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A Textbook of Panchakarma



Anup Jain

2nd Edition

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CHAPTER 1

Introduction

INTRODUCTION TO PANCHAKARMA

Panchakarma is a specialized branch of Ayurveda, which deals with both the aspects of ayurvedic treatment which are purification as well as pacification of the tridosha, viz. Vata, Pitta and Kapha; bringing the body to a state of Sama dosha (normal health). It is effective in physical as well as mental disorders.

Among Ashtanga Ayurveda, Kayachikitsa stands first and it has been considered the branch dealing with sarvanga sanshrita vyadhis. Also, it is convenient to say that for all Kayachikitsa sadhya conditions, Panchakarma is considered as the best method for treatment. Therefore, it is not only a part of Kayachikitsa but also can be considered as a swatantra vigyana. Panchakarma treatment not only helps in radical elimination of the disease causing factors, it also helps in achieving equilibrium of doshas. Panchakarma is not just limited to only Kayachikitsa but through its various procedures and ability to cure all types of diseases, this branch has proven that it can help in all the eight branches of Ashtanga Ayurveda. Although, Panchakarma procedures have been discussed at length in the classical texts, still it has never been defined; however, Acharya Mukundi Lal Dwivedi along with Vaidya Tarachand Sharma defined it as under:

''स्नेहस्वेदादि द्वारा शरीरस्य उत्क्लिष्ट दोषाणां यथासन्न मार्गेण बहिर् निर्हरण कर्तुत्वं संशमनं कर्तुत्वं च पञ्चकर्मत्वम्। (Ayurvediya Panchakarma Vigyan)

Panchakarma is a procedure in which utklishta doshas are expelled out through the nearest route after Snehana and Svedana. It is followed by shamana therapy.

The word Panchakarma is made up from two separate words, i. e. "Pancha" and "Karma" –

'Pancha' meaning 'Five'

'Karma' meaning work done or treatment procedures

बहु इति कर्तव्यता योगि दोष निर्हरण शक्तिर् ज्यायस्त्वम्। (Ch. Su. 2/15 Teeka)

Here Pancha is sankhya pradhana and karma refers to the procedure which has multi-dimensional therapeutic effects and having the capacity to expel the Doshas in larger quantity. So, Panchakarma in essentiality means five purification procedures namely, Vamana, Virechana, Asthapana Basti, Anuvasana Basti and Nasya (Dalhana includes Raktamokshana as the fifth Karma after merging both types of Basti as one). The word Panchakarma is mostly used by Acharya Charaka; other Acharyas like Vagbhata and Sushruta have not put much emphasis on the word Panchakarma, although the commentators on these texts have used the term to

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elaborate the concepts. These are the procedures capable of removing vitiated Doshas in bulk quantity, and are hence given importance as the five important modalities of treatment.

तानि उपस्थित दोषाणां स्नेह स्वेदोपपादनैः। पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन्॥ (Ch. Su. 2/15)
चक्रपाणिटीकाः ''उपस्थित दोषाणाम् इति शाखां त्यक्त्वा कोष्ठ आगमनेन तथा लीनत्व परित्यागेन प्रधानावस्था प्राप्त दोषाणाम् इति।'' (Ch. Su. 2/15 teeka)

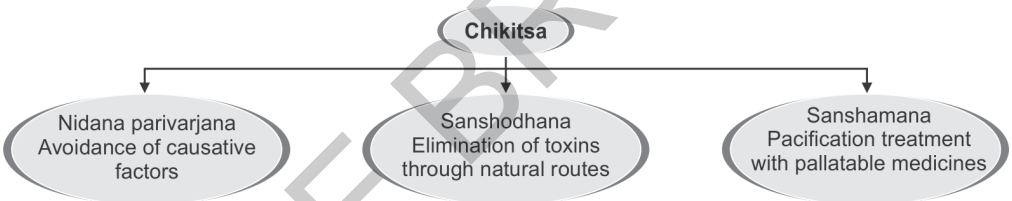
After attaining Upasthita doshavastha by Snehana and Svedana, Panchakarma should be done by considering proper Matra and Kala. Here Chakrapani says that, Upasthita Dosha means:

- The doshas which have left the Shakha and are moving towards Koshtha.
- The doshas which have lost leenatva (deep seated or sthana sanshraya).
- Pradhana avastha – Have attained the qualities to be expelled.

