



# International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



SJIF Impact Factor : 5.69

ISRA Impact Factor : 0.415

ISSN:2581-785X

Review Article

Volume: 3

Issue: 7

## Role of *Panchakarma* in public health scenario: A Review

Dr. Vikram Vir Bhushan<sup>1</sup>, Dr. Varun Sharma<sup>2</sup>, Dr Paramjeet Puri<sup>3</sup>

- 1- Associate Professor Kriya Sharir AACH Sirsa
- 2- Associate Professor Rasshastra and Bhaishajya Kalpna AACH Sirsa
- 3- Assistant Professor, Govt. Ayurvedic Medical college Jammu.

**ABSTRACT:** Health is state of complete physical, mental, social well- being and not merely the absence of disease or infirmity' as defined by WHO. Public health is 'science of art of preventing disease, prolonging life and promoting health through organized efforts and informed choices of society'. Main aim of Ayurveda science is to maintain health of healthy individual and to cure diseased one. Ayurveda provides better solution in the form of dietary management, life style advices, Panchakarma like detoxification and bio purification procedures, medications. Panchakarma is bio cleansing regimen which includes five procedures helps to brings about homeostasis of body humors, eliminate disease causing complexes from body and check recurrence and progression of disease. If *Panchkarma* is well supported with effectively scientific documentation and validation then public health concern can be effectively done. In today's global eras day to day life various toxins and polluted particles and other harmful waste materials are continuously depositing in our body and that causes various disease including mental and physical imbalance. *Panchkarma* procedures helps to detoxify such toxins and materials by *shodhana* and prevent disease and enhance the life of society people. *Vamana*, *Virechana Basti Nasya* and *Raktamokshan* fully remove the toxins and make equal level of *Doshas* and helps to achieve public health scenario.

**Key words-***Panchkarma*, Public Health

Article received on- 8 Sept

Article send to reviewer on-11 Sept

Article send back to author on-20 Sept

Article again received after correction on -27Sept

**Corresponding Author : Dr. Vikram Vir  
Bhushan, Associate Professor Kriya Sharir  
AACH Sirsa**

**How to Cite the Article :** Dr. Vikram Vir Bhushan, Dr. Varun Sharma, Dr Paramjeet Puri, Role of *Panchakarma* in public health scenario: A Review, IRJAY, October: 2020 Vol- 3, Issue-10; 304-312.

Doi: <https://doi.org/10.47223/IRJAY.2020.31030>

## INTRODUCTION:

*Ayurveda* is the ancient science of life. Aim of *Ayurveda* is to maintain the health of a healthy person and cure the disease of a diseased person. *Panchakarma* is the very specific therapy in *Ayurveda* that is comes under second one that is *shodhana* therapy.<sup>1</sup> *Panchakarma* therapy is implanted in five ways-

1. *Vamana* (Emesis)
2. *Virechana* (Purgation)
3. *Basti*(Enema)
4. *Nasya* (Nasal drop)
5. *Raktamochana* (Bloodletting)

In *Ayurveda Raktamoskshana* is two type (1) *Shastra Visrawana* (Bloodletting with metallic instruments) (2) *Anushastra Visrawana* (Bloodletting without metallic instruments).<sup>2</sup> Leech therapy comes under

second one. *Ayurveda* provides better solution in the form of dietary management, life style advices, *Panchakarma* like detoxification and bio purification procedures, medications. If *Panchakarma* is well supported with effectively scientific documentation and validation then public health concern can be effectively done. It is a universally accepted fact that good health plays an important role in human development. According to the concepts of *Ayurveda*, good health is based on the equilibrium of *dosha* (humor), *agni* (digestive fire), *dhatu* (seven body tissues: lymph, blood, muscle, adipose tissue, bone, bone marrow, semen), and *mala* (Feces, urine, and other waste products). Furthermore, in *Ayurveda* there is clear-cut

emphasis on maintaining physical, mental, and spiritual well-being as part of good health.<sup>3</sup>

‘Health is state of complete physical, mental, social well- being and not merely the absence of disease or infirmity’ as defined by WHO.<sup>4</sup> the classical Panchakarma is done in three stages:

