



A COMPREHENSIVE REVIEW ARTICLE ON PANCHAKARMA CHIKITSA IN STREE ROG

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ABSTRACT

A healthy woman can make healthy family and ultimately a healthy nation. Healthy state of women is very much needed for the society, it growth and prosperity. Ayurveda one of the world's oldest system of health, gives a detail description of stree roga vyadhies. The fundamental principle followed here in treating these 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 starts from shodhana karma. 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 complete 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 only make the women free from these diseases. The conceptual study of these treatment modality also gives the hint towards preventing the same diseases by following Shodhana karma according to the season every year.

KEYWORDS: 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, Anuvāsana basti Aasthapana basti, Nasya and rakthamokshana.

All most all our acharyas 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. 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.

Yoni Vyapad chikitsa sutra

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

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

Artava vyapad chikitsa sutra

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

Artava kshaya chikitsa sutra

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

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

Artava Vridhi chikitsa sutra

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

Asrugdara chikitsa sutra

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

Vandhyatva chikitsa sutra

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

1. Samshodhana karma specially vamana and virechana using purana grita.

2. Shirovirechana followed by dhuma, kavala and gandusha.

Sthana vidhridi

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

DISCUSSION

1. Panchakarma chikitsa in Ayurveda

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 Vasti
 - Asthapana Vasti
 - Nasya karma or Shiro virechana
 - Instead of two varieties of Vasti, 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

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 vama is used to denote the removal of apakwa kapha and pitta forcibly outside. Here usna guna of the vama drugs produce dahana, pachana, svedana and spreading of the drugs at cellular level. Tikсна guna of the vama dravya is responsible for its quick action, shodhana, pachana, chedana and sravana of doshas in their own places. Due to suksma 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 vama karma is that the vama dravya reaches the cellular level (all dhatus) of the body and without being digested it produces sandhisathilya i.e., doshas lina in dhatus 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. 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. 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 hypogonadotropic 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

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. 1st 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 jeevantiyadi 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 chikitsa 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. Yoni arsha is a mamsankura in yoni bhaga. Virechana karma makes the shithilata of the yoni gata 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 vriddhi 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 Vriddhi 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, anuvasana basti does miracle. Vasti prayoga does yoni prasadena.

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
Asth. Basti karma	Bad obstetric history, repeated pregnancy loss,
Anu Basti karma	Hypo estrogenic condition, Malnourishment
Utt.Basti chikitsa	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 Shastra 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 Anuvasana 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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