

CONCEPT OF AVARANA IN BRUHATRAYI**Patil Aparna S¹, Singh Priyanka², Dhurde Smita³**^{1,2} MD (Scho.) (Samhita Siddhant); ³ MD, Ph.D, HOD, Samhita Siddhant Department; CSMSS Ayurveda Mahavidyalaya, Kanchanwadi, Aurangabad, Maharashtra, India**ABSTRACT**

In *Ayurveda*, various types of manifestation of the disease of *vata* are being explained. They include the *nanatmaja vikara* or individual *vata kopa*, *anubandha* or associated *vata kopa*, *gata vata* or accumulation in *dhatu* or *mala* and *Avarana* or clouding. They all are having different etiopathogenic mechanisms. *Avarana* is one of the most complicated basic fundamental concepts of *Ayurveda*. It is a unique as well. According to *ayurvediya shabdkosha* the word *Avarana* means *avarodh gati nirodh* i.e. obstruction to the normal *gati* of *vata*. *Vata dosha* is the *gatyatmak dravya* within the *sharir*. Hence its normal *gati* is hampered or vitiated, thus *vata* becomes *avrutta*. The course of *vata* gets enclosed either by the other two *doshas*, any of the seven *dhatu*s or the three *malas* result in *Avarana*. The one fraction of *vata* may also cause *Avarana* of the other. The individual fractions of *vata* like *prana*, *udana* etc. also may get affected by *Avarana*. The concept of *avarana* helps us to explain the pathogenesis of many a disease. The various stages of the disease get better explained by the different types of *Avarana*. The diagnosis is having the major role to the success in the management. As the principles of management are different for various *avaranas*, the protocol varies as per the stage of the condition.

Keywords: *Avarana*, *Avrutta vata*, *Parasparavarana*, *anyonyavarana*

INTRODUCTION

In *Ayurveda*, the vitiation of *strotas* is essential for the manifestation of each & every disease. In any disease, the *nidan* or causative factors will lead to *dosha dusti*, the vitiated *dosha* gets accumulated in the particular *strotas*, leading to manifestation. If possible condition arises, the disease commences. The various reasons of vitiation of *strotas* is also explained. The difference in the pathology of the *strotas* leads to the different diseases.

Various types of manifestation of the disease of *vata* are being explained. They include the *nanatmaja vikara* or individual *vata kopa*, *anubandha* or associated *vata kopa*, *gata vata* or accumulation in *dhatu* or *mala* and *Avarana* or clouding. They all are having different etiopathogenic mech-

anisms. *Avarana* is one of the most complicated basic fundamental concepts of *Ayurveda*. It is a unique as well. To get one understood about *Avarana*, the basic principles are to be dealt with in detail.

AVARANA:

Of the three *doshas*, *Vata* is the one with properly movement. This property is having a key role in the mechanism of pathogenesis and also makes *vata dosha*, the prime one. The movement of *vata* gets affected in many ways. *Avarana* is one among them. *Vayu* gets aggregated in two different ways, viz. 1) By the diminution of the tissue elements, which provide nourishment (*Sara*) to the body; and 2) by the occlusion or obstruction, the speed of the

movement of *vayu* gets arrested which leads to its aggravation¹.

All the *doshas* move through all the channels of the body but *vayu* has specific property in as much as it can move even through the subtle channels in the body. Thus, among the three *doshas*, *vayu* is the most powerful one. Therefore the aggravated *Vayu*, even though occluded by *pitta* and *kapha*, has the power to get the other two *doshas* scattered into different parts of the body to cause diseases. This aggravated *Vayu*, though occluded may also dry up plasma etc.

Avarana is very helpful in discussing the etiopathogenesis of many diseases. It goes unidentified or mistaken as associative *dosha* in many conditions due to lack of observations and skills. But once identified it helps in designing the management protocol of a particular disease.

NIRUKTI: According to *ayurvediya shabdakosha* the word *Avarana* means *avarodh gati nirodh* i.e. obstruction to the normal *gati* of *vata*. *Vata dosha* is the *gatyatmak dravya* within the *sharir*. Hence its normal *gati* is hampered or vitiated, thus *vata* becomes *avrutta*.

The course of *vata* gets enclosed either by the other two *doshas*, any of the seven *dhatu*s or the three *malas* result in *Avarana*. The one fraction of *vata* may also cause *Avarana* of the other. The individual fractions of *vata* like *prana*; *udana* etc. also may get affected by *Avarana*.

