

## ROLE OF PATHYA-APTHYA AND YOGIC PROCEDURES IN THE MANAGEMENT OF AMLAPITTA

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### ABSTRACT

Busy schedules with abnormal-stressed lifestyle, changed eating habits and their patterns, inadequate sleep and non-observance of *Dincharya*, *Ritucharya*, *Ratricharya* and *Sadvritta* are the reasons for growing metabolic diseases in society. *Amlapitta* is one among these diseases which can give rise to accumulation of *Aama* further leading to *Aamadoshaja Vikaras* viz. *Visuchika* and *Alsaka*. *Agnimandya* is the underlined cause which should be treated in *Amlapitta*. It is the disease of *Annavaha Srotasa*. A holistic approach is required to tackle such problem. Treatment modalities like *Asthapana Vasti* in chronic *Amlapitta* and *Dehsantragamana Chikitsa* explains widened approach of *Acharyas* for this disease. *Nidanaparivarjana*, *Prakritivighata chikitsa*, observance of *Dincharya* and *Ritucharya* regimens, lifestyle modifications, yoga and meditation along with *Pathya Apathya* mentioned in *Samhitas* are studied and analysed to form a *Pathya-Apathya* diet chart for *Amlapitta*. Further, Yogic modalities recommended in the management of *Amlapitta* are, *Asanas*: *Pawanmuktasana*, *Vajrasana*, & *Shavasana*. *Shatkriyas*: *Vaman Dhauti*. *Pranayama*: *Anuloma-Viloma* & *Kapalbhati*, are found beneficial in management of *Amlapitta*.

**Key words:** *Amlapitta*, *Agnimandya*, *Ritucharya*, *Asanas*, *Pathya-Apathya*, *Pranayama*, *Shatkriyas*.

### INTRODUCTION

*Ayurveda* is the only medical science which has insisted more importance on prevention of diseases & maintenance of health rather than treating any disease<sup>1</sup>.

*Amlapitta* is an *Annavaha Srotas Vyadhi* and its incidence is increasing due to non-observance of *Dincharya*, *Ritucharya*, *Ratricharya* and *Sadvritta* regimens, *Virudha Anna* (unwholesome diet), *Apathya Sevana* and disturbed *Treya-Upstambha* i.e. *Ahara*, *Nidra* and *Brahmacharya*. The incidence of *Amlapitta* in India is approximately 3 in 869 that are about 12, 25,614

people are suffering from this disease out of total 1,06,50,70,607 population<sup>2</sup>. *Charaka*, *Sushruta* and *Vagbhata* has not mentioned *Amlapitta* as disease. However, *Kashyap Samhita* is the first available text describing *Amlapitta* a separate clinical entity. Further, *Madhavakara* described its *Nidana* (aetio-pathogenesis), *Lakshana* (symptoms) & *Bheda* (two subtypes).<sup>3</sup> *Chakarpani* in his commentary on *Charaka Samhita* states that “*Amalgunodriktam Pitta Amal Pitta*”, Here, *Udriktam* stands for increase or excessive, which means that there is quantitative

in Pitta. However, its *Amal and Drava Guna* is more vitiated.

### AIMS & OBJECTIVES:

The main aim of the article is how *Pathya Apathya* and different *Yogic* procedures are effective in management of *Amlapitta*.

### DEFINITION OF AMLAPITTA:

*Chakarpani* in his commentary on *Charaka Samhita* states that “*Amalguno-driktam Pitta Amal Pitta*”, Here, *Udrikta* stands for increase or excessive, which means that there is quantitative in *Pitta*. However, its *Amal and Drava Guna* is more vitiated.

### NIDANA:

Hurry, Worry and curry found to cause *Amlapitta*. *Mandagni* is the cause of

all type of *rogas* (diseases), but especially *Udara Rogas* occurs due to *Mandagni*<sup>4</sup>. However, *Nidanas* (cause) can be classified into four groups:-

1. *Aaharjanya* (Food habits):- *Virudh, Dushta, Amla, Vidahi, Pitta Prakopaka Ahara, Adhayashana, Pishtanna, Apakava, Madya Atisevan*, intake of water during food etc.
2. *Viharjanya* (Activities):- Immediately *Divaswapna* after food intake, living in *Aanoopdesha, Varsha Ritu*.
3. *Mansika Bhawas* (Psychological factors):- Presence of *Mansik Doshas* like *Krodha, Shoka, Bhaya, Chinta* etc.
4. *Kalaja Bhavas*: (Seasonal variations): *Agni* is observed weak during *Vasant* and *Varsha Ritu*.

