



## EFFECT OF VASANTIC VAMAN AND OTHER PANCHAKARMA PROCEDURES ON DISORDERS OF VARIOUS SYSTEMS

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### ABSTRACT

*Kapha* (Water element Bio Humor) is dominant and vitiated in *Vasant Ritu* (Spring Season) as it is described in Ayurveda. Acharya Chakrapani has said in chapter six, that not only *Vaman* (Therapeutic emesis), but all the five biopurification methods of the Panchakarma should be practiced in *Vasant Ritu* (Spring Season). Out of the Three *Pravrit Ritu* (Junction of *Grishma & Varsha Ritu*), *Sharad Ritu* (Autumn season), *Vasant Ritu* (Spring season). But the *Vasant* is the best *Ritu* (Seasons) in a year for purification, *Vasant Ritu* (Spring Season) is better one. This pilot research study was carried out to see the effect of this biopurification process on different disorders. The results were marvelous, as symptomatically 58% relief was achieved.

**KEYWORDS:** *Vasant Ritu*, Panchakarma, Biopurification.

### INTRODUCTION

While studying *Chikitsa* (Line of treatment) from the Ayurved text it was noticed that *Shodhana* (Biopurification) is advised first. In the Ayurved Outpatient Department (OPD), it was noticed that before visiting the Ayurved OPD, patients try most of the modern medicines for their ailment till they visit an

Ayurved physician, and hence, the ailment has already become chronic in most of the patients. Obstruction (*Sang*) pathology is observed due to vitiation of the *Doshas* (Principal constituents of body). *Kapha* (Water element Bio Humor) has the maximum ability for obstruction due to its attributes. In *Vasant Ritu* (spring season) *Kapha* (water element Bio Humor) is dominant

and it is stated that when '*Bahu Dosh Lakshana*' are present, Panchakarma should be performed.

Today's quality of food and dietary habits, lifestyle, and changes in seasons are often the cause of saturation of toxins in the body, which according to Ayurved are Malas (waste products which are excreted in the visible form) and Aam (Undigested toxic substances that accumulate in the body due to improper digestion and metabolism), and these are also the cause for vitiation of the Doshas. Unless and until the body becomes free from this Mala, Aam (toxic materials), and vitiated Doshas (Principal constituents of body), the health state cannot be achieved. Ayurveda has the best therapies in the form of Panchakarma to make the body free from these disease-causing factors. Even in lesser time, excellent results can be achieved, and after Panchakarma, the patient can be treated well with less consumption of medicines and that is within a short period, so it saves time as well as expenses of medicines. Nowadays, Panchakarma is becoming much more popular. Our first aim for this project was to make people familiar with the traditional Panchakarma methods, and to our surprise, tremendous response was received even though very little publicity was done. Our second aim was to check the efficacy of Panchakarma procedures on various disorders.

#### AIMS AND OBJECTIVES

- To observe the effect of *Vamana* (Therapeutic emesis) and other Panchakarma procedures done especially in the *Vasant ritu*.
- To observe how the *Vamana* (Therapeutic emesis) and other procedures correct the pathology.

#### MATERIAL AND METHODS

1. Patients attending the OPD and In-patient Departments (IPD) of the Tapibai Ayurvedic

#### Treatment course

##### 1. *Vamana* (Therapeutic emesis)

Langhana, Dipan, Pachan	3 – 5 days
Abhyantara Snehana	5 – 7 days
Sarvang Abhyang and Vashp Sweda [peti box sudation therapy]	8 <sup>th</sup> eighth day
<i>Vamana</i> (Therapeutic emesis)	9 <sup>th</sup> ninth day
Samsarjan krama (Graduated dietetic protocol after cleansing procedure)	3 – 7 days
Total	13 – 21 days

