

CONCEPTUAL STUDY OF AMAVATA AND ITS NIDAN PANCHAK.

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Abstract :

Amavata is a chronic disease. Due to tremendous pain in Amavata patient's daily life get disturbed. Also the morbidity of disease disturbs routine work of the patient. For better quality of life patient requires proper treatment of amavata. In textbook of orthopaedic 3rd edition (John Ebnezar) stated that –NO TREATMENT IS IDEAL FOR RHEUMATOID ARTHRITIS. But in ayurvedic books mentioned many useful remedies for Amavata, Today millions of adult in the world suffer from Amavata.

Now a days, due to changed life style and improper dietary habits like pattern of spicy food, irregular timing of meals, over eating etc. causes agnimandya and it leads to production of Ama. All these faulty eating habits are almost always accompanied with faulty vihara like improper or over exercise, late night parties, suppression of natural urges, excessive traveling etc. these are causes of vitiation of vata. This vitiated vata carries Ama to the all over body especially the kapha sthanas and produces symptoms like Sandhi shotha, Sandhi shula, Stabdhatva (stiffness) and other systemic sign and symptoms. This dreadful disease is called as Amavata.

The sign and symptoms of amavata is nearer to resemble with Rheumatoid arthritis in modern science, R.A is more than just arthritis. Many doctors call it rheumatism to emphasize the widespread nature of this process.

So to understand Amavata in today's era its very important to go into details about the hetus and samprapti of this diseases from our ancient samhitas.

Key Words : Amavata, Nidan Panchak, Samprapti of Amavata, Agni, Aama.

Introduction

Amavata is a chronic disease. Due to tremendous pain in Amavata patient's daily life get disturbed. Also the morbidity of disease disturbs routine work of the patient. For better quality of life patient requires proper treatment of amavata. In textbook of orthopaedic 3rd edition (John Ebnezar) stated that –NO TREATMENT IS IDEAL FOR RHEUMATOID ARTHRITIS. But in ayurvedic books mentioned many useful remedies for Amavata. .

Today millions of adult in the world suffer from Amavata. The prevalence of R.A. is approximately 0.8% of the population (range 0.3 to 2.1%), woman are affected three times more often than men. The prevalence increases with age and sex difference diminish in the older age group. R.A. is seen throughout the world and affects all races. The onset is most frequent during the fourth and fifth decades of life, with 80% of all patients developing the disease between the age of 35 and 50. Family studies indicate a genetic predisposition. Rheumatism word

was coined by ‘ **Galen** ’ (199 A.D). W.H.O has also referred the word arthritis to indicate the joint disorder. The term Rheumatoid arthritis was first used by **Sir Archibald Garrod** in 1876 to describe a chronic non suppurative inflammatory arthropathy distinct from Gaut & osteoarthritis.

In Ayurveda the various patterns has been adopted regarding the nomenclature of the disease. Things often taken into consideration for naming the disease by vitiated doshas , involved dushyas, adhishtan ,vedana , gati , marg etc. Amavata has been named keeping view to predominant pathological factors i.e. Ama & Vata. Ama is the prime cause of most of the diseases^{1,2}. Due to poor bala of ushma(agni) the first dhatu i.e. rasa dhatu remain undigested retained in the amashaya that undigested annarasa is called ‘Ama’.

Due to Agnidaurbalya food not digest properly and it converts into apachit(undigested) ahar rasa. This undigested rasa is called as Ama.

Now a days, due to changed life style and improper dietary habits like pattern of spicy food, irregular timing of meals, over eating etc. causes agnimandya and it leads to production of Ama.

All these faulty eating habits are almost always accompanied with faulty vihara like improper or over exercise, late night parties, suppression of natural urges, excessive traveling etc. these are causes of vitiation of vata. This vitiated vata carries Ama to the all over body especially the kapha sthanas and produces symptoms like Sandhi shotha, Sandhi shula, Stabdhatu (stiffness) and other systemic sign and symptoms. This dreadful disease is called as Amavata.

