



A review article on Panchakarma in Stree roga

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Abstract

A healthy woman can procreate healthy family and ultimately a healthy nation. Healthy state of women is very much needed for the society, its growth and prosperity. *Ayurveda* one of the world's oldest system of medicine, gives a detail description of *stree roga vyadhis*. The fundamental principle followed here in treating diseases affecting female genital tract is directing towards *Panchakarma chikitsa*. The purificatory measures to be followed for the purpose of detoxification of the body itself are *shodhana karma*. It is the prime factor of the *Panchakarma chikitsa*. For all most all diseases of the female genital tract, treatment modality begins with *shodhana karma*. Here an attempt is made for the conceptual study and analyzing diseases of *Stree roga*. All the classical references regarding *chikitsa* of the same were collected and analyzed. Study of all these *chikitsa sutra* found beneficial. All of them are directing towards single base line treatment of *Panchakarma chikitsa*. The *vamanadi shodhana karma* can make the women free from these diseases. The conceptual study of treatment modality also gives the hint towards preventing the same diseases by following *Shodhana karma* according to the season every year.

Key words: *Ayurveda, Panchakarma chikitsa, Stree roga.*

Introduction

Diseases or *Vyadhi* means, the one which produces pain to body and mind. *Doshas*, the creators of disease, No disease is produced without the involvement of *vata*, *pitta* and *kapha doshas*. The aggravation of *doshas* becomes the root cause of all diseases. Curing the disease should aim at establishing the equilibrium of *doshas* and waste products. The proper treatment is one which corrects the disease without producing any side effects or other disease in the body. The methods of treatment are either purification or palliation. *Shodhana karma* is the radical purification that eliminates waste products, toxins and aggravated *doshas* from the body. As aggravated *doshas* are the primary cause of disease, this method is the most direct for curative purposes. It consists of five purification practices of *Panchakarma* therapy. These are *Vamana*, *Virechana*, *Anuvasana basti*, *Aasthapana basti*, *Nasya* and *rakthamokshana*.

Our acharya's explain the diseases affecting the genital tract of women. *Stree* is considered as *Apathyamula*, treating her diseases and keeping the *shuddha yoni* and *shuddha garbhashaya* is very important for the purpose of continuation of race and health of women. The *Yoni vyapad*, *Aartava vyapad*, *Asrugdara* etc, explained in *Ayurvedic* texts covers all most all gynaecological conditions. *Chikitsa* explained here are *Shodhana karma*, *Shamana chikitsa* and *Sthanika chikitsa*. Treating by *vamanadi karma* is the prime factor in the *chikitsa sutra* of all these diseases.

MATERIALS AND METHODS

All the references regarding *Panchakarma chikitsa*, explained for the diseases of *stree roga* were collected from the *Ayurvedic* scriptures. Those references were analyzed and summarized.¹⁴

***Yoni Vyapad chikitsa sutra*¹**

1. *Snehana, swedana* followed by *vamana* etc. *shodhana karma*.
2. *Vatadoshahara chikitsa*.
3. *Uttara basti* etc *sthanika chikitsa*.
4. *Shukrartava dosha chikitsa, Kleibya chikitsa*.
5. *Moodha garbha chikitsa, Garbhini pratiroga chikitsa*.

***Yoni arsha Chikitsa sutra*²**

1. *Shodhana karma*
2. *Shastra karma, kshara karma* and *agni karma* followed by *rasakriya lepa*.

***Artava vyapad chikitsa sutra*³**

1. *Snehadi karma* followed by *Shodhana karma*.
2. *Yoni pichu, kalka dharana, Uttara basti* etc. *sthanika chikitsa*.

***Artava kshaya chikitsa sutra*⁴**

1. *Samshodhana karma* followed by use of *agneya dravya*.
2. It is *vamana karma* not *virechana karma*.
3. Do *Srotoshodhana*, go for either *vamana* or *virechana* followed by rest of the *artava janaka* and *pravartana karma*.

***Nastartava / Anartava Chikitsa sutra*⁵**

1. Among *Shodhana karma, Asthapana basti* is specially advised for *Nastartava*.

***Artava Vridhi chikitsa sutra*⁶**

2. *Samshodhana karma*.
3. *Kshapana karma* means treatment against *artava kshaya* should be the protocol.

***Asrugdara chikitsa sutra*⁷**

1. Among *Shodhana karma Niruha basti* is the treatment of choice.
2. *Virechana karma* among *pancha karma* cures the *asrugdara*.

