



AYURVEDIC MANAGEMENT OF BEHAVIOURAL DISORDERS IN RELATION TO UNMADA AND APASMARAIN CHILDREN: A REVIEW

Prabhanjan Kumar Kushwaha¹, Devasmita Dash², Amit Kumar³, Shilpy Gupta⁴, Vijendra Kumar⁵

¹PG Scholar, Department of Kaumarbhritya and Balroga, GACH, Patna.

²PG Scholar, Department of Kaumarbhritya and Balroga, GACH, Patna

³PG Scholar, Department of Swasthavrittaand Yoga, GACH, Patna.

⁴Associate Professor, Department of Kaumarbhritya and Balroga, GACH, Patna.

⁵Associate Professor, Department of Prasutitantraevum Streeroga, GASACH, Begusarai.

Article Info

Article History

Received on: 17-01-2025

Revised on: 03-02-2025

Accepted on: 20-03-2025



Abstract

Behaviour is how someone acts. Behavioural disorders are defined as patterns of disruptive behaviours that cause problems at school, home, or in social situations. Community studies on behavioural disorders in children and adolescents conducted in India have yielded desperate point prevalence estimates (2.6% to 35.6%). Behavioural problems of children are becoming common and roughly 6 million children globally and out of these 33.4% in India are affected by different Behavioural problems. In DSM-5 attention deficit hyperactivity disorder (ADHD), oppositional defiant disorder (ODD), conduct disorder (CD), autism spectrum disorder (ASD), anxiety disorder, depression, bipolar disorder are included in Behavioural disorders. In ayurveda behavioural disorders can be considered as vyadhi of Manovahasrotasa, Buddhivahasrotasa, Sangyavahasrotasa, and described in mainly two-chapters of Charak Samhita, Unmada and apasmara. Unmada is vibhrama (instability) of Mana (mind), Buddhi (intellect), Sanjana (conscious), Jnana (knowledge), Smrti (memory), Bhakti (obsession), Sheela (desire), Chesta (manners), and Achara (behaviour). These are responsible for Behavioural disorders. Causative factor of Behavioural disorders is Heena yoga, Atiyoga, Mithya yoga of sense organs, season, and action. The three types of treatment principle (Daiva-vyapashraya, Sattvavajaya, Yukti Vyapashraya) are applicable for Behavioural disorder according to person and diseases. Purpose of Ayurvedic Treatment protocols for Behavioural disorder is to maintain equilibrium stage of Shareerika and Mansikadosha.

Keywords: Behavioral disorders, Mental disorders, Unmada, Apasmara, Mansikadosha.

This article is licensed under a Creative Commons Attribution-Non-commercial 4.0 International License. Copyright © 2025 Author(s) retains the copyright of this article.



*Corresponding Author

Dr. Prabhanjan Kumar Kushwaha

DOI: <https://doi.org/10.46956/ijhd.v10i2.660>

Production and Hosted By

www.saapjournals.org

Introduction

Ayurveda, offers a unique perspective on the etiology and management of diseases. Behavioural disorders in children can encompass a range of conditions that affect their behaviour, emotions, and interactions with others. These disorders can significantly impact a child's academic performance, social relationships, and overall well-being. Behavioural disorders consist of a broad spectrum of conditions, including disorder of attention,

disorder of communication, low self-esteem, low social competence, etc [1]. Studies suggest that children having behavioural disorders experience peer rejection, leading to involvement in antisocial behaviours in early adolescence [2]. In the United States, the prevalence of mental disorders in children aged 3-17 years is ADHD 9.8%, anxiety 9.4%, behaviour problems 8.9% and depression 4.4% [3]. In a cross-sectional study, 5.7 % of children between 6 to 8 years of age are found to be battling with anxiety disorders [4]. An observational study among the preschool children in Iran shows a relatively high rate of prevalence of behavioural disorders [5]. About 12 % of school-going children have an emotional or behavioural disorder (EBD), and at least a third of all school children will probably have had an EBD at some point before reaching graduation [6].

