

A REVIEW ON CLINICAL IMPORTANCE OF PANCHAKARMA IN VRANA SHASTI UPAKRAMAS

[Dipanjan Jana](#)¹, [Raghunath Das](#)², [Durbadal Majumdar](#)⁴, [Suman Kundu](#)⁴

¹Associate Professor Dept of Panchakarma, Raghunath Ayurved Mahavidyalaya and Hospital, Contai, W.B., India

²RMO, Raghunath Ayurved Mahavidyalaya and Hospital, Contai, W.B., India

³Assistant Professor Dept. of Shalya Tantra, Raghunath Ayurved Mahavidyalaya and Hospital, Contai, W.B., India

⁴Associate Professor Dept of Kayachikitsa, Raghunath Ayurved Mahavidyalaya and Hospital, Contai, W.B., India

Corresponding Author: dr.dipanjanjana@gmail.com

<https://doi.org/10.46607/iamj3109092021>

(Published Online: September 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received: 20/08//2021 - **Peer Reviewed:** 02/09/2021 - **Accepted for Publication:** 03/09/2021



ABSTRACT

Panchakarma is a fundamental part of *Ayurveda*. It is chiefly constituted of especially deliberate five procedures for detoxification of the body. These include *Vamana* (emesis therapy), *Virechana* (purgation therapy), *Basti* (therapeutic enema), *Nasya* (errhine therapy) and *Raktamokshana* (bloodletting therapy). Acharya Sushruta father of surgery mainly deals with *Chaladanta* in *Sushruta Samhita. Shalya Tantra*. It is carried out with the help of different surgical apparatuses like *Yantra*, *Shastra* and *Anushastra*. *Panchakarma* is not only a *sohana* (bio-purificatory) process but involves a wide range of therapeutics such as *samana*(therapeutic) *brahmana* (rejuvenating), *Ropana* (healing), *lekhana* (scraping), *prasmak* (soothing). Acharya *susruta* explained widely *Vranasasti-upakramas* with applications in the practice of *Shalya Tantra* i.e, *Ayurvedic* discipline of surgery. Numerous textual references are available where the procedures of *Panchakarma* and *up karmas* have been adopted as an important measure to *Vrana Ropana* along with the institution of surgical mediation directly or partially.

Keywords: Panchakarma, Vrana, Vrana Swastiuakram, Shalya Tantra, Rakta-Mokshana.

INTRODUCTION

In Ayurveda science, Panchakarma has a very effective role in detoxifying and antioxidants to the body, mind and soul. It includes five major procedures i.e. Vamana (Emesis), Virechana (Purgation), Basti (Enema), Nasya (Instillation) and Rakta-mokshana (Bloodletting), and some associate procedures (upakarmas) like snehana, swedana, abhyanga, porishake, upanaha, kabal etc. Which plays a vital role in the preservation and maintenance of health & promotion of longevity and also terminates the diseases [1]. In the context of Astanga Ayurveda Panchakarma not maintained but it persists in eight branches of treatment modality. Various Panchakarma therapies have an effective role on various diseases of surgical background in Ayurvedic treatment tools like asvrana, Ashmari, Slipada, Pleehodara, Bhagna, Arshas, Bhagandara, GudaBhramsa etc. in the context Acharya susruta explained vrana repeatedly, probably any types of wounds before or after surgery, maybe collated with vrana, either it is sadyavarana (acute) or dustavrana (chronic). Vranaswastiupakramas are the pathway to denotes the curative and preventive aspects of vrana. In Panchakarma background, it acts not only the purificato-

ry purposes but is also used as surgical and pre-surgical interventions in various surgical diseases. Vranaswastiupakramas contains various panchakarma procedures for the treatment of vrana.

AIM AND OBJECTIVE:

1. To evaluate, elaborate and discuss the various Panchakarma measures mentioned in the Shash-ti-upakrama of Sushruta Samhita.
2. To understand the basic principle of wound management by Panchakarma measures.

