



ISSN 2456-3110

Vol 5 · Issue 5

Sept-Oct 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Udavarta - Review from Ayurvedic Literature

Kumar Jatinder¹, N. M. Rajarajeshwari²

¹Assistant Professor, Jammu Institute of Ayurveda and Research, Jammu, ²Professor, Department of Samhita and Siddhanta, Sri Dharamasthala Manjunatheshwara College of Ayurveda and Hospital, Hassan, Karnataka, INDIA.

ABSTRACT

Udavarta (reverse movement of *Vata*) is one among the most common and surprisingly most neglected and misinterpreted clinical condition. The concept of *Udavarta* takes various stances - sometimes as a *Nidana* (etiology), sometimes as an event of *Samprapti* (pathogenesis) and also as a *Vyadhi* (disease). But all the three are somehow interrelated. Prolonged table work, excessive consumption of aerated drinks, fast foods have become a part and parcel of present day lifestyle. In other words to say *Vegadharana* excessive consumption of tea/coffee, *Adhyasana*, *Viruddhasana* has become a routine, leading to disturbed *Agni* either in the form of *Mandagni* or *Vishmagni* and *Prakupita Apana Vata* leads to disease *Udavarta*. There is no permanent solution has yet in the modern science for such problem. Hence the patient has pinned his hopes on Ayurveda.

Key words: *Udavarta*, *Vata*, *Udara Vyadhi*.

INTRODUCTION

Changes in lifestyle as a result of keeping up with the fast and competent world have taken a toll on the physical and mental health of people. Rise of new and diverse syndromes require a careful method of approach in both diagnosis and management. Patients present with symptoms of multiple systems, the management of which requires a wholistic approach that enhances quality of life, rather than just relief. *Udavarta* is one such disease that arises due to improper lifestyle habits and involves multiple systems.

It is a disease occurring because of *Dharana* of the *Adharniya Vega*, excess intake *Kashaya*, *Katu* and

Tikta Rasa, excessive intake of *Ruksha Ahara*, excess *Upavasa* and *Ati Vyavaya*. This leads to *Vataprakopa* resulting in the derangement of the function of *Apana Vayu* situated in the *Pakvashaya*. This eventually obstructs the *Adoghmi Srotas*. As a result of this, the movement of *Mutra* and *Purisha* are obstructed and give rise to the disease called *Udavarta* (upward movement of the *Vata* in the *Udara*). Clinical presentation is seen with symptoms like severe and frequent pain in *Basti*, *Kukshi*, *Hrut*, *Udara*, *Parshva*, *Pristha*, *Parikartika* (typical cutting type of pain) in the *Guda* and *Toda*. It may also be presented with associated symptoms like *Adhmana*, *Hrullas*, *Avipaka*, *Basti Shotha*. Due to *Vata Prakopa* and *Srotorodha* there will be difficulty in passing of stool which is hard, dry and pellet-like. The stool excreted will be *Tanu*, *Alpa*, *Khara*, *Ruksha* and *Sheeta*.^[1]

Untreated or undiagnosed, it can lead to complications such as *Jwara*, *Mutrakrchhra*, *Pravahika*, *Hrdroga*, *Grahanipradosha*, *Chhardi*, *Aandhya*, *Badhirya*, *Shiroroga*, *Vatodara*, *Ashtila*, *Manovikara*, *Trshna*, *Asrapitta*, *Ardita*, *Gulma*, *Kasa*, *Shwasa*, *Pratishyaya*, *Aruchi*, *Parshvaroga*, and other *Vatavyadhi*. Hence it can be understood that *Udavarta*, though arising from a simple *Nidana* such as *Vega Dharana*, and presenting itself with a simple complaint such as constipation (*Adhogami*

Address for correspondence:

Dr. Kumar Jatinder

Assistant Professor, Jammu Institute of Ayurveda and Research, Jammu, INDIA.

