

IMPORTANCE OF PANCHAKARMA FOR HEALTHY LIFE**Dr. Kirti Tomar***

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ABSTRACT

Indian system of medicine commonly known as Ayurveda has holistic approach towards the disease and provides treatment without affecting the other parts of body. Similarly, it is effective in preventing an individual from getting diseased in the future. In Ayurveda, diseases can be classified in two basic categories such as -ailments treated or managed by Shodhan therapy and the ailments treated by surgical intervention. Further, it's suggested that in conditions where surgery is indicated, one can try Shodhan or Panchkarma therapies before performing surgery or/ if patient is not fit for surgery or not willing to undergo surgical procedure. Similarly, Acharya have specified that

physician should not advocate Surgery in diseases which can be treated by Shodhan and Shaman therapies (conservative management). Panchakarma is a combination of five procedures of purification- Vamana (Emesis), Virechana (Purgation), Niroohavasti (Decoction enema), Nasya (instillation of medicine through nostrils), and Anuvasanavasti (Oilenema). These procedures aim at plucking away the deep rooted imbalances in the body.

KEYWORDS: Panchakarma Treatment, Five Shodhan Karma in Ayurveda, Body Purification methods.

INTRODUCTION

One of the most popular Ayurvedic treatments in India is Panchakarma, with its basic principle of purification of the body through five actions or pancha-karma. Through this procedure, the body is said to release all toxins that are left by diseases, poor nutrition and environmental impurities. The treatment involves Vamanam (vomiting out toxins, which is suited for asthma), Virechanam for diseases like jaundice, Vasti (with niruham and anuvasanam enemas) and Nasyam or nasal drops that helps in breathing and works best for

diseases like Sinusitis. Panchakarma is elaborate but the results are phenomenal. As per Ayurveda, there are two types of treatments - shamana and shodhana, where shaman takes care of imbalances in the body and shodhana expels the negative doshas from the body. Panchakarma falls under the shodhana type of treatment. Indian Ayurveda has given the world a considerable measure of things. These things have changed the way individuals live and they have made the progress from a world loaded with ailments to the world perfectly fit and healthy. The significance of Ayurveda is tremendous and it is without a doubt the main practice with regards to alternate forms of medicine. Ostensibly the most eminent branch of Ayurveda is Panchakarma. The name Panchakarma literally means "Five Actions" which is well-suited given the fact that this technique relies upon five distinctive basic activities that control the body namely Vomiting, Purgation, Niruham, Anuvaasan, and Nasyam. In other words, Panchakarma healing technique is a pillar on which majority of Ayurvedic techniques stand. Panchakarma works best with the utilization of medicated oils that helps in eliminating the impurities from the human body. Panchakarma is the true manifestation of the Ayurvedic values and it lives up to its reputation.

Five Basic Shodanas

- Cleansing Methods Vamana: therapeutic vomiting or emesis
- Virechan: purgation
- Basti: enema
- Nasya: elimination of toxins through the nose
- Rakta Moksha: detoxification of the blood

Vamana: Emesis Therapy When there is congestion in the lungs causing repeated attacks of bronchitis, colds, cough or asthma, the Ayurvedic treatment is therapeutic vomiting, vamana, to eliminate the kapha causing the excess mucus. Often times this also releases repressed emotions that have been held in the kapha areas of the lungs and stomach along with the accumulated dosha. Once the mucus is released, the patient will feel instantly relieved. It is likely that congestion, wheezing and breathlessness will disappear and that the sinuses will become clear. Therapeutic vomiting is also indicated in chronic asthma, diabetes, chronic cold, lymphatic congestion, chronic indigestion and edema. After vamana, resting, fasting, smoking certain herbal cigarettes, and not suppressing natural urges (i.e., urination, defecation, gas, sneezing, coughing) is recommended. If vamana is administered properly, the person should feel relaxation in the lungs, will be able to breathe freely, will have lightness in

the chest, clear thinking, a clear voice, a good appetite, and all symptoms of congestion disappear.

Virechan: Purgation Therapy When excess bile, pitta, is secreted and accumulated in the gall bladder, liver and small intestine, it tends to result in rashes, skin inflammation, acne, chronic attacks of fever, biliary vomiting, nausea and jaundice. Ayurvedic literature suggests in these conditions the administration of therapeutic purgation or a therapeutic laxative. Purgatives help relieve the excess pitta causing the bile disturbance in the body. In fact, purgatives can completely cure the problem of excess pitta. When purgatives are used, the patient should not eat foods that will aggravate the predominant humor or cause the three humors to become unbalanced.

