

**A REVIEW OF LITERATURE ON BASICS OF PANCHKARMA WITH SPECIAL
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INTRODUCTION

Panchakarma increases the acceptability of the body to various therapeutic regimens like Rasayana (Rejuvenation) and Vajikarana (Aphrodisiac). Thus, Panchakarma therapy is believed to impart radical elimination of disease-causing factors and maintain the equilibrium of Doshas. Fivefold measures comprehended as Panchakarma are 1.Vamana (Therapeutic Emesis) 2. Virechana (Therapeutic Purgation) 3. Anuvasana (Medicated Oil Enema) 4. Asthapana (Medicated Decoction Enema) 5. Nasya (Nasal administration of Medicaments).

Description of these five procedures is available in Charaka Samhita Kalpa Sthana, Shusruta Samhita Chikitsa Sthana, and Ashtanga Hridya Sutra Sthana. Vagabhatta in Ashtanga Hridya has enumerated five types of samshodhanas i.e. 1. Niruha 2. Vamana 3. Virechana 4. Nasaya 5. Rakatmokshana

Ayurveda is the Science of Life and originated in India. The word Ayurveda is the combination of two words ayu (Life) & Veda (Knowledge). It is one of the most ancient medical sciences of the world. Its roots are in Atharvaveda, the oldest recorded compendium of wisdom on the earth (6000 B. C.)

Ayurveda provides comprehensive preventive–promotive and curative aspects of health (Ch. Su. 30/26) through eight major clinical specialities. (Ch.Su.30/28)

- (1) Kaya
- (2) Shalakya
- (3) Shalya
- (4) Agada
- (5) Bhutavidya
- (6) Komara bhritya
- (7) Rasayana
- (8) Vajeeekarana

These major eight specialities have been further developed to many sub– specialities of Ayurveda including the paraclinical specialities. Ideal treatment according to Ayurveda is one, which cures the disease without causing any side effect. In view of increased incidence of refractory diseases attributable to change in

life style and environmental conditions globally. It is imperative to adopt safe and effective regimen that could effectively manage such conditions. Panchakarma is a speciality of Ayurveda having diversified preventive, curative and promotive actions indicated in wide range of diseases. Panchakarma procedures purify various systems of the human body and expel out cumulated toxic metabolites (waste products) from the body; maintain normal functioning of tissue, digestion, metabolism, mental functions, etc.

History of the practice of Panchakarma procedures can be traced back in the Samhita period. The exhaustive systematic explanation on these methods is available in the later Ayurvedic texts- Charaka Samhita, Sushruta Samhita, etc. The comprehensive descriptions in the classical texts about the indications, contraindications, possible complication and their management, possible errors in performing the Panchakarma procedures, etc. show the thorough and practical knowledge and practice of these Panchakarma procedures in the Charaka Samhita, Sushruta Samhita and Vagbhatta.

CONCEPTUAL REVIEW**Definition**

Panchakarma is basically a bio–cleansing regimen, which facilitates the body system for better bioavailability of the pharmacological therapies, besides achieving homeostasis of humours (dosas). It also increases the acceptability of body to various dietary regimens and use of Rejuvenation therapy (Rasayana) for promotive health as well as for therapeutic regimens.

These therapies help in the elimination of disease – causing factors and maintain the equilibrium of body tissues (dhatus) and humours (dosas) to normalcy. Panchakarma therapy has three major components.

- (a) Poorvakarma – Preparatory procedures for Panchakarma therapy. (Ch.Su.02/15)
- (b) Pradhanakarma – Main procedures of Panchakarma therapy.
- (c) Paschatkarma – Post therapeutic procedures.

A. Poorvakarma (Sa.utt.02/06)

Before performing Panchakarma, preparation procedures are essential. These are

1. Deepana, Pachana
2. Snehana–Internal use of medicated oil, ghee and external application of oils.
3. Swedana–Medicated Sudation–fomentation

B. Pradhanakarma (Sa.utt.08/63)

1. Vamana (Therapeutic emesis)
2. Virechana (Therapeutic purgation)
3. Anuvasana vasti (Oil/ unctuous enema)
4. Asthapana vasti (Decoction based enema)
5. Nasya karma (Nasal administration of medicine)

C. Paschatkarma (Ch.Si.01/11)

1. Dietary regimen (Samsarjana karma)
2. Lifestyle
3. Medicated smoking (Dhoomapana), retaining of medicated liquids / solids in oral cavity (Kavalagraha), etc.

DISCUSSION

Principles of Panchakarma The principles of Panchakarma are based on different theories explained in Ayurvedic classics viz. theories of five basic elements (Pancha mahabhoota), three humours (Tridosha), seven physiological tissue systems (Saptadhatu), three bio – wastes (Trimala), undigested toxic metabolites (Ama), Digestive fire (Agni), etc.; considering the status of the patient and severity of the disease and purification of pathways of internal transport systems (Srotosuddhi) in human body. (Ch.Su.01/57).

