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Longevity Through Panchakarma in Healthy Life

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ABSTRACT:

In age of competition and industrialization risk of lifestyle disorders is increased. Lifestyle disorders are causing a greater number of mortality and morbidity. Lifestyle disorders is not only limited to adult but also it is found in young age. In previous few studies result shows that over 61 per cent of all deaths in India attributed to lifestyle or non-communicable diseases. They are spread in both urban and rural areas. This disease is burden over society as well as allopathy medicine, because they only control the disease not totally cure. On other side principle of ayurveda first deals with preventive care of healthy individuals and curative care of diseased individuals. Ayurveda is worked at four levels first is *Nidanparivarjana* (avoid causative factors), *Sanshodhana* (detoxification), *Samshamana* (palliative medicine) and *Pathyapathya* (specific diet according to disease). In this *Sanshodhana* is mainly concerned with *Panchakarma*. *Panchakarma* is use as preventive as well as curative purpose. *Panchakarma* includes *Vamana* (therapeutic emesis), *Virechana* (therapeutic purgation), *Niruha Basti* (therapeutic decoction enema), *Anuvasan Basti* (therapeutic unctuous enema) and *Nasya* (medication through nasal route). Various *Samhita* describe *Dinacharya* (daily regimen) and *Rutucharya* (seasonal regimens) in which *Acharya* explained about daily and seasonal *Panchakarma* procedure for healthy life. So, this article aims to review the role of different type *Panchakarma* in order to explore the scientific approach for welfare of human beings.

Key Words- *Sanshodhana, Samshamana, Panchakarma, Dinacharya, Rutucharya*

INTRODUCTION

In this competition era increase the risk of lifestyle disorders (LDs) and Non-communicable diseases (NCDs). According WHO report, 2015, nearly 5.8 million people die every year form NCDs like stroke, diabetes, heart and

lung diseases and cancer, chronic kidney disease, mental disorders, infertility, it means 1 in 4 Indians has a risk of NCDs before the age of 70¹ This shows how our daily routine life affects our health. Various factors are



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responsible for this situation like professional work load, environmental pollution, dietary indiscipline and lack of exercise. To deal with this problem allopathy medicine have boundary, they only control them but not cure disease. On others side from last decade, importance of ayurveda and yoga are increases which result into more people attracted toward *Ayurveda* to overcome LDs and NCDs and to balance healthy life. For healthy life daily and seasonal regimen are described by various *Acharya* in various *Samhita* under the heading of as *Dincharya* and *Rituchrya*. In this regimen, *Acharya* explain various type *Panchakarma* according to condition of season and daily routine. This panchakarma procedure are important to maintaining the healthy life.

AIM

To maintain the healthy life, which will help you strengthen your immunity and fight pathogens through *Panchakarma*.

OBJECTIVE

1. To protect healthy people from diseases during this transition period with help of *Panchakarma*.
2. To increase the immunity of healthy people and decrease the rate of risk of LDs and NCDs using *Panchakarma*.

METHOD AND MATERIALS

When explaining the necessity of *Panchakarma*, *Acharya Charak* said that *Dosha* (*Vata*, *Pita*, *Kapha*) cured by *Langhana* and *Pachana* treatment may reappear, but the *Dosha* is unlikely to resurface with *Sanshodana* therapy (*Panchakarma* treatment). *Panchakarma* therapy is more effective in the treatment of recurring illnesses². Therefore, *Panchakarma* therapy is consider more effective than *Sanshamana* therapy (palliative medicine). *Acharya Charak* said, “*Swasthsya Swasth Swastha Rakshanam Aturasya Vikarprshaman*”³ it indicates *Ayurveda* is primarily focus on *Swastha Sanrksahna* it means protect the health of person and secondarily cure diseased person with help of *Sanshodhana* and *Sanshamana* therapy. According to *Acharya Shushruta* person is said to *Swastha* if he is having *Samdosha* (equilibrium state of *Tridosha*), *Samagni* (normal state of digestive fire), *Samdhatumalkriya* (equilibrium state of major structural components of body and waste products), *Prasanna-Atma-Indriya* and *Mana* (happy state of soul, senses organs and mind)⁴. According to this definition *Acharya* gave daily

and seasonal routine and regimen what to do or what not to do as in the form of *Dincharya* and *Rituchraya* and what type of *Panchakarma* to do in that time as follow as: -

Role of Panchakarma in Dincharya: -

In *Dincharya* various *Panchakarma* procedures are explained in *Charaka Samhita*⁵ (Table 1)