### SAMPRAPTI:

*Nidana sevana*

*Varsha ritu & Anupdesha*

*Intake of Pittaja Aahara*

*Pitta become Vidagadha*

*Pitta become Amalibhava*

*Amalodgardi Lakshnotpati*

*Amlapitta*

**LAKSHANA:** *Avipaka* (indigestion), *Kalma* (tiredness without exertion), *Utklesha* (nausea), *Tiktamlodgara* (acid eructation), *Hridkantha Daha* (burning sensation in chest and throat), *Aruchi* (anorexia)<sup>5</sup>.

**CHIKITSA:** A holistic approach is must, which includes *Nidanaparivarjana, Prakritivighata Chikitsa*, observance of *Dincharya, Ritucharya, Ratricharya, Sadvritta* and rules to be followed accordingly, life style modification and recommended *Yoga viz. Asana, Satkriyas, Pranayama* along with *Pathya-Apathya* Diet chart.

**Recommended Yoga package for Amlapitta:**

1. *Vaman Dhauti*: on first visit, repeat same after 15 days. (I.e. two times only) Yogic

Procedure Schedule (35 min.)

**Asana:**

1. *Vajrasana*: 5 min.\*
2. *Pawanamuktasana*: 10 min.
3. *Shavasana*: 10 min.

**Pranayama:**

1. *Anuloma-Viloma*: 5 min.
2. *Kapalabhati*: 5min.

\**Vajrasana* can be done immediate after meals.

\*\*All above yogic procedures should be done in morning hours at least 1 hour before breakfast.

**Probable mode of action of Vaman Dhauti:**

It is one among the *Shatkriya* mentioned in *Hathyoga Pradipika*. This method

is used as *Samshodhan Chikitsa* for the removal of *Kapha Dosha*. Acharya Vagbhata while describing *Kapha Chikitsa* in *Sutra sthana* explains that which of the two *Vaman*, *Virechana* procedures when done through proper channels is the best remedy for the treatment of *Kapha Dosha*<sup>6</sup>. Even he mentioned the food having *Ruksha*, *Tikshna*, *Alpa*, *Ushna Katu*, *Tikta* and *Kashaya* properties suitable for the treatment of *Kapha dosha*.

Acharya Shrangdhara while explaining the Seven *Aushad Kala* says that when *Kapha Dosha* is in excess, to extract the *Kapha Dosha* from its seat one should practice *Vaman Karma* empty stomach<sup>7</sup>.

Also, *Vaman Dhauti* should be practiced empty stomach in the morning hours because *Kapha Dosha* is more predominant in morning hours. Washing up of the entire tract is done. The stomach is filled up with luke warm water and the same water is expelled out from the mouth, hence the stomach and oesophagus are washed from inside. It is a digestive cleansing part of duodenum. *Jala guna* has been described in *Bhavaprakash Nigantu*, *Vaari Varga* as it pacifies the *Ajeerna* and is *Sheetal*, *Laghu*, *Swatcha* etc. in nature. The properties of *Lavana* as described in *Charka Sutra Sthana* are that they oleate the body, *Ushana*, *Tikshna* in *guna* and are the best enhancers of *Agni*. It is best in extraction of waste materials from the upper tract; also it is indicated in *Shastra karmas* like *Lekhana*, *bhedana* etc.<sup>8</sup>

The *Gunas* mentioned are *Agni Deepan*, *Sheetal virya*, *Pchak*, *Laghu*, *Snighda*, *Ruchikarak*, *Sukshma*.<sup>9</sup>

*Nimbu* is *Kapha Utkleshaka*. The *Kapha utkleshaka* properties of *Nimbu*, including of *Tikshna*, *Laghu Snighda Gunas Lekhana Bhedhan* properties of *Saindhav lavan* and *Prakshalan gunas* of *Swachha jala*

expels the *Kapha- pitta dosha*<sup>10</sup>.

