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A review of Panchakarma chikitsa in stree roga

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Abstract

A healthy woman can create a healthy family, which in turn can create a healthy country. Women's health is crucial to the development and prosperity of society. One of the oldest medical systems in the world, Ayurveda, provides a thorough explanation of stree roga vyadhies. Panchakarma chikitsa is the basic principle used here to treat these diseases that affect the female genital tract. Shodhana karma refers to the purification procedures that must be followed in order to detoxify the body. It is the Panchakarma chikitsa's main component. Shodhana karma is the first step in the treatment of almost all diseases of the female genital tract. Therefore, it is crucial for women to undergo seasonal shodhana karma in order to prevent these diseases and maintain their health.

Here, an effort is made to conceptually study and analyse Stree roga's entire range of diseases. All of the traditional sources pertaining to chikitsa were gathered and examined. All of these chikitsa sutras were found to be beneficial to study. They are all aimed at treating Panchakarma Chikitsa with a single baseline. The women can only be freed from these illnesses by vamanadi shodhana karma. By adhering to Shodhana karma in accordance with the season each year, the conceptual analysis of these treatment modalities also offers hints for preventing the same diseases.

Keywords: Ayurveda, Stree roga, Panchakarma chikitsa, diseases

Introduction

Vyadhi, or diseases, are those that cause pain in the body and mind. The doshas, which cause illness, without the involvement of the vata, pitta, and kapha doshas, no disease can develop. All diseases have dosha aggravation as their underlying cause. The goal of curing the illness should be to restore the balance of waste products and doshas. The right treatment is one that cures the illness without causing any negative side effects or other illnesses. Palliation or purification are the two treatment modalities. The radical purification known as "shodhana karma" rids the body of waste, toxins, and aggravated doshas. Since the main cause of disease is aggravated doshas, this approach is the most straightforward in terms of curing it. It consists of five Panchakarma therapy purification techniques. These are rakthamokshana, Nasya, Anuvasana basti, Aasthapana basti, Virechana, and Vamana.

The diseases that affect women's genital tracts are explained by almost all of our acharyas. Since Stree is regarded as Apathyamula, it is crucial to treat her illnesses and preserve her shuddha yoni and garbhashaya in order to ensure the continuation of the race. According to Ayurvedic texts, the Yoni vyapad, Aartava vyapad, Asrugdara, and other remedies address practically every gynaecological condition. Shodhana karma, Shamana chikitsa, and Sthanika chikitsa are the three types of chikitsa that are discussed here. The main element in the chikitsa sutra of all these illnesses is treatment by vamanadi karma.

Material and Methods

Every mention of Panchakarma Chikitsa, which explains the ailments of Stree Roga, was gathered from the texts of Ayurveda. These sources were examined and condensed ^[14].

Yoni Vyapad Chikitsa Sutra ^[1]

- Shodhana karma, which includes snehana, swedana, vamana, etc.
- Chikitsa Vatadoshahara.
- Thanika Chikitsa, Uttara Basti, etc.
- Kleibya chikitsa and Shukrartava dosha chikitsa.
- Garbhini pratiroga chikitsa and Moodha garbha chikitsa.

Yoni Arsha Chikitsa Sutra ^[5]

- Karma of Shodhana

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- Agni, kshara, and shastra karma, which are followed by rasakriya lepa.

Chikitsa Sutra of Artava Vyapad ^[2]

- Shodhana karma comes after Snehadi karma.
- sthanika chikitsa, yoni pichu, kalka dharana, Uttara basti, etc.

Chikitsa Sutra of Artava Kshaya ^[6]

- Using agneya dravya after Samshodhana karma.
- Rather than virechana karma, it is vamana karma.
- Perform Srotoshodhana, then continue with the remaining artava janaka and Pravartana karma after completing either Vamana or Virechana.

Chikitsa sutra Nastartava/Anartava ^[7, 8]

- Asthapana basti is the Shodhana karma that is especially recommended for Nastartava. Artava Vriddi Chikitsa Sutra ^[9]
- Karma Samshodhana.
- The rule should be to treat artava kshaya with kshapana karma.