- **Preparatory procedures (PREP) (*purva karma*)** — these procedures are done to prepare the body to undergo a proper and thorough cleansing. They involve applying as well as ingesting oils and fats, sweating, and also advising which herbs to use to improve the digestion and metabolism in tissues.
- **Main cleansing procedures (MCP) (*pradhana karma*)** — these procedures consist of five purification procedures especially designed to eliminate toxic materials from the imbalanced dosas of the body. They are emesis, purgation, enema, errhines, and bloodletting.
- **Post procedures (*pashchata karm*)** — these procedures consist mainly of recuperative measures in the form of diet, lifestyle changes, and rejuvenating herbs. digestants and digestive juice stimulants is an essential prerequisite of PKT; the objective is to improve the

digestion both at the cellular and gastrointestinal tract level. Normal digestion is achieved with the administration of medicated dehydrated butter (*ghee*) mixed with digestive juice stimulants. Dehydrated butter is a potent bio fire stimulant agent. Any preparation is usually administered for 3 to 7 days, depending on the age, disease, and condition of the patient. Signs and symptoms of satisfactory stimulation of digestion are (1) feeling of lightness in the body, (2) improved appetite, (3) feeling of thirst, and (4) well-formed stool without any mucus.

**. Oleation Therapy (*Snehana Karma*)-**

Any procedure or substance that increases the availability of lubricants, which produce lubrication in the body externally or internally, is called oleation therapy (OT). It is essential to administer OT to an individual before subjecting him or her to MCP to mobilize the toxic materials from their respective sites. OT may be given externally by applying the oily materials on the skin or internally via ingestion, enema, or nasal route. External application consists of massage, application as a thin layer on the skin, application on the scalp, as ear drops, holding the oily material in the

mouth for a few minutes, applying on the feet, etc.<sup>5</sup>

### ***Classification of Oleating Drugs and Agents***

OT materials may be of animal or vegetable origin. Examples of animal origin materials include dehydrated butter, animal fat, bone marrow, fish oil, and milk. Vegetable origin materials include sesame oil and mustard oil. The oleation substance selected for administration to the patient on the basis of a digestants and digestive juice stimulants is an essential prerequisite of PKT; the objective is to improve the digestion both at the cellular and gastrointestinal tract level. Normal digestion is achieved with the administration of medicated dehydrated butter (*ghee*) mixed with digestants and digestive juice stimulants. Dehydrated butter is a potent biofire stimulant agent. Any preparation is usually administered for 3 to 7 days, depending on the age, disease and condition of the patient. Signs and symptoms of satisfactory stimulation of digestion are (1) feeling of lightness in the body, (2) improved appetite, (3) feeling of thirst, and (4) well-formed stool without any mucus.<sup>6</sup>

### ***Sudation and Fomentation Therapy (Svedana Karm)***

The therapeutic production and induction of sweat by a variety of methods is termed sudation therapy (ST). It relieves stiffness, heaviness, and coldness of the body and induces sweating. It is administered to liquefy the oleated toxic materials (brought about by OT), which are spread throughout the body, and direct them to the alimentary canal for elimination by any one of the four cleansing procedures.

### ***Types of Sudation Therapy***

ST may be applied with the use of direct application of heat or indirect application of heat. It may be used on the basis of properties of drug used, like unctuous or wet ST and dry ST, which are indicated in *vata* and *kapha*-dominant diseases, respectively. ST may be applied either to one part of the body as a localized ST or to the whole body as a generalized ST. ST is indicated in patients of various types of paralysis, musculoskeletal disorders, coryza, cough, stiffness, and need for undergoing PKT. ST is contraindicated in patients with hemorrhages, diarrhea, eruptive skin diseases, alcoholism, pregnancy, and in patients of *pitta*-

dominant constitution or who are emaciated.

### ***Physical Effects of Sudation Therapy***

Various procedures of ST therapeutically induce sweating, which cleanses micro channels, liquefies toxic materials, and expels toxic materials along with sweat. It recovers vascular insufficiency of the joints and muscles and produces relaxation. These factors might be responsible for improving blood circulation and local metabolic processes, causing relaxation of local structures and producing relief of local symptoms, functional recovery, and a slowdown of the disease process being treated. These therapeutic measures are classically *antivata* and relieve all *vata* manifestations and control the disease process.

### **.Main Cleansing Procedures (*Pradhana Karma*)**

#### ***Biopurificatory Therapeutic Emesis — Emesis Therapy (Vamana Karma)***

Emesis therapy (ET) is a process by which the contents of the stomach including *kapha* and *pitta dosas* are expelled out of body through the mouth. It is one of the MCPs that eliminates toxic materials from upper parts of the body.<sup>7</sup> ET is indicated for

patients of asthma, respiratory disorders, sinusitis, rhinitis, anorexia, dyspepsia, peptic ulcers, and skin diseases and in healthy individuals in different states where *kapha dosa* is aggravated within normal limits. It is contraindicated in patients of hematemesis, cardiovascular diseases, and cachexia and in children and the elderly.

