

MANAGEMENT OF ASRIGDARA IN AYURVEDA REVIEW ARTICLE

Neha Kukreti^{*1}, Hem Prakash², Anjali Verma³ and Pravesh Kumar⁴

¹Post Graduate Scholar, Department of Prasuti Tantra Evam Stree Roga, Uttarakhand Ayurved University, Rishikul Campus, Haridwar, Uttarakhand, India.

^{2,3}Assistant Professor, Department of Prasuti Tantra Evam Stree Roga, Uttarakhand Ayurved University, Rishikul Campus, Haridwar, Uttarakhand, India.

⁴Associate Professor, Department of Panchkarma, Uttarakhand Ayurved University, Rishikul Campus, Haridwar, Uttarakhand, India.

Article Received on
23 Jan. 2023,

Revised on 13 Feb. 2023,
Accepted on 06 March 2023

DOI: 10.20959/wjpr20235-27479

Corresponding Author*Dr. Neha Kukreti**

Post Graduate Scholar,
Department of Prasuti
Tantra Evam Stree Roga,
Uttarakhand Ayurved
University, Rishikul
Campus, Haridwar,
Uttarakhand, India.

ABSTRACT

Asrigdara defined in various ayurvedic classics, presents with profuse vaginal bleeding, back pain, lower abdominal pain, and weakness. There are descriptions of Asrigdara throughout the Vedas and Puranas. According to Acharya Charak, it falls under Pittaavrit apana vayu and is one of the Rakta pradoshaja vikaras. It is referenced by Acharya Sushrut in the Pitta Samyukta Apana and the Rakta Pradoshaja Vyadhi. Raktayoni has been defined by Ashtang Sangrah, who also listed Asrigdara and Pradara as synonyms. Raktayoni has been detailed by Ashtang Hridayam, although Pradara and asrigdara are not mentioned. In modern science the average menstrual cycle lasts 28 days (between 21 and 35 days), the menstrual flow lasts 4-5 days, and the average menstrual blood loss is 35 ml (20-80 ml). Abnormal uterine bleeding refers to any variation from the mentioned parameters and is defined as

excessive menstrual bleeding, prolonged menstrual bleeding, or both. The majority of attendants for gynaecological outpatient patients—nearly 30%—are for AUB. Historically, words including menorrhagia, metrorrhagia, polymenorrhagia, and oligomenorrhoea have been used to describe abnormal monthly bleeding patterns. Menorrhagia is referred to as Asrigdara in the Ayurvedic canon, which implies profuse blood discharge per vaginum. Menorrhagia is one of the most prevalent gynaecological issues seen in Prasuti tantra OPD. Although it is not a sickness, it is a sign of numerous gynaecological problems. In the classical texts of Ayurveda, Yonivyapad is the term used to describe all gynaecological

problems. The majority of Yonivyapad suffer from menorrhagia, including Raktayoni, Rudhirkashara, Putraghni, Apraja, etc. Raktaja artava-dushti menorrhagia is another common symptom among Ashta-artavadushti. Asrigdar should be treated with medications that have a predominance of Kashaya rasa and Pitta-shamak qualities because it is primarily caused by vitiation of the Vata and Pitta doshas. Because of its Stambhana activity, Kashaya rasa, which is regarded as the greatest astringent, plays a significant role in reducing bleeding discharge. Blood is lost, hence medications and diets that enhance the body's Raktadhatu (Blood) are also useful. As a result, the basic principles of the treatment are Raktastambhaka.

KEYWORDS: Asrigdar, Menorrhagia, Yonivyapad, Artava dushti.

INTRODUCTION

The word Asrigdara is made up of

Asrik = Rakta/ Raja

Dara = Continuous/Excessive flow

Asrik + dara = Asrigdara

Continuous/ Excessive flow of Raja is called Asrigdara.

Terms mentioned in various Samhitas

Asrigdara - Acharya Sushruta (Su. Sha. 2/20)

-Acharya Charaka (Cha.Su. 28/11)

Pradara - Acharya Charaka (Cha.Su.24/12),

• Raktapradara – Sharangadhara

Definition of Asrigdara

प्रदीर्यते इति विस्तारितो भवति इति प्रदरः,

‘असृग् दीर्यते यस्मिन्निति असृग्दर’ इत्येषाऽपि निरुक्तिरत्र बोद्धव्या (ch.chi. 30/209 Chakrapani Teeka)

According to Acharya Charak, the condition is referred to as Pradara because of Rajah Pradirana (excessive excretion).^[1]

Asrik has a Dhirana, hence it is known as Asrigdara, claims Chakrapani Teeka.

