

ROLE OF SHAMANA CHIKITSA AND LIFESTYLE MODIFICATION IN THE  
MANAGEMENT OF AMLAPITTA: A CASE STUDYDr. Md Tanzil Ansari<sup>1\*</sup> and Dr. Sukumar Ghosh<sup>2</sup><sup>1</sup>P.G. Scholar, Department of Kayachikitsa, Institute of Post Graduate Ayurvedic Education and Research at S.V.S.P., Kolkata, West Bengal, India.<sup>2</sup>Professor and HOD, Department of Kayachikitsa, Institute of Post Graduate Ayurvedic Education and Research at S.V.S.P., Kolkata, West Bengal, India.**\*Corresponding Author: Dr. Md Tanzil Ansari**P.G. Scholar, Department of Kayachikitsa, Institute of Post Graduate Ayurvedic Education and Research at S.V.S.P., Kolkata, West Bengal, India. DOI: <https://doi.org/10.17605/OSF.IO/J56AP>

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## ABSTRACT

*Amlapitta* becomes one of the common diseases of today's era. It is an *Annavaha srota dushti janya vikara*. It mainly occurs due to *Mandagni*. This disease is occurred due to adoption of unhealthy dietary habit and sedentary lifestyle. Mental stress also plays an important role for its occurrence. When *pitta* gets *vidagdha*, it becomes *amla* and produces *Amlapitta*. It is manifested by *Avipaka* (indigestion), *Klama* (tiredness without doing any work), *Utklesha* (nausea), *Tikta amla udgara* (bitter and sour eructation), *Gaurava* (heaviness of body), *Hrit kantha daha* (burning sensation in the cardiac region and throat) and *Aruchi* (anorexia) etc. *Amlapitta* can be correlated with Hyperacidity due to similarities in their clinical features. Its lines of treatment are *Nidana parivarjana*, *Shodhana chikitsa* and *Shamana chikitsa*. Proper *pathay-apathya* should also be followed along with them. The present case study deals with a 32 year old male patient having complaints of sour eructation, nausea, indigestion, loss of appetite and burning sensation in chest and throat for 2 months. This case was diagnosed as *Amlapitta* (Hyperacidity). For its management, *Shamana chikitsa* along with lifestyle modification were administered for 1 month which showed good results.

**KEYWORDS:** *Amlapitta*, Hyperacidity, *Shamana chikitsa*, Lifestyle modification.

## INTRODUCTION

Nowadays occurrence of lifestyle disorders are gradually increasing in our society. These disorders are caused due to adoption of faulty lifestyle like unhealthy dietary habit and sedentary lifestyle along with excessive mental stress. One such disorder is *Amlapitta*. Each and every one has suffered from this disease at least once in his/her lifespan. *Amlapitta* is one of the commonest diseases of *Annavaha srota* and caused mainly due to *Mandagni*.

*Amlapitta* has not been described as separate disease entity in *Brihat trayee* like *Caraka Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya* but the word '*Amlapitta*' is mentioned at several places in *Caraka Samhita*. It has been described in details as separate chapter in *Kashyapa Samhita*, *Madhava Nidana*, *Bhava Prakasha*, *Cakradatta*, *Bhaishajya Ratnavali*, *Yogaratanakara* and *Vangasena Samhita* etc.

*Amlapitta* is defined as '*Amlam vidagdham cha tat pittam amlapittam*' that means when *pitta* gets *vidagdha*, it becomes *amla* and produces *Amlapitta*.<sup>[1]</sup> It is mainly a *pitta* predominant disease but Acharya Kashyapa has mentioned the involvement of *Vatadi tridosha*

