

CLINICAL UTILITY OF PANCHAKARMA IN STREEROG AND PRASUTI TANTRA -CONCEPTUAL STUDY

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ABSTRACT

Healthy women are precious asset for the society. The growth and prosperity of a nation ultimately depends on the women as they are the backbone of the families. The fundamental principle followed in Ayurveda, the finest system of medicines in the world, in treating diseases affecting female genital tract is also pointing towards Panchakarma chikitsa as the very fruitful method. The purificatory measures to be followed for the purpose of detoxification of the body itself are *Shodhana karma*. It is the prime purpose of the Panchakarma chikitsa. So for women to be healthy, undergoing the *shodhana karma* according to the season is very much needed for the prevention of these diseases. Here an attempt is made for the conceptual study and analyzing of various 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 for the practice. The *vamanadi shodhana karma* make the women free from these diseases by expelling the root causes. This study of treatment modalities also gives the hint towards preventing the same diseases by following *Shodhana karma* according to the season every year.

KEYWORDS: Panchakarma, Chikitsa, Stree Rog, Shodhana.

INTRODUCTION

Panchakarma is a complex system of expulsion of vitiated Doshas (toxins or waste) and bio - purification of the body. Pancha means five and karma means treatment done to detoxify the

body. Five procedures are claimed to eliminate the vitiated *doshas* from the body. They are *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Basti* (Decoction and Oil enema), *Nasya* and *Raktmokshan* (blood letting).

Diseases or *Vyadhi* means, the one which produces pain to body and mind. *Doshas* are the creators of disease, No disease is produced without the involvement of *vata*, *pitta* and *kapha doshas*. The methods of treatment are either *shodhan* that is 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 way for curative purposes. It consists of five purification practices of Panchakarma therapy. These are *Vamana*, *Virechana*, *Basti*, *Nasya* and *rakthamokshana*. *Ritu shodhan* i.e. *vamana karma* in *vasanta ritu* *Virechan karma* in *sharad ritu* is to be advised for every woman. *Stree* is considered as *Apathyamula*, treating *Streerog* and keeping the *shuddha yoni* and *shuddha garbhashaya* is very important for the purpose of continuation of race. Ayurveda has rightly emphasized health is not only the state of not having disease but, it is the state of normalcy of *Dosha*, *Dhatu*, *Agni*, *Malakriya* along with blissful state of mind, soul and senses.

The *Yoni vyapad*, *Aartava vyapad*, *Asrugdara* etc explained in Ayurvedic texts covers all most all gynaecological conditions. *Chikitsa* explained for them are *Shodhana karma*, *Shamana chikitsa* and *Sthanika chikitsa*.

MATERIALS AND METHODS

All the references regarding Panchakarma chikitsa, explained for the diseases of *stree roga* were collected from various Ayurvedic *samhitas*. Those references were analysed and summarized.

शोधनं शमनं चेति द्विधा तत्रापि लङ्घनम्

यदीरयेद्वहिर्दोषान् पञ्चधा शोधनं च तत् । निरुहो वमनं

कायशिरोरेकोऽस्रविस्फुतिः ॥५॥ अष्टाङ्गहृदये

“न शोधयति यद्दोषान् समान्नोदीरयत्यपि। “

Shodhana therapy is not merely a therapeutic regime but a management of the individual in maintaining normal health for long time. On the other hand Shamana therapy is basically palliative in nature. The classical Panchakarma therapy consists of Purvakarma, Pradhanakarma and Paschat karma.

1. Purva karma mainly consists, deepana, pachana, snehana and svedana.
2. Pradana karma consists five procedures.

Purificatory Procedures

- Vamana Karma
- Virechana Karma
- Basti
- Nasya karma or Shiro virechana
- Instead of two varieties of Basti, Acharya Sushruta considers Rakthamokshana as one of the Pancha karma procedure.

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

Vamana Karma

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.

Virechana Karma

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.

Basti Karma

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 Basti is given according to the route of administration. Basti karma is specific therapy for Vataja disorders.

Basti has the capacity to eradicate most of the diseases occurring in Shakha, kostha and marma sthana. Even Basti chikitsa is considered as “half of the whole treatment” (ardha chikitsa) and sometimes complete treatment. The basti 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 basti dravya introduced through rectum reach up to the level of nabhi, kati pradesha and produces cleansing effect.

Nasya karma or Shirovirechana

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.

Raktamokshana

It is procedure of bloodletting for therapeutic purposes for removing morbid doshas with blood from the body. It is specially indicated in raktaja, pittaja vyadhis or surgical diseases. 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.

The purification of the body is brought by Cellular level, so that biological functions of the whole body returns to normacy. Waste products, toxins are removed from the body from cellular and tissue level (srotoshodhana). 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.

Yoni Vyapad chikitsa sutra

1. Snehana, swedana followed by vamana etc. shodhanakarma
2. Vatadoshahara chikitsa.
3. Uttara basti etc sthanika chikitsa.
4. Shukrartava dosha chikitsa, Kleibya Chikitsa.

Artava vyapad chikitsa sutra

1. Snehadi karma followed by Shodhana karma.
2. Yoni pichu, kalka dharana, Uttarabasti

Artava kshaya chikitsa sutra

1. Samshodhana karma followed by use of agneyadravya.
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

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

Artava Vridhi chikitsa sutra

Samshodhana karma.

Asrugdara chikitsa sutra

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

Vandhyatva chikitsa sutra

1. Snehana, Swedana, Vamana, virechana, asthapana basti, anuvasana basti karma
2. Samshodhana karma specially vamana and virechana using puranagrita.
3. Shirovirechana followed by dhuma, kavala and gandusha.