The sign and symptoms of amavata is nearer to resemble with Rheumatoid arthritis in modern science, R.A is more than just arthritis. Many doctors call it rheumatism to emphasize the widespread nature of this process. The term ‘RHEUM’ refers to the stiffness, Body aching, and fatigue, so although it usually present with arthritis it is a systemic disease, with a wide variety of extra articular manifestation.

Historical Aspect

1]Vedakala

In Vedas there is no any description available in relation to disease Amavata. But it’s important factor ‘agni’ is described in scattered manner and it is treated as God. The sthana of agni is given in between Hridaya and Jalashaya (Bladder)(AV 6:106:2).

2]Samhita Kala

A] Charaka Samhita (8th- 7th B.C.)

Acharya Charaka did not mention Amavata as a separate disease but did mention the causes of ama formation. Also, various diseases are described as ampradoshaja vikara when ama get vitiated with vatadi doshas. (Cha.Vi. 2/9-10). Concept of amavisha has been elaborately described by Charaka in Grahani. Also, in Grahani chikitsa, treatment of sharigata ama is mentioned which is similar to treatment of Amavata³.In chikitsa sthana there is direct mention of the word Amavata. Charaka particularly mentioned Amavata in phalashruti of Kamsa Haritaki in shotha chikitsa (cha.chi 12/51-52) and Vishaladi phanta (Cha. chi. 16/61-62) in pandu chikitsa.Also in Vatavyadhi chikitsa Amavata word is used⁴.

B]Bhela Samhita (8th-7th B C)

There is no distinct description of the disease but sutrasthana 10th chapter deals with Ama.

He describes that doshas combine with ama and produces abhishyanda in all the srotasas. When kapha and pitta are kshina then ama combine with pravridha vata. It circulates in completely empty body, reaches Vankshana, Hridaya, Nabhi, Basti and other marma sthanas and causes particular symptoms (Bhela Samhita Su. 10/10-13)

C]Sushruta Samhita (7th-6th B.C)

Eventhough, no reference of Amavata is found, Sushruta beautifully explained the effect of ama on body organs and systems 5,6,7. Also in Sutrasthana 15th chapter, the effect of sharigata ama-rasa is described which is said to be the causes of sthaulya and also various diseases (Su. Su .15 /32). In ama-pakva eshaniya adhyaya, he explained amadi avasthas of shotha produced in Granthi, Vidradhi, Alaji and stressed upon not to perform any of the surgical procedure in amavastha as it will destroy Sira, Snayu, Sandhi and Mamsadi dhatus (Su.Su.17).

D]Kashyapa Samhita (7th-6th B.C)

Kashyapa described purvarupa of amadosha in children in Vedanadhyaya (Ka. Su. 25/32-33). Also in lehadhyaya he contraindicated leha in children with amadosha. According Kashyapa, there is dominant role of ama in Madatyaya and langhana is beneficial for it.8

3]Samgraha kala

Ashtanga Samgraha and Ashtanga Hridaya. (3rd and 4th A.D)

There is no description of Amavata but Vagbhata first time explained the formation of ama in detail (A. Hri .Su 13/25) with elaborative description of causes of ama. (A. Hri. Su8/31-32). He

explained the symptoms of sama dosha, dhatu, malas and a necessity to understand of sama–nirama avastha of vyadhi. Again he explained the treatment in sama–nirama avastha (A. Hri Su.13/27-30). In vatavyadhi chikitsa Amavata word is mentationd 9,10

4]Madhyakala

A]Madhava Nidana (8th century A.D)

Madhavkara was the first to explain Amavata as a separate disease entity. In his Madhava Nidana the 25th chapter named Amavata Nidana deals with the causes, samprapti, signs symptoms, upadravas and sadhyasadhyatva of the disease.

B]Chakradatta (11th century A.D.)

Chakrapani in his text 'Chakradatta' for the first time gave the line of treatment for Amavata with many combinations of drugs.