Concept of Chikitsa

Ayurveda emphasizes on three folds therapeutic management of the diseases, viz. Sanshodhana (purification), Sanshamana (pacification) and Nidana Parivarjana (avoiding causative factors).

संशोधन संशमन निदानस्य च वर्जनम्। एतावद्भिषजा कार्यं रोगे-रोगे यथाविधि॥ (Ch.Vi.7/30)



What is Sanshodhana Therapy?

यदीरयेद्बहिर्दोषान् पञ्चधा शोधनं च यत् ॥ (A. H. Su. 14/6)

Shanshodhana or shodhana therapy is the procedure or upakrama which helps in removal of the vitiated or vikara of dosha, dhatu and mala, etc. from the body. It is of five types.

Panchakarma or Sanshodhana is one of the important therapies of Ayurveda which deals mainly with elimination of the aggravated Doshas from the body. These Doshas (toxins and waste material) should be eliminated from natural as well as nearest route of the body.

This Sanshodhana therapy consists of a number of Physico-Physiologic measures advocated in the treatment of the diseases. It is divided into three major parts, viz. Purva Karma (Preparatory methods like Oleation and Fomentation), Pradhana Karma (Main Sanshodhana measures) and Pashchata Karma (Post-therapy regimen). The Pradhana Karma should always be preceded by suitable Purva Karmas in order to mobilize the Doshas from the discrete parts of the body (Shakha). It is believed that imbalanced Doshas spread from the Koshtha to the Shakha and thus are able to produce various types of diseases depending upon the Dosha Dushya-Adishthana pattern.

Now, before going in detail of subject some question related to the topic should be analyzed such as:

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What is Panchakarma?
Why there is only five karmas (procedures) included not more or less than that?
What is its utility in achieving healthy life?
What is its field of action or where it is applicable?

What is Panchakarma?

Panchakarma is made of two words, i.e. Pancha + Karma.

Karma : Kri Dhatu + Manin Pratyaya + Adhadarchadi Sutra + Karma + Karya.

The work done by the subject is known as karma. Here subject refers to Physician and Karma refers to treatment procedure. The thing to be done for work is known as Karma. Its synonyms are Karma, Kriya, Yatna, Karya Samarambha. This procedure of doing work is known as "Pratikarma Samarambha". Karma and Pratikarma both denotes Chikitsa, i.e. treatment.

Acharya Sushruta uses Kriya word for Karma and divided into Chhedanadi karma and Snehanadi karma. Further Acharya Dalhana opines that this Snehanadi word comprises of following procedures namely Snehana, Svedana, Vamana, Virechana, Asthapana, Anuvasana, Dhupana, Nasya, Kavala, Gandusha and Deepana-Pachanadi Sanshamana Karma.

Thus the procedure of treatment is known as Karma. According to Ayurveda "Dhatusamaya Kriya is Chikitsa" i.e. the procedure that brings normalcy of vitiated Dhatu and prevent their further vitiation is called Chikitsa or Karma. It will be worthful to mentioned here that Dhatu in the above context refers to vitiated Doshas.

Why only Five Karma are Included in Panchakarma Not More or Less Than That?

Pancha: In Ayurveda there is numerical description of subjects such as Pancha Mahabhuta, Tridosha, Sapta Dhatu, etc. Similarly in the description of diseases also details are given with their symbolic numerical description as 8 Udara roga, 5 Shvasa roga, 4 Grahani roga, etc. There is no logic behind choosing any number and it is only the knowledge of the subject gained by the 4 Pramana (though extensive exploration of the subject by mean of different scientific tools) on the basis of which it can be said that there are Panchakarmas.

The term Panchakarma is mainly used by Acharya Charaka. Acharya Sushruta and Vagbhatta did not give much importance to the word. Although commentators like Dalhana, Arundutta and Hemadri used the word at many places in their explanation.

