

APPLICATION OF PANCHKARMA IN AYURVEDIC PEDIATRICS**Dr. Kritika Joshi* and Dr. Nand Kishor Bhatt**

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ABSTRACT

Panchkarma is the integral part of Ayurveda which promotes primary purification, detoxification (cleanising of aam) and rejuvenation. It helps in achieving a balanced state of body, mind and consciousness. Panchkarma includes five basic therapies namely vaman (emesis therapy), virechan (purgation therapy), niruh basti (decoction enema), anuvasan (medicated ghee or oil enema) and nasya or shirovirechan (errhine therapy). Acharya shushrut has added raktamokshan (blood letting therapy) in panchkarma therapy considering vitiation of blood as a cause of disease. Classics especially KaśyapaSamhita explains Panchakarma in a child with the detailed explanation of Snehana, eight types of Swedana, Vamana, Virechana, Basti and Nasya. Basti is considered as nectar (amrit) for the child. In the present era where

modern medical science has reached to the great advancement, still there are many diseases which are considered as incurable like hypoxic ischemic encephalopathies or cerebralpalsy, muscular dystrophies, juvenile RA etc. In these diseases ayurveda and panchkarma therapies can play a great role in improving quality of life of patients. Life style disorders in children, neurobehaviour and neuro developmental disorders can be managed successfully with Ayurveda.

KEYWORDS: Bal panchkarma, panchkarma in children, ayurveda.

INTRODUCTION

Ayurveda is an ancient system of medicine originated about 5000 years ago in Indian subcontinent. Ayurveda focuses on prevention of diseases as well as curing ailments by establishing equilibrium among doshas (humours), dhatus (tissues) and mal (body wastes). To establish equilibrium among these, two treatment methods are used. First is sanshamana

chikitsa (pacification), second is shodhana chikitsa (purification or detoxification). For purification or shodhana panchkarma therapies are used.

Panchkarma is the integral part of Ayurveda which promotes primary purification, detoxification (cleanising of aam) and rejuvenation. It helps in achieving a balanced state of body, mind and consciousness. Panchkarma is a Sanskrit term first used in charaksamhita, sutrasthan, second chapter.^[1] The term Panchkarma is made up of two words ‘panch’ and ‘karma’ which means “five treatments”. It includes five basic therapies namely vaman (emesis therapy), virechan (purgation therapy), niruh basti (decoction enema), anuvasan (medicated ghee or oil enema) and nasya or shirovirechan (errhine therapy). Acharya shushrut has added raktamokshan (blood letting therapy) in panchkarma therapy considering vitiation of blood as a cause of disease.^[2]

Though panchkarma is considered as speciality of kayachikitsa, it is being successfully applied in practices of astang ayurveda.^[3] Panchakarma can be used in all age groups as per the need. All the five Karmas (therapies) are systematically explained in classics in respect to a child. Classics clearly mentions about indications and contraindications of panchkarma in children. Diet and drugs which are used in children are also specific and procedures may need certain modifications which are highly individualistic. Swatantra bal or an independent child is the exact indication of Panchakarma. It is the disease status of a child, physical strength, mental strength and extent of independency which forms criteria for administration of Panchakarma procedure in child rather than age.

Bala (strength), desh (place), kala (time), agni(metabolism), growth, tolerance capacity etc should be checked before starting panchkarma in any age group. In pediatric practice strength (bala) of the child should be the main criteria rather than the age.

Classics especially Kasyapa Samhita explains Panchakarma in a child with the detailed explanation of Snehana, eight types of Swedana, Vamana, Virechana, Basti and Nasya. Basti is considered as nectar (amrit) for the child. Although panchakarma therapy has been indicated for the children in kashyap samhita, acharya kashyap has denied the excess use of sanshodhan and raktamokshan in children.^[4]

Before panchkarma (main line of treatment) purvakarma (preparatory part) is carried out to prepare the person to undergo panchkarma therapies. Paschatkarma is the post treatment care

given to the patient which includes diet regimen and do's and don'ts.

Purva karma includes pachan, snehan and swedan.

Pachan karma is done to digest undigested substances by improving agni bala (metabolism). It reduce the heaviness, unctuousness in the body which reduces the chances of complications during snehan. Pachan can be done by using peya, kwath or churna.