1. **Anjana** –
There are two types of *Anjana* as follows – first is *Souvira-Anjana*, which use on daily basis, it maintains health of eye and second is *Rasanjana* which told to use every 5th and 8th day at night to protect from *Kapha Dosha*⁶.
2. **Dhumpana** –
1. *Prayogika*, 2. *Snehik* and 3. *Virechanik* are the three types of *Dhumpana*⁷, in which *Prayogik Dhumpana* is used on daily basis protect form *Vata* and *Kapha Dosha*, *Shirshoola* (Headache), *Kasah* (Cough), *Swasaha* (Bronchial Asthama), *Nasasrav* (Nasal discharge), *Tandra* (Drowsiness)etc. *Acharya Charak* said it can be use on eight different time.⁸
3. **Nasya** –
Nasya is divided into five categories: 1. *Navana*, 2. *Avpeedana*, 3. *Dhyapana*, 4. *Dhoom*, and 5. *Pratimarsha*. It is recommended that *Pratimarsha Nasya* be utilized on a daily basis; often, *Anu Taila* is used for this purpose. It balances the *Vata Dosha* and brings unctuousness to the head and neck region, preventing degenerative illnesses of the brain and sense organs in particular⁹
4. **Gandusha and Kavala** –
Sneha Gandusha as use in daily practice which prevents *Vataja* diseases of the mouth, such as lip cracking and dryness, as well as *Swarbheda* (loss of voice). *Kavala* prevents mostly *Kaphaja* diseases using *Kavala* of *Khadira* Bark, *Arimed*, and *Kshiri Vraksha*. When *Gandusha* is done with lukewarm water, it creates a feeling of lightness (*Laghuta*) in the tongue. *Mukhvairasya* (faulty taste), *Dourgandh* (halitosis), *Lalasrav* (excessive salivation), *Aruchi* (tastelessness), *Mukhvairasya* (faulty taste), *Dourgandh* (halitosis), *Lalasrav* (excessive salivation)¹⁰
5. **Udwartana** –
It is the process of massaging the skin pores with powdered *Kaphahara* medicines (*Triphala Churna*, *Yava Churna*). It

enhances the complexion, lowers fat, itching, and skin outbreaks.

6. **Abhyanga** –

Oil massage therapy eliminates *Vata dosha* from body, remove tiredness from body. It will be use on daily routine it protects form external organisms¹¹

Role of Panchakarma in Rutucharya: -

Acharya Vagbhata explain accumulation, outbreak, and mitigation of doshas according to the nature of *Kaal*(time)¹² –

- **Vata Dosha:** - *Vata dosha* is accumulated in summer, aggravates in rainy season and mitigates in the autumn.
- **Pitta Dosha:** - *Pita dosha* is accumulated in rainy season, aggravates in the autumn, and the mitigates is in the winter.
- **Kapha Dosha:** -*Kapha Dosha* is accumulated in winter, aggravates in spring and mitigates in summer.

Table 2 shows collectively shows accumulation, aggravation & mitigation of *Tridosha*. When this dosha attend their *Prakopa* (aggravated) stage the travels along the body, where there is *Khavaigunya* (vacant space) they lodge there (*Sthansamsrayaha*) and resulted into formation of disease. Therefore, to protect the healthy person *Acharya* explain *Rutu-Shodhana* (seasonal detoxification)^{13,14,15}.

1. In *Varsha Rutu*, *Niruha Basti* (therapeutic decoction enema), *Anuvasan Basti* (therapeutic unctuous enema) are used in the treatment of vitiated *Vata Dosha*.
2. In *Sharada Rutru*, *Virechana* (therapeutic purgation) is used in the treatment of vitiated *Pitta Dosha*.
3. Similarly, in *Vasant Rutu*, *Vamana* (therapeutic emesis) is used in the treatment of vitiated *Kapha Dosha*^{16,17}.

Due to this treatment early removal of vitiated *Dosha* take place healthy person is protected from disease.

DISCUSSION

Panchakarma procedures are used to cleanse the body channels, eliminate toxins from the body, and bring about the harmony of bio-humours (*Tridosha* i.e., *Vata*, *Pitta*, *Kapha*, and *Manasa Dosha* i.e., *Raja* and *Tama*) in order to obtain long-lasting beneficial effects, which further leads to chemical balance inside the bio-system and thus provide the normal chemical and electrical environment in the brain, restoring homeostasis.

Vamana Karma –

Vaman Karma means to therapeutic emesis or expel out

aggravated *Doshas* through oral route, which indicated purification of *Urdhwa Bhaga*¹⁸. *Vamana* is more than just a stomach lavage, as modern doctors believe; it has a direct influence on *Agnisthana*, or the liver, and an impair *Agni* is one of the disease's initiating elements.

