

## AYURVEDIC OVERVIEW ON PANCHAKARMA IN PEDIATRIC PATIENT

Dr. Dipak P. Chaudhari<sup>1\*</sup> and Dr. Rajanish Meti<sup>2</sup><sup>1</sup>PG Scholar, Department of Kaumarbhritya, Parul Institute of Ayurveda, Parul University, Vadodara, Gujarat, India.<sup>2</sup>Professor & HOD, Department of Kaumarbhritya, Parul Institute of Ayurveda, Parul University, Vadodara, Gujarat, India.**\*Corresponding Author: Dr. Dipak P. Chaudhari**

PG Scholar, Department of Kaumarbhritya, Parul Institute of Ayurveda, Parul University, Vadodara, Gujarat, India.

Article Received on 21/04/2020

Article Revised on 11/05/2020

Article Accepted on 01/06/2020

**ABSTRACT**

Ayurveda is the science of life in this treatment is branched into two types namely; shodhana chikitsa and shaman chikitsa. Shaman therapy includes deepana (appetizer), pachana (digestive) etc. and in shodhana therapy includes panchakarma. Shodhana is one among the two modalities of treatment which is best for uprooting the disease from the root itself. This Principle also holds good for a child irrespective of the age as basic constituents of the body are same in all age group. Panchakarma included five therapies delineate mainly for cleansing the body toxins to achieve balanced state of body. Ayurveda considers that the purification of the body is important before the commencement of any other therapy. Routinely raised question of benefits and contraindications of Panchakarma are needed to be answered. In paediatric patients, panchakarma procedures are equally effective as they are in adult, but In present situation, there is difficulty in administering panchakarma in children because of lack of knowledge of the doses, methodology and complications.

**KEYWORDS:** Panchakarma, chikitsa, shdhan chikitsa.**INTRODUCTION**

Shodhana chikitsa (detoxification therapy) includes panchakarma which is the ultimate mind body healing experience for detoxifying the body, strengthening the immune system, restoring balance and wellbeing. It is one of the most effective healing modalities in ayurvedic treatment. It promotes detoxification and rejuvenation.<sup>[1]</sup> At times Acharya Kashyapa advice to avoid excess Sodhana procedures in a child while Chakrapani suggest to administer the same in Swatantra Bala, and to avoid the in Paratantra Bala. Pancha Karma is main stay of the treatment in Ayurveda, it has to be employed in all the age group if the condition demands. rather than the age when we adopt Pancha karma in children. Bala, Kala, Desh Agni, tolerance capacity, etc sould be checked before employing the treatment in any age group. Hence classics especially the Kashyapa Samhita explains the Panchakarma in a child with detail explanation of Snehana, Swedana, Vamana and Virechana with detail explanation of the Basti and Nasya. Basti is considered as nectar for the child.

**Procedure of Panchakarma are<sup>[2]</sup>**

1. Vamana (Therapeutic Emesis)
2. Virechana (Therapeutic Purgation)
3. Basti (Medicated Enema)
4. Nasya (Nasal Insufflations)

5. Raktamokshana (blood cleansing and purification therapy)

Prior to panchakarma, purva karma (preparatory measures) like deepana and pachana (appetiser and digestive) snehana (oleation) and swedana (sudation) are given to the patient. After the panchakarma, samsarjana krama (a special diet regimen) is advocated as post-operative measures. Panchakarma therapy is an integral part of Ayurveda which helps to achieve balanced state of body, mind and consciousness trough detoxification and rejuvenation. In classical references it has been found that Panchakarmas are indicated in children although age group is not specificbut Same was explained by Acharya Kashyapa that it can be administered in moderate or the minimum level by contraindicating excess Apatarpana and the bloodletting and Shodhana treatment.<sup>[3]</sup> Before Pancha karmas treatment using more Snigdha, shita and Avidahi substances, Anna Asana Lepa and Parisechana etc are explained.<sup>[4]</sup> But Acharya Kashyapa who is specialist of Kaumarabritiya clearly says that both mother and the child should be administered with Sodhana. This clarifies clears all contradictory opinions about pediatric Pancha karma.<sup>[5]</sup>

**Purva Karma:** Deepana and Pachana: (Appetiser and Digestive) Prior to panchakarma procedure deepana and

pachana should be done for obtaining in niramavastha of doshas. Hence proper diagnosis with high index of suspicion is required in the child before implementation of Pancha Karma Chikista.

