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# Conceptual Review on the role of *Panchakarma* practice in *Swastha*

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## ABSTRACT

*Panchakarma* is an ancient Ayurvedic practice focused on detoxification therapy, In Ayurveda, it plays a significant role in maintaining and restoring health, The term "*Panchakarma*" literally means five actions referring to five distinct therapeutic procedures (*Vamana*, *Virechana*, *Anuvasana Basti*, *Asthapana Basti* and *Nasya*) designed to cleanse the body of toxins. *Swastha* means being established in one self and is defines as a state where the mind, body and spirit are balanced and the *Doshas*, (*Vata*, *Pitta*, *Kapha*) *Agni*, *Dhatu*s, *Malas* and *Indriyas* function optimally. In *Swastha*, *Panchakarma* serves as both a preventive and curative practice, regular *Panchakarma* treatment can support the natural detoxification process promote longevity, enhance immunity and keep the individual in a state of normalcy with their environment it is also customized based on an individual's *Prakruti* (constitution) current *Dosha* imbalances (*Vikruti*) and health condition.

**Key words:** *Panchakarma* practice, *Swastha*.

## INTRODUCTION

Health is a basic prerequisite for an individual for the upliftment of social, spiritual, physical and mental aspects. Ayurveda is a life science that contains an ocean of knowledge. Ayurvedic treatments have two aspects for the maintenance of health (preventive aspect and curative aspect). Ayurvedic treatments maintain health in a healthy person by balancing the *Dosha* and cures the disease by normalizing the *Dosha*

through *Shodhana* or *Shamana Chikitsa*.<sup>[1]</sup> In today's busy schedule it is important to give time to our health for the future. So *Panchakarma* helps to clean the body of impurities. In an age of competition and industrialization, the risk of lifestyle disorders has increased. The guidelines for performing various *Panchakarma* procedures have been laid down and revised at various times. It is our duty as Ayurveda practitioners to ensure that *Panchakarma* practices do not deviate from these norms One is considered healthy when the *Doshas*, digestive fire, and bodily functions are balanced, and when the soul, senses, and mind are in a pleasant state.<sup>[2]</sup> One who is free from disease is known as *Swastha* and the state of *Swastha* is known as *Swasthya* (a sound state of the body or soul) which means an equilibrium state of *Dhatu*s and free from aggravating factors.<sup>[3]</sup> This above explanation is similar to that of the world health organization which states that health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity. Appropriately administered *Panchakarmas* - Cure disease in the

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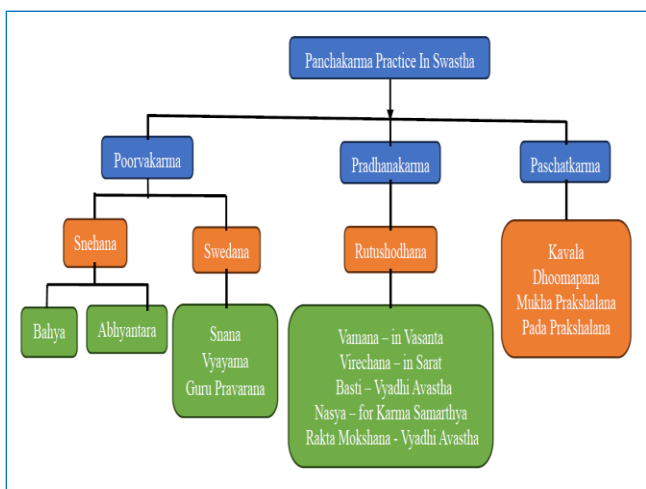
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diseased, helps in promoting the body’s immunity and thereby prevent any disease.<sup>[4]</sup>



Approaches to maintain Swastha

- Dinacharya
- Rutucharya
- In Administration of Rasayana

Role of Panchakarma in Dinacharya

Abhyanga

Daily application of oil is recommended as it helps to overcome *Shrama* (fatigue), slow down the aging process and combat *Vata Dosha*, It bestows good vision, nourishment to the body, longlife, good sleep and healthy skin.<sup>[5]</sup>

Udvardana

Daily adaption of *Udvardana* alleviates *Kapha*, liquifies *Medas*, provides stability to the body parts, and promotes healthy skin. Ex - *Triphala Churna*, *Kolakulattadi Churna* and *Yava Churna* etc.<sup>[6]</sup>

Prayogika Dhumapana

By practicing *Dhumapana* on a daily basis, one brings about lightness in *Ura*, *Kanta*, and *Shira* region and liquification of *Kapha*.<sup>[7]</sup>

