



Principles of Panchakarma

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JAYOTI VIDYAPEETH WOMEN'S UNIVERSITY, JAIPUR

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PRINCIPLES OF PANCHAKARMA

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INTRODUCTION TO PANCHAKARMA

Ayurveda is the traditional system of medicine which has got acceptance in worldwide and mainly the Ayurvedic treatment comprises of two types of treatment ie; Shodhana and Shamana. Panchakarma therapy is the bio-cleansing mechanism of the body where impurities of bodies are let out through the Prakruta Margas there by inturn results in the enchancement of immunity, and is mainly deals with the Kayachikitsa ,one among the Ashtangas which deals with Sarvanga Samsrita Vyadhis and also it can adopt independently also based on the condition . Mainly Panchakarma is done for preventive, promotive and curative purpose of the body.

Panchakarma helps in maintainence of dosic equilibrium by eliminating the vitiated dosas out of the body.ie;

"स्नेहस्वेदादि द्वार शरीरस्य उत्क्लिष्ट दोषाणां यथा आसन्न मार्गेण बहिर् निर्हरण

कर्तुत्वं संशमनं कर्तुत्वं च पञ्चकर्मत्वम्॥

(Mukundalal Dwivedi)

The procedure that eliminates utklishta doshas out of the body through the nearest route after purvakarmas like snehana and swedana and which also does the samshamana karma is termed as panchakarma.

The word panchakarma is having two words ie; pancha means five and karma means the procedure. The karma in panchakaarma refers to:-

→ बहु इति कर्तव्यता योगि दोष निर्हरण शक्तिर् ज्यायस्त्वम्॥

(Cha.Su,2/15 Teeka)

It is the that procedure which has the capacity to eliminate larger quantity of doshas at a stretch and these karma includes vamana,virechana,anuvāsana basti,asthapana basti, and nasya.

After attaining upasthita dosha avastha by snehana and swedana,panchakarma should be performed after considering proper matra and kaala.

For doing panchakarma,the dosha should be in utklesha or bahu dosha aavastha and also niramatawa should be there with proper agni.

SEQUENCE OF DOING PANCHAKARMA:-

First vamana, then virechana, then anuvāsana basti followed by asthapana basti and finally nasya.

According to vaidhya sara sangraha;

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Here 5 set of procedure include स्नेहन, swedana, vamana, विरेचन and nasya.

According to keraleeya kriya karma;

- Murdha seka-shiro dhara
- कायसेक-seka over body
- pinda sweda-sankara sweda
- annalepa-rice applied all over the body
- shirolepa

PANCHAKARMA AND PANCHASHODHANA

Based on the opinion of charakacharya along with commentators like Hemadri, Chakrapani and Dalhana, they mentioned the word panchakarma. But instead of this, panchashodhana is mentioned by susruta and vagbhata.

Charaka told 3 reasons that he didn't include rakthamokshana as panchakarma why because first of all it is a shalyopaya, and is not a shodhana measure, second is shodhana is done through prakritha srotas and as concern with rakthamokshana it is done through kritrima marga and finally he told panchakarma is doshapratyanika chikitsa and as so as raktha is concerned it won't come under dosha, it is one among the saptha dhathus.

Contrary to this, susruta and vagbhata told that, as panchakarma deals with shodhana, we can't include anuvasana basti under this as it causes bhrimhana effect inside the body. So, they included rakthamokshana in panchashodhana.

DOSHANUSARA AND RITU ANUSARA SHODHANA:-

For vatika rogas- basti – varsha ritu

For paittika rogas- virechana- sharat ritu

For kaphaja rogas – vamana-vasanta ritu

For raktaja vyadhi – rakthaavasechana-sharat ritu

शोधन

Definition-

यद् इयेंद् बहिर् दोषान् पञ्चधा शोधनं च तत् । निरुहो वमनं कारयशिरोरेको अस्त्रविस्रुतिः । ।
(As.Hru.Su.14/5)

Procedures that eliminate doshas out of body is known as शोधन कर्म. They are निरुह ,वमन , विरेचन , shirovirechana and raktamokshana.

स्थानाद् बहिर्नयेद्दूर्ध्वमधो वा मलसंचयम् देहसंशोधनं तस्याद् देवदालीफलं यथा ॥ Sa.Pa.4/9

The procedure that eliminate doshas from its स्थान either urdwa or adho मार्ग is known as शोधन- Eg- देवदाली.

तानि उपस्थित दोषाणां स्नेह स्वेदो उपपादनैः ।
पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन् ॥ (Cha.Su.2/15)

To do panchakarma procedures,the avastha of doshas should be in upasthita doshas ie;

"उपस्थित दोषाणाम् इति शाखां त्यक्त्वा कोष्ठ आगमनेन तथा लीनत्व परित्यागेन प्रधानावस्था प्राप्त दोषाणाम् इति।" (Cha.Su.2/1S teeka)

The doshas should be in koshta & it should not be there in लीनावस्थ with आम प्रधान अवस्थ ie, it should be in pradhana avastha.And पंचकर्म can be done on basis of मात्र,काल ,etc.

