



## ROLE OF PANCHAKARMA IN GYNAECOLOGICAL DISEASES

Stuti Rawat<sup>1</sup>, Uttam Kumar Sharma<sup>2</sup>, Dr G.M Kavya<sup>3</sup>, Dr Bhanupriya Kaushik<sup>4</sup>, Dr Abhishek Saxena<sup>5</sup>

1. Department of Panchakarma (P G Scholar), State Ayurvedic College Gurukul, Haridwar
2. Professor & Head, Department of Panchakarma, U.A.U, Gurukul Campus, Haridwar
3. Associate Professor, Ph.D. & Head, Dept of Prasuti Tantra and Stri Roga, U.A.U, Gurukul Campus, Haridwar
4. Assistant Professor, Department of Panchakarma, MAMC&H, Roorkee
5. Assistant Professor, Department of Panchakarma, MAMC&H, Roorkee

Corresponding Author: [stu1593@gmail.com](mailto:stu1593@gmail.com)<https://doi.org/10.46607/iamj2612032024>

(Published Online: March 2024)

Open Access

© International Ayurvedic Medical Journal, India 2024

Article Received: 07/02/2024 - Peer Reviewed: 04/03/2024 - Accepted for Publication: 11/03/2024.



## ABSTRACT

*Artava*, *Shonita*, *Asrika*, *Raja*, *Rakta*, *Lohita*, *Rudhir* and *Pushpa* are some of the words used in the *Ayurvedic* classics to denote menstrual blood or ovum. Some *Acharaya* consider *Artava* as *Updhatu* of *Rasa* while others consider it as *Updhatu* of *Rakta*. *Artava* is *Agneya* and has characteristics similar to *Rakta*. According to *Ayurvedic* science, *Artava*, in various forms, maintains women's reproductive health. When *Artava* becomes vitiated, it can become the prime cause of diseases in women. Hence, *Artava* is considered a prime element in maintaining women's health.

As the normal function of *Artava* can maintain the balance in the female reproductive system, the same balance can get disturbed when there is vitiation of *Dosha*, manifesting conditions like *Artava Dusti* and *Yonivyapada*. *Panchakarma* can play a vital role in treating these abnormal conditions.

**Keywords:** *Artavadusti*, *Panchakarma*, *Vamana*, *Virechana*, *Basti*, *Nasya*, *Raktamokshana*

## INTRODUCTION

The menstrual cycle is called *Rituchakra* in *Ayurveda*.  
Female health depends on the regularity of *Rituchakra*.

*Acharya Charaka* and *Acharya Sushruta* consider  
*Artava* as *Updhatu* of *Rasa*<sup>1,2</sup>. *Acharya Bhavmishra*

and Acharya Shadangdhar have considered Artava as Updhatu of Rakta<sup>3</sup>. It is Agnaye on the property. It has characteristics of Rakta Dhatu and is responsible for the formation of Garbha<sup>5</sup>. According to Ayurveda, Artava is 4 Anjali in Praman, i.e., approximately four ounces<sup>6</sup>. According to Acharya Sushruta, normal menstrual blood resembles rabbit blood and does not leave marks on cloth when washed<sup>7</sup>. Acharya Charak has explained that normal menstruation has an interval of one month, a duration of five days, and is not associated with pain or burning sensation. The menstrual blood is neither very scanty nor excessive in amount and resembles the colour of Gunjaphala, a red lotus flower (*Padmalaktaka Sannibham*), or *Indragopa*<sup>8</sup>. Acharya Bharamishra has explained that the colour difference is due to the fundamental constitution of an individual. Often, causative factors like eating very hot food or beverages or eating food against the basic constitution cause disturbances in menstruation. In Ayurvedic classics, most of the menstrual disorders are described under Astaartavadusti (eight menstrual disorders)<sup>9</sup>. A short description of Nastartava, Artavakshaya and Artava Ativridhi is also available.

