

## AMAVATA: A CONCEPTUAL STUDY

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**ABSTRACT**

*Amavata* is made up of two words: *Ama* and *Vata*. *Ama* refers to incomplete digestion of food, which results in incomplete/impure formation of *Anmarasa*, which circulates in the body and reaches target cells, where it causes pathology such as heaviness, loss of strength, drowsiness, *Vata* aggravation, and improper waste elimination. *Amavata* symptoms include body aches, a lack of appetite, thirst, fever, and inadequate digestion of meals. since the condition progresses, it becomes more difficult to treat, since it affects the hands, feet, head, ankles, and knees, causing pain, swelling, stiffness, and soreness in the afflicted joints. *Amavata* is a form of sickness that has been referenced in *Ayurveda* from the time of *Madhavkara* (16th century A.D.). *Vata-Kaphaja* diseases fall under this group. *Amavata nidanas* recounted by *Madhavkara* include *Viruddhahara*, *Viruddhachesta*, *Mandagni*, and Exercise after *Snigdhar*, among others. *Amavata* is a difficult condition for physicians to treat owing to its chronicity, incurability, comorbidities, and morbidity. Allopathic treatment gives symptomatic alleviation, but the underlying disease remains untreated owing to a lack of effective therapy, resulting in many side effects, toxic symptoms, and unpleasant responses, as well as more significant problems such as organic lesions. *Langhan*, *Swedan*, *Tikta-katu dravyas* *Deepana*, *Virechan*, *Basti*, and other procedures are explained.

**KEYWORDS:** Amavata, Ama, Vata, Mandagni, Langhan etc.**INTRODUCTION**

People nowadays are preoccupied with their success rate and way of life. They are more concerned about their personal health, yet owing to their hectic schedule, they are unable to live a healthy lifestyle. Most people are bothered by poor dietary habits and a failure to adhere to a regular seasonal routine. Frequent indulging in such elements changes the state of both *Jatharagni* and *Dhatvagni*. *Agni* deficiency leads to the development of numerous illnesses.<sup>[1]</sup> *Mandagni* is a causative factor for a variety of diseases.<sup>[2]</sup>

Rheumatoid arthritis (RA) has become increasingly widespread and unpleasant among all joint problems in the twenty-first century. Rheumatoid arthritis affects around 0.8% of the world's population. Females are impacted three times more than guys. It is a chronic inflammatory joint disease that affects several systems. The start is commonly in the fourth and fifth decades of life, however persons of any age might be affected in any environment. Rheumatoid arthritis renders the patient incapable for independent living.

Because Rheumatoid arthritis is a severe illness, total cure is extremely unusual. Infectious causes, genetic

predisposition, and autoimmune response are all factors that contribute to rheumatoid arthritis. Insidious onset with tiredness, anorexia, and weakness, as well as abrupt onset with fast development of polyarthritis and constitutional symptoms such as fever, lymphadenopathy, and splenomegaly. The involvement of joints is generally symmetrical. It is distinguished by discomfort, swelling, soreness, and severe mobility limitations. Although general stiffness can develop, morning stiffness that lasts more than an hour is a distinguishing trait. The most common joints involved are the metacarpophalangeal and proximal interphalangeal joints of the hands, wrists, knees, and metatarsophalangeal and proximal interphalangeal joints of the feet. Even in modern medical science with extreme advancement in diagnostic approach, only symptomatic relief and no permanent cure is provided.<sup>[3]</sup> It is a difficult ailment for clinicians and the medical sector to treat. There is currently no viable medication for this condition in modern science. All of current medicine relies on DMARD, steroids, and NSAIDs, which have a severe influence on the immune system and provide only short relief. However, no appropriate current medical therapy for this condition has been established so far. As a result, other medical systems' therapy of this ailment is simply inadequate, and people

continue to resort to *Ayurveda* for help in overcoming this issue. As a result, it is a difficult sickness for *Ayurvedic* academics, and it is their responsibility to focus on many aspects of this condition. Because of the similarity in clinical presentation, *Amavata* can be linked to Rheumatoid Arthritis. It is *Madhyam rogamarg* illness. *Sandhi* and *Asthi* are the primary sites for the expression of cardinal symptoms such as *Sandhishool*, *Shandhishoth*, and *Sandhigraha*, among others. All three *Doshas* are involved in illness development, but *Ama* and vitiated *Vata* play the most important roles.

