

**ISSN**INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER  
INDIA

ISSN No. : 2584-2757

Volume : 02

Issue : 04



Publisher

ROGANIDAN VIKRUTIVIGYAN PG ASSOCIATION

FOR PATHOLOGY AND RADIOIDGNOSIS

Reg. No. : MAHA-703/16(NAG)

Year of Establishment – 2016

DOI : 10.5281/zenodo.16045253

Impact Factor : 1.013

# INTERNATIONAL JOURNAL OF DIAGNOSTICS AND RESEARCH

## A Review Of Article On Effect Of Sheetal Pranayam And Pathya Apathya In Amlapitta W.S.R To Nidan Panchak

Dr. Prachi Bute<sup>1</sup>, Dr. Sanjay Chopkar<sup>2</sup>, Dr. Ramesh Waghmare<sup>3</sup>

<sup>1</sup>PG Scholar, Department of Swasthavritta and Yoga, Vidarbha Ayurved Mahavidyalaya  
Amravati, Maharashtra, India.

<sup>2</sup>Professor and HOD, Department of Swasthavritta and Yoga, Vidarbha Ayurved Mahavidyalaya  
Amravati, Maharashtra, India.

<sup>3</sup>Professor and HOD, Department of Roganidan, Vidarbha Ayurved Mahavidyalaya Amravati, Maharashtra, India.

Corresponding author: Dr. Prachi Bute

Article Info: Published on : 15/07/2025

Cite this article as: - Dr. Prachi Bute (2025) ; A Review Of Article On Effect Of Sheetal Pranayam And Pathya Apathya In  
Amlapitta W.S.R To Nidan Panchak ; Inter.J.Dignostics and Research 2 (4) 149-158, DOI : 10.5281/zenodo.16045253

प्रज्वालितो ज्ञानमयः प्रदीपः ॥

### Abstract

A major problem in the modern day is *Amlapitta*, which is brought on by excessive use of *katu*, *snigdha*, *viruddha*, *Abhishyandi*, *Atyushna*, *Vidahi*, *Pista Anna*, altered lifestyles, and indulgence in *Diwaswapna*, *Ati Udaka Panam*, and *chinta*. These contributing variables also cause *Agnimandya* and vitiate *Pitta's Dravata*, which results in *shukhtatva* and *vidagdhatva* of the *ahara rasa*. Therefore, improving *Agni* and adhering to appropriate *pathya* are crucial for treating *Amlapitta* in order to prevent the condition. Vitiated *Agni* (appetite) is the cause of *Amlapitta*, one of the most prevalent *Annavahasrotas* (gastrointestinal tract) disorders. *Amlapitta* is a condition in which *Samata* causes a rise in the *Amlaguna* (sour taste) of *Pachak Pitta* (gastric juice). These days, disruptions to a person's lifestyle extend beyond his or her habits and activities to include the type and manner of food consumed. In order to maintain excellent health, *Ayurveda* has placed the highest value on an ideal diet and how it varies depending on the season, *Agni*, *Prakruti*, age, and place of residence. *Acharya Charaka* provided a scientific explanation of *Ahara Vidhi Vidhan* and *Asta Aharavidhi Visheshayatana*. Failure to follow these results in an imbalance in *Doshas*, which in turn causes sickness to emerge. An essential tool for disease diagnosis is *Nidana Panchaka*. Studying *Nidanapanchaka* contributes to a thorough comprehension of *Amlapitta's Nidana*, *Lakshana*, *Samprapti*, *Upashaya*, and *Anupashaya*, all of which support *Samprapti Vighatana*. According to *Hathyoga Pradipika*, *Sheetali Pranayam* performs exceptionally well in *Pitta Vikara*. Since *pathya apathya* is the most important aspect of life and its imbalance is the main cause of *Vyadhi Samprapti*, it is imperative that individuals understand its significance, as well as when and how to have *Aahar*.