According to Ayurveda, mind, body, and spirit are tripod of life [7]. There are two seats of disease Shareera (body)

and Manas (mind) [8]. Vata, Pitta, Kapha, are Shareerikadosha responsible for physical wellbeing as well as illness [9]. Raja and Tama are Mansikadosha responsible for Mansika Vyadhi, which can be assumed as Behavioural Disorder in children. Imbalance between these Doshais the main cause of any disease. Asatma-indriarthSamyoga, Pragyaparadha, and Kaal Parinamare said to be the three nearest etiological factors responsible for diseases [10]. Chapter Unmada and Apasmara of Charaka Samhita deals with all types of mental and behavioural disorder. Unmada is Vibhrama (instability) of Mana (mind), Buddhi (intellect), Sangya (conscious), Gyana (knowledge), Smriti (memory), Bhakti (loyalty), Sheela (desire), Chesta (manners), and Achara (behaviour) [11]. Loss of Smriti (memory) and loss of consciousness is main feature of Apasmara. Imbalance of Atamaja Bhavis responsible for behavioural disorder in children. Atmaja Bhava are attributes of Aatma (spirit) which includes Mana (mind), Buddhi (intellect), Sangya (consciousness), Gyana (knowledge). Smriti (memory) is Atmaja and Sattvaja bhava; Sheela is Sattavaja Bhava formed by Mana. The word Unmada in the context of mental issues had broad sense and include a wide variety of emotional, Behavioural and mental disorders. Chittavibhrama (instability of mind) is seen in various types of mental illness. Mental disorders can be classified into two groups, Common Mental Disorder, and Severe Mental Disorder [12]. Common mental disorders includes anxiety disorders and its types such as social anxiety disorder, panic disorder, phobias; mood disorders, obsessive-compulsive disorder (OCD), post-traumatic stress disorder (PTSD), eating disorders, attention-deficit/hyperactivity disorder (ADHD), substance use disorders (alcohol and drug dependence) and hysteria. Whereas, schizophrenia, bipolar disorder, severe depression, borderline personality disorder (BPD), psychotic disorders, severe obsessive-compulsive disorder (OCD) are severe mental disorder.

Depending upon the dominance of Dosha, Unmada is classified into five and Apasmara into four types. These are Vataja Unmada, Pittaja Unmada, Kaphaja Unmada, Sannipataja Unmada and Agantuja Unmada. Four types of Apasmara as mentioned by Acharya Charaka are Vataja apasmara, Pittaja apasmara, Kaphaja apasmara and Sannipataja apasmara. Clinical features of Unmada and Apasmara is summarized in the following table: -

Tab: 01 Clinical Features of unmad and apasmara as in Ayurved.

DISORDER	CLINICAL FEATURES
<i>Vataja Unmada</i>	Constant wandering, unreasonably grinning, laughing, dancing, and singing, unintelligible speech.
<i>Pittaja Unmada</i>	Anger, untimely excitement, inflicting injury to own people, inflicting injury to other people with weapons, brickbats, whips, wooden sticks and fists, dislike excessive heat.
<i>Kaphaja Unmada</i>	Standing at one place, observing silence, little walking, oozing of nasal mucus and saliva, likes loneliness, unhygienic and dislike cleanliness, frequent sleep, oedematous face, moist, white and dirty eyes.
<i>Sannipatja Unmada</i>	Mix features of above mentioned <i>Doshaja Unmada</i> .
<i>Aagantuja Unmada</i>	Unbelievable speech, comprehension, knowledge, and strength.
<i>Vataja Apasmara</i>	Frequent seizures, shaky hands and feet, eyes, skin, and face, reddish, rough, and blackish nails, protruding eyes, and unusually tight fingers.
<i>Pittaja Apasmara</i>	Frequent fits, regains the consciousness frequently, groaning sound, greenish, yellowish and coppery nails, face, eyes and skin. Vision of bloody, agitated, luminous and irritable objects
<i>Kaphaja Apasmara</i>	Delayed episodes of convulsion, delayed restoration, falling, unappealing expression, frequent release of saliva, white nails, eyes, face, and skin.
<i>Sannipataja Apasmara</i>	Combined features of above mentioned <i>Doshaja Apasmara</i> .

Discussion

Attention-deficit/hyperactivity disorder (ADHD), oppositional defiant disorder (ODD), conduct disorder, autism spectrum disorder (ASD), anxiety disorders, behavioural disorders due to trauma or stress, Tourette syndrome and tic disorders are some of the common behavioural disorders seen in children. Children with ADHD face difficulty in focusing, sitting still, controlling their impulses etc. They suffer from inattention, hyperactivity, and impulsivity, which is very near to the features of Vataja Unmada. Grinning, laughing, dancing and singing without any cause or occasion, constant wandering due to impulsivity, unintelligible speech due to lost focus are seen in Vataja Unmada. Oppositional defiant disorder (ODD) involves a pattern of defiant, disobedient, and hostile behaviour toward authority figures. Children with ODD argue with adults, refuse to comply with rules, and may deliberately annoy others.