When describing general clinical characteristics, Dalhana claims that Asrigdara is the name for severe and/or protracted blood loss during menstruation or even little blood loss throughout the intermenstrual phase.^[2]

The word Asrigdara is used to denote excessive vaginal bleeding and is described in the Sharangadhara Samhita, Bhava Prakash, Yoga Ratnakara, and Chakrapani's commentary on the Charaka Samhita.

ETIOLOGY

Acharya Charaka, Sushruta, Vagbhata, and others have discussed a variety of causes of Asrigdara in their writings, which are listed below.

ACHARYA	ETIOLOGY
Charaka Samhita:	Excessive intake of Lavana, Amla, Katu, Vidahi, Krisara, Payas, Dahi, Mastu, Guru, Snigdha and other Mithya Ahar Sevana.
Sushruta Samhita	Pittavrita Apana Vayu.
Ashtanga Sangraha	Increase in amount of blood (Ativridhi of Rakta).
Ashtanga Hridaya	Pittavrita Apana Vayu.
Madhava Nidana, Bhava prakash, Yoga ratnakar	Viruddha Bhojanaand Madyadi, Garbhaprapata, Ati-maithuna, Atikarshana, Atimargagamana, Abhighata, Diva-shayana and Shoka
Harita Samhita	Milk carrying channels of infertile women are filled with Vata.
Kashyapa Samhita	Pittavrita Apana Vata & Ativridhi of Rakta.

Menorrhagia, also known as asrigdara, is a symptom of a variety of illnesses. Patients sometimes come to O.P.D. for treatment of just this symptom when it is so bad that it overshadows all the other symptoms of the underlying disease. Therefore, only its symptomatic therapy has been reported by Charaka, Vagbhata, etc.

Pathogenesis

Acharya Charaka asserts that exacerbated Vata damages uterine vessels and increases blood flow, which leads to an increase in monthly blood and the development of Rakta-pradara. According to Acharya Bhela, the vitiated Apatya-marg is the root of the problem. Vataja, Pittaja, Kaphaja, and Sannipataja Asrigdara are the four varieties of Asrigdara that Acharya Charaka has identified. While mentioning "all varieties of Asrigdara" and broad clinical characteristics of Asrigdaran, Acharya Sushruta omitted to specify any classification. The four varieties of Asrigdara that the majority of Acharyas stated are listed below.

Author	Vataja	Pittaja	Kaphaja	Sannipataja
Achara Charaka	KimshuKodaka, Shyava, Aruna, Phenila, Tanu, Ruksha, Sarujam, Nirujam, Kati, Vankshana, Hrit, Parshva, Prishtha, Shroni Vedana	NitantaRakta, Neela, Peeta, Asita, Atyushna, Muhurmuhurarti, Daha, Raga, Trisha, Moha, Jwara, Bhrama	Pandu, Sleshmala, Ghana, Sheetala, Manda Ruja, Pichcchila, Guru, Snigdha, Chardi, Arochaka, Hrullasa, Swasa, Kasa	Peeta, Durgandha, Sarpimajja vasopama, VegaVana, Vidagdha, Pichcchila
Acharya Sushruta	Aruna, Krishna, Phenila, Tanu, Parusha, Askandi, Shighra	Neela, Peeta, Harita, Shyava, Visra, Askandi, Pipeelika makshikanama Anishtama	Bahala, Chirasravi Gairikodaka, Mamsapeshiprabha, Kanjikabham, Visheshato Durgandhi Sheetala, Snigdha, Pichcchila	Kanjikabham, Visheshato Durgandhi
Acharya Vagbhatta (Ashtang Sangraha)	Aruna, Shyava, Lohagandhi, Phenila, Achcha, Ruksha, Askandi, Sheeta, Kashaya, Vegasravi	Grihadhuma, Anjanodaka, Krishna, Peeta, Harita, Visra, Matsyagandhi, Askandi, Katu, Chandrikayukta, Gomutrabha	Kovidarpusha, Gairikodaka, Pandu Vasagandhi, Skandi, Ghana, Tantuyukta, Sheeta, Lavanarasa, Snigdha, Pichcchila, Vranadwara Avasadi	Kansaneela, Durgandha, Aavila

Asrigdara may unnecessarily disrupt a woman's everyday activities and has an impact on her physical and mental wellbeing. Because Asrigdara is becoming more common every day, delaying treatment runs the risk of worsening the patient's condition through significant blood loss. Excessive bleeding can even result in death. It may cause any bleeding complications, like anaemia.

