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PANCHKARMA THERAPY: POORVA KARMA A BOON FOR HEALTH

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**PANCHKARMA THERAPY: POORVA KARMA A BOON FOR HEALTH**GYAN PRAKASH SHARMA ¹, MEENAKSHI SHARMA ², MAHESH KUMAR SHARMA ³¹ ASSISTANT PROFESSOR, DEPARTMENT OF PANCHKARMA, DR.SR
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RAJASTHAN AYURVED UNIVERSITY JODHPUR RAJASTHAN.**ABSTRACT:**

Vedic medicine, considered one of the oldest systems of medicine in the world was developed in India during the period 2000-1000 B.C. The seers of ancient India used their observation, experience and natural resources to develop a unique system which they named Ayurveda, or the “science of life”

In Ayurveda, health is defined as the state where physical body, senses, and psyche are in original or natural state with respect to body and function. Although the genetic makeup of an individual determines the basic body constitution with respect to doshas (biomaterials) and psychological factors, total health is determined by physical and psychological environment. It is currently believed that the expression of genes largely depends on environmental factors. Consistent with this belief, Ayurveda emphasizes the role of environmental factors, daily routine, seasonal changes, lifestyle, diet, regular exercise, and body tonics (Rasayan a) in maintaining health. It also emphasizes that all needs of the body and senses must be in balance in order to avoid illness and maintain good health. .

Pachkarma is based on treatment of different diseases as well as healthy life. Panchkarma is known as Bio-purification ,Rejuvenation & Detoxification Therapy also. Panchkarma has (Panch) five major (Karma) therapeutic purificatory procedures serially Vaman, Virechan,Basti and Nasya. Nowadays life style related disorders and autoimmune disorders are more common. Panchkarma destroys the disease from their roots and recurrence of disease does not occur. Panchkarma is equally helpful in ashtang ayurved. Panchkarma useful to fulfill purpose of ayurved as well as healthy and ill person.

KEY WORDS: Ayurved, Basti , Pancha karma, poorva karma

INTRODUCTION

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Panchakarma has (Panch) five major (Karma) therapeutic purificatory procedures serially as Bhav Prakash mentioned in poorva khand which are helpful to eliminate the vitiated doshas from koshta & equilibrium the dosha & Dhatus. Four are totally purificatory procedures & one Anuvasan Basti is Partial purificatory procedure.

IMPORTANCE

For the Ayurveda a specific caution is popular that the Ayurveda destroys the diseases from their root & recurrence of disease does not occur. It is only possible by Panchkarma as Acharya Charak mentioned in chikitsaprabhritiya Sutra sthan.

Before administration of Rasayan & vajeekaran drugs ,it is necessary to get the body purified by Panchkarma therapy,then only the effect of Rasayan &Vajeekaran drugs will be intensified .otherwise the effect will not be good,just

like a dirty clothes will not take dye colour mentioned by Ashtang hriday uttar tantra.

UTILITY:

- In Swasthsya swasthya rakshan (Healthy)& Aturasya vikar prashaman (Disease) of indivisual
- In Dincharya (daily regimen) like abhyang,udavartan,murdha tail & nasya etc
- In Ritucharya(Kala regimen) like vasant ritu Vaman karma,Sharad ritu Virechan karma, Varsha ritu Basti karma.
- In Adharaniya Vega Pravartan(Regulation)
- In immediate intake of poison vamana karma is conducted
- In Ashtang Ayurveda (8 Branch of Ayurveda) panchakarma is applicable in each
- Jvar to vata vyadhi in all diseses of kaya chikitsa snehan swedan vaman ,virechan and basti karmas are indicated.
- Panchakarma is indicated in Bala rogas like Stanyadushti janya roga,Kukunak,Pargarghikand Shishu visarp. In all these Dhatri snehan,

swedan, Vaman etc.karmas are indicated.

