

ROLE OF PANCHKARMA IN SHALAKYA: A LITERARY REVIEW

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ABSTRACT

Panchakarma is the most famous detoxification process of Ayurveda, This special treatment of medicated oil massage and herbal remedies was prescribed in ancient Vedic scripture, and has been practiced for many centuries, in accordance with the great works of the 'Charaka Samhita'. *Panchakarma* and *Shirodhara* are the leading therapies in Indian Ayurveda; considering the level of transformative detoxification they provide, it is not difficult to understand why. *Panchakarma* includes five natural methods of purgation or elimination, *vamana*, *virechan*, *basti*, *nasya* (*shirovirechan*), *raktamokshana*, giving the body an intensively detoxifying the body, while balancing the three *doshas*: *Vata*, *Pitta* and *Kapha*. *Shalakyta tantra* is one of the important aspects of Ayurveda which deals with the treatment of disease associated with body parts above the neck i.e. eye, ear, nose, throat (*aushta*, *danta*, *dantamoola*, *jihwa*, *taalu*, *kantha*, *sarvasar*) and head (*shira*, *kapala*). Four out of five sense organs are included in *shalakyta tantra*, so it is very important to protect them from diseases and also maintain their proper functioning. *Panchkarma* plays a very important role in the treatment of these diseases.

KEYWORDS: *Panchakarma*, *shalakyta*, *vamana*, *virechan*, *basti*, *nasya*, *raktamokshana*.

INTRODUCTION

Panchakarma^[1,2]

According to *Acharya Charaka*, it comprises five major procedures like *Vaman*, *Virechana*, *Niruha basti*, *Anuvasana basti* and *Nasya*.

According to *Acharya Sushruta*, it includes five procedures – *Vaman*, *Virechana*, *Basti*, *Nasya* and *Raktamokshan*.

1. ***Vamana***: Therapeutic induced vomiting or emesis therapy by some medications like *Madanphal yoga*.
2. ***Virechana***: Purgation therapy by medicine like *Erand taila*.
3. ***Basti***: medicated enema therapy by like oil or decoction.
4. ***Nasya***: drug administration through nasal path (an opening door to brain).
5. ***Raktamokshana***: Blood letting therapy.

Poorva karma (Preparatory Procedures): Before initiating *Panchakarma* following *poorvakarma* should be done: *Deepan- Pachan*, *Snehana* and *Swedana*. They aim at preparing the body for the main procedure i.e. *Panchakarma*.

Deepan- Pachana – *Deepan* drugs enhance *agni* and ignite *vata dosha*. *Pachana* drugs stimulate peristalsis of intestine, increase secretion of digestive enzyme and absorption.

Snehana - It is the administration of oily substances (medicated oil or ghee) either internally or externally, or both. Externally: as *Abhyanga* (oil massage) *Shiroabhyang*, *Shirodhara*, *Shiropichu*, instillation of medicated oil drops in ear (*karna pooran*), nose. Internally: the medicated ghee or oil given orally for a specific duration and is known as *Snehpana*. Proper *samyak snehpana lakshan* is observed during this period.

Swedana - It is a method of inducing sweating in the body by various means of heat application.

Pradhan karma (Main Procedures)

Vamana (Emesis therapy) *Vamana* is generally carried out in early hours of day preferably in the early morning after proper *Snehana* and *Swedana*, when *kapha dosha* is dominant. The process in which *apakva pitta* and *kapha* are forcibly expelled through the upper route i.e. mouth systematically induced emesis. Detoxification through *Vamana* is suggested in disease which mainly involve *kapha dosha* or arises due to vitiation of *kapha dosha*.

Virechana (Purgation therapy) The process in which, the elimination of morbid humors occurs through *the adhobhaga / Guda* (anal route) is known as *Virechana*. Therapy can be conducted as an individual detoxification therapy or as a follow up therapy next to *Vamana* to ensure complete detoxification. *Virechana* is suggested for *pitta dosha Shamana*.

Basti (Medicated enema therapy for Shodhan) Basti therapy is considered as *Chikitsa ardha* among all therapy and some physician recognize it as complete therapy. It is considered as prime treatment modality for *Vata dosha*. It is defined in two ways: first definition indicate the whole of the karma mainly for purification and the other definition indicates, the instrument used for the karma. *Basti karma* is expelling body toxins and vitiated *doshas* from colon by introducing medicated *kwath* (decoction) or oils through Anus, Urethra or Vaginal canal. *Basti* improve vision, weight decrease in obese people, in emaciated person weight increase and nourishes, slow down ageing process.