#### ***Purificatory Purgation — Purgation Therapy (Virecana Karma)***

Purgation therapy (PT) is a specific process for elimination of *pitta dosa*. PT procedure involves elimination of *pitta* dominating *dosas* and toxins of the body through the rectal route. PT is indicated mainly in patients suffering with hemorrhage from the upper parts of the body, poisoning, chronic jaundice, various gastrointestinal tract disturbances, asthma, skin disorders, epilepsy, insanity, and other *pitta* disorders. PT is contraindicated in patients with anorectal injury, prolapse of the rectum, bleeding from lower parts of the body, diarrhea, emaciating chest diseases, excessive oleation, and after enema. It is also contraindicated in children, the elderly, and patients who are weak, tired, have fasted, pregnant women, or persons desirous of coitus and pregnancy.



***Biopurificatory Therapeutic Enema —  
Enema Therapy (Vasti Karma)***

Enema therapy (ENT) is a procedure in which medicated oils, decoctions, and decoctions with pastes of herbs or oils are introduced into the large intestines through the rectum with the help of an enema apparatus.<sup>8</sup>

***Errhine Therapy (Nasya Karma)***

Errhine therapy (ErT) refers to administration of medicines in various forms through the nostrils (i.e., instilling medicated oil in the nose or administering paste, powder, or fumes of errhine drugs in the nostrils). There are two types of ErT: (1) *Pratimarsha nasya* and (2) old. ErT is indicated in various diseases of the supraclavicular region such as stiff neck and jaw, headache, migraine, graying of hair, baldness, facial palsy, aphonia, stammering or alteration of voice, hoarseness of voice, corrhyza, tonsillitis, sinusitis, rhinitis, and earache. ErT should be avoided in patients who have acute fevers or acute corrhyza or have had purgation or oleus enema, had fasted, and had indigestion. There are five methods of ErT:

1. Inunction (*navana*)
2. Instillation of nasal drops (*avapeedana*)

3. Insufflation (*dhamapana*)
4. Inhalation (*dhuma nasya*)
5. Topical application (*marsha* and *pratimarsha*)

When the oil is being instilled, the head should not be shaken; the patient should not lose his or her temper, speak, sneeze, or laugh. The unctuous material should not be swallowed and should be expectorated properly so that no part of it remains inside. The patient should be instructed to avoid talking, becoming angry, laughing, and swallowing of errhine drugs during the ErT procedure.<sup>9</sup>

***Bloodletting Therapy (Rakta Mokshana)***

Bloodletting therapy (BLT) may be performed with or without the help of metallic instruments.

In the latter type, BLT may be administered by application of leech, cow's horn, dried bitter gourd, or coupling glass. BLT is practiced to remove toxic materials in blood in blood-borne diseases; in *pitta* predominant diseases; and also in a few *vata* disorders like erysipalis, boils and carbuncles, abscesses, blue and black pigmentation on the face, moles, eczema, leucoderma and vitiligo, scabies, red patches, anorectal inflammation, splenomegaly, jaundice,

dyspepsia, anorexia, stomatitis, halitosis (foul-smelling mouth), gingivitis, and gout. It is contraindicated in patients with bleeding disorders, general anasarca, cachexia, anemia, piles, and all conditions where venepuncture is contraindicated.<sup>10</sup>

### **Beneficial Effects of Panchakarma Therapy**

The beneficial contribution of PKT is that it removes the toxic materials from the body and provides purification of the body at two levels:

- The gross level, where various organs and systems of the body are thoroughly cleansed (e.g., cardiovascular system, gastrointestinal tract, chest, etc.);
- the cellular level, where purification and cleansing of the body is produced at the level of cells, cell membranes, and molecules.

PKT helps bring the whole body to normalcy; starts rejuvenation and revitalization of all body tissues; potentiates the pharmacological actions of various drugs and medicines administered after PKT; removes waste products, unwanted materials, various toxins, and stagnant *dosas*; and potentiates physiological

functions of all the body systems (e.g., gut absorption improves considerably and metabolism is also corrected). The prognosis of various diseases that are difficult to treat with simple administration of medicines becomes significantly improved (good prognosis) after administration of PKT. PKT not only is a prerequisite for all the therapeutic procedures and medications but also has a full therapeutic role in promoting preventive, curative, and rehabilitative procedures. If properly performed, PKT does not produce any serious complications. If any minor complications are produced, they are easily manageable. Specialized techniques of PKT are simple to perform and can be carried out at both the outdoor patient and indoor patient (OPD and IPD) levels. There is no need to carry out all PKT practices at one sitting; specific techniques of PKT (any of the MCP) can be recommended to the patient after proper preparation. The toxic materials are eliminated from the body mainly through the alimentary canal<sup>11</sup>.