Despite being expensive and having side effects, several therapeutic techniques recommended in modern medicine, such as hormone therapy, anti-fibrinolytic drugs, dilatation and curettage, etc., have not demonstrated their definite success. While long-term usage of hormones like progestin may raise the risk of breast cancer, medical therapy is typically undertaken first. Hysterectomy is the last resort treatment for menorrhagia because dilatation and curettage can only stop a single acute episode of excessive uterine bleeding; they cannot prevent recurrent episodes. The amount of blood lost during menstruation, which can occasionally be sufficiently severe to result in hemorrhagic shock, is correlated with morbidity.

Here is a review on managing asrigdara with herbal, mineral, and pharmaceutical formulations. Finding an Ayurvedic cure that is safe, effective, and affordable while addressing the problem's fundamental causes is therefore very important for enhancing women's quality of life.

Treatment

Treatment of Asrigdara has described under following headings:

1. Principles of treatment
2. General treatment
3. Specific treatment according to Doshas.

Principles of Treatment^[3]

1. Use of treatment that is described for Raktayoni i.e., use of haemostatic drugs according to Doshas diagnosed on basis of color and smell of blood. (**ch.chi. sthan, astang samgrah uttar tantra, astanga hridaya uttar tantra**)
2. Use of treatment described in Yonivyapada chapter according to respective Dosha. (**astang samgrah uttarta tantra**)
3. Treatment prescribed for Raktaatisara, (**charak Samhita chikitsa sthan**) Raktapitta, (**ch. chi, sush sharir sthan, astanga samgrah sharir sthan**) Raktarsh (**ch. chi**)
4. The treatment prescribed for Vatala etc (Vatala, pittaja, kaphaja and Sannipataja) yoniroga can be prescribed for Pradararoga.^[4]
5. Treatment of Guhyaroga (diseases of reproductive system) (**astang samgrah sharir**) and abortions (**astang samgrah uttar tantra**) should be used.
6. To cure Asrigdara, Basti should be used. (**astang Samgrah, Sharandhara Samhita**).
7. Purgation cures Asrigdara or any other menstrual disorders. (**Kashyap Samhita**).

General Treatment

General treatment includes both external/local and internal/systemic measures; for example, certain remedies are effective when applied locally to treat Asrigdara, while others are helpful when administered internally, such as orally. Both of these, external and internal medications, are broadly and in-depth detailed and provided below under many headings:

Drugs For External/Local Use

1. Uprooted the root of Vyaghranakhi which is situated in north direction and sacred place during Uttarphalguni Nakshatra and tied in the waist of patient. This can cure Raktapradar, (Yogratnakar pradarroga chikitsa)^[5]
2. Inhalation and massage of Shatapushpa oil are also beneficial in Asrigdara.^[25]

Vasti

Whenever yoni roga occurs there is predominance of Vata. Vata plays a major role in aggravating the other doshas as well and hence for the treatment of Vata, Vasti chikitsa is a must, Vata shamak chikitsa is done before starting any specific treatment.^[6]

Chandanadi niruha vasti (A.S.)/ Rasnadi niruha vasti (A.H.)^[7] (The same is termed as Rasnadi niruha vasti ^[8] in Astanga Hridaya In kwatha dravyas gopangana is substituted instead of sariva and nagahwa is substituted instead of kesara among praksepa dravyas)	This cures burning sensation, diarrhoea, pradara (menometrorrhagia), haemorrhagic diathesis and other disorders of pitta.
Madhukadi anuvasana vasti^[9]	Use of this as a basti cures burning sensation, Asrigdana and diseases of Pitta.
Rodhradi asthapana vasti (Su. Sam. Chi. 38/55-59)	This vasti cures gulma, Asrigdara and diseases of pitta.
Mustadi yapana vasti (A.S.K. 5/11)	This vasti increases mamsa (muscle), bones or digestive fire, energy/strength and shukru, relieves pain of groins, thighs, sacral region and abdomen: cures Asrigdara, is beneficial for eyes, gives progeny, is Rasayan and best among all Yapana vastis
Satapuspa taila vasti^[10]	Acharya Kasyapa has mentioned in 5 chapter of kalpa sthana that satapuspa taila vasti is beneficial

Drugs for internal/oral use^[11]

Use of Ekala Aushadhi (Single drug preparation): Ashoka, Kamal, Durva Swarasa, Kutaja, Nagkesar etc.