There are numerous references from Charaka Chikitsa Sthana for the word Panchakarma. "Karmbhivamanadibhi" is line of management for Apasmara roga. In Unmada Chikitsa also he directed the use of Vamanadi Karma and in Urustambha the use of Panchakarma is contraindicated. In Siddhi sthana the second chapter entitled as "Panchakarma Siddhi" whereas first chapter starts with the heading of **''का कल्पना पच्चसु कर्मसूक्ता''**.

As said above that Acharya Sushruta and Vagbhata had not given much emphasis on this word and at very few places the word is used. In Madhumeha treatment Acharya Sushruta recommends the use of Sanshamana therapy in those who are not curable by Panchakarma. Dalhana while commenting on the above clarifies that word Panchakarma signifies three meaning :

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1. Vamanadi Panchakarma : Including Vamana, Virechana, Basti, Nasya and Raktamokshana.
2. Using Sanshamana: Abhyanga, use of Guggulu, use of Shilajit and Sanshodhana as five karma.
3. Using the treatment for Rasagata Vyadhi, Raktagata Vyadhi, Mansagata Vyadhi, Medogata Vyadhi and Purva karma comprises five karmas.

Acharya Vagbhatta uses the word Panchakarma in chapter "Siravyadhavidhi" and while commenting Arundutta clarifies that it consists of five procedures namely—Vamana, Virechana, Niruha, Anuvasana and Nasya.

Which Karma are Included in Panchakarma

As directed by Acharya Charaka that it comprises five procedures of purification which are:

1. Vamana
2. Virechana
3. Niruha basti
4. Anuvasana basti
5. Shirovirechana/Nasya.

Acharya Sharangdhara and Bhavaprakasha have the same opinion. According to Acharya Sushruta there are three main procedures Purva karma, Pradhana karma and Pashchat karma. According to Dalhana there may be three possible way to explain this as follows :

1. Procedure from Langhana up to Virechana (Langhana, Pachana, Deepan, Snehana, Svedana, Vamana and Virechana) are included under Purva karma and Ropana, Patanadi, karma are taken under the heading of Pradhana karma whereas measures used to enhance the Bala, Varna and Agni are known as Pashchata karma.
2. At the different stages of Kriyakala (Six stages in the pathogenesis of disease). The procedure employed before Roga-utpatti, i.e. manifestation of disease is purva karma; treatment given after manifestation of diseases is Pradhana karma and treatment modality used to prevent relapses and complications are included under Pashchata karma.
3. Pachana, Snehana and Svedana used before Shodhana karma are included under Purva karma; Vamana, Virechana, Basti, Nasya and Siramokshana are Pradhana karma and using Sansarjana krama by Peya, Vilepi, Yushadi, etc. is Pashchata karma.

A point of conflict occurs when including Raktamokshana among five procedures. Acharya Charaka has not included Raktamokshana in Panchakarma whereas Acharya Dalhana and Vagbhatta included it. The reason behind this may be the difference in field of speciality. As Sushruta is Shalya pradhana tantra it focuses more on surgical procedures and that may be the reason of his acceptance Rakta as a fourth Dosha. Thus to remove vitiated Rakta by its nearest route the only way is Raktamokshana. Importance of Raktamokshana in Shalyatantra can be understood by the fact that Sushruta told Raktamokshana as "Chikitsa-ardhanga" and it enjoys the same position as by Basti in Kayachikitsa. Acharya Charaka also accepts the fact that vitiated Pitta cause vitiation of Rakta due to their dependence on each other (Ashraya-ashrayi bhava). And Vidhah cannot occur without vitiated Rakta thus to disrupt the pathogenesis the only way is to remove vitiated Rakta by its nearest route, i.e. Raktamokshana (Ch. Chi. 5/37). So it can be concluded that Raktamokshana should be included under Panchakarma.

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Panchakarma according to different Acharya			
Charaka	*Sushruta*	*Dalhana*	*Sharangdhara/ Bhavaprakasha*
Vamana	Vamana	Vamana	Vamana
Virechana	Virechana	Virechana	Virechana
Asthapana	Asthapana	Basti	Asthapana
Anuvasana	Anuvasana	Shiro Virechana	Anuvasana
Shiro Virechana	Shiro Virechana	Raktamokshana	Shiro Virechana

PANCHAKARMA AND SHODHANA

Panchakarma is not only meant for shodhana, but is also a measure for Langhana, Brihana, Lekhana and Shamana. It is a Vyapaka chikitsa (pervades many areas) and is a great measure to attain all types of phala shrutis (benefits).