VRANA: Vrana explained by Acharya Sushruta, means the discolouration of the body tissues.^[2] It is of two types i.e. Sharira / NijaVrana (intrinsic wounds, occurs due to the vitiation of dosha) and Agantujav-rana (exogenous wounds, caused by trauma).^[3] VranaChikitsa (wound healing measures) is the most important part of the practice of ShalyaTantra. Various Panchakarma procedures have effective roles in the Vranachikitsa.

VRANA SHASTI UPAKRAMA: Acharya Sushruta explained sixty types of Upakramas (treatment tools) for the management of the various types of Vrana (wound/ulcer). They are as follows in the below –^[4]

Name of the ShastiUpakramas by Acharya Sushruta				
1) Apatarpana	13) Chedana	25) Nirvapana	37) Mridu Karma	49) Patradana
2) Alepa	14) Bhedana	26) Utkarika	38) Daruna Karma	50) Krimighna
3) Parisheka	15) Darana	27) Kashaya	39) Kshara Karma	51) Brimhana
4) Abhyanga	16) Lekhana	28) Varti	40) Agni Karma	52) Vishaghna
5) Swedan	17) Eshana	29) Kalka	41) Krishna Karma	53) Shiro-virechana
6) Vimlapana	18) Aharana	30) Sarpi	42) Pandu Karma	54) Nasya
7) Upanaha	19) Vyadhana	31) Taila	43) Pratisarana	55) Kavaladharana
8) Pachana	20) Vidravana	32) Rasakriya	44) Romasanjanana	56) Dhuma
9) Visrabana	21) Sivana	33) Avachurnana	45) Lomapaharana	57) Madhu-Sarpi
10) Snehana	22) Sandhana	34) Vranadhupana	46) Vasti	58) Yantra
11) Vamana	23) Pidana	35) Utsadana	47) UttaraVasti	59) Ahara
12) Virechana	24) Shonita-sthapana	36) Avasadana	48) Bandha	60) Raksha-vidhana

DISCUSSION

Alepa: Alepa is the 2nd no. of ShastiUpakarma. The medicines that are in the form of a paste and used for external application are called *lepa*. Acharya Sushruta described three types of *Lepa*, are - *Pralepa*, *Pradeha*, *Alepa*. *Alepa* will be moderate and is useful in *Rakta* and *Pittadosa Pradhana* skin diseases.^[5] It acts as *VranaPrahyadana*, *VranaSodhana*, *Sophahara*, *Utsadana* and *Ropana*.^[6]

Parisheka: *Parisheka* is the 3rdShastiUpakrama, the process in which pouring of liquids e.g. *Kwatha*, *Taila*, *Ghrita*, *Dugdha*, *Kanji* etc. over the body from a specific height. In the condition of *VatajaSopha* along with pain, there *Parisheka* with heated *Ghrita*, *Taila*, *Kanji*, *Mansa rasa* are given. In *Pittaja*, *Raktaja* and *Avighataja*, *VishajaSopha*, *Parisheka* with Cold type of *Dugdha* (milk), *Ghrita*, *Madhu*, *Sharkara-udaka* (Sweet water), *Ikshu rasa* (sugarcane juice), *Kshiri-vrikshaKwatha*. In *KaphajaSopha*, *Parisheka* with heated *Taila*, *Mutra*, *Kshara-udaka*, *Sura* advised.^[7]

Avyanga: *Avyanga* is the 4thShastiUpakrama, is mainly comes under *BahyaSnehana*, in which anointing the body parts with oil, ghee etc. with direction to the hair. Depends on the condition of *Dosha* and *Maala*, *Avyanga* acts on *Vrana*, diminishes the aggravation of the doshas and produces softness in the body.^[8]

Swedana: *Swedana* is the 5thShastiUpakrama, which is termed as the procedure by which the sweat or perspiration is produced from the body (*Swedakara*). It relieves *Stambha* (stiffness), *Gaurava* (heaviness), *Sitaghna* (coldness).^[9] Acharya Sushruta mentioned in *VranaShastiupakrama*, *Swedana* cures swelling, which is painful, big (*Daruna*), hard (*Kathina*).^[10]

