

REVIEW ON PANCHAKARMA IN SWASTHA

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ABSTRACT

The aim of Ayurveda is to maintain the health of healthy individual and to cure the disease of diseased person. The hectic schedule in the lifestyle of this era leads to complete imbalance of doshas in our body. Ayurveda gives importance for prevention. Dosha will get aggravated daily and seasonally while favourable condition arises. Whenever an individual indulge in Ahara and Vihara which induce a particular dosha in its aggravated stage may produce related disease. Therefore it is important to have a systemic approach to balance the doshas according to seasonal changes. Panchakarma is a biocleaning regimen to eliminate the toxic elements from the body and thereby improve the quality of life. Therefore Panchakarma becomes mandatory choice in order to same and keep the healthy status.

KEYWORDS: Panchakarma, Preventive Panchakarma.

INTRODUCTION

Good health is perceived to be root of the aim of human lifelike dharma, artha and kama. According to WHO Health is a state of physical, mental and social well-being and not merely the absence of disease or infirmity.^[1] According to Acharya Sushruta the definition of health (swastha) is-

One is in perfect health when the three doshas (vata, pitta and kapha), digestive fire (digestion, assimilation and metabolism) all the tissues of the body and components (dhatus) and all the excretory functions (the physiological functions of urination and defecation) are in perfect order with a pleasantly disposed and contented mind, senses and spirit.^[2]

To obtain the same Ayurveda advocated daily regimen (dincharya), Ritucharya (seasonal regimen) etc where panchakarma plays vital role. Just a shining and pure pearl

loses its lustre over a period of time in the same way doshas get accumulated into body over a period of time. Too much accumulation of doshas to their aggravation and shorting of the life. So, all efforts should be made for to clear out doshas or malas at suitable time.

Panchakarma- Panchakarma is a five-step procedure involving the detoxification of the human body from the negative effects of poor health choices, disease and environment pollution. Panchakarma is coined from two Sanskrit words Pancha meaning five and karma meaning action or treatments.^[3] Vamana, virechna, asthapanbasti, anuvsanabasti and nasya are the five procedures comprising the panchakarma.

These five procedures of eliminating toxins from the body are-

1. Vamana (therapeutic induction of vomiting)
2. Virechana (therapeutic induction of purgation)
3. Shirovirechana / nasya (nasal instillations)
4. Niruhabasti (therapeutic enema predominantly with medicated decoctions)
5. Anuvāsana basti (therapeutic enema predominantly with medicated oils)^[4]

Objectives of Panchakarma

Three major objectives:-

1. Swasthyarakshana- to maintain positive health in healthy person.^[5]
2. Roganivarana- to treat /remove the ailments of diseased person.^[6]
3. Prepare for rejuvenation-to obtain extraordinary qualities like Rasaysna and Vajikarana.^[7]

Swasthayarakshana

→Panchakarma is recommended for most individuals, even those who are healthy, as a part of regular seasonal regimens.

→The dosha naturally accumulate owing to seasonal changes and can cause disease if they are not timely removed.

Roganivarana

→In acute diseases, if the vitiated doshas are removed timely, disease progression can be immediately arrested.

→In chronic diseases, Ama(endo-toxins) adhere to organs and cells, vitiated doshas are first removed by panchakarma therapies.

Rejuvenation

→After completion of panchakarma, rejuvenation (rasayana) and revitalization (vajeeekarana) therapies are performed to enhance and strengthen tissues.

Panchakarma according to daily regimen (Dincharya)-Certain Panchakarma procedures are considered in the daily

routines to promote the health in hale and healthy. Some examples revealing the importance of panchakarma procedures as daily routines are-

Anjana- The procedure in which herbomineral preparation like (gutika, chuna and rasakriya) combined with water and apply upon eyelids with help of shalaka is known as anajana.^[8]

Mode of action-

→Irritation to eye lids and conjunctiva improves the circulation which increases the bioavailability of potency(active principle)of drug.

→Continued drug release action because of mucosal cutaneous junctions by which drug show prolong action.

→Drugs will have easy penetration because of rich circulation of conjunctiva .

→Drugs will get absorbed viaepiscleral vessels and perilimbal vessels and is released to aqueous flow of eye, thereby the potency of Anjanadravya is dispersed uniformly throughout the eyeball.^[9]

Nasya-Administration of the medicine through nasal passage is known as nasya.^[10]

Mode of action-

→Nerve endings are seen on cribriform plate of ethmoid bone, Nasyadravya triggers the nerve endings and sends the message to the CNS and begins the normal physiological functions of the body.

→Sticky nature of the Nasyadravya (Anutaila, katutaila) excludes the entry of dust particles entering into the nasal tract.

→Venous circulation of nose drains into the Cavernous sinus. Cavernous sinus has emissary veins, which also obtain drain from the brain. Therefore, the potency of the Nasya drug may act on brain through Cavernous sinus.^[11]

Gandusha and Kavala-Mechanism of holding oil or decoction in buccal cavity for certain time is known as gandusha and mechanism of holding oil or decoctions in buccal cavity followed by gargaling for a certain period is known as kavala.^[12]

Mode of action-

→Most of the time sukoshna Gandusha and Kavala are used – this enhance the circulation of oral cavity and improve the rapid acceptability of potency of drugs.

→Each cell membrane of human body is made of lipid bilayer, anything get observed rapidly when it is mixed with oil or fat. Similarly mucous membrane of oral cavity has ability to absorb the lipid soluble drugs therefore the potency or active principle of dravya present in Gandusha / Kavaladravya are absorbed.