**Keywords:** *Amlapitta*, *Nidana Panchaka*, *Pathya Apathya*, *Hyperacidity*, *Annavahasrotas*, *Sheetali*, *Pranayama*.

## Introduction:

*Amlapitta* is one of the illnesses that result from improper and flawed eating habits, which also induce *dushti* of *annavaha strotas*. *Brihatrayi* makes no reference of *Amlapitta*. The *Kashyapa Samhita* was the first to mention it. It has also been aptly described by *Madhava Nidana*, *Bhavaprakasha*, and *Yoga Ratnakara*. According to *Vagbhata*, *Mandagni* is the root cause of all illnesses. *Pitta dosha* is aggravated by consuming too much *Amla*, *Katu*, *Ushna*, *Vidahiaharsevana*, and *Viruddhashana*. *Pitta* typically has *Katu* rasa, however *Amlapitta* results when *Katu* rasa is changed to *Amla* rasa<sup>[1]</sup>. People today are dealing with tough situations. Not only did *westernisation* restrict their activities and habits, but it also altered the type of food they ate and how they consumed it. *Westernisation* is linked to a rise in the use of junk food, carbonated drinks, sweets, tobacco, and alcohol. Fast food includes a variety of simple meals. Therefore, the primary causes of the rise in the prevalence of an obstinate disorder, *Amlapitta*<sup>[2]</sup>. The most prevalent issue in the society, are irregular and inappropriate eating habits, a busy and stressful lifestyle, and *westernisation*. According to contemporary science, *amlapitta* can be correlated with hyperacidity<sup>[3]</sup>. It is estimated that over 75% of people are impacted. HCL has a significant part in the digestive process. Through a process known as proteolysis, HCL transforms the inactive enzyme *pepsinogen* into the active enzyme *pepsin*, which aids in digestion by rupturing the bonds that bind amino acids. Hyperacidity is the result of the stomach producing too much acid. Heartburn, a deep-seated searing discomfort behind the sternum

in the chest, is a common symptom of hyperacidity. In the modern era, a fast-paced, stressful lifestyle, mental stress, incompatible eating habits, unhealthy routines like smoking, drinking, and taking medications like NSAIDs, steroids, and certain vitamin supplements, as well as lack of sleep at night, irregular eating patterns, eating too late at night, and stifling cravings are all contributing factors to gastric irritation and *hypergastric* secretions that result in hyperacidity.

## Definition<sup>[4]</sup>:

According to *Shrikanthdutta's* description in *Madhava Nidana*, "*Amlapitta*" is the state in which the *Amla guna* of *Pitta* is raised when different *pitta prakopaka nidana sevan* is performed. The *utpatti* of *vyadhi* known as *amlapitta* results from *pitta* vitiation, which also causes the *pitta's* *katu* rasa to change into an *amla* rasa and raises its *dravta*.

## Symptoms Of *Amlapitta*<sup>[5,6,7]</sup>

- a. ***Vataja Amlapitta***: Signs consist of *Angasada Jrumbha* (yawning), bodily discomfort, and sensitivity to greasy foods, as well as relief from lubricating or oily substances.
- b. ***Pittaja Amlapitta***: Symptoms include *Bhrama*(dizziness), *Vidah*, sensation of cold, relief with cold substances, and altered taste sensation.
- c. ***Kaphaj amlapitta***- Heaviness is one of the symptoms of *Kaphaja Amlapitta*. Dryness, nausea, dry substance alleviation and heat sensitivity.

**Ahara Paka Kriya:**

Following two phases (*Avastha*)

1. *Avasthapaka* (1<sup>st</sup> phase of digestion)
2. *Nisthapaka* (2<sup>nd</sup> phase of digestion)

**Avasthapaka<sup>[8]</sup>:**

The process of digestion by *Pachakagni* is known as *Avasthapaka*.