## AIMS AND OBJECTIVE

To evaluate *Ama* and provide an in-depth explanation of the illness *Amavata*.

## MATERIAL AND METHOD

For this study, literary resources including references to "*Ama* and *Amavata*" were gathered from *Ayurvedic* texts, namely *Madhav Nidana*, *Charka Samhita*, and *Astang Hridaya*, as well as complementary *Ayurvedic* Books and their accessible commentary.

### Concept of *Ama*

*Ama* is the product of the *Agnimandya* procedure. Furthermore, it has been emphasised that all forms of *Ajirnas* play a role in the creation of *Ama*.

### Etymology

- The term *Ama* is formed from the root word "*Am*" with the suffix "*ninj*." It refers to improperly digested or partly digested materials.
- In which things are digested but not totally digested.
- *Ama* is either not entirely or only partially digested.<sup>[4]</sup>
- *Ama* refers to substances that do not adequately digest and yet need to go through the digestion process.<sup>[5]</sup>
- *Ama* is a substance that causes discomfort or pressure on the *Srotomukha* and accumulates on the *Srotomukha*.<sup>[6]</sup>

### Definition of *Ama*

These are the multiple definitions of *Ama* found in various classics. Some examples are shown below.

ऊष्मणोऽल्पबलत्वन धातमाद्यमपाचितम् |

दष्टमामाशयगतं रसमामं प्रचक्षत ||<sup>[7]</sup>

Because of *Ushma* (*Agni*) hypofunction, the initial *Dhatu* '*Rasa*' is not adequately digested; instead, the *Anna Rasa* ferments or putrefies (*Dusta*) and is retained in the *Amashaya*. This *Rasa* is known as *Ama*.

### *Ama Svarupa*<sup>[8]</sup>

The qualities listed above can be categorised in the following ways.

Properties which can be felt by touch

- Dravatva*.
- Pichchilatva*.
- Snigdhatatva*

Properties which can be perceived by eyes

- Tantumatva*
- Avipakvata*
- Asamyuktata*
- Anekavarnayuktata*
- Pichchilata*

Properties which can be perceived by smell:

- Durgandha*

Properties which can be known by questioning:

- Guruta*
- Avipakvata*

### *Sama Dosh*

आमेन तेन सम्पृक्ता दोषा दृष्याश्च दृषिताः |

सामा इत्युपादिश्यन्ते ये च रोगास्तदुद्भवाः ||<sup>[9]</sup>

*Sama* is the combination of *Dosha* and *Dushya* with *Ama*, and diseases brought on by this combination are known as *Sama* diseases.

It is important to understand the characteristics of the *Doshas* in *Samavastha* and *Niramavastha* in order to understand the pathological condition of *Ama* in the body. *Samavastha* is the term used to describe *Samadosha* and related symptoms.

### Process of *Ama* Formation

*Ama* formation in body take place by two ways.

- Acute *Ama* formation<sup>[10]</sup>
- Gradual *Ama* formation<sup>[11]</sup>

*Trividh Kukshiya Vimana*, which is responsible for the emergence of diseases like *Alasaka* and *Visuchika*, describes acute *Ama* production.

While the occurrence of systemic diseases like *Amavata* are brought on by the gradual buildup of *ama*.

