



**REVIEW & INTRODUCTION OF PANCHAKARMA**

**<sup>1</sup>Prof. Arun Gupta and <sup>2</sup>Dr. Pankaj Katara\***

<sup>1</sup>Head of Department, Panchkarma department, Ch. Brahm Prakash Ayurveda Charak Sansthan, (Govt of NCT Delhi), Khera Dabar, Delhi-73

<sup>2</sup>Assistant Professor Panchkarma department, Ch. Brahm Prakash Ayurveda Charak Sansthan, (Govt of NCT Delhi), Khera Dabar, Delhi-73

**\*Correspondence for Author: Dr. Pankaj Katara**

Assistant Professor Panchkarma department, Ch. Brahm Prakash Ayurveda Charak Sansthan, (Govt of NCT Delhi), Khera Dabar, Delhi-73

Article Received on 23/09/2015

Article Revised on 15/10/09/2015

Article Accepted on 01/11/2015

**INTRODUCTION**

Panchakarma therapies are popular in the field of Ayurvedic disease management. Though their effect and safety is well established by the evidence of experiences since many centuries. This therapy restores balance with natural law to maintain the equilibrium of doshas and stabilize the internal milieu of body. Panchakarma helps to eliminate toxins in a more stable way, allowing healing of tissues, cleaning of srotas (channels), improving digestion and mental functions.

Panchakarma therapy is beneficial before the symptoms of Nija Roga become visible.<sup>[1]</sup> Shodhana is appropriate for person those possess good strength, Mandagni and severity of disease<sup>[2]</sup>

According to Ayurvedic texts our body is a network of srotas.

Diseases occur when toxins get accumulated in body and clog these Srotas. These accumulated toxins have to be expelled out in order to keep the body healthy. Through Panchakarma therapy these toxic clogs are cleared to restore normal physiological process. Panchakarma therapy is not only for diseased person it can also be administered to a normal person to prevent diseases and keep his body healthy. Therefore it is an important therapy for maintaining the health of individuals and also regulates with imbalance doshas to cure the diseases.

The word 'Panchakarma' means five karmas. The "Pancha" word is a symbol of blessing of the god called "Mangalam" and this represents that all the procedures of treatment should require the presence of god. There is reference that all constituent of universe forms body or Panmahabhuta are main constituents of the body. All living and non-living things are a combination of pancha bhuta (prithvi, apa, tejas, vayu, akasa). To regulate the living body, Acharyas concised pancha bhutas into tridoshas (vata, pitta, kapha) and therefore

the main aim of treatment is to stabilize the equilibrium among these doshas.

'Karma' word may be defined as method, procedures, techniques etc. Here it can be describe as procedures of treatment and preventive measures.

According to Ayurveda, vyadhi has been defined as the state in which both the body and mind are subjected to pain and misery. This is the state of imbalance of three doshas. The measures undertaken to restore the doshika equilibrium is called chikitsa.<sup>[3]</sup> In Ayurveda, chikitsa has been broadly classified into two groups:

**1. SHAMANA**

The treatment, which doesn't eliminate the doshas or elevate those, which are in normal condition but tries to bring equilibrium in the imbalanced doshas, is called as "Shamana". It may be done in seven ways<sup>[4]</sup>

- 1) Pachana            2) Deepana            3) Kshudha
- 4) Trushna            5) Vyayama            6) Aatapa
- 7) Maruta

**2. SHODHANA**

The treatment through which increased doshas<sup>[5]</sup> are eliminated and balance is established between them is referred to as "Shodhana". Shodhan is considered as a prominent process. Shodhan is so important because the diseases treated by this way may not occur at all or the chances of recurrence become too less<sup>[6]</sup> Drugs used for shodhan possess various types of potency and able to remove doshas via upper and lower route.<sup>[7]</sup>

**Process of Panchakarma (Comprises of three parts)**

<b>Purva Karma (Preparatory Procedure)</b>	<b>Pradhan Karma (Main procedures)</b>	<b>Paschat Karma (methods after main procedure)</b>
<u>Snehana (Oleation therapy)</u>	<u>Vamana (Emesis)</u>	Samsarjana Karma (specific dietetic regimen and mode)
<u>Swedana (Sudation)</u>	<u>Virechana (Purgation)</u>	
	Shirovirechana (Nasya or putting medicines through nostrills)	
	<u>Niruha basti (medicated enema)</u>	
	Anuvasana basti	

Sushruta clubbed the basti karmas mentioned separately above together as enema therapy and in the vacant place adds Rakthamokshana or Blood letting as the fifth measure of shodhana (eliminative or purificatory) procedures. Among the both categories samshodhana has been given much emphasis because it eliminates the disease completely so much so that it does not recur again unless there being strong etiological factors, and at the same time it regulates the vitiated doshas from their very site of origin. Samshodhana therapy purifies or cleanses all the body tissues and micro-circulatory channels, and brings about the harmony of tridosha i.e. vata, pitta, kapha and manasa dosha (satva, raja and tama) in such a way that vitiated doshas are regulated in the body and long lasting beneficial effects of long duration are produced in the body.