Upamaha: *Upamaha* is the 7thShastiUpakrama, which is done by *bandhana* (bandaging), applied with the medicated paste over the *Vrana* or affected body parts.^[11] Its effects on *Avidagdhavrana* turn to its mitigation and also *Vidagdhavrana* turn to its maturation.^[12]

Visrabana: *Visrabana* is the 9thShastiUpakrama, is a procedure in which removing the vitiated blood is a diseased condition, occur due to vitiation of *Rakta*

and *Pitta dosha*. This measure is performed by using *Shastra* (sharp surgical instruments) e.g. *Siravyadhana*, *Pracchana* and *Anu-shastra* (Para-surgical measures) e.g. *Jalauka*. In the recent onset of swelling, *Raktamokshana karma* is highly effective in reducing pain and helps to *Pakwaavastha* (suppurated state). In *Achira-utpattiSopha* (acute swelling) which are *Kathina* (hard), dark-red discolouration with pain, *raktamokshana* is suitable for that condition. In the condition of Swelling due to poison, *Jalaukaavacharana* is the preferable condition for that.^[13]

Snehana: 'Snehana' means 'Oleation therapy' that may be processed externally or internally along with various *snehadravyas*, produces *Snigdghata* (oiliness), *Visyandana* (liquefaction), *Mardava* (softness), and *Kleda karaka* (moistness) in the body.^[14] In the conditions of a dry & emaciated person having swollen and occurring complications, *snehapana* is advised. It reduces pain and helps in the early process of suppuration.^[15]

Sarpi: *Sarpi* is the 30thShastiUpakrama. It is one and best among the *ChaturaSneha*, because of its unique property "SamskarasyaAnuvartanaat".^[16] It is used for external or internal oleation purposes. In case of the swelling, which is a *pitta* aggravated state, deep-rooted with burning sensation, *sarpi* is beneficial.^[17]

Taila: *Taila* is the 31thShastiUpakrama. It is the best *Vatahara* in *mahasneha* and improves strength, is beneficial for skin, strengthens the muscles, helps in *Yoni Vishodhana*.^[18] In the case of elevated muscles which are dry, having fewer exudates, mustard oil is applied.^[19]

Vamana: *Vamana* is the 11thShastiUpakrama. *Vamana* is the procedure by which expels the vitiated *kaphadoshas* through the upward direction of the body (*Urdhwabhaga*) i.e. mouth by using suitable medications.^[20] It is indicated in the swelling occurs due to elevation of muscles (*mansa*), having aggravated *kaphadosha* and blood clotted slightly black swelling (*Rudhiravarnasopha*).^[21]

Virechana: *Virechana* is the procedure by which expels the vitiated *doshas* through the downward direction of the body (*Adhobhaga*) i.e. anus by using suitable medications.^[22] In the Chronic stage of swelling

and *vata-pittajaVrana*, *Virechana karma* should be performed.^[23] It is the 12th *ShastiUpakrama*.

Utsadana: *Utsadana* means massaging of opposite directions to the hair follicles (body) with drugs mixed with *Sneha* or oil or other liquids in the form of *Kalka*.^[24] In the dry type of swelling (*Parishuska*), having less no of muscles (*alpamansa*) and deep-rooted (*gambhira*) swelling, *Lepa* prepared by medicated drugs with *ghrita* should be used.^[25] It is the 35th *ShastiUpakrama*.

Basti: *Basti* is the 46th *ShastiUpakrama*. *Acharya Charaka* told that *Vastichikitsa* is the *ArdhwaChikitsa*^[26], in this process the medicinal measures are administered through the Ano-rectally. It is also considered as the prime treatment of all *Panchakarma* measures, because of its main pacifying measures of *Vatadosha*.^[27] The swellings which are dry with severe pain vitiated due to *vatadosha* and are situated in the lower part of the body, *Basti* is indicated in such cases.^[28]

UttaraBasti: *UttaraBasti* is the 47th no. of *ShastiUpakarma*. It is classified into –

