



Ragatmaka Mantra Therapy: Unveiling an Ancient Science of the Indian System of Medicine

Chauhan MKS^{1*} and Kumar BMN²

¹Research Scholar, Department of Rachana Sharir, Faculty of Ayurveda, BHU, India

²Associate Professor, Department of Rachana Sharir, Faculty of Ayurveda, BHU, India

***Corresponding author:** Manoj Kumar Singh Chauhan, Research Scholar, Department of Rachana Sharir, Faculty of Ayurveda, IMS, BHU, Varanasi, India, Tel: 09560318480; Email: kumarmanoj1877@gmail.com

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Abstract

In the Indian system of medicine, there are two psychosomatic stages, namely 'Prakriti' (natural stage) and 'Vikriti' (deform stage), that are significantly discussed in the context of human wellbeing. The natural stage is identified as the 'Prakriti', and the deformed stage is the 'Vikriti'. When the Tridosha (or Panchadosha) becomes balanced (the natural stage), no psychosomatic diseases occur, and when the Tridosha (or Panchadosha) becomes misbalanced (the deform stage), then all diseases appear in their psychosomatic forms. According to the Indian system of medical philosophy, various types of diseases are caused by the mind, i.e., Panchavikara. These Panchavikaras produce the Panchadosha, which causes entire diseases on the psychophysical dimensions. All psychosomatic diseases manifest on the mental or physical level in two forms. Firstly, diseases are caused by the negative law of Karma, where almost 95% of psychosomatic diseases are caused by internal factors deeply rooted in the subconscious mind due to past acquired negative Karma, namely Panchavikara. Conversely, almost 05% of psychosomatic diseases are caused by external factors that are connected to the present negative karma-made subconscious mind. The principles of modern pathology are prominently based on these three misconceptions. Firstly, the cause of similar diseases in the various individuals is assumed to be similar. Secondly, it is assumed that most diseases occur on a physical level. Thirdly, the existence of the soul is denied. Vice versa, the soul-centric system of Indian medicine strongly considers that every individual is a unique and incredible being. Diseases are caused by the different factors for similar diseases in the different individuals due to the deferring law of Karma individually; thus, most diseases are considered psychic Ragatmaka Mantra therapy heals especially the outer subconscious (Manomaya Sharira) and inner subconscious mind (Karana Sharira). This therapy eradicates all psychosomatic diseases from their root causes in the subconscious mind forever.

Keywords: Prakriti; Vikriti; Panchavikara; Tridosha; Panchadosha; Ragatmaka; Karma

Introduction

As is well known, the origins of mantra therapy are rooted in the ancient science of India. This is evident in the previous Vedic period, where the most important source of mantras

was the Rig-veda; however, the Sama-veda provides exact pronunciation parameters for every mantra. The only way to solve all of the challenges facing humanity was to chant the mantras. Nevertheless, as time passed, these Mantras' keys were lost, and the Vedas died, which only enlightened

masters can revive - but today, a great Indian Tantra Yogi named Shri Shambhu Sharan Ghosh is an enlightened master who leads different kinds of Tantra meditations connected to life-transforming yoga. The Indian medical-spiritual centre "Rishi Vidya Kendra" in Varanasi, India, conducts dimensional meditation programs, Bhagavad Kriya, Nava Jivan Dhyana, Kirtan Dhyana, Ragatmaka mantra therapy and so on.

The terms "health" and "Svasthya" are used simultaneously in modern medicine, but they are not synonymous. In modern medicine, "health" refers to physical fitness, or treating the body from the outside. Conversely, in the context of Indian medicine and philosophy, "Svasthya" is composed of the words "Sva" and "Astha," which mean "self" and "constant," respectively, so this literally means "to be constant in our-self," which is called "Swasthya," which is a state of deeper meditation. Since Indian medicine treats the mind as well as the body, while modern medicine only treats the body, the overwhelming majority of diseases in today's world are treated allopathically. Unfortunately, this means that all diseases are treated externally, and the root causes-Manomaya and Karana Sharira, for example-remain untreated diseases that ultimately manifest themselves in the body as different diseases [1].