Similarly quick anger, excitement and outrage, self and other inflicting harming behaviour is found in Pittaja Unmada. In Conduct Disorder also, patient have repetitive and persistent patterns of behaviour that violate the rights of societal norms including aggression towards people or animals, destruction of property, deceitfulness, and serious rule violations. Autism spectrum disorder (ASD) is primarily characterized by challenges in social communication and interaction; children with ASD exhibit repetitive behaviours, restricted interests, and reduced communication. The pervasive and inert behaviour of ASD patients are similar to that of Kaphaja Unmada. Patient of Kaphaja Unmada likes standing at one place, observing silence, and loneliness. As, it is a spectrum of disorder with variety of presentation, none of the patient is similar to the other. The disease can be differentiated according to the dominance of Dosha. Some patients have Vata

dominance, they look happy and hyperactive; some are gifted with incredible skill and strength and have Pitta dominance; silent, shy and intense inertness can be seen in Kapha dominance. Children suffering from anxiety disorders experience wide range of symptoms, such as generalized anxiety, separation anxiety, or specific phobias etc. They have Vata and Pittadominant features which manifest in their behaviours such as avoidance, excessive worrying, or physical symptoms like stomach-aches, headaches etc. Children having behavioural disorders due to trauma or stress exhibit behavioural issues such as aggression, withdrawal, emotional dysregulation, or difficulties forming attachments. Children suffering from Tourette syndrome and Tic disorders have involuntary movements or vocalizations (tics) that disrupt his/her daily activities and social interactions. Mixed features of KaphajaUnmada and VatajaApasmara are exhibited by such patients.

Etiology behind Behavioural and mental disorders

- 1. Congenital factor:** Child born by Vikritbeejadasha of parents can suffer with behavioural disorder [13]. Vikritbeeja dosha can be correlated with disruption or imbalance in the genetic makeup that governs a person's health and constitution.
- 2. Factors related to diet and dietetics:** Intake of Viruddha (incompatible), Dushta (unclean), and impure foods. Acharya Charaka had mentioned that Unmada is Viruddhaharajanya vyadhi [14]. Viruddha Ahara adversely affect our immune system, cellular metabolism, hormonal system as well as our psychological health.
- 3. Mental factors:** Affliction of the mind by grief, fear and sudden happiness are the risk factors for mental and behavioural disorder. Heart is a seat of Indriya, Indriyarth, Vidyana, Atma, and Buddhi [15]. By grief, fear, sudden happiness etc. Manovahasrotasa and Sangyavahasrotas get disturbed and causes mental illness.
- 4. Social factors:** Deva guru pragarshana (disobey of elders) are Paapakarma (sinful act), which are said to be the etiology of many diseases [16]. In Ayurveda sinful deeds are considered to be the cause for the origin of diseases.
- 5. Lack of Sattva Guna:** Sattva Guna is responsible for balance, harmony, purity, creativity, positivity and peacefulness. Lack of these characteristics cause mental and behavioural disorder. When the intellect and mind become covered with Mansika Dosha due to increase of Raja and Tama, the heart becomes disturbed resulting in behavioural disorders or mental illness.
- 6. Mansika Dosha:** Increase of Raja and Tama are etiology for mental illness [17]. Raja is associated with the quality of activity, passion, and energy. Tama Guna represents the quality of darkness, inertia, ignorance, and laziness.
- 7. Imbalance of Shareerika Dosha:** Balanced state of Dosha is responsible for mental and physical wellbeing, unbalanced Dosha cause disease [18].

8. External factors: Improper practice of breathing

exercise, yoga and meditation contribute to agitated mental state. Certain process, methods and techniques are mentioned in ancient text for Sadhana (meditation), wrong practice cause mental disorder [19].