यद् इर्येद् बहिर् दोषान् पञ्चधा शोधनं च तत्। निरुहो वमनं कायशिरोरेको अस्रविस्रुतिः॥

(A.H.Su. 14/5)

शोधनं यत् कुपितान् दोषान् निःसार्य बहिः रोगोपशमनं करोति। (A.S.Su. 1/37 Indu teeka)

Procedure for evacuation of Prakupita Doshas (aggravated doshas) from the body for the purpose of Roga upashamana (pacifying disease) is known as Shodhana. Vagbhatta named 5 types of Shodhana popularly known as Pancha Shodhanas, viz., Vamana, Niruha, Kaya vireka, Shiro vireka, Asra visruti.

Doshanusara Shodhana

वमयेत् श्लेष्म रोगांञ्च पैत्तिकाश्च विरेचयेत्। निरूहयेद् वातरोगान् रक्तजांञ्च अवसेचयेत्॥

(Bhe.Su. 5/19)

Vamana – Shleshma Nirharanartha in Shlaishmika roga
Virechana – Pitta Nirharanartha in Paittika roga
Basti – Vata Shodhanartha in Vatika roga
Raktaavasechana – Rakta Shodhanartha in Raktaja vyadhi

IMPORTANCE OF PANCHAKARMA

The importance of Panchakarma can be studied under following headings:

1. Panchakarma in Svastha (Preventive Measure)
2. Rasayanadi Asadharana Guna Prapti (Promotive Purpose)
3. Roganusara Panchakarma. (Curative purpose)

Panchakarma in Svastha

मलापहं रोगहरं बलवर्ण प्रसादनम्। पीत्वा संशोधनं काले सम्यक् आयुषा युज्यते चिरम्॥

(Ch.Su. 15/22)

If Shodhana is administered properly, then it expels out the vitiated Doshas (toxins), pacifies the disease and increases Strength and Varna of the person.

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Here Panchakarma can be performed as a Dinacharya, Ritucharya and as a treatment measure for all types of Vegavarodhajanya Vyadhis (diseases occurring due to retention of natural urges).

Panchakarma in Dinacharya

Snehana, Abhayanga, Shiro Abhyanga, Nasya, Karnapurana, Shiropichu, Udvartana, Matra Basti, etc. comes under Panchakarma and can be done daily for Swasthya Rakshanartha in Svastha (for the purpose of maintaining and promoting health).

Panchakarma in Ritucharya

Ritu	*Panchakarma indicated*
Hemanta ritu (Margashira and Pausha—November to January)	• Abhyanga, Utsadana, Murdhni taila, Jentaka sveda, Ushna sadana, Atapa Sveda
Vasanta ritu (Chaitra and Vaishakha Masa (March to May)	• As there is a kapha prakopa, Vamana in Kaphotklesha condition • Virechana in Pitta Sansrishta kapha • Nasya for Kapha jayartha • Virechana, Asthapana, Anuvasana in Vata Pitta Prakopavastha
Sharada ritu (Ashwini and Kartika Masa (September to November)	As there is Pitta Prakopa, Tikta Ghritapana, Virechana, Rakta mokshana are to be carried out during this season
Shishira ritu (Magha and Phalguna Masa (January to March)	Hemanta samana vidhi (same procedures as followed in Hemanta ritu)
Varsha ritu (Shravana and Bhadrapada Masa (July to September)	As there is a Vata Prakopa-Basti is indicated

Rasayanadi Asadharana Guna Prapti

Panchakarma has got a great importance as purva karma for Swastasya Urjaskara Chikitsa.