Virechana Karma –

It's a type of therapeutic purgation that's used to get rid of morbid *Pitta Dosha* from the body via the anal canal, as well as to treat *Pittaja* diseases. *Virechana* can be used to treat *Pitta Samsargaja Doshas*, *Kapha Samsrista Doshas*, and *Pitta Sthanagata Kapha* as well. It's worth noting that, unlike current purgatives, *Virechana* is a full-fledged therapeutic treatment with both systemic and local effects. *Virechana Karma* eliminates *Bahudrava Shleshma* and *Pitta dosha* from *Vayusthana*, resulting in *Dhatwagni Pradeepan* and the maintenance of *dosha-dhatu* equilibrium, which is beneficial for the production and nutrition of *Uttarottardhatu*. Each and every cell is nourished by *Rasa* and *Rakta Dhatu*, which boosts the generation of *Dhatu*s essence. *Vyadhikshamatva* is caused by the presence of *Oja* in the body (immunity). *Oja* degeneration is a significant casualty of lifestyle diseases, which is treated with *Virechana*¹⁹.

Niruha Basti –

The *Virya* of *Basti* delivered in the *Pakvashaya* influences the entire body, much as the sun in the sky affects the *Bhurasa* (water), even if it is far away. This example demonstrates that the effect of *Basti* is not only dependent on the active principle's absorption, but also on the active principle's contact with the *Pakvashaya*, demonstrating the action of *Basti Virya* by *Nipata*.

When *Basti* is delivered in the *Pakvashaya*, *Samana Vayu*, with the help of *Apana Vayu*, absorbs its *Virya* (likely active ingredients). Then it spreads to other *Vayus* and has an effect on them. *Pitta* and *Kapha Dosha* are likewise kept in their proper settings. It has an influence on *Bhutas*, which are similar to *Virya's Guna*. *Basti Virya* is transported via the *Kedarikulya Nyaya*, which spreads it throughout the body by way of various *Vayus*. This quotation supports the hypothesis of *Basti* active principles, i.e., phytochemicals of the *Basti*, being absorbed because the activity is dependent on *Gunas*, which are *Dravya* characteristics.

Anuvasan Basti –

The mucosal layer is the thinnest and comes into direct touch with the *Basti Dravya* given (drugs). When the

intestine is cleansed on a daily basis, the layers of the intestine and villi receive nutrition, allowing for better micronutrient absorption, which then enters the circulation and eventually reaches the target organ. The lipid soluble content supplied via the *Anuvasana Basti* is easily absorbed by the mucous membrane of the colon, which then assimilates into the circulation for systemic effect.

Nasaya: -

Pratimarsha Nasaya is used not only for curing ailments, but also for preventing them. *Pratimarsha Nasaya* is a simple to use remedy that can be taken at any moment and used from birth to death. There is little risk of problems, and no particular care is required²⁰. The therapy increases the oxygenation process, which has a direct impact on brain function. If done on a daily basis, the therapy is advantageous since it keeps the eyes, nose, and ears healthy. *Pratimarsha Nasaya* is used to treat disorders of the head, which is an essential portion of the central nervous system that controls processes all over the body.

CONCLUSION

The holistic approach to physiological and mental growth that *Ayurveda* takes has propelled it to the forefront of medicinal treatments for a variety of diseases and general malaise. It also causes apparent psychological and spiritual changes in the individual, ensuring a complete transformation of one's lifestyle. *Panchakarma* is a rigorous detoxification and purification process that is one of the most prominent *Ayurvedic* medicines. These operations help us maintain a healthy weight, prevent hypertension, and make us feel lighter, freer, and happier in general. It also aids in the healthier management of stress, anxiety, tension, agitation, impatience, and misery. We will instantly climb above severe debt if we conquer the symptoms of today's luxurious lifestyle.

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Table 1 Shows various Panchakarma procedures explained in Charaka Samhita⁵

Sr.No.	Charaka Samhita
1.	<i>Anjana</i>
2.	<i>Dhumpana</i>
3.	<i>Nasya</i>
4.	<i>Gandusha and kavala</i>
5.	<i>Udwartana</i>
6.	<i>Abhyanga</i>

Table 2 shows collectively shows accumulation, aggravation & mitigation of Tridosha:

Dosha	Chaya (Accumulation)	Prakopa (Aggravation)	Prashama (Mitigation)
<i>Vata</i>	<i>Grishma</i> (summer season)	<i>Varsha</i> (Rainy season)	<i>Sharada</i> (Autumn season)
<i>Pitta</i>	<i>Varsha</i> (Rainy season)	<i>Sharada</i> (Autumn)	<i>Hemant</i> (winter season)
<i>Kapha</i>	<i>Shishir</i> (winter season)	<i>Vasant</i> (spring Season)	<i>Grishma</i> (summer season)