- In Graha disease ,shirodhara with Mansyadi decoction, Brahmi, Shankh pushpin Ashwagandha decoction are indicated. Several Dhoopas, Nasya are also indicated.
- In Urdhvang Tantra, diseases of eye ,ear,nose,and throat are treated with Shirovorechan, Shirobasti, Shirodhara, pichu, Abhyang, etc karmas.
- In Shalya Tantra, 60 upkramas are indicated in Vran Chikitsa out of which snehan, swedan ,vaman, virechan, Basti, nasya and parishek are suggest.
- In Rasayan & Vajeekaran ,effect of Drugs are not so good, without purification of body.

UTILITY OF SODHAN THERAPY:

- Kayagni Abhivardhan(increase digestive power)
- Vyadhi upshaman(destroy the disease)
- Prakriti Anivartan(good health maintain)
- Mana Budhi prasan(sense s in pleasant state)
- Varna prasadan(fair complexion)
- Bala Pushti(strength)

- Apatya(Sex power)
- Jara Krichhen labhate(Anti aging)
- Three fold karmas
- The classical panchakarma therapy consists of following groups of procedures.
- Purvakarma (Pre Operative Procedure)
- Pradhanakarma (Operative Procedure)
- Pashchat karma (Post Operative Procedure)

Purva karmas are a base of Panchkarma , following introductory methods tolerance and acceptance of the consequence of main procedure is improved. Pre procedures consist of Pachan, Snehana, Swedana.

Pradhan karma consists 5 major procedures and may applied as a single procedure or in different situations these may used collectively. These procedures actually let off the impure material called "Ama Doshas" from their accumulation sites. Panchakrama (five Procedures) are serially:

Vamana, Virechana, Anuvasana Basti, Niruha Basti, Nasya.

Paschat Karma includes the regimens like Samsarjana Krama, specially planned diet and other post therapeutic measures like

Dhumapana, Kavalgraha and Gandusha etc.

General precautions (pariharya vishaya) during Panchakarma.

Avoid the following Ashtomahadoshakar bhavas after Panchkarma

- Ucherbhashya (loudly speaking) – produces problems of upper body parts
- Rath Kshobha (annoyance by disturbed traveling)– creates problems of entire body parts.
- Ati chakramana (over walking) - causes problems of lower body parts.
- Ati asan(Sedentary habit /constant sitting - causes problems of mid body parts.
- Ajeerna bhojana (Excessive ingestion of food/ Indigestion)- Causes amaja vyadhies.
- *Ahita ahara* (Ingestion of incompatible food /unwholesome diet - causes *vatadi doshika vyadhies*.
- *Diva swapna* (Sleeping during day time) - causes *kaphaja vyadhies*.
- *Maithuna* (coitus) - Causes *dhatu ksheena roga*.

Thus the Panchkarma Rejuvenate ,Detoxify the Body & fulfill the purpose of Ayurveda which is prevention of disease as well as cure of disease.

SNEHANA KARMA

Snehana means oleation. The process which produces softness and removes dryness of the body is called snehana. Acharya Charaka defines Snehana as the process which impart Sneha (unctuousness), Vishyanda, Mardava (softness) and produces Kleda (fluid) in the body.

Types of Sneha Dravya: on the basis of origin-(a) Sthavara sneha (vegetable origin)-tail(oil) (b). Jangama sneha (animal origin)- Ghrita (Ghee) ,Vasa (fat) & Majja(Bone marrow) . On the Basis of Mishrana (Mixture) of Different Sneha-yamaka, tivritta ,Mahana . On the Basis Of Amount(A). Hrisihrisva matra (test dose)(B). Hrasva matra(C).Madhyama matra(D). Pradhan /Uttam//Mahan Matra. According to Administration (A) Abhyantara Sneha (Internal Oleation)

(B) BAHYA (EXTERNAL OLEATION).

