

EFFICACY OF KSHEERBALA IN AARTAVKSHAYA - A REVIEW ARTICLE

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ABSTRACT

Ayurveda is the science which deals with maintenance of health and cure of disease. It stands on the frame work of Tridoshas, Sapta Dhatus and Trimalas. Apart from the sapta dhatus, upadhatus also play an important role. In female, Artava the upadhatu of rasa dhatu is responsible for conception. Artava which in real sense gives special identity to females as a creator in nature. The word Artava has got two meanings; one of them is Antah Pushpa and another one is Bahir Pushpa. Both Antah and Bahir Pushpa are interrelated. Bahir Pushpa is resultant manifestation of appropriate work of Antah Pushpa which is required for conception. Artava Kshaya, a condition characterized by scanty or delayed menstruation, is associated with oligomenorrhea in modern medical practice. The imbalance of Vata and Pitta Doshas, along with blockage of reproductive channels (Shrotorodha), is identified as the primary cause of Artava Kshaya in Ayurveda. Artavakshaya is not separately described as disease anywhere in Ayurvedic classics but this symptom is taken here as a disease entity because Acharya Charaka has quoted in Nidana Sthana that – 'one symptom of a disease itself can also be considered as a separate disease entity. The symptoms of Artavakshaya are Yathochit kala adarshan, Alpata, Yonivedana. This is mainly due to changes in the sedentary lifestyle, unhealthy food habits, stress, poor nutrition, and obesity. Normal Artava-darshan happens with normalcy of Agni & Vayu. Artava is Agneya Guna Yukta so according to Sushruta same 'Guna Yukta Aushadhi' is very helpful for treatment purpose.

INTRODUCTION

Woman's health is the prime consent to be considered for well-being of family, society and culture. Any physical, physiological and psychological disorders can disturb her life.

Physiological changes and development occurs right from birth but markedly during the age of puberty, due to increased physical and emotional stress in routine lifestyle of women alters the physiology of "Hypothalamus Pituitary-Ovarian Uterine axis. This may lead to many gynecological problems. Among all gynecological problems, the most common menstrual problem is ArtavaKshaya. Acharya has mentioned the age of menarche with normal duration and interval of mensuration. Any deviation from these physiological parameters has been mentioned under different headings by different Acharya like Artavdushti, Yoni vyapadas, Artavakshaya, etc. If we review our classics Artava kshaya has not been mentioned as a separate disease but it has been described as a symptom of many gynaecological disorders. Acharya Sushruta has explained

the symptoms of Artava Kashaya, In this condition, menstruation is delayed, menstrual blood is scanty and associated with pain during menstruation, Ayurveda gives due importance to *Suddha Artava* and mention that *Artava Dushti* is one of the causative factors for infertility.

In *Ayurveda* Menstruation is explained as *Masanumasika Raja Pravrutti* or *Artava Pravrutti*. *Artava* or menstrual blood is expelled from the uterus through vagina in biological rhythm during a woman's reproductive period i.e. from menarche to menopause. According to *Ayurveda* word *Artava* denotes two meanings- *Antarpushpa* and *Bahirpushpa*, In this study we study the *Bahirpushpa* in detail.

Artavakshaya has been explained by *Acharya Sushruta* in *Dosha Dhatu Mala Kshaya Vriddhi Vigyaniya Adhyaya*.^[2] But *Acharyas* have explained it as *Kshinartava Dushti* or *Alpartava* which is one among the *Ashtartava Dushti* described in our *Samhitas*. It is also explained as the symptom of various *Yonivyapadas*.

