Achievements through *Panchakarma* in clinical management and future prospects

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**ABSTRACT**

*Panchkarma* is globally accepted and famous branch of Indian system of medicines i.e. Ayurveda. In present article an attempt has been made to enlighten the applied aspect for *Panchkarma* in our daily practice. *Panchkarma* can be performed not only in diseased condition, but also in healthy person for betterment of life. Diseased treated by medicines can reoccur easily and shortly, but on the other hand diseased treated by *Panchkarma* cannot reoccur early. In present article various methods of *Panchkarma* like *Vamana*, *Virechana*, *Basti*, *Nasya* etc. are described.

**Key words:** *Panchakarma*, *Sanshodhana*, Doshas.

**INTRODUCTION**

The aim of Medical Science is to provide better health to every human being, so as to have a nice tomorrow. Different branches of medical sciences with various principles and fundamentals are trying their best for one common goal i.e. Health for all. To achieve this goal, the pathy should be able to eliminate the disease and that too without any side effects. This era is known as era of technology and information. In this rapidly moving world, everyone is expecting miracles from the medicine. But such miraculous therapies are at the cost of affecting other parts of the body and thus this vicious cycle continues, curing one part and affecting the other. To break this one needs wisdom and guide. This is the place where Ayurveda comes to rescue the world from the claws of disease.

Ayurveda says,

“**Prayogaha shamayeta vyadhi yaha anyam anudeeryeta | Naasau vishuddha shuddhastu shamyet adho na kopayeta ||**” (Ch.Ni.8/23)[1]

No one can deny that Ayurvedic approach towards the disease is holistic. Numerous therapies have been advocated by our *Acharyas* in the management of each and every disease, but their efficacy needs reestablishment by means of thorough and intensive researches.

Ayurvedic classics have described “*Samshodhana*” as the first line of treatment, which is popular all over the world as “*Panchakarma*” therapy.

*Acharya Charak* says that,

“**Samshodhanam samshamanam nidanasya cha varjanam | Etavta bhishajaam karya roge roge yatha vidhi ||**” (Ca.Vi.7/30)[2]

**Basic methods of treatment**

1. *Samshaman*
2. *Samshodhana*
3. *Nidanaparivarjana* and *Pathyapathy*

Among all the three *Shodhana* therapy is more adored by virtues of its capability of complete elimination of
diseases. Regarding the basic concepts of Panchakarma, Acharya Charak has quoted some references in Sutrasthana, Kalpasthana and Siddhisthana.

**Sutrasthana**
- Panchakarma procedures including Pre Panchakarma procedures.
- Main procedures and their requirements

**Kalpa and Siddhisthana**
- Drugs and their formulations
- Indications and contraindications
- Complications and their management
- Post Panchakarma Procedures and its significance
- Fundamentals of Panchakarma in a way prove its Karmukatva or mode of action

**Stage of applying Panchakarma Procedure**

> “Tani upasthitta doshanam sneha sweda upapadanaih | Panchakarmani kurvita matra kalau vicharmana ||” (Ca.Su.2/15)

On this Chakrapani has commented;

> “Upassthita doshanam iti shakham tyaktva kostha gamanen tatha linatvam parityagen pradhaana avastha praptadoshanam | Tantram panchakarma apravrutatva upasthita doshatvamev hetuhu ||”

When Doshas have left their association with Dhatus and have gathered in Kostha, they have given up the condition of Linatva i.e. stagnation and accumulation and have been in Pradhana Avastha i.e in a state of elimination. Panchakarma procedures should be applied with respect to Matra and Kala. Procedures of Panchakarma remove Doshas from the nearest route. This can be known from the reference of Astanga Hridaya.

> “Gyatva kostha prapannarucha yathasanam vinihareta ||”

**Prevention of recurrence by Panchakarma,**

> Doshaha kadachita kupyanti jita langhan pachanaih |

> Jitah Samshodhanaih na tesham punarudbhavaha |

> Doshanam cha drumanam cha mulen upayete sati |

> Roganam prasavanam cha gatam gatidadhruva |

(Ca.Su.16/20-21)

**Langhana Pachana** even though applied do not lead to complete pacification. The word “Kadachita” indicates that even a smallest or minute provocatio n of Nidana may lead to disease, because complete elimination is not possible. But with Samshodhana this is not the case. Because it leads to total elimination of Doshas. Chakrapani agree that if the Nidana is severe even Samshodhana may be ineffective and disease may prevail.