1. *Madhura Avasthapaka*
2. *Amla Avasthapaka*
3. *Katu Avasthapaka*

**Nidana<sup>[9]</sup>:**

Following an evaluation of *Amlapitta's* *Nidanas*, it can be roughly categorized as

- *Aharaja*
- *Viharaja*
- *Manasika*
- *Agantuja*

**Aharaja Hetu (Dietary factors)**

Dietary variables, or *Aharaja Hetu*, are regarded as the initial group of etiological factors. Here, the ideas of *Ahara vidhividhana* and *Ahara vidhi visheshaayatana* can be taken into consideration.

*Pitta dosha prakopa* will result from irregular intake of *ahara* factors such as *katu*, *amla*, *vidahi*, etc.

- *Abhojana*
- *Atibhojana*
- *Ajeerna*
- *Amapurana*
- *Vishamashana*
- *Adhyashana*
- *Gurubhojana*
- *Pishta Atisevana*
- *Phanita Atisevana*
- *Ikhuvikara Atisevana*
- *Usha Atisevana*
- *Katu-Amla Rasa Atisevana*
- *Drava- Ruksha Atisevana*
- *Kulatha Atisevana*
- *Madhya Atisevana*

**Viharaja Hetu:**

A code of habits is part of *Viharaja Hetus*. The *viharaja Hetus* comprises Bathing after eating is known as *bhukte bhukte snana*. After eating, *bhukte bhukte avagaha* (*tubbath*), *Diwaswapna* *bhukte* (slumbering after food), *Vegadharana* (repression of instincts).

**Mansik Hetu :**

Psychological elements that cause *pitta* to rise *Dosha* are *Chinta* (pondering), *Krodha* (rage), *Bhaya* (dread), *Shoka* (sorrows).

**Kalaja Hetu (Other related factors) :**

Those that fall within *Kalaja Hetu* include *Varsha Ritu* (season of rain) *Pravrut ritu*, which occurs in the early rainy season

**1.Doshas :**

- I. **Saman Vata**-One of the *panchavatas* is *Samana Vata*. It is located close to the stomach, or *amashaya*. It is beneficial. In igniting the *jataragni*, and following that, *pachana* assists in separation of the material that has been digested into *Sara* and *Kitta Bhagam*. Once its functionality is compromised, it can result in *Ajeerna* and *Mandagni*.

- II. **Pachak Pitta**-situated in the space between *Pakwashaya* and *Amashaya*. This is essential to the *Pachana* process, which means that all *Bhutagnis* rely on it. The *Amla* and *Dravaguna* of *Pitta* will rise in *Amlapitta*.

- III. **Kledaka Kapha**-Through the breakdown of food particles, it aids the *Pachaka Pitta* in the digestive process. It will divert the digestive process if it is compromised.

## 2.Dushya:

Since it receives the *anna* rasa first, Rasa is the primary *dushya* that experiences vitiation.

## 3.Agni:

The locations of *Jataragni* are *Amashaya* and *Grahani*. The *Samana Vata* and *Kledaka kapha* start the digestive process. *Tikshnagni*, *Vishmagni*, and *Mandagni* can result from any aspiration in Agni. The main contributing element to the path physiology of *Amlapitta* is *Mandagni*.

## 4.Srotas:

*Amlapitta* incorporates all three forms of *Srotodushti*. While taking *Nidanas* into consideration, it incorporates *Annavaha*, *Rasavaha*, and *Purishavaha Srotas*.

## 5.Udbhavsthana :

Each of the three *srotodushti* types is incorporated into *Amlapitta*. It includes *annavaha*, *rasavaha*, and *purishavaha srotas* when considering *nidanas*.

## 6.Rogmarga:

*Amlapitta* is regarded as falling under *Abhyantara Roga Marga* since it is a *Koshta Sambandha Vyadhi*.