(*Vatadayah prakupyanti*) in the *samprapti* of *Amlapitta*.<sup>[2]</sup> This disease often develops in the persons who are inhabitant of *Anupa desha* (marshy places).<sup>[3]</sup> It can occur due to consumption of *Viruddha bhojana* (incompatible food), *Dushta bhojana* (contaminated food), *Vidahi bhojana* (food which causes burning sensation), *Paryushitashana* (stale food), *Pishtanna* (flour preparations), *Apakva madya* (improperly fermented alcohol), *Apakva kshira* (unboiled milk), intake of *Guru bhojana* (heavy food), *Abhishyandi bhojana* (food which causes obstruction to *srotas*), excessive intake of *Ati ushna* (very hot), *Snigdha* (unctuous), *Ruksha* (dry), *Amla* (sour) and *Drava* (liquid) articles, consumption of *Phanita* (inspissated juice of sugarcane), *Ikshu vikara* (preparations of sugarcane), *Kulatha* (horse gram), *Bhrishtha dhanya* (fried grain), *Prithuka* (flattened rice obtained from boiled paddy) and other *pitta prakopaka annapana*.<sup>[4,5]</sup> It can also occur due to *Adhyashana* (eating before digestion of previous meal), *Ajirna* (indigestion), *Vega dharana* (suppression of natural urges), *Bhuktva bhuktva divasvapnad* (repeatedly day sleeping after eating again and again), *Ati snana* (over bathing), *Avagahana* (tub bath) and *Antarodakapanachcha bhukta* (drinking water in

between the food).<sup>[4]</sup> As per Acharya Madhavakara, its clinical features are *Avipaka* (indigestion), *Klama* (tiredness without doing any work), *Utklesha* (nausea), *Tikta amla udgara* (bitter and sour eructation), *Gaurava* (heaviness of body), *Hrit kantha daha* (burning sensation in the cardiac region and throat) and *Aruchi* (anorexia).<sup>[6]</sup> As per Acharya Kashyapa, its clinical features are *Vid bheda* (diarrhoea), *Guru koshta* (heaviness of abdomen), *Amla utklesha* (sour eructation), *Shiro ruja* (headache), *Hrit shula* (pain in cardiac region), *Udara adhma* (flatulence of abdomen), *Anga sada* (lethargy), *Antrakujana* (gurgling sound of bowel), *Kanthorasi vidahyete* (feeling as throat and chest is burning) and *Romaharsha* (horripilation).<sup>[7]</sup> On the basis of *gati*, *Amlapitta* is of two types i.e. *Urdhvaga* and *Adhoga Amlapitta*. On the other hand as per *dosha samsargaja*, it is of three types i.e. *Vatadhika*, *Vata-kaphadhika* and *Kaphadhika Amlapitta*.<sup>[8]</sup> This disease is *sadhya* (curable) if it is of recent origin and treated very carefully. The chronic one may be *yapya* (alleviated or relieved though not cured) or *kriccha sadhya* (cured with difficulty).<sup>[9]</sup>

*Amlapitta* can be correlated with Hyperacidity due to similarity in their clinical features. Hyperacidity refers to a set of symptoms caused by an imbalance between the acid secreting mechanism of stomach and proximal intestine and the protective mechanisms that ensure their safety. The stomach normally secretes hydrochloric acid that is essential in the digestive process. When there is excess production of hydrochloric acid in stomach, it results in the condition known as hyperacidity. The three main reasons for the occurrence of hyperacidity are 'Hurry', 'Worry' and 'Curry'.<sup>[10]</sup> Its clinical features are heart burn, bitter or sour belching, nausea, vomiting, throat irritation, abdominal distension, anorexia, pain in epigastrium, tiredness and hiccough etc.<sup>[11]</sup>

Its lines of treatment are *Nidana parivarjana* (avoidance of etiological factors), *Shodhana chikitsa* (Purification therapy) and *Shamana chikitsa* (Palliative therapy). Proper *pathay-apathya* should also be followed along with them.

## AIMS AND OBJECTIVES

To evaluate the effects of *Shamana chikitsa* and Lifestyle modification in the management of *Amlapitta* (Hyperacidity).

## MATERIALS AND METHODS

**Place of study** – OPD of Department of Kayachikitsa, Institute of Post Graduate Ayurvedic Education and Research at S.V.S.P., Kolkata, West Bengal, India.

**Type of study** – Simple random single case study.

## CASE REPORT

### Basic information

Patient's name – XYZ

Age – 32 years  
Sex – Male  
Religion – Hinduism  
Occupation – Tailor  
Marital status – Unmarried  
Socio-economic status – Lower middle class

**Chief complaints with duration**– Sour eructation, nausea, indigestion, loss of appetite and burning sensation in chest and throat for 2 months.