Asrugdara Chikitsa Sutra ^[3, 4]

- One of the Shodhana karma The preferred course of treatment is niruha basti.
- The asrugdara is cured by Virechana karma among pancha karma.

Vandhyatva Chikitsa Sutra ^[10, 11]

- Shodhana karma is signified by snehana, swedana, vamana, virechana, asthapana basti, and anuvasana basti.
- For a male partner, ksheera and grita sevana.
- Masha sevana and taila for a female partner.

Granthi Chikitsa Sutra ^[12]

- Samshodhana karma, particularly purana grita-based vamana and virechana.
- Dhuma, Kavala, and Gandusha come after Shirovirechana.

Sthana Vidhridi ^[13]

- Jaloukavacharana and Mrudu Upanaha.
- Shastrakarma through abstaining from Stana Chuchuka and Krishna Mandala.
- Virechana karma comes after Snehapana.

Discussion

1. Panchakarma chikitsa in Ayurveda ^[15, 16]: The science of life is Ayurveda. It covers a range of topics related to leading a healthy lifestyle and different treatments for illnesses. Ayurveda describes a number of disease treatment classifications and preventative measures for good health. These methods can be broadly divided into two groups: Shamana therapy and shodhana. Efforts are made to cleanse and purify every bodily tissue and achieve tridosha harmony through the use of Shodhana therapy. Shodhana therapy is more than just a treatment plan; it helps the patient manage their health so they can continue to be healthy for a considerable amount of time. However, the nature of Shamana therapy is essentially palliative.

In Ayurveda, shodhan therapy, also known as panchakarma therapy, has been acknowledged as a highly significant therapeutic procedure. The phrase "Pancha Karma" refers to a

collection of specific practices that eliminate vitiated doshas and support the preservation of equilibrium and normalcy.

Purvakarma, Pradhana karma, and Paschat karma are the three components of traditional Panchakarma therapy.

1. Deepana, pachana, snehana and svedana are the primary components of purva karma
2. There are five purification processes in Pradhana Karma
 - Vamana Karma.
 - Virechana Karma.
 - Anuvasana basti.
 - Asthapana basti.
 - Shiro Virechana or Nasya Karma.
3. Dhuma pana, kawala graham, gandusa, sansarjana karma, the application of shamana aushadhis, and rasayana aushadhis are all examples of paschat karma.

2. Mode of action and beneficial effects of Panchakarma procedure ^[15, 16]:

The first significant step in Panchakarma therapy is Vamana Karma. Inducing therapeutic vomiting is what it means. It is recommended for the body's urdhva bhaga purification. The process by which the stomach's contents, including pitta and kapha, are expelled from the body orally is known as vamana. It is specifically recommended for disorders of kaphaja. According to Sharangadhara and Bhavaprakasha, the term vamana refers to the forcible removal of pitta and apakwa kapha from the outside. Here, the vamaka drugs' usna guna results in dahana, pachana, svedana, and drug dissemination at the cellular level. The rapid action, shodhana, pachana, chedana, and sravana of doshas in their respective locations are all attributed to the vamaka dravya's tiksna guna.

The drug enters microcirculatory channels (srotasas) as a result of suksma guna, which causes the doshas to pachana and visyandana before finally being directed towards kostha. The unique feature of vamana karma is that the vamaka dravya travels to the body's cellular level (all dhatus) and, without being digested, creates sandhisaitihya, in which the doshas lina in the dhatus are also transferred to the kostha for removal. This extra unique advantage is brought about by the vyavayi and vikasi gunas. Lastly, the drugs' urdhwa bhaga hara prabhava causes the dosages to be expelled orally ^[17]. Patients with PCOS, obesity, and insulin resistance require this kind of purification technique, which is also highly helpful. The method by which the vitiated doshas are eliminated from the body's adhobhaga via the anal route is known as vivechana karma. Particularly, it is recommended for pittaja and kaphaja disorders. The body's pitta and kapha doshas are eliminated during the process. Additionally, rakthaja disorders, mansagata vikara, medogata vikara, sandhigata, majjagata, and sukra vikaras are indicated by it. In Yoni dosha, it is just as beneficial. Virechana dravyas' primary effect is on the body's adhobhaga. All throughout the body, the vitiated pitta dosha is reduced and eliminated. The cellular level of the body is penetrated by the virechana drugs, whose usna and tiksna properties result in chedana of doshas that have already been loosened by oleation therapy. Due to adhobhagahara prabhava, the liquefied doshas are expelled through the anal route after being dragged towards kostha ^[19]. Virechana karma treats menorrhoea, metrorrhoea, and other conditions by eliminating excessive vitiated pitta and even artava dosha. Another method of body purification is vasti karma, which involves introducing medicated oils or