ना अविशुद्ध शरीरस्य युक्तो रासायनोविधिः। न भाति वाससि क्लिष्टे रंगयोग इवाहिः॥ (Su.Chi.27/4)

Acharyas have highlighted that; Shodhana of Shareera is an essential pre-requisite for the administration of Rasayana therapy. Because, if Srotasa, are not clean then Rasayana effect will not be achieved to the maximum extent-just as unclean cloth does not take up the color. Hence, if Shodhana is administered before Rasayana, it will help in cleaning all the Srotasas of the body and thus this helps in getting maximum benefits from the Rasayana.

बुद्धि प्रसादं बलम् इन्द्रियाणं धातु स्थिरत्वं ज्वलनस्य दीप्तिम्।
चिरात् च पाकं वयसः करोति संशोधनं सम्यग् उपास्य मानम्॥ (A.H.Su. 18/60)

Shodhana helps in the proper attainment of Rasayana effect by Srotoshodhana (cleansing the channels) and provides Buddhi and Indriya prasada (clarity of intellect and sense organs), Dhatu sthiratva (stability of body tissues), Agnidipana (increase in digestive power). This leads to Chirat vayasa paka that is, delayed process of aging.

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Roganusara Panchakarma (Curative Purpose)

रोगाः सर्वेऽपि मन्देऽग्नौ.....। (A.H.Ni.12/1)

Mandagni is the cause for all disease. For correction of Agni, Panchakarma is the best treatment.

एवं विशुद्ध कोष्ठस्य कायाग्नेराभिवर्धते। व्याधयश्च उपशाम्यन्ति प्रकृतिश्च अनुवर्तते।
इन्द्रियाणि मनो बुद्धिर् वर्णश्च अस्य प्रसीदति। बलं पुष्टिर् अपत्यं च वृषताचास्य जायते।
जरां कृच्छ्रेण लभते चिरंजीवत्यनामयः। तस्मात् संशोधनं काले युक्ति युक्तं पिबेत् नरः॥

(Ch.Su. 16/17)

Acharya Charaka has highlighted the following benefits of Panchakarma in the 16th chapter of Sutrasthana, i.e., Chikitsa Prabhrutiya Adhyaya. He says that once the Koshtha of a person becomes clean after Shodhana, then the person will achieve.

- Agni vriddhi – increase in the digestive capacity
- Vyadhi upashanti – diminution in the severity of diseases
- Prakriti anuvartate – there will be normalcy in all the components of body
- Increase in the strength and sexual potency
- Delayed process of aging
- The person live a long life without any diseases.

IMPORTANCE OF PANCHAKARMA/SANSHODHANA

भगवन् पंचकर्माणि समस्तानि पृथक तथा। निर्दिष्टान्यामयानां हि सर्वेषामेव भेषजम्॥
.....अस्त्यूरुतम्भ इत्युक्ते गुरुणा तस्य कारणम्॥ (Ch.Chi.27/5-6,7)

The morbid Doshas subdued by Langhana and Pachana may sometimes be again evoked, but in the case of those which are purified by Sanshodhana, there is no possibility of such recurrences.

If the root cause of a disease is not eradicated, it reappears like the saplings reoccur if we do not cut a plant from the root completely.

To show the importance of Shodhana therapy, Charaka has mentioned in the context of Vajikarana (Ch. Chi. 2/1/50-51) that, as dirty clothes can not take up the color properly, likewise the medicines given to the body without Shodhana therapy do not serve the purpose. Therefore medicines should be given only after proper Shodhana (i.e. biopurification by Panchakarma therapy) of the body.

This Shodhana therapy also form a part in the regimen of Svasthavritta (i.e. preventive medicine) indicated as prophylactic measures in the context of epidemics and pandemics. Besides the application in the treatment of disease, they are also stated as preparatory measures before institution of Surgery and also before administration of Rasayana (Rejuvenation therapy) and Vajikarana therapy and in Kshetrikarana treatment (Before internal administration of Medicinal preparation).

In this way the Shodhana or Panchakarma therapy is not merely a therapeutic regime but also a management of the individual which improves the body resistance and thereby checks the pathogenesis of the disease confirming its promotive and preservative effects of normal

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health. Thus, Panchakarma therapy has a direct reference to both the healthy as well as the ailing.

