

## PANCHAKARMA AND ITS APPLICATION IN PEDIATRICS PRACTICE- A REVIEW ARTICLE

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### ABSTRACT

*Amavata* is the most commonly observed *vaatavyaadhi* which mainly affects *sandhi* to produce *ruja* and *shopha*. In this disease, vitiated *vata* along with *kapha* gets *sthaanasamshraya* in *sandhi* to produce different *lakshanas*. *Gulpha Sandhi* is a kora variety of *chala sandhi* and one of the most important Sandhi of the lower extremities as it is mainly associated with locomotion and equilibrium of our body weight and help in walking. *Gulpha* sandhi in our body are two in number, which is present in between *pada* and *jangha*. The ankle joint present at the junction of leg and foot can be understood as the same. *Amavata* is a disease in which vitiation of *Vata Dosha* and accumulation of *Ama* take place in joints, which simulate rheumatoid

arthritis (RA). Localized *ama* gets in the body tissue or joints, it can lead to production of pain, stiffness, swelling, tenderness, etc., in the related joints. Rheumatoid arthritis (RA) is a systemic inflammatory condition that results in cartilage and bone destruction. It is characterized by a typical pattern and distribution of synovial joint involvement.

**KEYWORDS:** Gulpha sandhi, Manibandha, Amavata, mamsa peshi, Snay.

### INTRODUCTION

Considering *Sharirik and Manshik* approach ayurveda explains the treatment for various disorders. *Sharir Shodhana* is one in all the modalities of treatment which is best for uprooting the disease from the basis itself. Pathophysiology of disease mainly involves disturbances of three *Doshas* (*Vata, Pitta, Kapha*) thus *doshic* balance is extremely important for retaining healthiness. Panchakarmas are indicated in children although cohort isn't

specific. Same was explained by *Acharya Kashyapa* that it is often administered in moderate or the minimum level by contraindicating excess *Apatarpana* and bloodletting as *Shodhana treatment*.<sup>[1]</sup>

*Panchakarma* includes *Vaman, Virechan, Basti, Nasya and Raktamokshan* as it is mainly for cleansing the body toxins to achieve balanced state of body that facilitates rejuvenation.<sup>[2]</sup>

Ayurveda considers that the cleansing of the body is significant before the commencement of any intervention by Ayurveda. According to basics of Ayurveda the *doshas* i.e. *vata, pitta and kapha* are principal functional components of body. They run all activities happening in organs, channels and tissues of our physical body. If *doshas* get disturbed by any means i.e. *Ahar, Vihar* as and many diseases get manifested. These imbalanced *doshas* should be expelled out to protect body from further pathological happening of disease from the body. Vitiated *doshas* can be expelled by administering *Panchakarma* therapy. Aim & Objectives:

1. To elaborate the *Panchakarma* and to study the significance of *Panchakarma* Therapy in Paediatrics.
2. To study the applied *Panchakarma* procedure in children and their benefits.

## METHODS

A critical review done from Ayurvedic treatise like *Sushrutsamhita, Charak Samhita, Astanghruday, and Kashyapa Samhita*.

### *Panchakarma in Balroga*

The basic pre requirement - (*Purva Karma*) involves *Deepan* and *Pachan* (Administering oral medicines to improve digestion in order to enhance Agni), *Snehan* (Oleation) and *Swedan* (Hot fomentation).<sup>[3]</sup> *Panchakarma* procedures (*Pradhan Karma*) such as *vaman, virechan, basti* etc. are performed to flush out toxins from the body from the nearest tract either through mouth or anus.<sup>[4]</sup> After this procedures, precautions and diet regimen are advised (*Pashchat Karma*) to prevent any further complications to obtain desired results and also to bring back the patient's body to normal lifestyle<sup>5</sup>. The five therapies which include *Panchakarma* are –

1. *Vamana* – therapeutic emesis
2. *Virechana* – therapeutic purgation
3. *Niruha / Asthapana Basti* – decoction enemas
4. *Anuvasana Basti* – oil and ghee enemas, unctuous enemas

## 5. *Nasya* – nasal medication

Acharya Sushruta has considered blood as fourth *dosha* and mentioned *raktamokshana* i.e. bloodletting as one among five *Panchakarma* measures.