Nasya therapy- *Nasya* is the most important therapy as it is used for the treatment of *Urdhavajatrugata* disease. According to Charaka, nose is the gateway of head. *Nasya karma* is therapeutic measure where the medicated

oil, ghee, *kwath*, *churna*, *swarasa*, etc. are administered through nose to eliminate the vitiated *dosha* situated in *Sira*. It is useful in the conditions like Migraine, headache, *Pinasa* (rhinitis), *Manyastambha* (stiffness of neck), *Ardita* (facial paralysis).^[3]

Raktamokshana (therapeutic blood letting) *Raktamokshana* is a procedure of removing the vitiated *Rakta* in disease caused mainly by *Rakta* and *Pitta*. It is carried out either by using sharp surgical instruments like *Siravedha* or by parasurgical procedures like Leech, *Alabu*, *Ghati*, *Shrung*.^[4]

Pashchat karma (Procedure after Panchakarma)

Samsarjana karma A strict diet preferably using *Peya*, *Vilepi*, *Yush*, *Mansa rasa* are used to enhance the digestive power and restricted life style procedure has to be followed through out *Panchakarma* treatment.

PANCHKARMA IN SHALAKYA TANTRA

All the diseases of *shalakya tantra* mentioned in *Sushruta Samhita* are mentioned below alongwith the indicated panchkarma measures;

	<i>Vaman</i>	<i>Virechan</i>	<i>Basti</i>	<i>Nasya</i>	<i>Rakta mokshan</i>
NETRA ROGA. ^[5] (Su.Ut. 9-16)	<i>Balasgrathita</i> (11/11) <i>Ashophaakshipaka</i> (12/38) <i>Sashophakshipaka</i> (12/38) <i>Puyalasa</i> (12/40) "Utsangini" <i>Bahalvartma</i> <i>Kardamvartma</i> <i>Kumbhika</i> <i>Vartmasharkara</i> <i>Shyavavartma</i> <i>Vridhhavartma</i> <i>Klishhtavartma</i> <i>Pothki</i> " (13/13) "Arma" <i>Sirajala</i> <i>Sirapidika</i> <i>Parvani</i> <i>Arsha</i> <i>Arbuda</i> <i>Pakshmakopa</i> " (15/32)	" <i>Amladyushita Shuktika</i> " (10/14) <i>Dhoomdarshi</i> (10/16) <i>Pitta-abhishyanda</i> (10/3) <i>Arjuna</i> (12/19) <i>Balasgrathita</i> (11/11) "Raktaja-abhishyanda" <i>Raktaja-adhimantha</i> <i>Sirotpata</i> <i>Siraharsha</i> " (12/3,4) <i>Praklinnavartma</i> (12/47) "Lagana" <i>Anjannamika</i> <i>Krimigranthi</i> <i>Upnaha</i> " (14/11) "Utsangini" <i>Bahalvartma</i> <i>Kardamvartma</i> <i>Kumbhika</i> <i>Vartmasharkara</i> <i>Shyavavartma</i> <i>Vridhhavartma</i> <i>Klishhtavartma</i> <i>Pothki</i> " (13/13) "Arma" <i>Sirajala</i> <i>Sirapidika</i> <i>Parvani</i> <i>Arsha</i> <i>Arbuda</i> <i>Pakshmakopa</i> " (15/32) <i>Timira</i> (16/28-30)		<i>Abhishyanda</i> (9/10) "Anyatovata" <i>Vataviparyaya</i> " (9/17) <i>Shushkakshipaka</i> (9/22) "Amladyushita" <i>Shuktika</i> " (10/13) <i>Dhumdarshi</i> (10/16) <i>Balasgrathita</i> (11/11) <i>Pishtaka</i> (11/19) <i>Praklinnavartma</i> (11/19) "Adhimantha" <i>Sirotpata</i> <i>Siraharsha</i> " (12/3,4) <i>Sashophaakshipaka</i> (12/38) <i>Ashophaakshipaka</i> (12/38) <i>Puyalasa</i> (12/40) "Utsangini" <i>Bahalvartma</i> <i>Kardamvartma</i> <i>Kumbhika</i> <i>Vartmasharkara</i> <i>Shyavavartma</i> <i>Vridhhavartma</i> <i>Klishhtavartma</i> <i>Pothki</i> " (13/13) "Arma" <i>Sirajala</i> <i>Sirapidika</i> <i>Parvani</i> <i>Arsha</i> <i>Arbuda</i> <i>Pakshmakopa</i> " (15/32) <i>Timira</i> (16/41) <i>Lingnasha</i> (16/70) "Pittavidagdhadrushti" <i>Shleshmavidagdhadrushti</i> ' (16/5)	<i>Dhumdarshi</i> (10/16) <i>Kaphaj-abhishyanda</i> (11/3) "Raktaja-abhishyanda" <i>Raktaja-adhimantha</i> <i>Sirotpata</i> <i>Siraharsha</i> " (12/3,4) <i>Sashophaakshipaka</i> (12/38) <i>Ashophaakshipaka</i> (12/38) <i>Puyalasa</i> (12/40) <i>Praklinnavartma</i> (12/47) <i>Balasgrathita</i> (11/11) "Lagana" <i>Anjannamika</i> <i>Krimigranthi</i> <i>Upnaha</i> " (14/11) "Utsangini" <i>Bahalvartma</i> <i>Kardamvartma</i> <i>Kumbhika</i> <i>Vartmasharkara</i> <i>Shyavavartma</i> <i>Vridhhavartma</i> <i>Klishhtavartma</i> <i>Pothki</i> " (13/13) <i>Timira</i> (16/28) <i>Lingnasha</i> (16/57-60)