### Line of Treatment

***Langhana***: The first is *Langhana*, which aids in *Agni* load shedding and decreases *Ama* formation.

***Deepana***: The usage of *Deepana Dravya*, which aids in strengthening *Agni*'s state and intensifying its effect.

***Pachana***: *Pachana Dravyas* aid in the digestion of already generated *Ama*.

## AMAVATA

### Etymology

The term *Amavata* is made up of the words *ama* and *vata*. This denotes the disease's pathogenesis's involvement with *Ama* and *Vata*.<sup>[12]</sup>

*Ama*, which is created as a result of indigestion, is a well-known illness entity along with *Vata*.<sup>[13]</sup>

### Definition

युगपत्कृषितावन्तस्त्रिकसन्धिप्रवेशकौ |  
स्तब्धं च कुरुतो गात्रमामवातः स उत्पद्यते ||<sup>[14]</sup>

*Amavata* refers to the simultaneous presence of vitiated *Ama* and *Vata* in the *Trika-Sandhi* that leads to that body part's *Stabdhatata*.

### Nidana of Amavata

The following are distinct etiological factors for *Amavata*, according to *Madhava Nidana*<sup>[15]</sup>

- *Viruddhahara*
- *Viruddhachesta*
- *Mandagni*
- *Nishchalata*
- The key trigger for the creation of *Amavata* is engaging in any form of exercise right after consuming *Snigdha Ahara*.

### Viruddha Ahara

#### Definition

उत्पलशय दोषाण्ण हसेत द्रव्यं यतत्समासतः |  
विरुद्धं तद्धि धातनां प्रत्यनीकतया स्थितम् ||<sup>[16]</sup>

The *Viruddha Ahar* is the reverse of *Sapta Datu* and refers to the *Ahar dravyas* that cause *Dosha* but are unable to expel it from the body.

These are *Dhatushaithilyakara* and *Doshaprapakopa*.

*Acharya Charaka* coined term *Ahita* for *Viruddhaahar*.<sup>[17]</sup>

One of the most significant causes of *Amavata* is *Viruddha Ahara*.

The following are the 18 varieties of *Viruddha Ahara* that *Charaka Samhita* follows.<sup>[18]</sup>

- *Desha Viruddha* (Place)
- *Kaal Viruddha* (Time)
- *Agni Viruddha* (Digestion Power)
- *Matra Viruddha* (Dose)
- *Satmya Viruddha* (Suitability)
- *Dosha Viruddha* (against of dosha)
- *Sanskara Viruddha* (processing)
- *Virya Viruddha* (Active Principles)
- *Kostha Viruddha* (bowels)
- *Avastha Viruddha* (state of health)
- *Karma Viruddha* (order)
- *Parihar Viruddha* (contraindications)
- *Upchara Viruddha* (prescription)
- *Paka Viruddha* (cooking)
- *Samyog Viruddha* (combination)

- *Harita Viruddha* (palatability)
- *Sampat Viruddha* (richness of quality)
- *Vidhi Viruddha* (rules of eating)

### Viruddha Cheshta

*Viruddhachesta* is not explicitly addressed in the classics. All bodily functions that have a negative impact on the body's typical physiology are indicated by the *Viruddha Cheshta*. Thus, the vitiation of *Agni* occurs when the body's regular physiology is interrupted. *Ama* is produced as a result of this vitiated *Agni*. *Vata* is also vitiated by *Viruddha Cheshta*. When combined, both elements result in *Amavata*.

The following elements, which are responsible for *Dosha Utklesha*, can be considered in *Viruddha Cheshta*.