E-mail: drjeetu.84.85.js@gmail.com

Submission Date: 21/09/2020

Accepted Date: 16/10/2020

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license CC-
by-NC-SA

Srotorodha), can progress to a grave syndrome involving GIT, urinary system, nervous system, respiratory system, sense organs and even the psyche.

Thus, an attempt has been made to expand the understanding of the concept of *Udavarta* by means of literary review regarding its *Nidana*, *Lakshanas*, *Samprapti* and *Chikitsa*.

AIM AND OBJECTIVES

Conceptual understanding of *Udavarta* through *Nidana*, *Lakshana*, *Samprapti* and *Chikitsa*.

MATERIALS AND METHODS

a) **Literature Search** - search for the term '*Udavarta*' in *Brihatrayee* and *Lagutrayee* and available commentaries along with online resources, Journals, was reviewed during this work.

b) **Type of Study** - Conceptual study.

Etymology

उत् + आवर्त्

उदवर्त्: पुं, (उत्+आड + वृत् + घञ्।) (शब्दकल्पद्रुम- भाग - १)

Udavarta is a *Pullinga Pada* and is derived from '*Ut*' *Dhatu* with '*Ang*' and '*Vrut*' *Upasarga* which is suffixed by '*Dhaya*' *Pratyaya*. *Ut* means *Urdhva* or upper side, *Ang* means entirely and *Vrut* means *Bhramana*. *Udavarta* means upwards movement.^[2]

Dictionary meaning

To cause to go out, excrete, to secrete, to retain. *Udavarta* is a class of diseases (marked by retention of the feces); disease of the bowels, iliac passion.^[3]

Table 1: Vyadhis in which Udavarta acts as a Nidana^[4-7]

SN	Vyadhi	Charaka Samhita	Astanga Hrudaya
1.	<i>Baddhodara</i>	+	+
2.	<i>Vatodara</i>	+	-
3.	<i>Hikka Shwasa</i>	+	-

Table 2: Vyadhis in which Udavarta occurs as a Lakshana^[8-15]

SN	Vyadhi	Ch.Sa	As.Sa	As.Hr
1.	<i>Vatodara</i>	+	-	-
2.	<i>Vatajanita Plihodara</i>	+	-	+
3.	<i>Vataja Gulma</i>	+	-	-
4.	<i>Vatapradhana Arsha</i>	+	+	-
5.	<i>Sahaja Arsha</i>	+	-	-
6.	<i>Vyana Avruta Apana</i>	+	-	-
7.	<i>Basti Marma Viddha</i>	+	-	-

Ch.Sa – Charaka Samhita, As.Sa – Astanga Sangraha, As.Hr – Astanga Hrudaya.

Definition of Udavarta

उत्तुर्ध्ववातविण्मूत्रादीनां आवर्त्तभ्रमणं यस्मिन्नोगे स उदावर्त्तः ॥

'*Udavarta*' is that disease in which there is *Avartana* (whirlpool movement) and *Urdhva Gamana* (Upward) of *Vata* is seen due to retention of *Vata*, *Mootra*, *Purisha*.^[16]

अन्येपुरीषं वायुनावर्त्तुलीकृतमुदावर्त्तमन्यन्ते, लोकप्रसिद्धत्वात् ॥

As per other scholars because of the deranged *Vata* the hardening of the stool into a pellet (*Vartulikarana*) form is called as *Udavarta*.

Acharya Dalhana further elaborates on this that the stool expelled out is hard and round shaped just like the stool of animals i.e. camel, goat etc. That's why this specific disease is given the name *Udavarta*.^[17]

Madhava Nidana

The disease in which due to suppression of natural urges obstructed *Vata* moves upwards is called '*Udavarta*'.^[18]

Bhava Prakasha

यत्रोर्ध्वं जायते वायो रावर्त्तः स चिकित्सिकैः ।

उदवर्त्त इति प्रोक्तो व्याधिस्तत्रानिलः प्रभुः ॥

The condition in which *Vata* begins to move upwards is called as *Udavarta* and in this disease *Vata* is the predominant *Dosha*.^[19]

