



ISSN 2456-3110

Vol 8 · Issue 8

August 2023

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# The *Bhootvidya* - The unrevealed branch of *Ayurveda*

Suman Lata<sup>1</sup>, Vidushi Tyagi<sup>2</sup>, Parmod<sup>3</sup>

<sup>1</sup>Assistant Professor, PG Department of Rasa Shastra and Bhaishajya Kalpana, Shri Krishna Government Ayurvedic College, Kurukshetra, Haryana, India.

<sup>2</sup>Professor & HOD, PG Department of Rasa Shastra and Bhaishajya Kalpana, Shri Krishna Government Ayurvedic College, Kurukshetra, Haryana, India.

<sup>3</sup>Post Graduate Scholar, PG Department of Rasa Shastra and Bhaishajya Kalpana, Shri Krishna Government Ayurvedic College, Kurukshetra, Haryana, India.

## ABSTRACT

*Ayurveda* is the science of life which is originated from the *Vedas* and has been practiced in India since 5000 years. According to *Sushruta Samhita* the *Ayurveda Avatarana* is like Lord *Brahma* memories the *Ayurveda*, from there *Daksha Prajapati* got that one and then pass to *Ashwani Kumar*, *Ashwani Kumar* to Lord *Inder* and then to Lord *Danwantari*. From there this passes to their devotes those were *Sushruta*, *Gopurakshita*, *Opdhanav*, *Oorbha*, *Pushkalavat* etc. As per the *Ayurvedic* text, there are 8 branches of *Ayurveda* which is as: *Kaya chikitsa*, *Salya Tantra*, *Shalaky Tantra*, *Bhoot Vidya Kaumarbhritya*, *Agad Tantra*, *Rasayana Tantra*, *Vajikaran Tantra*. *Bhootvidya* i.e., the psychotherapeutic science which is one of the important branches of *Ayurveda*. There are so many psychotherapeutic abilities for the safe and long-lasting treatment of mental illnesses which is mentioned in *Bhoot Vidya* which makes is an important branch. The present article is tried to put the light on the most ignored branch of *Ayurveda* i.e., *Bhootvidya* with its application in preventing and curing the mental illnesses.

**Key words:** *Ayurveda*, *Eight branches*, *Bhoot Vidya*, *Psychotherapeutic science*, *Mental illness*.

## INTRODUCTION

The main focus of *Ayurveda* is the *Sharir* which means the brain and body aspect of human but along with this *Shariri* i.e., mind and soul can never be bypass. A deep knowledge of human psychotherapeutic science has been given by this known as *Bhoot Vidya*. *Bhoot* word in *Ayurveda* has been applying in 3 means: the first is the physical means like the *Panchmahabhoot*, the 2<sup>nd</sup> is the *Daiv Yoni* i.e., the psyche and spiritual aspect and

the 3<sup>rd</sup> is the *Bhootgrama* which includes all the living things. The nature is made up of the combination of five great elements and the combination of *Satva*, *Rajah*, *Tama*, *Atma* (*Shariri*) form the *Daiv Yoni* and the *Samvayah* of *Panchmahabhoot* and *Daiv Yoni* is called the *Purusha* i.e., human being.<sup>[1]</sup>

The beginning of the disease is when there is unhappiness which conjoined with the human being. The unhappiness is of 3 types as *Aadhyatamika*, *Aadhibhotika*, *Aadhidaivika* and these three have creating the seven types of disease i.e., the hereditary type, the congenital types, the metabolic types, the sporadic types, the environmental types, the psyche types (paranormal and concern), the natural types.<sup>[2]</sup>

The *Daivbala Pravrutah* is the psyche type disease which is caused by the disrespect and dishonoured of the elders, God, teachers, friendship and epidemic contagious. These are of two types: calamities and the parapsychic and further has of two types: concern and sporadic. The *Avayakta*, *Mahana*, *Ahankarah* along with the *Panchtanmatra* are the eight elements which synergistically form the whole world.<sup>[3]</sup> These eight

### Address for correspondence:

Dr. Parmod

Post Graduate Scholar, PG Department of Rasa Shastra and Bhaishajya Kalpana, Shri Krishna Government Ayurvedic College, Kurukshetra, Haryana, India.

