A CONCEPTUAL STUDY OF AMAVATA

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ABSTRACT

Amavata is made up of two words, Ama & Vata. Ama means incomplete digestion of food which result in incomplete/impure formation of Annarasa, circulate in body & reach to target cell where it produces pathology like heaviness in body, loss of strength, drowsiness, aggravation of Vata & improper elimination of waste product. Body ache, not desire to take food, thirst, fever, incomplete digestion of food is the symptoms of Amavata. When disease grow in intensity it become difficult to cure, as well as involved joints of hands, feet, head, ankles, knees & produces pain, swelling, stiffness & tenderness in affected joints. Amavata is the particular type of disease which is mentioned in Ayurveda since the period of Madhvakara (16th century A.D.) under the category of Vata - Kaphaja disorders. Nidanas of Amavata narrated by Madhvakara are Viruddhahara, Viruddhachesta, Mandagni, and Exercise after Snigdhahar etc. Amavata is one of the challenging disease for the clinicians due to its chronicity, incurability, complications and morbidity. The allopathic treatment provides the symptomatic relief but the underlined pathology remain untreated due to absence of effective therapy and also giving rise to many side effects, toxic symptoms and adverse reactions also more serious complications like organic lesions. The treatment procedure described are Langhan, Swedan, Tikta-katu dravyas Deepana, Virechan, Basti etc.

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

INTRODUCTION

In Present era People are so busy in their success rate & life style. They show more interest in own health, but due to busy life schedule they are unable to make a healthy life. The things that trouble most of people are faulty Dietary habit & not to follow daily seasonal regimen.
Frequent indulgence of such factors leads to altered status of Jatharagni as well as Dhatvagni. Impaired status of Agni leads to develop various kinds of diseases.\textsuperscript{[1]} Causative factor for various kinds of disease is mandagni.\textsuperscript{[2]}

In 21\textsuperscript{st} century Rheumatoid arthritis (RA) has been more common & distressing among all joints problem. About 0.8\% of world population is affected by RA. Females are three times more affected than male. It is a chronic inflammatory joint disease with multi system involvement. The onset is usually during 4\textsuperscript{th} & 5\textsuperscript{th} decade of life; however people of any age group can be affecting in any climate. Rheumatoid arthritis make the affected person unfit for an independent life.

RA is a serious disease condition, it very rarely show complete cure. Factor producing rheumatoid arthritis include infectious triggers, genetic predisposition & autoimmune response. Insidious onset with fatigue, anorexia, weakness and acute onset with rapid development of polyarthritis accompanied with constitutional symptoms includes fever, lymphadenopathy & splenomegaly. Joints involvement is usually symmetrical. It is characterized by pain, swelling, tenderness & painful limitation of movements. Generalized stiffness may occur but morning stiffness lasting more than one hour is a characteristic feature. The metacarpophalangeal & proximal inter phalangeal joints of the hands, wrists, knees & metatarsophalangeal & proximal inter phalangeal joints of the feet are the most common joints involved,\textsuperscript{[3]} even in modern medical science with extreme advancement in diagnostic approach, only symptomatic relief and no permanent cure is given. It is a challenging disease for the physicians and medical field. Till today in modern science, there is no effective medicine for this disease. All that modern medicine used DMARD, steroids and NSAID frequently which have negative impact on immune system and gives only temporary relief. However, till date no satisfactory modern medical management has been developed for this problem. Hence the management of this disease is merely insufficient in other systems of medicine and patients are continuously looking with a hope towards Ayurveda to overcome this challenge. Hence for Ayurvedic scholar it is a challenging disease, so it becomes duty of scholars to work on various aspect of this disease. Amavata can be correlated with Rheumatoid Arthritis due to same presentation of disease. It is the disease of Madhyam rogamarg. Asthi and Sandhi are the chief site for the manifestation of cardinal symptoms like Sandhishool, Shandhisoth and Sandhigraha etc. All the three Doshas take part in the pathogenesis of disease but Ama and vitiated Vata play the dominant role.
AIMS AND OBJECTIVE
To make evaluation of Ama and In-depth description of disease Amavata.

MATERIAL AND METHOD
For this study literary materials which include the reference of “Ama and Amavata” have been collected through the Ayurvedic text mainly Madhav Nidana, Charka Samhita and Astang Hridaya also with supportive Ayurvedic Books and its available commentary.