Panchakarma is a very unique therapeutic procedure, because of its preventive, promotive, prophylactic and rejuvenative properties as well as providing a radical cure. These purificatory procedures consist of a variety of physico-physiological measures. Panchakarma therapy represents a similar integrated procedure, is designed to eradicate the vitiated doshas and to maintain a state of normalcy and equilibrium which is the fundamental basis of health.<sup>[8]</sup>

**Characters of Samyaka samshodhana<sup>[10]</sup>**

After taking manda, sweating visible first on head, forehead, heart, neck, scrotum, aksha and in temporal region

- ◇ Proper udgar
- ◇ Vishudhha vata karma
- ◇ Nirupdrava
- ◇ Pushti

Equilibrium state of dosha and relief from diseases considered arogya<sup>[11]</sup> (Symptom of arogya)

- ◇ Annabhilasha
- ◇ Bhakshaya paripaka sukham
- ◇ Shushta vina mutram vatatvam
- ◇ Sukhswapna, pratibodhanam
- ◇ Bala, varna, ayu
- ◇ Soumnasya
- ◇ Samagnita

**PANCHAKARMA PROCEDURES**

Panchakarma consists mainly three categories, solitary as well as accompanied it cure and prevent health problems. A diseased body can be compared to a soiled cloth which can not be colored as we desire. Hence to attain the maximum benefits, the body has to be purified or cleaned before starting the treatment. The cleared channels help medicines to penetrate the deeper tissues. Panchakarma therapy is a comprehensive samshodhana regimen under which all other similar procedures may be included. The classical panchakarma therapy consists of following groups of procedures.

1. Purvakarma
2. Pradhanakarma
3. Pashchat karma

**1. PURVA-KARMA**

This is a foundation of panchkarma, following preliminary methods tolerance and acceptance of the consequence of main procedure is improved. It makes changes in vitiated doshas to mobilise them without trouble, and thus easily removed from the body tissues without creating harm to the body. Purva-karma helps to achieve best response of main procedure of Panchakarma, subsequently body develops sensitivity, to keep balance throughout the process of pradhan Karma. Devoid of pre-procedure produces complications as an unripe fruit get crushed during juice extraction, whereas ripped fruit is best, and juice can easily be extracted.<sup>[12]</sup>

**Pre procedures consist of<sup>[13]</sup>**

- ◇ Snehana
- ◇ Swedana

Purva karma helps to move the doshas from sakha to koshta and can be excreted from their nearest route of excretion.

The evacuation of morbid, spoiled and vitiated doshas initiated since preliminary procedure. This is an effort to make up the body and its doshas in a proper state of elimination of ama dosha (toxins) also helps the pradhana karma to produce positive and stable response to the body.

Purva Karma establish a smooth and flexible pathway to the doshas and transferred energy to move their vitiated sites (Shakha) to the main compartment of body (Koshtha) and prepared to removed from the body easily. Apart from this it also helps to digest Ama thus helps to detoxify the body because non-extraction of ama doshas can damage the body tissues.<sup>[14]</sup>

Purva Karma consists specifically two certain series of actions first is snehana following it is swedana, which should be conducted in a particular manner.<sup>[15]</sup>

Freedomely directing pradhana karma early into the similar consequences of destruction as in dry wooden stick stir without lubrication and giving energy as force to it.<sup>[16]</sup>

Apart from these methods some other systemic procedures have their own importance to assemble the raw material procedure after improper digestion; these are rukshana (roughness), dipana (appetizer) and pachana (digestive) these actions should be applied according to the condition and require special sense of treatment.

## 2. PRADHANA KARMA

These are the main procedures and may applied as a single procedure or in different situations these may used collectively. These procedures actually let off the impure material called "Ama Doshas" from their accumulation sites.

Various types of Pradhana Karma are defined according to acharya, but mainly their divisions are.<sup>[17]</sup>

- ◆ Vamana
- ◆ Virechana
- ◆ Nasya
- ◆ Anuvasana Basti
- ◆ Niruha Basti

Blood letting (Sushruta) procedure also consider under main procedure of eradication the ama doshas from rakta dhatu.

## 3. PASCHAT KARMA

It includes the regimens like Samsarjana Krama, specially planned diet and other post therapeutic measures like Dhumapana, Kavalgraha and Gandusha etc.

## CONCLUSION

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channels help medicines to penetrate the deeper tissues. Panchakarma therapy is a comprehensive samshodhana regimen under which all other similar procedures may be included

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