Stana vidhridi

1. Jaloukavacharana
2. Snehapana followed by Virechana karma

DISCUSSION

Panchakarma chikitsa in Ayurveda is the science of life. It is discussed with various aspects here. The main approach by 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.

Mode of action of Panchakarma procedure

Vamana karma-Here ushna guna of the vamaaka drugs produce dahana, pachana, svedana and spreading of the drugs at cellular level. Tikshna guna of the vamaaka dravya is responsible for its quick action, shodhana, pachana, chedana and sravana of doshas in their own places. Due to sukshma guna, drug enters micro circulatory and insulin levels. It also helps to

regulate ovulation thereby improving the potential for pregnancy. This type of purificatory method is needed and in fact is very much beneficial in patients of PCOS, obese, insulin resistant condition.

Virechana Karma- 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 adhibhaga 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, ushna and tiksna properties of Virechana drugs produce chedana of doshas which are already softened due to oleation therapy. The liquefied doshas are dragged towards kosta and due to adhibhagahara prabhava they are expelled out through anal route. The virechana karma is equally effective in removing excessive vitiated pitta and even artava dosha, it cures the cases of menorrhagia, metrorrhagia etc.

Basti karma -It activates the Autonomous Nervous system and thus performs the action of excretion of vitiated doshas, malas and flatus. Basti karma or the ardha chikitsa, as it normalizes vata dosha, is effective in all most all gynecological disorders.

Nasya karma or Shirovirechana

In stree roga cases the nasyakarma is beneficial in hypogonadotropic conditions. It does tremendous effect in stimulating GnRH factor.

Raktamokshana

In streerog depending on the pakva and apakva avastha of the vidhradi jaloukavacharana (raktha mokshana) can be followed.

How Pancha karma works in Streerog

-Yoni vyapad

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. In all yonivyapads, after proper snehana & svedana vamanadi panchakarma procedures should be used, followed by utara bastichikitsa and other sthanika chikitsa. The treatment described for vatavikaras should be used for all yonivyapad also. The

basti chikitsa being the prime treatment for pacifying vataja disorders, the Anuvasana basti, Niruha basti and Uttara basti should be followed here. Some of the basti advised here are basti using Palashadi, niruha basti, Shatavaryadi anuvasana basti, Guduchyadi rasayanika basti etc and Uttara basti karma using Jeevaniya varga siddha taila, trivruta sneha, Kashmaryadi ghritha, shatavaryadi gritha, guduchyadi taila etc.

Pancha karma in Artava Vyapad

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 basti karma and uttara basti seems suitable. In kaphaja artava dusti specially there is advise for vamana karma using madana phala kalka. Some of the basti advised here are jeevantiyadi anuvasana yamaka, mustadi yapana vasti and sahacharadi yapana vasti.

Pancha karma in Asrugdara

The excessive excretion of the artava during menstrual and intermenstrual period is seen here due to vitiation of rasa, rakta 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 rakta. Virechana karma is very much beneficial followed by basti and uttara basti chikitsa. Some of the basti explained are.

Aasthapan

1. Chandanadi/Rasnadi
2. kusadi Asthapan basti
3. Rasnadi Asthapan basti (su.chi.38)
4. Lodhradi asthapan basti (gulma & asrigdar) Anuvasan basti-madhukadi anuvasan Yaapana vasti-Satpuspa tail basti

Panchakarma in Yoni arsha

Among 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. Yoni arsha is a mamsankura in yoni bhaga. Virechana karma makes the shithilata of the yoni gata arsha.

Pancha karma in Artava Kshya 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 virechanakarma 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 artavamatra.

Pancha karma in Anartava /Nastartava chikitsa

Artava vaha srotas is being obstructed by the vata and kapha doshas, leading to absence artava pravritti. The chikitsa sutra directs towards vata-kapha nashaka chikitsa. In that view basti karma chikitsa relieves this pitta avarana completely. Both anuvasana and asthapana vasti are beneficial.

Pancha karma in Artava Vridhhi

There is atipravritti of artava seen here. Pitta dosha is being vitiated, in turn leading to dushana of raktha and artava. Chikitsa sutra directs towards shodhana karma followed by kshapana karma. Among all shodhana karma virechana karma is beneficial here as it is specially for pittaja disorders. Basti karma especially piccha basti, kashmarya kutaja basti are also beneficial.

Pancha karma in Vandhyatva

Vandhyatva as Failure to achieve a child. In this view treatment for such a helpless condition of couple, chikitsa sutra says that go for Yonivyapad chikitsa, sukrartava chikitsa, chikitsa includes Snehana, swedana, vamana, virechana, asthapana, anuvasana basti 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 conditions like alpa pushpa, nashta pushpa, akarmanya beeja etc. conditions, anuvasana basti is indicated. Basti prayoga does yoni prasadana.

Pancha karma in Granthi chikitsa

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.

Pancha karma in Sthana Vidhradi

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.

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. Following Rajaswala charya, Garbhini paricharya and Sutika paricharya as explained specially in Ayurveda plays major role in prevention of Gynaecological diseases before its manifestation. Following Dina charya, Ritu charya, Ratri charya as explained in Ayurveda helps in specialised prevention of disease eruption. Hence only Ritu shodhan (vamana karma in vasanta rutu etc.) is to be advised for every woman. In all most every diseases of streeroga vignana it is been treated by Panchakarma chikitsa specially Shodhana karma (Vamana, Virechana, Nasya, Asthapana and Anuvasana Basti) along with sthanik chikitsa helps as shodhan chikitsa locally. The disease condition may be any one among Yoni-Vyapad, Artava vyapad, Asrugdara or even Vandhyatva. All of them result due to vitiated doshas and same are to be expelled from the body. It is through shodhana karma. So cure of the diseases from the root are only achieved through shodhana karma as the foremost line of treatment as mentioned by our Acharyas.

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