Kshirapaka Kalpana: Kshirapaka of stem bark of Ashoka.

KASHYA PREPARATION

Pradarahara kasahya (Sahastrayogam)	Decoction of khadira, sita (chandan), bala, asana, sariva vrsa, japa, ambu (musta), mochaka, valkala (salmalitvak), amluki is administered with sugar and honey. It is indicated in Pradra roga.
Asrigdara Kashaya (Sahastrayogam)	Musta, amrita, madhuka, chandan, sevayu (usira), viswa (sunthi), masa, agnimantha, kana (pippali), mudga, kulantha, citraka are used to prepare kashaya and administered early morning with honey cure Asrigdara.
Darvyadi kwatha	Cooled decoction of darvi, rasanjana, musta, purified bhallataka, sripahala, vrsa and kirattikta. Pradara associated with pain, yellow, white, black or red discharges.
Sweta pradarahara kashaya (musalikhadiradi Kashaya)	Decoction of musali, khadir, amalaka, trikanta (Gokshura), jambu, vari Satavari, administered with ksira. It is indicated in Swetapradara and Raktapradara.
Kausamustabhayadi Kashaya	Kashaya prepared with kausamusta, abhaya (haritaki), durva, guduchi, sariva, tila is administered with ksira. It is indicated in Pradara
Vasadi Kashaya	Decoction prepared with vasa, apamarga, attitol (udumbarawak), vari (satavari), sevya (usira), bala, bandhujivaka mulawak is administered with sarkara and ghrita. It is indicated in pradara.
Pathyamalakyadi kashaya	Decoction prepared with pathya (haritaki), amalaki, vibhitaki, viswausadhi (sunthi), devadaru, rajani (haridra) is administered with ksaudhra and lodhra churna. It is indicated in Sarva pradara

Kalka and churna prayoga^[12]

Sarasija makarandadi churna (Sahastrayogam)	It is indicated in Rakrapradara
Utpaladi churna (Bha. Rat. 66/32-34)	It is also indicated in rakta mutra, yoni sula, katisula, kukshisula with rice water.
Chandanadi churna (Bha. Rat. 66/20-24)^[13]	It is indicated in all four types of Pradara, Raktatisara, Raktarsa and Rakta Pitta.
Pushyanuga churna (Bha. Rat. 66/25-31)^[14]	It is indicated in bleeding piles, bleeding diarrhoea. Yonidosha and Rajadosha.

Lehya prakaran^[15]

Khandakusmandaka (Bhavmishra Yogatnakara)	It is indicated in Pradara
Khandakusmandawaleha (Bha. P. Chi. 9/49-57)	It is indicated in Raktapitta, Pradara
Madhukadya avaleha (Bha. Rat. 60/35-41)	It cures pradara of various colours (red, yellow, black, white) associated with Yonisula, Kuksi Sula, Vasti Sula, Rakta Atisara, Rakta Arsa, Daha, Moha, Chardi.
Shatavari guda (Sahastrayogam)	The lehya thus prepared is administered early morning Asrigdara, Rajadosha,

	vatapittaja roga, Raktapita
Jirakawalcha (Yogratnakar pradararoga chikitsa)	It cures Raktapita, improves colour, complexion and strength
Kutajashtakleha (Chakradutta 3/86-89)	Kutaja (8 parts), Salmali, Patha, Samanga, Ativisha, Musta, Bilva, Dhataki (1 part). It is indicated in Asrigdara.

Medicated ghrithas

Shalmali ghrita (Yogratnakar pradar roga chikitsa)	Ghrita prepared with swaras of flowers of salmali, prisniparni, fruit of kasmari and kalka/swaras of chandan. It is indicated in Pradura, Balya, Varnya, Agnidipanakara
Mudgadya ghrita (Yogratnakar pradar roga chikitsa)	Medicated ghrita prepared with kwatha of mudga and masa and churna of rasna, citraka, musta, pippali and bilwa. It is indicated in Asrigdara
Sitakalyanaka ghrita (Yogratnakar pradar roga chikitsa, Bha. Rat. 66/87)	It is indicated Pradara, Raktapitta, Raktagulma, Pandu, Mada, Bhrama
Mahatikta ghrita¹⁶ (Sha. Sam. Ma. 9/45-507)	It is indicated in Raktapitta, Raktaar- sa, Pandu, Pradara, fever
Nilotpadi ghrita (Chakradutta 62/48-49)	It is indicated in Raktapradara, Vataja Raktapitta.
Shatavari ghrita^{17]}	It is indicated in all types of Asrigdara, Raktapitta Daha due to Raktapitta.
Asoka ghrita (Bha. Rat. 66/103-109)	Murchhita ghrita (750 ml), asoka twak kwatha (750ml), jiraka kwatha (750ml), rice wash (750ml), goats milk (750ml), kesaraja swarasa (750 ml), jivaka, rabhaka meda, It is indicated in Pradara (where the discharge is white, blue, krsna), aruchi, pandu
Modaka twagadi ghrita (Sahastrayogam)	It is indicated in Asrigdara, Daruna Asthi Srava(Soma Roga),