**History of present illness** – Patient said that two weeks prior to the appearance of symptoms, he started skipping his meals and his eating habit became irregular due to work load. He had also taken tea in empty stomach during those days. Then 2 months ago (from the date of first visit to our OPD), he developed sour eructation, nausea and indigestion. After few days he also developed loss of appetite and burning sensation in chest and throat. These symptoms were gradually increasing. He started to take antacids but he did not get permanent relief.

**History of past illness** – No history of diabetes mellitus, hypertension or any other disease present.

**Family history** – His father has hypertension.

### Personal history

Sleep – Usually normal but sometimes disturbed.  
Appetite – Less  
Bowel – Not clear  
Bladder – Normal  
Addiction – He drinks alcohol occasionally and drinks tea 4-5 times in a day.  
Diet – Mixed (both veg. and non veg.). He likes to eat fast foods.

### General examination

Mental state – Good  
Build and state of nutrition – Moderate  
Pallor – Absent  
Jaundice – Absent  
Cyanosis – Absent  
Clubbing – Absent  
Oedema – Absent  
Pulse rate – 76 beats/min  
Blood pressure – 110/80 mm of Hg  
Respiratory rate – 22 times/min  
Temperature – 98.4° F

### Systemic examination

Cardiovascular system – S1, S2 audible, no any added sound present.  
Respiratory system – Normal vesicular breath sound, no any added sound present.  
Per abdomen – Soft, mild tenderness is present in epigastrium, no signs of organomegaly present.

**Investigations** – Hb%, TC, DC, ESR and LFT were within normal limits.

**Diagnosis** – *Amlapitta* (Hyperacidity)

**Treatment plan** –

Duration of treatment – 1 month

Follow up – Every 2 weeks

Advice – (i) *Shamana chikitsa* – Take medications (mentioned in Table-1) on time without any miss.

**Table-1: List of prescribed medicines.**

Sr. no.	Medicine	Dosage	Anupana	Route of administration	Duration
1.	<i>Phalatrikadi kwatha</i> ( <i>Amlapitta roga adhikara</i> )	20ml BDAC	With equal amount of water	Oral	1 month
2.	<i>Amalaki churna</i> + <i>Yashtimadhu churna</i>	2gm + 2gm = 4gm BDPC	Water	Oral	1 month

(ii) *Lifestyle modification*

- Don't skip meals and take meals on time.
- Avoid to remain empty stomach and also avoid fasting.
- Avoid alcohol.
- Avoid excessive intake of tea and don't take tea in an empty stomach.
- Avoid salty, sour, spicy, fried and fast foods.
- Avoid foods which are heavy to digest.
- Avoid stale food.
- Avoid drinking water in between food.
- Don't go for sleep immediately after taking food.
- Don't take excessive stress.
- Take adequate sleep of 6-8 hours and avoid day sleep.
- Practice *Yoga-asana*, *Pranayama*, meditation and exercise regularly.
- Follow *pathya-apathya* (mentioned in Table-4) strictly.

**Assessment criteria**

**Table-2: Showing arbitrary scoring pattern.**

Sr. no.	Symptoms	Score-0	Score-1	Score-2	Score-3
1.	<i>Amla udgara</i> (sour eructation)	Absent	Occasional	Frequent	Frequent and sometimes associated with gastric regurgitation.
2.	<i>Utklesha</i> (nausea)	Absent	Occasional	Frequent	Frequent and sometimes associated with vomiting.
3.	<i>Ajirna</i> (indigestion)	Normal digestion	2-3 times in a week.	Daily one time.	Daily 2-3 times.
4.	<i>Hrit kantha daha</i> (burning sensation in chest and throat)	Absent	Occasional with brief episodes.	Frequent episodes causing moderate discomfort.	Daily attacks causing interference with work/activities; night time attacks interfering with sleep.
5.	<i>Aruchi</i> (loss of appetite)	Normal appetite	Eating timely without much desire.	Aversion to take even desired food.	Smell and presence of food causes aversion.