**Snehana:** Snehana is the process to oleation of the body by using medicated oils and ghee internally as well as externally. It is an important preparatory procedure for Panchakarma.<sup>[6]</sup> Snehana to the child Sneha Dravya of Jāngala and the Sthāvara Yoni, administration, indications, contraindications and the Sneha Ajīrna and the Samyak lakśanas are same as explained. Ghritha, Taila, Vasā, Majja was explained major Snehana substances and more importance has been given to Pravicharana Sneha with same materials.<sup>[7]</sup> In kshirap Avastha of child does not demand compulsory SnehaPana due to daily intake of milk and oily substances as the main diet.

**Swedan:** It is a process where sweating (sudation) induced artificially by which it relieves heaviness, stiffness and coldness of the body.

Types: Kashyapa mentioned 8 types of swedana karma - hast, pradeha, nadi, prastara, sankar, upnaha, avgaha and parisheka.<sup>[8]</sup> Acharya Kashyapa explain Swedana of which Nadi Sweda, Prasthara, Sankara, Pradeha, Upanaha, Avagaha, Pariśeka are other types which are practically applicable in children with certain modifications and Hastha Sweda, and Pata Sweda are very useful in neonates and infants especially in Pain abdomen.<sup>[9]</sup>

**Shashtika shali pinda Sweda:** This is the common method of swedana used in paediatric patients in which specific part or whole body made to perspire by the application of shashtika shali (a variety of rice) in the form of pottalis (boluses tied in a cotton cloth).

**Benefits of shodhana:** A Shodhana (vamana & virechana) procedure provides clarity to the mind, stability to the tissues, strength to the sense organs, improves digestion, slowing down of ageing process.<sup>[10]</sup>

Vamana, Virechana, Basti etc procedure will always demand the active participation of the patient and passive administration may be dangerous. It clears by the version of Chakrapani when explains two types children with respect to Pediatric Panchakarma as Swathantra Bala and the Paratantra Bala.<sup>[11]</sup>

#### **Vamana** (Therapeutic Emesis)

Vamana is a bio-cleansing procedure used for the elimination of doshas (mainly Kapha) accumulated in the upper gastro intestinal tract.<sup>[12]</sup> Acharya Kashyapa mentioned that, babies who emit vitiated milk from stomach repeatedly will never suffers from diseases.<sup>[13]</sup> Acharya Kashyapa explains Vamana as the main stay of treatment in Bala Rogas due to dominancy of Kapha Doṣa by indulging in Kapahavardhaka ahara like Kshira,

Ghritha etc. the Vamana has been done to clear the stomach from liquor the meconium like substances.<sup>[14]</sup>

Vamana dravya and dosage: (As per Kashyapa)<sup>[15]</sup>

- Vaman drug given in a quantity which equal to vidanga phala (fruit of Embelia ribes) - Kashyapa.
- 2-3 seeds of Apamarga (Achyranthes aspera) with honey and sugar- Vaideha janaka
- 11/2, 2 or 3 Pala (60 to 120 ml) - Vriddha kashyapa
- Others- milk: 750ml, yashthimadhu kwatha (decoction of Glylirrhiza glabra): 750ml, lavanodaka (salted water): 500ml.

**Procedure**<sup>[7]</sup> the patient advised to sit comfortably in a chair (vaman peetha) then mixture of milk or vamanopaga dravya is to be given full stomach. The medicines for vamana should be administered in proper quantity, according to the age, strength, season etc. Bouts of Vamana start within 10-15 minutes after giving the medicine. If not vomited out the pharynx may be gently irritated with a finger or Kamalanala (stem of lotus). Ascertain samyak vamana lakshana (desired sign of emesis) and advice to the patient take complete rest followed by Samsarjana karma (Controlled diet and lifestyle). Assessment criteria of vamana procedure are mentioned in the classics.