***Vandhyatva chikitsa sutra*^{8,9}**

1. *Snehana, swedana, vamana, virechana, asthapana basti, anuvasana basti* means *shodhana karma*.
2. *Ksheera* and *grita sevana* for male partner.
3. *Taila* and *masha sevana* for female partner.

***Granthi chikitsa sutra*¹⁰**

1. *Samshodhana karma* specially *vamana* and *virechana* using *purana grita*.
2. *Shirovirechana* followed by *dhuma, kavala* and *gandusha*.

***Sthana vidhridi*¹¹**

1. *Mrudu upanaha* and *Jaloukavacharana*
2. *Shastrakarma* by avoiding *Krishna mandala* and *sthan chuchuka*
3. *Snehapana* followed by *Virechana karma*

DISCUSSION

1. *Panchakarma chikitsa in Ayurveda*^{12,13}

Ayurveda is the science of life. It deals with various aspects of healthy living and various remedies to be adopted in diseased conditions. Several classifications of treatment for a disease or preventive methods for positive health are described in *Ayurveda*. These approaches can be categorized broadly in two groups, viz. *Shodhana* and *Shamana* therapy. With the administration of *Shodhana* therapy attempts are made to purify and cleanse all the body tissues and to bring about the harmony of *tridosha*. *Shodhana* therapy is not merely a therapeutic regime but a management of the individual in maintaining normal health for a pretty long time. On the other hand *Shamana* therapy is basically palliative in nature. *Shodhana* therapy or *Panchakarma* therapy had been recognized as a therapeutic procedure of great importance in *Ayurveda*. This term *Pancha karma* represents group of specialized procedures, which eradicate the vitiated doshas and help to maintain a state of normalcy and equilibrium. The classical *Panchakarma* therapy consists of *Purvakarma*, *Pradhana karma* and *Paschat karma*.

1. *Purva karma* mainly consists, *deepana*, *pachana*, *snehana* and *svedana*.

2. *Pradhana karma* consists five purificatory procedures,

- *Vamana Karma*
- *Virechana Karma*
- *Anuvasana basti*
- *Asthapana basti*
- *Nasya karma or Shiro virechana*
- Instead of two varieties of *basti*, *acharya sushruta* considers *Rakthamokshana* as one of the *Pancha karma* procedure.

3. *Paschat karma* includes *dhumra pana*, *kawala graham*, *gandusa*, *sansarjana karma*, use of *shamana aushadhi* and *rasayana aushadhis*.

2. Mode of action and beneficial effects of *Panchakarma* procedure^{15,16}

Vamana karma is the first major procedure of *Panchakarma* therapy. It means to induce therapeutic vomiting. It is indicated for the purification of *urdhva bhaga* of the body. *Vamana* is the process by which the contents of the stomach including *kapha* and *pitta* are expelled out of the body through oral route. It is specially indicated for *kaphaja disorders*. *Sharangadhara* and *Bhavaprakasha* are of the opinion that the word *vamana* is used to denote the removal of *apakwa kapha* and *pitta* forcibly outside. Here *usna guna* of the *vamaka* drugs produce *dahana*, *pachana*, *svedana* and spreading of the drugs at cellular level. *Tiksna guna* of the *vamaka dravya* is responsible for its quick action, *shodhana*, *pachana*, *chedana* and *sravana* of *doshas* in their own places. Due to *sukhma guna*, drug enters micro circulatory channels (*srotasas*) and leads to *pachana* and *visyandana* of the *doshas* and ultimately *doshas* are directed towards *kostha*. The speciality of *vamana karma* is that the *vamaka dravya* reaches the cellular level (all *dhatu*s) of the body and without being digested it produces *sandhisaitihilya* i.e., *doshas* line in *dhatu*s are also migrated to *kostha* for elimination. The *vyavayi* and *vikasi gunas* bring this additional special benefit. Finally the *urdhva bhaga hara prabhava* of the drugs makes the *doshas* to expel out through oral route.¹⁷ This type of purificatory method is needed and in fact is very much beneficial in patients of PCOS, obese, insulin resistant condition.