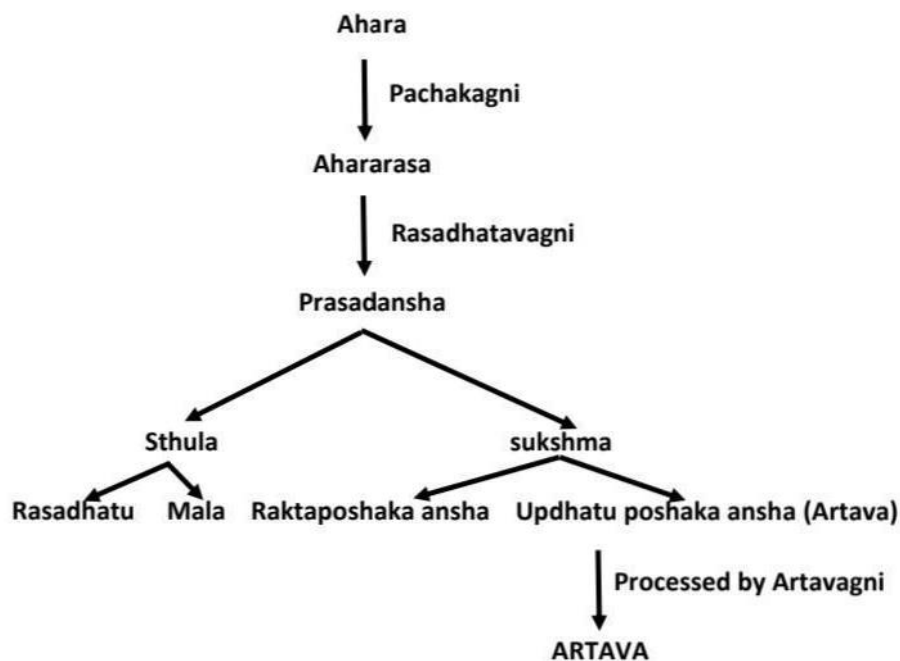
It can be compared with Oligomenorrhea and Hypomenorrhea based on their signs and symptoms. Menstrual bleeding occurring more than 35 days apart and which remains constant at that frequency is called Oligomenorrhoea. And when the menstrual bleeding is unduly scanty and lasts for less than 2 days it is called Hypomenorrhoea. As *Artavakshaya* is precursor of *Nashtartava* explained by *Sushrutacharya* and he explained that it is caused due to the involvement of *Vata* and *Kapha*, which will lead to *Margavarodha* of *Artavavaha Srotasa* which are also explained as the causes of *Vandhyatwa* and in present era there is high prevalence of this condition in society. The incidence and gravity of problem demands for attention and solutions and thus the need for study.

In classics there are many *Aushadha Yoga* mentioned for management of *Artavakshaya*. *Ayurveda* suggests both *Shodhana* and *Shamana* therapy by *Agnivardhaka* and *Vat Kapha Samak Dravya* as the line of treatment in *Artavakshaya*.

OBJECTIVE

1. To study the details of Artava Kshaya according to Ayurveda.
2. To study the Artava Kshaya according to modern science.
3. To study the Concept of ksheerbala Tail Matrabasti in management of Artav Kshaya.

ATTI



ARTAVA UTPATTI

Artava Nirmana Kaal

Acharya had mentioned *Artava Nirmana Kala* stating in one month the *Rasa Dhatu* form *Artava* in ladies is formed.^[4]

MATERIAL AND METHODS

Etiology

Artava Kshaya word is derived by combination of two words viz *Artava* and *Kshaya*.

Ritodbhavam Artavam. *Ritu* word refers to a particular or specific time. The word *Bhavam* refers to occurrence or product. The whole term refers to a body substance that flows out at a specific time or period is as called *Artava*.

Meaning of Kshaya

a) *Charaka Samhita: Hrasa, Nyunata*

b) *Vishala Shabda Kosha Sagar: Nyunata or Apachaya*.

Concept of Artav

The *Vayu* getting aggravated, obstructs the *Artava*; discharge of *artava* brings immediate relief; neither too less, nor too much, resembling *indragopa* in colour is pure *artava*, in similar number of places the word *Artava* is used to denote menstrual blood.^[4]

Artav as *Pushpa* - Word *Pushpa* is used to denote only bleeding through vaginal passage.

