



# Importance of Panchakarma in Gyneacological disorders

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## Abstract –

A healthy woman can make healthy family and ultimately a healthy nation. Healthy state of woman is very much needed for the society, its growth and prosperity. *Ayurveda* one of the world's oldest system of health, gives a detail description of *Stree roga vyadhies*. The *Stree roga* (gyneacological disorders) comprises of genital disorders of females starting from menarche (13 yrs) to menopause (40-50 yrs). The gynecological disorders in *Ayurveda* include *granthi*, *yonivyapad*, *artava vyapad*, *pradar*, *nastartava*, *anartava* etc. The fundamental principle in *ayurveda* treating these diseases affecting female genital tract is directing towards *Panchakarma chikitsa*. The purificatory measures said for the purpose of detoxification of the body itself are *shodhana karma*. For all most all diseases of the female genital tract, the way of treatment starts from *shodhana karma*. It is the prime factor of the *Panchakarma chikitsa*. So for women to be healthy, undergoing the *shodhana karma* is very much needed according to the season for the prevention of these diseases.

Here an attempt is made for the analyzing of complete diseases of *stree roga/ gynaecological disorders* and its conceptual study. All the classical references regarding *chikitsa* of all *stree rogas* were collected and analyzed. Study of all these *chikitsa sutra* found beneficial in present era also. All of them are directing towards single baseline treatment of *Panchakarma chikitsa*. The *vamanadi shodhan karma* according to the season can only make the women free from these diseases but with following *ritucharya*, *dinacharya* and taking care of *pathya*, *apathya* permanent solution of diseases from its root is possible.

**Key words:** *Ayurveda*, *Panchakarma chikitsa*, *Stree roga*, *Yonivyapad*, *Artava vyapad*, *Nastartava*, *Anartava* etc.

## INTRODUCTION

Gynaecological diseases or *stree roga vyadhi* means, diseases which are related to female genital organs and produce pain to body and mind in a women. In *ayurveda* therapy, the physician diagnoses the root cause of the disease and treats it accordingly. *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. Ancient *ayurveda* approaches the proper treatment, it corrects the disease without producing any side effects or other disease in the body. Various factors which cause the diseases can be reversed or minimized using ayurvedic treatments. The methods of treatment are either purification or palliation. *Shodhan karma* is the radical purification that eliminates toxins, waste products and aggravated *doshas* from the body. As aggravated *doshas* are the primary cause of disease, this method is the most direct for curative purposes. *Vamana, Virechana, Anuvasana basti, Nasya* and *Raktamokshana* are the five purification practices of *Panchakarma therapy*. *Stree* is considered as *apathyamula* means producer of progeny, treating her diseases and keeping the *shuddha yoni* and *shuddha garbhashaya* is very important for the purpose of continuation of race. The *yonivyapad, aartava vyapad, asrugdara, vandhyatva, grnathi, stana vidradhi* etc, explained in *ayurvedic* texts covers all most all gynaecological conditions in a women's life. Middle ages are most instigated age group to *ayurveda*. Rejuvenation, wt. reduction, burnout syndrome (excessive stress), hyperlipidemia, pre- menopausal syndrome, skin diseases, joint pains, the most pre-dominant diseases and occasions prescribe *ayurvedic panchkarma* with satisfactory results.

### Materials and methods –

The treatment explained in Ayurvedic textbooks were collected, analyzed and summarized as(14)-

a) *Yonivyapad chikitsasutra*<sup>(1)</sup> – *Snehana, swedana* followed by *vamana* etc. *shodhana karma*.