Benefits of Sanshodhana

Judiciously and timely performed Sanshodhana will increase the Agni, relieaves from suffering diseases and restore the state of homeostasis. Sense, mind, intellect and complexion will be clear, increases strength, facilitates the conception, delays the aging and person will live for a longer time without diseases.

मलापहं रोगहरं बलवर्णप्रसादनम्। पीत्वा संशोधन सम्यगायुज्ञा युज्यते चिरम्।। (Ch.Su.15/22)

One acquires long life by properly performing the Bio-cleansing treatment that cleanses one from impurities, relieves from disease and restores vitality and complexion.

Charaka Explained the Benefits of Shodhana Therapy as Follows

''दोषाः कदाचित् कुप्यन्ति जिता लंघन पाचनैः। जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः।।

(Ch.Su. 16/20)

The Dosha's which are pacified by Shodhana never reoccur but those pacified by Langhana-Pachana may reoccur. By Shodhana, the dosha's will be detached from their root. By this, the chances of establishment of disease is nil.

TRIVIDHA KARMA

There are mainly 3 types of Karma's explained in the classics. These are done in order to achieve Samyaka Shodhana, and for Prakriti stapanartha (getting back to normalcy).

त्रिविधिं कर्म पूर्वकर्म प्रधान कर्म पश्चात् कर्म इति। (Su.Su.5/3)

पाचनैः दीपनैः स्नेहैः तान् स्वेदैः च परिष्कृतान्। शोधयेत् शोधनैः काले यथासन्नं यथा बलम्।।

(A.H.Su.13/30)

संशोध्यस्य पाचन स्नेहन स्वेदनानि पूर्वकर्म, वमन विरेचन बस्ति नस्य सिरामोक्षणानि प्रधानं कर्म, पेयादि अन्न संसर्जनं पश्चात् कर्मः। (Su.Su.5/3 Dalhana)

Purva karma	*Pradhana karma*	*Pashchat karma*
Deepana and Pachana	Vamana	Sansarjana krama
Snehana	Virechana	Tarpanadi krama
Svedana	Basti	Shamana/ Rasayan
	Nasya	
	Raktamokshana	

Purva karma

Deepana and Pachana

Deepana

दीपनः दीपनीयं वह्नेरुध् दीपनाय हितम। (Ch.Su.4. Gangadhara)

Deepana drugs are those which are capable of performing stimulation of Jatharagni.

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पचेत् न आमं वह्नि कृच्च्व दीपनं तद् यथा मिशि। (Sha.Pu.4)

According to Sharangadhara, drugs having deepana karma do not digest the Ama but increases Agni. For example, Mishi, Deepana drugs helps in separation of dosha from dhatus. (A.H.Su 13/29 Hemadri).

Accordingly—Deepaniya drugs may also perform Pachana action sometimes. This may be the reason for not mentioning Pachaniya dashaimani in Charaka.

Drugs

1. Dipaniya gana. Ch. Su. 4/9
2. Guduchyadi gana
3. Chaturjataka, Panchakola
4. Haritakyadi gana

These drugs act better on empty stomach. It improves Abhyavaharana shakti (increases quantity of food intake).

Pachana

These are the group of drugs which undertake the digestion of Ama alone without causing Agni deepana. These are useful in conditions like Ajeerna, Grahani, Amavata, Agni mandya, etc. they increase Jarana shakti for example Mustadi gana.

Importance of Deepana and Pachana

Before expulsion of Doshas from the body, it is mandatory for the Doshas to be in a Pakva state (ripened state). This process of transformation of morbid doshas from their unripened state to ripened state is achieved by pachana chikitsa.

Snehana and Svedana

स्नेहन् अग्रे प्रयुञ्जीत ततः स्वेदम् अनन्तरम्।
स्नेह स्वेद उपपन्नस्य संशोधनम् अथेतरत्॥ (Ch. Su. 13/99)

Snehana and Svedana are the major preoperative procedure to be performed before Shodhana. The entire procedure depends upon the proper mobilization of doshas from Shakha to Koshtha. This is achieved with the help of Snehana and Svedana.