Concept of Ama
Ama is a result of the Agnimandya process. Moreover, it has been stressed that all the types of Ajirnas are key factors in the production of Ama.

Etymology
- The word Ama is derived from the root word ‘Am’ with suffix ‘ninj’. It means improper or partially digested matter.
- In which substances undergo digestion but not completely digested.
- Which is either incompletely digested or partially digested is Ama.[4]
- Substances does not digest properly and remains yet to undergo for digestion is being called Ama.[5]
- Substances produces pain or creates pressure on Srotomukha and Accumulates on the Srotomukha is called Ama.[6]

Definition of Ama
These are the various definition of Ama available in different classics. Some of them are given below.

�ृष्णयोऽल्पवल्लितानं धातुमाद्यमपािितम्
दुष्टमामायगतत  सममाम ्रचि्षतते ||

Due to hypofunctioning of Ushma (Agni) the first Dhatu ‘Rasa’ is not properly digested, instead the Anna Rasa undergoes fermentation or putrefaction (Dusta) being retained in the Amashaya. This Rasa is called as Ama.

Ama Svarupa[8]
The above properties can be classified in the following ways.
A. Properties which can be felt by touch.
a. Dravatva.
b. Pichchilatva.
c. Snidhatatva.

B. Properties which can be perceived by eyes
a. Tantumatva
b. Avipakvata
c. Asamyuktata
d. Anekavarnayuktata
e. Pichchilata

C. Properties which can be perceived by smell:
a. Durgandha

D. Properties which can be known by questioning:
a. Guruta
b. Avipakvata

**Sama Dosha**

दूष्ट दूषित प्रकृति उपवाय दूषिता
सामा इत्युपरिशुद्धिते ये व रोगास्मातृत्वः ||

*Dosha* and *Dushya* when mixed with *Ama* are defined as *Sama* and disease produced by these are termed as *Sama* disease.

To know the pathological state of *Ama* in the body, the characteristic of *Doshas* in *Samavastha & Niramavastha* should be well known. *Samadosha* and their symptoms are stated as *samavastha*.

**Process of Ama Formation**

*Ama* formation in body take place by two ways.
1) Acute *Ama* formation
2) Gradual *Ama* formation

- Acute *Ama* formation is described in *Trividh Kukshiya Vimana* which is responsible for manifestation of disease like *Alasaka and Visuchika*.
- While Gradual *Ama* formation is responsible for manifestation of systemic disease like *Amavata*. 
Pathogenesis of Acute Ama Formation

- Intake of etiological factor
- Diminished Function of Jatharagni
- Incomplete Digestion of Ingested Food
- Gastrointestinal Manifestation
- Appearance of Acute condition like Alasaka & Visuchika

Pathogenesis of Gradual Ama Formation

- Intake of etiological factor
- Agni Dushti
- Improper digestion/indigestion of even light food
- Fermentation of ingested food
- Formation of Toxin (Amavisha) in GIT
- Circulation of Amavisha in blood with help of Vitiated Vata
- Dushti of Dhatwagni and Bhutagni
- Sthansanshraya of Ama in Sandhi
- Manifestation of Disease Amavata
Line of Treatment

Langhana: First is the Langhana which helps in load shedding on Agni and production of Ama is decrease.

Deepana: The use of Deepana Dravya which helps in improving status of Agni and enhancing its action.

Pachana: Pachana Dravyas help in digestion of already produced Ama.

Amavata

Etymology

The word Ama and Vata unite to form the term Amavata. This signifies the role of pathogenesis of Ama and Vata in the disease.\[^{12}\]

Ama is produced due to indigestion and along with Vata it is a well-known disease entity.\[^{13}\]

Definition

गुतपत्कुिपतावन्तिकमिन्ध्रचवेयकौ ।
स्तब्धि कुरुतो तात्रमामवाताः म
उच्गते ||\[^{14}\]

Simultaneously, vitiated Ama and Vata when lodge in the Trika-Sandh leading to Stabdhata of that body part this condition is known as Amavata.

Nidana of Amavata

According to Madhava Nidana specific etiological factor of Amavata as follows-\[^{15}\]

- Viruddhhahara
- Viruddhachesta
- Mandagni
- Nishchalata
- Any type of exertion immediately after taking Snigdha Ahara are the main causative factor responsible for production of Amavata.
**Viruddha Ahara**

**Definition**
उत्लेश्ग दोषान्न हसेत् द्रव्ग गत्तत्मामामताः
विरुद्ध तद्ध धातूना प्रत्यजीकतवा रियतम्

The *Ahar dravyas* which provoke *Dosha* but can’t eliminate from body are called *Viruddha Ahar* and it is opposite to Sapta Datu.