Rasa formulations^[18]

Pradarantaka rasa (Bha.Ra. 66/49-51)	It is indicated to cure all kind of Pradara
Sarvangasundara rasa (Bha.Ra. 66/52-56)	It is indicated to cure Pradara
Chandrakala rasa (Bha.Ra. mutraghat 68-76)	It is indicated in Raktapradara, Raktapitta, Raktavamana, Bhrama, Murrcha.
Pradarari rasa (Bha.ra. 66/57-61)	It is indicated in Pradara, Basti Sula, Rakta Srava, Acute Jwara.
Pradarari lauha (Bha. Ra.66/74-78)	It is also indicated in Pradara with red, yellow, black and white coloured discharge.
Pradarantak lauha (Bha. Ra. 66/79-83)	It is indicated in Pradara with discharges of various colours (red/ white/yellow/blue), also acts as Rasayan
Pradararipu rasa (Yogratnakar, pradaroga chikitsa, Bha.Ra. 60/62)	Tablet administered with honey cures Pradara. It is also known as pradara ripurasa.

	It is indicated in pradara
Bola parpati (Yogatnakar, pradaroga chikitsa)	It is indicated in Raktavikara, Raktapitta, Pradara(bleeding per vaginum).

Vati yoga^[19]

Gokshuradi guggulu (Sha. Sam. Madh. 7/84-87)	It is indicated in pradara.
Chandraprabha gutika (Yogratnakar, prameha chikitsa)	It is indicated in Pradara, intermittent fever, increases ojas.

Arista preparations

Asokarista(Bha. Rat. 66/114-118), (Sahastrayogam)	It is indicated in Asrigdara, Raktapitta, Aruchi, Sopha.
Patrangasav (Bha. Rat. 66/114- 118), Sahastrayogam	It is indicated in Sweta and Rakta Pradara associated with pain, Jara, Pandu, Sotha, Mandagni and Aruchi.
Laksmanarista (Bha. Rat. 66/119-121)	It cures all Striogas

DISCUSSION

All gynaecological illnesses are classified as "Yonivyapada" in Ayurveda. Many Yonivyapada, including Rakta yoni by Acharya Vagbhata and Asrija yonivyapada reported by Acharya Charaka, exhibit signs of menorrhagia. Menorrhagia is one of the symptoms of the Yonivyapada "Lohitakshara," as described by Acharya Sushruta. In contemporary medicine, asrigdara and menorrhagia are closely related. If the disease is not appropriately and promptly treated, asrigdara is a very serious and perhaps lethal condition. Asrigdara complications can include anaemia, drowsiness, convulsions, weakness, giddiness, mental confusion, a sense of gloom, dyspnea, thirst, burning sensation, delirium, and other illnesses caused by vata vitiation as a result of profuse vaginal bleeding. The only way to prevent Asrigdara is to avoid all of the etiological elements that lead to Raktapradara. Generally the drugs mentioned above are having Pittashamaka, Vatanulomana, Rakta sthapaka, Rakta-samgrahi, Agni-deepana and Garbhashaya-balya properties. Uterus (garbhashya) generally is mansa dhatu gata organ and drugs used are also mansa dhatu bruhanaya dravyas. Most of the above mentioned drugs are having tikta, kashaya rasa, katu rasa. Tikta and Katu rasa: Dipana and Pachana Agni vardana and amapachana srotosodhana Prakrita rasa and rakta dhatu formation. Kashaya rasa: Stambhana, Grahi, Sleshmahara, Raktapittahara, Thus help to reduce the duration and amount of bleeding.