##### 2. *Sampurna Panchakarma* (Complete Procedure with timing of *Ayurvedic Bio purification*)

Langhan, Dipan, Pachan	3 - 5 days
Abhyantar Snehana	5 – 7 <sup>th</sup>
Sarvang abhyang and Vashp Swed [peti (box)]	8 <sup>th</sup> eighth day
Vaman	9 <sup>th</sup> ninth day
Samsarjan krama	3 – 7 days
Abhyantar snehana	3 days (9 <sup>th</sup> ninth, 10 <sup>th</sup> tenth, and 11 <sup>th</sup> eleventh days after <i>Vamana</i> )
Sarvang Abhyang and Vashp Sweda [peti box sudation]	14 <sup>th</sup> Fourteenth day

Hospital, Bhavnagar, and fulfilling the criteria, have been selected between the period of 1 April, 2009 to 15 June, 2009, irrespective of their sex and religion. Routine clinical examination was done in order to rule out any other pathology, which may cause trouble while performing the Panchakarma procedure. A special research Proforma was prepared and after detailed history was taken and examination was performed, the selected patients were categorized for the specific procedure. After acquiring knowledge about the presence of '*Bahu Dosh Lakshana*', fitness for Panchakarma was checked, and patients were excluded according to the exclusion criteria. X-rays, pathological investigations, and electrocardiograms (ECGs) were conducted wherever required.

2. Knowing their *Agni* (Digestive fire), *Bala* (Vitality or Strength), *Koshtha* (Digestive tract or Motility of the intestines & the movements of the food), *Prakriti* (Natural state), and other conventional clinical parameters, the procedure and course (Line of Rx) were designed.

#### Inclusion criteria

1. Age group 12 years and above
2. Patients with *Bahu Dosh Lakshana*

#### Exclusion criteria

- Children below 12 years and pregnant women
- High-risk patients, for example, with severe hypertension (HTN), Obese, Koch's, chronic diabetics, mio-cardial infarction.
- Patients with *Avar Satva* (Lower state of mental well being or strength in a patient)

Virechan	15 <sup>th</sup> Fifteenth day
Samsarjan krama	3 – 7 days
Vasti	<b>8<sup>th</sup> days</b>
Matra	9 <sup>th</sup> Ninth day
Nirooha	10 <sup>th</sup> Tenth day
Matra	11 <sup>th</sup> Eleventh day
Nasya	12 <sup>th</sup> Twelfth day
Raktamokshana	13 <sup>th</sup> Thirteenth day
Total	29 – 39 days

Parihar Kaal (Pathya Aahar Vihar)- 1 month

### Medicines used for different procedures

**Vamak Yog** (The use of specific herbal formulations of *Vamaka Dravyas*)

**Madanfjal Modak** (Anubhut)

### Contents

<i>Madanfjal Pippali Churna</i> ( <i>Randia dumetorium</i> )	9 g
<i>Yashtimadhu</i> ( <i>Glycyrrhiza glabra</i> )	6 g
<i>Trikatu</i> ( <i>Gingiber Officinalis</i> , <i>Piper Nigrum</i> & <i>Piper Longum</i> )	3 g
<i>Saindhav</i> (Rock salt)	3 g
<i>Madhu</i> (Honey)	as required

### Vamanopag Dravya (For Aakanth paan)

Yashtimadhu phant	4 liters
Cow milk	1 – 1.5 liters
Lukewarm water (Boiled)	1 liter
Salt water	1 liter
Pashchatkarma Kaval Gandush with salt water + <i>Haridra</i> ( <i>Curcuma Longa</i> )	

### Virechan Yog

1.	Draksha ( <i>Vitis vinifera</i> )	1 tola (10 g)
	Aaragvadh ( <i>Cassia fistula</i> )	1 tola (10 g)
	Haritaki ( <i>Terminalia chebula</i> )	1 tola (10 g)
	Katuki ( <i>Picrorrhiza kurroa</i> ) Kwath + Erand tail	0.5 tola (5 g)
	<i>Icchabhedi Rasa</i>	2Tab if required

[4]

2.	Icchabhedi Rasa	Three tablets	(Given to two patients.)
3.	Abhayadi Modak	Five tablets	(Given to two patients.)
4.	Yog of nine Dravya (one patient.) (Haritaki, Saindhav, Aamalki, Guda, Vacha, Haridrai, Vidang, Sunth) (cha.chi.1/25 – 26)		