Shodhana karmas are not only prescribed in above mentioned *Netra Roga* but also indicated as a pre-requisite to *Tarpana karma* in many diseases for systemic detoxification of body.^[6]

	Vaman	Virechan	Basti	Nasya	Raktamokshan
NASA ROGA ^[7] (Su.Ut. 23,25)	Apinasa (23/3) Putinasya (23/3) "Puyarakta Raktapitta" (23/6) Pratishyaya (24/18)	Apinasa (23/3) Putinasya (23/3) Nasapaka (23/5) "Raktapiita Puyarakta" (23/6) Dipta (23/8) Pratishyaya (25/20,21)	Nasanaha (23/9) Pratishyaya (25/20,21)	Apinasa (23/4) Putinasya (23/4) Nasapaka (23/5) "Raktapiita Puyarakta" (23/6) Kshavathu (23/7) Bhranshtu (23/7) Dipta (23/8) Pratishyaya (25/20,21) Nasanaha (23/9) Nasasrava (23/10) Nasasosha (23/11)	Nasapaka (23/5) Dipta (23/8) "Arbuda Shotha Arsha" (23/13)

	Vaman	Virechan	Basti	Nasya	Raktamokshan
KARNA ROGA ^[8] (Su.Ut. 21)	Badhirya (21/38) Karnakandu (21/56)	"Karnashoola Karnanada Badhirya Karnashveda" (21/4)	Badhirya (21/38)	Badhirya (21/38) "Karnakandu Karnashoola Karnanada Karnashveda" (21/13) "Karnasrava Putikarna Krimikarna" (21/40) Karnakandu (21/56) Karnapratinaha (21/57)	

	Vaman	Virechan	Basti	Nasya	Raktamokshan
MUKHA ROGA ^[9] (Su.Chi. 22-26)	Aushthaprakop (22/6) Sheetad (22/11,12) Upkush (22/19-21) Paridar (22/18) Dantnaadi (22/26-30) Rohini (22/59-63) Kanthashaluk (22/64) Galagand (18) Mukhapak (22/67-75)	Aushthaprakop (22/6) Sheetad (22/11,12) Upkush (22/19-21) Paridar (22/18) Dantnaadi (22/26-30) Taalupaka (22/50) Kanthashaluk (22/64) Mukhapak (22/67-75)	Hanumoksha (22/41)	Aushthaprakop (22/3-5) Sheetad (22/11,12) Dantapupput (22/13) Dantaveshtak (22/14,15) Upkush (22/19-21) Dantavaidarbha (22/22) Shousir (22/16,17) Paridar (22/18) Dantaharsha (22/34,35) Hanumoksha (22/41) Jihwakantaka (22/43-47) Upjihwika (22/48) Taalupupput Taalushosh (22/58) Taalupaka (22/50) Rohini (22/59-63) Kanthashaaluk (22/64) Adhijihwa (22/48) Ekvrinda (22/66) Galaganda (18) Mukhapaka (22/67-75) Hanumoksha (22/41)	Aushthaprakop (22/6) Sheetad (22/11,12) Dantapupput (22/13) Dantaveshtak (22/14,15) Upkush (22/19-21) Dantavaidarbha (22/22) Shousir (22/16,17) Paridar (22/18) Dantanaadi (22/26-30) Jihwakantaka (22/43-47) Ekvrinda (22/66) Galaganda (18) Mukhapaka (22/67-75)

	Vaman	Virechan	Basti	Nasya	Raktamokshan
SHIRO ROGA ^[10] (Su.Ut. 26)			Vataja shiroroga (26/3) Paitikka shiroroga (26/15,16)	All Shiroroga (26/1-40)	All except Kshayaja shiroroga and Krimij shirorga (26/43)

CONCLUSION

Panchkarma plays a very beneficial role in the treatment of many diseases. It cures the diseases from its root. It helps not only in detoxification but also in maintaining exceptional health. Even a healthy individual can undergo *panchkarma* treatment. *Nasya* plays the most important role in *shalakya* out of all five *panchkarmas*. It is beneficial in diseases of all parts of *shalakya tantra*. Various medicated preparations like oils, ghee, *churna*, are now available in the market from different brands.

Hence *panchkarma* should be brought to a heavy limelight so that everyone would be able to get its benefits.

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