*Vatadoshahara chikitsa*

*Uttarabasti* etc *sthanik chikitsa*

*Shukrartava dosha chikitsa, klaibya chikitsa*

*Moodha garbha chikitsa, garbhini pratiroga chikitsa, sutika chikitsa*

b) *Artava kshaya chikitsa sutra*<sup>(6)</sup> – *Samshodhana karma* followed by use of *agneya dravya*

It is *vamana karma* not *virechana karma*

Do *srotoshodhana*, go for either *vaman karma* not *virechana karma* followed by rest of *artava janak* and *pravartana karma*.

c) *Nastartava/ Anartava chikitsa sutra*<sup>(7,8)</sup> – *samshodhana karma*

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

d) *Artava vyapad chikitsa sutra*<sup>(2)</sup> – *snehadi karma* followed by *shodhana karma*

*Yoni pichu, kalka dharan, uttar basti* etc. *sthanik chikitsa*

e) *Yoniarsha chikitsa sutra*<sup>(5)</sup> – *Shodhana karma*

*Shastra karma, kshar karma* and *agni karma* followed by *rasa kriya lepa*

f) *Granthi chikitsa sutra*<sup>(12)</sup> – *samshodhana karma* specially *vamana* and *virechana* using *purana ghrita*.

*Shirovirechana* followed by *dhuma*, *kavala* and *gandusha*

g) **Vandhyatva chikitsa sutra**<sup>(10,11)</sup> – *Snehana*, *swedana*, *vamana*, *virechana*, *asthapana basti*, *anuvasana basti* means *shodhana karma*.

*Taila* and *masha sevana* for female partner

*Ksheer* and *ghrita sevana* for male partner

h) **Stana vidradhi**<sup>(13)</sup> - *Mridu upanaha* and *jalauka avacharana*

*Snehapana* followed by *Virechana karma*

*Shastra karma* by avoiding *Krishna mandala* and *stana chuchuka*

i) **Asrugdara chikitsa sutra**<sup>(3,4)</sup> – Among *shodhana karma Niruha basti* is the treatment of choice.

*Virechana karma* among *pancha karma* cures the *asrugdara*.

## DISCUSSION –

**Panchakarma chikitsa in Ayurveda**<sup>(15,16)</sup> – *Shodhana* therapy i.e. *panchakarma* are made to cleanse and purify the whole body and to bring about the balance of *tridosha*. On the other hand *shaman therapy* is of palliative in nature. *Shodhana therapy* or *panchakarma* is a therapeutic procedure of great importance in *ayurveda*. The word *panchakarma* represents group of five special procedures, which purify the body by eradicating vitiated doshas and help to maintain a state of normalcy and equilibrium. The classical *panchakarma* therapy consists of 3 steps - *purva karma*, *pradhan karma* and *paschata karma*.

**Purva karma** – it consists of *deepan*, *pachan*, *snehan* and *swedan*.

**Pradhan karma** – it consists of mainly five *shodhana karma* or purificatory procedures- *Vamana*, *Virechana*, *Basti* (*Asthapana basti*, *Anuvasana basti*) and *Nasya/ Shirovirechana* (according to *Acharya Charak*). Instead of 2 *basti* *Acharya Sushruta* considers *Raktamokshan* as one of the *panchakarma* procedure.

**Paschata karma** - it includes *Dhumrapana*, *sansarjana karma*, *use of shaman aushadhi*, *kavalagrahan*, *gandusha*, and *rasayana aushadhies*.

## Mode of action and beneficial effects of *panchakarma* procedures<sup>(15,16)</sup> –

1) **Vamana karma** – *Vaman karma* is to induce the vomiting. It is indicated for the purification of the *doshas* in *urdhwa bhag* of the body. The contents of the stomach along with *kapha* and *pitta dosha* are expelled out from the body by this process.

**Action mechanism of Vamak drugs-** *Ushna guna* of *vamak* drugs induce *pachan*, *dahan*, *swedana* and spreading of the drugs at cellular level. *Tikshna guna* of *vamak* drugs is responsible for quick action, *shodhan*, *chhedan*, *pachan*, *dahan* and *sravan of doshas*. *Sukshma guna* is responsible for entry of drug in to micro circulatory channels (*srotasas*), leading to *vishyandana* and *pachan of the doshas* and finally *doshas* are moved towards *koshtha* and then expelled out from the body through oral route. The speciality of *vaman* is that it works at the microcellular level (all *dhatu*s) of the body and without being digested it produces *sandhishaitilya* i.e. *doshas* line in *dhatu*s are also migrated to *koshtha* for elimination. The *vyavayi* and *vikashi gunas* are responsible

for such additional special benefits. The *urdhwa bhagahar prabhava* of these drugs make the *doshas* to expel out through oral route<sup>(17)</sup>.