**RESULTS** – Effects of above mentioned treatment are shown in (Table-3).

**Table-3: Showing arbitrary score before and after treatment.**

Sr. no.	Symptoms	Before treatment	After 2 weeks of treatment	After 4 weeks of treatment
1.	<i>Amla udgara</i> (sour eructation)	2	1	1
2.	<i>Utklesha</i> (nausea)	2	1	0
3.	<i>Ajirna</i> (indigestion)	3	2	1
4.	<i>Hrit kantha daha</i> (burning sensation in chest and throat)	2	1	0
5.	<i>Aruchi</i> (loss of appetite)	2	1	0

After 1 month of treatment, there were significant reductions in the above mentioned symptoms.

**DISCUSSION**

As we have discussed earlier, *Amlapitta* has not been described as separate disease entity in *Brihat trayee* like

*Caraka Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya* but the word '*Amlapitta*' is mentioned at several places in *Caraka Samhita*. As per Acharya Caraka, *Amlapitta* is *Lavana rasa atiyoga janya vikara* (disease

which is produced by excessive use of *lavana rasa*)<sup>[12]</sup> and it is also mentioned as *Viruddha ahara janya vikara* (disease which is produced by intake of incompatible foods).<sup>[13]</sup> In *Grahani dosha chikitsa adhyaya* of *Caraka Samhita*, it is mentioned that *Anna visha* when associated with pitta causes *Amlapitta* and such other *paittika* diseases.<sup>[14]</sup> In the same chapter, Acharya Caraka has described the term '*Shuktapaka*' under the *lakshana* of *Vataja grahani*.<sup>[15]</sup> The meaning of the term '*Shuktapaka*' is 'acidity of stomach'.<sup>[16]</sup> Acharya Sushruta has mentioned a disease '*Amlika*' which is caused by excessive use of *Lavana rasa*.<sup>[17]</sup> This *Amlika* is similar to *Amlapitta*. Acharya Vagbhata has used the term '*Amlaka*' while describing the *lakshana* of *Pittaja hridroga*.<sup>[18]</sup> This *Amlaka* is similar to *Amlapitta*.

**Samprapti** – Due to the above mentioned etiological factors, *Vatadi dosha* get aggravated and cause *Mandagni*. At this time whatever is again eaten or drunk by ignoramus person, the same gets *vidagdha*. After that, it becomes *shukta* and it lies in the stomach stagnant. Then, the person not having control over oneself whatever eats due to greed, the same gets severely vitiated due to *pitta*, this is called *Amlapitta*. As the milk poured into undried curd pot, immediately attains sourness and gets inspissated in a brush form. In the same way, repeatedly eaten food gets improperly burnt in the acidity of *Ahara rasa*.<sup>[19]</sup>

#### **Samprapti ghataka**

- *Dosha* – *Pitta pradhana tridosha*
- *Dushya* – *Rasa*
- *Agni* – *Jatharagni, Dhatvagni*
- *Agni dushti* – *Mandagni*
- *Srotas* – *Annavaha, Rasavaha*
- *Sroto dushti* – *Sanga, Vimarga gamana*
- *Udbhava sthana* – *Amashayottha*
- *Adhithana* – *Amashaya*
- *Rogamarga* – *Abhyantara*
- *Svabhava* – *Ashukari, Chirakari*

Concept of *Samprapti* is very much necessary to treat a disease in proper way because we know *Samprapti vighatana* is prime objective of the treatment of any disease.

According to *Cakradatta*, the principles of treatment in *Amlapitta* are as follows.<sup>[20]</sup>

1. *Vamana* followed by *mridu virechana* should be advised in *Amlapitta*.
2. Uction, *anuvasana basti* and *asthapana basti* should be administered in chronic patients as per condition of the *dosha*.
3. In case of *samsargaja dosha* after *shodhana therapy*, *shaman therapy* in terms of drugs and diet should be prescribed considering the association of *dosha*.
4. In *Urdhvagata* and *Adhogata* types of *Amlapitta*, *dosha* should be eliminated by *vamana* and *virechana* respectively.

In this study mainly *Shamana chikitsa* and Lifestyle modification were recommended to the patient. These cause *Samprapti vighatana* of ongoing disease and help to cure this disease. *Shamana aushadhis* prescribed here are as follows.