Virechana karma is the process by which the vitiated *doshas* are removed from *adhobhaga* of the body through anal route. It is specially indicated in *pittaja* and *kaphaja disorders*. The procedure eliminates the *pitta dosha* and *kapha dosha* from the body. It is also indicated in *rakthaja disorders*, *mansagata vikara*, *medogata vikara*, *sandhigata*, *majjagata* and *sukra vikaras*. It is equally useful in *Yoni dosha*. The main action of *virechana dravyas* is on *adhobhaga* of the body. The vitiated *pitta dosha* present in the entire body is alleviated and expelled out. The *virechana* drugs spreads throughout the body of cellular level, *usna* and *tiksna* properties of *virechana* drugs produce *chedana* of *doshas* which are already softened due to oleation therapy. The liquefied *doshas* are dragged towards *kostha* and due to *adhobhagahara prabhava* they are expelled out through anal route. [19] The *virechana karma* is equally effective in removing excessive vitiated *pitta* and even *artava dosha*, it cures the cases of menorrhagia, metrorrhagia etc.

Vasti karma is another purifying technique of body which consists of the introduction of medicated decoction or oils through various routes including rectum, urethra or vagina. The name of the *Vasti* is given according to the route of administration. *Vasti karma* is specific therapy for *Vataja* disorders. *Vasti* has the capacity to eradicate most of the diseases occurring in *sakha, kostha and marma sthana*. Even *vasti chikitsa* is considered as “half of the whole treatment” (*ardha chikitsa*) and sometimes complete treatment. Depending on the pharmacological action the *Vasti* advised is even *shodhana vasti, lekhana vasti, snehana vasti, brhamana vasti, sukra vridhi krita vasti* etc. The *vasti chikitsa* produces influence all over the body and tries to remove mainly the vitiated *vata dosha* and also *pitta and kapha dosha* to some extent. The *vasti dravya* introduced through rectum reach up to the level of *nabhi, kati, parsva udara pradesha* and produces cleansing effect. It activates the Autonomous Nervous system and thus performs the action of excretion of vitiated *doshas, malas* and flatus. [18] Although *Vasti dravyas* come out in due course of time but the *virya* of *vasti dravya* spread throughout the body with the help of *apana, udana and vyana vayu*. It is the *virya* of *vasti dravya* spread through A.N.S. and expels out vitiated *doshas* from the body. *Vasti karma* or the *ardha chikitsa*, as it normalizes *vata dosha*, is effective in all most all gynecological disorders.

Nasya karma or *Shirovirechana* is the therapeutic procedure specifically indicated in *urdhva jatrugata rogas*, where the medicated drug is instilled through nasal passage. Here Nasal passage is considered as the portals of the head. All drugs and measures introduced through the nose spread through the head and its constituent parts purification effect is been influenced. Due to the *teekshna* and *ushna guna* of the drugs in the *nasya* formulation, they cause irritation of the mucous membrane of the nose; increase local secretions eliminate the morbid *doshas* from head. Forceful expulsion of the deposited secretions from para nasal sinuses is one of the important actions. The drug substances stimulate the olfactory neurons in the mucous membrane the trigeminal ganglion part is also stimulated. The most important communications among these is to hypothalamus through the fibers from olfactory bulb. In stree roga cases the *nasya karma* is beneficial in hypogonadotrophic conditions. It does tremendous effect in stimulating GnRH factor. *Raktamokshana* is the procedure of bloodletting for therapeutic purposes for removing morbid *doshas* with blood from the body. It is specially indicated in *rakthaja, pittaja vyadhis* or surgical diseases. The diseases not pacified by other treatment methods is going to be relieved by *raktha mokshana*. In *shalya tantra* it is one of important therapeutic management. Those undergoing bloodletting from time to time never suffer from skin diseases, cysts, inflammatory swellings and blood disorders. All the five procedures are specifically advised for the purpose of prevention, rejuvenation and curing of the disease. *Pancha karma* is also recommended as a pre-requisite for various surgical and therapeutic disorders. The purification of the body is brought by Cellular level, so that biological functions of the whole body returns to normalcy. Waste products, toxins are removed from the body from cellular and tissue level (*srotoshodhana*). Various organs and systems of the body are thoroughly cleansed. Normal physiological functions of the body are potentiated. After *Panchakarma* therapy, diseases are cured and normal health is restored. Rejuvenation and revitalization of the body is achieved.