According to the theory based on modern genetics and neuropsychology, a gene is a fundamental unit of DNA that is entirely responsible for every positive or negative trait of an individual's personality. All genes, known or unknown, are connected to the subconscious mind, and a certain harmony exists among them. When this harmony is disrupted or damaged by any cause, psychosomatic disorders appear in the human's body. It is important to note that the Indian system of medical philosophy believes that the reason for this disharmony is due to the negative karma from a previous life, known as Prarabda karma. Consequently, almost every disease is deeply rooted in the outer or inner subconscious mind [2].

Indian medicine is a mystical therapy from ancient India that holds that the majority of human diseases (nearly 95%) are not caused by external infections or outside factors, as is accepted by modern medicine, so the causes of diseases are almost internal and connected to the astral body (also known as the subconscious mind or Nadis-made body, called Manomaya and Karana Sharira). As a result, every physical occurrence is a primary mental occurrence. Therefore, the healing of the mind is the healing of the body; every happening of the body is the primary happening of the mind. So the medical treatment should be done from the mind as treated by the proposed Ragatmaka Mantra therapy [3].

This is a very serious question here: Why do we get sick? Thus, the answer to this question is extremely comprehensive

and can be understood only in the context of the relationship between human beings and the universe. The body and the outside world (3D world) are interconnected through the seven sense organs; the body and the mind (especially the subconscious mind) are linked through breathing (oxygen). The mind and body are joined by two junctions: the solar plexus and the pineal gland. Subconscious mind and cell DNA are interconnected mutually by way of Prana-vayu (or astral nerve), and on the other hand, the mind and past lives are also interrelated through the law of Karma (specifically, unfulfilled desires). The mind (or inner astral body) and internal universe are interconnected mutually via seven chakras. The mind and spirit are also interrelated through Omkara's pranic energy. And finally, great mercy separates Atma (spirit) from supreme consciousness. Subsequently, it may be asserted that every one of the psycho-somatic disorders manifests in the body due to the imbalance created between Manomaya and Karana Sharira. [2,4].

Indian Medical Philosophy and Mental Structure

Modern medicine refers to the mind as a specific place, but the mind actually comprises a mystical system as an invisible nerve that is extended as a whole behind the body. As a result, the mind is the third astral body made up of millions of Nadis, a place where pranic energy flows freely. The mystique binding of Nadis creates the six energy channels, or Chakra junctions, who are located parallel to the spine at the various seven spots [3]. Thus, deeper meditation, sound sleep, and breathing exercises (O2) all promote the growth of "Prana," which is the development of the mind that shifts according to the mental and physical temperament, viz., Triguna, Tridosha, or Panchavikara [5].

The Mandukya (couplet 3-7) and Prashna Upanishad (couplet 5/3-7) state that the three stages of consciousness that comprise the structure of the mind are **Jagratavastha** (awaking stage), **Svapnavastha** (dreaming stage or transitional mind), and **Sushuptavastha** (sleep stage). Consequently, the subconscious mind is separated into two strata, which are as follows [6].

Light sleep state of mind (outer subconscious): This is the state of consciousness known as "Manomaya Sharira," in which memories, desires, and dispositions from previous lives are stored in a deep, passive form.

Deeper sleep state of mind (Inner subconscious): This is the state of consciousness known as "Karana Sharira in that the term "Karana Sharira" refers to the inner subconscious mind, which is the source of the ultimate cause of Karma and is where extremely distant past-life Karmas, memories, desires, and dispositions are stored in the deepest passive mode.

As a result, the entire history of acquired Karma—that is, negative and unsatisfied dispositions, or Panchavikara as a final stage—is reserved into the outer and inner subconscious minds (Manomaya and Karana Sharira), which ultimately become the cause of all psycho-somatic diseases, i.e., creating blockages into the subconscious mind's astral nerves. Accordingly, there are four types of mental states, the first two of which are called Jagratavastha (awaking state) and Svapnavastha (dreaming state), as well as the last two stages—Turiyavastha (collective conscious) and Shiva or Omkara (cosmic conscious)—which have no connection to any diseases or disorders [7].

