



# " ROLE OF PANCHAKARMA IN THE MANAGEMENT OF STREE ROGA: A CONCEPTUAL REVIEW"

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## ABSTRACT

Women's health plays a pivotal role in maintaining family well-being and societal progress. Ayurveda, as a holistic medical science, provides extensive descriptions of gynecological disorders under Stree Roga and prescribed many therapeutic approaches for curing diseases of women. Stree suffers with many gynecological diseases including itching, foul smell, vaginal discharge, red or white, burning micturition, PCOD and Yoniarsa. Classical Ayurvedic management of these conditions primarily emphasizes Shodhana Chikitsa, especially Panchakarma therapy. A thorough review of classical Ayurvedic texts reveals that Panchakarma procedures such as Vamana, Virechana, Basti, Nasya, and Raktamokshana gives several health advantages as purification methods in gynecological disorders. Panchakarma pacify vitiated Doshas, maintain hygienic condition and detoxify body thus control pathological progression of various Stree roga.

Here an attempt is made for the conceptual study and analyzing 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 which are directing towards single base line treatment of Panchakarma chikitsa. The present article reviews the role, rationale, and therapeutic relevance of Panchakarma in various Stree Roga conditions and highlights its preventive as well as curative potential.

**Keywords:** Ayurveda, Panchakarma Chikitsa, Stree Roga, Gynecological disorders

## INTRODUCTION

Disease (Vyadhi) in Ayurveda is defined as a condition that causes discomfort to both body and mind due to the imbalance of Tridosha. No pathological condition manifests without the involvement of Vata, Pitta, or Kapha. Therefore, restoration of Dosha equilibrium is the fundamental aim of treatment. Gynaecological problems described as Stree roga in Ayurveda science with many therapeutic approaches including Panchakarma (Shodhana) along with shamana and Sthanik chikitsa. Among these, Shodhana is considered a radical approach as it expels morbid Doshas from their root.

Our acharya's explained the diseases affecting the genital tract of women in Yonivyapath. 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 and health of women. Gynecological disorders described as Yoni Vyapad, Artava Vyapad, Asrugdara, and Vandhyatva represent a wide spectrum of female reproductive ailments.

Modern life style, stress, menstrual cycle, hormonal changes, sexual misconduct and menopause, etc are major causes of Stree roga. some specific Stree Roga Chikitsa as per Ayurveda is as follows:

- Vatadoshahara chikitsa
- Sthanika chikitsa
- Shukrartava dosha chikitsa
- Kleibya chikitsa
- Garbhini pratiroga chikitsa

Shoshanna karma like Vaman, Virechana and Basti karma can be advocated for Stree roga along with Sthanik karma like Yonidhawan, Yonipichu and Dhupan, etc. Panchakarma performs Shuddhi of all vitiated Dosha of Sharira, maintain clean condition and eliminate toxins thus maintain normal circulation of body

## MATERIALS AND METHODS

Classical references related to Panchakarma therapy in Stree Roga were collected from authoritative Ayurvedic texts including Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, and Kashyapa Samhita.<sup>14</sup> Relevant therapeutic principles were analyzed, compiled, and conceptually interpreted to understand their clinical significance.

### Yoni Vyapad chikitsa sutra<sup>1</sup>

1. Snehana, swedana followed by Vamana, Virechana, Asthapana vasthi, Anuvasana vasthi, Nasya, all 5 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<sup>2</sup>

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

### Artava vyapad chikitsa sutra<sup>3</sup>

1. Snehadi karma followed by all 5 Shodhana karma.
2. Uttara basti should be given repeatedly.
3. Yoni pichu, kalka dharana as sthanika chikitsa.

### Artava kshaya chikitsa sutra<sup>4</sup>

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<sup>5</sup>

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

**Artava Vriddi chikitsa sutra<sup>6</sup>**

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

**Asrugdara chikitsa sutra<sup>7</sup>**

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

**Vandhyatva chikitsa sutra<sup>8,9</sup>**

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<sup>10</sup>**

1. Samshodhana karma specially vamana and virechana using purana grita.
2. Shirovirechana followed by dhuma, kavala and gandusha.

**Sthana vidhradi chikitsa sutra<sup>11</sup>**

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

**DISCUSSION****1. Concept of Panchakarma in Ayurveda<sup>12,13</sup>**

Panchakarma represents a group of five specialized purification procedures preceded and followed by supportive measures.

**i) Purva Karma**

Preparatory procedures include Deepana, Pachana, Snehana, and Swedana, which mobilize vitiated Doshas from peripheral tissues towards the gastrointestinal tract.

**ii) Pradhana Karma**

The principal purification procedures are:

Vamana – elimination through the oral route

Virechana – purgation therapy

Anuvasana Basti – oil enema

Asthapana Basti – decoction enema

Nasya – nasal medication

And Sushruta additionally includes Raktamokshana-Blood letting.

### iii) Paschat Karma

Post-therapy care includes Sansarjana Karma, use of Rasayana drugs, and lifestyle regulation to restore strength and prevent recurrence.

## 2. Mode of Action of Panchakarma Procedures<sup>15,16</sup>

### VAMANA KARMA<sup>17</sup>

Indicated mainly for *Kapha-dominant* disorders, expels morbid Doshas from the upper gastrointestinal tract. Thus can be used for Kaphaj Artava dushti, and also be used for Soumya Dhatu nirharan and Agneya Dhatu vrudhhi thus increases Artava matra. The pharmacodynamic properties of Vamana drugs enable cellular-level mobilization of Doshas, making it useful in conditions such as obesity, PCOS, and insulin resistance.