#### **ASTA ARTAVA DUSTI**

There is no specific aetiology of these eight menstrual disorders. Kashyap says that the use of Nasya drugs during menstruation, consumption of excessive hot eatables and drinks and use of excessive medicines after Shodhana procedures to the woman of Mridu Kosta are the causes of all menstrual disorders<sup>10</sup>. All these can be the specific factors responsible for aggravating particular Dosha. The Rituchakra gets disturbed owing to various Ahara and Vihara, which influence the manifestation of Artavadusti. Artava Dusti has eight types: Vataj, Pittaj, Kaphaj, Raktaja/Kunapagandhi, Granthibutha, Putipuya, Kshinaartava and Mutrapurishatulya.

#### **ARTAVA KSHAYA**

In Ayurvedic classics, Artava is considered Upadhatu of Rasa or Rakta. The factors responsible for Kshaya of Dhatus and Upadhatu will also be responsible for Kshaya of Artava. Rasa or Rakta Kshaya leads to Uttarotar Dhatu Kshaya along with Artavakshaya.

Hence, Dhatu Kshaya is one of the causative factors for Artavakshaya.

Acharya Sushruta has explained Artava Kshaya Lakshana under Dosha Dhatu Mala Kshaya Vriddhi Vignanam. It occurs due to the vitiation of Vata & Kapha Dosha. In this condition, symptoms like Alpata (Scanty menstrual flow), Yoni Vedna (pain in the vagina), and Yathochithakalq Adarshnam (irregular menstrual cycles) are seen<sup>11</sup>. All this is due to Srotoavrodha. Shodhan and the use of Agneya substances should treat Artavakshaya.

#### **ARTAVA VRIDDHI**

Body aches, excessive bleeding during menstruation and a foul smell in menstrual blood characteristics of Artava Vriddhi. Dalhana has explained that this foul smell in menstrual blood is due to the similarity of Artava to Pitta (thus smells like Pitta) and has mentioned weakness and Raktagulma as its complications<sup>12</sup>. Chakrapani says that body ache is due to obstruction to the passage of Vayu due to increased Artava.

Acharya Bhavamishra has also given excessive bleeding during menstruation and foul smell in menstrual blood as symptoms of Artava Vriddhi<sup>13</sup>.

#### **ASRGDARA**

Excessive excretion of menstrual blood is known as Pradara or Asrgdara<sup>14</sup>. Charaka says that increased Rakta (blood) gets mixed with Raja (menstrual blood), leading to an increased quantity of raja. Dalhana, while explaining general clinical features, says that excessive and prolonged blood loss during menstruation or even scanty blood loss during the intermenstrual period is known as Asrgdara. It can be manifested in a woman without any underlying cause, but it can also be seen in some cases with certain specific pathological changes in reproductive organs. Vagabhata has mentioned excessive bleeding during menstrual or intermenstrual periods as the main symptom. Chakrapani explaining Vataja, etc. Yonirogas has said that these simulate Vataja, etc., a specific type of Asrgdara, and manifest intermenstrual bleeding also as a symptom. Asrigdhara can be manifested in a woman without any underlying cause, but it can also be seen in some cases with certain

specific pathological changes in reproductive organs. It is one of the conditions with excessive and prolonged bleeding.

### YONIVYAPAD

In all types of *Yoniroga* (gynaecological diseases), after proper *Snehana* and *Swedana*, all *Panchakarma* procedures should be done to purify upper and lower passages properly. Only after purification should medicines be given according to the vitiated *Dosha*. After this, *Uttar Basti* should be used. *Yoniroga* does not occur without vitiation of *Vata Dosha*, so the first line of treatment should be the correction of *Vata*. Only after correction of *Vata* another *Dosha* should be treated. *Phalaghrita*<sup>15</sup>, *Brihat Shatavari Ghrita*<sup>16</sup>, and *Triphaladighrita*<sup>17</sup> are some of the drugs prescribed for *Snehapan* in *Yonivyapad*. *Palash Niruha Basti*<sup>18</sup> and *Baladi Yamak Anuvasan Basti*<sup>19</sup> are some *Basti Yoga* given in *Yoniroga* and infertility.

### PANCHAKARMA IN MENSTRUAL DISORDERS

*Panchakarma* has proven to be very effective in menstrual disorders. To all the women suffering from *Vataj*, *Pittaj*, *Kaphaj* and *Raktaj Artavadusti*, different *Panchakarma* procedures like *Vamana*, *Virechana*, *Basti* and *Nasya* are suggested in *Ayurveda*.

