

Preventive Panchakarma: Upakrama for Healthy Life

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ABSTRACT-The aim of Ayurveda is to maintain the health of the healthy person and to cure the disease of the diseased one. Vikara(disease) is the resultant of Vaishamyata(disequilibrium) of Dosha, Dhatu and Mala and Samyata(equilibrium) of all is termed as Aarogyata(health). Life style hazards and profession related diseases like, diabetes mellitus, hypertension, cardio vascular diseases, chronic obstructive pulmonary disease, stroke, obesity, etc. are increasing day by day due to non-judicial, sedentary life style and faulty diet habits. Ayurveda advocates a range of promotive, preventive and curative measures in terms of judicial life-styles, diet and medications to restore the eco-bio-balance. Panchakarma is one among them used to cleanse the body from the morbid toxic matter accumulated in the body and thus maintain the equilibrium of Dosha, Dhatu and Mala. Panchakarma helps to prevent and promote health and hygiene by daily practices and it stops the further staging of Doshas by seasonal purificatory procedures, cures the trivial manifestation of suppression of urges, and provides the optimal result of Rasayana and Vajikarana as pre procedure for the therapy. Thus Panchakarma is used as curative as well as preventive and promotive therapy.

Keywords- Preventive Panchakarma, Upakrama, lifestyle disorders, Panchakarma therapy.

I. INTRODUCTION

Life is just not number of years we live; life is harmonious blending of the body, sense organs, mind and soul. Mere absence of the disease is not the health rather the state of enjoying uninterrupted physical, mental and spiritual happiness is the health in the real sense. Modern science and inventions have given ease and comfort to human life but at the same time it has made the human lazy and sedentary leading to life style diseases.

At a global level, 7 of the 10 leading causes of deaths in 2019 were non-communicable

diseases. These seven causes accounted for 44% of all the deaths or 80% of the top 10. However all non-communicable diseases together accounted for 74% of deaths globally in 2019.¹

Life style hazards and profession related diseases like, diabetes mellitus, hypertension, cardio vascular diseases, chronic obstructive pulmonary disease, stroke, obesity, low back ache and other spine related diseases are burning issues around the world especially in India. Studies have predicted that, India will become diabetes capital of the world by 2025 as it is converting from epidemic to a pandemic one. In fact, each year more than 3 million deaths attributed to diabetes. Every 10 seconds a person dies from diabetes related causes in the world.²

Ayurveda has described that health is not only the state of not having disease but, it is the state of harmonious blending of Dosha, Agni, Dhatu, and Mala Kriya and which also includes the Prasanna Atma (soul), Indriya (sense organs) and Manas (mind).³ The similar explanation is given by world health organization which states that, health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity.⁴

In order to achieve the goal to remain healthy Ayurveda has advised certain regimens and treatment modalities such as Dinacharya, Ritucharya, Vega Adharana, Rasayana-Vajikarana and Panchakarma. Panchakarma is a unique way of cleansing the toxic matter from the body and thus keeping the body healthy. By achieving optimum health one can enjoy the ultimate goals of life namely virtue (Dharma), wealth (Artha), enjoyment (Kama) and salvation (Moksha). Achievement of optimum health includes maintenance as well as promotion of the health in a healthy as well as cure of the illness in a diseased and are also said as unique objectives of Ayurveda. Means of achieving the optimum health both in healthy and diseased is described as Beshaja meaning therapy. Ausadha,

Chikitsa, Upakrama are the synonyms for the word Bhesaja. Among these objectives preservation as well as promotion of health is achieved by Rasayana and Vajikarana procedures.⁵

Ayurveda is based on the theory of Samanya and Vishesha i.e. homology vs. heterology operating on the comprehensively holistic four-dimensional life entity, the Ayu, comprising of body, the mind and the soul as a continuum. The physical body is Panchabhautika i.e. made up of the five fundamental qualities of matter. These qualities of matter maintain equilibrium with the ecosystem and the universe through the inbuilt Samanya and Vishesha mechanism. This universal state of equilibrium i.e. Samanya is the principal feature of Swasthya i.e. health and the reverse i.e. Vaishmya is the basis of Vyadhi or disease. Ayurveda advocates a range of promotive, preventive and curative measures in terms of judicious life-styles, diet and medications to restore the eco-bio-balance. It is in this context that Ayurveda describes the schedule of Sadvritta, Swasthavritta, Ahara-vihara and the unique therapeutics i.e. Aushadhi based on the doctrine of Samshodhan and Samshamana. Panchakarmatherapy is the technology of Samsodhana therapy of Ayurved. Samshodhana essentially refers to bio-purification of the body aiming to cleanse the macro and micro channels of the biological system which is essential to permit free flow of nutrients, energies and medicaments used during therapy besides permitting the free passage of excreta from the body.⁶

Panchakarma for Prevention:

Panchakarma plays an important role in prevention of disease. Preventive Panchakarma for healthy individuals can be included under following headings-

1. Panchakarma in Dinacharya
2. Panchakarma in Ritucharya
3. Panchakarma in trivial manifestation of Vegadharana
4. Panchakarma to get optimum result of Rasayana and Vajikarana.