These are *Dhatusaithilyakara* and *Doshaprapakopaka.*

*Acharya charaka* coined term *Ahita* for *Viruddhaahar*[^17^]

*Viruddha Ahara* is one of the most important factor responsible for *Amavata.*

18 types of *Viruddha Ahara* is monitored in *Charaka Samhita* as follows[^18^]

- *Desha Viruddha* (place)
- *Kaal Viruddha* (Time)
- *Agniviruddha* (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)
- *Krama Viruddha* (order)
- *Parihara Viruddha* (contra indication)
- *Upachara Viruddha* (Prescription)
- *Paka Viruddha* (cooking)
- *Samyoga Viruddha* (combination)
- *Hrita Viruddha* (palatability)
- *Sampat Viruddha* (richness of quality)
- *Vidhi Viruddha* (rules of eating)

**Viruddha Cheshta**

In classics *Viruddhacheshta* is not mentioned clearly. *Viruddha Cheshta* indicates all those activities of the body which have an adverse effect on the normal physiology of body. Thus
when normal physiology of body is disturbed the vitiation of Agni takes place. This vitiated Agni leads to the production of Ama. *Viruddha Cheshta* also causes vitiation of Vata. Both factors when combine produce *Amavata*.

In *Viruddha Cheshta* following factors can be considered, which are responsible of *Dosha Utklesha*.

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

**Mandagni**

*Mandagni* is consider as diminished function of *Jatharagni, Dhatwagni* and *Bhutagni* but it is quite possible that function of *Jatharagni* is normal in patient but due to diminished function of *Dhatwagni* and *Bhutagni* Ama formation takes place which circulate in blood and combined with Vata. *Mandagni* is a predisposing factor of all diseases. If without considering Agni take other *Nidanas* then they are more prone to get affected from disease of *Ama*. Among the three types of Agni *Jatharagni* is very important. The ingested food is digested by all these types of Agni instantness of strength of *Jatharagni* is very necessary because it also augments the functions of *Bhutagni* and *Dhatvagni*.

**Nischalata**

A person who is lazy and less active by his nature. In such person continuous consumption of nutritious or even normal diet produces accumulation of *Kapha* dominance *Dhatus*. Also due to sedentary habits, Agni gets vitiated which in turn leads to vitiation of *Doshas* and production of *Ama*, it along with *Ama* causes pathogenesis of *Amavata*.

**Exercise after Snigdh Ahar**

*Snigdha Ahara* which is *Guru, causes vitiation of Agni* in the body and production of *Ama*. Where *Vyayama* just after *Snigdha Bhojana* causes Vitiation of *Vayu* and also *Kha-vaigunya* in *Sandhis*. During *Vyayama* there is excessive mobilization of *Sandhis*. This over use of Sandhi may causes *khavaigunya* within them. Thus *Vyayama* after taking food act as *kha*
vaigunya producing Nidana and combination of it with Snigdha Bhojana makes a specific Nidana for Amavata. Vyayam is one of cause that migrate the Dosha out side from Koshtha and in this situation they get enlodge in Sandhi.

**Purvarupa**

Amavata is not distinctly mentioned in Brihattayi. Only Vangasena has given Shiroruja and Gatraruja as Purvarupa of of Amavata.[19] Early clinical manifestation of the signs/symptoms may be consider as Purvarupa of the disease.

**Rupa (Signs and symptoms)**

Madhavakara, Bhavamishra and other have described the Rupa of Amavata. These can be categorized as follows –

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

<table>
<thead>
<tr>
<th>Pratyatma</th>
<th>Samanya</th>
<th>Pravriddha</th>
<th>Doshanubandha</th>
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<tbody>
<tr>
<td>Sandhishool</td>
<td>Angamard</td>
<td>Vrishchikvat Vedana</td>
<td>Vata</td>
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<tr>
<td>Sandhishotha</td>
<td>Aruchi</td>
<td>Agnidaurbalya</td>
<td>Shoola</td>
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<td>Stabhatha</td>
<td>Trishna</td>
<td>Praseka</td>
<td>Raga</td>
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<td>Sparshasahatva</td>
<td>Alasya</td>
<td>Nidra Viparayaya</td>
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<td>Gaurav</td>
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<td>Shuntaanganama</td>
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<td>Antrakunjan</td>
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**Samanya Rupa according to Various Acharyas**