Formation of Raja/Artava

According to *Ayurveda* from *Rasa Dhatu*, the *Rakta* named *Raja* is formed hence *Raja* is formed from the *Sara Bhaga* of *Rasa Dhatu*. This *Rakta* reaching to the uterus and coming out for three days in every month is called *Artava*.^[4]

Swaroop of Artava

Artava is *Agneya* in nature and it has the characteristics of *Rakta*. Though dominant *Mahabhuta* is *Agni*, along with that other *Mahabhutas* also present in *Sukshma Rupa*.^[4]

Artava PramanaFour Anjali^[4]**Artava Pravrutti Kaal**

According to *Brihatrayee* in females *Artava Darshana* start at the age of twelve years and it stops at the age of 50 years.^[4]

Suddha Artava Lakshana

According to *Acharya Sushruta* the *Shuddha Artava* should be red in colour like blood of rabbit or like *Laksha Rasa* or *Krishna Varna*, It should not stain the clothes.^[4]

Nidan Panchak**1. Nidana**

In Ayurvedic classics *Artava* is taken as a *Updhatu*. The factors which are responsible for *Kshaya of Dhatu* and *Updhatus* are also responsible for *Artavakshaya*, *Vagbhatta* has clearly mentioned that the *Kshaya of Uttaradhatu* is depend upon the *Kshaya of Purva dhatu*. The excessive function of *Dhatwagni* may also caused the *Dhatuupdhatu Kshaya*. According to *Sushruta*, it has

been stated that the only *Rasa Kshaya* is also one of the causative factor of *Dhatukshaya*.

A. Samanya Nidana

Vagbhatta Acharya has explained that the *Kshaya of Uttara Dhatu* and *Upadhatu* depends on the *Kshaya of Purva Dhatu*. Excessive function of *Dhatwagni* also causes *Kshaya of Upadhatu*.

According to *Sushruta Acharya* *Kshaya of Rasa Dhata* will lead to *Kshaya of Artava*.

B. Vishesh Nidana

The factors responsible for the production of *Artava* are *Artavorpadaka Aahara*, *Agni*, *Rasa* and *Artava Vaha Srotasa*. Vitiation of these factors may affect the production of *Artava*. As *Artava* is *Agneya* and *Pitta Pradhana* in nature, *Kapha Vardhaka* and *Vata Vardhaka Ahara Vihara* was the *Vishesh Hetu* for *Artavakshaya*.

C. Artavakshaya Hetu

<i>Aharaja</i>	<i>Viharaja</i>	<i>Mansika</i>
Anshana	Atisamshodhana	Bhaya
Asatmya Aahara Sevana	Atisamshamana	Atichinta
Atimadira Sevana	Ativayama	Mana santapa
	Atapsevana	
	Vegdharna	

Purva Rupa

Purva Rupa of *Artava Kshaya* is not described in classics.

Roopa

Vyaktavaxtha of *Vyadhi* is known as *Roopa*. *Acharya Sushruta* has explained the symptoms of *Artavakshaya* as

1. Yathochita Kala Adarshanam

Following interpretation are considered for the word *Yathochita Kala Adarshanam*;

- Delayed menarche- menarche occurring at the age of 15 years or later can be considered as *Artavakshaya*
- Duration of menstruation less than the normal duration i.e. less than 3-7 days,

c) Prolonged intermenstrual period.

2. Alpartavam: According to *Shabdakalpadruma* "Alpa" means "Kshudra Pramana" Hence if menstrual flow is less in quantity i.e. less than four Anjali or less than 35 ml it should be considered as *Artava Kshaya*.