decoctions through the rectum, urethra, or vagina. The Vasti's name is determined by the administration route. Vataja disorders can be specifically treated with vasti karma. The majority of the illnesses that affect Sakha, Kostha, and Marma Shana can be cured by vasti. Even ardha chikitsa, or vasti chikitsa, is regarded as "half of the whole treatment" and occasionally as full treatment. Even shodhana vasti, lekha vasti, snehana vasti, brhamana vasti, sukra vridhi krita vasti, and others are recommended by the Vasti, depending on the pharmacological action.

The vitiated vata dosha is the primary target of the vasti chikitsa, which also somewhat eliminates the pitta and kapha doshas. The vasti dravya that is introduced through the rectum has a cleansing effect and reaches the levels of nabhi, kati, and parsva udara pradesha. It does this by activating the Autonomous Nervous System, which in turn excretes vitiated doshas, malas, and flatus^[18]. Even though Vasti dravyas emerge gradually, apana, udana, and vyana vayu help the virya of vasti dravya spread throughout the body. It is the vasti dravya virya that spreads through A.N.S. and causes the body to expel vitiated doshas. Since it restores vata dosha, vasti karma, also known as the ardha chikitsa, is beneficial for almost all gynaecological conditions.

The therapeutic technique known as nasya karma or shirovirechana, in which the medication is administered via nasal passage, is especially recommended in urdhva jatrugata rogas. In this context, the nasal passages are regarded as the head's portals. All medications and treatments administered through the nose have an impact on the purification effect of the head and its constituent parts. The medications in the Nasya formulation irritate the nose's mucous membrane, increase local secretions, and remove the morbid doses from the head because of their teekshna and ushna guna. One of the crucial steps is the forceful removal of the secretions that have been deposited from the para nasal sinuses. The olfactory neurones in the mucous membrane are stimulated by the drug substances, and the trigeminal ganglion portion is also stimulated. The most crucial communication between these is with the hypothalamus via the olfactory bulb fibres. Nasya karma is helpful in hypogonadotrophic conditions in severe roga cases. It does a fantastic job of boosting the GnRH factor.

Raktamokshana is a therapeutic bloodletting technique used to eliminate morbid doshas from the body. It is especially recommended for surgical diseases, pittaja vyadhis, and rakthaja. Raktha mokshana is one of the key therapeutic management techniques in Shalya Tantra, and it will alleviate diseases that cannot be cured by other means. People who occasionally get bloodletting never get blood disorders, inflammatory swellings, cysts, or skin diseases.

Each of the five procedures is specifically recommended for the disease's prevention, rejuvenation, and cure. Additionally, pancha karma is advised as a prerequisite for a number of therapeutic and surgical conditions. Cellular levels bring about the body's purification, restoring normal biological functions throughout the body. Toxins and waste materials are eliminated from the body at the cellular and tissue levels (srotoshodhana). The body's systems and organs are all meticulously cleaned. The body's regular physiological processes are enhanced. After Panchakarma therapy, diseases are cured and normal health is restored. The body experiences revitalisation and renewal.

3. Pancha karma in Yoni vyapad Chikitsa: The main cause of all Yoni vyapad is the vitiation of the vata dosha, even in

pittaja and kaphaja yoni vyapad, vata is deranged. Without the fundamental involvement of the vata dosha, the other doshas are dormant and do not become vitiated. Therefore, the goal of treatment should be to eliminate the cause and calm the vitiated vata. This is the fundamental idea behind how Yonivyapads are treated. Prior to treating the other doshas, we should first normalise the vata. Following appropriate snehana and svedana vamanadi panchakarma procedures, utara basti chikitsa and other sthanika chikitsa should be performed in all Yonivyapads. Each and every Yonivyapad should receive the same care as Vatavikaras.