E-mail: drparmodbhardwaj@gmail.com

Submission Date: 11/06/2023 Accepted Date: 24/07/2023

### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: [10.21760/jaims.8.8.19](https://doi.org/10.21760/jaims.8.8.19)

elements based upon the three qualities *Satva*, *Rajas*, *Tama* are the most important tool for psychotherapeutic purpose means to convert the *tama* in *rajas*, *rajas* in the *Satva* for achieving the goal of successful treatment. This is psychotherapeutic task or the transformation process of human being.<sup>[4]</sup>

The subject under the *Bhootvidya* - the psychotherapeutic science is: Cause, diagnosis, treatment of *Unmada* - the mental illness, *Amanusaj* - the paranormal illness, *Apsmaraj* - the epileptic illness.<sup>[5]</sup> There are three types of treatment which is mentioned in *Ayurveda* for curing the human sufferings<sup>[6]</sup>:-

1. *Daivyapasrayam Chikitsa* - the god oriented treatment
2. *Yuktivyapasrayam Chikitsa* - the science oriented treatment
3. *Satvavjayah Chikitsa* - the soul oriented treatment

## MATERIAL AND METHODS

Different *Ayurvedic* texts are referred to the study the *Ayurvedic* psychotherapeutic science i.e., The *Bhoot Vidya*.

The *Amanusaj Vyadi*: the paranormal disorders that are caused by the adoration, abusing, amusing of human beings, by the human beings, through the human beings, with above the human beings.<sup>[7]</sup> Our *Karma* are the cause behind the all suffering and deeds. All suffering and happenings are possible only if there have some short of wrong deeds i.e., *Pragyapradha*.<sup>[8]</sup>

The mode of adoration<sup>[9]</sup> use for the worshipness. This is commonly used by the person which are included in rituals, adoration, worshiping. This is of three types: *Daiva Justah* - the adoring towards divinity, *Yaksha Justah* - the adoring towards logicity, *Pitra Justah* - the adoring towards ancestors.

The mode of amusing i.e., *Krida Vidha* - those people who wanted some type of intercourses, romanticism, for both intentions, are needed lonely places - they use the mode of amusing. This is of three types: *Gandharvounmada* - the amusing for romanticism, *Bhootounmada* - the amusing for fanaticism, *Bhujangounmada* - the amusing for hedonism.

The mode of abusing i.e., *Hinsa Vidha* used by persons those have likely to be having damage tongue, noisy sounds and tears in eyes means extremely sorrowful persons. This is also have three types:- *Danava Graha: Daiva Satru* - the abusing for hostility, *Raksasa Graha: Yaksha Satru* - the abusing for retaliation, *Pishacha Graha: Pitra Satru* - the abusing for scarcity.

*Daiva Yoni* do not want to be involved in other's human beings and they also don't want to entered in their body but those people who don't know the *Bhoot Vidya* - the *Ayurvedic* psychotherapeutic science, they thinking that *Daiva Yoni* entered in human body.<sup>[10]</sup>

*Apsmaraj Vyadhi*<sup>[11]</sup> - the epileptic disorders: the episodes/stages in which there is loss of memory, senselessness and not able to recognise the things is known as *Apsmara*. The *Vata*, *Pitta*, *Kapha*, *Tamah* interrupts the function of *Sangyavah Srotasah*. Therefore, the function of senses got disturbed. These factors aggravated because of distressed work and tension and interrupt the function of brain and *Chakra's*, consequently person has loss his memory for a while and subsequently this is *Apsamara* pathogenesis. This is of four types: *Vataj*, *Pittaja*, *Kaphaj*, *Sannipatajah*.