**Application of *Panchakarma* therapy in Paediatrics:** Childhood is very decisive period where teen pick up growing and development with respect to physical, mental and social aspect. *Panchakarma* measures are similarly effective in a paediatric patient as they are done in adults; only precaution should be taken in the prevention of complications. To some extent the alterations in the *Panchakarma* with regards to Paediatric practice has been explained in the classics.

### ***Panchakarma* therapy**

#### ***Deepana and Pachana (Purva Karma)*<sup>[6]</sup>**

*Niramavastha* of doshas should be there before any *panchhakarma* procedure with the help of *deepana* and *pachana*. For *Deepan* purpose, hot water boiled with piece of dry ginger or dry coriander can be used in paediatric patient, water should be warm and can be given in small quantity initially, it relieves *ama* (toxic accumulation) at the level of *koshta* (abdomen). It also help in making *Agni* proper in children.

#### ***Snehana (Oleation)*<sup>[7]</sup>**

*Oleation* is nothing but *snehana* of the body by using medicated oils and ghee internally and externally which is actual essential prior to any *Panchakarma* procedure. *Ghritha*, *Taila*, *Vassh*, *Majja* are explained as a major *Snehana* constituents and more importance has been given to *Ghruta* for *Snehan* in children. *Snehapana* is given to the patient early in morning in the prescribed dose. The dose of *Sneha dravya* can be assessed by ascertaining *agnibala* (digestive power) of the patient, nature of disease, condition of the body. *Snehapana* continue up to *samyaka snigdha lakshanas* (symptoms of desired oleation) are observed and usually it is obtained within 3 to 7 days.

**Table 1: Indications and contraindications of *snehana*.**<sup>[8]</sup>

Indications	Contraindications
Hikka (Hiccough)	<i>Chardi vomitting</i> ), <i>Atisara</i> ( <i>Diarrhoea</i> ),
Krishna balak (Emaciated child)	<i>jvara</i> ( <i>fever</i> ), <i>galamaya</i> ( <i>throat disorder</i> )
<i>Vatarogas</i> (hemiplegic, cerebral palsy)	<i>Kaphaja vikara- sthoulya</i> (obesity) <i>Raktapitta</i>
<i>Rukshata</i> (Roughness all over body)	(Bleeding disorders)
<i>Prior to panchakarma</i> (bio-cleansing therapy)	<i>Kshirad avastha</i> ( <i>breastfeed babies</i> ), <i>chardi</i> ( <i>vomitting</i> )

**Swedana (Sudation)**<sup>[9,10]</sup>

It is a procedure where sweating (sudation) induced artificially by which it relieves heaviness, stiffness and coldness of the body. Acharya Kashyapa explains eight types the *Swedana* methods in the childhood *Pan- chakarma* practice with prodigious importance. *Types of swedan* are *hast*, *pradeha*, *nadi*, *prastara*, *sankar*, *upnaha*, *avgaha* and *parisheka*.

According to Acharya Kashyapa, *Hashta Sweda*, and *Pata Sweda* are very useful in neonates and infants especially in abdominal colic. *Nadi Sweda*, *Prasthara*, *Sankara*, *Pradeha*, *Upanaha*, *Avagaha*, *Parisheka* are other types which are practically applicable in children.<sup>[11]</sup>

**Shashtika Shali Pinda Sweda**<sup>[12]</sup>

This is the general method of *swedana* used in paediatric patients in which specific part or whole body made to sweat by the application of *shashtika shali* (a variety of rice) in the form of *pottalis* (boluses tied in a cotton cloth). *Shashtika shali* is cooked with milk and decoction of *dashamoola*. This cooked rice is to be kept in pieces of cloth to make *pottalis* (boluses tied in a cotton cloth).