Treatment modalities in Ayurveda

Three types of treatment plan, Daiva-Vyapashraya Chikitsa, Sattvavajaya Chikitsa and Yukti Vyapashraya Chikitsa are mentioned for mental and behavioural disorder according to the person and diseases. Daiva-Vyapashraya Chikitsa is based on Mantra (sacred chanting), Aushadha (medicine), Mani (gem), Homa, Uphara (offerings) etc. Sattvavajaya Chikitsa is non pharmacological approach aimed to control mind by restraining from desire. Yukti Vyapashraya Chikitsa is based on the proper implementation of Ahara (food) and Aushadha (medicine) [20]. Purpose of treatment is to maintain equilibrium state of Shareerika and Mansika Dosha. For fulfilling this purpose following oral medication in the form of single or combined drug or procedure can be planned:

Use of single drugs

Use of single drugs

Tab: 02 use of single Drug to Treat Behavioural Disorders in Children.

Drug	Karma (action)	Reference
<i>Garlic (Allium sativam)</i>	Vatnashak, Vrishya	Charak Sutra 27
<i>Brahmi (Bacopa monnieri)</i>	Medhya	Bhavprakashnig hantu
<i>Jatamansi (Nardostachys jatamansi)</i>	Medhya, Nidrajanan	Bhavprakashnig hantu
<i>Jyotishmati (Celastrus paniculatus)</i>	Medhya	Bhavprakashnig hantu
<i>Shankhapuspi (Convolvulus pluricaulis)</i>	Medhya	Charak chikitsa 1/3
<i>Kushmanda (Benincasa Hispida)</i>	Medhya	Charak Sutra 27
<i>Sarpagandha (Rauwolfia serpentina)</i>	Nidrajanan	Bhavprakashnig hatu
<i>Vacha (Acorus calamus)</i>	Medhya, Vaak prabodhak	Bhavprakashnig hatu
<i>Yastimadhu (Glycyrrhiza glabra)</i>	Medhya	Charak chikitsa 1/3
<i>Puran Ghrita</i>	Medhya, Pavitra	Charak chikitsa 9
<i>Haritaki (Terminalia chebula)</i>	Medhya, Vatanul omana	Charak chikitsa 1
<i>Mandukaparni (Centella asiatica)</i>	Medhya	Charak chikitsa 1/3
<i>Giloy (Tinosporacordifoli)</i>	Medhya	Charak chikitsa 1/3

Many drugs are described which act on Manovahasrotasa, Buddhivahasrot as a, and Sangyavaha srotasa. The substance which increases intelligence is called Medhya Dravya [21]. Intelligence in this context means Buddhi (intellect), Sangya (conscious), Gyan (knowledge), Smriti (memory), Bhakti (obsession), Sheela (desire), Chesta (manners), and Achara (behaviour). Generally, these Medhya Dravya (nootropic drugs) used with suitable Anupaan (vehicle) can treat behavioural disorders in mild phase.

Ayurvedic Formulations

Many formulations are mentioned in text of Ayurveda for Unmad and Apasmara. Use of these formulations are beneficial in behavioural disorder.

Tab: 03 Use of Ayurvedic Formulations to Treat Behavioural Disorders in Children.

Formulation	Main Ingredients
Mahakalyanaka Ghrita [22]	Ghrita (clarified butter) Cow's Milk (cow that calved for the first time) Phalini - <i>Callicarpa macrophylla</i> Vishala - <i>Citruscholocynthis</i> Sariva - <i>Hemidesmus indicus</i> Haridra - <i>Curcuma Longa</i> Daruharidra - <i>Berberis aristata</i> Shalaparni - <i>Desmodium gangeticum</i> Prishnaparni - <i>Uraria picta</i> Bhadra ela - <i>Amomum subulatum</i> Vella - <i>Embeliaribes</i>
Kalyanaka Ghrita [23]	Ghrita (clarified butter) Vishala - <i>Citruscholocynthis</i> Elavaluka - <i>Prunus avium</i> Sariva - <i>Hemidesmus indicus</i> Bhadra ela - <i>Amomum subulatum</i> Nata - <i>Valeriana wallichii</i> Brihati - <i>Solanum indicum</i> Devadaru - <i>Cedrus deodara</i> Daruharidra - <i>Berberis aristata</i> Shalaparni - <i>Desmodium gangeticum</i>
Sarswatarishta [24]	Sita - <i>Saccharum Officinarum</i> Makshika - Honey Brahmi - <i>Bacopa Monnieri</i> Shatavari - <i>Asparagus Racemosus</i> Vidarika - <i>Pueraria Tuberosa</i> Abhaya - <i>Terminalia Chebula</i> Ushira - <i>Vetiveria Zizanioides</i> Ardraka - <i>Zingiber Officinale</i> Misi - <i>Anethum Graveolens</i>
Sarpagandha Ghanavati [25]	Sarpagandha - <i>Rauvolfia serpentina</i> . Khurasuni - <i>Hyoscyamus Niger</i> Jatamansi - <i>Nardostachys jatamansi</i> Bhang - <i>Cannabis sativa</i> Pippalimool - <i>Piper longum</i>