#### **Probable mode of action of Asanas:**

##### ***Vajrasana:***

*Vajrasana* can help to make a number of physical discomforts-for example, problems related to poor circulation, digestion, elimination, low energy, depression etc. People in today's life usually do not sit straight even after meals or they even lie down and sleeps immediately after food consumption.

Also eaten food when comes in contact with digested enzymes causes reactions, which releases gases. It is assumed that lying down immediately after food intake causes epigastric sphincture to close physiologically, which obstructs release of gases causing belching, regurgitation resulting in GERD. Sitting in *Vajrasana* after meals helps the eaten materials to move forward to duodenum for further level of digestion. This forward movement is acted upon due to force of gravity during sitting in *Vajrasana*

##### ***Pawanmuktasana:***

As this *Asana* is done before *Pranayama* deep breathing increases the oxygen intake to the body cells and the oxygen carrying capacity of the blood is increased and it provides more nourishment to the organs. When this *Asana* is practiced the breathing is deep and synchronized and at the end of inhalation the forehead .nose, chin, cheek should touch or be as close as possible. This *Asana* give the excellent massage to the abdomen. In this pose the abdominal muscles are tensed and simultaneously the internal organs are compressed by the folded legs. This increases the blood circulation and stimulates the nerves which connect the organs to the brain. Moreover upward pressure is also applied through the forward bending of neck, head. On completing this *Asana* fresh blood is soaked up into the muscles. The increase blood flow causes the increased functioning of the organs and increases the se-

cretion that can be related to “*Jatharagni*”. Therefore this *Asana* may correct the vitiate *Agni* which is also causative of *Amlapitta*.

***Shavasasana:***

Basically *Shavasana* relaxes the whole physiological and psychological system of the body. It aims at slowing down the breathing rate to improve the exchange of oxygen and carbon dioxide in the lungs as well *asnas* to induce mental tranquility. Digestive ailments are generally caused by tension. Tension interferes with the normal digestive function which in turn cause ailment. Therefore, as the mental cause the damage to gastric mucosa results in fluctuations in the production of gastric secretions. All the tension, stress, problem etc. are flowing out via the exhaled breath. Also this is a meditation procedure and it calms the mind, reduces stress and emotional tension.

**Probable mode of action of *Pranayam: Anuloma Viloma Pranayama:***

Whenever some air is forced to pass through a pipe of irregular cross section then the flow rate remains same. In this *Pranayama* when air flows in respiratory system the

fast flowing air impart force on fine arteries and vein so that blood flow will be accelerated. Oxygen carrying blood hits the constraint in our body at different positions. The individual nostril will create different action on its inner wall. As the velocity increases the kinetic energy increases and pressure energy decreased so the pressure on the walls of respiratory tract will be towards the tube causing the impurities breathes out. The practitioner experiences the positive effects right from the day first and immediately after practicing, the body feels relaxed and full of energy. The mind becomes calm and thoughtless. The practitioner feels life pleasant and full of optimism. Poor oxygen in the body's cells give rise to muscle aches, poor digestion, dizziness, depression, irrational behavior, weakness, irritability, memory loss, circulation problems and stomach acidity. Due to increased oxygen intake during h this *Pranayam*, one feels clear headed and calm. Regular practice helps in relieving stress, cold, mil fevers, eye and ear problems, etc. It is also beneficial in migraine, chronic sinus problems, blockages in the arteries of the heart are removed and blood circulation is also improved.



ing fish and sea food can be consumed only two times in a week which should be boiled, grilled (but not fried).

- Avoid deep fried food items like *Samosa*, *Pakoda* etc.
- Eliminate bread and bread items of any type from your meals.
- No bakery items (chocolates, toffees, pastries, cakes etc.)
- No coffee, tomatoes, onions. No salty fried chips, potato chips, peanuts etc.
- No frozen or packed items. No gravy, pickles (*Achara*), chutney, Jam, Sauce.
- Fermented food viz. *Uttapam*, *Sambhar*, *Idali*, *Dosa* etc. (south Indian foods) can be consumed.
- Avoid butter, cheese, cream (mallai),

ice cream, cream sauces, pizzas, burger, Chinese food i.e. fast foods.

