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CONCEPT OF PANCHKARMA WSR TO PURVA KARMA, PRADHAN KARMA AND PASCHAT KARMA

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ABSTRACT

Samshodhana Chikitsa (Biocleansing therapy) and Samshaman Chikitsa (Shaman Chikitsa) are the two main components of Ayurvedic treatment (Pacifying therapy). Samshaman Chikitsa entails conservative treatments such as Langhana, Pachana, and medication administration. Panchakarma therapy, which is essentially a Bio-cleansing programme, is envisioned by Samshodhana Chikitsa. Toxic materials are eliminated from the body, which improves the body's immunity. Samshodhana Chikitsa is preferred over Samshamana Chikitsa because the chances of success are higher. Panchakarma improves the body's acceptance of many treatment regimens, such as Rasayana (Rejuvenation). Panchakarma is a Sanskrit word "Pancha" which means 'five' and Karma means 'action', so Panchakarma are five major Biopurification therapies which include Vamana, Virechana, Basti, Nasya and Raktastrav. Prior to these five Pradhan Karmas (main procedures), Purva Karma (preparatory measures) is given to the patient such as Pachana (Ama Pachana and Deepana medicines like Shunthi Kwatha may be given), Snehana (Oleation) and Swedana (Sudation). After the main procedures, Pashchat Karma (Samsarjana Krama), a special diet and life regimen (period of convalescence) is advocated as post operative measures.

Key-words: Samshodhana Chikitsa, Panchkarma, Deepana, Nasya, Purva karma, Pradhan Karma, Paschat Karma

Introduction

Swasthavritta (preventive and promotional health) and Aturavritta (disease treatment) are two equally significant areas in Ayurveda that serve to sustain normal health circumstances, restores Dosha balance using a variety of techniques. Each person, according to Ayurvedic doctrine, is made up of three pillars, (Dosha, Dhatu & Mala) and three supportive pillars (Ahara, Nidra and Bramhacharya). Dosha, Dhatu and Mala are moving in entire body as nutrients through Srotas (channels) and on the specific Srotas. If any of the Doshas gets vitiated due to imbalance of supportive pillar of individuals, it leads to abnormality of the Srotas (channel) and leads to imbalance of normal Dosha, Dhatu and Mala. If an imbalance occurs, it leads to manifestation of disease. Panchakarma rebalances the Doshas, bringing them back to equilibrium and the individual back to good health and prevents the disease.

In literature our body is nourished through a complex network of Srotas. This network contains both microscopic and macroscopic channels. Diseases occur when toxins get accumulated in body and clog these channels. Unhealthy diet, lifestyle, stress, changes in environment etc lead to accumulation of toxins in body. These accumulated toxins have to be expelled out in order to keep our body healthy. Through Panchakarma therapy these toxic clogs are removed to normalize the physiological process. Hence Panchakarma therapy is called as detoxification therapy. Panchakarma is also used to cleanse the body before starting a treatment. A diseased body can be compared to a soiled cloth which

cannot be coloured as we desire. Hence to attain the maximum benefits, the body has to be purified or cleaned before starting the treatment. The cleared channels help medicines to penetrate the deeper tissues.

Various Panchakarma procedures like, Vamana (Therapeutic Emesis), Virechana (Therapeutic Purgation) and Anuvasana (Medicated Oil Enema) use oil liberally, thereby removing toxic fat-soluble waste materials. Prior to the five Pradhan Karmas (main procedures), Purva Karma (preparatory measures) i.e., Bahya Snehana (External oleation) and Sarvanga Swedana (Whole Body Sudation) are given to the patient. These procedures further help in removing toxic materials from the body. Swedana procedure using hot steam increases the local skin blood flow there by enhancing the exchange process. It is known that the fat-soluble toxic substances are stored in the body fat. Fat in human body is largely located below the skin and inside abdomen around the mesentery of the gut. During various Panchakarma procedures, exposure of skin and gut mucous membrane (which are very close to the fat stores) to a large quantity of oil seems to be a logical and ideal procedure. Repetition of these procedures over several days will largely remove the toxic wastes by concentration gradient. The Ayurvedic medicines added to the oil might give additional benefits. One of the important features of these procedures is the safety and easiness by which these can be administered without any major side effects. Although the practitioners of modern system of medicine do realize the individual variations in patient

population suffering from the same disease, most of them fail to appreciate these variations in practice. In Ayurvedic practice of Panchakarma, Dosh (fault or disease), Prakriti (body constitution), Kala (season), drug availability etc. are always of prime concern.

Process of Panchkarma (Comprises of three parts)

Purva Karma (Preparatory Procedure)

- Snehana (Oleation therapy)
 - Swedana (Sudation)
- Pradhan Karma (Main procedures)
- Vamana (Emesis)
 - Virechana (Purgation)
 - Shirovirechana (Nasya or putting medicines through nostrills)

- Niruhabasti (Decotion enema)
- Anuvasanabasti (Oil enema)
- Raktastrav (Bloodletting)

Paschat Karma (methods after main procedure)

- Samsarjana Karma (specific dietetic regimen and mode)

Purva-Karma

Purva-Karma is the basis of Panchakarma; by using preparatory techniques, tolerance and acceptance of the main procedure's outcome are increased. It causes alterations in vitiated doshas so that they may be mobilised without difficulty and hence readily eliminated from the body. Purva-karma aids in achieving the optimum results. The body develops sensitivity to maintain equilibrium during the Pradhan-Karma process. The absence of a pre-procedure results in complications therefore body needs to be prepared.

Purva karma aids in the mobilisation of doshas from the periphery to the gut and can be expelled through their nearest

excretory pathway. Dosh mobilisation (Bio-humor) is achieved by Snehana (Oleation) and Swedana. After the preliminary procedure, the evacuation of morbid, rotten, and vitiated doshas starts. This is an attempt to bring the body and its doshas into balance. The removal of ama dosha (toxins) also aids pradhana karma in producing good and beneficial results.