Snehana

स्नेहनं स्नेह विष्यन्दं मार्दव क्लेद कारकम्। (Ch.Su.22/11)
स्नेहो अनिलं हन्ति मृदु करोति देहं मलानां विनिहन्ति सङ्गं॥ (Ch.Si. 1/7)

Snehana is the procedure which imparts Snigdhata (unctuousness), causes Vishyandana of Doshas (melting of Dosha's) and imparts Mardavata (Softness) and Kledata (moisture) to the body. Snehana means oleation therapy; the therapy which provides the body with Snigdhata as well as makes the vitiated doshas easily expellable from the body.

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Svedana

स्तम्भ गौरव शीतघ्नं स्वेदनं स्वेदकारकम्। (Ch.Su. 22/11)
स्निग्धस्य सुक्ष्मेषु अयनेषु लीनं स्वेदस्तु दोषं नयति द्रवत्वं। (Ch.Si.1/8)

Svedana is a procedure which relieves Stambha (stiffness), Gaurava (heaviness), Sheeta (coldness) from the body and induces sweating. Svedana means Sudation therapy, which helps to liquefy the vitiated doshas that have spread throughout the micro-channels of body.

Importance of Purva Karma

पाचनैः दीपनैः स्नेहैः तान् स्वेदैः च परिष्कृतान्। शोधयेत् शोधनैः काले यथा सन्नं यथा बलम्॥
(A.H.Su.13/29)

पाचनैः पक्ववत्म्। दीपनैर् धातुभ्यः पृथक्त्वं। स्नेहैर् उत्क्लिष्टत्व। स्वेदैः कोष्ठगतत्वं॥
(A.H.Su.13/30 Hemadri teeka)

After Deepana, Pachana, Snehana and Svedana, dosha should be expelled from the nearest route at a proper time according to the strength of Roga and Rogi. Hemadri, commenting on this, says that Pachana does ripening of Ama, Deepana does the separation of dosha from dhatu, Snehana does Uthkleshana of dosha and Svedana brings the Dosha from Shakhas to Koshtha.

स्निग्ध स्विन्नस्य भैषज्यैर् दोषैर् तु उत्क्लेशितो बलात्। निलीयते न मार्गेषु स्निग्धे भाण्ड इवोदकम्॥
(Su. Chi. 33/40)

स्निग्धात् पात्राद् यथा तोयम् अयत्नेन प्रणुध्यते। कफादयः प्रणुध्यन्ते स्निग्धाद् देहात् तथा औषधैः
(Ch. Si. 6/11)

Just like in a vessel smeared with oil, water escapes without sticking to the vessel, similarly, Kapha and other morbid doshas will be expelled out easily from a body which has undergone Snehana and Svedana.

आर्द्रं काष्ठं यथा वह्निर् विष्यन्दयति सर्वतः। तथा स्निग्धस्य वै दोषान् स्वेदो विष्यन्दयेत् स्थिरान्॥
(Ch. Si. 6/12)

As fire makes the water in moist wood trickle out from each and every pore, similarly Svedana causes the adhered doshas to melt and flow out from the body in a person who has undergone Snehana priorly.

स्नेह स्वेदाव अनभ्यस्य यस्तु संशोधनं पिबेत्। दारु शुष्कमिवान् आमे देहस्तस्य विशीर्यते॥
(Su. Chi. 33/46)

If, Sanshodhana is given without undergoing Snehana and Svedana then it may destroy the body. Here Acharyas have given an example that if we try to bend a dried wood then it will break. In the same way, if Shodhana is administered without mobilization of Doshas, then the body will get destroyed.

Importance of Purva karma in Pancha Karma Therapy

Probable mechanism of Snehana and Svedana in expelling out the Doshas:

- Lipid soluble drugs diffuse by dissolving in the lipoidal matrix of the membrane, the rate of transport being proportional to lipid : water partition coefficient of the drug. A more lipid

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soluble drug attain higher concentration in the membrane and diffuse quickly. (K.D.T., Medical Pharmacology, 4th edition, P.N.11).