#### **Indications**

Gastric problems - ajeerna (indigestion)  
Kasa (Cough), Shwasa (bronchial Asthma)  
Madhumeha (Diabetes),  
Unmada (Schizophrenia),  
Kushtha (Skin diseases)

#### **Contraindication**

Acute peptic ulcer  
Atikrisha (Emaciated body)  
Pipasa (Thirsty)  
Kshudhrika (Hungry).

**Complications of Vamana:** dryness of throat, vatarogas (neuromuscular disorders), fresh bleeding, giddiness.

#### **Virechana** (Therapeutic Purgation)

It is the procedure where vitiated doshas (mainly pitta) are eliminated from lower gastro-intestinal tract through the anal route. Therapeutic purgation administers very cautiously in paediatric patients because their chances of severe complication like dehydration.<sup>[17]</sup> Virechana in a child with Pittaja Rogas, has been also indicated but suggested to avoid it as far as possible reserve the same only in emergency conditions.<sup>[18]</sup> It is well known fact that Virechana is best for Pittaja disorders and imparts the clarity of Indriyas (sense organs) and good for ensuring the growth and development of the child.

Trivrit (Operculina turpethum),  
Kalyanak  
Eranda Tail (Castor oil)  
Shankhini Taila (Euphorbia oil)

**Procedure**

purgative medicine for purgation is to be given in early morning on empty stomach to the patient. Dose of purgative medicine depends upon age, sex, strength of the patient and state of disease. Purgation will start after three hours of taking medicine. When the evacuation of bowel is complete as per the lakshanas (features) described for Samyak Virechana (desired purgation). After virechana karma patient is advised to take complete rest and follow Samsarjana krama. Assessment criteria of Virechana procedure are mentioned in the classics.<sup>[19]</sup>

10, 15, 30, of Vegas of Virechana is considered as Hīna, Madhyama and Uttama Vega, while 4, 3, 2 Prastha of the total medicine eliminated are considered as Uttama, Madhyama and Hīna Mātra of the Virechana. Revati is curable by Virechana in childhood practice.<sup>[20]</sup>

**Indications**

Constipation, Krimi (Worm infestation), Kamala (Jaundice), chronic fever, Eczema, Allergic dermatitis etc. Pakshaghat (Hemiplegic), Madhumeha (Diabetes), Arbuda (Tumour), Tamak Shwasa (Bronchial Asthma), Galganda (Goitre),

**Contraindications**

Krishna (Emaciated patients) Rajayakshma (Tuberculosis) Garbhini (Pregnant women) Navajwara (Acute fevers) Hridroga (Cardiac problems)

**Complications:** dehydration, giddiness, shock, Malena, prolapsed rectum.

Age	Sneha basti matra	Niruha basti matra
1-3 y	3 karsha (30ml)	9 Karsh (90ml)
4y	1 pala (40ml)	3 pala (120ml)
6y	1 prasruta (80ml)	3 prasruta (240ml)
12y	2 prasruta (160ml)	6 prasruta (480ml)
>16y	4 prasruta (320ml)	12 prasruta (960ml)

**Indications**

- Vat rog (hemiplegic, muscular dystrophy)
- Rajonash (Secondary Amenorrhoea)
- Niram atisar (chronic diorrhoea)
- (cerebral palsy, delayed mile stones)
- Amavata (Juvenile Rheumatoid Arthritis)
- Ashmari (kidney stone, bladder stone)

**Contraindications**

- Krishna (Emaciated body)
- Chhardi (Vomiting)
- Madhumeha (Diabetes)
- Kritahara (Immediately after taking food)
- Shoona Payu (Inflamed Anus)

**Basti (Medicated Enema)**

It is the procedure where the medicines in suspension form are administered through genitourinary tract using Bastiyantra (Specific apparatus). Among all therapeutic procedures, Basti is superior because it is like amruta (nectar) in child patient and the most appropriate remedial measure for vata dosha.<sup>[21]</sup> Basti is best indicated for the child and told that it imparts Ārogya to the child, offspring for parents and name and the fame for the Doctor, and considered as nectar for the child.<sup>[22]</sup>

**Procedure:**<sup>[23]</sup> The patient is advised to lie down in left lateral position. Small amount of oil is applied on patient's anus and Basti netra. The Basti netra (nozzle) is gently inserted into the anal canal up to a specific length and Bastiputaka containing mixture (Basti dravya) is pressed with a uniform pressure. The pressure is continued till only small quantity of fluid remains in the bag to avoid air insertion. Then the nozzle is removed gently and the patient is allowed to lie down on supine position till he feels urge to excrete. The maximum time specified for retention of Basti dravya is 48 minutes. After evacuation of the bowel; the patient may take hot water bath and follow samsarjan kram.