**Indication-** This method of purification is beneficial in patients of PCOS, obese, insulin resistant condition etc.

**2)Virechan karma** – In *Virechan Karma* the vitiated *doshas* are removed from the *adhobhag* of the body through anal route, specially in *pittaj and kaphaj dosha* disorders. It is said beneficial also in *raktaja* disorders, *mansagata vikara, medogata vikara, sandhigata vikara, majjagata vikara and sukra vikaras*. It is equally useful in *yoni dosha*. The vitiated *pitta dosha* in the body is alleviated and expelled out along with *vata dosha* through anal route.

**Action mechanism of Virechan drugs-** The *virechan* drugs spread throughout the body at cellular level. *Ushna and tikshna* properties of *virechana* drugs produce *chedana of doshas* which are already softened due to oleation therapy, the liquefied *doshas* are collected in to the *koshtha* and expelled out from the body<sup>(19)</sup>.

**Indication-** The *virechana karma* is very effective in removing excessive vitiated *pitta* and even *artava dosha and Rakta dosha*, it easily cures the cases of *menorrhagia, metrorrhagia* etc disorders.

**3)Vasti - Vasti karma** is introduction of medicated oils or decoction through various routes including rectum, urethra or vagina. The *Vasti* name is given according to the route and method of administration. *Vasti* means urinary bladder. *Vasti karma* is said very effective specially for *vataj* disorders. *Vasti* is useful to eradicate *vata dosha* in most of the diseases occurring in *shakha, koshtha and marma sthana*. *Vasti chikitsa* is said as half of the whole treatment (*Ardha chikitsa* by *Acharya Charak*) and sometimes complete treatment.

**Types-** *Vasti* advised in *vataja* diseases are *shodhan basti, lekhan vasti, snehana vasti, brinhana vasti* etc.

**Action mechanism of Vasti -** The *vasti chikitsa* shows influence on all over the body and removes mainly the vitiated *vata dosha* and also *pitta and kapha dosha* to some extent. The *vasti dravya* when introduced through rectum reaches up to the level of *nabhi, kati, parshwa, udar pradesh* and produces cleansing effect. It activates the autonomous nervous system. It performs the action of excretion of vitiated *doshas, malas and flatus*<sup>(18)</sup>. Although *vasti dravyas* come out in due course of time but the *virya of vasti dravya* spread throughout the body with the help of *Vayu (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.

**Indication-** *Vasti karma (ardha chikitsa of Kayachikitsa)*, as it normalizes *vata dosha*, is effective in all most all gynecological disorders.

**4)Nasya karma** – *Nasya* or *Shirovirechana* is specifically indicated in *urdhwa jatrugata rogas*, where the medicated drug is instilled through nasal passage. Nasal passage is considered as the portals of the head in *ayurveda*. The drug introduced through the nose spread through the head and constituent parts purification effect is been influenced.

**Action Mechanism-** Due to the *tikshna and ushna guna* of drugs used In *Nasya*, 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 paranasal sinuses is one of the important actions. It stimulate the olfactory neurons in the mucous membrane the trigeminal ganglion part is also get stimulated. The most important communications among these is to hypothalamus through the fibers from olfactory bulb.

**Indications -** In *stree roga* cases the *nasya karma* is beneficial in hypogonadotrophic conditions. It does tremendous effect in GnRH factor.

**5)Raktamokshan** - Raktamokshan is the procedure of blood letting for removing pessimistic (unnatural) *doshas* with blood from the body. In *Shalya tantra* it is one of the important therapeutic management and called *Shalyachikitsardha*. Those undergoing bloodletting from time to time never suffer from skin diseases, cysts, inflammatory swellings and blood disorders.