Bhrami Ghrita [26]	Brahmi - (<i>Bacopa monnieri</i>), Vacha - (<i>Acorus calamus</i>), Kushtha - (<i>Sassurealappa</i>), Shankhapushpi - (<i>Convolvuluspluricalis</i>), Purana Ghrita.
Lashunadya Ghrita [27]	Lasunakanda - (<i>Allium Sativum</i>) Bilva - (<i>Aegle marmelos</i>) Syonaka - (<i>Oroxylum indicum</i>) Gambhari - (<i>Gmelina Arborea</i>) Patala - (<i>Cocculus hirsutus</i>) Agnimantha - (<i>Clerodendrum phlomidis</i>)
MahaTiktak Ghrita [28]	Saptaparna - <i>Alstoniascholaris</i> Ativisha - <i>Aconitum heterophyllum</i> Shampaka - <i>Cassia fistula</i> Tiktakarohini - <i>Picrorhizakurroa</i> Patha - <i>Cycleapeltata / Cissampelospariera</i> Musta - <i>Cyperus rotundus</i> Ushira - <i>Vetiveriazizanioides</i> Ghrita
Balashwagandha Tailam [29]	Bala - <i>Sida cordifolia</i> Ashwagandha - <i>Withaniasomnifera</i> Taila - Oil of <i>Sesamum indicum</i> Manjishta - <i>Rubia cordifolia</i>
Mana Mitra Vatakam [30]	Bala (<i>Sida cordifolia</i>) Nagbala (<i>Grewia hirsuta</i>) Bilwa (<i>Aegle marmelos</i>) Prisniparni (<i>Uraria picta</i>) Pravala Sankhapushpi (<i>Convolvulus pluricaulis</i>) Kukundara (<i>Blumealacera</i>) Swarna Pushkarmoola (<i>Inula racemosa</i>) Mrigasringa Vacha (<i>Acorus calamus</i>)
Kumarkalyan Rasa [31]	Ras-Sindoor Mukta Bhasma Swarna Bhasma Abhrak Bhasma Loha Bhasma Swarna Makshika Bhasma
Panchagavya Ghrita [32]	Gomayaswarasa Ksheera - Cow milk Dadhi - Cow curd Mutra - Cow urine Ghritam - Ghee

Shodhana and Bahya Chikitsa (Detoxification and external applications) Acharya Charaka has mentioned Shodhana Karmain the treatment of mental disorder [33]. Purpose of Bahya Chikitsa and Shodhana procedure is detoxification of body and mind, maintain equilibrium between Shareerika and Mansika Dosha.

Tab: 04 Main Procedures Useful in Behavioral Disorders in Children.

Procedure	Introduction	Action
Deepan	For maintenance of Agni (digestive fire) inappropriate condition.	Correction of Agni without necessarily digesting Ama
Pachana	For digestion of undigested substances.	Ama Pachana
Snehana	It brings softness and removes dryness of body	Increases the Apyansha of the body
Swedana	Procedure used for induce sweating.	Open the microchannels to release the toxins out of the body
Vamana	Doshas are eliminated via upper body part (oral route)	Eliminate Kapha
Virechan	Doshas are eliminated through lower body part (rectal route)	Detoxifies the body in case of pitta accumulation
Basti	Administration of medicine through anal route	Regulates Vata Dosha and maintains homeostasis
Nasya	Administration of medicine through nasal route	Maintains proper functioning of body parts above clavicle
Shiroabhyanga	Therapeutic head massage by medicated oil	Releasing tension, stimulating circulation
Padabhyanga	Therapeutic foot-palm massage by medicated oil	Reduces mental stress and anxiety, romotes good sleep
Shirodhara	Pouring the liquid medicines in steam over the head of the person	Deeply relaxing, Raising the level of Serotonin
Udvertana	Special type of massage in which herbal powders are used for massaging	Kaphahara, Vatahara
Shiropichu	Keeping a sterile cotton pad dipped in herbal oil	Releasing tension, stimulating circulation
Shirolepa	Application of a paste of herbal formulations across the entire scalp	Relaxes mind and body, improves memory, Reduces mental stress

Yoga for Children

Yoga is essential for harmony between mind and body. In AshtangaYoga, various Asana are mentioned which signifies specific body posture, and Pranayama for regulation and control of breath. Mudra is specific figure position for specific purpose. Some important Asana, Pranayama and Mudra are listed below, which can play important role in the treatment of behavioural and mental disorder.