The Kashaya rasa and Tikta rasa are found in the majority of medications and formulations used to treat Asrigdara because they both contain the astringent (Stambhana guna) quality in Ayurveda, which will prevent bleeding. Next, the goal of treatment should be to raise haemoglobin levels in the body, which requires the administration of Raktasthapana medications. Because Virechana is the most suitable and superior Panchkarma therapy for Pitta dosha and Rakta dosha has qualities that are identical to Pitta dosha, Virechana therapy will also be effective to treat diseases that are caused by the vitiation of Rakta dosha, as described by Maharshi Kashyapa in his treatment of Asrigdara. Formulations of Prameha roga dhikar have been documented in Bhava Prakash, Yoga Ratnakar, Charaka Samhita, Sushruta Samhita, and other Ayurvedic classics as being particularly helpful in Pradara roga. This is just based on the fact that Atipravriti type Srotodusti has been used to describe both sorts of disorders.

CONCLUSION

On the basis of several signs and symptoms, asrigdar and menorrhagia can be compared in contemporary medicine. Menorrhagia can be prevented if women's general health is improved and personal cleanliness is improved. Menorrhagia is mostly treated with medications with a high concentration of Kashaya rasa and Rakta-pitta vardhak characteristics. Balya Chikitsa also contribute significantly to the prevention and treatment of the disease.

REFERENCE

1. Tripathi Indra dev, Tripathi Daya Shankar Yogratanakara with Vaidyaprabha Hindi Commentary, Chowkhamba Krishnadas Academy, Varanasi, Chokhamba Press.
2. Sastri Kasinath and Chaturvedi Gorakhnath Charaka Samhita of Agnivesha part II chaukhamba Bharati Academy Varanasi Reprinted Siddhithana chapter, 2019; 3: 1001.
3. Tiwari Premvati Ayurvediya Prasutitantra evam Stri Roga part II Chaukhamba Orientalia, 2014; 173.
4. <https://www.nhp.gov.in/disease/gynaecology-and-obstetrics/abnormal-uterine-bleeding>
5. Tiwari Premvati Ayurvediya Prasutitantra evam Stri Roga part II Chaukhamba Orientalia, 2014; 196.
6. Tiwari Premvati Ayurvediya Prasutitantra evam Stri Roga part II Chaukhamba Orientalia, 2014; 76.

7. Sastri Kasinatha, Chaturvedi Gorakhnath Charaka Samhita chaukhamba Bharati Academy 2019, Part II Chikitsasthana Ch-30 Verse 115: 856.
8. Tripathi Brahmanand Astanga Hridayam of Srimadvagbhata by Chaukhamba Sanskriti Pratishthan Varanasi Reprinted, 2019; 851.
9. Kaviraj Ambikadutta Shastri Sushruta samhita Chaukhamba Sanskrita Sansthan Reprinted 2020, part I Chikitsasthana 37/27-29: 199.
10. Sharma Hemraj, Kashyapa Samhita Chaukhamba Sanskrit Sansthan Varanasi B.S. 2075 Chapter Satapuspathatavarikalpadhyaya, 281.
11. Hemalatha Acomprehensive on Stri roga, chaukhamba vishvabharati Varanasi, 2018; 85.
12. Kapoorchand Hemalatha Kapoorchand Acomprehensive on Stri roga, Chaukhamba Vishvabharati Varanasi, 2018; 89.
13. Shri kaviraja Ambikadutta Shastri Ayurvedacharya Bhaisajyaratnavali Chaukhamba Prakashan Varanasi 2018, Paradararoga Chikitsaprakaran, 66: 1031.
14. Shri kaviraja Ambikadutta shastri Ayurvedacharya Bhaisajyaratnavali Chaukhamba Prakashan Varanasi 2018, Paradararoga Chikitsaprakaran, 66: 1032.
15. Kapoorchand Hemalatha Acomprehensive on Stri roga, Chaukhamba Vishvabharati Varanasi, 2018; 91.
16. Tripathi Brahmanand Sarangadhar Samhita Chaukhamba Surbharati Prakashan Varanasi, 2020 Chapter Ghritataila Kalpana, 149.
17. Kapoorchand Hemalatha Acomprehensive on Stri roga, Chaukhamba Vishvabharati Varanasi, 2018; 97.
18. Kapoorchand Hemalatha Acomprehensive on Stri roga, Chaukhamba Vishvabharati Varanasi, 2018; 99.
19. Kapoorchand Hemalatha Acomprehensive on Stri roga, Chaukhamba Vishvabharati Varanasi, 2018; 102.