3. Yoni Vedana

Vitiation of *Vata* will cause *Yoni Vedana* stated by *Acharya Chakrapani*, *Yoni Vedana* can be considered as spasmodic, radiating and infrequent pain during menstruation

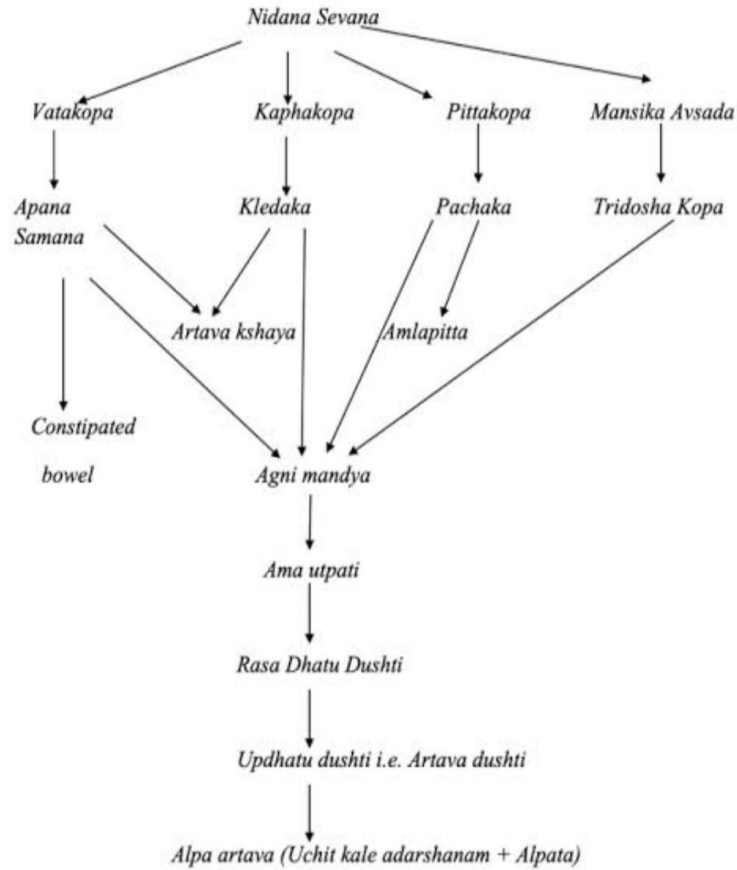
Artavakshaya Sthanik Lakshana

Dosha	Artavsrava varna	Artavsrava swaroota	Yonivedana
Vata	Aruna, krishna	Tanu, Phenila, Ruksha	Toddadi Vedana
Pitta	Neela, pitta	Apicchila	Daha
Kapha	Shukla	Thick	Kandu

Samprapti of Artavakshaya

According to *Acharya Sushruta* and *Vagbhata*, *Ksheenartava* is caused due to vitiation of *Vata* and *Pitta*.

Acharya Sushruta has explained the *Samprapti* in *Sharira Sthana* stating vitiation *Dosha* will result in *Srotorodha* which in turn leads to *Artavakshaya* and *Nashtartava*.



Samprapti Ghatak

Dushya – Ras, Rakta, Med, Artav Agni – Jathragni, Dhatwagni mandya

Srotas – Ras, Rakta, Med, Artav Vah srotas

Srotodushti Prakar – Sang and Siragranthi prakar Sanchar Shtana – Sarv Sharir, Yoni

Adhishtan – Artavavah srotas

Vyaktashtana – Artavvah srotas, Streebij granthi, Sarv Sharir Rog Marg – Abhyantar

Rog Prakruti – Chirkari

Sadhya-Asadhyata

In Ayurvedic classics, prognosis of Artava Kshaya is not mentioned but Sushruta explained treatment of Artava Kshaya. By which it can be interpreted that Artava Kshaya is either Sadhya or Kashta-Sadhya Vyadhi.

Chikitsa

१) तत्र संशोधनम् आग्नेयानं च द्रव्यानां विविधदुपयोगः । (सु.15-1२)२

२) रक्तमाततिरक्तम् । (सु.शा. 2-23 टीका)^२

३) तत्रापि स्वयोनिर्धिद्रव्योयोग (सु.सु. 15-10)२

- Artavkshaya should be treated according to its purpose. If the uterus is dry or small, it should be irregularly menstruated. One should use sweet, greasy, brinha, tonic and life-giving herbs, which are preferred by Prithvi and Aap Tha Mahabhutas, which lead to the nourishment of all the organs.
- When there is no abnormality in the organ and due to some doshas the dhatu is weakened or due to

obstruction of the path, when the raj-pravritti is reduced, such fluids as Agneyagunabhuishta should be used. This is why 'Swaghonivardhan Dravyopyog:' This formula is also stated in the decay of doshadhatumalas.