3. *Pancha karma in Yoni vyapad Chikitsa*

नहि वातादृते योनिर्नारीणां सम्प्रदुष्यति||

All *Yoni vyapad* are basically due to the vitiation of *vata dosha*, even in the *pittaja* and *kaphaja yoni vyapad*, there is a role of *vata* being deranged. The other *doshas* are lame and do not get vitiated without the basic involvement of *vata dosha*. So the treatment should be directed to pacify the vitiated *vata* & eradication of the cause. This is the main principle of treatment of *yonivyapads*. Firstly we should normalise the *vata* & then treatment for other *doshas* should be done. In all *yonivyapads*, after proper *snehana* & *svedana* *vamanadi* *panchakarma* procedures should be used, followed by *uttara basti chikitsa* and other *sthanika chikitsa*. The treatment described for *vatavikaras* should be used for all *yonivyapad* also. The *vasti chikitsa* being the prime treatment for pacifying *vataja* disorders, the *Anuvasana vasti, Niruha vasti and Uttara vasti* should be followed here. Some of the *vasti* advised here are *vasti* using *Palashadi niruha vasti, Shatavaryadi anuvasana vasti, Guduchyadi rasayanika vasti* etc and *Uttara basti karma* using *Jeevaniya varga siddha taila, trivruta sneha, Kashmaryadi gritha, shatavaryadi gritha, guduchyadi taila* etc.

4. *Pancha karma in Artava Vyapad chikitsa*

For all eight varieties of *artava vyapad* here also the basic treatment followed should be the *Shodha karma, uttara basti* and *sthanika chikitsa*. Here also *Vasti karma and uttara vasti* seems suitable. In *kaphaja artava dusti*

specially there is advise for *vamana karma* using madana phala kalka. Some of the vasti advised here are jeevantyadi anuvasana yamaka, mustadi yapana vasti and sahacharadi yapana vasti.

5. *Pancha karma in Asrugdara*

The excessive excretion of the artava during menstrual and intermenstrual period is seen here due to vitiation of rasa, raktha dhatu and tridosha specially pitta dosha. The vitiated raktha comes out of the garbhashaya in excess as artava. Here treatment should be followed towards pacifying pitta and raktha. *Virechana karma* is very much beneficial followed by *vasti and uttara vasti chikitsa*. Some of the vasti explained are Aasthapan-chandanadi/Rasnadi AP (ca.si.3 & A.H.Ka.4), kusadi Asthapanvasti (su.chi.38/51) Dllan, Rasnadi Asthapan vasti (su.chi.38), Lodhradi asthapan vastiZ (gulma & asrigdar) su.chi.38, Anuvasan vasti-madhukadi anuvasan Yaapana vasti-Raj yapana vasti-(A.S.Ka.4/11), Satpuspa tail vasti

6. *Pancha karma in Yoni arsha chikitsa*

The *chikita sutra* directs towards *Shodhana karma* as *purvakarma* followed by *shastra kshara and agni karma*. Among all *Panchakarma shodhana chikitsa* here *virechana karma* seems to be most suitable. The *virechana karma* acts not only for *pitta dosha* but it also cures *rakthaja, mamsagata and medoja vikaras*. *Yoniarsha* is a *mamsankura* in *yonibhaga*. *Virechana karma* makes the *shithilata* of the *yonigata arsha*. *Virechanottara shastra kshara and agni karma* helps in easy and *samula nirharana* of *arsha*, so that it becomes *apunarbhava*.

7. *Pancha karma in Artava Kshya chikitsa*

The complaint of irregular menstrual cycles and reduced flow during menstruation also needs *Panchakarma chikitsa*. The *chikitsa sutra* here says that go for *shodhana karma* followed by *agneya dravya prayoga*. With the advice of *shodhana karma*, it is either *vamana or virechana karma* according to *chakrapani* commentary and only *vamana karma* as per *dalhana* commentary. *Kashyapa* considers it should be treated by *anuvasana vastikarma*. Here *acharyas* were with the opinion that by doing *virechana karma* it leads to *pitta kshya* and further *artava kshya*. *Vamana karma* makes the *soumya dhatu nirharana* and *vridhhi of agneya dhatu*. There will be increase in *artava matra*.

8. *Pancha karma in Anartava / Nastartava chikitsa*

Here artava vaha srotas is being obstructed by the vata and kapha doshas, leading to absence artava pravritti. The *chikitsa sutra* directs towards vatakapha nashaka chikitsa. Among these also do vatadosha chikitsa first. In that view *vasti karma chikitsa* relieves this pitta avarana completely. *Bhava prakasha* considers rajonasha as one of the eighty vata vikara. So vasti karma followed by artava janaka pravartana drugs is the suitable treatment. Both *anuvasana and asthapan vasti* are beneficial.

