equal vision. Understanding the unity of the individual with the universe naturally cultivates compassion, freedom from ego, detachment from desires and equanimity towards pleasure and pain. These qualities form the basis of Nivṛtti in both Āyurveda and the Bhagavad Gītā, guiding the individual from worldly attachment towards lasting peace and Mokṣa.

Therefore, Loka-Puruṣa Siddhānta extends beyond a theoretical explanation of the macrocosm–microcosm relationship. It serves as a bridge between Ayurvedic philosophy and the spiritual teachings of the Śrīmad Bhagavad Gītā by integrating physical, psychological and spiritual dimensions of life. Understanding this doctrine enables an individual to perceive harmony within oneself and with the universe, highlighting the shared goal of both traditions—the attainment of true knowledge, inner balance and ultimate liberation.

6. Purāṇa Perspective on Loka-Puruṣa Siddhānta

Although Loka-Puruṣa Siddhānta is explicitly described in Caraka Saṃhitā, similar concepts are reflected in ancient literature (Purāṇa). The Śrīmad Devī Bhāgavata Purāṇa narrates that during the beginning of creation (Sṛṣṭi), Mahāviṣṇu created the Earth (Medinī) from the body fat (Medas) of the slain demons Madhu and Kaiṭabha.^[25] Symbolically, this narration illustrates the transformation of a bodily constituent (Medas) into a cosmic element (Bhūmi), thereby reinforcing the philosophical notion that the constituents of the individual and the universe are fundamentally interconnected. Although mythological in presentation, this account supports the broader Indian worldview underlying Loka-Puruṣa Sāmya.

7. Contemporary Relevance of Loka-Puruṣa Siddhānta

The practical relevance of Loka-Puruṣa Siddhānta can be understood through everyday observations, where changes in the external environment are often reflected within the human body. For example, during the rainy season, the predominance of Drava Guṇa in nature may contribute to increased fluidity and urinary frequency in susceptible individuals. Such observations illustrate that the same principles operating in the universe also influence physiological functions in the body. Understanding this correspondence helps physicians relate environmental changes to bodily responses, anticipate seasonal variations and adopt appropriate preventive and therapeutic measures. Thus, Loka-Puruṣa Siddhānta remains clinically relevant by providing a holistic approach to understanding health and maintaining harmony between the individual and nature.

8. Overall Significance of Loka-Puruṣa Siddhānta

Loka-Puruṣa Siddhānta forms the philosophical foundation of Āyurveda by explaining the inseparable relationship between the individual and the universe. Its significance extends beyond theoretical understanding, providing a basis for interpreting normal physiology, understanding disease processes, guiding diagnosis and planning appropriate treatment. At the same time, it promotes a holistic outlook by encouraging harmony between the body, mind and the external environment. The doctrine also carries a deeper philosophical dimension by leading the individual towards true knowledge (Satyābuddhi), detachment (Nivṛtti) and ultimately Mokṣa. Thus, Loka-Puruṣa Siddhānta serves as a comprehensive principle that integrates clinical practice with philosophical wisdom, making it one of the most profound and enduring concepts in Āyurveda.

VI. CONCLUSION

Loka-Puruṣa Siddhānta is one of the fundamental philosophical principles of Āyurveda that explains the intimate correspondence between the individual (Puruṣa) and the universe (Loka). The present review demonstrates that this doctrine extends beyond a theoretical concept and serves as a practical framework for understanding physiological functions, pathological changes, diagnosis and health maintenance through observations of the external world. The numerous Dr̥ṣṭānta described by Ācārya Caraka make complex Ayurvedic concepts easier to comprehend by relating them to familiar natural phenomena.

A comparative study with the Śrīmad Bhagavad Gītā reveals striking philosophical similarities, particularly in the concepts of Sāttvika Jñāna, Samadarśana, Jñāna as the means to Mokṣa and Nivṛtti as the path to liberation. Although the Bhagavad Gītā does not explicitly mention Loka-Puruṣa Siddhānta, its teachings strongly support the same principle of the unity of the individual and the universe, ultimately leading to equanimity, self-realisation and liberation. References from the Purāṇa and contemporary observations further highlight the enduring relevance of this doctrine. Thus, Loka-Puruṣa Siddhānta serves as a bridge between Ayurvedic science and Indian spiritual philosophy, offering a holistic perspective on health, life and liberation while remaining relevant for both theoretical understanding and practical application.

VII. ACKNOWLEDGEMENTS

I express sincere gratitude to the respected Guide, Head of the Department and faculties of Department of Ayurveda Samhita, Siddhanta and Samskrita, Sri Dharmasthala

Manjunatheshwara College of Ayurveda, Kuthpady, Udupi, for their valuable guidance.

VIII. REFERENCES

1. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 3. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
2. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 4. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
3. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 5. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
4. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa with Āyurveda Dīpikā commentary of Cakrapāṇidatta. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 5. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
5. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 8. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 326.
6. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 7. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
7. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa with Āyurveda Dīpikā commentary of Cakrapāṇidatta. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 7. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 325.
8. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 9-12. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 326-327.
9. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 13-14. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 327.
10. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa with Āyurveda Dīpikā commentary of Cakrapāṇidatta. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 14. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 327.
11. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Puruṣavicayaṃ Śārīram, Chapter 5, Verse 15. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 327.
12. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Sūtra Sthāna, Kiyantaḥ Śīrasīyam Adhyāyam, Chapter 17, Verse 75 (1). Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 103.

13. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Cikitsā Sthāna, Vātavyādhi Cikitsitam, Chapter 28, Verse 246. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 627.
14. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Siddhi Sthāna, Kalpanā Siddhim, Chapter 1, Verse 12-13. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 679.
15. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Sūtra Sthāna, Navegāndhāraṇīyam Adhyāyam, Chapter 7, Verse 34-35. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 51.
16. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Cikitsā Sthāna, Jvara Cikitsitam, Chapter 3, Verse 147-149. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 410.
17. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Sūtra Sthāna, Vidhiṣṇitīyam Adhyāyam, Chapter 24, Verse 44. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 126.
18. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Vimāna Sthāna, Trividhakukṣīyam Vimānam, Chapter 2, Verse 12. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 239.
19. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Cikitsā Sthāna, Vātavyādhi Cikitsitam, Chapter 28, Verse 51-52. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 619.
20. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Cikitsā Sthāna, Kāsa Cikitsitam, Chapter 18, Verse 23. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 540.
21. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Cikitsā Sthāna, Rasāyana Adhyāyam-Abhayāmalakīya Rasāyanpādam, Chapter 1-1, Verse 11. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 377.
22. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Vimāna Sthāna, Janapadoddhvamsanīyam Vimānam, Chapter 3, Verse 43-44. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 246.
23. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Śārīra Sthāna, Śārīravicayaṃ Śārīram, Chapter 6, Verse 10. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 331.

24. Ācārya YT, editor. Caraka Saṃhitā of Agniveśa. Vimāna Sthāna, Rogabhiṣagjitīyaṃ Vimānam, Chapter 8, Verse 34. Reprint ed. Varanasi: Chaukhambha Surbharati Prakashan, 2015; 267.
25. Śrīmad Devī Bhāgavata Purāṇa of Veda Vyāsa. Harikṛta Madhu-Kaitabha Vadhavarṇanam, Prathama Skandha, Chapter 9, Verse 83-84.
- १ श्रीमद्देवीभागवतमहापुराणे प्रथमः स्कन्धः