Tab: 04 Asana, Pranayama and Mudra Useful in Behavioural Disorders in Children

Asana	Pranayama	Mudra
<i>Vrikshasana</i>	<i>Nadi Shodhana</i>	<i>Gyan mudra</i>
<i>Bhujangasana</i>	<i>Kapalabhati</i>	<i>Dhyan mudra</i>
<i>Surya Namaskar</i>	<i>Bhrami</i>	<i>Kamal mudra</i>
<i>Sukhasana</i>	<i>Ujjayi</i>	<i>Prithivi mudra</i>
<i>Badhakonasana</i>	<i>Bhastrika</i>	<i>Pran mudra</i>
<i>Tadasana</i>	<i>Shitali</i>	<i>Apana mudra</i>
<i>Padmasana</i>	<i>AnulomVilom</i>	<i>Surya mudra</i>

Daiva-vyapashraya Chikitsa for Behavioural Disorder

Daiva-vyapashraya Chikitsa is a type of treatment method described for the management of Karmajand Mansika Vyadhi. Use of Mantra, Mani Dhaaran, Siddha Aushadhi Dharana, Bali Karma, Puja Karma, Hawan Karma are the preventive and protective measure against diseases and comes under Daiva-vyapashraya Chikitsa. Some of the Dharaniya Dravya and Mantra mentioned for the prevention and cure of diseases are listed as following:

Tab: 05 Dhaaran Dravya and Mantra Useful in Behavioural Disorders in Children.

Dhaaran Dravya [34]	Mantra [35]
<i>Moti (Pearl)</i>	<i>Surya Gayatri</i>
<i>Sphatik (Quartz Stone)</i>	<i>Chandra Gayatri</i>
<i>Gemstone (Mineral crystal)</i>	<i>Rudra Suktam</i>
<i>Vacha (Acorus calamus)</i>	<i>Pavamana Suktam</i>
<i>Sahadevi (Vernonia cinerea)</i>	<i>Varahi Mantra</i>
<i>Siddha Aushadhi</i>	<i>Mahamrityunjaya Mantra</i>
<i>Anjan</i>	

Conclusion

The description of Behavioural Disorders in children aligns with the symptoms mentioned in the chapters on Unmada and Apasmara. In Ayurveda these disorders are primarily a disease of the Manovaha Srotas. The treatment is determined based on the complexity of the disease. Medicinal drugs orformulations that work on the ManovahaSrotas are used individually. Shodhan procedure (detoxification) are also prescribed for the purification of body and mind. Additionally, Yogasana, Pranayama, Mudra, use of specific substances, rituals, and Mantra recitations can also be utilised effectively to treat Behavioural disorders.

