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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 vishuddaha 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 bhashajam karya roge roge yatha vidhi ||” (Ca.Vi.7/30)^[2]

Basic methods of treatment

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

Among all the three *Shodhana* therapy is more adored by virtues of its capability of complete elimination of

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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)^[3]

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 *Linatwa* 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 |”^[4]

Site of <i>Dosha</i>	<i>Dosha</i>	Nearest Route	<i>Panchakarma</i> Procedure
<i>Amashaya</i>	<i>Kapha</i>	<i>Mukh</i>	<i>Vamana</i>
<i>Grahani</i>	<i>Pitta</i>	<i>Guda</i>	<i>Virechana</i>
<i>Pakvashaya</i>	<i>Vata</i>	<i>Guda</i>	<i>Basti</i>
<i>Udhyajatrugata</i>	<i>Kapha Pradhana</i>	<i>Nasa</i>	<i>Nasya</i>
<i>Sarva Sharira</i>	<i>Rakta</i>	<i>Raktavahi Shira</i>	<i>Raktamokshana</i>

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 gatanamgatidadhruva |
(Ca.Su.16/20-21)^[5]*

Langhana Pachana even though applied do not lead to complete pacification. The word “*Kadachita*” indicates that even a smallest or minute provocation 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

<i>Purvakarma</i>	<i>Pradhanakarma</i>	<i>Paschatkarma</i>
<i>Deepana</i>	<i>Vamana</i>	<i>Dhumpana</i>
<i>Pachana</i>	<i>Virechana</i>	<i>Sansarjana Krama</i>
<i>Snehana</i>	<i>Basti - Niruha & Anuvasana</i>	

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 sukshmeshuvayaneshz linam 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

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

Necessity of Samshodhana

Malapham rogahara balvarna prasadanam | Pitva samshodhanam samyag aayusha yujyate chiram || (Ca.Su.15/22)

As per above discriptoin, Malapaham - Ritujanya means Doshamala Nirharana, When "Tat Doshajanyam" as Rogaharam, Vajikaranam as "Balavarna Prasadnam", Rasayan as Ayusha Yujyate Chiraha.

Acharya Charak describes the attributes of Panchakarma (Ca.Su.16/17-18)^[8] i.e. Kayaagni Abhivardhate means stimulates the function of gastrointestinal tract, Vyadhyaascha Upashamyate as cures diseased condition, Prakritischa Anuvartate as maintains stable condition, Indriyani Mano Buddhi Varna Aasya Praseedati means improves perception, Balam Pushti as Energy / Vigour, Apatyam Vrishatam as improves reproductive function, Jaraam Krichren as delays ageing, Chiram Jivanti Anamayam as disease free long life.

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.

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