**Indication-** Raktamokshan is indicated specially in raktaja, pittaj vyadhies or surgical diseases. The diseases not pacified by other treatment methods are going to be responded by Raktamokshan.

All these five procedures are advised for the purpose of prevention, rejuvenation and curing of the diseases. *Panchakarma* is also recommended as a pre-requisite for various surgical and therapeutic disorders. The purification of the body is done at cellular level, so that biological functions of the whole body returns to normalcy. Toxins, waste products and elevated dosahas are removed from the body from cellular and tissue level (*Srotoshodhana*). After *Panchakarma* therapy, diseases are cured and normal health is restored. Revitalization and rejuvenation of the body is achieved.

**According to disease –**

**Yoni vyapad** – All yonivyapad are due to the vitiation of *vata dosha*, even in the *pittaja and kaphaj yoni vyapad*, there is a role of *vata* being deranged. So treatment should be to pacify the vitiated *vata* and eradication of the cause (*nidan parivarjan*). This is the main principle of treatment of *yonivyapads*.

**Treatment-** In all *yonivyapads*, *snehan* and *swedan* is done first then *vamanadi panchakarma* procedures should be used followed by *uttara basti chikitsa* and other *sthanika chikitsa*. *Vasti* is said main treatment of *Yonivyapad*. *Vasti* advised are *palashadi niruha vasti*, *shatavaryadi anuvasana vasti*, *guduchyadi rasayanika vasti* etc and *uttar vasti karma* using *jeevaneeya varga siddha taila*, *trivritta sneha*, *kashmaryadi ghrita*, *shtavaryadi ghrita*, *guduchyadi taila* etc.

**Aartava vyapad** – For all eight varieties of *artava vyapad* the basic treatment followed should be same as the *shodhana karma*, *uttara basti* and *sthanik chikitsa*.

Treatment - Here *vasti karma* and *uttar vasti* seems suitable also. Some of the *vasti* advised here are *jeevantyadi anuvasana yamaka*, *mushtadi yapana vasti* and *sahacharadi yapana vasti*.

**Asrugdara** – In this *vyadhi* excessive excretion of the *artava* during menstrual and intermenstrual period is seen due to vitiation of *rasa*, *rakta dhatu* and *tridosha* specially *pitta dosha*. Here treatment should be to pacifying *pitta* and *rakta dosha*.

**Treatment-** *Virechana karma* is very much beneficial followed by *vasti* and *uttara vasti chikitsa* in such diseases. Some of the *vasti* explained are *Asthapan- chandanadi/ rasnadi*, *lodhradi asthapan vasti*, *kushadi asthapan vasti*, *rashnadi asthapan vasti*, *anuvasan vasti- madhukadi anuvasan yaapana vasti*, *raj yapana vasti*, *shatpushpa taila vasti*.

**Yoni arsha** – The *chikitsa sutra* directs to *shodhana karma* as *purvakarma* followed by *shastra*, *kshara* and *agni karma* as *pradhan karma*.

Treatment - Among all *shodhana karma* and *chikitsa*, *virechana karma* seems to be most suitable in it. *Yoni arsha* is called as *manasankura* in *yonibhaga* and *Virechana karma* makes the *shithilta* of the *yonigata arsha*. *Virechanottar shastra karma* and proper *agnikarma* helps in easy and *samula nirharana* of *arsha*, so that it becomes *apunarbhava* (no recurrence).

**Artavakshaya** – The complaint of irregular menstrual cycles and reduced flow during menstruation also needs *panchakarma chikitsa*.

Treatment - The *chikitsa sutra* directs to 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 *dalhan* commentary. According to Kashyap it should be treated by *anuvastana vasti karma*. Here all acharyas says that by doing *virechana karma* it leads to *pitta kshaya* and further *artava kshaya*. *Vaman karma* makes the *saumya dhatu nirharan* and *vridhhi of agneya dhatu*. There will lead to increase in *artava matra* and relief in *Artavakshaya*.

**Anartava / Nastartava** – Here *artava vaha srotas* is being obstructed by the *vata* and *kapha doshas*, leading to absence *artava pravriti*.