<table>
<thead>
<tr>
<th>Rupa</th>
<th>H.S.</th>
<th>A. N.</th>
<th>M. N.</th>
<th>B. P.</th>
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<tbody>
<tr>
<td>1) Angamarda</td>
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<td>2) Aruchi</td>
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<td>3) Trishna</td>
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<td>4) Angagaurava</td>
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<td>5) Angashunata</td>
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<td>6) Angavaikalya</td>
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<td>7) Agnisada</td>
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<td>8) Alasya</td>
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<td>9) Asyavairasya</td>
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<td>10) Apaka</td>
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<td>11) Antrakujana</td>
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While describing the method of diagnosis of disease, Charaka has mentioned five factors: Nidana (etiological factors), Purva Rupa, Rupa, Upashaya and Samprapti for an intellectual scholars or physician first three are enough to known the disease and then breaking the Samprapti (pathology) or stopping the aggravation of diseases. Use of medicaments, dietary regimens and Viharas which bring lasting relief are known as Upashaya. On the contrary, anupashaya aggravates the disease.

**Upashaya - Anupashaya**

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**Upashaya:** - Symptoms of Amavata like Joint pain, Jwara, Angamarda, Ama, alleviate by usage of Ushna, Tikta, Katu, Deepana, Laghu Ahara and Ushna Vihara. Langhan potentiates the Agni, which helps in digesting the causative factor Ama and normalizing the symptoms like Guruta, Praseka, Alasya, and Aruchi etc.

**Anupashaya:** - Santarpana aggravates the disease condition by enhancing Amavriddhi and Snigdhata leads to Srootoabhishyanda. Oiling, cloudy weather and morning hours are also considered as Anupashaya for Amavata due to Sheeta and Kleda Vriddhi by them. That’s...
why application of oil is used as diagnostic tool for Samavastha of Amavata. Also excessive physical activity and hard work aggravates the joint symptoms due to strain on the joints.

Samprapti

<table>
<thead>
<tr>
<th>Samprapti Ghataka</th>
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<tr>
<td><strong>Dosha</strong></td>
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<td><strong>Dhatu</strong></td>
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<td><strong>Upadhatu</strong></td>
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<td><strong>Srotasa</strong></td>
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<td><strong>Srotodusti</strong></td>
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<td><strong>Udbhava Sthana</strong></td>
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<td><strong>Adhisthana</strong></td>
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<td><strong>Vyakti Sthana</strong></td>
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<td><strong>Roga Marga</strong></td>
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<td><strong>Avayava</strong></td>
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<td><strong>Vyadhi Svabhava</strong></td>
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Classification\textsuperscript{[20]}

In \textit{Madhava Nidana}, \textit{Acharya Madhavakara} has mentioned according to \textit{Dosha} which are as follows.

\textbf{Eka Doshaja}

1) \textit{Vataja}
2) \textit{Pittaja}
3) \textit{Kaphaja}

\textbf{Dwi Doshaja}

1) \textit{Vataja-pittaja}
2) \textit{Pitta-kaphaja}
3) \textit{Kapha-vataja}

\textbf{Tridoshaja}

In the \textit{Tridoshaja} types of \textit{Amavata}, symptoms of all three \textit{Doshas} are found. \textit{Bhavaprakasha} and \textit{Yogaratnakara} give same classification.

\textbf{According to Acharya Sharangadhara}\textsuperscript{[21]}

1) \textit{Vataja}
2) \textit{Pittaja}
3) \textit{Kaphaja}
4) \textit{Sannipataja}

\textit{Acharya Harita} has classified \textit{Amavata} in four type on the basis of clinical manifestation. These are as follows.

1) \textit{Vishtambhi}: In this type of \textit{Amavata}, \textit{Gatra Gaurava, Adhmana} and \textit{Bastishula} are present.
2) \textit{Gulmi}: In this type of \textit{Amavata}, \textit{Jathara Garjana} (peristaltic sounds), \textit{Gulmavat Pida, Kati Jadata} are present.
3) \textit{Snehi}: \textit{Gatra Snigdhata, Jadya, Mandagni} and excretion of \textit{Vijala} and \textit{Snigdha Ama} are present in this type of \textit{Amavata}.
4) \textit{Sarvangi}: Excretion of \textit{Pitta, Shyama, Vijjala Ama, Shrama} and \textit{Klama} are present in this type.
Upadrava

Upadrava occurs as a sequel following the resulting from the main disease. Acharya Dalhan says that symptoms associated for longer duration of the disease is considered as Upadrava. Disease becomes lingering in nature of explodes and takes the severe form. Upadrava are not essential outcome of the disease.