## 7.Lakshana<sup>[10]</sup> :

- *Avipaka*(Improper digestion)
- *Klama*(Dizziness)
- *Utklesha*(Belching)
- *Tiktaudgara*(Bitter Belching)
- *Amlaudgara*(Sour belching)
- *Gaurava*(Heaviness)
- *Hritdaha*(Burning Sensation In The Epigastric Region)
- *Kantadha*(Burning In Throat)
- *Aruchi*(Anorexia)
- *Antrakujana*(Gurgling Sound In The Abdomen)
- *Vidbheda*
- *Udara Adhmana*(Distention Of Abdomen)
- *Hritshula*(Epigastric Pain)
- *Angasada*(Tiredness Of Extremities)
- *Gurukoshtata*(Heaviness Of Abdomen)

- *Romaharsha*(Horripilation)
- *Shiroruk* (Head Ache)

## 8.Purvaropa<sup>[11]</sup> :

*Amlapitta* does not have a distinct *Purvarupa* listed in ancient *Ayurvedic* scriptures.

**9.Rupa<sup>[12]</sup> :** *Acharya Sushruta* asserts that *rupa* manifests during the *Vyakti* stage.

Vishista Rupas	Vata	Pitta	Kapha
According to Kashyapa Samhita	Shoola, Angasada, Jrimbha	Bhrama, Vidaha	Gaurava, Chhardi
According to Madav Nidan	Kampa, Pralapa, Murchha, Chinchimitva, Shoola, Vibhrama, Vimoha, Harsha, tamodarshan	Tiktodgar, Amloudagar, Katuudagar, Hridhdaha, Bhrama, Aruchi, Chharadi, Alasya	Kaphanishthivana, Gaurava, Jadata, Aruchi, Shita, Saada, Vami, Lepa, Agnimandya, Kandu, Nindra

## Vishista Rupa

## 10.Upashaya Anupshaya<sup>[13]</sup> :

*Acharya Kaypasha* states that:

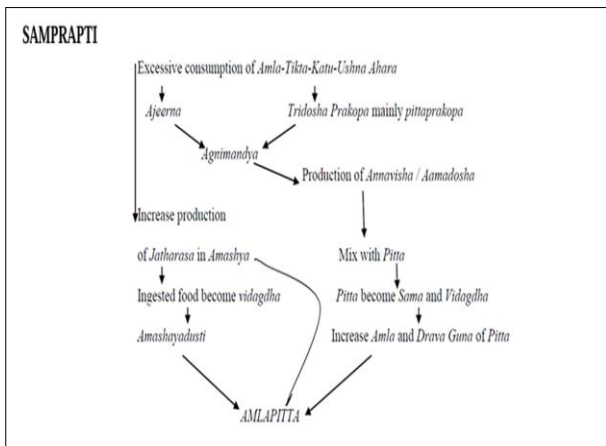
1. *Vataja Amlapitta* - *Snigdha Upasaya*
2. *Pittaja Amlapitta*- *Sita Upasaya* and *Swadu*
3. *Kaphaja Amlapitta* -*Ruksha* and *Ushusaya*

## 11.Samprapti(Pathogenesis)<sup>14</sup> :

*Samprapti Ghatak* :

1. *Dosha*: *Tridosha* (mainly *Pitta*)
2. *Dushya*: *Rasa*, *Rakta*
3. *Srotasa*: *Annavaha*
4. *Agni*: *Jatharagni*
5. *Ama*: *Jatharagnimandhyajanya*
6. *Udbhavasthana*: *Amashaya*
7. *Adhisthana*: *Adhoamashaya*
8. *Sanchara*: *Annavaha*
9. *Swabhava*: *Chirkari*
10. *Pradhanta*: *Pitta Doshapradhana*





Samprapti

## 12.Updrava<sup>[15]</sup> :

Atisara, Pandu Shotha, Aruchi, Bhrama, Dhatukshinata, Shoola are Upadrava (kashyapa Samhita)

## 13.Sadhyasadhyata :

Acharya Madhava Nidana states that amlapitta of recent onset is sadhya, but in the chronic stage it turns into yapy or krichhasadhy. Acharya Kashyapa states that amlapitta turns into asadhy (incurable) when it is linked to upadrava.

