ROLE OF PANCHAKARMA IN SWASTHA

By –
Dr. Chiterlekha
3rd year PG scholar
Dept. of Panchakarma
SKAMCH&RC
BANGALORE
CONTENTS

1. Introduction
2. Definition of Swastha
3. Assessment of Swastha
4. Chikitsa siddhanta
5. Consideration before Panchakarma
6. Panchakarma & rutu
7. Panchakarma in Dinacharya, Vegadharana
8. Special purpose for Panchakarma
9. Importance of Panchakarma
10. Discussion
11. Conclusion
INTRODUCTION

► Aim of Ayurveda – स्वास्थ्य स्वास्थ्य रक्षण

► स्व= means one self

स्थ = means to stand or stay

i.e. one who stand on his own without depending on others.

► AYURVEDA main aim is to ‘add life to years’ and not merely years to life.
स्वास्थ्य संरक्षण by two ways – NUTRITION & PROTECTION
Who is Swastha

??????
सूष्ट्र निर्विकार्त्तेनावतिष्ठत इति स्वस्थः
तस्य भावः स्वास्थ्यम्।
(च.प.)
उद्वेजक धातुवैषम्य विरहित धातुसाम्यम् इत्यर्थः।
समदोषः समग्निश्रृ समधातुमलक्रियाः ।
प्रसञ्जात्मेन्द्रियमनाः स्वस्थ इति अभिधीयते॥

(सु·सू·१५/४८)

दोषधातुमल साम्य स्वास्थ्य लक्षणां (च्य.प.)
WHO's definition of health as

“Health is a dynamic state of complete physical, mental, spiritual and social well being not merely the absence of disease or infirmity”
Assessment parameters for swastha

- Sama dosha
- Sama agni
- Sama dhatu mala kriya

* prasanna atma
* indriya
* mana
How to evaluate sama condition in body???

- For sama dosha = knowledge of kshaya vriddhi
- Sama dhatu mala kriya = prakruta dhatu mala kriya – prakruta karma rupa
- Sama agni = digest the ahara according to kala & proper matra.
- Prasanna indriya, mana = knowledge of indriya mana sama, mithya, atiyoga
14 lakshanans for **swastha**

<table>
<thead>
<tr>
<th>1. वियन</th>
<th>8. भुक्त जीर्णति</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. मूत्</td>
<td>9. पुष्पि परिणाम</td>
</tr>
<tr>
<td>3. अखिल दोष सामता</td>
<td>10. स्वप्न सुख</td>
</tr>
<tr>
<td>4. अखिल धातु सामता</td>
<td>11. बोध सुखं</td>
</tr>
<tr>
<td>5. अन्न अंकाक्षा</td>
<td>12. यथा ग्रहीत विषय</td>
</tr>
<tr>
<td>6. पान अंकाक्षा</td>
<td>13. हर्ष</td>
</tr>
<tr>
<td>7. रुचि</td>
<td>14. मनोव्रति (B.P.)</td>
</tr>
</tbody>
</table>
Chikitsa siddhanta

- दोषा: क्षीणा ब्रंहयितव्या:, कुपिता: प्रशमयितव्या:, वृद्ध निर्हर्तव्या:, समा:
  परिपाल्या इति सिद्धान्तः: || (सु.चि.33/3)

- Vriddhi in two ways-(dalhana)

1. Chaya (Samhati rupa )

2. Prakopa (vilayana rupa)

- Samshodhana chikitsa is to be done in prakopa avastha i.e.
  prakopa preceeded by chaya..
Two types of swastha

- Sanchita dosha
- Asanchita dosha
Consideration before Panchakarma

<table>
<thead>
<tr>
<th>दोष</th>
<th>प्रकृति</th>
</tr>
</thead>
<tbody>
<tr>
<td>अोषध</td>
<td>बल</td>
</tr>
<tr>
<td>देश</td>
<td></td>
</tr>
<tr>
<td>काल</td>
<td></td>
</tr>
<tr>
<td>सात्म्य</td>
<td></td>
</tr>
<tr>
<td>अग्नि</td>
<td></td>
</tr>
<tr>
<td>सत्व</td>
<td></td>
</tr>
<tr>
<td>वय</td>
<td></td>
</tr>
</tbody>
</table>

10/24/2014
Vamana

✓ **Dosha** – kapha or samyoge cha kaphadhika, or bahu kapha, kapha prakruti

✓ **Aushadha** –

- भीरु, क्रुश, बाल, व्रुद्ध, सुकुमारं – यूष, इक्षुरस, क्षीर, तक्र, मांस रस, मध्य, तुषेदक, यवागु, मण्ड

- **वमन द्रव्य** – kapha – teekshna, ushna, katu

  pitta – swadu, sheeta

  vata – snigdha, amla, lavana

- Kapha, vata – sa ksheera madana
- **Kala** –
  - according to Charaka acharya chaitra is more suitable for vamana. It is to be performed in early morning in kapha kala.
  - A.D. – starting of shravana kala

- **Satmya** –
  - Asatmya dravya should be taken, otherwise it will not do abhisheyandata & utklesha or the dosha.