Etiology of Udavarta

The following are the causative factors of *Udavarta*

कषायतिकोषणरूक्षभोज्यैःसन्धारणाभोजनमैथुनेश्च

- Intake of *Kashaya*, *Tikta*, *Katu Rasa Ahara* - *Kashaya*, *Tikta* and *Katu*, having predominance of *Vayu Mahabhuta*, lead to *Vata Vrddhi* on excessive use.
- Intake of *Ruksha Ahara Dravyas* - *Ruksha*, being one of *Vataguna* itself, directly contributes to *Vatakopa*.
- Dharana* of the *Adharniya Vegas* - *Vata* is responsible for *Vegapravartana*. External disturbances (voluntary holding of *Vegas*) in the normal *Gati* of *Vata* is bound to derange its physiological function, leading to *Prakopa*.
- Upawasa* - habituated fasting disturbs the physiology of digestion and absorption, leading to disturbances in the function of *Vata*.
- Ati Stree Sevana*^[20] - Excessive sexual intercourse can be correlated to *Atiyoga* of *Karmendriya* (*Upastha*), which leads to *Vataprakopa*.

वायुःकोष्ठानुगोरूक्षैःकषायकटुतिकैः |

भोजनैःकुपितःसद्यउदावर्तकरोतिहि | |

Ingestion of food which is *Ruksha*, *Kashaya*, *Katu*, *Tikta* cause sudden increase of *Vata* in the abdomen and produce *Udavarta* instantly.^[21]

मुद्गकोद्रवजूर्णाहकरीरचणकादिभिः | रूक्षैःसङ्ग्राहिभिर्वायुःस्वेस्थाने कुपितोबली |

Specific diet like - *Mudga*, *Kodrava*, *Jurnahva*, *Karira*, *Chanaka* and all food items which are dry and does *Purisha Sangrahana* vitiate *Vayu* (*Vata*) leading to *Udavarta*.^[22]

Suppression of the urges of *Vata*, *Purisha*, *Mutra*, *Jrumbha*, *Ashru*, *Udagara*, *Chardi*, *Shukra*, *Kshudha*, *Trishna* and *Nidra* is the cause for the disease *Udavarta*.^{[23],[24],[25]}

Classification

Table 3: A comparative table showing types of Udavarta according to different Acharyas^[26-33]

SN	Type	Ch.Sa	Su.Sa	B.P., M.N.	B.S.
1.	<i>Vata</i>	+	+	+	+
2.	<i>Vit (Purisha)</i>	+	+	+	+
3.	<i>Mootra</i>	+	+	+	+
4.	<i>Jrumbha</i>		+	+	+
5.	<i>Ashru</i>		+	+	+
6.	<i>Kshavathu</i>	+	+	+	+
7.	<i>Udgara</i>		+	+	+
8.	<i>Vami</i>	+	+	+	+
9.	<i>Indriya (Sukra)</i>	+	+	+	+
10.	<i>Kshudha</i>		+	+	
11.	<i>Trishna</i>		+	+	
12.	<i>Shwasa</i>		+	+	
13.	<i>Nidra</i>		+	+	+
14.	<i>Pitta</i>				+
15.	<i>Kapha</i>				+
16.	<i>Apathya Janita</i>		+		

Ch.Sa – Charaka Samhita, Su.Sa – Sushruta Samhita, B.P. – Bhavaprakasha, M.N. – Madhava Nidana, B.S. – Bangsena Samhita