- Based on the route of administration:^[29]

- 1) *MutrashayagataUttaraVasti*

- 2) *GarbhashayagataUttaraVasti*

It is especially beneficial on *Vrana* occurring due to *Mutraghata*, *Mutradosha*, *Shukradosha*, *Ashmari* and *Artavadosha*.^[30]

Shiro-virechana: *Shiro-virechana* is the 53rd no. of *ShastiUpakarma*. In this process, Medicine or medicinal *Sneha* is applied through nostrils to mitigate the *kaphadosha* from *Urdhwa-jatru* (above clavicle), which is termed as *Nasya*. *Acharya Susruta* mainly classified the *nasya* into two i.e. *Shiro-virechana* and *Snehana*. Then further classified the *nasya* into five i.e. *Nasya*, *Shiro-virechana*, *Pratimarsha*, *Avapida*, *Pradhamana*.^[31] The swellings with itching sensation which are situated at supra-clavicular region (*Urdhwa-jatru*), advised to *Shiro-virechana* for the management.^[32]

Nasya: *Nasya* is the 54th no. of *ShastiUpakarma*. It is a procedure by which administering the medicine or medicated *sneha* through the nose.^[33] Swelling with

pain due to vitiated *Vatadosha*, situated above the shoulder, *Nasya* is performed.^[34]

KavalaDharana: *KavalaDharana* is the 55th no. of *ShastiUpakarma*. It is the procedure of holding the hot or cooled medicated *sneha* in the mouth with a suitable capacity which is moves inside.^[35] It mitigates the vitiated *doshas*, reduces the pain, burning sensation from the oral cavity, removes the *malas* (vitiating doshas) of the tongue, teeth & oral cavity.^[36]

Dhumapana: *Dhumapana* is the 56th no. of *ShastiUpakarma*. It is a type of *Nasya*, where medicated smoke is inhaled through nostrils and mouth, exhalation through the only mouth.^[37] *Acharya Susruta* mentioned it for treated the *Urdhwajatrugatavrana* which occur due to vitiation of *VataandKaphadosha* associated with swelling, exudation and pain.^[38]

CONCLUSION

Panchakarma is a unique therapy that can be maintenance and conservation of health, along with the promotion of longevity with a healthy individual. In the field of *ShalyaTantra*, the procedures of *Panchakarma* combined to effect on *vranaoropana*. *Shalyatantra* is not only surgical or pre-surgical management, of numerous surgical conditions requires adjuvant therapies of *Panchakarma*. By adopting these procedures, the practice of *ShalyaTantra* is sure to be benefitted from improved outcomes. *Panchakarma* and eight branches of *Ayurveda* combined package of *Ayurveda*.

REFERENCES

1. Dr Brahmananda Tripathi, *Astanga Hridayam of Sri-madVagbhata*, Nirmala Hindi Commentary, Sutra Sthana, Chapter 14, Verse 05, Ed. Reprint, Chaukhambha Sanskrit Pratishthan, Delhi, 2015, P.191-192.
2. Kaviraj Ambika Dutta Shastri, *Susruta Samhita of MaharsiSusruta*, *Ayurveda Tattva Sandipika Hindi Commentary*, Vol. I, Chikitsa Sthana, Chapter 01, Verse 06, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.04.
3. Kaviraj Ambika Dutta Shastri, *Susruta Samhita of Maharsi Susruta*, *Ayurveda TattvaSandipika Hindi Commentary*, Vol. I, ChikitsaSthana, Chapter 01,