- As temperature increases, (externally by sudation) both the cell membrane and the proteins can be affected. The fatty acid tails of the phospholipid bilayer can "melt"at high temperatures meaning that they become more fluid and allow more movement. This affects the permeability of the cell which increases permeability.
- The osmotic pressure of a solution may be calculated from Van't Hoff's Law : P = iRTc

Where 'i' is the number of ions formed by dissociation, R the ideal gas constant, T the absolute temperature and c the molar concentration. Thus osmotic pressure directly depends upon temperature.

Heat is expected to enhance the body fluid circulation, blood vessel wall permeability, rate-limiting permeability, and drug solubility. According to Kligman, diffusion is a temperature-dependent process, so raising the skin temperature should add thermodynamic drive. Heat is known to increase the kinetic energy of both the drug molecules and the proteins, lipids, and carbohydrates in the cell membrane. Heating prior to or during topical application of a drug will dilate penetration pathways in the skin, increase kinetic energy and the movement of particles in the treated area, and facilitate drug absorption. Heating the skin after the topical application of a drug will increase drug absorption into the vascular network, enhancing the systemic delivery but decreasing the local delivery as the drug molecules are carried away from the local delivery site. (The journal of applied research; Wade Hill. et.al.)

Knuston et al. recently investigated the mechanisms involved in temperature-enhanced skin permeability. Results indicated that the increased skin permeability of lipophilic drugs results from temperature-induced alteration of the lipid structure, which involves the disordered arrangement of the lipid bilayer structure and its fluidization. Further studies indicate that temperature changes of approximately 5°C are necessary to cause measurable changes in cell membrane permeability.

External heating induces changes in hemodynamics, body fluid volume, and blood flow distribution, which in turn affect the pharmacokinetics or bioavailability of administered drug. The body's initial response to heat is peripheral vasodilation followed by perspiration, which results in a large fraction of the total blood volume being circulated through the skin vessels for cooling.

Diaphoresis, or sweating, is one of the Six Hygienic Purification Methods of Greek Medicine. It cleanses the blood by releasing toxins via the sweat.

Thus Snehana and Svedana helps in mobilizing the toxin from cell into circulation and then into GI tract for their easy expulsion. Therefore appropriate Purva karma in the form of Snehana and Svedana is always done before Pradhana karma.

Pradhana Karma

Pradhana karma includes Vamana, Virechana, Asthapana basti, Anuvasana basti and Nasya. After proper Purva karma is performed dosha's will be brought from Shakha to Koshtha so that they may be easily expelled from the nearest route.

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Vamana

Vamana is defined as "A process by which malas (Dosha) are eliminated through the upper chanels, i.e. mouth". Chakrapani mentions that the Urdhvabhaga should be considered as Urdhvamukha. Vamana karma, the first measure amongst Panchakarma, has been considered as the best line of treatment for Kaphaja disorders.

Virechana

Virechana is the procedure by which the orally administered drug acts on internally situated doshas, specifically on pitta dosha and expels them out of the body through anal route (Adho-bhaga). Virechana is the prime modality of treatment for pitta dosha nirharana. Amashaya is considered as Samanya sthana for Pitta and Kapha doshas, Virechana holds good for both.

Basti

Vata is responsible for the dislodgement or combination of Vit, Mutra, Pitta and Kapha. Hence any malfunction in the body is caused by vata dosha and Basti is the prime line of treatment for vata dosha. None of the treatment modalities are as effective as Basti chikitsa for mitigation of vata dosha. Hence, it is considered as Ardha chikitsa.

Nasya

Nasya karma which is one among the Panchakarma has got an important role in the management of 'Urdhva Jatrugata Vikaras'. Medicine administered through the nose spreads throughout the Shiras and helps in the evacuation of Dosha and thereby pacifying the diseases.

Raktamokshana

Removing vitiated blood from body (blood letting) is known as Raktamokshana. It is of six types :

1. Shringa
2. Alabu
3. Sirahmokshana
4. Jalaukavacharana
5. Pracchana
6. Ghatiyantra

It helpes in raktaja and pitta pradhan roga.

Pashchata Karma

Pashchata karmas are the procedures and set of rules and regulations which are to be carried out after performing Shodhana. These play a very important role in protecting and increasing Agni gradually. Thereby these procedures aid in bringing back body to normalcy. This mainly includes Sansarjana krama.

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