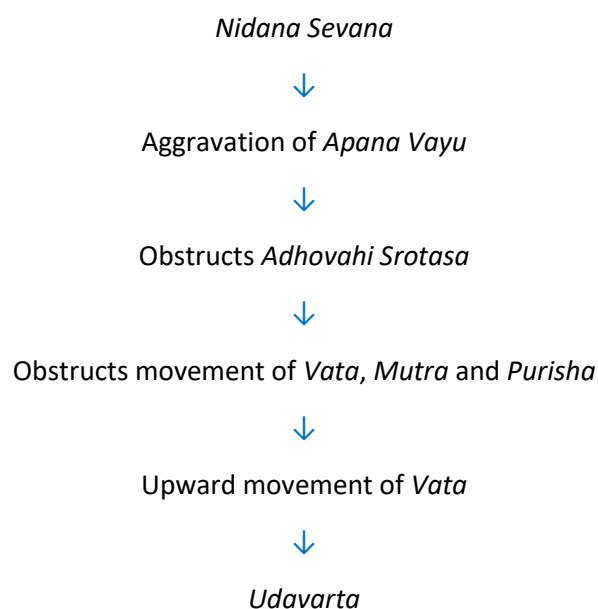
Lakshanas

Table 4: According to Charaka Samhita,^[34] Astanga Hridaya,^[35] Bangsena Samhita,^[36] Kashyapa Samhita^[37] these Lakshanas are being tabulated as follows:

SN	Sign/Symptoms	Ch.	Ah.	B.S.	K.S.
Pain related Symptoms					
1.	<i>Koshtha Ruja</i>		+		
2.	<i>Prushtha Ruja</i>	+	+		
3.	<i>Hridaya Vedana</i>	+	+	+	+
4.	<i>Parshwa Ruja</i>	+	+	+	+
5.	<i>Basti Vedana</i>	+	+	+	+

6.	<i>Kukshiruka</i>	+		+	+
7.	<i>Udara Shoola</i>			+	+
8.	<i>Vankshana Shoola</i>				+
9.	<i>Guda Shoola</i>				+
10.	<i>Shoola</i>			+	
11.	<i>Parikartana</i>		+		+
12.	<i>Vikartika</i>	+			
13.	<i>Toda</i>	+			
14.	<i>Udaraveshta</i>	+	+		
GIT related Symptoms					
15.	<i>Adhmana</i>	+	+		
16.	<i>Hrillasa</i>	+	+		
17.	<i>Avipaka</i>	+			
Symptoms of Stool					
18.	<i>Varcho Apravriti</i>	+		+	
19.	<i>Jathare Ganda</i>	+			
20.	<i>Varcha-Kruchchra</i>	+			
21.	<i>Varcha-Shushka</i>	+			
22.	<i>Varcha-Chirat Pravriti</i>	+			
23.	<i>Varcha-Tanu</i>	+			
24.	<i>Varcha-Khara</i>	+			
25.	<i>Varcha-Sheeta</i>	+			
Other Symptoms					
26.	<i>Basti Shotha</i>	+			
27.	<i>Urusada</i>				+
28.	<i>Ganda Shvayathu</i>		+		
29.	<i>Pravritti Dwesha</i>				+
30.	<i>Vaivarnya</i>				+
31.	<i>Sangyanasha</i>				+
32.	<i>Skhalana</i>				+
33.	<i>Patana</i>				+
34.	<i>Vilapana</i>				+

35.	<i>Hikka</i>				+
36.	<i>Prasweda</i>				+
37.	<i>Angara</i>				+
38.	<i>Daha</i>				+

Figure 1: *Samprapti****Udavarta***^[38]

Nidana → *Vataprakopa* in *Pakwashaya* → *Apanavata* becomes deranged → obstructs *Adhoga Srotas* → obstruction of *Vata Mutra Purisha* → *Udavarta* → further derangement of *Vata* → Upward movement of *Vata* → disturbance to *Pranaadi Vata*.

Chikitsa

1. *Shodhana*
2. *Shamana*.

1. *Shodana*

It includes following treatments:

1. *Snehana*
2. *Swedana*
3. *Varti*
4. *Pradhamana*
5. *Niruha*
6. *Virechana*

A) Snehana

Udavarta is produced due to aggravation of *Vata* and *Sneha* is the best treatment for *Vata Shamana*. Therefore *Snehana* is indicated in *Udavarta*.