- **Agni** –
  - teekshna agni = teekshna aushadha + bahu matra
  - manda agni = mrudu aushadha + alpa matra
✓ Satva – person with avara satva are not suitable for vamana karma, because they cannot accommodate with the various disciplines and treatment during purva, pradhana and pashchat karma of vamana.

✓ Vaya -
• 10 - 70 yrs

✓ Bala –

✓ Koshtha - it decides the aushadha matra & mainly depends on the presence of kapha while giving vamana.

<table>
<thead>
<tr>
<th>Koshtha</th>
<th>Kapha</th>
<th>Drug</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrudu</td>
<td>Shleshma adhikya</td>
<td>Alpa (leha or ghreya)</td>
</tr>
<tr>
<td>Madhyama</td>
<td>Shleshma madhyama</td>
<td>Madhyama</td>
</tr>
<tr>
<td>Krura</td>
<td>Shleshma heena</td>
<td>Adhika matra (with Ksheera or mutra)</td>
</tr>
</tbody>
</table>
Virechana

✓ **Dosha** – pitta prakopa, manda kapha

✓ **Aushadha** –

- Bahu dosha , krura kostha = shyama drug can be used
- Sukumara, shishu, vruddha, mrudu kostha = trivrut drug
- Bala, vruddha, sukumara = aragvadha can be given
- In swastha = pippli+pipplimula+abhaya(double of other) with ushna jala for sukhakara virechana (Y.R.)
- Atyanta sukumara = haritaki+nishotha+shunti+ saindhava (in the form of kwatha) for sukhakara virechana
✓ **Pitta dosha** = madhura, sheeta i.e., trivrut churna and draksha kwatha

✓ **Kapha dosha** = teeksha, ushna, katu i.e., triphala kwatha, gomutra, trikatu

✓ **Vata dosha** = trivrut, saindhava, shunti churna with kanji, mamsa rasa

✓ **Kala – sharad ritu** (kartika & margashirsha)

✓ **Satmya –**

✓ **Vaya –** 10-70 yrs
✓ **Koshtha** – to determine the kostha of person, any one of lukewarm water, ikshu rasa, guda, draksha rasa, triphala, ksheera is to be given.

- If the person passes slightly watery stools with ease = mrudu koshtha
- Evacuate easily & smoothly = madhyama
- In krura koshtha person will not respond
- With unknown koshtha = mrudu drug

<table>
<thead>
<tr>
<th>Koshtha</th>
<th>Dominate dosha</th>
<th>Drug</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrudu</td>
<td>More pitta +alpa kapha</td>
<td>Mrudu guna drug</td>
</tr>
<tr>
<td>Madhyama</td>
<td>Sama dosha</td>
<td>Madhyama guna</td>
</tr>
<tr>
<td>Krura</td>
<td>Bahu vata &amp; shleshma</td>
<td>Teekshna guna</td>
</tr>
</tbody>
</table>
Basti

✓ **Dosha**- vata, tridosha

✓ **Aushadha** –

• Depending on dosha – vata = mamsa rasa
  
pitta = ksheera
  
kapha = katu, ushna, teekshna, gomutra
  
kapha vata = teekshna
  
pitta rakta = mrudu
  
kapha pitta = madhyama

✓ **Vaya** – 2yrs(annada) – above 70yrs

✓ **Kala** – pravrut rutu

  contraindicated in ati ushna, ati sheeta, ati varsha
  
  administered after vamana and virechana – 9 days or 7 days
• Satmya –

• Bala –

Avara bala = yoga basti, mrudu basti

Madhyama bala = kala basti, madhyama basti

pravara bala = karma basti, teekshna basti

• Satva -

Mrudu, madhyama, teekshna basti according to satva

➢ For swastha = 3basti – utkleshana, dosha hara, shamana basti

➢ madhutailika basti = as it is told dosha nirharnartha in swastha(kala krita dosha)
Nasya