स्नेहं स्नेहविष्यन्दमार्दवक्लेदकारकम् | स्तम्भगौरवशीतघ्नं  
स्वेदनं स्वेदकारकम् ॥<sup>20</sup>

*Snehana* and *Swedana* are part of *Purvakarma* of *Panchakarma* and help prepare the body during detoxification. *Snehana* is defined as the process which induces *Sneha* (unctuousness, oiliness), *Vishyandana* (liquefaction), *Mardava* (smoothness) and *Kledana* (moistness) on internal or external application. *Snehana* pacifies vitiated *Vata Dosha*, softens channels of the body and assists in removing *Mala* from the body. *Swedan* is a procedure that relieves stiffness, heaviness, and coldness from the body and induces sweating. *Shatpushpa* oil, *Shatavari Ghrit*, is given for menstrual disorders<sup>21</sup>.

अपक्वपित्तश्लेष्माणौ बलादूर्ध्वं नयेत्तु यत् । वमनं तद्धि विज्ञेयं  
मदनस्य फलं यथा ॥

*Vamana*, or therapeutically induced vomiting, is one of the significant *Panchakarma* therapies. It is indicated for the purification of the upper part of the

body. In *Vamana*, *Kapha* and *Pitta*, along with some gastric contents, are expelled from the body through the nearest route, i.e., the oral route. According to *Acharya Sharangdhar*, *Vamana* is a procedure which expels vitiated *Pitta* and *Kapha* forcibly<sup>22</sup>. *Vamana* helps purify internal toxins and balance the hormonal system. *Vamanaa Karma* is indicated in *Kaphaj Artavadusti* by using the decoction of *Madanaphala Kalka*<sup>23</sup>. In *Arthava Kshaya* patients, too, *Vamana* helps remove the *Margavarodha* by removing the *Soumya Dhatu* and increasing the *Agneya Dhatu* and, in turn, increasing the proper formation of the *Artava*. *Virechana* is a procedure applied to expel out vitiated *Dosha* through *Adhobhaga* (anal passage). It is considered the best therapy for *Pitta Dosha*<sup>24</sup>. The *Virechana* drugs, after entering the body, stimulate bowel movement for the expulsion of doshas through the rectum. *Virechana* is also helpful in diseases having *Pitta* dominance along with *Kapha* vitiation. Therefore, *Virechana* is useful in both *Pitta* and *Kapha Dosha* diseases. It is also indicated in *Rakthaja* disorders, *Mansagata Vikara*, *Medogata Vikara*, *Sandhigata*, *Majjagata*, *Sukra Vikara*, and *Yoni Dosha*. *Virechanaa* can be helpful in *Artava* disorders such as *Asrgdara*<sup>25</sup>. *Virechana* with *Shyamak* and latex of *Gawakshi* can also be given for *Pittaj Artavadusti*<sup>26</sup>. *Virechana* for *Sanshodhana* and *Tila*, *Urad*, *Sura*, etc., hot potency food will be used in *Artava Kshaya*<sup>27</sup>.

*Dalhana* says that in *Artavakshaya*, only *Vamana* should be done, not *Virechana*, because *Virechana* reduces pitta, decreasing *Artava*. In *Vamana*, *Saumya Dhatu* is removed, which results in a relative increase in the body's *Agneya Dhatu*; thus, *Artava* also increases<sup>28</sup>. *Chakrapani* has given that *Vamana* and *Virechana* clear upward and downward channels, respectively, thus clearing *Srotasas* (channels). Therefore, both should be used<sup>29</sup>.

नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकृद्दोषचयं विलोड्य ॥  
संस्नेह्य कायं सपुरीषदोषः सम्यक् सुखेनैति च यः स बस्तिः ॥  
*Basti* is a process in which drugs administered through *Guda Maarga* (rectal route) reach *Pakwashaya* (large intestine) and spread the *Virya* (potency) of the drug to *Sarvasharira* (whole body) and is quickly evacuated along with *Purisha* (stool) and *Dosha*<sup>30</sup>. This

procedure introduces medicated decoction or oils into the body through the rectum. *Basti Karma* is best given for *Vataj* disorders and can eradicate most of the diseases of *Shakha*, *Marma* and *Kostha*. According to *Acharya Charaka*, *Basti* is considered “*Ardha Chikitsa*”<sup>31</sup>. *Basti*, which can act on the enteric nervous system and thereby act on the Central Nervous System, further stimulates the Hypothalamo-Pituitary-Ovarian (HPO) axis. A well-coordinated HPO axis helps in the normalisation of the menstrual cycle. *Jivantyadi Anuwasana Basti*<sup>32</sup>, *Mustadi Yapan Basti*<sup>33</sup>, and *Sahacharadi Yapan Basti*<sup>34</sup> are some of the *Bastis* given for *Artavadusti* treatment. *Acharya Sushruta* has used *Uttar Basti* after using all the purificatory procedures of *Panchakarma*<sup>35</sup>. *Shatviriyadi Anuwasana Basti* is indicated in *Anartava* or amenorrhoea<sup>36</sup>. *Chandanadi Niruha Basti*<sup>37</sup>, *Madhukadi Anuwasana Basti*<sup>38</sup>, and *Mustadi Yapan Basti*<sup>39</sup> are some of the *Basti* drugs given for *Asrgdar* treatment. *Anuwasana Basti*<sup>40</sup>, *Uttar Basti* for *Sanshodhana* and *Tila*, *Urad*, *Sura*, etc., hot potency food will be used in *Artava Kshaya*<sup>41</sup>.

*Nasya*, although it is a straightforward procedure, has proven to be highly efficient in menstrual disorders. In this therapy, the medicine is administered through the nose in the form of *Swaras* (fresh juice), *Kalka* (paste), *Kwath* (decoction), etc.<sup>42</sup>. It is beneficial in treating diseases in the upper clavicular region, but it also works indirectly on the whole body by acting on endocrine glands and the nervous system. *Nasya* has been given general treatment for all menstrual disorders<sup>43</sup>. *Shatpushpa Taila*<sup>44</sup> and *Sahtvari Ghrit*<sup>45</sup> *Nasya* are advised for *Artavavyapad* in menstrual irregularities like amenorrhoea, infertility, oligomenorrhoea, menometrorrhagia, early menopause, absence of menarche. *Shatavari Ghrita*<sup>46</sup>, *Shatpushpa Taila*<sup>47</sup>, *Vasa Ghrita*<sup>48</sup>, *Vasa Swaras*<sup>49</sup> can be used in *Nasya* for *Asrgdar*. In Infertility, *Nasya* from drugs like *Narayana Taila*<sup>50</sup>, *Shatpushpa Taila*<sup>51</sup>, and *Bala Taila*<sup>52</sup> are mentioned.

*Raktamokshana* is a blood letting procedure used for therapeutic purposes. It helps remove morbid doshas along with blood from the body. Many diseases that are not alleviated by other treatments are relieved by

*Raktamokshana*. It is indicated in *Raktaj* and *Pittaj* diseases. Those undergoing bloodletting from time to time never suffer from skin diseases, cysts, inflammatory swellings, or blood disorders.

## CONCLUSION

Gynaecological diseases consist of all female genital disorders from the age of menarche to menopause. In *Ayurveda*, they may include *Yonivyapada*, *Artava Vyapada*, *Pradara*, *Stan Granthi*, etc. For all these diseases, eliminating vitiated *Dosha* from the body is needed, and almost all the gynaecological diseases are treated by *Panchakarma Chikitsa*, especially *Shodhana Chikitsa*. Thus, it should be the foremost line of treatment, as prevention is said to be better than cure.