## 14.Chikitsa:

Samanya chikitsa of Amlapitta:

- 1) Vamana (Patol + Neem + Madanfal) is the initial treatment for Amlapitta, according to Acharya Yogaratnakara and Acharya Kashyapa.
- 2) Virechana: Amlapitta (triphala + madhu) is then recommended for mrudu virechan.
- 3) Basti: In cases of chronic Amlapitta, Anuvasan and Asthapan Basti should be given.
- 4) Shaman chikitsa: Shodhan Chikitsa is followed by Shaman Chikitsa. Ahar and Aushdi based on Dosha predominance. (The Samhitas provide for Patoladi Kwath, Bhunimbadi Kwath, and Guduchi Moodak in different ways.)

## Plan For Sheetali Pranayama<sup>[16]</sup> :

Pranayama was performed for three minutes after two minutes of Prarthana (prayer), followed by Breathing Awareness. Pranayama was followed by two minutes of Shawasana. Steer clear of oral consumption both before and after Pranayama.

## Importance Of Pranayama :

The practice of pranayam aids in mental stability and concentration. One can maintain control over their mental and physical activity because of Pranayam. Pranayam lowers the respiratory rate, allowing the body to preserve critical force and energy. The end result of this is a long life with a high standard of living. By correct practice of Pranayama all ailments are curable. On the other side, improper Pranayam practice leads to a variety of illnesses. Pranayam has a significant impact on brain function. The main goal of Pranayam is to acquire mental and emotional calm through the systemic synchronization of nervous system activities. The mind is unstable as long as breathing continues; when it ceases, the mind becomes calm and the yogi achieves total stillness. As a result, one should control their breathing.

## Sheetali Pranayama<sup>[17]</sup> :

An knowledgeable Sadhak should slowly expel the air through both nostrils after performing Kumbhak as previously (as in Suryabhedana) and inhaling air via the tongue. We call this Pranayam Sheetali. This Pranayam is called Sheetali because of its cooling properties. The feminine form of "Kumbhak" is "Kumbhika," while "Seetali," which means "cool," is the feminine form of "Sheetal" and qualifies "Kumbhika."

**Technique :** The following quotation from Hath Yoga *Pradipika* does not fully describe the method. However, the tradition is quite clear in this respect, and *Jyotsana Tika's* commentary dispels any question. Shiva *Samhita* 3/84 contains a similar reference. The research used a similar methodology.

1. The first step in doing this *Pranayam* is to extend the tongue approximately 3/4 of an inch from the lips.
2. After this is finished, the tongue should be folded twice lengthwise, within and outside the mouth, creating a tube-like structure beneath the lower lip.
3. The tongue's outer end will naturally create a narrower channel that slopes in the direction of the tongue tip.
4. In this configuration, the tongue resembles the lower portion of a bird's beak.
5. During *Purak*, air from the outside has to be inhaled through this lingual duct. After taking a breath, the lips should be closed and the tongue should be pulled back.
6. *Kumbhak* is a typical kind.
7. *Rechak* should be done slowly while simultaneously using both nostrils.

#### **Pathya And Apathya In Amlapitta<sup>[18]</sup> :**

Both illness prevention and some disease therapy involve the use of *pathya* and *apathya*. *Pathya* (wholesome) was used by *Acharya Charak* as a synonym for therapy. This demonstrates how crucial *Pathyapathya* is to *Ayurveda*. Along with medication, it places a strong emphasis on nutrition and routine. *Ayurveda* uses a fairly scientific approach to explain *pathyavyavastha*, or diet-dietetics planning. *Pathya* (wholesome) diets are those that are good for the body