Panchakarma in Dinacharya:

Prevention is considered as foremost aim of Ayurveda. Ayurveda believes in the Panchamahabhuta Siddhanta. It is believed that the internal environment of the body changes daily as well as seasonally depends on the variation in external eco system and environment. Different regimens are essential to maintain the equilibrium.

In this regard Dinacharya is advised as mandatory ritual. Following of Panchakarma and allied procedures like Anjana, Pratimarsha Nasya, Dhumapana, Kavala-Gandusha, Abhyanga and Udhwartan will prevent different diseases.

Anjana: Sauviranjan should be used daily and Rasanjan should be used 5th or 8th night is advised to the healthy individual. Which removes the excess Kapha as eye is Tejomayorgan and makes vision clear.⁷ Anjana Karma checks the burning, itching and excreta of eye. It increases the vision, makes tolerant from wind and sun shine and by applying Anjana daily it prevents from eye diseases.⁸

Pratimarsha Nasya is to be followed by healthy individuals. Charaka advised Anutaila should be used for Nasya. Pratimarsha Nasya if used daily gives result as that of Marsh Nasya, prevents from eye, nose and ear disorders, prevents from balding and greying of scalp hair and beard, prevents hair fall, gives strength to sensory organs and prevents all sorts of above clavicle diseases like torticollis, lock jaw, facial paralysis, headache, coryza, hemicranias, etc.⁹

Prayogik Dhumapan should be used daily by healthy individuals, among eight times only two times Dhumapan should be done.¹⁰ Prayogik Dhumapan prevents from all sorts of above clavicle disorders like heaviness of head, aches of ear and eye, cough, asthma, hemicranias, etc.¹¹

Charaka explained preventive benefits of tail Gandusha that it gives strength to jaw, voice becomes louder and clear, taste sensation of tongue increases thus increases interest in having food, dryness of mouth will never occur, there will be no cracking of lips, tooth decay, increases the strength of teeth, prevents morbid sensitiveness of teeth, tooth ache, enable teeth to eat even hard substances.¹²

Abhyanga should be done daily with oil as skin is the place of Vata and touch sensation resides in skin so to mitigate Vata oil is best. Abhyanga should be done to whole body but especially head, ear and legs should be done.¹³ Siroabhyanga increases the strength of scalp, increases the strength of hair follicles, increases long hair, clears the sensory organs, gives complexion, provides sound sleep, Abhyanga prevents headache, baldness, premature greying of hair.¹⁴ Karnapurna prevents from Vata diseases, torticollis, lock jaw, low sound, and deafness.¹⁵ Padaabhyanga is application of oil daily to the feet it makes feet soft, it gives strength and

stability to the feet, increases the vision, mitigates VatajRoga of feet like sciatica, cracked foot, strain and sprain of legs.¹⁶

Udhvartana a form of massage therapy is ideal for regular practice in fatty persons as it melts the Kapha and Meda. Udhartan is Vatahar, gives strength to internal organs and body parts and gives complexion to the skin. The pore of capillaries gets opened and enhances the BhrajakPitta. Prevents from itching and rashes.¹⁷ Matra Basti can also be practiced daily.¹⁸

Panchakarma in Ritucharya:¹⁹

The cosmic rhythm in a calendar year, which happens in a cyclic way, is described as Ritu meaning season. In all, the whole calendar year is divided into two six Ritu comprising two months each. They are named as Shishira Ritu (winter), Vasanta Ritu (spring), Grishma Ritu (summer), Varsha Ritu (monsoon), Sharat Ritu (autumn), and Hemanta Ritu (early winter). Among these six, the three Shishira Ritu, Vasant Ritu and Grishma Ritu are characterized by the predominant influence of heat of sun on individuals. Physically persons tend to become weak during this period for the same reason; and this period of six months is known as Adana Kala. In contrast to this during Varsha Ritu, Sharad Ritu, and Hemanta Ritu the cooling influence of the moon is predominant. By virtue of this cooling and smoothening effect of the moon persons are likely to experience good physical strength. As the moon influence by way of imparting the cooling effect these six months are categorized as Visarga Kala. This is one example of the influence of the weather variations in the body. Moreover, due to the extremes of the weather conditions in different seasons, persons are likely to suffer from morbid accumulation of the Dosha and the resultant illness. These influences are best treated by the Panchakarma procedure along with other regimen. Here are examples elaborating the utility of Panchakarma in negating the deleterious influence of the extremes of weather in different seasons.