Basti: Enema Therapy Vata is a very active principle in pathogenesis (disease). If we can control vata through the use of basti, We have gone a long way in going to the root cause of the vast majority of diseases. Vata is the main etiological (causal) factor in the manifestation of diseases. It is the motive force behind the elimination and retention of feces, urine, bile and other excreta. Vata is mainly located in the large intestine, but bone tissue (asthi dhatu) is also a site for vata. Hence the medication administered rectally effects asthi dhatu. The mucus membrane of the colon is related to the outer covering of the bones (periosteum), which nourishes the bones. Therefore, any medication given rectally goes into the deeper tissues, like bones, and corrects vata disorders.

Nasya: Nasal Administration The nose is the doorway to the brain and it is also the doorway to consciousness. The nasal administration of medication is called nasya. An excess of bodily humors accumulated in the sinus, throat, nose or head areas is eliminated by means of the nearest possible opening, the nose. Prana, life force as nerve energy, enters the body through the breath taken in through the nose. Prana is in the brain and maintains sensory and motor functions. Prana also governs mental activities, memory, concentration and intellectual activities. Deranged prana creates defective functioning of all these activities and produces headaches, convulsions, loss of memory and reduced sensory perception. Thus nasal administration, nasya, is indicated for prana disorders, sinus congestion, migraine headaches, convulsions and certain eye and ear problems. Breathing also can be improved through nasal massage. For this treatment, the little finger is dipped into ghee and inserted into the nose. The inner walls of the nose are slowly massaged, going as deeply as possible. This treatment will help to open the emotions. (Nose tissue is tender and for this application the fingernail

must be kept short to avoid injuring the delicate mucus membranes.) Since most people have a deviated nasal septum, one side of the nose will be easier to penetrate and massage than the other. The finger should not be inserted forcibly. The massage should proceed by slow penetration, the finger moving first in a clockwise and then counterclockwise direction. By this means, the emotions that are blocked in the respiratory tract will be released. One may use this treatment each morning and evening. In this way, breathing patterns will change as the emotions are released and the eyesight also will improve.

Rakta Moksha: Traditional Ayurvedic Method for Purification and Cleansing of the Blood Toxins present in the gastrointestinal tract are absorbed into the blood and circulated throughout the body. This condition is called toxemia, which is the basic cause of repeated infections, hypertension and certain other circulatory conditions. This includes repeated attacks of skin disorders such as urticaria, rashes, herpes, eczema, acne, scabies, leukoderma, chronic itching or hives. In such conditions, along with internal medication, elimination of the toxins and purification of the blood is necessary. Rakta moksha is also indicated for cases of enlarged liver, spleen and gout. Pitta is produced from the disintegrated red blood cells in the liver. So pitta and blood have a very close relationship. An increase in pitta may go into the blood causing toxicity, and thus many pittagenic disorders. Extracting a small amount of blood from a vein relieves the tension created by the pitta-genic toxins in the blood. Leeches have been used as an alternative to bloodletting. Bloodletting also stimulates the spleen to produce anti-toxic substances that help to stimulate the immune system. Toxins are neutralized, enabling radical cures in many blood-borne disorders. Certain substances such as sugar, salt, yogurt, sour-tasting foods and alcohol are toxic to the blood. In certain blood disorders these substances should be avoided to keep the blood pure. For rakta moksha treatment other than bloodletting, there are blood-purifying practices involving herbs, gem therapy or color water therapy. For any rakta moksha treatment or related alternative treatment, it is beneficial to refrain from yogurt, salt, sugar, alcohol, marijuana, sour and fermented foods.

DISCUSSION AND CONCLUSION

One should undertake Panchakarma procedure at least once every two years. Panchakarma is not only for people suffering from diseases but also for healthy people who want to maintain good health and long life. Panchakarma is usually done at the junction of two seasons (e.g. between summer and autumn). Panchakarma can be done in 2 weeks. Panchakarma is a

special procedure which requires guidance and supervision of a properly trained Ayurvedic practitioner. Each person receives this treatment in a tailor made format to suit their body type and medical problems, if any. Other medical conditions like high blood pressure, heart problems, bleeding conditions etc are also taken into consideration before designing a protocol for a patient (as these may form a contraindication for certain therapies). Always consult a fully qualified Ayurvedic practitioner if you wish to receive Panchakarma therapy.

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