## REFERENCES

1. Charaka, Charaka Samhita Vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy, 2018, Part 2, Chikitsa sthana 15/17.
2. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016, Part 1, Sutra sthana 14/6.
3. Sharngadhar, Sharngadhar Samhita hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998, Purva khanda 5/16.
4. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016, Part 1, Sutra sthana 14/7.
5. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016, Part 1, Sutra sthana 15/5.
6. Vagabhata, Astanga Samgraha hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi, 2002, Part 1, Sharira sthana 5/98.
7. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan, 2016, Part 1, Sharira sthana 2/17
8. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi,

- Chaukhambha Bharati Academy,2018, Part 2, Chikitsa sthana 30.
9. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sharira sthana 2/3.
  10. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Siddhi Sthana 3/20
  11. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 15/12.
  12. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 15/16.
  13. Bhavaprakash Purva Khanda 7/ 71
  14. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Chikitsa sthana 30/209
  15. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Chikitsa sthana 30/64- 67
  16. Vagabhata, Astanga Samgraha hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Uttara Sthana 39/81.
  17. Sharngadhar, Sharngadhar Samhita hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998, Madhyama Khanda 9/88-91.
  18. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 3/44,45
  19. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 12/19
  20. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 1, Sutra sthana 22/ 11-12
  21. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana (5/23-36)
  22. Sharngadhar, Sharngadhar Samhita hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998, Purva Khanda 4/8.
  23. Vagabhata, Astanga Samgraha hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Part 1, Sharira Sthana 1/32.
  24. Charaka, Charaka Samhita Vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 1, Sutra Sthana 25/40
  25. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Siddhi Sthana 2/13
  26. Vagabhata, Astanga Samgraha hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Part 1, Sharira sthana 1/31.
  27. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 15.
  28. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 14/12 Dalhana tika.
  29. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 14/12 Chakrapani Tika.
  30. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 1/ 40.
  31. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 1/ 38-39.
  32. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 4
  33. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhambha Bharati Academy,2018, Part 2, Siddhi Sthana 12/15
  34. Vagabhata, Astanga Samgraha Hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Part 1, Kalpa sthana 5/ 24.
  35. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri,

- Chaukhamba Sanskrit Sansthan,2016, Part 1, Sharira sthana 2/13.
36. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhamba Bharati Academy,2018, Part 2, Siddhi Sthana 12/19
37. Charaka, Charaka Samhita vidyotini hindi commentary by Kashinath Shastri and Gorakhnath Chaturvedi, Chaukhamba Bharati Academy,2018, Part 2, Siddhi Sthana 3
38. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Chikitsa Sthana 37.
39. Vagabhata, Astanga Samgraha hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Part 1, Kalpa sthana 5/ 11.
40. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Siddhi Sthana 7/11.
41. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Sutra Sthana 15.
42. Sushruta, Sushruta Samhita Ayurveda Tattva Sandipika hindi commentary by Kaviraja Ambikadutta Shastri, Chaukhamba Sanskrit Sansthan,2016, Part 1, Chikitsa sthana 40/21.
43. Ayurveda Prasuti Tantra Evam Striroga by Prof. Premvati Tiwari, Chaukhamba Orientalia,2000, Chapter 2, Artava Vyapada, Page 157
44. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana 5/23-25.
45. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana 5/23-36.
46. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana 5/10-11, Page 185
47. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana 5/10-11, Page 185
48. Angadi Ravindra, Bhaisajya Ratnavali, Volume 2, Chaukhamba Subharati Prakashan 66/ 54-58, Page 1620.
49. Angadi Ravindra, Bhaisajya Ratnavali, Volume 2, Chaukhamba Subharati Prakashan 66/ 54-58, Page 1620.
50. Sharngadhar, Sharngadhar Samhita Hindi commentary by Dr. Shailja Srivastava, Chaukhamba Orientalia, 1998, Madhyama khanda 9/101-112, Page 229
51. Kashyap Samhita by Pandit Hemaraja Sharma, Chaukhamba Sanskrit Sansthan, 2005, Kalpa Sthana 5/23-25, Page 187
52. Vagabhata, Astanga Samgraha Hindi commentary by Kaviraj Atridev Gupta, Krishanadas Academy Varanasi,2002, Sharira sthana 4/51.

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Stuti Rawat et al: Role of panchakarma in gynaecological diseases. International Ayurvedic Medical Journal {online} 2024 {cited March 2024} Available from: [http://www.iamj.in/posts/images/upload/635\\_640.pdf](http://www.iamj.in/posts/images/upload/635_640.pdf)