Cold weather is characteristic of Hemant Ritu, to protect from the biting cold in this season, Upakramalike Abhyanga (oil massage), Utsadana (a kind of massage therapy), Murdhni Taila (procedure of applying oil to the scalp), Jentak Sveda (a type of sudation procedure)

etc. are advised. Similarly extreme cold as well as dry weather is characteristic of Shishira Ritu. Procedures like Abhyanga, Utsadana, Murdhni Taila are also beneficial in this season to counteract the detrimental effect of the cold weather. Liquefaction followed by provocation of the Kapha Dosha due to the heat of sun is the major risk during the Vasant Ritu. For the same reason the Shodhana therapy like Vamana Karma is the most ideal in this season. Udhvartana (a kind of massage therapy), Dhuma (therapeutic smoking), kavala (gargling) etc. Upakrama are also beneficial in this season. Dry hot weather is characteristic of Grishma Ritu. Upakrama like Pralepa are ideal to negate the effect of extreme heat and dryness of the weather. Needless to say, continuous rain is the unique feature of Varsha Ritu. Udhvartana is ideal for regular practice in this rainy season. After the Varsha Ritu and before the Hemant Ritu is Sharat Ritu. The sun gradually appears in the sky in this season following the clouds of monsoon. This is the season in which there is every risk of developing provocation of the morbid Pitta Dosha. Hence different procedures like Snehapana, Virechana and Raktamokshana are advisable. This is the brief account of the deleterious influence of extremes of weather in different seasons and how they are treated by the Panchakarma procedures.

Panchakarma in trivial manifestation of Vegadharana:

Natural urges have to be cleared as and when they manifest, lest they will cause imbalance of Dosha and produce symptoms. Urge to urinate, defecate, pass flatus, ejaculate, vomit, belch, sneeze, yawn, sleep, etc. are need to be attended immediately. Holding or suppressing these urges produces certain symptoms. For example suppression of the urge to urinate causes pain and distension of the lower abdomen, pain in the penis, headache, etc. These symptoms may be treated by therapies like Avagaha Sveda, Abhyanga, Nasya and Basti Karma. Similarly in different symptoms caused by the suppression of any of the naturally manifesting urges may be treated by different Panchakarma procedures.²⁰ which are given in table below-
Vegaorodha and their Panchakarma:-²¹

S.no.	Vegadharana	Panchakarma
1.	Mutra Vegadharana	Avagaha Sweda, Abhyanga, Ghrita Nasya, Basti Karma
2.	Purisha Vegadharana	Sweda, Abhyanga, Avagaha, Varti, Basti, Virechana

3.	VaatVegadharana	Snehana, Swedana, Varti, Basti, Anuloman, Vireka
4.	ShukraVegadharana	Abhyanga, Avagaha, Sweda, Basti
5.	ChardiVegadharana	Vamana, Virechana, Raktamokshana, TailaAbhyanga
6.	UdgaraVegadharana	Snehana, Swedana, Vaman, Virechan
7.	KshawathuVegadharana	Abhyanga, Sweda, Navana, Nasya, Ghritapaan
8.	JrumbhaVegadharana	Abhyanga, Sweda, Navan, Nasya
9.	NidraVegadharana	Mardana

Panchakarma in Rasayana and Vajikarana:²²

Rasayanaand Vajikaranaare the unique classes of treatment practiced to maintain and promote the health in a healthy. These procedures are also advocated to cure certain diseases. To get the desired effect from both of these procedures it is required to cleanse the body before the administration of these procedures. Initially the client is subjected to the Shodhanaprocedure like VirechanaKarma. This prepares the ideal state of the body for the administration of Rasayanaor VajikaranaChikitsa. Thus the Panchakarma is the part and parcel of the therapy even in the practice of Rasayanaand VajikaranaChikitsa.

Discussion:

Panchakarma is beneficial both in normal persons in promoting health, as well as in a diseased to eradicate the illness. Panchakarma does the improvement in the functioning of the gastric fire, remission of the diseases, perpetuation of the health, excel of the sense organs, excel of the mind, excel of the intellect, excel of the body complexion, enhancement of the physical strength, improvement of the physique, strengthening the ability of procreation, enhancement of the sexual vigor, process of ageing being slowed down, healthy living for long. These all benefits are achieved if Panchakarma is done properly. Doshas have three phasic manifestations according to day, night, age and season. Doshas go to the Chaya (accumulation), Prakop (aggression) and Prashaman (regression) but if the person not follows the Pathya Aahar and Vihar the Doshas not going to shaman stage instead goes to the Prashar and further Kriyakaal and manifest diseases. To prevent such diseases and aggravation of Doshas periodic cleaning of Doshas from the body is essential. It is also said that if Doshas treated with the medicines may reoccur but expelled out by the Shodhan will never have the recurrence.

II. CONCLUSION

Panchakarma is one of the unique contributions to the health of mankind.

Panchakarma therapy and the allied therapeutic practices are essentially biopurificatory procedures aiming to cleanse the channels of the body optimizing the natural body functions. Upakramas used in Dinacharya can prevent the diseases and promote health. Periodic cleaning of the Dosha can be achieved by seasonal Panchakarma. Panchakarma cures the trivial manifestations due to suppression of urges. Panchakarma is the pre procedure to get the optimal result of the Rasayana and Vajikarana.

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