- "Vridhhi Samane Sarvesham" This formula states that equal quality increases with equal. 'Arthavam Agneyam' according to this Artava is agneya Gunabhuishta or Teja Mahabhutapradhan, hot gunas should be used. As this disease is caused by the reverse motion of Apan Vayu, the condition of Apan Vayu Analomak is used. Also, drugs that work with the same properties on vat and Kapha doshas will break samprapti.
- For the treatment of Artava Kshaya many drugs are available. In such recipes, we have selected Ksheerbala Tail for matrabasti administration. Trial drug used for the present study is "Ksheerbala Tail Matrabasti" which has its reference in "Ashtang Hridaya".

DRUG REVIEW

Artava Kshaya is characterized by improper intervals, less in quantity and pain during menstruation. Artava Kshaya occurs due to vitiation of Vata and Kapha Dosha. Acharaya Sushruta advised Samshodhana and use of Agneya Drug in treatment of Artava Kshaya. So, drug is selected from vatshamak, kaphshamak, rasayan and balya category i.e. Ksheerbala Tail

Ksheerbalataila- Matrabasti
बलाकषायकल्काम्याँ तैलं क्षीरसमं पचेत् ।
सहस्रशतपाकं तदातास्टग्वातरोगनुत् ।
रसायनमुख्यतमनिन्द्रियना प्रसादनम् ।

जीवन ब्रह्मणं स्वयं शुक्रासृग्दोषनाशनम् ॥ (अ.ह. चि.22./45-46)12

<i>Drug Name</i>	<i>Bala</i>	<i>Til taila</i>	<i>Godugdha</i>
Synonyms	Bala, Bhadra, Samanga, Baladhya, Vatika,	Pitratarpana, Pavitra, Homadhanya, Jatila	Dugdha, ksheera, paya, stanya, baljeevana
Latin name	Sida cordifolia	Sesamum indicum	
Family	Malvaceae	Pedaliaceae	
Gana	Balya, Brumhaniya, Prajasthapana, Madhuraskandha (Charaka) Vatasamshamana (Sushruta)	Taila varga (Charak and sushrut) Dhanya varga (Bhava prakash)	
Parts used	Root	Seed oil	
Ras	Madhra	Mathura, anurasa-kashaya, tikta	Madhura
Vipaka	Madhura	Madhura	Madhura
Virya	Sheeta	Ushna	Sheeta
Guna	Guru, Snigdha, picchila,	Guru, snidhha, sara	Snigdha, Sheeta
Doshaghata	Vataghna, Pittashamaka	Vatasamak, kaphapittasamaka	Vatpittashamak
Karma	Balya, Bruhana, Kanti kruta, swadukar, Rasayana	Snehan, Deepan, Grahi,, Vedanasthapan	Ruchikarak, dahajit, vishaghna, Rasayana
Chemical Composition	Ephedrine, Choline, phytosterol, resin acids	Oleic acid, lenoleic acid, sesamin phytosterol, vitamin E and B	

MODERN VIEW^[17]

Depending upon the characteristics of *Artavakshaya* it can be correlated with Oligomenorrhoea and Hypomenorrhoea. According to modern science, the scanty menstruation is considered as the precursor of amenorrhoea. So the causes, type and treatment of scanty menstruation are same as that of Amenorrhoea.

OLIGOMENORRHOEA

Defination:- Menstrual bleeding occurring more than 35 days apart and which remains constant at this frequency is called oligomenorrhoea.

Causes

Normal menstruation represents the hormonal and gynaecological health of female reproductive system. It is controlled by hypothalamo-pituitary-ovarian axis and other. associated hormones.