The Pravridha Lakshana of Amavata described by Madhava is put in Upadrava by Yogaratnakara. Angavaikalya a manifestation of Amavata mentioned by Harita can also be considered as an Upadrava of the disease. In Anjana Nidana, eight Upadravas are clearly mentioned such as Jadya, Antrakujana, Anaha, Trishna, Chhardi, Bahumutrata, Shula Shayanasha etc., most of the complications have been described in details while describing the Rupa remaining are illustrated as under.

Sadhyasadhyata

Amavata is mainly the disease of Madhyama Roga Marga also involving Mahasrotasa in the pathogenesis of the disease.

When the disease is produced due to involvement of single Dosha, produced by limited number of Hetu, when few signs and symptoms are present and the disease is of recent origin, then it is Sadhya.

When the disease is produced due to involvement of Two Doshas, chronic, having many causative factors and signs and symptoms, then it becomes Yapya.

Sannipatika Amavata and the disease associated with generalized edema (Sarvanga Shotha) is Kricchra Sadhya.\[23\]

Chikitsa Sidhanta

Chakradatta, the explorer of Amavata Chikitsa, says that Langhana, Swedana, Tikta, Deepana and Katu drugs, Virechana, Snehapana and Saindhavadi Anuvasana as well as Kshara Basti are praised for Amavata. Bhavamishra and Yogaratnakara have added Upanaha without Sneha to these therapeutic measures while, Yogaratnakara also added Ruksha Baluka Sweda etc. The details are as follows.

\[24\]


**Pathyapathyā**""[25]"

<table>
<thead>
<tr>
<th>Varga</th>
<th>Pathya</th>
<th>Apathya</th>
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<tbody>
<tr>
<td>Anna</td>
<td>Yava, Kulattha, Raktasali, Shyamaka, Kodrava</td>
<td>Dwidala, Masha</td>
</tr>
<tr>
<td>Shaka</td>
<td>Vastuka, Shigru, Karvellaka, Patola, Punarnava</td>
<td>Upodika</td>
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<tr>
<td>Dugdha</td>
<td>Takra</td>
<td>Dadhi, Ksheer</td>
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<tr>
<td>Mamsa</td>
<td>Jangala Mamsa</td>
<td>Anupa Mamsa, Matsya</td>
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<tr>
<td>Jala</td>
<td>Ushnodaka</td>
<td>Sheetodaka, Dushtaneer</td>
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<tr>
<td>Kanda</td>
<td>Ardraka, Takra Siddha Lasuna</td>
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<td>Tail</td>
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<td>Mutra</td>
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<tr>
<td>Madya</td>
<td>Purana madya</td>
<td>Naveen madya</td>
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</table>

**DISCUSSION**

As mentioned above detailed description of *Amavata* is given in term of detailed description of Ama with acute and gradual pathogenesis of Ama formation, *Nidana Panchaka, Upadrava, Sadhyaasadhyata, Pathyapathyā* and *Chikitsa* etc, *Mandagni* is root cause of *Amavata* and treatment require complete digestion of *Ama* which occupied whole body. When by different procedure like *Langhana, Deepana, and Pachana* etc *Agni* normalize, *Ama* at different level digested and stiffness decrease with all others cardinal symptoms like pain, swelling etc.

**CONCLUSION**

*Amavata* is a condition where stiffness of the body occurs due to lodging of vitiated *Ama* & *Vata* in *Trika Sandhi*, potent cause is diminished function of *Agni* at *Jatharagni, Bhutagni* and *Dhatwagni* level. *Amavata* is *Amashayothha Vyadhi*, it is produces due to improper functioning of digestive system i.e. Incomplete/improper formation of *Annarasa* so treatment given in *Amavata* is 1st *Langhana* in terms of *Ahar* and *Vihara* then *Swedana, Tikta Katu Deepana dravyas, Virechana, Snehapana & Basti*, Which ultimate leads to *Amapachana, Vatashamana & Strostoshodhana*.

**REFERENCES**

2. Astang Hridaya nidana chapter 12 (udar roga nidana) page no. 358.
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