and mind, while *apthyaahar* (unwholesome diets) are those that have the opposite effect. *Amlapitta* is one of the disorders that most often arise as a result of poor eating habits. Dietary variables may be the initial and most important category of etiological factors for *Amlapitta*. Food consumption that violates the *Aharavidhividhana* and *Aharavidhivishesayatana* codes of dietetics is included in this group. *Amlapitta ahar* is regarded as *Pathya* if it possesses qualities such as *Laghu*, *snigdha*, *shitaguna*, *madhur rasa*, *madhurvipak*, and *shitavirya*. *Ahar's* aforementioned qualities cause *agnidipana*, *amapachan*, and *vatanulomana*, calm *samanavayu*, and prevent *pitta* from being agitated. *Snigdhaahar* controls the *Vayu* and reduces the intestinal mucosa's *rukshata*. *Puranashaali*, *mudra*, *masura*, *harenu*, milk and *gogrita*, *jangalamamsa*, *kalayashaaka*, *pautika*, and the blossoms of *Vasa* and *Vasuka* are all regarded as *Pathya* in *Amlapitta*, according to *Kashyapa Samhita*.

#### **Do's (Pathya) In Amlapitta<sup>[19]</sup> :**

- Light meals, coconut water, and items with cooling qualities.
- Leafy vegetables, with the exception of *methi*, such as white pumpkin, bitter gourd, and developed ash gourd.
- Sugar candy, cucumber, green grams, barley, wheat, and ancient rice.
- Fruits like pomegranates, sweet limes, dry grapes, black grapes, gooseberries, figs, and dry figs.
- Drink enough water, such as pomegranate juice, lemon juice, *amla* juice, *sweetlime* juice, coriander seeds or *ushir (wala)* in a medicinal water, or lukewarm water made from puffed rice (*laja*).

- *Dadimpak* (pomegranate-based sweet dish), *Moramla* (amla-based jam), and *Gulkand* (rose-petal-based jam) with milk.
- Drink a cup of lukewarm milk every two or three hours; mix one teaspoon of ghee with warm milk; get enough relaxation and sleep; Engage in meditation, *pranayam*, and yoga.

#### Don'ts In *Amlapitta* <sup>[20]</sup> :

- Steer clear of too salty, sour, and spicy foods.
- Steer clear of junk and fried foods.
- Don't stay hungry. Don't be too quick.
- Eat small, frequent meals instead of overindulging.
- Steer clear of erratic and premature eating habits.
- Steer clear of foods that have too much oil, salt, garlic, chilies, etc.
- Steer clear of sour fruits, curd, and rice.
- Steer clear of the supine position and lying down right after eating. The left lateral position is the most advised.
- Steer clear of aspirin-type medications, alcohol, tea, coffee, and smoking.
- Steer clear of stress.

#### *Pathya Ahar* (Beneficial Diet) :

*Harenu*, *mudga*, and *puranshali* are good for *amlapitta*. *Jangal Mansa*, *Godugdha*, and *Goghrit* are also appropriate for *Amlapitta*. For *amlapitta*, *kalay shak*, *pautik*, *vasa pushp*, and *vastuk* are suitable options. In *amlapitta* *haritaki* and *puran madira* are advised.

#### *Pathya Vihar* (Beneficial Lifestyle) <sup>[21]</sup> :

*Amlapitta* can benefit from *Vamana*, *Virechana*, *Basti*, and *Shital Jalpan*.

#### *Apathya Ahar* (Harmful Diet) :

Avoid *Til*, *Urad*, and *Kulthi* in *Amlapitta*. *Dhanyamla* and *Avi Dugdha* are inappropriate for *Amlapitta*. Avoid using *Lavana*, *Amla*, and *Katu Rasa dravya* in *Amlapitta*. It is not advised to use *Guru Anna*, *Dadhi* or *Madya* for *Amlapitta*.

#### *Apathya Vihar* (Harmful Lifestyle) :

- In *Amlapitta Veg Dharan* (suppression of natural impulses) should be avoided.
- *Amlapitta* should minimize *Atap Sevan* or heat exposure.
- In *Amlapitta Diwaswapn* or midday sleep should be avoided.