These are: (as per Kashyapa)<sup>[24]</sup>

- Karma Basti 30 in number (6 Niruha, 24 Sneha)
- Kala Basti 15 in number (3 Niruha, 12 Sneha)
- Yoga Basti 8 in number (3 Niruha, 5 Sneha)
- Chturbhadra kalpa 12 in number (4 Sneha + 4 Niruha + 4 Sneha)

Commonly used Basti Yogas: Madhutilika vasti, bala guduchyadi vasti, patolanimbadi vasti, vaitarana vasti, mustadi yapana basti, tikta kshira basti.

**Complications:** GIT symptoms like pain in abdomen, vomiting, Local anal injury.

**Nasya**

It is the process of administration of medicines through nostrils. Nasya is indicated mainly in aggravated and accumulated doshas (disease causing factor) of head and neck.<sup>[25]</sup> Acharya Kaśyapa also advises the Nasya for both child and mother. It has been suggested to forcefully administer the Nasya to a child if absolute indications and if child is reluctant, in order to prevent future complications.<sup>[26]</sup> Nasya can be given in Bāla and it is of mainly two types. Brihmana and Karśana are two varieties of the Nasya. Śodhana and the Pūrāna Nasya are the other two varieties of Nasya explained.<sup>[27]</sup> Katu

Taila Nasya has been explained for children along with Madhu and Gomūtra by making the baby sit on the lap of mother.<sup>[28]</sup>

**Types of Nasya:** Kashyapa mentioned two types of nasya; nasmely

Brihana (Purana) nasya  
Karshana (Shodhana) nasya.

**Marsha Nasya Matra (dose)**

Uttama matra (maximum dose) 10 drops  
Madhyam matra (medium dose) 8 drops  
Hraswa matra (mild dose) 6 drops

**Pratimarsha nasya: 2 drops**

**Procedure:** The patient should sit or lie down in a comfortable posture, then applied gentle massage over the head, forehead and face followed by mild swedana. Slightly warm oil should be instilled in the prescribed dose in each nostril. After that gentle massage is to be performed on the plantar and palmer regions, shoulder and back. The patient is allowed to spit if patient feels discomfort due to oil in the throat. After all procedure, oil on the face is to be wiped off and advice to patient for gargling with warm water.<sup>[29]</sup>

**Indications**

Vyanga (Hyper pigmentation)  
Ardita (Facial paralysis)  
Vat rog (Delayed mile stone)  
Urdhwajatrugata- Roga (E.N.T. disorders)  
Shirahshula (Headache) Nav pinasa (acute rhinitis)

**Contraindications**

Nav pinasa (acute rhinitis)  
After blood letting  
Immediately after taking food, water  
Kas (cough),  
Shwas (bronchial asthma)

**Jalaukacharana (Leech Therapy)**

It is one of the types of Raktmokshan (blood cleansing and purification therapy) which is included in panchakarma (five bio- purification procedures) by vagbhata. Jalouka (leech) commonly used for the purpose of raktmokshana in child patients, old peoples, ladies and those who are rich, fearful and sophisticated.<sup>[30]</sup>

**Procedure**<sup>[31]</sup>

The leeches should be grasped and paste of mustard with turmeric in water should applied all over body of leech. After that leeches kept in vessel of water for a period of muhurta (48min) till they get rid their tiredness. Following that try to attach leeches to desired site of body if they don't stick then pour drop of blood/milk or scratching may be done to withdraw some blood by which leech easily stick to that site. When leech mouth gets suck and its middle portion gets elevated assuming

the horse shoe shape indicates that leech sucking well and should be cover with wet cloth. Leech withdrawn from application site if patient feels pricking pain or itching which indicates leech start to suck pure blood. After leech fallen away its body should be massaged by dry rice powder, oil, salt powder for easy to carry then its hind portion held by the left hand in the between thumb and finger and gently squeezed out by right hand till the completely emptying.<sup>[32]</sup>