Vangasena(13th A.D.) -

Amavata Chikitsa

Bhavaqprakash (15th A.D.) -In

Madhyama Khand 26th adhyaya he mentioned treatment of Amavata in detail.

Yogaratanakar (16th A.D.) -Amavata Nidanachikitsa.

Bhaishajya ratnavali (19th A.D.) -29th adhyaya.

Amavata

Amavata is chronic disease of rasavaha srotas and it is a madhyama margagata vyadhi.

Definition-

The amavata word consist of two words viz ama and vata.17

Vitiated ama and vata when get seated in Trika and Sandhi cause stabdhata in whole body, the condition is called as amavata.

Improper digestion causes ama and along with vata produce well known disease i.e amavata.

From above etymology it is clear that role of ama and vata has been given equal importance in disease amavata.

The word amavata is mentioned in uses of 'Kansa haritaki' in Charaka Samhita Chikitsasthan ' Shvayathuchikitsa ' aadhyaya. Ch.chi.12,(50,52).

Also it is mentioned in Pandu chikitsa adhyaya in uses of ' Vishaladi phant ' ch chi.16 (61, 62).

Nidanapanchaka

Hetu-

The specific aetiological factors mentioned by Acharya Madhava 18

There are many causative factors .All these factors can be classified under following five heading.

1)Viruddha Ahara

Many aharja nidanas are mentioned in classics which can be summed under one heading, Virudhahara.

Ahara, which have dosha similar properties and properties dissimilar to dhatus are the causes of strotodushti.19

Virudha ahara is opposite to deha dhuta as told by charak. 20

Also,

Food or medicines ingested, cause aggravation of doshas but do not expel the doshas out of the body is called viruddha.

Thus viruddhahara has both the properties i.e. dosha similar and dhatu viguna, leading to strotodushti.

The following 18 types of viruddha Ahara have been described by Charaka.

2)Viruddha Cheshta.

Erroneous habits include a wide verity of causative factors like sedentary habit exertion immediately after the intake of food (Ma Ni 25), day sleep, keeping awake at night, ativyavaya, vegavidharana

(suppression of natural urges) (Su. Su. 46/449), cold water bath, exposure to easterly breeze. Viruddha cheshta indicates all those activities which have an adverse effect on normal physiology of body leading to vitiation of agni. This vitiated agni leads to production of ama, viruddha cheshta also cause vitiation of vata. Both factors when combine produce amavata.

3) Mandagni

Four kinds of the functional states of agni have been described. Which are mandagni, teekshnagni, vishamagni and samagni. Execept samagni, which represent the normal states of the functioning agni, all three are pathological. Especially mandagni is considered as the root cause of all ailments.21

Consequently, it is held responsible in the production of ama and vata, the chief pathological factor in amavata other pathological factors also first improve the normal functioning of agni and produce the disease amavata.

Mandagni helps in production of ama simultaneously leads to improper nutrition of rasadi dhatus and further production of malasanchayarupa ama due to dhatvagnimandhya. Improper nutrition of dhatus lead to dhatukshaya and further lead to vata prakopa (cha. chi. 28/59)

Thus, it can be stated that both jatharagni and dhatvagnimandya have got specific role in the manifestation of the disease amavata.

4) Vyayama after snigdha bhojana-

Although, vyayama has been directed for snigdhahboji people, but the quantity of vyayama is ardashakti and that to only in shita kala and vasant ritu. Other time it has to be lesser. Also, vyayama should not be done immediatly after having meals.

When vyayama is done after food it is responsible for shakhagati of the doshas.²²

Here, the foremost vitiation is of vyana uayu, which then leads to agnimandya. This ends up in ama formation.²³

For nourishment of dhatus it is necessary that all the dhatvagnis, the Vyana vayu which is the force for the transportation of nutrient material to various tissues and the channels of transport should remain unimpaired.

When vyana vayu is vitiated, it blocks the path of poshaka rasa dhatu. This leads to malnourishment of all further dhatus .