Indian Medicine and the Law of Karma

In accordance with an Indian medical theory, every physical and psychological disease is caused by the deeper effects of Prarabhda, or previously acquired Karmas, and is known as the law of Karma. Therefore, the current acquired Karma in the mind is the outcome of previous “Panchavikara,” which consisted of over 95% of the subconscious mind's diseases at two levels: the inner (Karana Sharira) and outside (Manomaya Sharira) subconscious minds. However, the Karma gained whereas navigating life's Panchavikara—the current life's Panchadosha—is responsible for nearly 0.5% of the subconscious mind's diseases.

Given the law of Karma, the Samkhyakarika (couplet 01) emphasizes the negative Karma (Panchavikara) as a “Dukha-traya” or “Tritapa,” which indicates triple sorrow. Accordingly, the Indian system of medical philosophy has examined the Tritapa as follows [8,9].

Prarabhda and Sanchita Karma: The Samkhya philosophy refers to this as “Adhyatmika-tapa,” and it is true that both are past acquired Karma, but in the sense that the five negative unsatisfied dispositions from previous lives, stored in the subconscious mind, are called Panchavikara, which stimulates the Panchadosha, which appear as the causes of various physical and mental diseases into the present life, and overall nearly 95% of diseases connect to Adhyatmika-tapa [10,11].

Sanchiyamana Karma: It is the existing acquisition of Karma, and all of our present, like mental, physical, and verbal Karmas, respectively, Manasa, Karmana, and Vacha Karmas, are growing and continue to accumulate as Sanchiyamana Karmas, which manifest as the causes of various kinds of mental and bodily diseases in future lives [11].

Adhibhautika and Adhidaivika Tapa: Both Tapas are associated with the Karmas of this present life; approximately 05% of all diseases are caused by various outside visible and invisible factors, including abnormal causes, natural

disasters, man-made obstacles, horoscopic hurdles, pandemics, and changes in the weather or seasons [10].

Therefore, the Law of Karma suggests that each of the psycho-somatic disorders is caused by negative Karma, both past and present, including Tritapa. Only Ragatmaka Mantra therapy is capable of completely removing all these negative factors from the subconscious mind.

Diseases and Spiritual Analysis

According to the medical philosophy of the Indian system, a disease does not exist in its real form; alternatively, it is only a psychic obstruction into the deeper subconscious that is one kind of blockage (granhi) in the Nadi or nervous system, and this blockage breaks the Pranic circulation. Therefore, it leads to the various diseases that. Therefore, it is evident that a disease is only temporarily related to the mind. The Panchavikara, or five negative dispositions from a past life, have been shown to be deeply rooted in the subconscious mind and are to blame for a number of diseases, both mental and physical. This observation has been significant in the studies of medical observers and is given as follows: [12].

For stance:

- Blood pressure – anger
- Ulcer - anger and self-guilt
- Heart disease - tension, stress and over-ambition
- Tumor and Cancer - jealousy, stress, repression and guilt
- Paralysis - inferiority complex and neglecting behaviour
- Epilepsy - criticising nature, unhappiness and failure sentiment
- Gallstone and Renal calculi - deeper anger and irritable nature
- Joint pain - revenging nature
- Diabetes - dissatisfaction and over-ambition,
- Migraine and Headache - shadiness, fear, stubborn nature and arrogance
- Swelling into body - shadiness and emotion of shame
- Tuberculosis - revenging nature, selfishness, shadiness and tyrannical nature
- Skin disease - fear and anxiety [12].

Mantra's Potential in Indian Medicine

A mantra is a combination of the alphabets in Devanagari script that is pronounced with a specific rheum, vibration, and sound. It generates friction among the words when mantras are chanted, then frequently uttering mantras hammers on the chakras and creates a certain degree of vibration that is directly transmitted to the divine or higher dimension of the mind and universe, where it breaks down the blockages into astral nerve or past negative acquired Karmas

(Panchavikara). Thus, the mantra is a technique for quickly eradicating the negative dispositions of the mind. Therefore, only the vibration of the mantras can penetrate into the higher dimensions; neither mechanical nor electromagnetic waves can [12].