Snehan means to oleate or to make smooth. It helps in achieving softness and smoothness. acharya charak has clearly mentioned in thirteen chapter of sutra sthan that panchakarma procedures like emesis and purgation should be preceded by oelation and sudation. In Snehan(oleation therapy) unctuous substances like medicated oil and ghrita are given internally or externally to the child. Snehana or oleation therapy is not only a purvakarm but it is also used as bringhan chikitsa for undernourished children. It enhances health of a child by promoting samyak dhatuvardhan. Among four sneha dravya ghrit (ghee), tel(oil), vasa(muscle fat), majja (marrow), Goghrit (cow ghee) is considered best for snehan. Acharya kashyap has mentioned hrisva matra (minimum dose) of sneha for children.^[5] Ghrit is beneficial for the complexion, increases immunity, improves growth, development and intelligence of a child. It is recommended in child soon after birth.^[6] For internal oleation pure sneh is considered best but as small kids could not tolerate accha snehpan so sneh could be given in the form of pravicharna.

Acharya vagbhatt has mentioned certain pravicharna which are also sadhyah snehan like jagerry with cream of curd, panchashrit peya etc.^[7] Ashwagandha ghrit, kumarkalyan ghrit, samvardhan ghrit, abhay ghrit, Ashtamangal ghrit, sishukalyanak ghrit, brahmi ghrit, ashtang ghrit etc are beneficial for snehan External oleation is done in the form of abhyanga, samvahan, shiroabhyanga, pichu, karnapuran, akshitarpan, Shirobasti, shirodhara etc.

For external oleation Narayan tel, mahanarayan tel, mahamasha tel, bala tel, lakshadi tel etc are used. Abhyang with bala tel is indicated in pranpratyagaman under navjatshishu paricharya by acharya vagbhatt.^[8]

Snehan is contraindicated by charak in children suffering from talushosh and grahbadha and as per acharya kashyap sneh should not be given to the children on breastfeed.^[9]

Swedana(sudation)

According to acharya kashyap conditional swedan is recommended for krish and medium strength child.^[10] Hasta sweda is recommended upto 4 month of age. After birth as per time and disease there are 8 types of swedan recommended by acharya kashyapa namely hasta sweda, pradeha, nadi sweda, prastar sweda, sankar sweda, upnah sweda, awagaha sweda, parishek sweda.^[11] Shalishashtik pind sweda (SSPS) is a type of sankar sweda which is useful in various neuromascular disorder like DMD, floppy baby syndrome etc. Swedan is mainly given in vata kaphaj disorder. In children niragni sweda can be given by wrapping them in a warm blanket, providing exposure to sunrays, or keeping them in a warm room.

After purva karma pradhan karma is done. Pradhan karma is the main treatment which includes all five treatments namely vaman (emesis therapy), virechan (purgation therapy), niruh basti (decoction enema), anuvasan (medicated ghee or oil enema) and nasya or shirovirechan (errhine therapy), raktamokshan (blood letting therapy).

Vamana (emesis therapy)

Vaman is a therapeutic vomiting induced to eliminate excess of kapha dosha. As kapha is dominating in balyawastha, children are more likely to suffer from kaphaj disorders. So vaman is necessary in children. According to sharangdhar samhita vaman and pratimarsh nasya is good for baby since birth.^[12] In children vamana procedure should be done immediately with out poorva karma with mridhu oushadhi. In ksheerapa and ksheerannada, vamana should be done after child being sufficiently fed by breast milk. In annada, to be done after giving tanu peya mixed with ghee.^[13] The child who himself ejects milk after repeated suckling, to him the daiva and manusi diseases never afflict.^[14] While describing cikista of ksheera alasaka, vaghbata told that vamana should be done to both mother and child. Vamana is also indicated to both in mother and child in kapha dushitha sthanya vyadhi. Vaman is contraindicated in less than 6 years of age.^[15] According to acharya vagbhatt vaman and virechan are contraindicated below 10 years of age^[16] In balgaraha like revati, pundarik, shakuni, putna and mukhmandika vaman is prohibited by acharya kashyap.

Virechana (purgation therapy)

In children generally mridu virechan is recommended. It is well known fact that Virechana is the best remedy for Pittaja disorders and good for ensuring the growth and development of the child. It also enhances the functional capacity of the child by purifying the Āmāśaya, Pakwāśaya and by regularising the bowel habits. The child feels the lightness of the body and

Agni Dīp̥thi. But in spite of all advantages Virechana has been better avoided in children except in the emergencies and substituted by Basti. According to Sharngdhar Virechan should be given after 16 years of age. However there are references where Acharyas had mentioned Virechan before 16 years of age. In reference to the treatment of *fakk rog* Acharya Kashyap has mentioned use of *trivrit ksheer*. In *astang hriday kalp sthan* *amaltas* and *draksha ras* has been mentioned for Virechan in 4 to 12 years old. Virechana in case administered, should be given at least fifteen days after the *Vamana* by fulfilling all the prerequisites. 10, 15, 30, of *Vegas* of Virechana is considered as *Hīna*, *Madhyama* and *Uttama Vega* respectively, while 4, 3, 2 *Prastha* of the total medicine eliminated are considered as *Uttama*, *Madhyama* and *Hīna Mātra* of the Virechana respectively.

