

ROLE OF PANCHAKARMA IN SHALAKYA TANTRA

Dr. Dinesh Gurjar^{1*}, Dr. Rajendra Singh Patel², Dr. Manish Ladhav³ and Dr. Arunima Namdeo

¹P.G. Scholar, Shalakyta Tantra Mansarovar Ayurvedic Medical College Hospital and Research Centre Bhopal MP.

²Associate Prof. Dept. of Shalakyta Tantra Mansarovar Ayurvedic Medical College Hospital and Research Centre Bhopal MP.

³Professor in Panchakarma Department of Mansarovar Ayurvedic Medical College Hospital and Research Centre Bhopal.

⁴Professor. Dept. of Shalakyta Tantra Mansarovar Ayurvedic Medical College Hospital and Research Centre Bhopal MP.



*Corresponding Author: Dr. Dinesh Gurjar

P.G. Scholar, Shalakyta Tantra Mansarovar Ayurvedic Medical College Hospital and Research Centre Bhopal MP.

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ABSTRACT

Ayurveda science deals with human health and recommended herbs, formulation, *Yogic* exercise and purification measures for the maintenance of healthy life style. The ayurveda stream *Shalakyta tantra* covers diseases related to the eye, nose, throat and ear. This branch uses parasurgical and surgical procedures as therapeutic measures, however purification therapy (*Panchakarma*) also play vital role in *Shalakyta tantra*. Panchakarma is a branch of Ayurveda, meant for the removal of vitiated Dosha, Mala or toxic part of body and balances Dosha-Dushya through, Vamana, Virechana, Nasya, Basti, Rakta Mokshana etc. In the disease like Abhisyanda, Adhimantha, Timira, Danta Nadi, Upakusha and Dusthapratishyaya, most of the Panchakarma therapies are indicated according to their severity of the disease. In practice the patient, who undergoes Panchakarma or Sodhana Chikitsa shows better result than the patient treated without Sodhanakarma. it is the process, which gets the root cause of the problem, and correct the essential balance of Tridosha in the body. Therefore, increasing and mainstreaming the Panchakarma procedure in Shalakyta Tantra will definitely provide an effective.

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



INTRODUCTION

The three main therapy techniques used in Ayurveda to treat diseases are Samsodhana (Panchakarma), Shashtra Chikitsa (surgical procedures), and Sansamana (conservative). One of the most effective ways to eliminate, lessen, and balance the Saririka Dosha is Samsodhana Chikitsa. Panchakarma Chikitsa is another name for Samsodhana or Sodhana Chikitsa. The Poorvakarma Snehana and Swedana are part of the Panchakarma. Vamana, Virechana, Anuvasana, Niruha, and Nashya are the Pradhanakarma. In Panchakarma therapy, Basti can be added in place of Anuvasana and Niruha Basti together with Raktamokshana.

Shalakyatantra is one among the eight branch of Ayurveda and it deals with the disease of Netra, Karna, Nasa, Siro-Kapala and Mukhagata Roga. While considering the predominant Dosha of Urdhwajatrugata roga, Karna and Danta are Vata predominant, so the treatment followed is Vatahara chikitsa like Sneha as Pana, Kavala Gandusha, Sneha Virechana and Siro Basti etc. Mukha is Kapha predominant, so treatment followed are Kaphahara Chikitsa, Lekhana, Pratisarana, Siro Virechana and Jalaukavacharana etc. The diseases of Kantha are Kapha-Rakta predominant, so treatment followed is Vamana, Siro Virechana, and Raktamokshana etc. In Siro-Kapalagata Roga the treatment followed are Nasya, Raktamokshana, Siro-Virechana, Murdhni-Taila and Dhoomapana etc. In Danta Nadi, Upakusha and Dusthapratishtyaya almost all the Panchakarma therapy are indicated according to the Dosha-Dushya, Vaya (age) and Kala. The disease treated with Panchakarma or Sodhana Chikitsa as Pradhana Karma or as Poorvakarma, never re-occur and shows better result than the patient treated without Sodhana Karma Shodhana through this therapy (Detoxification therapy) is the only therapeutic approach to get away with various disorders and also keep healthy from disorders. Through Panchakarma therapy normal health can be restores as it is one of the procedures which help in detoxification of the body.

AIMS AND OBJECTIVES

To understand body purification measures and their benefits without any side effects.

To elaborate and to discuss the concept of Panchakarma in Shalakyatantra.

MATERIALS AND METHODS

Literatures will be collected from different classical textbooks of Ayurveda, from journals and from dissertations. The details of Panchakarma techniques and their special indications in Shalakyatantra are discussed in details.