4. The Anuvasana vasti, Niruha vasti, and Uttara vasti should be followed in this case since vasti chikitsa is the main remedy for calming vataja disorders. Several vasti are suggested here, including Uttara basti karma using Jeevaniya varga sidda taila, trivruta sneha, Kashmaryadi gritha, Shatavaryadi gritha, Guduchyadi rasayanika vasti, and Palashadi niruha vasti.

4. Pancha karma in Artava Vyapad Chikitsa: The fundamental therapies for all eight types of artava vyapad should be sthanika chikitsa, utara basti, and shodha karma. Additionally, Vasti Karma and Uttara Vasti seem appropriate in this situation. Using Madana Phala Kalka, there is advice for vamana karma in particular in Kaphaja Artava Dusti. Mustadi yapana vasti, sahacharadi yapana vasti, and jeevantiyadi anuvasana yamaka are a few of the vastis that are suggested here.

5. Pancha karma in Asrugdara: Because of the vitiation of rasa, raktha dhatu, and tridosha, particularly pitta dosha, there is an excessive excretion of artava during the menstrual and intermenstrual periods. Excessive artava is the result of the vitiated raktha emerging from the garbhashaya. Here, the goal of the treatment is to calm the pitta and raktha. Virechana karma, vasti, and utara vasti chikitsa are all very helpful. Aasthapan-chandanadi/Rasnadi AP (ca.si.3 & A.H.Ka.4), Kusadi Asthapanvasti (su.chi.38/51) Dllan, Rasnadi Asthapan vasti (su.chi.38), Lodhradi asthapan vastiZ (gulma & asrigdar) su.chi.38, and others are among the vasti that have been explained. Satpuspa tail vasti, Anuvasan vasti-madhukadi anuvasan Yaapana vastiraj yapana vasti-(A.S.Ka.4/11)

6. Pancha karma in Yoni arsha chikitsa : According to the Chikita Sutra, Shodhana karma is purvakarma, shastra kshara, and agni karma. Virechana karma appears to be the most appropriate of all the Panchakarma shodhana chikitsa in this case. Virechana karma treats rakthaja, mamsagata, and medoja vikaras in addition to pitta dosha. In Yoni Bhaga, Yoniarsa is a mamsankura. The shithilata of the Yoni gata arsha is created by Virechana karma. Agni karma and Virechanottara shastra kshara facilitate the simple and samula nirharana of arsha, resulting in its transformation into apunarbhava.

7. Pancha karma in Artava Kshya Chikitsa: Panchakarma chikitsa is also required for the complaints of irregular menstrual cycles and decreased flow during menstruation. Here, the Chikitsa Sutra advises pursuing shodhana karma and then agneya dravya prayoga. According to the Dalhana commentary, it is solely vamana karma, while the Chakrapani commentary states that it is either vamana or virechana karma. According to Kashyapa, anuvasana vastikarma should be used to treat it. Here, the acharyas believed that pitta kshya and then artava kshya were the results of virechana karma.

The vriddhi of agneya dhatu and nirharana of soumya dhatu are created by Vamana karma. The amount of artava matra will rise.

8. Pancha karma in Anartava/Nastartava Chikitsa: Panchakarma chikitsa is also required for the complaints of irregular menstrual cycles and decreased flow during menstruation. Here, the Chikitsa Sutra advises pursuing shodhana karma and then agneya dravya prayoga. According to the Dalhana commentary, it is solely vamana karma, while the Chakrapani commentary states that it is either vamana or verechana karma. According to Kashyapa, anuvasana vastikarma should be used to treat it. Here, the acharyas believed that pitta kshya and then artava kshya were the results of virechana karma. The vriddhi of agneya dhatu and nirharana of soumya dhatu are created by Vamana karma. The amount of artava matra will rise.