✓ **Dosha** — tridosha

✓ **Aushadha** — for swastha taila is said to be best drug

✓ **Kala** — pravrut, sharad ritu & vasanta ritu = morning (purvahnaa)

✓ **Vaya** — 7-80yrs

- Dhuma nasya - minimum 12 yr old
## Panchakarma & rutu

<table>
<thead>
<tr>
<th>Rutu</th>
<th>Panchakarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hemanta</td>
<td>Abhyanga, utsadana, mudhini taila, jentaka sweda, atapa, avagahana</td>
</tr>
<tr>
<td>Vasanta</td>
<td>Vamana, virechana, basti, shirovirechana, udvartana, vyayama</td>
</tr>
<tr>
<td>Varsha</td>
<td>Udvartana</td>
</tr>
<tr>
<td>Sharad</td>
<td>Tikta sarpi pana, virechana, raktamokshana, avagaha</td>
</tr>
<tr>
<td>Pravruta</td>
<td>Snehana, swedana, basti</td>
</tr>
</tbody>
</table>
When is to be done Panchakarma?

माधव प्रथमे मासि नभस्य प्रथमे पुनः।
सहस्य प्रथमे चैव हार्येत दोष सचंयम्।।
Here prakupita means- bahu dosha avastha = samshodhana or vamanadi

Madhaya dosha = pachanadi to ritu

Alpa dosha = langhana, pipasa etc.

वर्षाहिमन् ग्रीष्मेषु सचितानां दोषाणां ।
श्रद्ध स्वस्त्व प्रात्रत च प्रकुपितानां निर्ढरणं ॥ (s.su.26/12)

वर्मनं मधो प्रधानं, सहस्यप्रथमे विरेकः , नभस्यप्रथमे बस्तिरिति भवति।

(च.प.)
यथा – वसन्ते श्लेष्मविजयाय वमनम्, वर्षासु चास्थापनं, शरदि विरेक इति।

यथा कालं यस्य यस्य दोषस्य यस्य यस्य शोधनस्य च यो यः कालं:, तदा तदा तस्य तस्य दोषस्य तत् च शोधनं कुर्यात। (अ.द्.)।
<table>
<thead>
<tr>
<th>According to Raso utpatti &amp; swasthvruta</th>
<th>Months</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Vasanta</td>
<td>+Vaishaka</td>
<td>April+may</td>
</tr>
<tr>
<td>Greeshma</td>
<td>Jeshta+ashada</td>
<td>May+June, June+july,</td>
</tr>
<tr>
<td>Varsha</td>
<td>Shravana+bhadrapada</td>
<td>July+august, August+Sept</td>
</tr>
<tr>
<td>Sharad</td>
<td>Ashwina+kartika</td>
<td>Sept+oct, Oct+nov</td>
</tr>
<tr>
<td>Hemant</td>
<td>Margashira+pousha</td>
<td>Nov+dec, Dec+jan</td>
</tr>
<tr>
<td>Shishira</td>
<td>Magha+phalguna</td>
<td>Jan+feb, Feb+march</td>
</tr>
<tr>
<td>Vasanta</td>
<td>chaitra</td>
<td>March+april</td>
</tr>
</tbody>
</table>
Limitations to rutu shodhana

दीप्ताग्रन्थ: कर्मनित्या ये नर रुक्षभोजिनः।

श्यायोधोषा: क्षयं यान्ति तेषां वायुविनिर्मित्वमिभि: ॥

विरुद्धाध्यशाहनार्जीणोदोषानपि सहन्ति ते ॥

स्वस्थ्वत्वतो न ते शोध्या रक्ष्या वातविकार्त: ॥ (k.khila8/84-85)
## Panchakarma in Dinacharyaa