**Indication**<sup>[33]</sup>

Vidradhi (abscess), gulma (lump), arsha (piles), kushta (skin disorders), vatarakta (sclerosis), visharpa (pemphigus), vichrchika (eczema), netraroga (eye disorders), shiroroga (headach),. kantharoga (throat disease), ahiputana (napkin rash).

**Complication:** Leech migration, Infection, Anaemia, Allergic reaction.

**CONCLUSION**

Paediatric Panchakarma has been prime and leading modality of treatment and classics clearly mentions about its indications and contraindications. one can understand that importance of Panchakarma procedures as well as consider these procedures in paediatric patients. Panchakarma remove the toxic elements from the body, strengthens immune system and increase acceptability of body to various therapeutic regimen. All the five Karmas are systematically explained in classics with special interest of the child. . It is most important when doing panchakarma procedure in paediatric patient measures should be taken in the prevention of complications.

**REFERENCES**

1. Specific Therapeutic Panchakarma Procedure In Pediatric Patients: A Classical Review Rajkumar Harinkhede 1\*, Mahesh Khandate 2, Minakshi Patle, 3.
2. Upadhyaya Y., Ashtang Hridya Of Vagbhata, Edited With The Vidyotini Hindi Commentary By Kaviraj Atridev Gupta, Sootra Sthana: Dvididhopkramaniyadyaya; Chapter 14, Varanasi: Choukambha Prakashana; Reprint Edition, 2011; 135.
3. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) By Prof. (km.) Sutr stana shodahana Adhyaya by P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
4. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) Sutra stana Swedaadhyaya By Prof. (km.) P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi. 3.
5. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) siddhisthana By Prof. (km.) P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.