According to the Rig Veda, “Mantra Adhinast Devah”—which translates to “God and Goddess are under the Mantras”—Vedic civilization constitutes the highest peak of Mantra research. The Rig Veda is therefore a mystic science of mantras, and the spiritual masters can only implement the mantras as a single means to communicate the various subtle dimensions (4–8 D) of the world in order to heal diseases or overcome obstacles. Many conventional and Tantric mantras, such as those of Nath, Siddha, Shaiva, Pantha, and other sects, have been developed over time [12].

Tantra’s Potential in Indian Medicine

The term “Tantra” is derived from the word “Tana,” which means body or mechanical system. It is formed out of tools and materials. In this sense, there are two Tantras: the human body is a mini system (mini universe) and the universe is a mega system, and there is a certain correspondence between the two. Therefore, through the use of Pranic energy, the seven plexuses of the body are connected to the seven dimensions of the universe. When this hyperlink breaks down, a lot of psycho-somatic diseases and socio-economic challenges arise. As a result, masters (such as Guru) use specific techniques for using the mantras in order to improve communication from the upper dimensions [12].

According to Indian tradition, the Tantra is an esoteric, mystical, and subtle science founded on the five principles of Panchamakara, of which the mudras, or gestures, are among the most significant. Through the use of these, it is possible to build a relationship with all ten subtle dimensions of the universe. In actuality, Tantra is the most pure form of Yoga, with the Omkara (A, U, and M) serving as its own support as a comprehensive entity.

The great Nathayogi, Gorakhnatha, states in these references that “Yat Brahmande Tat Pinde,” which means “the structure of the universe is the structure of the human body.” As a result, these ten dimensions have also been attempted to be verified theoretically by quantum physics today. The most esoteric Tantric Mantras can be used to experiment between two systems—the universe and the human body—by spiritual masters who are super experts in Indian medical philosophy. Therefore, such medical experiments are being conducted by Tantra master S.S. Ghosh of the Rishi Vidya Kendra in Varanasi, India, using the Ragatmaka Mantra therapy. [3,12].

Rogatmaka Mantra Therapy’s Principles

A specific rhythm and vibration of sound that hammer on the chaktras is called a mantra. In the context of Ragatmaka Mantra therapy, “Raga” refers to a particular rhythm of sound, and “Mantra” is a combination of alphabets in Devanagari script. In actuality, the realized master (Guru) uses some esoteric Tantric mantras in the therapy, which is based on the fact that the universe has 10 dimensions according to modern quantum mechanics as well as Indian Tantra traditions. Whereas manifested matter creates the lower dimension (3D world), abstract or astral matter creates the higher dimension (4–8D world), and pure consciousness (Omkara) creates the highest dimension (9–10D world). Thus, the dimensions literally compose the inner or astral body, especially the subconscious mind, which is Manomaya and Karana Sharira [4].

The creation of manifested matter, which can be communicated through mechanical or electromagnetic waves, holds responsibility for the lower dimension (3D world) in the above context. On the other hand, the creation of abstract matter, which cannot be communicated through mechanical or electromagnetic waves, can only be communicated through mantras. It is therefore only possible to communicate with the upper dimension by singing a particular Tantric-style mantra [13,14].

The entire range of psycho-somatic disorders, which involve Prarabhda Karma (Panchavikara or acquired negative Karma of past lives), are already reserved into the higher dimensions of the subconscious mind (4–8D), i.e., reserved as blockages into the astral nerves (Nadis) of the subconscious mind. Conversely, the Ragatmaka Mantra gradually enters the outer mind and inner subconscious mind via hearing the mantra’s sound, so that all blockages, or Panchavikara, are ultimately erased from the subconscious mind’s core and with its deletion. The enlightened teacher Shri S.S. Ghosh of Rishi Vidya Kendra in Varanasi, India, is guiding Ragatmaka Mantra therapy in its successful endeavour to permanently eradicate psycho-somatic diseases.