### VIRECHANA KARMA<sup>18</sup>

Virechana primarily eliminates *vitiating Pitta and Rakta*, purifies blood and helps to cure Artava Dushti. Virechana pacify aggravated factors and relieves symptoms of Pittaja Yonidosha. It is especially effective in disorders like Asrgdara, Artava Vriddhi, and inflammatory gynecological conditions.

### BASTI KARMA<sup>19</sup>

Basti is considered the most effective therapy for Vata disorders and is often referred to as Ardha Chikitsa. The most of the Yoni dosha arises due to the vitiation of Vata and Basti Karma helps to pacify aggravated Vata thus prevent disease progression. By regulating Apana Vayu, it plays a crucial role in menstrual disorders, infertility, and uterine pathologies.

Asthapana basti can be used for condition like Nastartava. Shodhana karma imparts Srotoshodhana effects, thus improves circulation of body and maintain nourishment of the tissue. Niruha basti is the treatment of choice for Asrugdara.

### NASYA KARMA

Nasya acts on disorders of the head and neuro-endocrine axis. It is beneficial in hypogonadotropic conditions by influencing hypothalamic-pituitary functions.

### RAKTAMOKSHANA

Indicated in Rakta and Pitta dominant conditions, it is useful in inflammatory gynecological disorders and breast abscesses.

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. Application of Panchakarma in Various Stree Roga

### In Yoni Vyapad

As Vata is the primary Dosha involved in all the yoni vyapad, even in the pittaja and kaphaja yoni vyapad. The other doshas are lame and do not get vitiated without the basic involvement of vata dosha. Firstly we should normalise the vata & then treatment for other doshas should be done. 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 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 Palashadi niruha vasti, Shatavaryadi anuvasana vasti, Guduchyadi rasayanika vasti etc and Uttara basti karma using Jeevaniya varga sidda taila, trivruta sneha, Kashmaryadi gritha, shatavaryadi gritha, guduchyadi taila.

### **In Artava Vyapad**

Shodhana followed by Uttara Basti and sthanika chikitsa is advised. Here also Vasti karma and utara vasti seems suitable. Specially Vamana with madana phala kalka is preferred in Kaphaja Arthava dushti.

Some of the vasti advised here are jeevantiyadi anuvasana yamaka, mustadi yapana vasti and sahacharadi yapana vasti.

### **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 as it pacifies aggravated Pitta and Rakta, followed by vasti and utara vasti chikitsa.

Some of the vasti explained are Aasthapan chandanadi/Rasnadi (ca.si.3 & A.H.Ka.4), kusadi Asthapanvasti (su.chi.38/51, Dalh), Rasnadi Asthapan vasti (su.chi.38), Lodhradi asthapan vasti (su.chi.38). Anuvasan vasti-madhukadi anuvasan vasti. Yaapana vasti-Raj yapana vasti-(A.S.Ka.4/11), Satpuspa tail vasti

### **In Artava Kshaya**

The chikitsa sutra says shodhana karma followed by agneya dravya prayoga. Shodhana karma here 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. Classical texts emphasize Vamana over Virechana, as Vamana karma makes the soumya dhatu nirharana and vriddhi of agneya dhatu. There will be increase in artava matra.

### **In Anartava / Nastartava**

Here artava vaha srotas is being obstructed by the vata and kapha doshas, leading to absence of 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.

### **In Artava Vriddhi**

Here, Pitta dosha is been vitiated, inturn leading to dushana of raktha and artava. Chikitsa sutra directs towards Virechana along with Kshapana therapies is beneficial 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.

## In Vandhyatva (Infertility)

Ayurveda interprets vandhyatva as Failure to achieve a child rather than a pregnancy. In this view treatment for such a helpless condition of couple, Panchakarma therapies are selected based on the etiological factor—Basti for Vandhyatva due to Vata rogas, vandhyatva is virechana sadhya vyadhi, treatment by vasti karma is as effective as nector.

Snehana, swedana, vamana, virechana, asthapana, anuvasana vasti followed by madhuroushadha siddha ksheera, gritha for male and taila, masha sevana for female partner should be followed.

In conditions like alpa pushpa, nasta pushpa, akarmanya beeja conditions, anuvasana basti does miracle. Vasti prayoga does yoni prasadana.

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
Asthapana Vasthi	Bad obstetric history, repeated pregnancy loss,
Anuvasana Vasthi	Hypoestrogenic condition, Malnourishment
Uttara Vasthi	Ovarian, Endometrial and Cervical factor

## In Granthi and Sthana Vidradhi

Shodhana followed by surgical or para-surgical interventions is advocated depending on the stage and Dosha involvement.

Among shodhana karma, vamana, virechana and shirovirechana are very beneficial depending on the doshik involvement of granthi.

In Sthana Vidradhi, there is mention for sneha pana followed by virechana karma. 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.

## In Yoni arsha

The chikita sutra directs towards Shodhana karma as purvakarma followed by shastra kshara and agni karma. Here virechana karma seems to be most suitable, as it is not only indicated for pitta dosha but it also cures rakthaja, mamsagata and medoja vikaras.

Yoniarsha 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.

## CONCLUSION

Ayurveda considers women's health as the foundation of societal well-being. 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) is to be advised for every woman. Its systemic cleansing effect improves tissue metabolism, hormonal balance.

Panchakarma therapy, especially Shodhana Chikitsa, forms the cornerstone in the management of Stree Roga. Whether the condition is menstrual disorder, infertility, or structural pathology, expulsion of vitiated Doshas remains the fundamental principle. Thus, Panchakarma stands as both a curative and preventive modality in gynecological disorders.

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