### **DISCUSSION**

Social psychology is defined as “an attempt to understand and explain how the thought, feeling, and behavior of individuals are

influenced by the actual, imagined, or implied presence of other.<sup>12</sup> Panchakarma is bio cleansing regimen which includes five procedures helps to brings about homeostasis of body humors, eliminate disease causing complexes from body and check recurrence and progression of disease. If *Panchkarma* is well supported with effectively scientific documentation and validation then public health concern can be effectively done. This helps in the process of curing a disease. Scientific

studies indicate that cleansing procedures appear to help in eradicating chronic diseases more effectively.

## CONCLUSIONS

*Panchkarma* is a purificatory therapy that can be used for curative as well as preventive measure and this therapy is intended for purification of the body. *Panchkarma* present a unique approach with specially designed five procedures of purification of body

**Acknowledgement:- Nil**

**Financial Assistant:- Nil**

**Conflict of interest :- Nil**



**REFERENCES:**

1. Sharma R.K, Dasa Bhagavana, (1 ed.). Caraka Samhita of Agnivesa, Vol, Sootra Sthana;Arthedasmahamuleeya: Chapter 30, Verse 26. Varanasi: Chaukhambha Sanskrit series, 2007; 600.
2. Sharma P.V, (1 ed.). Susruta Samhita ofSusruta, Vol, Sootra Sthana; Sonitavarniya: Chapter 14, Verse 25. Varanasi: Chaukhambha Visvabharati, 2010; 149.
3. Shastri Ambika Dutta, *Sushrut Samhita*, 8th ed., Chowkhembha Sanskrit Samsthan, Varanasi, 1982, 64 (or Chap. 15, Verse 48)
4. 4.Park, G.E., *Textbook of Preventive and Social Medicine*, 9th ed., M.F. Banarasi Das Bhanot Jabalpur, India, 1983, p. 12
5. Haridasa Shridhara Kasture, *Ayurvediya Pancakarma Vigyana*, Shri Baidya Nath Ayurveda Bhawana Ltd., Allahabad, India, 1999.
6. Singh, R.H., *Panca Karma Therapy*, Chaukhamba Sanskrit Series Office, Varanasi, India, 1992.
7. Warriar, P.K., Bhattathiri, P.P.N., Radha Krishnan, P., and Balachandran, K.P., Evaluation of snehapana in comparison to samana therapy with mahatikta ghrita in parinamasoola (duodenal ulcer), *J. Res. Ayurveda and Siddha*, 8(3–4), 90–105, 1987.
8. Chaturvedi, G.N. and Singh, R.H., Studies on pancha karma therapy. II. Certain experimental studies on the effect of svedana in arthritis, *Nagarjuna*, 8(10), 767–773, 1964.
9. Chaturvedi, G.N. and Singh, R.H., Studies on pancha karma therapy. III. A clinical studies on the treatment of certain neuromuscular and articular disorders with pinda sweda, *Nagarjuna*, 8(11), 29–39, 1964.
10. 3. Shastri Ambika Dutta, *Sushrut Samhita* , 8th ed., Chowkhembha Sanskrit Samsthan, Varanasi,1982, 64 (or Chap. 15, Verse 48)
11. 21. Rai, R. and Sharma, A.K. (supervisor), Clinical Evaluation of Nasya Karma in Pinasa Roga (Pratisayaya), M.D. (Ayurveda) Kayacikitsa thesis, National Institute of Ayurveda, Jaipur, India, 2000.
12. *ROLE OF AYURVEDA IN PUBLIC HEALTH: A REVIEW ARTICLE*. Available from: [https://www.researchgate.net/publication/335260054\\_ROLE\\_OF\\_AYURVEDA\\_IN\\_PUBLIC\\_HEALTH\\_A\\_REVIEW\\_ARTICLE](https://www.researchgate.net/publication/335260054_ROLE_OF_AYURVEDA_IN_PUBLIC_HEALTH_A_REVIEW_ARTICLE) [accessed Jan 09 2021]