So hormonal imbalance in the HPO axis may leads to oligomenorrhoea. Mainly causes can be divided into two type-

a) *Physiological causes*

There are chances of irregularities in the menstrual cycle following menarche and just before the menopause, which indicate gradual start and declining function of endocrine glands. Adolescent oligomenorrhoea will be

cured by itself with 2-3 years.

b) *Pathological causes*

The changes in menstrual cycle due to any pathological changes in body or due to any system of any disease, not a disease itself.

HYPOMENORRRHOEA

DEFINITION: It is called hypomenorrhoea when the menstrual bleeding is unduly scanty and last for less than 2days. Uterine bleeding may be slight in amount, Short in duration or both. Bleeding last for 2days or less in quantity is unusual, if not pathological and is considered as hypomenorrhoea.

Causes

1. Constitutional

In the most cases scanty menstruation characterizes the whole menstrual life of a women and is to be regarded as constitutional trait of no significance. It best explained by assuming the presence of unusual arrangement or relative insensitivity of endometrial vasculature.

2. Uterine

Scanty menstruation some time means that the bleeding surface is smaller than normal and is occasionally seen when the endometrial cavity is reduced due to-

Myomectomy

Other plastic operation on the uterus Intra uterine adhesions

Chronic endometritis Uterine hypoplasia

3. *Hormonal*

Disturbance of the endocrine system do not ordinarily lead to scanty menstruation without altering the cycle at the same time. Hypomenorrhoea is occasionally seen as forerunner of amenorrhoea and hence has the same causes like as explained in oligomenorrhoea. It can also occur due to long term use of low dose oral contraceptives as a result of progressive endometrial atrophy.

4. *Nervous emotional*

Psychological factors may fail to suppress a stable ovarian and uterine cycle completely and sometime succeed in reducing the amount of flow.

COMMON CAUSES OF OLIGOMENORRHOEA & HYPOMENORRHOEA

Although most of the cases are same for oligomenorrhoea and hypomenorrhoea, yet some specific causes can be seen causing both or any of one

1. Obesity (android obesity) ---increase insulin resistance---Theca cell stimulation by increase---L.H. will increase androgen
2. Stress and exercise related- increasing corticotrophin releasing hormone, inhibiting GnRH hormone secretion via increasing endogenous opioids.
3. Endocrine disorders- PCOS, hyperprolactinemia, hypo or hyper thyroidism
4. Androgen producing tumour-ovarian adrenal
5. Tubercular endometritis- late case.
6. Malnutrition- Anaemia

DISCUSSION

- The probable mode of action of Ksheerabala Taila could be analyzed by its Rasa

Panchaka. All the three ingredients Bala, Ksheera and Tila Taila possess Madhura Rasa and Vipaka. Madhura Rasa mitigates both Vata and Pitta Dosha. It is Dhatunaamprabalam (strength to the tissue) and is good for sense organs and pleasing to mind (Shadindriyaprasadaka). It nourishes the body (Tarpayati) and plays a major role in promoting life (Jeevayati). Go dugdha is said to be best among other dugdhas. It is having Jeevaniya, Ra-sayana, Raktapittahara, Vatapittashamaka properties. Artava Kshava is caused due to the vitiation of Vata and Pitta dosha so Vatapitta Shamaka property of Go-dugdha might have led to pacify those doshas and leading to destruction of pathogenesis of Artava Kshaya. Tila Taila is of madhura rasa and vipaka, balya, and rasayana in karma; it nourishes and strengthens all the dhatus, checks dhatukshaya, and thus alleviates vata, snigdha and guru guna decreases rukshata of vata and with the help of ushna guna, and veerya it alleviates vata also increases the quantity of artava. The vikasi property reduces the

spasms. Sukskshmata dilates the channels and vishada prevents stickiness of the channels and thus helps in normal flow of menstrual blood. Garbhashaya shodhana, artavajanana properties of Tila Taila indicates its specific action on genital tract and regulates function of Apana Vayu on particular system. Especially when administered in the form of basti, tila taila directly works on apana vata, and by its yonishula nashana action it works upon kshinartava.