**Phalatrikadi kwatha** – It is mentioned in the *Amlapitta chikitsa adhyaya* of *Cakradatta*. Its ingredients are *Triphala* (*Haritaki, Bibhitaki and Amalaki*), *Patola* and *Katuki*. It helps to cure *Jvara, Chardi* and *Amlapitta*.<sup>[21]</sup> It is *tridoshahara* mainly *kapha-pittahara*. It has *dipana, pachana* and *anulomana* activities.

**Amalaki churna** – It is *tridoshahara* but specifically it is a *pittashamaka*. It has *dahaprashamana, rochana, dipana, anulomana* and *amlatanashaka* properties. It is a good *rasayana*. It is indicated in *Aruchi, Agnimandya, Vibandha* and *Amlapitta* etc. Due to its properties and indications, it is very much suitable for the treatment of this patient.<sup>[22]</sup>

**Yashtimadhu churna** – It is *vata-pittahara*. It has *dahashamaka, vedana sthapana* and *shothahara* etc. properties. It is a good *rasayana* and *balya*. It reduces the *Amashayagata amlata*. Hence, it is indicated in *Amlapitta*. It is also beneficial for *Amashayagata vrana* (*Peptic ulcer*), due to its healing property.<sup>[23]</sup>

Lifestyle modification is very much needed in this case as *Amlapitta* (*Hyperacidity*) is a lifestyle related gastric disorder. One should quit his bad habits because these habits affect his physical and mental health badly. He should adopt good habits to avoid diseases. In this case study patient was advised to follow Lifestyle modification mentioned earlier. He was also advised to follow different *pathya-apathya* (do's and don'ts) which are mentioned in Table-4.

**Table-4: List of pathya-apathya.**<sup>[24]</sup>

<b>Pathya ahara</b>	<b>Pathya vihara</b>
<i>Shali rice</i> , <i>yava</i> (barley), <i>godhuma</i> (wheat), <i>mudga</i> (green gram), <i>jangala mamsa rasa</i> (soup of the meat of animal inhabiting arid land), <i>tapta shitala jala</i> (drink boiled water after cooling it), <i>sharkara</i> (sugar), <i>madhu</i> (honey), <i>shaktu</i> (flour of parched grains), <i>karkotaka</i> (spiny gourd), <i>karavellaka</i> (bitter melon), <i>patola</i> (pointed gourd), <i>hilmochika</i> (buffalo spinach), <i>vridha kushmanda</i> (old pumpkin), <i>ramba pushpa</i> (flower of banana tree), <i>vastuka</i> (nettle-leaved goosefoot), <i>kapittha</i> (wood apple), <i>dadima</i> (pomegranate), <i>amalaki</i> (Indian gooseberry), all types of <i>tikta dravya</i> (bitter substances) and <i>kapha-pittahara annapana</i> .	<i>Vamana</i> in <i>Urdhvaga Amlapitta</i> , <i>virechana</i> in <i>Adhoga Amlapitta</i> and <i>niruha basti</i> .
<b>Apathya ahara</b>	<b>Apathya vihara</b>
<i>Navanna</i> (new grain), <i>viruddhanna</i> (incompatible food), <i>tila</i> (sesame), <i>masha</i> (black gram), <i>kulattha</i> (horse gram), <i>taila bhakshana</i> , <i>avidugdha</i> (sheep's milk), <i>dhanyamla</i> (sour gruel made of fermented rice water), <i>lavana</i> , <i>amla</i> and <i>katu dravya</i> (salty, sour and pungent substances), <i>guru anna</i> (heavy food), <i>dadhi</i> (curd) and <i>madya</i> (alcohol).	<i>Vamana vega dharana</i> (suppression of vomiting), <i>pitta prakopaka activities</i> , <i>shoka</i> (grief), <i>chinta</i> (worry or anxiety) and <i>krodha</i> (anger).

## CONCLUSION

At present lifestyle disorders are matter of concern for our society. One such disorder is *Amlapitta* (Hyperacidity) which may occur in the individuals of any age, any sex, any class and any community. It can be cured by proper treatment. In this case study patient got relief by *Shamana chikitsa* along with Lifestyle modification. There were no side effects noticed during treatment. Hence, it can be concluded that *Shamana chikitsa* and Lifestyle modification are very effective in the management of *Amlapitta* (Hyperacidity).

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