**Classification of Panchakarma Procedures**

<table>
<thead>
<tr>
<th>Purvakarma</th>
<th>Pradhanakarma</th>
<th>Paschatkarma</th>
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</thead>
<tbody>
<tr>
<td>Deepana</td>
<td>Vanama</td>
<td>Dhumpana</td>
</tr>
<tr>
<td>Pachana</td>
<td>Virechana</td>
<td>Sansarjana Krama</td>
</tr>
<tr>
<td>Snehana</td>
<td>Basti - Niruha &amp; Anuvasana</td>
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</tbody>
</table>
Swedana | Nasya | Raktamokshana

**Significance of each of them**

**Purvakarma** - Preparation of the body for *Pradhana Karma*

*Sushkaniapi hi kashtahani sneha sweda upapadanaih |
Namayanti yathanyayam kim punah jivito naraan ||
(Ca.Su.14/5)[6]

*Sneho anilam hanti mridukaroti deham malanam |
Vinihanti sangam | Snigdhasya sukshmeshuvayaneshzh |
inam swedastu dosham nayati ||
(Ca.Si.1/7)[7]

**Pradhanakarma** - Effects acc. to *Doshas* involved, diseased condition and *Karma* applied

**Paschatkarma** - Stabilizes the disturbances caused by *Pradhana Karma* averts complications if any.

Mode of action of *Panchakarma* procedures can also be known from general indications of *Samshodhana Chikitsa*

<table>
<thead>
<tr>
<th>SN</th>
<th>Conditions</th>
<th>Effect of panchkarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Bahu Dosha Avastha</em></td>
<td>Elimination of <em>Doshas</em> (purificative effect)</td>
</tr>
<tr>
<td>2</td>
<td><em>Panchakarma in Dinacharya</em></td>
<td>Preventive aspect</td>
</tr>
<tr>
<td>3</td>
<td><em>Ritucharya</em></td>
<td>Preventive &amp; Promotive aspect Protection against seasonal variations</td>
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<td>4</td>
<td><em>Vegavrodhadi</em></td>
<td>Automotive of <em>Pratiloma Dosha</em></td>
</tr>
<tr>
<td>5</td>
<td><em>Rasayanadi</em></td>
<td>Cleansing of body leads to better absorption of <em>Rasayana Dravya</em>.</td>
</tr>
<tr>
<td>6</td>
<td><em>Rogavastha</em></td>
<td>As a line of treatment.</td>
</tr>
</tbody>
</table>

**Necessity of Samshodhana**

*Malapaham rogahara balvarna prasadananam | Pitva samshodhanam samyag aayusha yuyjate chiram ||
(Ca.Su.15/22)*

As per above discription, *Malapaham - Ritujanya* means *Doshamala Nirharana*, When “Tat Doshajanyam” as *Rogaharam*, *Vajikaranam* as “Balavarna Prasadanan”, *Rasayan as Ayusha Yuyjate Chiraha*.


**CONCLUSION**

*Panchakarma* procedures, based on the fundamentals of Ayurveda are inevitable part of it as they have a Preventive, Promotive and Curative effects. Only one thing to be kept in mind while administering this therapy is that, if it is not used in proper dose, under proper indications, it may cause hazardous unwanted effects such as haemorrhage, prolapses of organs, shock and even death. “*Pragyam Chikitsaartham Vishodhayeta*” *(Ca.Su.9)*

**FUTURE PROSPECTS**

- *Panchakarma* is the corner stone to Ayurveda management
- Needs proper guidance and skill
- Need to standardize the dose of drugs in the procedures and method of performing the procedure to bring uniformity.
- Need to use modern technology in the assessment of effect of *Panchakarma* Procedures.

**REFERENCES**


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