The general principles are

1. Expel out the accumulated metabolic waste products at cellular level (Srotosodhana–biocleansing of pathways of internal transport systems).
2. Diseases managed by Panchakarma therapy may not be recurred or relapsed. (Ch.Su.16/20)
3. All the bio–cleansing measures should precede with preparatory procedures (Poorva karma) viz. Digestion (Pachana), Increasing the digestive fire (Deepana), Oleation (Snehana) & Medicated sudation (Swedana). These are beneficial for lubrication and liquefying the waste products (malas) accumulated in various transport systems of the body and to bring waste products to the alimentary canal (Koshtha) for easy elimination through nearest root.

4. After therapeutic emesis (Vamana karma) and therapeutic purgation (Virechana karma), one should follow a special dietary regimen called as Samsarjana karma. It is essential to restore the normalcy of body tissue & systems as well as helps to rejuvenate the person. Samsarjana karma is also essential for a better effect of medicine on the body. Besides this, the specified restrictions, guidelines and post therapeutic procedures (Paschat karma) mentioned in the classics should also be considered. (Ch.Si. 01/11)
5. The type of main procedure (Pradhanakarma) depends on the nature of the vitiated humours (dosas) as well as the involvement of a particular system in a disease. (A.H.Su.01/25)
 - ✚ Therapeutic emesis (Vamana karma) for Kapha dosha predominant conditions
 - ✚ Therapeutic purgation (Virechana karma) for pitta dosha predominant Conditions
 - ✚ Sneha enema (Anuvasana vasti) for vata dosha predominant conditions
 - ✚ Decoction based enema (Aasthapana/ Niruha vasti) for vitiation of Tridosha condition
 - ✚ Nasal administration of medicine (Nasya karma) is the procedure of choice in diseases of Urdhavajatrugata, viz. Brain, Ear, Nose, Throat and sensory organs.

Importance of Panchakarma

Panchakarma is beneficial for

1. Preventive, promotive health purposes
2. Management of various systemic diseases viz. Joint disorders, Musculoskeletal, Dermatological, Neurological, Psychiatric, Geriatric, Gynecological disorders etc.
3. The Panchakarma is also widely prescribed in chronic incurable diseases for improving the quality of life.

The importance is realized from the ancient time and to the extent that we find discussion in Charaka samhita with reference of Panchakarma. There is also the example of vamana is given. In all the eight parts of Ayurveda Panchakarma is important. Diseases treated by this therapy shows the importance of Panchakarma.

Balaroga:-The application of Panchakarma is the stanya chikitsa, stanya dustijanya vyadhi including ailment like kukunaka, parigarbhika is mentioned.

Graha–Vyadhi:- In grahavyadhi we get detailed description of revatigraha, putanagraha, andhaputna etc. In revati graha a patient has to take bath after massage of oil derived from guggula, rala, sura etc. Such kind of references are seen in grahavyadhi.

Visatantra:- In visatantra the process of sodhana has got a pivotal importance in the first stage of sthavara visa, vamana is indicated, in the second stage (vega) vama, virechana, in the third vega – nasya and in the fourth

vega snehapana etc. In the snake bite a reference is made to raktamokshana, nasya and vamaana are indicated.

Shalakyatantra:- In shalakyatantra includes diseases relating to ear, nose, throat, dantaroga, netraroga etc. Raktamokshana in pittabhisyanda, siramokshana in Kaphabhisyanda, nasya in drustigata vyadhi, vamaana in krami karna, this will justify the importance of Panchakarma right from the ancient time.

Jara (Rasayana): Rasayana (promotive treatment) means the way for attaining excellent rasa etc. (dhatus). From promotive treatment, one attains longevity, memory, intelligence, freedom from disorders, youthful age, excellence luster, complexion and voice, optimum strength of physique and sense organs, successful words, respectability and brilliance etc.

Vajikarana:- Vajikarana is that which produces lineage of progeny, quick sexual stimulation, enables one to perform sexual act with the woman uninterruptedly and vigorously like horse, promotes corpulence, and infallible & indestructible semen even in the old persons. By this one attains eternality based on filial tradition here & hereafter along with fame, fortune, strength & corpulence.

CONCLUSION

Panchakarma is a very unique therapeutic procedure, because of its preventive, promoter, prophylactic, and rejuvenating properties as well as providing a radical cure. Panchakarma plays a vital role in the preservation, maintenance & conservation of health & promotion of longevity. They form a part of the regimen of preventive medicine (SvasthVritta) indicated as prophylactic measures in the context of epidemics and pan epidemics. All diseases occur due to suppression and forceful expulsion of natural urges. Panchakarma is the best treatment for diseases caused by the suppression of natural urges (Vega Daharana). Suppression of natural urges affects gastrointestinal motility and continence of sphincters and later neuro-humoral control of glands. Vatanulomana is the prime line of treatment for disease due to suppression of urges and Basti is the best treatment among Vatanulomana therapies. These measures are indicated as preparatory procedures before the administration of rejuvenation therapy (Rasayana) & aphrodisiac therapy (Vajikarana). Bio-purification makes the biological system return to normalcy & rejuvenate rapidly & also facilitates the desired pharmacokinetic effect of therapeutic remedies administered thereafter. It eliminates toxins & stagnated excreta & metabolites from the body, cleanses the macro & microchannels, maximizes the absorption & metabolism of nutrients & drugs, and helps in minimizing their dose & toxicity.

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