In *Udavarta*, *Snehana* is applied by three ways,

1. *Bahya Sneha*
2. *Paniya Sneha*
3. *Anuvasana Sneha*

B) Swedana

After *Abhayanga*, *Swedana* should be administered for the detachment of the adhered *Doshas* in the *Shakha*.

C) Varti (Suppository)

A suppository having the thickness of the thumb should be prepared with drugs like *Shyama*, *Trivrit*, *Magadhika (Pippali)*, *Dantimula*, *Nilimula*, *Masha*, *Saindhava*, *Gomutra*, *Guda*. All the mentioned drugs will be taken in the *Churna* form, add 5 parts of *Masha* and 2 parts of *Saindhava Lavana*. The paste is made by triturating with *Gomutra*, Add *Guda* in sufficient quantity, A thumb thickness *Varti* is prepared and dried in shade.

D) Pradhamana (Insufflation)

A tube should be inserted into the *Guda* and through this; the powder of the recipes mentioned by *Acharya* should be used for *Pradhamana* (Insufflation).

This *Pradhamana* causes downward movement or voiding of the obstructed *Mutra*, *Purisha* and *Apana Vayu*.

E) Niruha Basti

If the above mentioned *Varti* and *Pradhamana* therapies fail to produce the desired result, then the patient should be given *Snehana* and *Swedana* followed by the administration of *Niruhan Basti*. For the preparation *Basti* drugs having *Vamaka*, *Virechaka* effect *Gomutra*, *Taila*, *Kshara*, *Amla Dravyas* which alleviates *Vayu* and which are *Tikshna* should be used.

F) Virechana

If *Udavarta* continues in spite of *Niruha Basti*, then the patient should be given *Virechana* along with

Gomutra, *Prasanna* (clear top portion of alcohol), *Dadhimanda* (upper liquid portion of curd) and *Sukta* (vinegar).

Virechana should be given with a gap of seven days after the administration of *Niruha Basti*.^[39]

3. Shamana Therapy

The patient should be given food which helps in the downward movement of *Vayu*.

To give proper healing to the *Pakwashaya*, *Kalpa* of drugs like *Vachadi Churna*, *Hingwadi Churna*, *Sthiradi Ghrita*, *Vatanulomaka Yavagu* etc. should be given.

DISCUSSION

By the literature search it can be seen that *Udavarta* has been mentioned as both an independent disease and also as a *Lakshana* of various diseases where functioning of *Vata* is hampered like *Gulma*, *Arshas*, *Udara* and *Basti Marma Viddha* or can be a *Nidana* for various diseases like *Udara* and *Hikka Shvasa* or can be a *Upadrava* of various other diseases like *Arsha*, *Gulma* and *Prameha*. This gives a clue that early assessment and management of the disease is very important for prevention of other diseases. From the literature search it can be seen that *Udavarta* is a phenomenon which is caused by upward movement of *Vata*, due to obstruction to the *Adhogami Srotas*. This upward movement of *Vata* is accompanied by several symptoms involving several systems. The condition *Udavarta* acts as a causative factor for other diseases, playing a role in their *Samprapti*. Those diseases are *Hikka-Shwasa*, *Baddhodara* and *Vatodara*. In all these conditions, there is hampered physiological functioning of *Vata*. Correlationally, they are also mentioned as *Upadravas* of *Udavarta* itself. They can be seen to be branching out from the basic *Samprapti* of *Udavarta*. This implies the link in management of those diseases. *Vatanulomana* is the prime *Karma* to be adopted here, after assessing *Agni* and other vitals.