### Vasti (Medicated enema) (Three days)

Anuvasan	1 <sup>st</sup> day	(Til tail) 80 ml
Nirooha	2 <sup>nd</sup> day	(Dashmooladi) 960 ml
Matra	3 <sup>rd</sup> day	(Til tail) 60 ml
Nasya Shadbindu tail		(Five patients)
Anu tail		(One patient)
Kshar tail		(One patient)
Goghrit		(One patient)

### Raktamokshana (Siravedha)

20 G scalp vein needle from right cubital vein.

### Follow-up

After completion of the procedure or course, the patients were advised to visit the OPD every week for follow-up

for one month or till they were completely cured. Those who required further treatment after the Panchakarma Shaman Chikitsa was started were readmitted in the IPD.

#### Assessment criteria

1. The patients were diagnosed based on cardinal signs and symptoms of the related disease.
2. The patients were checked for *Bahu Dosh Lakshana* and fitness for a particular procedure or complete course.
3. Symptoms were graded as mild, moderate, severe, and very severe, and were denoted as given herewith:

Category	Grade	Symbol
mild	1	+
moderate	2	++
severe	3	+++
very severe	4	++++

4. The effect of the treatment was evaluated as per the above gradation. On the basis of the symptomatic improvement reported by the patients, examination assessment had been done, with statistical analysis.

Observation and Results The general observations are shown in Tables 1 to 4 and the results are shown in Table 5.

Table 1: General observations.	
Number of patients	30
Male	21
Female	9
OPD level Treatment	19
IPD	11
Age group	15 – 70 years
15 – 25	3
26 – 35	10
36 – 45	4
46 – 55	4
56 – 65	7
66 – 70	2
Total	30
Examination	
Family History	positive in seven patients
Past history	positive in six patients
Drug History	positive in 13 patients
Habits	
Beedi	Five patients
Tobacco	Five patients
Alcohol	One patient

Disease history

DM	HT	CA
1	1	1

Prakriti

V	2
P	2
K	6
VP	7
VK	5
PK	4
VPK	1
Table 2 : Diagnosis wise observations	
Disease	No. of patients
<i>Ajirna</i> (Indigestion)	1
<i>Amlapitta</i> (Acidity)	2

<i>Anurjataa - Praanvaha</i> (Resp. Allergy)	1
<i>Anurjataa Twak</i> - [shit pitta (Urticaria)]	1
<i>Ek - kushtha</i> (Psoriasis)	6
<i>Gridhrasi + Sthoulya</i> (Obesity)	1
<i>Gridhrasi</i> (sciatica)	1
<i>Uccharaktachaap</i> (HT)	1
<i>Jirna Pratishyaya</i> (DNS)	5
<i>Manyaashool</i> (Cervical Spondylosis)	2
<i>Lasikagranthi Arbud</i> (Lymphoma)	1
<i>Madhumeha</i> (DM-6 years)	1
<i>Paalitya</i> (graying of hair)	1
<i>Shirah shool - Vataj</i> , (Headache)	1
<i>Shwitra</i> (Leucoderma)	2
<i>Tamakshwaas</i> (DNS + asthma)	1
<i>Taarunyapitika</i> (Acne)	1
<i>Kshudrakushtha</i> (Skin Disease.)	1
Total	30

Table 3: Karma and observations.		
Type of Karma	No. of Karmas Remark	
<i>Snehan</i> (Abhyantara)	136	22 patients
<i>Swedan</i> (Sarvang)	53	22 patients
<i>Vaman</i>	20	Pittant 16, Kaphant 4. Veg. Max.12, Min. 4
<i>Virechan</i>	12	Veg. Max.12, Min. 4
<i>Vasti</i>	37	Pittant. 8, Kaphant 4 Veg. Max.20, Min. 2
<i>Nasya</i>	55	13 patients, 7 days – 7, 1 day - 6 patients
<i>Raktamokshna</i>	7 7	patients
Complete PK	6 6	patients

Other

#### Upadrav

No major complication observed, only one patient S/f CCF having leg edema got weakness, while on Samsarjan krama (diet), so was shifted to the Sir T. (Local - General) hospital.