In sort of *Avarana*, there may be two components. One is the *avarutta dosha*, the

dosha whose function gets affected by the obstruction or the covering. The second component is the *avaraka*, which is causing the *Avarana* of a peculiar *dosha*. Of an *Avarana* to get manifest, the function of both the component gets affected by its own *nidana*.

The *vridhi* or *kshaya* of a peculiar *dhatu* or *mala* results in an *avarana*. *Vagbhata* explains the concept of *avarana* after explaining the condition *vatashonit*, which is an example of the concept of *Avarana* itself. In *vatashonit* there is *raktadushti*, *vatakopa* and the *Avarana* of the two, before the manifestation of the disease.

TYPES OF AVARANA:

I) PARASPARA AVARANA:^{2,3}

The various fractions of *vata* move in different directions in the body so that the function of one gets obstructed by the other. This may result in *anyonyavarana* (*parasparavana*) of *vata*. *Prana* and *udana* moves upwards, *Samana* in the lateral direction, *apana* moves downwards and *vyana* moves all over the body. A slight variation in the path of one may affect the others pathway resulting in functional impairment as well as diseases. This is the condition of *Parasparavarana* (*anyonyavarana*) mentioned in *Ayurveda*.

In *Anyonyavarana*, the symptoms and signs are due to alteration of the functions of two varieties of *vata*. Twenty types of such *avaranas* are mentioned by *Charakacharya* and *Vagbhatacharya* by permutations and combinations.

- 1) *Pranavrutta vyana vata*.
- 3) *Pranavrutta Samana vata*.
- 5) *Pranavrutta udana vata*.
- 7) *Udanavrutta apana vata*.
- 9) *Vyanavrutta apana vata*.
- 11) *Samanavrutta Vyana vata*.

- 2) *Vyanavrutta Prana vata*.
- 4) *Samanavrutta prana vata*.
- 6) *Udanavrutta prana vata*.
- 8) *Apanavrutta udana vata*.
- 10) *Apanavrutta vyana vata*.
- 12) *Udanavrutta vyana vata*.

13) *Pranavruttha apana vata.*

15) *Apanavruttha Samana vata.*

17) *Samanavruttha udana vata.*

19) *Apanavruttha samana vata.*

14) *Apanavruttha prana vata.*

16) *Vyanavruttha udana vata.*

18) *Samanavruttha apana vata.*

20) *Vyanavruttha samana vata.*

SYMPTOMS & TREATMENT OF PARASPARAVANA VATA: ⁴

1) *Pranavruttha vyana vata*: Loss of the functions of the senses, loss of memory & loss of strength.

Treatment- This condition should be treated by the administration of therapies prescribed for supra-clavicular diseases.

2) *Vyanavruttha prana vata*: Excessive sweating, Horripilation, skin diseases & numbness in body.

Treatment - To such patients, purgation therapy with medicated oil should be administered.

3) *Pranavruttha samana vata*: Difficulty in speech, slurring speech & even dumbness.

Treatment - For such patients, *yapana basti* & administration of medicated fat in four different ways are beneficial.

4) *Samanavruttha apana vata*: diseases of *grahani*, sides of the chest & heart, & colic pain in stomach.

Treatment -To such patients, *Dipana sarpi* should be given.

5) *Pranavruttha udana vata*: Stiffness of the head, rhinitis, obstruction to inspiration & expiration, heart diseases & dryness of the mouth.

Treatment-For such patients, therapies prescribed for the treatment of the diseases of head & neck should be given, & the patient should be comforted.

6) *Udanavruttha prana vata*: Loss of the functions, *ojas*, strength & complexion. There may be even the death of the patient. Treatment- He should be slowly sprinkled with cold water, consoled & comforted.

7) *Udanavruttha apana vata*: Vomiting & diseases like asthma.

Treatment- To such patients, medicated enema & food as it would cause downward movement of *vayu* should be given.

8) *Apanavruttha udana vata*: Unconsciousness, suppression of the power of digestion & diarrhea.

Treatment- To such patients, emetic therapy, digestive stimulants & astringent ingredients should be given.

9) *Vyanavruttha apana vata*: Vomiting, abdominal distension, *udavarta*, *gulma* & *parikartika*.