Kshobha and shrama caused due to vyayama cause vata prakopa, while, ushma produced causes liquification of doshas which makes them easy to be carried away to shakhas, marmas, sandhis etc. (Arundatta on A. Hri. Su. 13/17). The Snigdha guna is uttama in Madhura rasa dravyas which are prithvi and jala mahabhuta pradhana. Most of the Madhura rasa dravyas are guru guna yukta due to their mahabhuta combination. Drava guna is kledakara and vyapi. Hence food remain in madhura avashthapaka for a longer time and guru, picchila ama is formed.

5)Nischalatva

Nischalatva denotes person who are lazy and less active by their nature. In such person continuous consumption of nutritious or even normal diet produces accumulation of kapha dominant dhatus. Due to sedentary habits agni gets vitiated which leads to production of ama. Here, vata dosha if vitiated more due to other nidanas, it along with ama causes amavata.

Agni

Word Agni derived from 'AG' dhatu that means the substance which is wide spreading or progressive substance which leads metabolism.

The presence of 'agni' in human system responsible for digestion and metabolism is also mentioned in upnishad and Bhagvat geeta. The creation and destruction of the universe, metabolism and catabolism in organism all are regulated through Agni.

As per ayurveda Panchamahabhut are the basic component of whole the world. Panchamahabhut are also a basic principal of ayurveda. Agni is a one mahabhut. Bhagvan atreya says that agni lies in the body as well as in nature and agni lies in the body is called as jatharagni. As per Darshan shastra Agni is one of the dravya in nine basic dravyas.

Agni is defined as- " That which brings about changes in an organism or substance."

It means agni transforms chaturvidha ahardravyas of vijateeya origin to sajateeya ahara rasa which is important for dhatu poshana. Also, agni is one of the six ahara parinamkara bhavas, necessary for food digestion.

Aama

Aama is one of the chief pathogenic factors in the causation of majority of diseases. Ama is considered as the root cause of almost all diseases. Also word 'Aamaya' has been coined for the disease in general. Words like Samaroga, Samadosha, Samadhatu, Samavastha are widely used in the texts to show the association of the ama.

The word ama has its origin from root 'Am' with the suffix 'Ninj' which means the, Substance which is not digested

properly , needs further digestion and creates disturbance in strotas.

Definition

1 According to Ashtanghridaya

Due to alpa bala of ushma(agni) the first dhatu i.e. rasa dhatu remain undigested retained in the amashaya that undigested annarasa is called 'Ama.1

2. According to Madhavnidan

Due to daurbalya of jatharagni ahararasa becomes apakwa that is called According to Ashtanghridaya d as Ama it aggravated all doshas in the body.2

3. According to Charaksamhita

In amashaya, undigested anna rasa is formed due to agnidaurbalya; outcome of such indigestion is known as Ama.12

Again it is modified that the residue of ahara-rasa is still left undigested due to alpa bala of agni, is called ama which is the cause of all diseases.

Some scholars opines different views that
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-Undigested food as ama,

-Accumulation of malas in different body parts as ama,

-The first stage of doshadushti is ama.

Vitiated agni become incapable in digesting the ingested food and this undigested food after getting fermented turns in to poisonous substance. i.e. amavisha.14

From the above description it can be said that ama is a precursor state of a substance in transformation. Ama condition can be formed at any level of agni sannikarsha due to its hypo functioning, may be at jathargni, bhootagni and dhatwagni.

After going through all definitions three keywords Ama, Amadosha, Amavisha emerge. Though all three

conveys the same meaning, these words are coined for different states of apakvadravya. Apakwa ahara rasa which is situated in amashaya gets shuktatva after passage of some time, that shukta bhava is called as ama. During further course of time the ama interacts with doshas and become pathogenic which is known as amadosha. This amadosha on further stasis gets more shuktatva and acquire visha qualities, this toxic condition is known as amavisha.