- *Vega Vidharana*
- *Anudirna Vega Udirana*
- *Diwaswapa*
- *Ratrijagarana*
- *Ativyayama*
- *Vishama Shayya Shayana*
- *Ativyavaya*

### Mandagni

*Mandagni* is defined as a decreased function of *Jatharagni*, *Dhatwagni*, and *Bhutagni*, however it is conceivable that the function of *Jatharagni* is normal in the patient, but owing to the decreased function of *Dhatwagni* and *Bhutagni*, *Ama* production occurs, which circulates in the blood and is coupled with *Vata*. *Mandagni* is a risk factor for all illnesses. If people take other *Nidanas* without considering *Agni*, they are more likely to be impacted by *Ama* illness. *Jatharagni* is the most essential of the three forms of *Agni*. The swallowed food is digested by all of these forms of *Agni*, and the quickness of *Jatharagni's* power is critical since it also augments the activities of *Bhutagni* and *Dhatwagni*.

### Nischalata

A person who is naturally sedentary and inactive. Continuous eating of healthy or even typical food results in the buildup of *Kapha* dominance *Dhatu*s in such a person. Sedentary habits also cause *Agni* to become vitiated, which leads to *Dosha* vitiation and the creation of *Ama*, which together with *Ama* produces the pathophysiology of *Amavata*.

### Exercise after Snigdha Ahar

*Agni* in the body becomes vitiated due to *Snigdha Ahara*, which is *Guru*, and *Ama* is produced as a result. Whereas in *Sandhis*, *Vyayama* immediately following *Snigdha Bhojana* promotes the vitiation of both *Vayu* and *Kha-vaigunya*. There is an over mobilisation of *Sandhis* during *Vyayama*. They could develop *khavaigunya* as a result of using *Sandhi* excessively. Therefore, *Vyayama* after eating acts as *khavaigunya* creating *Nidana*, and when combined with *Snigdha Bhojana*, it creates a particular *Nidana* for *Amavata*. One of the factors that

causes the *Dosha* to move outside of *Koshtha* and find refuge in *Sandhi* is *Vyayam*.

### Purvarupa

In *Brihattayi*, *Amavata* is not specifically named. *Shiroruja* and *Gatraruja* are the only two named as *Purvarupa* of *Amavata* by *Vangasena*.<sup>[19]</sup> Early clinical manifestations of the symptoms/signs may be taken into consideration as the disease's *Purvarupa*.

### Rupa (Signs and symptoms)

Others, including *Madhavakara* and *Bhavamishra*, have provided descriptions of the *Rupa* of *Amavata*. These fall under the following categories:

- *Pratyatma Rupa*
- *Samanya Rupa*
- *Doshanubandha Rupa*
- *Pravriddha Rupa*

<i>Pratyatma</i>	<i>Samanya</i>	<i>Pravriddha</i>	<i>Doshanubandha vata</i>	<i>Doshanubandha pitta</i>	<i>Doshanubandha kapha</i>
<i>Sandhishool</i>	<i>Angmard</i>	<i>Vrishchikvat Vedana</i>	<i>Shoola</i>	<i>Daaha</i>	<i>Staimitya</i>
<i>Sandhishotha</i>	<i>Aruchi</i>	<i>Agnidaurbalya</i>		<i>Raga</i>	<i>Guruta</i>
<i>Stabdhatta</i>	<i>Trishna</i>	<i>Praseka</i>			<i>Kandu</i>
<i>Sparshasahatva</i>	<i>Alasya</i>	<i>Nidra Viparayaya</i>			
	<i>Gaurav</i>	<i>Vidvibaddhata</i>			
	<i>Jwara</i>	<i>Vairasaya</i>			
	<i>Apaka</i>	<i>Daha</i>			
	<i>Shuntaanganama</i>	<i>Bahumutrata</i>			
		<i>Antrakunjan</i>			

### Upashaya – Anupashaya

Five variables have been identified by *Charaka* when defining the process of illness diagnosis: For an intellectual scholar or physician, the first three are sufficient to understand the disease before breaking the *Samprapti* (pathology) or halting the aggravation of diseases. *Nidana* (etiological causes), *Purva Rupa*, *Rupa*, *Upashaya*, and *Samprapti*. *Upashaya* is the term for the use of medications, food plans, and *Viharas* that provide long-lasting relief. *Anupashaya*, on the other hand, exacerbates the illness.