Treatment - The *chikitsa sutra* directs towards *vatakapha nashak chikitsa*. Among these also do *vatadosha chikitsa* first. In that view *vasti karma chikitsa* relieves this *pitta avarana* completely. *Bhava prakash* considers *rajonasha* as one of the eighty *vata vikara*. So *vasti karma* followed by *artava janak pravartana* drugs is the suitable treatment. Both *anuvastana* and *asthapana vasti* are beneficial.

**Artava vridhhi** – There is *atipravritti* of *artava*- its characteristic feature. *Pitta dosha* is been vitiated, leading to *dushana* of *rakta* and *artava*.

Treatment - *Chikitsa sutra* again directs towards *shodhana karma* followed by *kshapana karma*. Among all *shodhana karma* *virechana karma* is more beneficial as it is a *pittaja* disorder. Even while explaining the *virechana yoga rogi acharyas* include *yonidosha*. *Vasti karma* especially *piccha basti*, *kashmarya kutaja basti* are beneficial.

**Vandhyatwa** – *Ayurveda* interprets *vandhyatva* as failure to achieve a child rather than conceiving a pregnancy. In this view treatment for such couple, our *chikitsa sutra* says that go for *yonivyapad chikitsa*, *sukrartava chikitsa*, *chikitsa of yoni arsha* etc. condition.

Treatment- *Snehana*, *swedana*, *vamana*, *virechana*, *asthapana*, *anuvastana vasti* followed by *madhuraushadha siddha ksheera*, *ghrita* for male and *taila*, *masha sevana* 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, *anuvastana vasti* does miracle. *Vasti prayog* does *yoni prasadana*.

<b>Panchakarma treatment</b>	<b>Cause of Infertility</b>
<i>Vamana karma</i>	Ovarian factor, Obesity
<i>Virechana Karma</i>	Fibroid, ovarian tumour, hypothalamus, pituitary tumour
<i>Nasya karma</i>	CNS factor, hypogonadotropins, hyperprolactenemia conditions.
<i>Asthapan basti karma</i>	Bad obstetric history, repeated pregnancy loss
<i>Anuvastan basti karma</i>	Hypo estrogenic conditions, Malnourishment
<i>Uttar basti chikitsa</i>	Ovarian, endometrial and cervical factor.

**Granthi chikitsa** – *Granthi* in *ayurveda* means a rounded, glandular elevated swelling. It is included in *tridosha*, *rakta*, *mansa* and *medhaj vyadhi*. These may be benign neoplasms, cysts or tumour in pituitary, hypothalamus, ovary or in uterus. Incidence of ovarian tumour, fibroids in uterus are increasing in gynaecologic practice these days.

Treatment - *Ayurveda chikitsa sutra* for *granthi* is *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*.

**Stana vidradhi** – Vitiated *rakta* and *mansa* in the dilated *siras of stana* of lactating mother gives rise to abscess formation. *Kashyapa* explained it as *stana kilaka*.

Treatment – *Chikitsa sutra* is *sneha pana* followed by *virechana karma*. Depending on the *pakva* and *apakva awastha* for *vidradhi*, *jalaaukavacharan (raktamokshana)* can be followed. *Mridu upanaha* and *shastra karma (patana karma)* of *vidradhi* is also mentioned.

## CONCLUSION

According to the season, age and day time variation also occurs in accumulation of *Shareerik doshas* in the body. So the *vridhdha doshas* can be easily expelled out of the body at *Prakopavastha*. Gynecological disorders occur in middle age mostly. In all most every diseases of *Stree roga vignana* it is been treated by *pancha karma chikitsa* specially *shodhana karma (vamana, virechana, nasya, asthapana vasti, anuvasana vasti)*. The disease can be any one among *yoni vyapad, artava vyapad, asrugdara or vandhyatva*, *chikitsa* of all these needs vitiated *doshas* to be expel out from the body. It is through *shodhana karma*. Cure of disease from its root, it is only through *shodhana karma* as the foremost line of treatment as mentioned by our *Acharyas*.

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