9. Pancha karma in Artava Vriddhi Chikitsa: Atipravritti of Artava can be observed here. Dushana of raktha and artava results from vitiation of Pitta dosha. Once more, the Chikitsa Sutra points to shodhana karma and then kshapana karma. Of all the shodhana karmas, virechana karma is particularly helpful in treating pittaja disorders. Yonidosha was even mentioned by the acharyas when they were describing the virechana yoga rogi. Additionally advantageous are vasti karma, particularly piccha basti and kashmarya kutaja basti.

10. Pancha karma in Vandhyatva: According to Ayurveda, vandhyatva means not getting pregnant but failing to conceive. According to our chikitsa sutra, Yonivyapad chikitsa, sukrartava chikitsa, chikitsa of yoni arsha, etc., should be used as a treatment for this helpless condition of a couple. Madhuroushadha siddha ksheera, gritha for males, taila, masha sevena for females, snehana, swedana, vamana, virechana, asthapana, and anuvasana vasti should be observed. According to this theory of Panchakarma Chikitsa, each one is advantageous based on the specific infertility factor. Go for vasti chikitsa if vata roga is the cause of vandhyatva. Treatment with vasti karma is just as effective as nector for vandhyatva, which is virechana sadhya vyadhi. Anuvasana basti works wonders in conditions like alpa pushpa, nasta pushpa, akarmanya beeja, etc. Vasti prayoga does yoni prasadena.

Table 1: Show Panchakarma treatment and Causes of Infertility

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
Asth. Basti karma	Bad obstetric history, repeated pregnancy loss,
Anu Basti karma	Hypo estrogenic condition, Malnourishment
Utt. Basti chikitsa	Ovarian, Endometrial and Cervical factor

11. Pancha karma in Granthi Chikitsa: A protuberant, rounded, glandular, elevated swelling is referred to as granthi in Ayurveda. All of the tridosha, raktha, mamsa, and medha are involved. These could be tumours, cysts, or benign neoplasms in the uterus, pituitary, ovary, or hypothalamus. In gynaecologic practice, the prevalence of ovarian tumours and uterine fibroids is rising. For Granthi, the Ayurvedic chikitsa sutra recommends shodhana karma, swedana, and shalya

chikitsa (Samula nirharana). Depending on Granthi's doshik involvement, vamana, virechana, and shirovirechana are among the most advantageous aspects of shodhana karma.

12. Pancha karma in Sthana Vidhradi Chikitsa: Abscess formation results from vitiated raktha and mamsa in the lactating mother's dilated siras of sthana. This condition is described by Kashyapa as sthana kilaka. Here, sneha pana is mentioned, followed by virechana karma. One can follow the vidhradi jaloukavacharana (raktha mokshana) according to its pakva and apakva avastha. Additionally mentioned are Shastra karma (patana karma) of Vidhradi and Mrudu upanaha.

Conclusions

Women's life milestones include reaching puberty, getting pregnant, and giving birth to offspring. The woman needs extra care because her body was going through a lot of physiological changes. Adhere to the Sutika paricharya, Garbhini paricharya, and Rajaswala charya as specifically described in Ayurveda. The most important thing is to prevent diseases before they manifest. Women who follow this regimen maintain their health throughout their lives. Observe the ayurvedic explanations of Dina charya, Rutu charya, and Rati charya.

Every woman should receive special guidance regarding Rutu shodhana (vamana karma in vasanta rutu, virechana karma in sharat rutu, etc.). Here, too, the accumulation of doshas in the body varies with the season. As a result, the body can readily expel the vriddha doshas. Panchakarma chikitsa is used to treat almost all stree roga vignana diseases, particularly Shodhana karma (Vamana, Virechana, Nasya, Asthapana, and Anuvasana Basti). The illness could be any of the following: Vandhyatva, Asrugdara, Artava Vyapad, or Yoni Vyapad. All of these require vitiated doshas to be eliminated from the body. Through shodhana karma, that is. Through shodhana karma, that is. According to our Acharyas, the only way to treat illnesses from their core is through shodhana karma, which is the first line of treatment.

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