- Milk should only be consumed during morning hours.
- Eat small meals instead of having large amount at once.
- Eat slowly.
- Recommended Sweets: Petha-Ki-Methai, Payasa (sweet dish prepared from rice and milk).
- *Mulethi* (Liquorice bark) can be chewed 3-4 times a day, must for peptic ulcer disease.
- A probiotic sip can be taken half hour before second meal (late evening).

**Pathya-Apathya Diet Chart:**

Timings	Food items	Amount	Instructions
Early morning (6:00-7:00 am)	1.Cow Milk	1 glass (300-350 ml)	-Do not add sugar. -Do not add Elachi (cardamom). - Avoid buffalo milk.
	OR		
	1. Coconut water	1 glass	
	OR		
	1.Aloe vera juice.	½ glass	
	OR		
1. Fennel (Saunf) Tea	1 cup (150 ml)		
OR			
	1. Dhanyaka Him	1 cup	

<p>Breakfast (9:00-10:00am)</p>	<p>1.Oats/ corn flakes OR 1.Fermented foods- <i>Idly, Dosa, Upma.</i> OR 1.Dal (<i>Munga, Masura, Matar</i>) OR 1.Vegetable (<i>Kaddu</i> (Pumpkin)/<i>Gheeya</i> (Bottle gourd/ <i>Karela</i> (Bitter gourd)/broccoli/ spinach/ carrots/ Beans/ <i>Bathua Saaga</i> (white goose foot)/ Green Peas/ cauliflower/ / Tori/ dark green and orange vegetables) 2.Chappati OR Poha</p>	<p>1 bowl (200 ml)  1 serving  1 bowl  1 bowl   2-3  1 bowl</p>	<p>-Cooked in olive oil/canola oil/safflower oil/ vegetable oil. - Avoid mustard oil and butter. -No omlette. -No sauces, pickles. -Go for Home made <i>Pudina</i> (mint) or <i>Imily</i> (Tamrind) chutney. -Always add <i>Mridvika</i> (<i>Kishmisha</i>) in above chutneys. -Avoid any type of bread.</p>
<p>Mid morning (12:30-1:00)</p>	<p><i>Amala</i> (Indian gooseberry), <i>Kela</i> (Banana), <i>Naspatti</i> (pear), <i>Seba</i> (Apple), <i>Anara</i> (pomegranate), <i>Aloobakhara</i> (plums), <i>Tarbuja</i> (water melon) <i>Chiku</i> (Sapota), <i>Papita</i> (Papaya), <i>Kharbuja</i> (Musk melon).</p>	<p>1 bowl (2-3 fruits)</p>	<p>-Avoid citrus fruits including <i>Gauva</i>, <i>Mango</i>, <i>orange</i>, <i>Mausambi</i> (sweet lime). -Sprinkle <i>Lavana</i> (Table salt) and <i>Kalimaricha</i> (black pepper)</p>
<p>Lunch (1:30-2:00pm)</p>	<p>1.<i>Mudaga Yusha</i> – corn/vegetable etc. with added veggies, dried beans.</p>	<p>1 bowl</p>	<p>Spices- <i>Methi</i> (fenu-greek), <i>Lavanga</i> (cloves), <i>Haldi</i> (Turmeric), <i>Jeera</i> (cumin), <i>Dhaniya</i> (coriander), <i>Adraka</i> (Ginger), <i>Lahsuna</i> (Garlic) can only be used.</p>

Evening (4:30- 5:00pm)	1.Ginger Tea (Avoid coffee) OR 1.Fennel tea ( <i>Saunf</i> ) OR 1. <i>Guda</i> (jaggery) Tea	1 cup  1 cup  1 cup	-No biscuits, cookies, candy, frozen foods, muffins, pancakes, chocolates etc (no bakery items). -No maggi, No pasta, No nuddles. -No jam, jellies, Sauces -Avoid caffeine, alcohol, processed foods.
Late Evening (7:30-	1. <i>Dahi</i> (yoghurt) 2.Chapatti 3.Vegetable ( <i>Gheeya, Saag, Palak</i> )	1 bowl 2-3 1 bowl	-Add <i>Jeera</i> powder (crushed and roasted) and salt in curd according to need.
8:00pm)	4.Dal 5.Salad – ( <i>Chukundar</i> (beet root), <i>Khira</i> (cucumber), lemon, <i>Draksha</i> (Dried grapes), pomegranate, garlic paste)	1 bowl Half plate	-Sprinkle Liquorice ( <i>Mulethi</i> ) or <i>Jeera</i> (cumin) on salad. -Avoid Heavy pulses ( <i>Masha, channa, Kultha</i> )
Dinner (8:30- 9:00pm)	Avoid dinner		No curd at night. No milk at night.