Ama - Hetu

The previous discussion clearly indicates that Agnimandya is the root cause in production of Ama. So the factors responsible for malfunctioning of Agni are also responsible for producing Ama. In Charaka Samhita the aetiological factors causing Ama have been described in detail (Ch. Chi. 15/42-43). The aetiological factors of Ama can be classified as:

1. Aharaja 2. Viharaja 3. Mansika 4. Miscellaneous

1. Aharaja (Dietic unwary)

Not only the food taken in larger quantity, but the qualities like Guru, Sheeta, Shushka, Ruksha, Vidahi, Viruddha Ahara and untimely indulgence in foods and unpleasent food materials also cause Ama. These firstly cause Agnimandya and then results in production of Ama. (Ch. Vi. 2/8, Chi. 15/42-43). In addition to these Abhojana (abstinence from food), Ajirnebhojana (in state of indigestion) and Asatmya bhojan may also cause Ama.

2. Viharaja (Unwholesome Habits)

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Sandharnata (Suppression of natural urges), Svapna Viprayaya (keeping awakening in night and sleeping in day), Dukhashaya (uncomfortable bedding), Atyambupana (excessive intake of water),

are important causative factors responsible for production of Ama. In addition to these, inadequate administration of Vamana, Virechana and Basti karma can also produce Ama.

3. Mansika (Pertaining to Emotion)

:-

Consumption of food when individual is afflicted with mental upset due to Kama, Krodha, Lobha, Moha, Irshya, Shoka, Bhaya, Lajja, Chinta, Mano udvega, Manoglani etc. are the important Mansika factors responsible for causation of Agnimandyajanya Ama.

4. Miscellaneous :-

Emaciation due to chronic disease adverse seasons habitat and time, also give rise to Ama. **Ama – Guna**

Arunadatta mentioned some properties while commenting on Ashtanga Hridaya.15,16

1)Avipakva - Due to agnimandya food is not properly digested, hence rasa formed is avipakva.

2)Asamyukta – Ahara is not attained finality due hypofunctioning of agni hence not able to mix-up with surrounding tissues. Hence it gets quality 'asamyukta'.

3)Durgandha – As food is indigested and due to fermentation and putrifaction accruing in the formation of ama, it has foul smell, which can be perceived by smell while excreted out of the body in Purish, Mutra, Sweda.

4)Bahu – When entire indigested food is not assimilable to body metabolism, the amount of ama is very large.

5)Picchila -As there is no proper agni samskara on the drava and snigdha gunatmaka ahara rasa, ama formed is picchila. Hence due to its lepane shakti it adheres to srotasas.

6)Drava – As ama is undigested ahara-rasa which is drava in nature ama formed is drava. Hence it spreads in body and produces abhishyanda in srotasas.

7)Snigdha -This is viscous property of ama which indicated by snigdha guna, which helps ama to adhere in srotasas.

8)Anekvarnayukta – When ama is vitiated by vata, pitta, kapha doshas it attains various colours. (Modhukosha 25)

9)Tantummatva – pischilastantulo (Bhavaprakash)

Tantummatva is due to picchila gunas which can be seen in sama kapha and sama mala.

10)Guru – By snigdha and picchila gunas ama adheres to dosha, dushyas, slowing there normal movements and functions and hence termed as guru.

Ama with these gunas is further subjected to digestion by bhutagnis. If any bhutagni is vitiated ahara rasa can not be transformed to proper end product. The site of ama formation and vitiation of specific agni leads to formation of ama with characteristic gunas. This leads to different sampraptis causing various diseases.

When vatadi doshas and rasadi dhatus get combined with ama, they are said to be sama i.e. along with ama. These doshas, dhatus produce their own specific signs and symptoms.

The symptoms of sama mala or dosha are srotorodha, balabhransha, gaurava, anila mudhata, laziness, indigestion excessive salivation, malasanga, aruchi and klama. (A. Hri. Su. 13/23-24).

Samprapti-

The samprapti of amavata described in Madhav Nidana and as explained by the commentators can be summarized as under.

