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...
responsible for this situation like professional work load, environmental pollution, dietary indifference 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, Pitta, 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 illnesses. Therefore, Panchakarma therapy is consider more effective than Sanshamana therapy (palliative medicine). Acharya Charak said, “Swasthya Swasth Swastha Rakshanam Aturasya Vikarpreshaman” it indicates Ayurveda is primarily focus on Swastha Samksahna it means protect the health of person and secondarily cure diseased person with help of Sanshodhana and Sanshaman therapy. According to Acharya Shushruta person is said to Swastha if he is having Samdosa (equilibrium state of Tridosha), Samagni (normal state of digestive fire), Samdhutumalkriya (equilibrium state of major structural components of body and waste products), Prasanna-Atma-Indriya and Mana (happy state of soul, senses organs and mind). 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 Rituchrya 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 Samhita5 (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 Dosha6.

2. Dhumpana –
1. Prayogika, 2. Snehik and 3. Virechanik are the three types of Dhumpana7, in which Prayogik Dhumpana is used on daily basis protect form Vata and Kapha Dosha, Shirshoola (Headache), Kasah (Cough), Swasaha (Bronchial Asthma), Nasasrasrav (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. Mukhavirasya (faulty taste), Dourgandh (halitosis), Lalasrav (excessive salivation), Aruchi (tastelessness), Mukhavirasya (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).
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 used on daily routine it protects from external organisms

**Role of Panchakarma in Rutucharya:**

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

- **Vata Dosha:** Vata dosha is accumulated in summer, aggravates in rainy season and mitigates in the autumn.
- **Pitta Dosha:** Pitta 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 Khavagunya (vacant space) they lodge there (Sthansamsrayah) 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 Rutu, 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 Dosha16,17.

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 Mansa 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 Bhaga18. 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 Dhatwagn Pradeepan and the maintenance of dosha-dhatu equilibrium, which is beneficial for the production and nutrition of Uttarottardhata. Each and every cell is nourished by Rasa and Raktu Dhatu, which boosts the generation of Dhatu 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 Virechana19.

**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 Doshas 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 Kedariikulya 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 required. 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 Samhita:

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<thead>
<tr>
<th>Sr.No.</th>
<th>Charaka Samhita</th>
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<tbody>
<tr>
<td>1.</td>
<td>Anjana</td>
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<tr>
<td>2.</td>
<td>Dhumpana</td>
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<tr>
<td>3.</td>
<td>Nasya</td>
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<td>4.</td>
<td>Gandusha and kavala</td>
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<td>5.</td>
<td>Udwartana</td>
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<td>6.</td>
<td>Abhyanga</td>
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Table 2 shows collectively shows accumulation, aggravation & mitigation of Tridosha:

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