→Gargling procedure of Kavala poses the messaging effect over the oral mucosa and even strengthens the muscles of face, cheek and jaw bones.^[13]

Dhoompana-Inhalation of medicated smoke via mouth the mouth is known as dhoompana.

Mode of action-

→When the dhoompana dravyas are lightened with fire, it releases the soot, smoke and even CO₂. Carbon atom in CO₂ has the tendency to stimulate the respiratory centre present in brain stem this may triggers the normal physiological function of respiratory system.

→Dis-infective action of the dhoompana dravya likeguggulu, haridraandvacha cleanses the respiratory tract,oral cavity and pharynx.^[14]

Abhyanga-application of medicated oil over entire body is known as abhyanga.

Mode of action-

→Manipulation of body parts by massage increase the overall blood circulation and transport the potency of drugs to desired part.

→It increases the nerve stimulation.

→Induces the liberation of endorphins which shows analgesic effect.

→Triggers the acupressure points.

→Ex- padabyanga, shiroabhyanga.^[15]

Karnapurana-The mechanism of dropping the medicate oil into the ears is known as karnapurana.

Mode of action-

Taila is having virtue of vata shaman but do not aggravate kapha, in this way Karnapurana eliminates disease of ear which occurs due to vitiation of vata.in addition to this medicine is used lukewarm so vata is eliminated also by ushnaguna. These properties do not only have beneficial effect of vta but also removes avarana of kapha.As medicine for karnapurana is made of snehapaka method get enclosed, fat soluble active principle can be easily eliminated through nerve endings. As a combine effect of all these Karnapurana is useful in badhirya.^[16]

Udwartana – Procedure of massaging the entire body below the neck with powder or oil of herbs in a opposite direction to the orientation of hair in the body is called as udwartana.^[17]

Mode of action-

→Powder message enhances the hepatic circulation which may releases the enzymes which induces the gluconeogenesis and lypolysis by this it helps to overcome the cholesterol level.

→Removes the toxins through the skin.

→Stimulation of energy flow in body.

→Opens circulatory channels to increase blood circulation.^[18]

lepa- Applying the paste of medicinal plants mixed with oil is considered as lepa. After application the oil is kept in body for certain time and then wash off.^[19]

Mode of action-

→The drug penetration is higher on the face the efficacy of mukalepana related to both its inherent potency and ability of the drug penetrate the skin.

→The percutaneous absorption necessitates passage through stratum corneum, epidermis, papillary dermis and into a blood stream and purifies the blood thereby helps to remove the toxins or dead cells from the face thereby nourishes the cells. Thus help to rectify the problem.^[20]

Panchakarma according to seasonal regimen (ritucharya) - Ritucharya is an ancient Ayurvedic practice and is made of two words Ritu which means season and charya which means regimen or discipline. The kala or time are divided into two divisions viz adanakala and visragakala. In one ritu one season there will be two months. Adanakala consists of shishirvasant and greesma and visargakala consist of varsha, sharada, hemanata.^[21]

Status of doshas per seasons(ritu)

Shishira – accumulation of kapha (chaya)

Vasanta-aggravation of kapha (prakopa)

Greeshma- accumulation of vata (chaya) and palliation of kapha

Varsha- aggravation of vata (prakopa) and accumulation of pitta (chaya)

Sharad- palliation of vata and aggravation of kapha (prakopa)

Hemanta-palliation of pitta.^[22]

According to ritu doshas naturally will be aggregate and for this panchakarma is explained-

For accumulated kapha in early winter season- this is eliminated in vasantritu.

For accumulated vata in early greesmaritu- this is eliminated in varsharitu.

For accumulated pitta in early vasantritu- this is eliminated in sharadritu.^[23]

Different panchakarma along with upakarma are said in particular ritu as follows:-

In Varsharitu- Udvarthana ,Abhyanga, Vyayama Sweda ,Dhuma,Anjana and jentak sweda are indicated.

In Vasantaritu-Vamana, Dhuma, Gandhusa, Navannasya ,Basti.

In Sharadritu- consumption of medicated fats like Tikata Ghrita, Virechana and Raktamokshana.

In Hemantaritu- Abhyanga with vatharataila,Utsadana,Murdhnitaila, jentaka sweda are indicated.

In Shishiraritu- same as hemantaritu.

In Greeshmaritu- SheetalPralepais indicated^[24].

DISCUSSION:

Prevention is included as one of the primary aim of Ayurveda. Panchakarma is plays an important role in prevention of disease. To prevent disease, it is necessary to have good knowledge about dosha predominance in each ritu. Ayurveda advocates shodhana on steady basis as vitiation of dosha sets in whenever compatible condition arises. Doshas accumulates within the body in due course of time, which needs to be cleaned time to time. Chaya, prakopa, prasara of doshas in accordance with ritu (season) are normal. Riucharya are recommended in order to prevent seasonally aggravated respective doshas in order to maintain

health. Following of panchakarma and associated upkrama like Anjana, Nasya, Dhoompana, Kavala, Gandusha will prevent different disease which may occur in future.

CONCLUSION:

The objective of Ayurveda is “Swasthasyaswasthyarakshanamaturasyavik araprashamana” so to maintain the fitness of a wholesome individual to maintain this seasonal shodhana is very helpful.

Panchakarma therapy is a highly complex and sophisticated science of purification of the mind/body channel system. It is preventive for healthy individual to maintain and increase excellent cellular function and curative for those experiencing disease. Following daily regimen (dincharya) and seasonal variation (ritucharya) through shodhana, hitaahar sevan etc help to serve the motto of Ayurveda Maintain the health of healthy person and relives disease of diseased person.

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