*Umnadaj Vyadhi* <sup>[12]</sup> - the mental disorders: the condition in which there is confusion in the mind, in the intelligence, in the senses, in the memory, in the adoration, in the character, in the bodily movements and behaviours any one or all is known as *Unmada*. The psyche morbid factors going up in to the mind and created the confusions in mind are categorise under the mental disorders. This is of five types: *Vata*, *Pitta*, *Kapha*, *Sannipatajah*, *Aagntuja*. Other text said it is of six types:- *Vataj*, *Pittaj*, *Kaphaj*, *Sannipatajah*, *Manasaj*, *Vishjanya*.

## Chikitsa Siddhantas

There are three types of treatments for human being that are mentioned in *Ayurvedic* texts.

1. *Daivavyapashrayam Chikitsa* - the god oriented treatment. The treatment is godly in nature. The *Karmas*, *Pooravjanmakrita Karma* functioning as *Daiva* of human beings. This mode is useful for

alteration in destiny and cure the diseases. This is of four types:-

- a) *Mani Chikitsa*: the rays-radiation treatments. The emitted rays and radiation from the gems and stones are very useful in treatment of human beings.
- b) *Mantra Chikitsa*: the sound - vibration treatment: the audio effect. To give up the illnesses and making the healthy spirit, mind and body, there is healthy version of sound vibration.
- c) *Oshadhi Chikitsa* - the offerings treatment.
  - i. *Arpana* - offerings offer to the God
  - ii. *Tarpana* - offerings offer to the living and passed away ancestors.
  - iii. *Aatithya* - offerings offer to other human beings.
- d) *Manglika Karma*: Ritual based treatments.
- d) *Bali* - sacrifice,
- e) *Uphara* - donation
- f) *Homa* - the fire ceremony
- g) *Niyama* - to follow the rituals, rules and regulations
- h) *Prayasschita* - the confession
- i) *Upavasa* - fasting and chastity
- j) *Svastyayana* - prayers
- k) *Gamanadi* - pilgrimage
- l) *Pranipata* - To have honour for the elders
- m) *Vastu* - the Indian feng-shui

**2. *Yuktivyapashrayam Chikitsa*** - science oriented treatment. The scheduling of the diet, the life style and the medicine and surgery scientifically is known as *Yuktivyapashrayam Chikitsa*.

- a) *Aahara Yojana*: the dietic regimen
  - i. 4 types of *Aahara* - *Bhaksaya*, *Chosya*, *Chavya*, *Peya*
  - ii. 2 divisions: *Hita Aahara* - i.e., beneficial to health, *Ahita Aahara* - i.e., that causes the diseases.
  - iii. other: *Sattavic*, *Rajasic*, *Tamasic Aahara*

- b) *Vihara Yojana*: the life style regimen - *Dinacharya*, *Ritucharya*, *Sadvrittah*, *Yogic* life style are under *Vihara Yojana*.
- c) *Aoushadha Yojana*<sup>[13]</sup>: the medicine and surgery
  - i. *Antah Parimarjanah* - Internal medicine
  - ii. *Bahih Parimarjanah* - External medicine
  - iii. *Shastra Pranidhanam* - *Shalya Karma*: surgical intervention

### 3. *Satvavajayah Chikitsa*

- a) *Manohitebhyah* - the counselling based treatments
- b) *Manoarthebhyah* - the realisation base treatments
- c) *Manonigraha* - the meditation base treatments

### Treatment Protocol<sup>[14-18]</sup>

	<i>Daivajustah</i>	<i>Yakshajustah</i>	<i>Pitrijustah</i>
<b><i>Mani Chikitsa</i></b>	<i>Pukhraj</i> , <i>Bharangi</i> root	Panna, Zinc/Brass	Diamond, platinum/ <i>Sphatik</i>
<b><i>Mantra Chikitsa</i></b>	<i>Gayatri Mantra</i>	<i>Vishnu Shastranama</i>	<i>Brahma Mantra</i>
<b><i>Oushadhi Chikitsa</i></b>	Sweets, foodstuff to north side of temple and also to <i>Yajya</i> with <i>Tila</i> , <i>Ghee</i>	Foodstuff from <i>Urda</i> , <i>Yava</i> with lotus on first day moon	Foodstuff with <i>Yava</i> , <i>Tila</i> , <i>Guda</i> on dark moon day at riverside
<b><i>Manglika Karma</i></b>	Small temple on north east side of house, <i>Homa</i> and fasting chastity in thursday and full moon day	Temple or water on north east side of house, <i>Homa</i> and fasting - 1 <sup>st</sup> moon day,	Change the northern corner of house and place of water, <i>Homa</i> and fast on friday and dark moon day
<b><i>Aahara Chikitsa</i></b>	<i>Sattavic</i> diet with <i>Tila</i> , <i>Guda</i> , <i>Madhu</i>	<i>Sattavic</i> <i>Aahara</i> with <i>Urda</i> , <i>Yava</i>	<i>Sattavic</i> <i>Aahara</i> with