Material and Tool usage in Therapy

Many of the materials and instruments listed below are regularly used in Ragatmaka Mantra therapy:

- The therapy does not involve the use of posture, gesture, chemical medications, vaccines, surgery, or injections.
- Before starting therapy, a critical patient will breathe in a specified amount of hydrogen gas produced by a hydrogen-producing machine.
- The patient’s Indian horoscope is used to determine their

birth constellation, allowing therapy to be administered in accordance with their Prarabhda Karmas.

- The brain is made passive during therapy by using a mild kind of hypnosis as an anaesthetic.
- Rare Tantric mantras that travel to higher dimensions of the universe have been used to treat subconscious disorders of the mind.
- Rare sounds of instruments that can reach into the higher dimensions—classical music—are used.
- The greatest mantra, Omkara, has been used for every dimension.
- The patient undergoes therapy at home with the assistance of the Zoom or Google Meet applications.
- For patients receiving therapy for any diseases, no precautions for safety should be carried out.
- This therapy is applicable to almost all psychosomatic disorders.
- A few days or a month are all that will be required for recovery from the diseases.

How Therapy is being taken

When receiving therapy, the patient lies in a comfortable posture on the bed and puts on a therapeutic music headphone to listen to the music that the therapy centre is broadcasting. The therapeutic music is a combination of Tantric Mantra, classical music, and the “Omkara” sound, which is created by the spiritual master. A less intense type of hypnosis is applied during therapy to bring about an artificial sleeping mode, thereby enabling auditory stimulation to reach the subconscious mind via the sleeping brain.

Through the use of hypnosis, a narrow auto-path is created from the brain to the subconscious mind, where therapeutic music enters and the subtle nervous system (Nadi-Tantra) is fully repaired, permanently removing any blockages into the Nadis. This allows the therapeutic music to enter the subconscious mind without interference from the brain. In other words, the patient becomes cured approximately 7 to 30 days after starting therapy.

Hydrogen Gas Utilization in Therapy

In cases of critical diseases, the patient undertakes treatment at the therapy centre for seven to thirty days. Prior to starting the therapy, the patient regularly breathes in a specified amount of hydrogen gas (H₂). This inhalation occurs for thirty minutes each day. Using hydrogen gas increases therapy at least ten times faster than it did previously. However, from a safety standpoint, the body neutralizes the hydrogen element by hearing a secret mantra

because the hydrogen has a mild adverse effect on health.

Using Birth Constellations in Therapy

From the perspective of medicine and astrology, it is highly important that each person is born into a certain constellation (a specific time according to latitude and longitude) that is chosen by the soul for their new birth. For this reason, spiritual masters use the constellation in their therapy to help patients heal from diseases quickly. However, in an emergency, the patient receives faster and more effective relief from life-threatening diseases by means of the Ragatmaka Mantra therapy, which is carried out by the master based on each patient's unique birth constellation. After a few days or a month of treatment, the patient's critical health returns immediately [15].

Claims for Therapeutics

According to an exposition of the Indian medical philosophy, the concerned researchers at Rishi Vidya Kendra assert that the first observation of Ragatmaka Mantra therapy revealed that all types of psycho-somatic diseases could only be cured by hearing the mantra for example hernias, blood cholesterol, bloody piles, migraines, epilepsy, thyroid, sinus, rhinitis, bronchitis, asthma, fatty liver, IBS, ulcerative colitis, tonsils, gout, arthritis, sciatica, rebuild cartilage, cervical spondylitis, insomnia, hormonal disorders, irregular menstruation, vaginal discharge, nocturnal emission, UTI, etc. are among the diseases that have been successfully cured; the remaining psycho-somatic disorders are being observed therapeutically.

Discussion

The mind and body are two extreme opposite ends that jointly make up the super-psycho-somatic creation that is man, created by the Lord. A sick body can be treated by meditational therapy, while the sick mind needs meditation but the sick body does not. The fact that the mind is the mystical system of astral matter means that the majority of psycho-somatic disorders have their roots in the inner and outer subconscious minds as digital forms of karma, which ultimately appear as physical disorders. Thus, entire diseases emerge in the subconscious mind as a consequence of negative acquired karma from the past life, even before they have a detrimental negative effect on the body [1].