In a state of pre-existing mandagni, if the person is exposed to etiological factors, then the ama is formed in amashaya along with vitiation of vata dosha. This morbid ama circulates in the body propelled by vitiated vata. With predilection for shleshma sthana. Here, by the action of vata dosha ama becomes more virulent and reaches dhamani. Before, it blends with vata, pitta and kapha and consequently causes variegated colour, becomes heavy and viscous. These qualities facilitate sroto-abhishyanda and srotorodha. These changes in srotas, edures sthana samshraya, leading to manifestation of symptoms like Hrid-gaurava, daurbalya, sandhi shotha, shula and stiffness in the body. 24

Annarasa which is vitiated by vata, pitta and kapha is of various different colours and excessive sticky. It causes abhishyanda of the srotasas. This is an important stage in samprapti of amavata. Charaka defines the word srotas as channels which carry forward the dhatus undergoing conversion. This means poshaka dhatus are carried in the srotasas to further dhatus to provide nutrition. Hence patency of these srotasas is important. 25

The word abhishyanda is made up of two words abhi + shyanda. Here the word shyanda means to produce secretions. Dalhana explains 'Abhishyandi' as substances which increase the secretions in the srotasas. Abhishyandi substances are generally guru gunatmak and picchila. 26

Picchila along with guru guna causes srotorodha by increasing secretions in the srotasas. Ama possesses both picchila and guru gunas and hence it

causes abhishyanda. This further causes vataprakopa. 27

Definition of viruddhahara states that it causes utklesha i.e. prakopa of doshas, but does not throw them out of the body. These aggravated doshas remain in the body and over a period of time they get lodged in the dhatus. But as their properties are against those of dhatus, malas etc. they become hazardous causing various diseases depending upon the site of lodgment.

Viruddhahara is also the dushti hetu of majjavaha srotas, so ama formed in majjavaha srotas produces symptoms like pain in distal joints, giddiness, unconsciousness, tamah peavesh, sthula mulanam arunshi etc. This ama has gunas opposite to deha dhatus. So due to inadequate poshana of dhatus daurbalya results.

Having food rich in snigdha guna and performing vyayama immediately causes shakhagati of doshas. This leads to ama formation. Ama formed is guru picchila, sthula due to improper digestion. But due to vata prakopa this ama is given shakhagati. Due to effect of ruksha and khara gunas of vayu, kapha sthanas of body are first influenced. As a response to it body tries to restore equilibrium. Hence, being similarities in the qualities of kapha and ama, ama is used by the body to restore the functions of kapha.

Very much apakva ama first lodges itself in dhamanis and hridaya which are the mulasthanas of rasavaha srotas. Sandhis are important kapha sthana and also vata sthana and hence ama is carried to sandhi sthanas. 28

When rasagata ama vitiates bodhaka kapha it leads to praseka, aruchi and aasyavairasya.

But when due to agnimandya, ama annarasa is formed, then rasa mala kapha is not nourished well and hence instead of normal functioning produces adverse effect at hridaya and trika sandhi. Also, it produces gatra stabdhata. This disease is known as amavata.

In a nut shell the samprapti ghatakas of amavata can be summarized as under.

1) Dosha : Tridosha with Vata dominance.

Vata : Vyana and Samana vayu

Pitta : Pachaka Pitta.

Kapha : Kledaka, Shleshaka, Bodhaka.

2) Dushya : Mainly Rasa along with Asthi, Majja, Snayu, Mutra, Purisha.

3) Srotas : Mainly Rasavaha along with Asthivaha, Majjavaha,

Udakavaha, Mutravaha, Purishavaha.

4) Agni : Jatharagni and Dhatvagni.

5) Ama : Jatharagnimandya janita ama and Dhatvagni

mandya janita ama.

6) Udbhavasthana : Amashaya and Pakvashaya.

7) Sancharasthana : Rasayanis.

8) Adhishthana : Shleshmasthana especially sandhi.

9) Rogamarga : Madhyama rogamarga.

10) Vyaktisthana : Sandhi.

11) Vyadhi swabhava : Chirkari

According to above discussion it is concluded that agni and ama plays important role in amavata.

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