#### Symptomatology

##### Symptoms

*Aasankashtata, Naasavansh vakrata, Amlodgaar, Paalitya, Anurjata Twak* (Shit pitta), *Shirah shool, Bahumutrata, Shool - Kati to parshni, Daah, Shool* (Ans te parshni), *Drashtimaandhya, Shool* (Ans to kurpar), *Hrillas, Shwaskastata, Jirna Pratishyaaya*(sinusitis), *Supti - Hasta paad, Kaas, Taarunyapitika, Kandru, Twak mandal, Kaphashtivan, Twak shwetatva, Khalitya, Twak vivarnata, Lasikagranthi vridhhi, Naasastrav, Naasarodh.*

Above symptoms were categorized according to the systems.

Discussion Although 50 patients were registered, only 30 patients were selected for Panchakarma treatment; the remaining patients either did not fulfill the criteria or required only *Shaman Chikitsa* (Oral Medication). There were more male patients (21) compared to females (9).

The most interesting thing was that the average age of the patients was 43 years; this shows that middleaged patients are prone to obstruction (Sang) pathology! The patients who required the complete Panchakarma course were between 35 to 60 years. In this age, diseases like diabetes mellitus (DM), HTN, Asthma, and Arthritis limits the lifestyle of the person. Therefore, Panchakarma should be promoted in this age group, to improve their lifestyle by either preventing them from the above disorders or making them free of it. Better prognosis is observed in this age group and practice too.

*Prakriti* (constitution)-wise, maximum patients belonged to the Vata – Pitta (7 patients, 23.33%), followed by *Kapha* (6 patients, 20%), and *Vata Kapha* (5 patients, 16.66%) *Prakriti*. as *Vasant Ritu* was the *Kapha* dominating season, maximum.

**Table 4: List of symptoms.**

System	Lakshana (Symptoms)
Skin	<i>Kandu</i>
<i>Daah</i>	
<i>Tarunyapitika</i>	
<i>Twak mandal</i>	
<i>Twak shwetatva</i>	
<i>Twak vivarnata</i>	
<i>Twakdalan</i>	
<i>Vali(lalaat)</i>	
<i>Vipadika</i>	
<i>Anurjata Twak(Shit pitta)</i>	
G.I.Tract	<i>Amlodgaar</i>
<i>Hrillas</i>	
<i>Udardaah</i>	
<i>Udargaurav</i>	
<i>Udarshool</i>	
<i>Udarvrুদ্ধi</i>	
<i>Urodaah</i>	
<i>Vibandh</i>	
Nervous System	<i>Aasankashtata</i>
<i>Shirah shool</i>	
<i>Shool (kati te parshni)</i>	
<i>Shool(Ans te kurpar)</i>	
<i>Supti (Hasta - paad)</i>	
<i>Vibandh</i>	
Respiratory	<i>Nasavansh</i>
<i>vakrata</i>	
<i>Kaas</i>	
<i>Kaphashthtivan</i>	
<i>Naasanaah</i>	
<i>Nasarodh</i>	
<i>Nasastrav</i>	
<i>Shwaskashtata</i>	
<i>Kshavthu</i>	
Others	<i>Lasika</i>
<i>granthi</i>	
<i>vridhhi</i>	
<i>Drashtimaandhya</i>	
<i>Sthoulya</i>	
<i>Khaalitya</i>	
<i>Paalita</i>	
<i>Uccharaktachaap</i>	
<i>Madhumeha</i>	