- Verse 03, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.01.
4. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 08, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.05.
 5. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, Sutra Sthana, Chapter 18, Verse 06-07, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.97.
 6. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda Tattva Sandipika Hindi Commentary, Vol. I, Chikitsa Sthana, Chapter 01, Verse 16, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.06.
 7. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda Tattva Sandipika Hindi Commentary, Vol. I, Chikitsa Sthana, Chapter 01, Verse 17, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.06.
 8. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 19, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.07.
 9. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika's Ayushi Hindi Commentary, Vol. I, Sutra Sthana, Chapter 22, Verse 11, 1st Ed. Chaukhambha Orientalia, Varanasi, 2009, P.320.
 10. Kaviraj Ambika Dutta Shastri, Susruta Samhita of Maharsi Susruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, Chikitsa Sthana, Chapter 01, Verse 21, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.07.
 11. Kaviraj Ambika Dutta Shastri, Susruta Samhita of Maharsi Susruta, Ayurveda Tattva Sandipika Hindi Commentary, Vol. I, Chikitsa Sthana, Chapter 32, Verse 12, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.174.
 12. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 23-24, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.07.
 13. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 27-29, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.08.
 14. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika'sAyushi Hindi Commentary, Vol. I, Sutra Sthana, Chapter 22, Verse 11, 1st Ed. ChaukhambhaOrientalia, Varanasi, 2009, P.320.
 15. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 30-31, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.08.
 16. Dr BrahmanandaTripathi, AstangaHridayam of Sri-madVagbhata, Nirmala Hindi Commentary, Sutra Sthana, Chapter 16, Verse 02, Ed. Reprint, Chaukhambha Sanskrit Pratishthan, Delhi, 2015, P.204.
 17. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 56, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.10.
 18. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika'sAyushi Hindi Commentary, Vol. I, Sutra Sthana, Chapter 13, Verse 15, 1st Ed. ChaukhambhaOrientalia, Varanasi, 2009, P.201.
 19. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 57-58, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.10.
 20. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika'sAyushi Hindi Commentary, Vol. II, KalpaSthana, Chapter 01, Verse 04, 1st Ed. ChaukhambhaOrientalia, Varanasi, 2009, P.852.
 21. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 31-32, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.08.
 22. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika'sAyushi Hindi Commentary, Vol. II, KalpaSthana, Chapter 01, Verse 04, 1st Ed. ChaukhambhaOrientalia, Varanasi, 2009, P.852.
 23. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 32-33, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.08.
 24. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Com-

- mentary, Vol. I, Dalhana's Commentary on ChikitsaSthana, Chapter 24, Verse 53, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.135.
25. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 81-82, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.12.
26. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita, Ayurveda Dipika'sAyushi Hindi Commentary, Vol. II, Siddhi Sthana, Chapter 01, Verse 38-40, 1st Ed. ChaukhambhaOrientalia, Varanasi, 2009, P.953.
27. Prof. Jyotir Mitra, Astanga Samgraha of Srimada Vriddha Vagbhata, Indu's Shashilekha Sankrit Commentary, Sutra Sthana, Chapter 28, Verse 02, 4th Ed, Chowkhamba Sanskrit Series Office, Varanasi, 2016, P. 212.
28. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 109, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.15.
29. Dr Brahmananda Tripathi, AstangaHridayam of Srimad Vagbhata, Nirmala Hindi Commentary, Sutra Sthana, Chapter 19, Verse 70, Ed. Reprint, Chaukhambha Sanskrit Pratishthan, Delhi, 2015, P.240.
30. KavirajAmbika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda Tattva Sandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 110, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.15.
31. Kaviraj Ambika Dutta Shastri, Susruta Samhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 40, Verse 21, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.224.
32. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 125, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.16.
33. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 40, Verse 21, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.224.
34. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 126, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.16.
35. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 40, Verse 62, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.229.
36. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 127-128, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.16.
37. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 40, Verse 07, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.222.
38. KavirajAmbika Dutta Shastri, SusrutaSamhita of MaharsiSusruta, Ayurveda TattvaSandipika Hindi Commentary, Vol. I, ChikitsaSthana, Chapter 01, Verse 129, Ed. Reprint, Chaukhambha Sanskrit Sansthan, Varanasi, 2016, P.16.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Dipanjana Jana et al: A Review On Clinical Importance Of Panchakarma In Vrana Shasti Upakramas. International Ayurvedic Medical Journal {online} 2021 {cited September 2021} Available from: http://www.iamj.in/posts/images/upload/2129_2134.pdf