Selection of route:-

If mala / doshas are in amashaya ,then it should be eliminated out through vaktra/mouth ;urdwa jatru doshas are eliminated through nasa and pakvashaya doshas are eliminated through guda.

Trividha karmas and its importance

त्रिविधं कर्म पूर्वं कर्म प्रधान कर्म पश्चात् कर्म इति ।

For शोधन,

पूर्वकर्म are पाचन,deepana, snehana and स्वेदन

प्रधानकर्म are वमन, विरेचन, नस्य,बस्ति , and rakthamokshana(susrutha and vagbhata) And according to charaka,it is vamana,virechana,anuvasanaa basti,asthapana basti and nasya.

पश्चात् कर्म are peyadi/tarpanadi अन्न संसर्जन

Importance of पूर्व कर्म:-

पाचनैः दीपनैः स्नेहैः तान् स्वेदैः च परिष्कृतान् ।

शोधयेत् शोधनैः काले यथा सन्नं यथा बलम् ॥ (As.Hru.Su.13/30)

shodhana is not done in saamavastha .so, सामवस्थ is eliminated through proper route & time by दीपन, पाचन, स्नेहन and स्वेदन

Importance of दीपन and पाचन:-

सर्वदेहपविसुतान् सामान् दोषान् न निर्हरित् लीनान् धातुष्वनुक्लिष्टान् फलादामाद्रसानिव ॥

आश्रयस्य हि नाशाय ते स्युर्दुर्निर्हरत्वतः । [A.H.Sa.13/28-29](#)

Saama dosha spread all over the body should not be eliminated because it will be merged inside the dhatus and not in utklesha aavastha.if do so,it will be just like extracting juice from the apakwa phala ie; it destructs the phala.in the same way ,if we try to eliminate the doshas in samaavastha,it will not get any result.so always shodhana should be done after deepana and pachana.

Purpose of purvakarma:-

पाचनैः पक्वम् । दीपनैर् धातुभ्यः पृथक्त्वं । स्नेहैर् उक्लिष्टत्वं । स्वेदैः कोष्ठगतत्वं ॥

(As.Hru.Su.13/30 Hemadri teeka)

By pachana,pakwatwa of doshas takes place and by deepana ,separation of doshas from dhatus takes place and by snehana, utklesha of doshas takes place and swedana does koshtagamana of shakhagata doshas by srotovilayana.

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Deepana is done to enhance agni as all disease are occurred due to agnimandhya. पाचन is done to get rid of सामावस्थ as aama is occurred for disease.

Importance of paschat karma:-

यथा अणुर् अग्नि स्तृण गोमयाद्यैः संधुक्ष्यमाणो भवति क्रमेण। महान् स्थिरः सर्व पचस् तथैव शुद्धस्य पेयादिभिर् अन्तरग्निः॥ ([Cha.si.1/12](#))

As a spark of agni get enhanced by trina and gomaya little by little & this agni will become mahat and sthira & have capacity to digest everything. Same way after shodhana, antaragni should be enhanced slowly by peyadi अन्न.

Indication of shodhana:-

For shareera doshas, vata ,pitta and kapha,the best treatment is basti,virechana and vamana and taila,ghritha and madhu respectively.basti,virechana and vamana is for shodhana purpose.taila,ghrita and madhu is for shaman purpose..

In different stages of doshas, ie; if dosha is in ksheenavastha,bhrimhana line of treatment is done ,in case of kupitha doshas,shaman line of treatment is done & if there is dosha vridhi it should be eliminated out ie;shodhana is done and it is in sama_avastha,it should be maintained as it is.

शोधन योग्य-

Acc to च सू16

बहु दोषाणां पुनर्दोष अवसेचनम् एव कार्यम्। अविपाको अरुचिः स्थौल्य पाण्डुता गौरवं क्लमः। पिडका कोठ कण्डूनां संभवो अरतिरेव च।। आलस्य श्रम दौर्बल्यं दौर्गन्ध्यं अवसादकः। श्लेष्म पित्त समुत्क्लेशो निद्रानाशो अतिनिद्रता।। तन्द्रा क्लैब्य अबुदित्वम् अशस्त स्वप्नदर्शनं। बलवर्ण प्रणाशश्च तृप्यतो बृंहणैरपि। बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितं। ऊर्ध्वं च एव अनुलोमं च यथा दोषं यथा बलम्।।"

(Cha.Su.16/13-16)

In the above conditions, shodhana can be done through urdwa or adho marga and according to dosha and rogi bala, shodhana is selected.