Pratimarsha Nasya

It is recommended that *Pratimarsha Nasya* be used daily; often, *Anutaila* is used for this purpose. It balances *Vata Dosha* and brings unctuousness to the head and neck region, preventing degenerative

illnesses of the brain and sense organs in particular, One should use *Anutaila* during 3 seasons i.e., *Pravrut*, *Sharat* and *Vasanta Ritu* when the sky is free from clouds.<sup>[8]</sup>

Gandushadharana

Filling of mouth with the medicated *Dravya* is known as *Gandusha*. *Gandusha Dharana* helps to strengthen the jaws, Improve the *Swara*, tighten a Flabby face, enhance taste, and prevent *Kantashosha*, *Oshta Sphutana* (cracking of lips) *Dantashula* and *Dantakshaya*, Strengthens the gums, Not getting horripilation by intake of *Amla Dravya* and can able to chew hardest eatables.<sup>[9]</sup>

Vyayama

Physical exercise benefits the body by promoting the proper functioning of *Agni* which helps metabolism at various levels and regulates day-to-day transient vitiation of *Dosha*.<sup>[10]</sup>

Name of Ritu	Indian name	As per Sushruta (Su.su 6/6)	Bala
Sisira	Magha - Phalguna	Tapa-Tapasya	Pravara
Vasanta	Chaitra - Vaisakha	Madhu-Madhava	Madhyama
Grishma	Jyestha - Asadha	Suci-Sukra	Avara
Varsa	Sravana - Bhadrapada	Nabha-Nabhasya	Avara
Sarat	Asvija - Kartika	Isa-Urja	Madhyama
Hemanta	Margasira - Pუსya	Saha-Sahasya	Pravara

Panchakarma in Rutucharya

Ritu	Panchakarma and Upakramas
Hemanta Ritu	Abhyanga, Utsadana, Murdhni Taila, Jenthaka Sweda. <sup>[11]</sup>  Abhyanga with Vatahara Taila, Murdhni Taila Vimardana and Padaghata. <sup>[12]</sup>

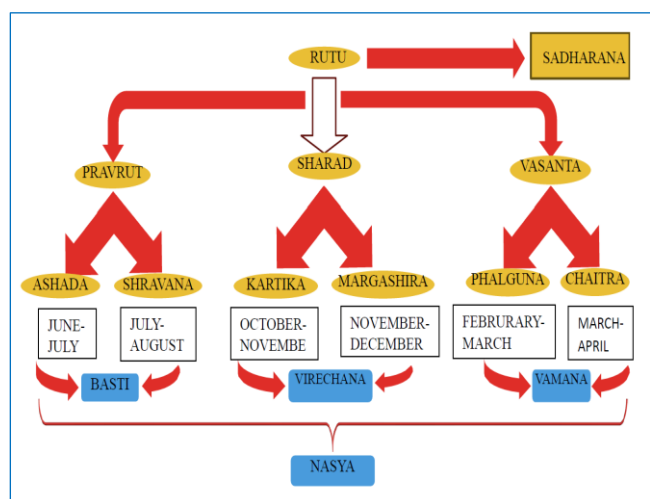
Vasanta Ritu	Tikshna Vamana, Nasya, Vyayama, Udvartana, Padaghata, Karpura, Chandana, Agaru, Kumkuma Lepa. <sup>[13]</sup>
Greeshma Ritu	Chandana Lepa. <sup>[14]</sup>
Varsha Ritu	Pragarsha Udvartana. <sup>[15]</sup> Ashthapana Basti. <sup>[16]</sup>
Sharat Ritu	Snehapana like Tiktaka Ghrita. Virechana and Raktamokshana. <sup>[17]</sup>
Sisira Ritu	Abhyanga, Utsadana, Murdhni Taila, Jenthaka Sweda. <sup>[18]</sup> Abhyanga with Vatahara Taila, Murdhni Taila Vimardana and Padaghata. <sup>[19]</sup>

**Masa Anusara Panchakarma**

Madhava	Chaitra (March-April)
Nabhasya	Sravana (July-August)
Sahasya	Margasira (November-December)

In the months of Chaitra (March-April), Sravana (July-August) and Margasira (November-December) one should administer Shodhana Karma.