Treatment- To such patients, unctuous therapies should be given for the downward movement of the wind in the stomach.

10) *Apanavruttha vyana vata*: Excessive discharge of stool, urine & semen.

Treatment-For such patients, all types of astringent therapies should be given.

11) *Samanavruttha vyana vata*: Fainting, Drowsiness, delirium, prostration, diminution of *Agni*, *ojas* as well as strength.

Treatment- Such patients should perform physical exercise and eat light food.

12) *Udanavruttha vyana Vata*: Stiffness, less of *Agni*, less of sweating, lack of efforts & closure of the eyes.

Treatment- To such patients, wholesome & light diet should be given in limited quantity.

II) AVARANA BY DOSHAJA: ^{5, 6, 7}

When a peculiar *dosha* is obstructed by another *dosha* i.e. it will result in aggravated symptoms of that *dosha*. But the *dosha* which gets obstructed by the other shows decline in their normal functions.

Following are the different types of Avarana by dosha, their symptoms & treatment mentioned in Bruhatrayi.

Table No. 1: Showing Symptoms Of Pittavritta Prana In Bruhatrayi

<i>Pittavritta Prana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Rise to fainting	Yes	Yes	----
Burning sensation	Yes	Yes	Yes
Giddiness	Yes	----	----
Colic Pain	Yes	Yes	----
Indigestion	Yes	----	----
Vomiting of undigested food	Yes	Yes	Yes
Dizziness	----	Yes	----

Table No. 2: Showing Symptoms Of Kaphavritta Prana In Bruhatrayi

<i>Kaphavritta Prana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Excessive spitting of saliva	Yes	Yes	----
Sneezing	Yes	Yes	----
Eructation	Yes	Yes	----
Obstruction to inspiration and expiration	Yes	Yes	----
Anorexia and Vomiting	Yes	Yes	----
Debility	----	Yes	Yes
Stupor	----	Yes	Yes
Body Pain	----	----	Yes
Discoloration	----	----	Yes

Table No. 3: Showing Symptoms Of Pittavritta Udan In Bruhatrayi

<i>Pittavritta Udan</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Fainting	Yes	----	Yes
Burning sensation in umbilical region and chest	Yes	----	----
Exhaustion	Yes	Yes	Yes
Loss of ojas	Yes	----	---
Prostration	Yes	----	----
Loss of strength	----	Yes	----
Burning sensation internally	----	Yes	Yes
Giddiness	----	----	Yes

Table No. 4: Showing Symptoms Of Kaphavritta Udan In Bruhatrayi

<i>Kaphavritta Udan</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Discoloration of skin	Yes	Yes	----

Obstruction to speech and voice	Yes	Yes	----
Weakness	Yes	Yes	----
Heaviness of body	Yes	Yes	----
Anorexia	Yes	Yes	----
Absence of sweating	----	----	Yes
Horripilation	----	----	Yes
Excessive cold feeling in body	----	----	Yes
Suppression of power of digestion	----	----	Yes

Table No. 5: Showing Symptoms Of Pittavritta Samana In Bruhatrayi

<i>Pittavritta Samana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Excessive sweating	Yes	Yes	Yes
Thirst	Yes	Yes	----
Burning sensation	Yes	Yes	Yes
Fainting	Yes	----	Yes
Anorexia	Yes	----	----
Loss of body heat	Yes	Yes	----
Excessive body heat	----	----	Yes

Table No. 6: Showing Symptoms Of Kaphavritta Samana In Bruhatrayi

<i>Kaphavritta Samana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Absence of sweating	Yes	Yes	----
Suppression of power of digestion	Yes	Yes	----
Horripilation	Yes	----	Yes
Excess cold feeling in body	Yes	Yes	----
Elimination of urine & faces mixed with kapha	----	----	Yes

Table No. 7: Showing Symptoms Of Pittavritta Vyana In Bruhatrayi

<i>Pittavritta Vyana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Burning sensation all over the body	Yes	Yes	Yes
Exhaustion	Yes	Yes	Yes
Arrest of the mobility in different parts of body accompanied with burning sensation & pain	Yes	Yes	Yes

Table No. 8: Showing Symptoms Of Kaphavritta Vyana In Bruhatrayi

<i>Kaphavritta Vyana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Heaviness all over body	Yes	Yes	Yes
Pain in all joints & bones	Yes	Yes	Yes