**Table 2: Indications and contraindications of *swedana*.**<sup>[13]</sup>

Indications	Contraindications
After <i>snehana</i> and prior to panchakarma	<i>Dagdha</i> (burnt), Acute fever, <i>Kamala</i> (jaundiced)
<i>Vata rogas</i> (hemiplegic, cerebral palsy)	<i>Pittarogi</i> , <i>madhumehi</i> (diabetic)
<i>Jadya</i> , <i>kathinya</i> and <i>ruksha sharira</i> (heaviness, stiffness, dry- ness of body)	<i>Chhardi</i> (Vomiting), <i>Trishna</i> (dehydrated)
<i>Shwas</i> (asthma), <i>kasa</i> (cough), <i>pratishyaya</i>	<i>Karshya</i> (emaciated)
Rheumatic and degenerative conditions	<i>Hridaya Rogas</i> (Cardiac Diseases),
Obstruction to <i>Mala</i> (stool), <i>Mutra</i> (urine) and <i>Shukra</i> (semen)	<i>Raktapitta</i> (Bleeding disorders)
	<i>Vishsart</i> (poisoned)

**Vaman**<sup>[14]</sup>

*Bala* is the stage with delicate body and mind with dominance of the *Kapha* hence the *Mridhu Vamana* with full stomach milk or breast milk followed by physical stimulation of

the throat has been indicated. Indications of *Virechana* should be substituted by *Basti*, similarly *Marsha Nasya* by *Pratimarsha*. Acharya Kashyapa mentioned that, babies who emit vitiated milk from stomach repeatedly will never suffer from diseases. When baby takes first breath Acharya advised that baby should be undergone the process of *Garbhodaka Vamanam* using *Saindhava* and *Ghruta*. In other context he told that those babies are vomiting the milk after breast feed, never suffers with the disease due to expulsion of excessive *Kapha Dosha*.<sup>[15]</sup>

**Table 3: Indications and contraindications of *vamana*.**<sup>[16]</sup>

Indications	Contraindications
Gastric problems - <i>ajeerna</i> (indigestion)	Acute peptic ulcer
<i>Peenasa</i> (Sinusitis)	<i>Bala</i> (young children)
<i>Madhumeha</i> (Diabetes),	<i>Hridroga</i> (Cardiac disorders)
<i>Unmada</i> (Schizophrenia),	<i>Shranta</i> (Exhausted)
<i>Kushtha</i> (Skin diseases)	<i>Pipasita</i> (Thirsty)
<i>Kasa</i> (Cough), <i>Shwasa</i> (bronchial Asthma)	<i>Kshudhita</i> (Hungry)
<i>Shlipada</i> (Filariasis)	<i>Atikrisha</i> (Emaciated body)

### ***Vamana dravya* used in Paediatrics**

*Vamana* is indicated in child just after birth as *Garbhodaka*. *Vamana* can be done by administering *Vacha* (*Acorus calomus*) and *Saindhava Churna*. In *ksheerad* child, *Vamana Sadhya* diseases, *Vamana* could be done with *Madanaphala* on nipple along with areola i.e. dose of *Madanaphala* should not be more than that. Indication of *Vamana* is in baby above the age of five year.

### ***Virechana***<sup>[17]</sup>

Normally, *Virechana* should not be given to children, if it's necessary, it can be used as a last option; if all other measure failing to cure the disease. This procedure should be administered with extreme caution as there lays a potent danger of dehydration which the children more prone. One can utilise *mridu verech-noushadha* as *trivritta*, *chaturangula* can be logistically used. The *Vega* of *Virechana* is 2, 3, and 4, in place of 10, 20, and 30 for adult *Kanistha*, *Madhyama*, and *Ut-tama* respectively. It is proved that *Virechana* is best for *Pittaja* disorders and imparts the clarity of *Indriyas* (sense organs) and good for ensuring the growth and development of the child. It also enhances the functional capacity of the child by purifying the *Amashaya* and *Paskwashaya* by regularising the bowel habits. However, *Virechana* is better avoided in children except in the emergencies and substituted by *Basti*. *Virechana* in case administered, should be given at least fifteen days after the *Vamana* by

satisfying all the prerequisites.