#### Discussion and Conclusion :

*Amlapitta* is a prevalent illness in the current context of bad eating patterns and practices. There are sporadic mentions of *Amlapitta* in the *Brahtrayi Granthas*, but no thorough description or treatment methodology is provided. Based on *Doshagati*, *Acharya Madavakara* separated *Amlapitta* into *Urdwva* and *Adha*, while *Madavanidana* is a compendium of all *Samhitas* that solely covers the *Nidana element*. The first person to provide a thorough treatment protocol for *Amlapitta* was *Acharya Kashyapa*. In *Vamana*, the *Dushita Drava Yukta Pitta* leaves and *Agni* returns to normal, according to the instructions given by *Acharya*. *Aushadi* is then provided to perform the *Pachana* of *Dosha* and is thereafter expelled from the body through *purgation*. A unique feature of *Kashyapa Samhita* is the *Acharya's* recommendation to relocate *Amlapitta* treatment when all of the aforementioned treatment methods are ineffective.

According to *Acharya*, one should stay away from the *Desha* that is more susceptible to *Amlapitta* because it is more prevalent in marshy areas. A thorough grasp of *Amlapitta's Nidana, Lakshana, Samprapti, Upashaya, and Anupashaya* is facilitated by studying *Nidanapanchaka*. The straightforward comprehension of this aids in improved treatment by combining *Samprapti Vighatana* and *Nidana Parivarjana*. A deeper comprehension of the etiology (*Nidana*), symptoms (*Lakshana*), pathogenesis (*Samprapti*), and treatment options (*Upashaya* and *Anupashaya*) for *Amlapitta* is made possible by the thorough examination of *Nidanapanchaka*, the five-fold approach of diagnosis. With this thorough knowledge, the best course of treatment combines *Samprapti Vighatana* (disruption of the disease process) with *Nidana Parivarjana* (eliminating the causal elements). In line with the tenets of *Ayurvedic* treatment, this integrated approach guarantees a more successful management of *Amlapitta* and is founded on a clear understanding of the disorder's underlying origins and evolution.

*Ayurveda* holds that there are no medications that can replace a healthy diet. Improving digestion is the primary strategy for treating *Amlapitta vyadhi*. *Amlapitta* is one of the most urgent issues facing the entire world. because of the high rate of prevalence. Appropriate adherence to *pathya* and *apathya* is crucial since *Amlapitta vyadhi* if left untreated can lead to serious issues and recur frequently. In order to treat *Amlapitta*, a balanced diet, herbal remedies, and yogic techniques like *Sheetali Pranayam* aid to calm the stomach's inner layer, reverse inflammatory changes, and regulate digestive secretions.

## References :

1. *Tripathi Brahmanand, madhav Nidaan* of Sri *Madhav kara* with the *sanskrit* commentary *Madhukosha*, edited by *Vijayrakshit* and *Srikanthadatta*, Reprint edition, *Choukhambha*
2. *Surabharati Prakashan*, Varanasi; Chapter, 2002; 2: 51 - 225. *Shashtri K, Chatturvedi G, Vidhyotini* Hindi commentary on *Charaka Samhita* of *Agnivesha* revised by *Charaka* and *Dridbala*, *Chikitsa Sthana*, chapter, *Chaukhamba Bharati Academy*, Varanasi, 2017; 460, 2: 15 – 47.
3. *Satyapal Bhishagacharya, Kashyapa Samhita khil sthan* Hindi commentary *Chaukhambha Sanskrit series*, Varanasi, 2013; 16 – 2.
4. *Shukla V and Tripathi R*, Editors, *Charak Samhita, Sutrasthan*, Chapter Delhi: *Choukhambha Sanskrit Pratisthan*, 2012; 1: 1 – 111.
5. *Shukla V and Tripathi R*, Editors, *Charak Samhita, Sutra sthana*, Chapter Delhi: *Choukhambha Sanskrit Pratisthan*, 2012; 1: 25 – 40.
6. *Shukla V and Tripathi R*, Editors, *Charak Samhita, Sutra sthana*, Chapter Delhi: *Choukhambha Sanskrit Pratisthan*, 2012; 1: 26 – 43.