Abhyantara Sneha (Internal Oleation):- Three to seven days are the time limit for snehan of indivisual ,after 7 days that oil may become Satmya (Suitable) to the body. External Snehana :

Abhyanga ,Udvartana ,Murdha Taila, Lepa ,AksiTarpana, Mardana , Nasa TarpanaPadaghata , Karna

Purana, Pariseka, Mastiskya, Samvahana, Snehavagahana, Gandusa

Snehan Samyak yog Lakshan: Vata anulomana (passing of hatus easily), Mardavam (softness of body), Laghavam (lightness), Snigdha varcha (oily stool), Dipta agni (blow digestive fire), Vimalendriya (Senses works properly). Snehan atiyog lakshan : Apakva purisha, Utklesha, Gauravam, Jadyam, Panduta, Guda daha. Snehan ayog lakshan: Grathita ruksha purish (hard & dry stool), vayu apraguno (derangement of vayu), mridu pakta (weak digestive power), kharatv rokshyatva gatra (toughness & dryness on skin), uro vidah (burning sensation in chest), vayu koshtat upari Dhavati (movements of Vayu upwards), durvarno (Discolouration).

SWEDA KARMA:

It alleviates stambhana (stiffness), gauravam (heaviness) and shitata in body (coldness). Sweda is mala of medo dhatu, produced in consequence to heat exposure. Swedana karma presumed under sada upakarma i.e. foremost procedures of panchakarma; results sthira (stability of body and life) produces sweda (sweat). Swedana should apply according to the doshas, by the support of proper formulation of drugs. The consequences of swedana are determined on the basis of roga, ritu, vyadhita and suitable properly accordance to the proportion of body

constituent. It pacify the vatika disorders, encourage elimination of purisha, mutra, retas by this way they not accumulated & occulted in the body.

Utility: Swedana karma generate warmth in the body, pacify vata dosha and govern various functions describe as :Mardavam (produce smoothness and flaxibility), Sandhi stambhahara (helps to activate the stiffed joints), Agni dipti (improve digestion and metabolism), Twak prasad (shining and softness of skin), Nirmala srotas (clean channels), Jadyahara (relief stiffness), Nidrahara (diminish excessive sleep), Bhakta shradha (desire to consume meal), Tandrahara (helps to get rid of lethargy)

TYPE:

Charak mentioned ten types of Niragni Sweda, Without offering the warm procedure. These are

Vyayama (exercise/ exertion), Ushna sadan (warm habitation), Guru pravarnam (covering with thick cloths), Kshudha (control on hunger), Bahupaan (excessive drinks whether alcohol or hot soups etc.), Bhaya (fear), Krodha (anger), Upnaha (unguent/plaster), Aah (yudha)/War (fight)/ Niyudha, Atapa (heat produce by sunshine/radiate heat)

Charak mentioned thirteen types of Saagni Sweda. These are

- Sankar swedana
 - Prastar swedana
 - Nadi sweda
 - Parisheka sweda
 - Avgaha sweda
 - Jentaka sweda
 - Ashmaghana sweda.
 - Karshu sweda
 - Kuti sweda
 - Bhu sweda
 - Kumbhi sweda
 - Kupa swedana
 - Holaka sweda
- Samayak yog swedan lakshan: Relieves guruta (heaviness), Shula shaman (relieves pain), Shita shaman (relieves excessive coldness), Relieves jadyata (Stiffness), Mardavam (softness), Sweda (sweating), Kale vishrashti (excretion in proper time). Atiyog swedan lakshan: Daha (burning sensation) or Vidaha (whole body burning sensation), Murchha (fainting), Avsaad (body exhaustion), Pitta prakopa/Pitta vikara (disorders produced due to Pitta), Anga daurbalya (weakness reduced tone of limb), Bhrama (giddiness)
- Heenayoga (Inadequate Sudation): Aswedhya (sweating will not come), Shaitya (coldness will not be reduced), Shoola (feeling of pain), Gaurav (heaviness)

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