**Upashaya:** *Ushna*, *Tikta*, *Katu*, *Deepana*, *Laghu Ahara*, and *Ushna Vihara* are used to treat *Amavata* symptoms such joint pain, *Jwara*, *Angamarda*, and *Ama*. The *Agni* is strengthened by *Langhan*, which aids in the digestion of the underlying *Ama* cause and normalisation of symptoms like *Guruta*, *Praseka*, *Alasya*, and *Aruchi*, among others.

**Anupashaya:** By boosting *Amavriddhi*, *Santarpana* worsens the disease's state, and *Snigdhatta* causes *Srotoabhishyanda*. Due to *Sheeta* and *Kleda Vriddhi*, they also regard oiling, overcast weather, and early hours to be *Anupashaya* for *Amavata*. Because of this, the *Samavastha* of *Amavata* uses the use of oil as a diagnostic method. Additionally, due to the tension on the joints, hard labour and excessive physical exercise exacerbate joint discomfort.

### Samprapti

As discussed earlier whenever the function of *agni* is disturbed in the body *ama* is produced. This produced *ama* is slimy in nature, such *ama* get together with *Dushit vata* / *prakopit vata* and circulates all over the body through *shira* and *dhamani* and gets lodged in *kaphasthana* i.e. *sandhi* because *shleshak kapha* is located in *sandhi* and *amavata* is developed.

### Samprapti Ghataka

<i>Dosha</i>	<i>Tridosha, mainly Vata (Vyana, Shamana, Apana) and Kapha (Kledaka, Bodhaka, Sleshmaka)</i>
<i>Dhatu</i>	<i>Rasa, Mansa, Asthi, Majja</i>
<i>Updathu</i>	<i>Snayu, Kandara</i>
<i>Srotasa</i>	<i>Annavaha, Rasavaha, Asthivaha, Majjavaha</i>
<i>Srotodushti</i>	<i>Sanga and Vimarg gaman</i>
<i>Udbhava sthana</i>	<i>Amashaya – chiefly production of Ama, Pakvashaya – Mula Sthana of Vata</i>
<i>Adhithana</i>	<i>Whole body</i>
<i>Vyakiti Sthana</i>	<i>Whole body (Sandhi)</i>
<i>Roga Marga</i>	<i>Madhyama Roga Marga</i>
<i>Avayava</i>	<i>Sandhi</i>
<i>Vyadhi Svabhava</i>	<i>Mainly Chirakari</i>

### Classification<sup>[20]</sup>

*Acharya Madhavakara* stated according to *Dosha* which are as follows in *Madhava Nidana*.

### Eka Doshaja

- 1) *Vataja*
- 2) *Pittaja*

## 3) Kaphaja

**Dwi Doshaja**

- 1) Vataja-pittaja
- 2) Pitta-kaphaja
- 3) Kapha-vataja

**Tridoshaja**

All three *Dosha* symptoms are present in the *Tridoshaja* forms of *Amavata*. Both *Bhavaprakasha* and *Yogaratanakara* classify things similarly.

**According to Acharya Sharangadhara<sup>[21]</sup>**

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja
- 4) Sannipataja

A four-type classification of *Amavata* has been established by *Acharya Harita* based on its clinical presentation. These are listed below.

- 1) *Vishtambhi*: *Gatra Gaurava*, *Adhmana*, and *Bastishula* are present in this kind of *Amavata*.
- 2) *Gulmi*: This variety of *Amavata* has the peristaltic sounds *Jathara Garjana*, *Gulmavat Pida*, and *Kati Jadata*.
- 3) *Snehi*: This form of *Amavata* contains *Gatra Snigdhatta*, *Jadya*, *Mandagni*, as well as the excretions of *Vijala* and *Snigdha Ama*.
- 4) *Sarvangi*: This kind contains the excretions of *Pitta*, *Shyama*, *Vijjala Ama*, *Shrama*, and *Klama*.