Udavarta can also be seen as a symptom in several diseases as shown in table. Here, too, there is obstruction of *Vata* and upward movement at some level, but is not the cause of occurrence of the

disease, but rather, an effect exerted by the original *Samprapti* of that disease. For example in *Bastimarmavidha*, the *Agantuja* cause results in deranged movement of *Vata*, expressed in the patient as *Udavarta* (obstruction to urine, here). In *Vatajagulma*, there is involvement of all three *Doshas*, but predominantly *Vata*. This causes *Vataprakopa* in *Koshta*, in turn disturbing *Pitta* and *Kapha*. All these, consequently cause *Srotorodha* in *Pakwashaya* or *Pittashaya* or *Kaphashaya*, leading to the formation of a *Pindarupa* which is termed as *Gulma*. Being predominantly a *Vataja* disease and involving *Srotorodha* in the *Koshta* and possibly in the *Pakwashaya*, *Udavarta* is seen as a *Lakshana* here and not a cause. When presented clinically, appropriate modality of management can be adopted such as *Varti/ Swedana/ Virechana*. This improves the understanding of the original disease as well, in terms of both diagnosis and management.

Udavarta as an independent *Samprapti* has been explained earlier, along with possible symptoms. It is a disease occurring due to *Vega Dharana* along with *Vata Prakopaka Ahara Vihara* which disturbs the *Apana Vata* leading to *Pratilomagati* and eventually hindering the function of *Apana Vata* in the form of dysfunction in the elimination of *Vata, Vit* and *Mutra*.

Vata is the main cause for *Udavarta*, so the Preliminary treatment is to correct the *Vata*. It is corrected by *Snehana, Swedana, Varti, Pradhmana, Niruha* and *Virechana*. *Udavarta* is produced due to aggravation of *Vata* and *Sneha* is the best treatment for *Vata Shamana*. *Snehana* does *Vata Shamana*, produce *Mriduta* in the *Shareera* and removes the *Sanga* of *Malas* from the *Srotos*. After *Samyak Snehana Swedana* should be done, it helps in the removal of the *Dravibhoota Doshas* from the *Sukshma Srotos*. After *Snehana* when *Swadana* is done it pacifies *Vata* and removes the *Vibhandha* of *Mutra* and *Purisha*. After *Snehana* and *Swedana* when *Doshas* are moved in the *Koshta* then by using *Varti* these *Doshas* are removed. *Churna* is blown in the *Guda* and this cause the downward movement of *Vata* and relieves *Vibhandha*.

If the above treatment doesn't work then *Niruha Basti* should be given. *Vayu* is responsible for *Vikshepa* and *Sanghata* of *Mutra, Purisha* and *Pittadi Malas*. So *Prashamana* of this *Ativrudha Vayu* is done only with the help of *Basti Chikitsa*. If *Niruha Basti* doesn't work then *Virechana* is to be done. *Virechana* does *Vata Anulomana* and removes the *Vibhandha* of *Purisha*.

In present scenario, when the people do not have enough time from their busy schedule, even to give proper attention towards themselves, it is difficult to expect that much of patience, for a time consuming therapy like *Shodhana*. So in such cases *Shamana* therapy is to be advised. *Dravyas* which does *Vatanulomana* should be given. Like *Pippali, Haritaki, Shunthi* etc. As these *Dravyas* has the properties of *Teekshna, Usna, Sara, Deepana, Pachana, Rechana* are helpful in treating *Udavarta*.

CONCLUSION

Udavarta has been mentioned as both an independent disease and also as a *Lakshana* of various diseases where functioning of *Vata* is hampered or can be a *Nidana* or can be a *Upadrava* of various other diseases. *Udavarta* is disease occurring due to *Vega Dharana* along with *Vata Prakopaka Ahara Vihara* which disturbs the *Apana Vata* leading to *Pratilomagati* and eventually hindering the function of *Apana Vata* in the form of dysfunction in the elimination *Vata, Vit* and *Mutra*. *Vata* is the main cause for *Udavarta*, so the preliminary treatment is to correct the *Vata*. It is corrected by *Snehana, Swedana, Varti, Pradhmana, Niruha* and *Virechana*.

