

## Importance of Panchkarma as a Preventive & Curative measure

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Date of Submission: 25-09-2021

Date of Acceptance: 08-10-2021

### I. INTRODUCTION :-

Ayurveda is not only useful for the diseased persons but it is also useful for the healthy persons to promote their health and happiness and also to live along with proper strength of the body and mind.

स्वस्थस्य स्वास्थ्य रक्षणं,आतुरस्य विकार प्रशमनं।च.सू.३०/२६

Ayurveda mainly classifies chikitsa into 2 distinct types.1.Samshamana and 2.Samshodana therapies.<sup>[1]</sup> 'Doshas' are regulated through therapeutic measures like Deepan, Pachana, Shamana drugs etc. This therapy works well, if Doshas are distributed mildly, under this diseases are relieved, easily. But there is always a chance of relapse as doshas are highly sensitive and prone to get vitiated even under the influence of mild causative factors. As such it is rightly called as 'Punarbhavakara'. While under the later type 'Shodhan Chikitsa' the excessively vitiated doshas, which acquire the state of 'Mala' are eliminated in systemic way, through the five therapeutic procedures, popularly termed as 'Panchkarma'.<sup>[2]</sup>

The panchkarma therapy detoxicates the body tissues, cells and cleanses the system. So, the drug consumption for diseases is minimal with maximum benefit. It is beneficial in health in daily regimen, in seasonal regimen and in diseases. Panchakarma is an effective treatment for many chronic diseases which are not amenable to treatment from other systems of medicine. Panchkarma plays a major role in curing illness like Arthritis, Musculoskeletal disorders, Respiratory disorders and Allergic disorders, Gastric disorders-peptic ulcers, Colon disorder, colitis, Skin diseases, Mental disorders, Epilepsy, Insanity.

Panchakarma presents a unique approach of Ayurveda with specially designed five procedures of internal purification of the body through the nearest possible route. Such purification allows the biological system to return to homeostasis & to rejuvenate rapidly & also facilitates the desired pharmaco-therapeutic effects of medicines administered thereafter. Panchakarma

has a full therapy role as promotive, preventive & curative procedure.

### Aim :-

To study the review of Purvakarma, Panchakarma & allied therapies as a preventive & curative measure.

### Objective :-

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- To study the review of Panchakarma as a preventive and curative measure.
- To study the review of allied therapies as a preventive and curative measure.

### II. METHODOLOGY :-

#### Purvakarma(Preparatory procedures)<sup>[3]</sup>

Before the actual operation of purification begins, there is a need to prepare the body with prescribed methods to organize the body for eliminating the dosha. Purva karma includes:

1. Dipana -Enhancing the Agni
2. Pachana-Digestion of Ama
3. Snehana - Internal and external oleation, vishyandana, mrudu and increases 'Kledata' there by fluidity of sticky Doshas moves on.
4. Swedana - Sudation, Doshpaka and Ama vilayana, in srotas are cleared, the doshas come out from the occupied locations (Srotomukha sodana).

#### Panchakarma(five major purificatory therapies)

##### 1. Vaman karma:(Emesis Therapy)

When there is excessive accumulation of dosha in the pranavaha srotas causing repeated attacks of swasa, pratisyaya, kasa, allergy, sinusitis, recurrent respiratory tract infections etc. Then the Ayurvedic treatment of choice is Vamana, to eliminate the aggravated Kapha. Also Vasant ritu is best season for vaman karma.

##### 2. Virechana karma:(Purgation Therapy)

When excess pitta is accumulated in the koshta, it tends to result in gastritis, Acid-peptic disorders, GERD, vomiting, nausea and jaundice. Ayurvedic classics recommend virechana karma in such conditions. Also Sharad ritu is best season for virechana karma.

3. **Basti karma:**(Enema Therapy)

Predominant site of vata is the colon. Basti involves the administration of herbal decoctions, saindhav, madhu, sneha and kalka in to the rectum Basti is most effective treatment of vata disorders. Also Varsha ritu is best season for Basti karma.

4. **Nasya karma:**(Errhine therapy)

The nose is the gateway to the brain. The nasal administration of medication is called Nasya. Dosh accumulated in the sinus, throat, nose or head region is eliminated through the nose. Nasya is greatly beneficial in CNS disorders, facial palsy, cervical spondylosis, frozen shoulder, alopecia, sinusitis, migraine headache, convulsions, eye diseases and ear diseases.

Nasya is the special karma for Urdhavjatrugat roga.

5. **Raktmokshana karma**(Bloodletting therapy)

Due to intake of Amla, Lavan, Katu, Vidhahi etc. Ahara & excessive exposure to sunlight, wind, cold breeze etc. causes vitiation of pitta and rakta dosha, repeated attacks of various disorders. In such conditions bloodletting is indicated. Sharad ritu is best season for raktmokshana.

**Allied Therapies in clinical practice:**<sup>[4]</sup>

• **Shirodhara:**

It is one among the Chaturvidha moordha tail (i.e. Shiroabhyanga, Shiro-seka, Shiro-pichu, Shiro-basti). It is also known as Shira seka. Pouring of any medicated liquids which is luke warm such as oil, ghee, milk, butter milk etc. over the forehead in a continuous stream from specific height for a specific period.

• **Shiro-Basti:**

'Shiro' means shira or head, basti means bladder or which collects or accumulates etc. it is a special procedure where medicated oil is kept over the head by using a leather bag for a specific period is called Shirodhara.

• **Karna puran:**

Karna poorana means, filling the ear with lukewarm medicated oil in the various ear diseases and neck disorders.

• **Akshi Tarpana:**

Akshi or Netra Tarpana is one among the seven kriya kalpas described under shalakyatastra. It is a process of keeping the unctuous substances in the eye.

• **Lepa:**

The topical application of the selected herbal paste with oil to the entire body or one part like face, joint etc is known as lepa.

• **Udvartan:**

Udvartan means rubbing of the body with medicated churna. It cleans skin (mala). It is one of the Ruksana Karma.

• **Takra dhara:**

Conducting the therapeutic procedure of dhara with medicated takra (buttermilk) is called as takra dhara.

• **Kaval & Gandush:**

Kavala and Gandusha are generally known as gargle, the only difference is that-

1. In Gandusha, the mouth is fully filled with medicated liquid so that it can not be moved in the mouth.

2. While in Kaval, it is filled in lesser quantity so that the medicinal liquid or taila etc can be moved in the mouth as in gargle.

• **Dhumapana:**<sup>[5]</sup>

A medicated fume taken from nasal route and eliminated by oral route is called as Dhumapana.

• **Agnikarma:**<sup>[6]</sup>

(therapeutic heat burn) is one which gives instant relief from pain by balancing local vata and kapha dosha without any untoward effects.

### III. CONCLUSION:

- Panchakarma not only eliminates the disease-causing toxins but also revitalizes the tissues. This is why it is popularly known as rejuvenation therapy.
- Panchakarma is not only good for alleviating the disease but is also a useful modality of treatment in preserving and promoting the perfect health. Ayurveda advises undergoing specific Panchakarma according to season to purify the body, relax the mind, improve the digestion and metabolism.
- All the allied therapies in clinical practice are supportive to Panchakarma.

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