			curd, milk, rice
<b>Vihara Chikitsa</b>	Northern side of temple	Riverside, red flower gardens	Riverside with family
<b>Aushadha Yojana</b>	<i>Nasya, Prisheka</i> from <i>Mridu Dravya</i> , use of <i>Rasayana</i>	<i>Gomutra, Ghee, Dugdha-Pana, Nasya, Abhyang</i>	<i>Vacha, Hingu, Lasuna, Aja Mutra- Nasya, Anjana</i>
<b>Manohitebha ya Chikitsa</b>	Follow the pure neat, clean conduct, chastity, learn and practice positivism	<i>Tarpana</i> of <i>Dugdha</i> , red <i>Lotus, Khas, cloth, gold, Devdar</i>	To get the beneficial knowledge from experts regarding dharma, <i>Artha, Karma</i>
<b>Manoarthebha ya Chikitsa</b>	Understood the emotions, realised the inner mind and soul	Method of self realisation, identify logicality	For this, person has does the real adoring towards ultimate
<b>Manonigraha Chikitsa</b>	For <i>Jyana, Vijyana, Dhairyra, Smriti, Samadhi</i>	Repeatedly and consistently meditation	Knowledge and practice of meditation regularly

	<b>Gandharvoun mada</b>	<b>Bhutonmada</b>	<b>Bhujangounmada</b>
<b>Mani Chikitsa</b>	<i>Moti</i> , moon stone	<i>Munga, Lal Tamra</i>	<i>Manikya</i> , ruby
<b>Mantra Chikitsa</b>	<i>Shiva Mantra</i>	<i>Mangla Devi Mantra</i>	<i>Savitri Mantra</i>
<b>Oushadhi Chikitsa</b>	<i>Madya, Mansa</i> , water at cowfield on eight day of moon	Foodstuff, <i>Yava, Madhu, Ghrita</i> in east direction on any day	<i>Madhu, Dugdha, Kheer, Guda</i> on 5 <sup>th</sup> moon day at riverside

<b>Manglika Karma</b>	Organise the <i>Goshala</i> or playfield of house, fasting- monday and eight day of moon	Organise the eastern side of house, fasting, <i>Homa</i> , morality, chanting, gift, affection	Organise south east direction of house, temple on north east of house, <i>Homa</i>
<b>Aahara Chikitsa</b>	Start with <i>Madhya, Mansa</i> , shift on <i>Sattavic</i> diet	Start with <i>Rajasic</i> diet then shift on to <i>Sattavic</i> diet	Start with <i>Rajasic</i> diet then shift on to <i>Sattavic</i> diet
<b>Vihara Chikitsa</b>	Garden side dance, singing, ornaments	Longdrive on eastern side, garden or circle	South east direction of Riverside
<b>Aushadha Yojana</b>	<i>Ghee, Mridu Dravya Chikitsa</i> uses, <i>Tiksna Nasya Vrjay</i>	<i>Hingvadi Yog, Bhut- Graha Nasak Nasya, Siddharthak Ghrita</i>	<i>Dugdha, Kheer, Madhu, Vacha, Chaval, Nasya, Anjana</i>
<b>Manohitebha ya Chikitsa</b>	Uses of Song, hymn, perfumes, money, flower, garlands	<i>Swadhyay, Tapa, Niyama, Upvasa, Brahmacharya, Deva, Atithi, Guru Puja</i>	Avoid <i>Chanchlta</i> , anger, expert advice for <i>Dharma, Artha, Karma</i>
<b>Manoarthebha ya Chikitsa</b>	Motivation towards self realisation	Self realisation in place of fanatic	Self realisation according to <i>Kula, Kala, Bala, Shakti</i>
<b>Manonigraha Chikitsa</b>	Knowlegde and practice of meditation regularly	Repeatedly and consistently meditation	Knowlegde and practice of meditation regularly