REFERENCES

1. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha, Varanasi: Chaukamba Prakashan, 2017; Sutrasthana, Trimarmiya Chikitsa Adhyaya, 26/5-8, P.671.
2. Shabda Kalpa Druma by Kanta D.R.R, 1st volume, 3rd ed, Chaukamba Sanskrit Series. 1967: p.237.
3. M. Monier Williams Sanskrit English dictionary, reprinted edition, Motilal Banarsidas Publisher, Delhi. 1997:p. 185.

4. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 13, Verse No.39, Reprinted ed, Chaukhamba Orientalia; 2013:p. 493.
5. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Nidana Sthana, Chapter 12,Verse no 28, Chaukhamba Orientalia, Varanasi, 2012, p 515.
6. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepika Commentary of Chakrapani, Chikitsa Sthana, Chapter 13, Verse No.23, Reprinted ed, Chaukhamba Orientalia; 2013:p. 492.
7. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 17, Verse No.13, Reprinted ed, Chaukhamba Orientalia; 2013:p. 533.
8. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 13, Verse No.25, Reprinted ed, Chaukhamba Orientalia; 2013:p. 493.
9. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 13, Verse No.75, Reprinted ed, Chaukhamba Orientalia; 2013:p. 495.
10. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Nidana Sthana, Chapter 12,Verse no 27, Chaukhamba Orientalia, Varanasi, 2016, p 515.
11. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Nidana Sthana, Chapter 3, Verse No.7, Reprinted ed, Chaukhamba Orientalia; 2013:p. 209.
12. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 14, Verse No.11, Reprinted ed, Chaukhamba Orientalia; 2013:p. 502.
13. Sharma Shivaprasad (editor), Astanga Samghraha of Vruddha Vagbhata with Sasilekha commentary of Indu Sutrasthana, Nidana Sthana, 7 chapter, verse 17, Reprinted ed, Chaukhamba Orientalia, 2015; p 384.
14. Acharya JT, Editor, Charaka Samhita of Agnivesha with Ayurveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 14, Verse No.8, Reprinted ed, Chaukhamba Orientalia; 2013:p. 501.
15. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 28, Verse No.211, Reprinted ed, Chaukhamba Orientalia; 2013:p. 625.
16. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Nidana Sthana, Chapter 10, Verse no 24, Chaukhamba Orientalia, Varanasi, 2016, p 504.
17. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Nidana Sthana, Chapter 10, Verse no 24, Chaukhamba Orientalia, 2016, p 504.
18. Acharaya JT (Editor). Sushruta Samhita of Sushruta with Nibandha Samgraha Commentary of Dallana, Uttra Sthana, Chapter 55, Verse no 1-2, Reprinted ed, Chaukhamba Orientalia; 2014:p.776.
19. P. Himasagara Chandra Murthy Editor, Madhava Nidana of Madhavakara with Sanskrit text and Madhukosha Commentary with English Translation, Purvaardha, Chapter 27, Verse 1, edition First, Chowkhambha Sanskrit Series: 2006;p. 382.
20. Pandit Sri Brahma Sankara Misra Editor, Bhavaprakasha of Bhavamisra with Vidyotini Hindi Commentary, Uttarardha, Chapter 31, Verse 2, Edition 8, Chaukhambha Sanskrit Bhavan; 2003:p. 332.
21. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 26, Verse No.5, Reprinted ed, Chaukhamba Orientalia; 2013:p. 597.
22. Acharaya JT (Editor). Sushruta Samhita of Sushruta with Nibandha Samgraha Commentary of Dallana, Uttra Sthana, Chapter 55, Verse no 3, Reprinted ed, Chaukhamba Orientalia; 2014:p.776.
23. Sharma Shivaprasad (editor), Astanga Samghraha of Vruddha Vagbhata with Sasilekha commentary of Indu Sutrasthana, Sutra Sthana, 5 chapter, verse 20, Reprinted ed, Chaukhamba Orientalia, Varanasi; 2015; p 33.
24. Pandit Sri Brahma Sankara Misra (Editor), Bhava Prakash of Bhava Misra with Vidyotini Hindi Commentary, Uttarardha, Chapter 31, Verse 1, Chaukhambha Sanskrit Sansthan, Varanasi, ed 2003:pg. 332.
25. Nirmal Sexana (Editor), Vengasena Samhita of Vengasena with English Translation, Chapter 34, Verse