patients were of *Jirna Pratishyaya* with DNS (5) and *Ek kushtha* (6), which were *Kaphaj Vikara*. Disease-wise the number of patients was less for any particular disease, so the statistical data was made system-wise, hence that result of Panchakarma could be observed in different systems. Maximum symptoms were of skin diseases (n – 29), followed by respiratory (n – 18), Vata vikara (n – 13), and G.I. tract (n – 11). This showed that the environment of this area (Bhavnagar) was disturbing the respiratory system and the organ, skin, more than any other; this might be due to excess humidity. Remarkable results were achieved in these four systems — skin, G.I. tract, respiratory, and Vataj vikara, that is, arthritis and nervous system disorders. Results in hair, Obesity, Arbud, Madhumeha (DM), and Uccharaktachaap (HT)

were insignificant due to less number of patients. Good results were observed in Vataj vikara, G.I.tract, skin, and Respiratory, with  $P < 0.001$ , and percent-wise 65.38, 65, 58.20, and 45, respectively.

Treatment-wise, *Vaman* was carried on 20 patients. Just within a month (from 7 April to 6 May, 2009), on some days, at a time three *Vaman* were done! This was possible due to good teamwork, better selection of patients, Purvakarma, and good management. Upadrav was observed only in one patient who was suffering from psoriasis, and also had Congestive Cardiac Failure (CCF). In *Vataj Vikara*, *Vasti* was practiced; three patients underwent *Yog Vasti* karma, mostly suffering from sciatica. Remarkable results were achieved in



patients with Deviated Nasal Septum (DNS) and respiratory allergy by *Nasya*. So this proved that *Nasya* was a good procedure for respiratory allergy and sinusitis. *Raktamokshana* was practiced mostly in patients suffering from psoriasis and good results were observed.

### Effect of therapy

Skin-related symptoms like *Kandu* (itching), *Daah* (burning sensation), and *Vaivarnya* (discoloration) were relieved in a very short period after *Vaman* and *Virechan Karma*. In the G.I. tract an excellent result was achieved in symptoms like *Amlodgar*, *Hrillas* (nausea), *Udardaah* (abdominal burning), *Urodaah* (heart burn), and *Vibandh* (constipation). *Vasti Karma* immediately relieved the pain in sciatica and arthritis. *Vaman* gave good result in a patient with HTN; a systolic pressure of 160 dropped to 140 after the procedure and was stable at 140 even after *Samsarjan Krama*. *Nasya* was good for sinusitis, DNS, and respiratory allergy. Symptoms like *Kaas* (coughing), *Nasarodh* (nasal obstruction), *Nasastrav* (runny nose), and *Kshaythu* (sneezing) were relieved immediately. After a *nasya* course of seven days, during follow-up, it was given once a week for two months, and also *Pratimarsha Nasya* was taken in the morning daily for a month, at home. Such a line of treatment was good to eradicate the disease completely.

### Mode of action

*Vaman* is very effective in *Kaphaj Vikara*. This was also observed in the patients of *Tamak Swas* (bronchial asthma). The wheezing sound and ronchi were totally absent after *Vaman Karma*, and *Vaman* is the ultimate therapy to make the patients totally free from bronchial asthma. The concept of *Panchakarma* is to bring the vitiated *Doshas* from *Shakha* (branches and not the extremities – skin, *Rakta* – Shukra dhatu) to *koshtha*<sup>[6,7]</sup> with the help of *Purvakarma*, and eradicate them through the nearest outgoing path of the body.<sup>[7]</sup> *Vaman* removes the vitiated *Kapha* from the stomach and half part of the duodenum, whereas, *Virechan* acts on the *Pitta dosha* from half part of the duodenum to the ileocecal junction or till the umbilicus, that is, the small intestine, which is 20 – 25 feet in length. *Vaman* and *Virechan* remove *Kapha* and *Pitta* from the *Koshtha*. They are driven toward the *Koshtha* with the help of *Snehan* and *Swedan*. In this manner *Vaman* and *Virechan* act on the vitiated *Doshas* of the whole body.

*Vasti* acts on the *Vaat-dominting* area, that is, the *Pakvashyaya* (large intestine), which is the root of all other types of *Vata* and also it is the root of very important systems like *Mutravah* and *Malavah*, that is, the *Excretory system*. The vitiated *Vata* may irritate the nervous system and according to *Ayurveda*, *Vasti*.