Funding

Acknowledgement

Conflict of Interest

Informed Consent

Ethical Statement

Author Contribution

Reference

1. Wissink IB, Dekovic M, Yagmur S, Stams GJ, de Haan M. Ethnic identity, externalising problem behaviour and the mediating role of self-esteem among Dutch, Turkish-Dutch and Moroccan-Dutch adolescents. *J Adolesc* 2008; 31(2):223-40. DOI: 10.1016/j.adolescence.2007.12.002.
2. Laird RD, Jordan KY, Dodge KA, Pettit GS, Bates JE. Peer rejection in childhood, involvement with antisocial peers in early adolescence, and the development of externalising behaviour problems. *Dev Psychopathol*. 2001 Spring;13(2):337-54. DOI: 10.1017/s0954579401002085 <https://www.cdc.gov/childrensmentalhealth/data.html> Accessed on Date 11-11-2023.
3. Wogelius P, Poulsen S, Toft Sorensen H. Prevalence of dental anxiety and behaviour management problems among six to eight years old Danish children. *Acta Odontologica* 2003; 61(3): 178-83. DOI: 10.1080/00016350310003468
4. Pourhossein R, Habibi M, Ashoori A, Ghanbari N, Riahi Y, Ghodrati S. Prevalence of behavioural disorders among preschool children. *Journal of Fundamentals of Mental Health*.2015;17(5):234 https://www.academia.edu/35062925/Prevalence_of_Behavioural_disorders_among_preschool_children Accessed on Date:11-11-2023.
5. Forness SR, Freeman SFN, Paparella T, Kauffman JM & Walker HM. Special Education Implications of Point and Cumulative Prevalence for Children with Emotional or Behavioural Disorders. *Journal of Emotional and Behavioural Disorders*, 2012; 20(1), 4-18. <https://doi.org/10.1177/1063426611401624>
6. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch. 1., Ver.46. Varanasi Chaukhambha Bharati Academy;2017. P.18
7. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch. 1., Ver.55. Varanasi Chaukhambha Bharati Academy;2017. P.31
8. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch. 1., Ver.57. Varanasi Chaukhambha Bharati Academy;2017. P.32
9. Shastri Kashinatha, editor. Charaka Samhita of Charaka Nidansthana. ch. 1., Ver.3. Varanasi Chaukhambha Bharati Academy;2017. P.599
10. Shastri Kashinatha, editor. Charaka Samhita of Charaka Nidansthana. ch. 7., Ver.5. Varanasi Chaukhambha Bharati Academy;2017. P.656
11. Guidelines for The Management of Common Mental Disorders by Ministry of Health and Family Welfare Government of Indian <http://clinicaestablishments.gov.in/WriteReadData/606.pdf> Accessed on Date 6-12-2024.
12. Shastri Kashinatha, editor. Charaka Samhita of Charaka sharirsthana. ch. 2., Ver.29. Varanasi Chaukhambha Bharati Academy; 2017. P.846.
13. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch.26., Ver.102. Varanasi Chaukhambha Bharati Academy; 2017. P.523
14. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch.30., Ver.4. Varanasi Chaukhambha Bharati Academy; 2017. P.582
15. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.4. Varanasi Chaukhambha Bharati Academy; 2017. P.305
16. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 10., Ver.4. Varanasi Chaukhambha Bharati Academy; 2017. P.328
17. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch.19., Ver.5. Varanasi Chaukhambha Bharati Academy; 2017. P.392
18. Shastri Kashinatha, editor. Charaka Samhita of Charaka Nidan sthana. ch.7., Ver.4. Varanasi Chaukhambha Bharati Academy; 2017. P.656
19. Shastri Kashinatha, editor. Charaka Samhita of Charaka Sutrasthana. ch.11., Ver.54. Varanasi Chaukhambha Bharati Academy; 2017. P.238
20. Sharma PV, editor. Dravyaguna Vijnana vol.1, ch.2., Varanasi Chaukhambha Bharati Academy; 2015. P.299
21. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.42-44. Varanasi Chaukhambha Bharati Academy; 2017. P.319
22. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.36-41. Varanasi Chaukhambha Bharati Academy; 2017. P.318
23. Shastri Rajeshwardatta, editor. Bhaishajyaratnaval, ch.73., Ver.182-196 Chaukhambha Prakashan;2017. P.1115
24. Vaidya Yadav Ji Trikam Ji Acharya, editor. Siddha Yoga Sangrah. Ch.19. Shree Baidhyanath Ayurved Bhawan Naini; 2018. P.101
25. Shastri Rajeshwardatta, editor. Bhaishajyaratnaval, ch.25., Ver.35 Chaukhambha Prakashan;2017. P.524
26. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.49-51. Varanasi Chaukhambha Bharati Academy; 2017. P.320
27. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 7., Ver.44-50. Varanasi Chaukhambha Bharati Academy; 2017. P.270
28. Sharma Ramnivas, editor. Sahasrayogam. ch.3. Chaukhambha Sanskrit Pratishthan;2024. P.79
29. Sharma Ramnivas, editor. Sahasrayogam. ch.10. Chaukhambha Sanskrit Pratishthan;2024. P.253
30. Shastri Rajeshwardatta, editor. Bhaishajyaratnaval, ch.71., Ver.119-1122 Chaukhambha Prakashan;2017. P.1083

32. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 10., Ver.17. Varanasi Chaukhambha Bharati Academy; 2017. P.332
33. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.25. Varanasi Chaukhambha Bharati Academy; 2017. P.316
34. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.93. Varanasi Chaukhambha Bharati Academy; 2017. P.326
35. Shastri Kashinatha, editor. Charaka Samhita of Charaka chikitsa sthana. ch. 9., Ver.94. Varanasi Chaukhambha Bharati Academy; 2017. P.326