	<b>Danavgraha</b>	<b>Raksasagraha</b>	<b>Pishachagraha</b>
<b>Mani Chikitsa</b>	<i>Nilama, Sisa</i>	<i>Gomeda, Loha</i>	<i>Lahsuniya</i> , steel

<b>Mantra Chikitsa</b>	<i>Hanumana Chalisa</i>	<i>Kali Mantra</i>	<i>Durga Saptashati</i>
<b>Oushadhi Chikitsa</b>	At circle in evening barley, meat, umbrella, cloth, <i>Urada</i>	At circle in midnight meat, <i>Urada</i> , rice, red tomato, peas	On 14 <sup>th</sup> moon day in west direction <i>Mansa, Tila, Dahi, Ghee</i> , salt
<b>Manglika Karma</b>	Organise west direction of house, fast on saturday, <i>Homa</i> in evening, <i>Chandrayan Vrutta</i>	Organise south direction, <i>Homa</i> on sunday, <i>Chandrayana Vrutta</i>	Organise west direction of house, <i>Homa</i> , fast- sunday, 14 <sup>th</sup> moon day
<b>Aahara Chikitsa</b>	Start with <i>Tamasic Aahara</i> then, shift to <i>Sattavic Aahara</i>	Start with <i>Tamasic Aahara</i> then, shift to <i>Sattavic Aahara</i>	Start with <i>Tamasic Aahara</i> then, shift to <i>Sattavic Aahara</i>
<b>Vihara Chikitsa</b>	Long drive, west direction, evening time	Circle side, heavy forest, south direction	<i>Sunyasthan</i> , west direction
<b>Aushadha Yojana</b>	<i>Trikatu, Neem, Vacha, Hingu, Sarso, Lahsun, Gomutra Siddha Ghrita-Pana, Nasya, Abhyanga</i>	<i>Karanja, Sirisha, Patla, Bilvamula, Trikatu, Hingu, Indrayava, Ajamutra Pana, Nasya, Abhyanga</i>	<i>Haldi, Trikatu, Neem, Sonth, Saindhava, Daruhaldi, Hing, Gomutra Ghee- Pana, Nasya</i>
<b>Manohitebhaya Chikitsa</b>	Remove all the confusions, give knowledge of well being, wealth, family	Expert advice for <i>Dharma, Artha, Karma</i>	<i>Chant Mayuri Maha Vidya, Sthanu Prama Tha- Matra, Sutra</i> , hymns
<b>Manoarthebhaya Chikitsa</b>	<i>Ishata Prapti Upaya</i> and method of self realisation	Leave retaliation, realise the	<i>Ishata Prapti Upaya</i> and method of self realisation

		reality of innerself	
<b>Manonigraha Chikitsa</b>	Repeatedly and consistently meditation	Knowledge and practice of meditation regularly	Repeatedly and consistently meditation