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Kala</th>
<th>Dravya</th>
<th>Benefits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasya (pratimarsha)</td>
<td>*sadharana rutu&lt;br&gt;14 kala</td>
<td>*Anu taila&lt;br&gt;two drops</td>
<td>*सर्व इलाम्या वेमलय बलं&lt;br&gt;*न ऊर्ध्वजंतु रोगा&lt;br&gt;*जीविते उतमाङ्ग न उठे</td>
</tr>
<tr>
<td>Gandusha</td>
<td></td>
<td>*Taila or mamsa rasa</td>
<td>*स्वर बल, वदन उपचय&lt;br&gt;रुचि</td>
</tr>
<tr>
<td>Abhyanga</td>
<td>*नित्यं आचरेत&lt;br&gt;एक दिन निमित्त अन्तरं</td>
<td>*vatagana taila&lt;br&gt;bala taila&lt;br&gt;gritha</td>
<td>*शरीर दृढ़&lt;br&gt;*सुत्वक&lt;br&gt;*मास्ताबाधा&lt;br&gt;*क्लेश व्यायाम समस्य&lt;br&gt;*धातु पुष्पी जनन</td>
</tr>
<tr>
<td>Udvartana</td>
<td>*हेमन्त, शिशु, वर्षा, वसन्त</td>
<td>Vata- kotumchukadi Kapha - kolakulathadi</td>
<td>*कफहरा, मेदो प्रविलयन&lt;br&gt;*अंग स्थिरीकरण</td>
</tr>
</tbody>
</table>
As these procedures explained in dinacharya to promote health but when it comes to panchakarma as a whole, all these abhyanga, udvartana, swedana, kavala, gandusha etc comes under this.
Panchakarma in Vegadharna

- There are 13 vegas which should not be suppressed.
- By doing continuous vegadharnana can cause different diseases, but suddenly vega avrodha leads to symptoms.
- When disease occur then its chikitsa is requied according to that disease, but in symptoms or avstha, the treatment which is told in that condition is to be followed and in that panchakarma is an essential therapy.
EXAMPLE –

- Mutra vega avrodha- swedana, avagaha, abhyanga,basti karma
- Pureesha vega avrodha – swedana, abhyanga, avagaha,basti
- Vata vega avrodha – snehana, swedana, basti
- Kshvayuthu vega avrodha – abhyanga, swedna, nasya
Special purpose for Panchakarma

- Pre conception
- Pre-requisite of Rasayana & Vajikarana
- Prophylactic use
Here it includes Kramta Shodhana, which is better to follow one after the other.

So it should be started with vamana, then virechana is to be given on 15th day & basti is to started with the minimum gap of 7 days.
Pre-requisite of Rasayana & Vajikarana

The drug which removes the aprashatha bhavas & maintained the prashatha bhavas in the body is said to be urjasakara.

That means that can be taken as Panchakarma, it eliminates the vrudha doshas from the body & make it in sama condition.

Or samshodhana also act as Rasayana.(dalhana,S.Ch.27/2)
Considerations:

- **Age** – पूर्वे वयस्मध्ये वा तत्प्रयोज्यं

- **तस्य संशोधने: शुद्ध: सुखी** – samshodhana means = vamana, virechana, niroha, nasya

- For rasayana purpose special shodhana yoga is indicated i.e. haritkiyadi churna which is to be given with poorvakarma of snehana & swedana and paschatkarma of samsrajana for 3-5-7 days up to kosta shudi.

- **स्त्रोतःसु शुद्धे मले शरीर व्रुष्य** – By doing shodhana ,srotas will be cleaned.

- Rejuvenation can only be possible if all the channels of the body remains free from any obstruction or toxins.
Prophylactic use

- Mainly diseases are caused by sadharana & asadharana hetu
- Sadharana hetu includes dushita vayu, jala, desha, kala
- It infers endemic disease which is caused by one pathogen affecting to particular population.
- So Panchakarma can be given to those persons who are prone to get & who are already affected.
Importance of Panchakarma

If Panchakarma is not done different disease can manifest.

So vamanadi karma is to be adopted in swastha to avoid different diseases.
**Discussion**

- Acharyas divided the ritu specially for shodhana purpose i.e. pravruta ritu etc, that shows the importance of panchakarma in swastha.

- To achive sama bhava in body – as chakrapani told

- सम व्यायाम चेष्टा भेषजं च रितु चर्या विधे वमनादिकारकं

- Dosha are extracted only when they are fully aggravated and liquefied otherwise their elimination is difficult. The underlying point is that the malas have natural tendency to get out (bahirmukha) and the measures are only to help restore the natural process rather than forcefully driving them out.
Other then swastha also if a person wants to get a healthy progeny, Panchakarma is to be done before conception.

If a person is swastha, but he wants to live long life, using rasayana.

The lifestyle disorders as experienced by the people in this changed scenario can be nipped in the bud only by adopting the Panchakarma. This procedure for detoxification of body is the best method for negating the detrimental effect of the changed environment of the modern world.
It has now been scientifically shown that a natural purification treatment can successfully eliminate environmentally toxic substances such as polychlorinated biphenyl (PCB’s) and pesticides from the body, without side effects.
Conclusion

The bhashaja with which no disease can happen in future i.e. Panchakarma!
PANCHAKARMA FOR SWASTHA

PREVENT

MAINTAIN

PROMOTE