The three misconceptions form the foundation of modern pathology and medicine: first, the causes of similar diseases in different people are similar; second, the majority of diseases occur on a physical level; and third, there is no such thing as a soul. In contrast, the soul-centric Indian medical system strongly supports the idea that every individual is

unique and distinct and that the two individuals cannot be compared to one another because each has their own personal karma. Similar diseases in different people may have different causes for similar diseases. In reality, modern medicine offers similar drugs and similar pathological tests for similar diseases in different patients, but these are entirely inaccurate because each person is unique and has various kinds of karma [7].

The western world discovered that all diseases manifest physically, so it developed modern medicine to treat the physical body alone. Contrary to that, Indian medicine recognized that there are four astral bodies that are located behind the physical body: an outer and an inner astral body, which are the origins of all diseases. As a result, treatment for the inner body must begin earlier, in accordance with Indian medicine [1].

Meditational and medicinal therapies are the two different treatments that are available for human diseases. While modern medicine considers that particular organs have been infected with an illness, Indian medicine believes that the whole body is affected by disease, meaning that life is full of diseases. And all of this has been extensively examined, especially in the Yoga Sutra of Patanjali. Considering Indian medicine treats the whole body from the inside while Western pathology actually treats the body from the outside in this regard, Indian medicine should be the starting point for an integrated medical system [1,9].

According to Indian medicine (Ayurveda), tridosha is the root cause of all diseases. Only a small degree of diseases (approximately 05%) are caused by external factors such as eating habits, drug addiction, seasonal fluctuations, environmental changes, external infections, sensory inputs, and others; the vast majority of diseases (almost 95%) are caused by internal factors such as Panchavikara, or the five negative dispositions, which are the negative acquired karma from previous lives, including anger, enchantment, arrogance, desires, etc.

The researchers at the Indian medical-spiritual institute "Rishi Vidya Kendra," where they are studying Ragatmaka Mantra therapy, have honestly stated that they have found that our patient's disrupted horoscopes were the cause of the distortion in Tridosha. According to Indian medical astrology, the birth's constellations related planet including Sun, Moon, Mercury, Mars, Jupiter, Venus, and Saturn indicate whether a planet is beneficial or harmful to humanity. An imbalance in the Tridoshas (Vata, Pitta, and Kapha) can lead to psychosomatic disorders. As a result, the occult mantra relating to specific planets or constellations, as well as classical and Omkara music, as an unified form, reach the subconscious mind through auditory stimulation through

Rogatmaka mantra therapy, and Just a few days later, every diseases are cured from their root causes (from subconscious mind), and we realize well-being [15].

Conclusion

Compared to other animals, humans have a more advanced developmental history due to their consciousness of themselves, but many psychosomatic disorders are manifested by the mind on a bodily level. In the Indian system of medical philosophy, Vata, Pitta, Kapha, Raja, Tama, and other pathogenic aspects are represented by the Triguna, or mental temperaments, and the Tridosha, or physical temperaments. There are three dimensional strata of mental faculty, which include modern psychology: Raja with ego, which is the physical aspect of the mind; Tama with Id, which is the biological aspect of the mind; and Sattva with super ego, which is the socio-cultural aspect of the mind. Approximately 95% of psycho-somatic diseases are caused by these three mental faculties [15].

The integral system of Indian medical philosophy thinks about humans as a holistic view, and all internal and external factors are considered diseases that might block one's path to Moksha. Therefore, in Indian medicine, therapy has consistently been given greater priority. The subconscious mind is in complete control of everything that occurs in the body; DNA is not a driver of decision-making in the anatomy and physiology; the subconscious mind commands DNA, which receives all commons related to biological information from the subconscious mind. As a result, everything about us is predetermined in accordance with the mind's internal structure, which is composed of life's birth tract [2].

The mind has an incredible capacity to heal from every illness, as demonstrated by the proposed Ragatmaka Mantra therapy, which treats the entire body from the subconscious mind, that is, from the inner and outer subconscious minds (Karana Sharira and Manomaya Sharira). Thus, Indian therapy is therapy of the mind, and therapy of the mind is therapy as a whole. Thus, the use of the Ragatmaka Mantra therapy is now performing miracles in the treatment of various kinds of psychosomatic disorders.

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