After Snehana and Swedana, one should administer Vamana and Virechana. Then after Basti and Nasya in proper sequence according to requirement. And thereafter Rasayana and Vajikarana. If this is done the Dhātu are maintained in homeostasis and Vyadhis are not caused. There is proper growth of tissue elements and the process of aging is delayed.<sup>[20]</sup>



**Significance of Panchakarma in Rasayana Prayoga**

How the dirty cloth does not shine similarly the Rasayana Vidhi will not help to individual those who have not undergone Shodhana Karma.<sup>[21],[22]</sup>

**DISCUSSION**

As mentioned earlier, Panchakarma practice in Swastha Purushas aim at two aspects - promotive and preventive aspects which can be achieved by practicing various Panchakarma regimens mentioned in Dinacharya and Rutucharya.

One who smears his head with unctuous substance daily does not suffer from headache, alopecia, greying of hair, nor do his fall. By applying oil on head regularly, strength of skull-parts increases particularly, hairs become firm-rooted, long and black. Sense organs become cheerful and face with pleasant glow along with sound sleep and happiness.<sup>[23]</sup>

Dhumapana cures Heaviness of head, Headache, Rhinitis, Hemicrania, Earache, Pain in eye, Cough, Hiccough, Dyspnoea, Obstruction in throat.<sup>[24]</sup>

Pratimarsha Nasya is good from birth to death just like enema therapy. It provides the benefits like Marsha if used daily; it does not need any restricted regimen and has no fear of complication.<sup>[25]</sup>

**Diseases prevented by performing Shodhana** - The Doshas, undergoing increase slowly, in the body of such persons, who are negligent of taking Shodhana, produce many diseases like Atisthoulya, Agnisada, Meha, Kushta, Srotorodha, Akshavibramsha, Swasa, Shvayathu, Panduta etc.<sup>[26]</sup>

Even though taking nourishing foods all these diseases develop in the body because the channels of the Rasadhātu will have become coated with the increased Doshas. Hence in order to promote health it is necessary to Shodhanas suitably.

Panchakarma is a five procedure bio cleansing system that helps to maintain Doshas, remove disease-causing substances from the body, and prevent disease recurrence and progression.

Shodhana increases skin tone, complexion, mental clarity, and intelligence by promoting Kayagni, curing

ailments, keeping the *Doshas* in balance, and improving colour, complexion, mind, and intelligence.

It also enhances one's strength and vitality, allowing one to live a longer and healthier life.

Considering all of the *Shodhana's* benefits, it's thought that *Shodhana* affects practically all of the body's systems, particularly the digestive, endocrine, and metabolic systems.

*Shodhana* is thought to improve all metabolic waste products and eliminate free radicals, hence giving a foundation for the entire body to revitalize.

After the *Panchakarma* therapy, biochemicals in the body return to normal levels, according to clinical studies. Public health concerns can be done if *Panchakarma* is well supported with strong scientific evidence and confirmation. This helps in the treatment of a disease. According to scientific investigations, detoxification methods appear to help in the more effective elimination of chronic diseases.

Success of *Panchakarma* is dependent on properly performed *Purva*, *Pradhana*, and *Paschat Karma*. *Panchakarma*. It mandates a qualified *Bhishaka*, *Paricharaka*, *Ausadha*, and *Rogi*.

It is practiced in different parts of India and many other countries. *Panchakarma* treatment is unique in the sense that it includes preventive, curative, and promotive actions for various diseases.

*Panchakarma* not only eliminate the disease causing toxins but also revitalizes the tissues. This is why it is popularly known as Rejuvenation therapy.

Benefits of timely performed *Shodhana* - By the administration of these therapies the vitiated *Doshas* are eliminated from the body through the alimentary tract. The power of digestion and metabolism is enhanced, diseases are cured and his normal health is restored; the Sence faculties, Mind, Intelligence, and complexion becomes clear; He gain Strength, Plumpness, Offsprings and Virility; He is not affected by old age and lives long without any disease. Therefore, one should take proper *Shodhana* in time.<sup>[27]</sup>

## CONCLUSION

The administration of *Panchakarma* without deviating from the general guidelines mentioned in the classics is possible through the 4 *Chatushpadas*. This is especially true from a practical point of view in scenarios such as PG and non PG centers, clinics with and without *Panchakarma* setups and government and private Ayurvedic hospitals with and without adequate *Panchakarma* therapist staff etc. So, the need of the hour is to practice *Panchakarma* procedures while following all the standard guidelines and Standard operating procedures with the available sources and facilities, without compromising the basic principles explained in the Samhitas. This ensures Patient Safety and Physician Safety. Practicing *Dinacharya*, *Rutucharya* and *Rutushodhana* can bestow both preventive and therapeutic benefits of *Panchakarma* in *Swastha Purusha*.

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