## DISCUSSION:

*Yogasanas* like *Vajrasana*, *Shashankasana* and *Pawanmuktasana* gives excellent massage to the abdomen. Therefore organs of the abdomen get more blood supply and the product localized in that part is removed and helps to correct gastric juice formation. Certain *Yogic* procedures likes *Tratakriya*, *Kapalbhati* and *Anauloma-Viloma Pranayama* helps to pacify the symptoms of *Amlapitta* produced due to *Manskika Bhavas* (Mental factors).

## CONCLUSION:

1. *Amlapitta* as a disease has *Aharaja*, *Viharaja*, *Mansika* and *Kalaja Nidana*. *Mandagni* and formation of *Ama Dosh* leads to *Amla Pakka* of *Ahara*. *Ayurveda* believes that *Doshas* subsided by *Shodhana* procedures will

not aggravated in future.<sup>11</sup> Hence *Vaman Dhauti* (a *Shatkarma* Procedure) is recommended for removal of *Kapha* and *Ama*<sup>12</sup> for *Bahudosh*a conditions. *Aharaja* and *Viharaja* causes needs *Nidana Viprita Chikitsa*<sup>13</sup> including life style modification by adopting *Asana* viz. *Shalabhasana*, *Shashankasana* and *Pawanamuktasana*, whereas *Mansika Nidana* are treated by relieving stress through *Trataka* and *Shavasana*. However, *Kalaja Nidana* should be counteracted by increasing *Kayagni* by observance of *Ritucharya*.

2. *Amlapitta* is classified as *Urdhavg*a and *Adhoga*. *Vamana* is advised in *Urdhavg*a *Amlapitta* which is *Kapha* dominant and *Virechna* in *Adhoga Amlapitta*<sup>14</sup>. Here, *Vaman Dhauti* is recommended in *Urdhava Amlapitta*.

3. In acute cases of Amlapitta, Vaman Dhauti will provide immediate relief as “Pittantanishtamvamanam”<sup>15</sup> repeating same after fifteen days. Whereas, in chronic cases, lifestyle modifications including sitting in *Vajrasana* immediate after meals, and adopting sixty minutes yoga schedule in morning hours for *Pawanamuktasana*, *Shalabhasana*, *Kapalabhat*, & *Anuloma-Viloma*.

4. *Kalaja Amalapitta* should be dealt by increasing *Jatharagni* during the months of *Varsha* and *Vasant Ritus*<sup>16</sup> *Vaman Dhauti* should be done as an preventive procedure as recommended by *Acharya Charaka* in *Dosha Nirharana Kala*<sup>17</sup>. Also, *Prakritivighata*, *Nidana Parivarjana* and *Ritucharya* should be followed during the month of *Sharad*, like use of *Madhura*, *Tikta*, *Kashaya*, *Laghu*, *Sheeta Virya Dravyas* Viz. *Tori* (*Lufa Acutangula/Cylindrica*), *Parval* (*Trichosanthes dioica*), *Loki* (*Lagenaria siceraria*), *Karela* (*Momordica charantia*), *Tinda* (*Praecitrullus fistulosus*) etc.

5. *Mansika Bhavas* (Mental factors) viz. *Kaama* (Lust), *Krodha* (Anger), *Lobha* (Greedy), *Moha* (Attachment), *Irsha* (Jealousy), *Lajja* (Shyness), *Shoka* (Grief), *Manodvega* (Mental disturbance), *Bhaya* (fear), *Dukhashaya* (Uncomfortable bed), *Prajagran* (Late night sleeping) also found to be the major causes behind *Ajirna* and *Agnimandya* causing *Amlapitta*<sup>18</sup>. Hence, Meditation including *Shavasana* and *Trataka* should be performed on daily basis to keep mind free from Mental factors inducing *Amlapitta*.

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