**Table 4: Indications and contraindications of Virechana.**<sup>[18]</sup>

Indications	Contraindications
<i>Tamak Shwasa</i> (Bronchial Asthma), Eczema, Allergic dermatitis etc.	<i>Navajwara</i> (Acute fevers)
<i>Pakshaghat</i> (Hemiplegic), <i>Madhumeha</i> (Diabetes), <i>Arbuda</i> (Tumour),	<i>Krishna</i> (Emaciated patients) <i>Rajayakshma</i> (Tuberculosis)
<i>Krimi</i> (Worm infestation), <i>Kamala</i> (Jaundice),	<i>Garbhini</i> (Pregnant women)

### **Basti**<sup>[19,20]</sup>

In childhood clinical practice *Basti* acts just like the *Amrita* (nectar). *Basti* can be administered to one-year baby. *Basti* is the procedure where the medicines in suspension form are administered through rectum or genitourinary tract using *Basti yantra* (enema can or specific apparatus). The *Niruha Basti* can cause the *Karshana* in child which leads to the poor development, *Acharya Kashyapa* told the *Anuvasana Basti* or *Basti* in which oil more than quantity of *kashaya* should be used. In *Vata dosha* elimination and diseases where there is association of *Vata*, *Basti karma* should be used.

**Table 5: Indications and contraindications of Basti.**

Indications	Contraindications
<i>Amavata</i> (Juvenile Rheumatoid Arthritis)	<i>Amatisara</i> (acute diarrhoea)
<i>Vata rog</i> (hemiplegic, muscular dystrophy)	<i>Kasa</i> (Cough), <i>Shwasa</i> (Asthma)
<i>Rajonash</i> (Secondary Amenorrhea)	<i>Chhardi</i> (Vomiting)
<i>Jeerna jvara</i> (Chronic Fever)	<i>Krishna</i> (Emaciated body)
<i>Ashmari</i> (kidney stone, bladder stone)	<i>Madhumeha</i> (Diabetes)
<i>Niram atisar</i> (chronic diarrhoea)	<i>Shoona Payu</i> (Inflamed Anus)
(cerebral palsy, delayed milestones)	<i>Kritahara</i> (Immediately after taking food)

**Commonly used Basti Yogas:** *Madhutailika Basti*, *bala guduchyadi Basti*, *patolanimbadi Basti*, *vaitarana Basti*, *mustadi yapana basti*, *tikta kshira basti*.

### **Nasya**<sup>[21]</sup>

Process of administration of medicines through nostrils is called *Nasya*. It is indicated mainly in aggravated and accumulated *doshas* (disease causing factor) of head and neck. *Kashyapa* has stated two types of *nasya*; namely *Brimhana nasya* (nourishing) and *Karshana Shodhana nasya* (cleansing). *Nasya karma* is mainly proposed to clean the channels in the head and neck region. The aggravated *kapha dosha*, which usually blocks the upper respiratory tract, is eliminated with the help of nasal instillation of herbal juices, oils, or powders. During *nasya* the patient should sit or lie down in a comfortable posture, then applied gentle massage over



the head, forehead and face followed by mild *swedana*. *Nasya* cures certain childhood disorders like *Trishna*, *ShiroRoga*, *Pippasa* etc.

## DISCUSSION

*Panchakarma* can be very carefully implemented in *Swatantra Bala* (healthy Child) or independent child by considering *Bala*, *Desha*, *Kaala* etc. Here the *Swatantra Bala* refers to that child who does not require any assistance in its day to day activities like eating, talking, walking, and explaining good and bad suffering during the course of treatment, while *Paratantra* who is depends on parents or care takers for its day to day activities is not fit for the same.<sup>[22]</sup>

*Snehan* karma pacifies *vata*, regularise bowel movements, and improves digestion, strength and complexion. *Swedana* is quite beneficial in removing the stiffness of the body, heaviness, body contractures, pain, constipation *Vakgraha*, *Alasaka* and other *Vata Kaphaja* disorders. In *Vatapradhana Rogas*, *Snigda Sweda* while in *Kapha Pradhana rogas* the *Ruksha Sweda* is indicated.<sup>[23]</sup> It is well known fact that *Virechana* is best for *Pittaja* disorders and imparts the clarity of *Indriyas* (sense organs) however keeping in mind the power and complication of *Virechan* one should avoid in Child unless necessary. In childhood clinical practice *Basti* will have very better results and act as *Amrut* in child.

## CONCLUSION

*Panchakarma* acts as preventive as well as curative measure and improves the body immunity thus helps to maintain good mental and physical health status through detoxification and rejuvenation. *Panchakarma* therapy can be beneficial in children as a comprehensive cure for many diseases because it made the equilibrium of Dosha when it is used with precaution and scientific rationale.

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