	<b>Apsamara</b>	<b>Unmada</b>
<b>Mani Chikitsa</b>	<i>Panna, Pukhraj</i>	<i>Panna, Moti, Pukhraj</i>
<b>Mantra Chikitsa</b>	<i>Mahamritunjaya Mantra</i>	<i>Rudra, Pramantha Mantra</i>
<b>Oushadhi Chikitsa</b>	<i>Tila, Guda, Ghee, Kheer</i> in the <i>Goshala</i>	At circle place, cross river
<b>Manglika Karma</b>	Organise the north east direction, temple in <i>Isana</i> direction, <i>Shiv Puja, Chandrayana Vrita</i> , fast on monday	Organise the north east direction, temple in <i>Isana</i> direction, <i>Homa, Niyama, Vrita</i>
<b>Aahara Chikitsa</b>	<i>Sattavic Aahara</i>	<i>Sattavic Aahara</i>
<b>Vihara Chikitsa</b>	Keep away from water, fire, trees, mountain, odd places	Mentally support, surprises
<b>Aushadha Yojana</b>	<i>Basti, Virechana, Vamana</i> in <i>Vata Pitta, Kaphaja Apsamara</i> resp. <i>Panchgavyam Ghrita, Brahmi Ghrita, Vacha Ghrita, Dhupana, Nasya, Anjana, Varti</i>	<i>Snehapana, Ssneha Shodhana, Vamana, Virechana In Vata, Kapha-Pitta, Kapha, Pitta Resp. Tadana, Abhyanga, Basti, Panchkarma, Kalyanka Ghrita, Mahapaishachika Ghrita, Lahsunadi Ghrita</i>
<b>Manohitebhaya Chikitsa</b>	Expert advice for <i>dharma, Artha, Karma</i> and to avoid tension, anger, fear, sorrow, stress	<i>Tadana, Trasa, Dana, Harsha, Santvana, Bhya, Vismaya</i>

<b>Manoarthebhaya Chikitsa</b>	Clear the confusions, realised the true inner-self	Treatment to realise the reality of mind, intellectuality, innerself
<b>Manonigraha Chikitsa</b>	Samadhi	Bhutadidhipati Deva Puja, Samadhi

## DISCUSSION

*Bhoot Vidya* is one of most important branches in *Ayurveda*. To maintain the health of healthy persons and to cure the diseases of unhealthy one is the main purpose of *Ayurveda*. The persons with the balanced metabolic system, balanced diet, balanced *Dhatu*s, balanced detoxification system and gladness in sense, soul, and mind is the healthy according to *Ayurveda* that is intended for in the means of *Bhoot Vidya*.

## REFERENCES

- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana. Sutra Sthana.Chap.-1/30.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana. Sutra Sthana.Chap.-24/4,5.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana. Sharira Sthana.Chap.-1/3,9.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana. Sutra Sthana.Chap.-1/46.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana. Sutra Sthana.Chap.-3/41.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi:Chaukhambha Bharati Academy. Sutra Sthana. Chap. – 11/54.
- Upadhyay SYN. Madhav Nidana Madhukosha. Varanasi: Chaukhambha Sanskrita Sansthana.chap.-20/26.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi:Chaukhambha Bharati Academy. Nidana Sthana. Chap. – 7/21.
- Atridev Gupt. Astang Haridya Vidyotini. Varanasi: Chaukhambha. Uttara Sthana. Chap.- 3/37.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana.Uttara Tantra .Chap.-60/22.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana.Uttara Tantra .Chap.-61/3.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi:Chaukhambha Bharati Academy. Nidana Sthana. Chap.-7/5.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi:Chaukhambha Bharati Academy. Sutra Sthana. Chap. – 11/55.
- Shastri Ambikadutt. Sushruta Samhita Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrita Sansthana.Uttara Tantra .Chap.-60/17,18,34-38,54.
- Atridev Gupt. Astang Haridya Vidyotini. Varanasi: Chaukhambha. Uttara Sthana. Chap.- 5/1,23-28,31-35,37,40,48,50.
- Atridev Gupt. Astang Haridya Vidyotini. Varanasi: Chaukhambha. Uttara Sthana. Chap.- 6/56-58.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi: Chaukhambha Bharati Academy. Chikitsa Sthana. Chap.- 9/21,79,92,93,94,96.
- Shastri K, Chaturvedi GN. Charak Samhita Vidyotini. Varanasi: Chaukhambha Bharati Academy. Chikitsa Sthana. Chap.- 10/5,15,66.

**How to cite this article:** Suman Lata, Vidushi Tyagi, Parmod. The Bhootvidya - The unrevealed branch of Ayurveda. J Ayurveda Integr Med Sci 2023;08:125-130. <http://dx.doi.org/10.21760/jaims.8.8.19>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*