Excessive loss of mobility	Yes	----	Yes
Great impairment in walking	----	Yes	----
Pain in speaking	----	Yes	----

Table No. 9: Showing Symptoms Of Pittavritta Apana In Bruhatrayi

<i>Pittavritta Apana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Yellow coloration of urine & stool	Yes	Yes	----
Sensation of heat in anus & phallus	Yes	Yes	----
Menorrhagia	Yes	Yes	Yes
Burning sensation	----	----	Yes
Excessive body heat	----	----	Yes

Table No. 10: Showing Symptoms Of Kaphavritta Apana In Bruhatrayi

<i>Kaphavritta Apana</i>			
Symptoms	<i>Charaka</i>	<i>Vagbhata</i>	<i>Sushrut</i>
Void stool which is loose, mixed with Ama & Heavy	Yes	Yes	----
Heaviness in lower body	----	----	Yes

TREATMENT OF DOSHAJA AVARANA: ^{8,9}

The treatments of various types of Avarana by Prana Vayu etc. are described as below.

The patients should be treated with *anabhisyandi* therapies, which are unctuous & help in cleansing of channels of circulation.

If all *vayu* gets *avrutta* in all its location, then prompt administration of therapies which are not antagonistic of *kapha* and *pitta* but which cause downward movement of *vayu* is beneficial. *Yapana basti* prepared of sweet drugs accompanied with *anuvāsana* is useful. In strong patient mild laxative is also beneficial. Administration of all types of rejuvenating recipes, *shilajita* & *guggulu* along with milk is useful. *Chyavanprasha* is also beneficial.

If the occlusion occurs due to *apana vayu*, then all therapies which are stimulant of digestion, which are astringent, which cause downward movement of *vayu* & which cleanse the colon should be given.

If there is occlusion of *vayu* by *pitta*, then therapies which alleviates *pitta* but does not work against *vayu* should be given.

If occlusion of *vayu* by *kapha*, then therapies which alleviates *kapha* and which cause downward movement of *vayu* should be administered.

III) OTHER TYPES OF AVRUTTA VATA

1) **Raktavrutta Vata:** When Obstructed by Blood (*Rakta*), there is burning sensation, severe pain inside skin & Muscles, appearance of red swelling & red patches on skin ^{10, 11}.

Treatment- When enveloped by *Rakta* (Blood), Treatment prescribed for *vata-shonit* (gout) should be done ^{12, 13}.

2) **Mamsavrutta Vata:** When Obstructed by *Mamsa* (Muscle), there is hard swelling & eruption of various colours, horripilation & feeling of ants crawling on the body (Formication) ^{14, 15}.

Treatment- When enveloped by *Mamsa* (Muscle), *sveda* (sudation), *abhyanga* (oil massage), ingestion of meat soup, milk as

food, *sneha* (oleation therapy) are beneficial^{16, 17}.

3) **Medavrutta Vata**: Swelling on body which is movable, unctuous, soft & cold, Loss of taste/ appetite are the symptoms when covered by *Meda* (Fat). This condition is known as *Adhyavata* & is difficult to cure^{18, 19}.

Treatment - In *Adhyavata* (*Vata* enveloped by *Meda*/Fat, producing *adhyavata*/stiffness of the thighs) treatment prescribed for diabetes, obesity & *Vata* are best suited^{20, 21}.

4) **Asthyavrutta Vata**: When obstructed by *Asthi* (bone tissue), the body is very hot to touch, finds comfort by squeezing (massaging, pressing), feels as though being pricked by needles severely, weak & painful^{22, 23}.

5) **Majjavrutta Vata**: When Obstructed by *Majja* (Marrow), there is bending of the body parts, more of yawning (feeling of encircling the body (by rope, cloth etc.) & pain, which subsides by pressing with hands^{24, 25}.

Treatment - When enveloped by *Asthi* & *Majja* (Bone & Bone marrow) administration of *Mahasneha* (mixture of four fats)^{26, 27}.

6) **Shukravrutta Vata**: When Obstructed by *Shukra* (Semen), the ejaculation (of semen) occurs with great force or not at all, or it may become fruitless (not producing the embryo)^{28, 29}.

Treatment- When enveloped by *Shukra* (Semen), *praharsha* (great pleasure vis a vis sexual intercourse) & food which increase strength & semen are beneficial, In case the passage of semen is found obstructed, *virechana* (purgation) should be given first followed the regimen of diet; after these the treatment mentioned above should be administered^{30, 31}.