Importance of Purva Karma

Similar to how water slides down without adhering to vessels covered with oil, Kapha and other morbid humours are simply discharged from a body that has received Snehana (oleation) therapy. In a person who has been previously oleated, Swedana (Sudation) treatment helps the adherent, sluggish poisonous materials to melt and flow out. The poisonous substance in the body is divided and washed out by Pradhana karma in the same way that dirt on fabric is removed and washed out by soap and water. Purificatory treatment (Vamana, Virechana, etc.) without Snehana (Oleation) and Swedana (Sudation) would dehydrate the body and cause it to rot. Apart from these methods some other systemic procedures have their own importance to assemble the raw material procedure after improper digestion; these are Rukshana (roughness), Dipana (appetizer) and Pachana (digestive) these actions should be applied according to the condition and require special sense of treatment.

Snehana stands for lubrication of body systems by the administration of fatty substances internally and externally. Four types of Snehana dravyas are mentioned such as Ghrita (Ghee), Taila (Oil), Vasa

(Fat) and Majja (bone marrow). Out of these Ghrita is considered as the best. Swedana is a process to induce sweating (sudation) artificially in a patient who has already undergone Snehana. The patient is given Snehapana for 3-7 days depending upon the appearance of fat in stool which is considered as the end point of Snehana. Snehana is followed by Swedana and Swedana in turn is followed by Vamana procedure.

Pradhan Karma

These techniques really expel impure material known as "Ama Doshas" from their accumulated locations. Shodhana Karma is another name for these operations. In the stages of excessive aggravation of Doshas, Shodhana karma is advised (Bio- humors). It would be impossible to dry up a pond without breaching the boundary wall, said Acharya Charaka, emphasising the need of cleansing. When the doshas are extremely vitiated, expulsion through purifying is the only option, because palliative treatment does not have the power to alleviate the symptoms.

Vamana means to induce vomiting; it is a bio-cleansing measure meant for the elimination of doshas (mainly kapha) accumulated in the upper gastro intestinal tract (Amasaya). Vamana is a treatment of choice in Kaphaja disorders. When the lungs are congested, producing bronchitis, colds, coughs, or asthma episodes, the ayurveda therapy is therapeutic vomiting to clear the Kapha. Therapeutic vomiting is used to treat chronic asthma, chronic sinusitis, as well as diabetes, a persistent cold, lymphatic congestion, and oedema.

Virechana (Purgation Therapy)

Virechana karma (therapeutic purgation) is the process of emptying vitiated doshas (toxins or waste) down the descending tract (rectum). The Virechana karma is a medicinal purification that cleanses the body of excess Pitta-Kapha, purifies the blood, and removes poisons. The therapy focuses mostly on toxins collected in the liver and gall bladder, totally detoxifying the gastro-intestinal system.

Niroohabasti is the specialized Panchakarma procedure to cure Vata related disorders. It is best treatment for the vitiated Vata dosha or Vataja disorder. In this procedure using decoctions administered through the rectal route, it pacifies the aggravated Vatadosha.

AnuvasanaBasti is used to treat the people suffering from severe dryness, who have good digestive fire and purely Vatavyadhi (nervous (xxi) system, musculoskeletal system disorder etc). This procedure with small amount of oil can be used for an equilibrium of VataDosh. Warm oil with a little amount of Shatapushpa kalka and Saindhav is used. Vata is the most important element in pathogenesis (disease). It is simpler to cure the fundamental cause of the great majority of ailments if Vata can be controlled through the application of Basti. The removal and retention of faeces, urine, bile, and other excreta are controlled by Vata. Vata is mostly found in the large intestine, although it can also be found in bone tissue (Asthi Dhatu). As a result, Asthi Dhatu is affected by rectally delivered drugs. The colon's mucus membrane is linked to the bone tissues.

Nasya - Nasal Cavity is the door to consciousness and the pathway to our brain. Medications that are administered

via the nasal passages affect the Mind, Prana Vayu, TarpakaKapha, Sadhaka Pitta, and Majja Dhatu. Nasya is administered empty stomach, patient is told to lie down with the head tilted back and Nasya drug is administered in each nostril.

Raktastrav (Bloodletting) - It is a procedure of removing the vitiated blood out of the body, in diseases caused mainly by Rakta and Pitta. It is carried out either by using sharp surgical instruments or by parasurgical measures in a measured quantity.

Paschat Karma

After Shodhana karma, the digestive fire (Agni) and the body's power deteriorate. As a result, a particular dietary regimen is recommended to restore digestive fire and bodily vigour. As a result, Paschat karma comprises regimens such as Samsarjana Krama, a carefully designed diet, and various post-therapeutic measures such as Dhumapana, Kavalgraha, and Gandusha, among others. The client is also encouraged to follow specific dietary and behavioural limitations. Atyashana, bad posture, speaking loudly, sleeping during the day, excessive sexual activities, usage of cold water, wandering in the sun, and cold are all activities that patients should avoid. The patient must have a calm and composed demeanour. He should eat nutritious foods, according to experts.

Conclusion

Panchakarma is one of the most distinctive gifts to human wellness. If used correctly, these therapy approaches can provide amazing results. Purva, Pradhana, and Paschat Karma must all

be completed correctly for Panchakarma to be successful. Panchakarma treatment removes Doshas, cures ailments, and restores normal strength and complexion, as well as bringing about lifespan if done correctly. Elimination treatments, on the other hand, entirely erase ailments, ensuring that they do not reappear unless there are extremely strong etiological causes; instead, they remove the vitiated Doshas from their source.

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