शोधन अयोग्य-

चण्डः साहसिको भीरुः कृतघ्नो व्यग्र एव च। सद्राजभिषजां द्वेषा तद्द्विष्टः शोकपीडितः।। ४।। * यादृच्छिको मुमूर्षुश्च विहीनः करणैश्च यः। वैरी वैद्यविदग्धश्च श्रद्धाहीनः सुशङ्कितः।। ५।। भिषजामविधेयश्च नोपक्रम्या भिषग्विदा। एतानुपचरन् वैद्यो बहून् दोषानवाप्नुयात्।। ६।। एभ्योऽन्ये समुपक्रम्या नराः सर्वैरुपक्रमैः। अवस्थां प्रविभज्यैषां वर्षं कार्यं च वक्ष्यते।। ७।।

यथा अणुर् अग्नि स्तृण गोमयाद्यैः संधुक्ष्यमाणो भवति क्रमेण। महान् स्थिरः सर्व पचस् तथैव शुद्धस्य पेयादिभिर् अन्तरग्निः।। (Cha.si.1/12)

In the above cases, we should not do shodhana, if treated then the vaidhya should hear blame from others.

According to bhela samhitha,

Shosha because of vaata aatapa, always indulge in works, adwa, yana, etc; in such cases, shodhana is not indicated.

According to ashtanga hridaya,

Garbhini, ruksha, kshudhita, nithya dukhita, baala, krusha, sthula, hridrogi, kshata and durbala, it is contraindicated.

Samyak shodhana phala:-

मलापहं रोगहरं बलवर्णं प्रसादनम् । पीत्वा संशोधनं काले सम्यक् आयुषं युज्यते चिरम् ॥"
(Cha.Su.15.22)

If shodhana is done properly, then mala will get eliminated from the body, roga vimuktha, person will gain the bala and varna, lifespan will increase.

If we do proper shodhana, agni increases, disease will get cured, help to maintain prakriti in swastha, proper functioning of sense organs, helps to get rid from manasika rogas, increases the intellectual power and physical strength, help to get good progeny, can achieve rasayana and vajikarana action and person can live healthy. so for getting all these, proper shodhana should be done based on yukthi.

स्नेहन

Etymology & Definilion

Snehana is derived from the root word snih dhatu and ghanj pratyaya

SNEHASARO AYAM PURUSHAHA.....”

“SNEHANAM SNEHA VISHYANDHA MARDHAVA KLEDA KARAKAM”

PROPERTIES OF SNEHA

- Guru - Laghu
- Sheeta - Ushna
- Sara - Sthira
- Snigdha - Ruksha
- Manda - Tikshna
- Sukshma - Sthula
- Mridu - Katheena
- Drava - Sandhra

CLASSIFICATION OF SNEHA

ACC. TO ORIGIN-

a) Plant origin-

- Seed
- Bark
- Core
- Leaf

Animal origin-

- Ksheera
- Mamsa
- Asthi

Acc. To karma:

- Shodhana -
- Samana
- Brimhana

Acc. To matra

- Hrisva
- Madhyama
- Uttama

Acc. To prayoga:

- Bahya
- Abhyantara

Acc. To paka:

- Mridhu
- Madhyama
- Khara

Acc to samyaoga:

- Yamaka
- Trivrita
- Maha

It is contributed by sarpi, taila ,vasa and majja.

सर्पि मज्जा वसा तैलं स्नेहेषु प्रवरं मतम्। तत्रापि चोत्तमं सर्पि संस्कारस्य अनुवर्तनात्।

- Gritha – pittahara, vata pitta hara,

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- Taila - vatahara, vatakapha hara
- Vasa & majja - kaphahara, kapha vata hara

Specific indication of gritha:- Samskarasyanuvarthanam

- Vata pitta
- Higher functions
- Digestive power
- Debility
- Toxicity
- Vaya sthapana

Specific indications taila:-

- Kapha + vata
- Meda + vata
- Kroora koshta
- Granthi / nadi vrana / krimi
- To impart laghava & dardhya

Specific indications vasa & majja:-

- Excellent appetite
- Tolerable to klesha
- Aavrita vata
- Sandhyasthimarama roga

Season & snehana

- Pravrit – taila
- Sarath – ghrita
- Vasantha – vasa & majja

In emergency ---

- Taila – sisira
- Ghrita – grishma (night)
- Vata pitta – night only
- Vata kapha – day only

Snehana general indications:-

- All fit for sweda & shodhana
- Vaata roga
- Ksheena dhatu
- Exertional fatigue
- Intellectual fatigue
- Aged/ children/ ladies/ asthenic

Snehana-general contra indications:-

- Extreme low appetite
- Severe appetite
- Extreme sthola or durbala
- Amavastha
- Increased kapha state
- Medasavritta vata
- Morbid thirst
- During nasya, vasthi or virechana

SODHANANGA ACCHASNEHAPANA.