**Table 5: Effect of Panchakarma.**

System/Dis./organ	N	MEAN		(%) Relief	STDEV	SE	T	P value
		BT	AT					
Skin	29	2.31	0.96	58.2	1.04	0.19	6.93	<0.001
G.I.Tract	11	1.81	0.36	65	0.60	0.18	6.5	<0.001
Respiratory tract	18	2.22	1.22	45	0.59	0.14	7.14	<0.001
Vatvikar	13	2	0.69	65.38	0.48	0.13	9.81	<0.001
Hair	2	2	0.5	75	0.7	0.5	3	<0.10
Med (Fat)	2	2	1.5	25	0.7	0.5	1	<0.10
Arbud	2	3	2	33.33	1.41	1	1	<0.10
DM	1	3	2	33.33	0	0	0	0
Eye (Drashtimandhya)	1	2	2	0	0	0	0	0
HT	1	2	1	50	0	0	0	0

is the best solution for pain, it removes the cause of pain by eliminating the vitiated *Vata*. This vitiated *Vata* may be the cause of pain in patients of *Sandhishool* (arthritis).

*Nasya* is very effective in the disorders of the nasopharyngeal tract, it removes the vitiated *Kapha* that gets thickened, obstructs the nostrils and the opening of the sinuses, resulting in the obstruction of the function of *Vata* and as a result DNS and sinusitis (*Jirna Pratishtyaya*) may develop. *Nasya* breaks this pathology by lubricating the nasopharyngeal tract, and thus it not only removes the sticky *Kapha*, but also subdues the vitiated *Vata* by its *Oleating* quality. Such a miraculous action was also observed in the treatment of DNS, Sinusitis and Allergy.

*Raktamokshana* (blood letting) removes the vitiated *Pitta* and toxins within the blood. It is a marvelous treatment

for the patients of *Psoriasis* and other skin disorders. We had six patients of *psoriasis* and remarkable results were achieved by *Raktamokshana*. The complete *Panchakarma* course was practiced as an effort toward complete remission of the disease.

### CONCLUSION

The above figures, data, statistics, and discussion conclude that *Vasantic Vaman* and *Panchakarma* were very effective in the disorders of the skin, G.I. tract, Respiratory, and *Vata Vikara*. We observed an excellent result in patients belonging to *Bhavnagar* city and district. Such a type of treatment should be practiced in all areas of the state and country. *Ayurveda* physicians should play a major role to eradicate lifestyle-disturbing diseases like allergy, asthma, skin disorders, and arthritis by practicing and promoting *Panchakarma*. *Panchakarma* is the sure shot weapon of *Ayurveda* and it should be

applied wisely. While handling OPD and IPD, it has also come to my notice that when the above-mentioned diseases progress, they become complicated to treat and an emergency arises. If we increase literacy and awareness in the common people by organizing such treatment programs, then there will be fewer emergencies in the medical field. If every Ayurveda physician and student gets a basic knowledge of Practicing Panchakarma, then it will be a great gift of Ayurveda to society. By organizing this project I have contributed in a small way toward this cause, by taking the help of my colleagues and seniors, and training all the 33 interns, masseurs, nursing staff, ayahs, and ward-boys in the art of Panchakarma.

Even modern medicine has a limited solution for the management of such diseases, whereas Ayurveda has better medicines, concepts, and procedures. Nowadays, Panchakarma is becoming a blessing for the treatment of such lifestyle-limiting diseases. This fact is also noticed while sitting in the OPD when we got the referrals from modern physicians, who surprisingly send their relatives for Ayurveda and Panchakarma treatment.

This effort of mass Panchakarma treatment is just an example to promote Panchakarma in the society. Dr. Clarke of Philadelphia stated that, 'If all the physicians of modern medicine treat the patients according to the concepts of Charak and Sushrut, there will be less work remaining in the field of medicine!'

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