7. Umapati c. Bharagi and mahesh k. Vyas a Clinical evaluation of *dashang Kwath ghana vati* in the management of *urdhvagat amalapitta*) apr-jun an International Quarterly Journal Research In Ayurveda, 2012.
8. Satyapal Bhishagacharya, *Kashyapa Samhita khilasthan* 16/2 – Hindi commentary *Chaukhambha Sanskrit series*, Varanasi, reprint edition, 2013.
9. Murthy KR, editor. *Madhava Nidana, Amlapitta Nidana* 51/3, 4. Varanasi, India: *Chaukhambha Orientalia*, 1986; 166–168.
10. Pandey, Kashinatha and Chaturvedi, Gorakhnath (Rep.ed). *Charak samhita - Purvardha Sutrasthan*. Varanasi, India: *Chaukhambha Bharti Academy*, 2009.
11. Vagbhatta, *Astanga Hridaya*, Gupta Atridev Kaviraj, Vidyotini Hindi commentary; Varanasi, India: *Chaukhambha Sanskrit series*.
12. Vruddha Vagbhatta. *Astanga Sangraha*, Hindi commentary by Gupta Kaviraj Atridev; Varanasi, India: *Krishnadas Ayurveda series*.
13. Kashyapa. *Kashyapa Samhita, Khilasthan*, Chapter 16, Verse 5. 1st ed. Varanasi: *Chaukhambha Sanskrit Sansthan*; 2008.
14. Vagbhatta, *Ashtangahridaya*, Kaiviraj Atridev Gupta edited by Yadunandan Upadhyaya 13th edition, *Chaukhambha Sanskrit samsthana*, Varanasi, 2000; 174.
15. Pandit Hemraja Sharma, editor. *Kashyapa Samhita with Vidhyotini Hindi commentary. Khil Sthana* Chapter 16. Verse 49. 3rd ed. Varanasi: *Chaukhambha Sanskrit Series Office*, 2008; 336.
16. Agnivesh, *Arthedashamahaamuliya Adhyaay, SutraSthan, Charak Samhita* with *Chakrapani Teeka*, ed. Yadavji Trikam Ji, 1st edition, *Chaukhambha Surbharti Prakashan*, Varanasi, 2014; 187. 2. ISO 9001:2015 Certified Journal 2
17. Dwivedi ramnath *Chakradatta samhita chaukhambha sankrit santhan* Varanasi, 2009; 276.
18. Shukla V and Tripathi R, Editors, *Charak Samhita*, vol. 2, *sutrasathan*, Chapter 1/11, 25/40–27/25, Delhi: *Choukhambha Sanskrit Pratisthan*, reprint edition, 2012.
19. Sharma A, Editor, *Sushrut Samhita, Nidan sthana* 21/2, *choukhambha Surbharati Prakashan*, reprint edition, 2012; 545.
20. Radhakrishna Parashar *Sharangadhara Samhita Chaukhambha Sanskrit series*, Varanasi Edition, 2005.
21. Pandey G, *Bhavprakash Nighantu, Choukhambha bharati academy*, reprint edition, 2006; 216.

**ISSN: 2584-2757****DOI : 10.5281/zenodo.16045253****Dr.Prachi Bute Inter. J.Digno. and Research**

This work is licensed under Creative  
Commons Attribution 4.0 License



Submission Link : <http://www.ijdrindia.com>

**Benefits of Publishing with us****Fast peer review process****Global archiving of the articles****Unrestricted open online access****Author retains copyright****Unique DOI for all articles**<https://ijdrindia.com>