6. Specific Therapeutic Panchakarma Procedure In Pediatric Patients: A Classical Review Rajkumar Harinkhede 1\*, Mahesh Khandate 2, Minakshi Patle, 3.
7. Kashyapa Samhita or Vridha Jeevaka Tantra” sutra stana snehana, swedana, vamaana, virechana adhyaya (Text with English commentary) By Prof. (km.) P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
8. Bhisgacharya S. Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, Vidyotini Hindi Commentary, Sootra Sthana; Swedadhyaya: Chapter 23, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 26.
9. Panchakarma In Paediatric Dr. Subodh Kant Pandey\*1, Dr. Mayank Maniar2 and Dr. Swapnil Raskar, 3.
10. Final Year PG Dept. of Kaumarbhritya Parul Institute of Ayurveda- Parul University Vadodara.
11. Shrivastava Shailaja., Ashtang Sangraha Of Vridhavgbhata, With Shashilekha Samskrit Commentary By Indu, Sootra Sthana; Vamanvirechanavidhi; Chapter 27, Varanasi: Choukhamba Orientalia; 1st Edition, 2006; 334.
12. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) By Prof. (km.) P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
13. Shukla V. And Tripathi R., Caraka Samhita Of Agnivesa Revised By Caraka And Dridhabala, Vaidyamanorama Hindi Commentary, Kalpa Sthana; Madankalapadhyaya: Chapter 1, Varanasi: Choukhamba Surbharati Prakashana, Reprint Edition, 2013; 805.
14. Bhisgacharya S., Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, With Vidyotini Hindi Commentary, Siddhi Sthana; Vamanvirechaniyasidhi: Chapter 3, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 154.
15. Bhisgacharya S., Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, Vidyotini Hindi Commentary, Sootra Sthana; Snehadhyaya: Chapter 22, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 20.
16. Bhisgacharya S., Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, With Vidyotini Hindi Commentary, Siddhi Sthana; Vamanvirechaniyasiddhi: Chapter 3, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 153.
17. Shashtri K, Chaturvedi G., Caraka Samhita Of Agnivesa Revised By Caraka And Dridhbala, Vidyotini Hindi Commentary, Sootra Sthana; Upakalpaniyadhyaya: Chapter 15, Varanasi: Choukhamba Bharati Acadami, Reprint Edition, 2013; 308-09.
18. Specific Therapeutic Panchakarma Procedure In Pediatric Patients: A Classical Review Rajkumar Harinkhede 1\*, Mahesh Khandate 2, Minakshi Patle, 3.
19. Asthanga Samgraha 1st 2nd 3rd part by Professor K.R. Shrikantha Murthy; 2nd edition published by Chaukhambha Orientalia, Varanasi.
20. Bhisgacharya S., Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, With Vidyotini Hindi Commentary, Khila Sthana; Sanshudhivishesaniya: Chapter 7, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 275.
21. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) By Prof. (km.) Sidhi sthana trilaxana sidhi by P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
22. Bhisgacharya S. Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, With Vidyotini Hindi Commentary, Siddhi Sthana; Rajputriyasidhi: Chapter 1, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 14.
23. Asthanga Hridaya Tantra Volume 1 and 2 by Professor K.R Shrikantha Murthy 1ST edition Published by Krishna Dasa Academy, Varanasi, 1991.
24. Shukla V. And Tripathi R., Caraka Samhita Of Agnivesa Revised By Caraka And Dridhabala, With Vaidyamanorama Hindi Commentary, Siddhi Sthana; Bastisutriyasidhi: Chapter 10, Varanasi: Choukhamba Surbharati Prakashana, Reprint Edition, 2013; 899-900.
25. Bhisgacharya S., Kashyapa Samhita Of Vriddha Jivaka Revised By Vatsya, With Vidyotini Hindi Commentary, Khila Sthana; Bastivishesaniyadhyaya: Chapter 7, Varanasi: Choukhamba Sanskrita Sansthan, Reprint Edition, 2012; 277-78.
26. Upadhyaya Y., Ashtang Hridya Of Vagbhata, with Vidyotini Hindi Commentary By Kaviraj Atridev Gupta, Sootra Sthana: Nasyavidhi; Chapter 20, Varanasi: Choukhamba Prakashana, Reprint Edition, 2011; 172.
27. Kashyapa Samhita or Vridha Jeevaka Tantra” sutra stana snehana, swedana, vamaana, virechana adhyaya (Text with English commentary) By Prof. (km.) P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
28. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) By Prof. (km.) Sidhi sthana Nasya karma by P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
29. Kashyapa Samhita or Vridha Jeevaka Tantra” (Text with English commentary) By Prof. (km.) Sidhi sthana Nasya karma by P.V.Tewari, 1st edition Published by Chaukhambha Vishwa Bharathi Varanasi.
30. Specific Therapeutic Panchakarma Procedure In Pediatric Patients: A Classical Review Rajkumar Harinkhede 1\*, Mahesh Khandate 2, Minakshi Patle, 3.

31. Sharma A., *Susruta Samhita Of Maharsi Susruta, With Susrutvimarsini Hindi Commentary Sootra Sthana; Jaloukacharniyadhyaya: Chapter 13, Varanassi: Choukambha Surbharati Prakashana, Reprint Edition, 2010; 94.*
32. Sharma A., *Susruta Samhita Of Maharsi Susruta, With Susrutvimarsini Hindi Commentary Sootra Sthana; Jaloukacharniyadhyaya: Chapter 13, Varanassi: Choukambha Surbharati Prakashana, Reprint Edition, 2010; 97-98.*
33. Review Article [www.ijrap.net](http://www.ijrap.net) Specific Therapeutic Panchakarma Procedure In Pediatric Patients: A Classical Review Rajkumar Harinkhede 1\*, Mahesh Khandate 2, Minakshi Patle, 3.
34. Upadhyaya Y., *Ashtang Hridya Of Vagbhata, With Vidyotini Hindi Commentary By Kaviraj Atridev Gupta, Sootra Sthana: Shashtravidhi; Chapter 26, Varanasi: Choukambha Prakashana, Reprint Edition, 2011; 200.*