9. *Pancha karma in Artava Vridhhi chikitsa*

There is *atipravritti of artava* seen here. Pitta dosha is been vitiated, inturn leading to dushana of raktha and artava. *Chikitsa sutra* again directs towards shodhana karma followed by kshapana karma. Among all shodhana karma *virechana karma* is beneficial here as it is specially for pittaja disorders. Even while explaining the *virechana yogya rogi acharyas* included yonidosha. *Vasti karma* especially piccha basti, kashmarya kutaja basti are also beneficial.

10. *Pancha karma in Vandhyatva*

Ayurveda interprets *vandhyatva* as Failure to achieve a child rather than a pregnancy. In this view treatment for such a helpless condition of couple, our *chikitsa sutra* says that go for *Yonivyapad chikitsa, sukrartava chikitsa, chikitsa of yoni arsha* etc condition. *Snehana, swedana, vamana, virechana, asthapan, anuvasana vasti* followed by *madhuroushadha siddha ksheera, gritha* for male and *taila, masha sevena* for female partner should be followed. In this view of *Panchakarma chikitsa* all of them are beneficial depending on the factor of infertility involved. In case of *vata roga* causing *vandhyatva* go for *vasti chikitsa, vandhyatva is virechana*

sadhya vyadhi, treatment by *vasti karma* is as effective as nector. In conditions like *alpa pushpa*, *nasta pushpa*, *akarmanya beeja* etc. conditions, *anuvāsana basti* does miracle. *Vasti prayoga* does *yonī prasādana*.

TABLE-I

Panchakarma treatment	Causes of Infertility
Vamana karma	Ovarian factor, obesity
Virechana karma	Fibroid, Ovarian tumour, Hypothalamus, pituitary tumour
Nasya karma	CNS factor, Hypogonadotrophins Hyperprolactinemia conditions
Asthapana Vasti	Bad obstetric history, repeated pregnancy loss,
Anuvāsana Vasti	Hypo estrogenic condition, Malnourishment
Uttara Vasti	Ovarian, Endometrial and Cervical factor

11. Pancha karma in Granthi chikitsa

Granthi in *Ayurveda* means a protuberant, rounded, glandular elevated swelling. It is with the involvement of all *tridosha*, *raktha*, *mamsa* and *medha*. These may be benign neoplasms, cysts or tumour in hypothalamus, pituitary, ovary or in uterus. Incidence of Ovarian tumour, fibroids in uterus are increasing in gynaecologic practice. *Ayurveda chikitsa sutra* for *granthi* is to go for *shodhana karma* followed by *swedana* and *shalya chikitsa* (*Samula nirharana*). Among *shodhana karma*, *vamana*, *virechana* and *shirovirechana* are very beneficial depending on the *doshik* involvement of *granthi*.

12. Pancha karma in Sthana Vidhradi chikitsa

Vitiated *raktha* and *mamsa* in the dilated *siras* of *sthana* of lactating mother gives rise to abscess formation. *Kashyapa* explains this condition as *sthana kilaka*. There is mention for *sneha pana* followed by *virechana karma* here. Depending on the *pakva* and *apakva* *avastha* of the *vidhradi jaloukavacharana* (*raktha mokshana*) can be followed. *Mrudu upanaha* and *Shashtra karma* (*patana karma*) of *vidhradi* is also mentioned.

CONCLUSION

Attaining Puberty, becoming pregnant, giving birth to off springs are milestones in women's life. Special attention is needed for the lady, when so many physiological changes were taking place in her body. Follow *Rajaswala charya*, *Garbhini paricharya* and *Sutika paricharya* as explained specially in *Ayurveda*. Prevention of diseases before its manifestation is needed foremost. This regimen keeps women healthy throughout her life. Follow *Dina charya*, *Rutu charya*, *Ratri charya* as explained in *ayurveda*, Special advice for *Rutu shodhana* (*vamana karma* in *vasanta rutu*, *Virechana karma* in *sharat rutu* etc.) is to be advised for every woman. Here according to the season, variation also occurs in accumulation of *doshas* in the body. So the *vriddha doshas* can be easily expelled out of the body. In all most every diseases of *stree roga vignana* it is been treated by *Panchakarma chikitsa* specially *Shodhana karma* (*Vamana*, *Virechana*, *Nasya*, *Asthapana* and *Anuvāsana Basti*). The disease condition may be any one among *Yoni Vyapad*, *Artava vyapad*, *Asrugdara* or even *Vandhyatva*, all of them needs vitiated *doshas* to be expelled from the body. It is through *shodhana karma*. So cure the diseases from its root, it is only through *shodhana karma* as the foremost line of treatment as mentioned by our *Acharyas*.

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