अच्छ पेयस्तु यः स्नेहो न तमाहुर्विचारणाम्। स्नेहस्य स भिषग्द्रष्टः कल्पः प्राथमकल्पिकः॥
(Cha.Su.13/26)

Acchapana is the oral intake of medicated or non medicated sneha in required quantities for a limited time period without mixing food articles other than prakshepadravayas. It can be samana or sodhana. In this, sneha alone should be given in the early morning; after the digestion of sneha, dravapradhana ahara should be given.

Indications of Accha Sneha:-

मेहसात्म्यः क्लेशसहः काले नात्युष्णशीतले।

अच्छमेव पिबेत् स्नेहमच्छपानं हि पूजितम्॥ (Su.Chi.31/21)

It can be given to sneha satmya, klesha saha and in naa ati ushna or sheeta kaala.

Materials required:

1. Sneha- Q.S.
2. Measuring jar-1
3. Glass-1
4. Cloth-1
5. Lemon-1
6. Water boiled with Shunti-Q.S.
7. Cotton- Q.S.
8. Gauze-1
9. Metal tumbler-1

Pre operative procedure

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Athura pareeksha, Agni&Mathra pareeksha, Vyadhi-Bala pareeksha should be thoroughly done. Proper rookshana is to be done with thakrapana, udwarthana& deepana-pachana drugs.

Hraseeyasi mathra for agni& koshtapareeksha and for allergic test.(Usually 20-60 ml).

On the previous day, the patient should be given food (vilepi) which is not atisnighda or abhisyadi.).The patient should take good sleep at night. Next morning his/her digestion must be assessed based on laghutwa, udgarashuddhi, vegotsarga etc. After the daily routine, patient is prepared for snehapana. Patient's eyes must be closed with cotton and gauze piece.If proper counseling is given to the patient,there is no need of closing eyes.

Investigations required prior to acchasnehapana:-

Blood:-RE,LFT,Sugar levels ,RFT,Lipid profiles.

Urine:-RE.

Stool:- RE.

Procedure:

Dosage of the sneha must be decided according to age, health, prakriti, vikriti, dosha and agnibala. It must be in between 50-75 ml for grita and 30-60 ml for taila on the first day. The dose for the next day should be fixed after assessing the time taken for digestion.For vasa & majja maximum 50 ml can be given.

Within half an hour of sunrise, patient should be seated in a comfortable position and sneha should be given in empty stomach. After giving the sneha, eye bandage should be removed and then warm water should be given as anupana.(Shunti jala is given as a practice here). Then the patient should wash the face and mouth with hot water to remove the taste of sneha. When thirst occurs, hot water can be given. Same procedure is followed in the following days.

Duration:

Snehapana may be continued till samyak snigdha lakshanas like vatanulomana, agnideepti, unctuous and unformed stool, snehodvega, softness and snigdhatta of body parts are seen, i.e. usually form 3 to 7 days. If they are not seen even after 7 days, snehapana should be stopped. After 1-3 days of rookshana, it can be started again.

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For samana purpose it should be continued till symptoms subside.

Post operative procedure:

Patient should take rest during the snehapana period but he/she should not sleep during the day time. Lemon can be given to smell to avoid nausea. Warm vilepi should be given when the sneha is completely digested and good appetite occurs.

Precautions:

1. Before starting and during the process patient should be on strict regime. Hot and liquid diets free of fat content should be consumed and variety of recipes should be avoided.
2. Time and season of administration should neither be too hot nor cold and sky should not be cloudy.

Complications and management:

Indigestion, vomiting, nausea, anorexia, agnimandya, headache, constipation, fever, diarrhea, bhrama etc. may be seen. In such conditions, stop snehapana immediately. Upavasa, vamana, arista's etc. pachana dravya can be given according to the condition.

प्रविचारण

प्रविचार्यते अवचार्यतेऽनुकल्पेनपयुज्यतेऽनयेति प्रविचारणा ओदनादयः (Cha.Pa)

It is the sneha used along with anukalpa(in contact with jadaragni).

Indications:-

Those who have aversion towards sneha ,always taking sneha ,in mritukoshtas and those who cannot withstand difficulties.

It is administered either in the form of odanadi (24 in number) or raspravicharana(63+1)

Varieties of Pravicharana

ओदनश्च विलेपि च रसो मांसं पयो दधि।

यवागूः सूपशाकौ च यूषः काम्बलिकः खडः ॥

सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च।

भक्ष्यमध्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः ॥

गण्डूषः कर्णतैलं च नस्तः कर्णाक्षितर्पणम् । चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः । (Cha.Su.[13/ 23-25](#))

1.ओदनादय -२५

2.रस - 63+1

It can be administered depending on abhyasa,ritu and vyadhi.



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