Indications of Panchakarma in Various disease of Urdhwajatru

Netra is the Pitta predominant organ as Alochaka-Pitta seats on the Netra. Therefore, while considering the treatment protocol the Virechana, Rakta mokshana nd

Snehana Karma are to be considered as a prime treatment. However, based on the Dosha predominant the other Panchakarma therapies are also recommended. Karna (ear) is Vata Predominant, so the Snehana (Ghrita pana), Swedana and Rasayana Karma are considered first. Tikshna-Nashya, Vamana, Dhoomapana, Kavala and Gandusha are primarily considered in Nasa Roga because of its Kapha predominance. Most of the Dantamoola-gata roga are Kapha-Rakta predominant, hence the treatment protocol followed are Raktamokshana, Kavala, Gandusha, Dhoomapana, Nashya etc. Talu and Kantha Roga are Kapha and Rakta predominant and among them, most of the diseases are Asadhya. The procedures adopted are Raktamokshana, Kavala, Gandusha, Dhoomapana and Tikshna-Nashya. Danta Roga are Vata predominant and the treatment protocol adopted are Sneha Kavala, Gandusha and Snehika Dhoomapana etc. In Jihwa- roga, the treatments followed are Raktamokshana, Kavala and Gandusha etc.

Panchakarma

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

According to Acharya Sushruta, it includes five procedures Vaman, Virechana, Basti, Nasya and Raktamokshana.

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. Ex. pippali, chitraka.

Pachana drugs stimulate peristalsis of intestine, increase secretion of digestive enzyme. Ex. Musta, ajamoda.

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), in nose (Nasya). Internally: the medicated ghee or oil given orally for a specific duration and is known as Snehana.

SWEDANA

It is a method of inducing sweating in the body by various means of heat application. For example, application of warm poultice over the skin or steam bath, it is in the form of peti-sweda, Patra pinda sweda, Shali shastik pinda sweda, Upnah sweda, Nadi swedana, Sankar sweda.

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 adbhoga / 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 Shodhana)

Basti therapy is considered as Chikitsa ardhya among all therapy and some physician recognize it as complete therapy. It is considered as prime treatment modality for Vata dosha. Basti karma is expelling body toxins and vitiated doshas from colon by introducing medicated kwatha (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 Urdhvajatrugata disease. According to Charaka, nose is the gateway of head. Nasya karma is therapeutic measure where the medicated oil, ghee, kwatha, 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).

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, Shring.

DISCUSSION

The goal of Ayurveda's Shalakyatantra branch is to preserve the health of the ears, nose, throat, and eyes. This branch recommended using Panchakarma, or cleansing therapy, to treat Netra roga. Diseases like Abhishyanda, Adhimantha, Sirotpat, Siraharsha, Puyalasao, Anyatovat, and Vatparyay, among others, can be treated with panchakarma. Netra Rogas can be prevented and treated with Panchakarma therapy's anti-inflammatory, anticoagulant, anesthetic, analgesic, antithrombotic, and vasodilator properties, among others. Panchakarma strengthens the muscles that

support the eyes, clears blockages in the channels that supply the eyes, and increases blood flow to the area, which feeds the muscles and nerves. Panchakarma's calming and cooling properties help to reduce the symptoms of dry, itchy eyes. Panchakarma has revitalizing properties and helps prevent dark circles.

CONCLUSION

A lot of disorders can be effectively treated with panchkarma. It treats illnesses at their source. It supports outstanding health maintenance in addition to detoxifying. A healthy person can have panchkarma treatment as well. Of the five panchkarmas, Nasya's involvement in Shalakyatantra is the most significant. It helps with ailments related to all aspects of the Shalakyatantra. There are currently numerous pharmaceutical products from various manufacturers on the market, including oils, ghee, and churna. Therefore, panchkarma needs to be heavily promoted so that everyone can profit from it.

The main aim and objective of Ayurveda is "Swasthyasya Swasthya Rakshnam" "Aaturasya Vikara Prasamanam" Which means maintaining the health of a healthy person, prevention of disease and curing the disease of ailing person. The Shalakyatantra, a part of Astanga Ayurveda, deals with the disease above throat. It includes the disease and treatment of Netra, Karna, Nasa, Kantha, Mukha, Danta and Siro-Kapala Gata Roga. Sansamana (conservative), Samsodhana (Panchakarma) and the Shastra chikitsa (surgical procedures) are the essential treatment modalities followed to treat a disease. These are the basic treatment modalities, explained in the classical texts of Ayurveda. Panchakarma is a branch of Ayurveda, meant for the removal of vitiated Dosh, Mala or toxic part of body and balances Dosh-Dushya through, Vamana, Virechana, Nasya, Basti, Rakta Mokshana etc. In the disease like Abhishyanda, Adhimantha, Timira, Danta Nadi, Upakusha and Dusthapratishyaya, most of the Panchakarma therapies are indicated according to their severity of the disease. In practice the patient, who undergoes Panchakarma or Sodhana Chikitsa as Pradhana karma or Poorvakarma shows better result than the patient treated without Sodhanakarma. The patients, treated with Sodhanakarma recover faster than patient treated only with Shamana-chikitsa does. Therefore, increasing and mainstreaming the Panchakarma procedure in Shalakyatantra will definitely provide an effective and satisfactory outcome in Urdhvajatrugata disorders. Now a days ENT & Ophthalmic Diseases Are Major Concerned Because patient could not want to go for surgical procedure. Looking towards Ayurveda there are lot of Panchakarma Procedures are advocated for this disorders.

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