- 1, Chaukhambha Sanskrit Series, Edition First, 2004:pg. 514.
26. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepika Commentary of Chakrapani, Chikitsa Sthana, Chapter 3, Verse No. 115, Reprinted ed, Chaukhambha Orientalia; 2013:p.407.
27. Pandit Sri Brahma Sankara Misra Editor, Bhavaprakasha of Bhavamisra with Vidyotini Hindi Commentary, Uttardaha, Chapter 31, Verse 3-15, Edition 8, Chaukhambha Sanskrit Bhavan, Varanasi; 2003:p: 333.
28. Dr. Brahmananda Tripathi (Editor), Madhava Nidanam of Sri Madhavakara with Vimla - Madhudhara Hindi Commentary, Poorvardha, chapter 27, Verse 1, Chaukhambha Surabharati Prakshana, Varanasi; 2003: pg. 588.
29. Nirmal Sexana (Editor), Vengasena Samhita of Vengasena with English Translation, Chapter 34, Verse 1-12, Chaukhambha Sanskrit Series, Varanasi; Edition First, 2004:pg.514- 516.
30. Acharaya JT (Editor). Sushruta Samhita of Sushruta with Nibandha Samgraha Commentary of Dalhana, UttraSthana, Chapter 55, Verse no 37-40, Reprinted ed, Chaukhambha Orientalia, Varanasi; 2014:p.779.
31. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepika Commentary of Chakrapani, Sutra Sthana, Chapter 19, Verse No. 3, Reprinted ed, Chaukhambha Orientalia, Varanasi; 2013:p. 110.
32. Priya Vrat Sharma (Editor), Bhela Samhita of Acharya Bhela with English Translation, Chapter 18, Versa 1-8, Chaukhambha Vishwabharti, Reprinted ed,2008:pg. 416.
33. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Sutra Sthana, Chapter 4, Verse no 1, Chaukhambha Orientalia, 2016, p 52.
34. Paradakara Hari Sadasiva Sastri (Editor) of Astanga Hrudaya Of Vagbhata, Nidana Sthana, Chapter 7, Verse no 46-51, Chaukhambha Orientalia, Varanasi, 2016, p 494.
35. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepika Commentary of Chakrapani, Chikitsa Sthana, Chapter 26, Verse No. 5-10, Reprinted ed, Chaukhambha Orientalia; Varanasi; 2013:p. 597.
36. Paradakara Hari Sadasiva Sastri (Editor) Astanga Hrudaya of Vagbhata, Sutra Sthana, Chapter 4, Verse no 2-20, Chaukhambha Orientalia, Varanasi; 2016, p 53-56.
37. Pandit Hari Prasad Tripathi (Editor) Vangsen Samhita, Vangasena, Chapter 66, Verse 3-12, Chaukhambha Orientalia, Varanasi; 2000, p 759-760.
38. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Nidana Sthana, Chapter 4, Verse No. 4, Reprinted ed, Chaukhambha Orientalia, Varanasi; 2013:p. 212.
39. Acharya JT, Editor, Charaka Samhita of Agnivesha with Auyrveda Deepeka Commentary of Chakrapani, Chikitsa Sthana, Chapter 26, Verse No. 11-31, Reprinted ed, Chaukhambha Orientalia, Varanasi; 2013:p. 597-599.

How to cite this article: Kumar Jatinder, N. M. Rajarajeshwari. Udavarta - Review from Ayurvedic Literature. J Ayurveda Integr Med Sci 2020;5:322-329.

Source of Support: Nil, **Conflict of Interest:** None declared.

Copyright © 2020 The Author(s); Published by Maharshi Charaka Ayurveda Organization, Vijayapur (Regd). This is an open-access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.