7) **Annavrutt Vata**: When *Vata* is obstructed by *Anna* (Food), there is pain in the abdomen soon after consuming food, subsiding after digestion^{32, 33}.

Treatment- When enveloped by *Anna* (Food) administration of *pachana* (digestive), *vamana* (emesis), *dipana* (carminatives) & *laghu* (drugs & food which are easily digestible) are ideal^{34, 35}.

8) **Mutravrutt Vata**: When Obstructed by *Mutra* (Urine), there is no elimination of urine, but distension of the urinary bladder^{36, 37}.

Treatment- When enveloped by *Mutra* (Urine), drugs which are *mutrala* (diuretic), *sveda* (sudation) & *uttarbasti* (Urethral douche) are to be administered^{38, 39}.

9) **Malavrutt Vata**: When Obstructed by *Mala* (Faeces), there is obstruction down below (constipation) & so cause cutting pain in its own place (in the large intestine & rectum), fat (administered by mouth as part of oleation therapy) gets digested quickly, the person develops flatulence by partaking food, the faeces thus troubled by food, is expelled with difficulty in dry condition (scabellous) & after long period^{40, 41}.

Treatment- When enveloped by *Mala* (Faeces) drinking of *eranda taila*, *basti* (enema) & fats (medicated oil or ghee) which produce purgation are ideally suited^{42, 43}.

10) **Sarvadhataavrutt Vata**: When *vata* is obstructed by all the *Dathu* (Tissues), there is pain in the pelvis, groin & back; it begins to move in wrong direction, causes illhealth & severe pain in the heart⁴⁴.

Treatment- When *Vata* is enveloped in all the places (of the body by all the tissues) the treatments which are not opposed to *kapha* & *pitta* & which are *Vatanulomana* (make *vata* move down-

ward) should be done immediately. Foods & drugs which are *anabhishyandi* (not producing more moisture inside the body tissues), *snigdha* (unctuous), which purifies the channels, *yapanbasti* (enema therapy), *anuvasana* (oil enema) prepared from drugs of sweet taste, milk, *virechana* (purgations) should be administered based upon the good strength of the person. Use of *Rasayana* (rejuvenator) always is highly desirable, especially of *shilajatu* or purified *guggulu* along with milk; or *Bhargavaleha* (*Cyavanprasha*), *Ekadasasitashita*⁴⁵.

DISCUSSION

In *Ayurveda* treaties, the concept of *Avarana* is discussed with almost importance so as to explain the pathogenesis or *samprapti* of many diseases. By analyzing the fact by magnifying the basic principles of *Ayurveda*, one can quickly get through the concept of *Avarana*. While managing several conditions, as the usual management protocol is not working as expected, we think of concepts like *avarana* so as to explain the pathogenesis. It's quite easy as one is familiar with the symptoms of bridging and *kshaya* of *dosha*. In *Kaphavritta vata*, the symptom of *kaphavidhi* as well as deterioration of the symptoms of *vata* is observed. This is because the *vata* is not able to perform its function due to the *avarana* caused to it. The management is aimed at reducing the *kapha vridhi* and hence normalizing the *vata*. In *anyonyavarana* of *vata*, the management is aimed at normalizing the *gati* of that peculiar *vata*.

CONCLUSION

It is easy to understand the concept of *Avarana*, once we are using our accustomed knowledge in the basic principles of *Ayurveda*. The concept of *avarana* helps

us to explain the pathogenesis of many a disease. The various stages of the disease get better explained by the different types of *Avarana*. The diagnosis is having the major role to the success in the management. As the principles of management are different for various *avaranas*, the protocol varies as per the stage of the condition. The references available in the literature, if used judiciously, help a practitioner to be far better in his clinical competency. One becomes a master of *avarana* by regular *practice* and keen observations with the support of theoretical talent.

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43. Ibidem Ashtanga Hridhaya Samhita (9), Vatashonita Chikitsa Adhyaya, 22/62, 523.
44. Ibidem Ashtanga Hridhaya Samhita (3), Vatashonita Nidana Adhyaya, 16/41-42, 166.
45. Ibidem Ashtanga Hridhaya Samhita (9), Vatashonita Chikitsa Adhyaya, 22/62-66, 524

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