**Upadrava**

*Upadrava* is a sequel that follows the symptoms of the primary illness.<sup>[22]</sup> According to *Acharya Dalhan*, symptoms that are linked to a sickness over a longer period of time are referred to as *upadravas*. Disease either erupts and takes on a terrible form or remains persistent in nature. *Upadrava* are not a necessary consequence of the illness.

*Yogaratanakara* inserts the *Pravridha Lakshana* of *Amavata* that *Madhava* had previously mentioned in *Upadrava*. It is also possible to classify *Angavaikalya*, a manifestation of *Amavata* reported by *Harita*, as an *Upadrava* of the disease. Eight *Upadravas* are specifically stated in *Anjana Nidana*, including *Jadya*, *Antrakujana*, *Anaha*, *Trishna*, *Chhardi*, *Bahumutrata*, *Shula Shayanasha*, etc. The most of the difficulties have been discussed in depth, and the remaining *Rupa* are depicted as follows.

**Sadhyasadyata**

*Mahasrotasa* is also involved in the pathophysiology of *Amavata*, which is primarily a *Madhyama Roga Marga* illness.

When just a few *Hetus* are involved in the production of the disease, when only one *Dosha* is involved, when there are few indications and symptoms, and when the

ailment is recent in onset, then the disease is classified as *Sadhya*.

When two *doshas* are involved, the condition is chronic, has several contributing elements, and many signs and symptoms, at that point it is classified as *Yapya*.

*Kricchra Sadhya* and the condition known as *Sarvanga Shotha*, which causes generalised edoema, are *Sannipatika Amavata*.<sup>[23]</sup>

**Chikitsa Sidhanta**

According to *Chakradatta*, the discoverer of *Amavata Chikitsa*, *Langhana*, *Swedana*, *Tikta*, *Deepana*, and *Katu* medicines, *Virechana*, *Snehapana*, and *Saindhavadi Anuvasana*, and *Kshara Basti* are all beneficial to *Amavata*. *Upanaha* without *Sneha* has been added to these therapeutic procedures by *Bhavamishra* and *Yogaratanakara*, while *Yogaratanakara* has also included *Ruksha Baluka Sweda*, among other things. The details are as follows.<sup>[24]</sup>

लंघनं स्वेदनं तितं दीपनानि कटूनि च |

विस्त्रेण स्नेहपानं बस्त्याश्चाममारुते ||

सैन्धवाद्येनानुवास्य क्षारवस्तिः प्रशस्यते ||

**DISCUSSION**

As mentioned above, a detailed description of *Amavata* is given in terms of *Ama* with acute and gradual pathogenesis of *Ama* formation, *Nidana Panchaka*, *Upadrava*, *Sadhyasadyata*, *Pathyapathya*, and *Chikitsa*, among others. *Mandagni* is the root cause of *Amavata*, and treatment requires complete digestion of *Ama*, which occupies the entire body. When *Agni* is normalised by various procedures such as *Langhana*, *Deepana*, and *Pachana*, *Ama* is digested at various levels, and stiffness decreases, along with all other cardinal symptoms such as pain, edoema, and so on.

**CONCLUSION**

*Amavata* is a condition that causes the body to become stiff as a result of vitiated *Ama* and *Vata* lodging in the *Trika Sandhi*. A significant contributing factor is the decreased function of *Agni* at the *Jatharagni*, *Bhutagni*, and *Dhatwagni* levels. *Amavata* is *Amashayothha Vyadhi* and is treated with *Langhana* in terms of *Ahar* and *Vihara*, *Swedana*, *Tikta Katu Deepana Dravyas*, *Virechana*, *Snehapana*, and *Basti*, which ultimately results in *Amapachana*, *Vatashamana*, and *Strotoshodhana*. *Amavata* is caused by the incomplete or improper formation of *Annarasa*.

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