Cumulative effect of Ksheerabala taila

1. Bala has Madhura ras and Guru, Snigdha guna due of it has vatanulomak and vatshamak property. So mainly it acts on vat pradhan sthan and corrects the Apan vatushti by which it regulates menstrual cycle.
2. Til Taila has Madhura ras, Madhura vipak and Ushna virya which is rare quality and due of it has kaphnashka property and will clear all strotasas result into proper formation of dhatwagni it clears obstruction of nutrition of next dhatu and finally artava updhatu.

Probable mode of action of ksheerbala taila on Saptadhatu

1. *Rasa Dhatu (plasma / nutritive fluid)*

- Improves *poshan* (nourishment) and circulation of nutrients.
- Milk and Bala provide *snigdha* and *brimhana* effect, improving overall nutrition.

2. *Rakta Dhatu (blood tissue)*

- Helps maintain proper *rakta poshan* by improving *rasa* quality.
- Supports better blood supply to tissues.

3. *Mamsa Dhatu (muscle tissue)*

- Bala is known for *balya* (strength-giving) property.
- Helps improve muscle strength and tone.

4. *Meda Dhatu (fat tissue)*

- Provides unctuousness and lubrication, maintaining proper *meda* balance.

5. *Asthi Dhatu (bone tissue)*

- By pacifying *Vata*, it helps maintain bone strength and reduces degeneration.

6. *Majja Dhatu (bone marrow / nervous tissue)*

- Ksheerbala is especially beneficial for nervous system nourishment.
- Improves *majja dhatu* strength and neurological function.

7. *Shukra / Artava Dhatu (reproductive tissue)*

- Acts as *vrishya* and *garbhashaya poshak*.
- Helps improve reproductive tissue nourishment, which is why it may help in conditions like *Artavakshaya* (scanty menses).

Mode of action of Matrabasti

Matra basti normalizes apana vayu leading to vatanulomana and physiological functioning of vata, which may help in regularisation of menstruation and ovulation. Basti dravya spreads all over the body, pacifies the aggravated dosha along with vyana vayu leads to samyaka rasa raktadi dhatu nirmana thus helps in artava utpatti and Pravritti. Basti being vatashamana and sthanika dosha in pakwashaya, in-turn helps in restoration of normal physiological function of female reproductive organs. Matra basti after absorption reaches into systemic circulation and influences the endogenous opioids in the ENS specially endorphins (B-endorphin) which in turn affect GnRH release regularizing HPO axis. Endogenous opioids are a group of peptides, which play an important role in the menstrual cycle through the inhibitory effect on GnRH secretion. β -endorphin been best known of the opioid related to the reproductive system regulating variety of pituitary hormones including gonadotrophins. B-endorphin has a role in the regulation of the normal menstrual cycle.

CONCLUSION

Artavakshaya in the present study it appears like a disease based on *Nidana*, *Lakshana* and *Chikitsa*. *Shodhan* lines of treatment can be adopted. *Shodhan* includes the use of *Balya rasayana*, *Agneya Dravyas*. The main principles of management of *Artavakshaya* are *Agnivardhaka* and *Vatanulomaka chikitsa*.

Ksheerbala Taila Matrabasti proves to be an effective therapeutic approach in the management of Aartavkshaya, a condition primarily associated with Vata predominance and Dhatu Kshaya. The combined properties of Ksheera, Bala, and Taila exhibit Brimhana, Balya, and Vata-shamaka effects, thereby nourishing the Dhatus and improving Artava production. Matrabasti, being the best modality for Vata disorders, facilitates proper drug delivery and enhances systemic absorption. Clinical observations indicate improvement in menstrual flow, reduction in associated symptoms, and overall enhancement of reproductive health. Thus, Ksheerbala Taila Matrabasti can be considered a safe, cost-effective, and promising treatment option in Aartavkshaya, warranting further research and wider clinical applicat↓

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