Basti (medicated enema)

Basti karma is used for Vataj disorders like Chronic Constipation, bloated stomach, malnourished children, sexual disorders, backache, Joint pains. Basti Karma is one of the important procedures of Panchakarma. Medicated oil or decoction is administered through the anus to pacify the aggravated Vata dosh.

According to Acharya Kashyap Basti should be given to *annada bala* who can crawl on knees, approx 8-10 months of age. The amount of Basti *dravya* and the size of Basti *netra* varies according to the age of child and the type of Basti given.

Basti (medicated enema) is of three types. *Asthapan(niruh) basti*, *anuvasan basti* and *uttar basti*. *Asthapan basti* is given on empty stomach with medicated decoction. This type of Basti can be used in the place of Virechan in children. *Niruh basti* can be given in *krimi rog*, *udar rog*, *gulma*, *vaat shool*, *prameh* and *kushta*. *Anuvasan basti* is given after meal. It can be given daily. It can be used for treating PEM, hemiplegia, floppy baby syndrome, muscular dystrophy. According to the amount of Basti *dravya* it has the further divisions. *Sneh basti* *matra* is one fourth of the *niruh basti*, *Anuvasan basti matra* is half of *sneha basti*, *Matra basti* is half of *anuvasan basti*.

Nasya (errhine therapy)

In nasya medicated oil or powders are given through nostrils as nose is considered as direct entry to CNS.^[17] Nasya is beneficial for diseases of head and neck. According to Acharya Kashyap nasya are of two types – *shodhan* and *puran nasya*. *Shodhan nasya* is done with *marichyadi tikshana dravya* and *Puran nasya* is *bringhan* in nature. *Marsha nasya* is not

recommended in children less than 8 year of age.^[18] Pratimarsh nasya can be given soon after birth. For nasya oil is considered best. Dose of marsha nasya is 6,8,10 drops as Avar, Madhya and pravar matra respectively. Dose of Pratimarsh nasya is 2 drops.

Raktamokshan (blood letting therapy)

Rakta mokshan can be done by using either siravedhan, shring, jalauka or alabu. Siravedha is contraindicated below 16 years of age but in certain diseases like ahiputna, kukunak jalaukavcharan (leech therapy) is indicated.

In the present era where modern medical science has reached to the great advancement, still there are many diseases which are considered as incurable like hypoxic ischemic encephalopathies or cerebralpalsy, muscular dystrophies, juvenile RA etc. In these diseases ayurveda and panchkarma therapies can play a great role in improving quality of life of patients.

Cerebral palsy is a vataj vyadhi or shiromarmabhighataj vata vikar. To treat such motor disabilities Medhya drugs along with panchkarma is used. Purvakarma like shashtik Shali pind sweda, abhyanga (snehan) helps in relieving stiffness and contractures. Nasya with medicated oil or ghrut helps to improve functions of brain. Basti is considered best for vataj vyadhi. Various researches have proved panchkarma therapy to be beneficial for the child with CP.^[19] Muscular dystrophies like DMD is a X-linked recessive hereditary disease affecting muscles, heart and brain with progressive degeneration of muscle tissues until death. According to ayurveda it due to beejbhaagaavaya dusti leading to vata prakop. In these patient deepan pachan chikitsa helps in promoting digestion. Shastikshaali pind sweda improves the tone of body and relieves spasticity by relaxing muscles. Researches have shown that virechan does detoxification which lead to better absorption of brihmana drugs and improvement of agni.^[20] Hence the panchkarma therapy helps in improving the quality of life of such patients and their life expectancy.

Aamvata (juvenile rheumatoid arthritis) is caused by vitiated vata dosha and accumulation of aama (toxins produced due to undigested food) in joints. Along with shaman chikitsa, deepan pachan with warm decoction of dry ginger (shunti churna) followed by baluka sweda is beneficial in treating rheumatoid arthritis.

For neuro behavior and neuro developmental disorders (ADHD, Autism)^[21], stress, anxiety, depression, enuresis etc olelation therapies like shiro dhara, shiropichu, shiro abhyanga, samvahan, padabhyang with ksheer bala oil, mahanarayan oil, jyothismati oil etc, nasya therapy along with medhya rasayans have proved beneficial.

CONCLUSION

Panchkarma therapies promote health by rejuvenation and detoxification. It cures diseases by removing vitiated doshas from the body hence preventing recurrence of diseases as well. Despite of medical advancements certain diseases like cerebral palsy, delayed milestones, DMD, neuro developmental disorders etc which have no cure in modern medical science can be managed by ayurvedic medicines and therapies. Panchkarma if used cautiously in pediatric practice can show miraculous results.

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