

**PROMOTIVE AND PREVENTIVE PUBLIC HEALTH CARE BY PANCHKARMA****W.S.R. TO RITUCHARYA****Medha.Kulkarni<sup>1</sup>, U J Shirke<sup>2</sup>**<sup>1</sup>M.D. PhD Swasthvritta, HOD, & Professor, Dept. of Swasthvritta  
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Pimpri, Pune, Maharashtra, India**ABSTRACT**

Kala or time, in the present context refers to ritus or seasons. Ayurved has considered changes in seasons as well its effect on body. To promote health and prevent diseases Ayurveda has described regimens like Dincharya, Ritucharya, Diet regimen, Rajaswala paricharya, and Garbhini paricharya and so on. Swasthvritta deals with preventive aspect of life and hence panchkarma according to ritu has been described elaboratively in this subject. Samajic swasthya or social health is an important component of swasthvritta and seasonal panchkarma can be considered as a preventive measure in public health point of view.

**Key words:** *Ritucharya, Panchkarma, Prevention, Public health*

**INTRODUCTION**

The cosmic rhythm is a calendar year, which happens in a cyclical way is described as ritu meaning season. According to Indian calendar there are six seasons; these are

1. Vasant ( spring ) 22<sup>nd</sup> Feb to 21<sup>st</sup> April ( Chaitra- Vaishakh)
2. Grishma ( summer) 22<sup>nd</sup> April to 21<sup>st</sup> June ( Jeshtha – Aashadh)
3. Varsha ( Monsoon ) 22<sup>nd</sup> June to 21<sup>st</sup> August ( Shravan- Bhadrapad)
4. Sharad ( Autumn) 22<sup>nd</sup> August to 21<sup>st</sup> October ( Ashvin- kartik)
5. Hemant( Early winter ) 22<sup>nd</sup> October to 21<sup>st</sup> December ( Margashirsh-Pounsh)
6. Shishir ( winter) 22<sup>nd</sup> December to 21<sup>st</sup> Feb( Magha – Phalgun)

Among these six the three – shishir, vasant and grishma are characterized by the predominant influence of heat of sun on individual. Physically persons tend to become weak during this Period for the same and is known as aadan kala.

In contrast to this during varsha, sharad and hemanta ritu the cooling influence of the moon is predominant. By virtue of this cooling effect persons experience good physical strength and this period is considered as vi-sarga kala.

Again main pillars of body that is tridoshas are very sensitive to these climatic changes and they undergo fluctuations as stated below

1. In vasant ritu kapha prakopa
2. In varsha ritu vata prakopa

3. In sharad ritu pitta prakopa takes place.

**Ritucharya:** that is regimen of life in different seasons has been described in extensive details in all the ayurvedic classics. It is postulated that if an individual follows the prescribed ritucharya he may adopt and overcome p to stresses of seasonal variations and as such may not suffer ill health ordinarily produced by kala parinama.

Ayurveda is the only system of medicine in the world which proposes the need of undertaking the purification of biological system from gross channels up to the molecular levels aiming to clean the entire organisms to render it suitable for self recovery and therapeutic responsiveness. The purification therapy is described classically in terms of samshodhanas & panchakarmas.

**Panchkarma and ritucharya:** There is a definite relation of seasons variations and influences arid accumulation of doshas and the resultant illness. These influences are best treated by the panchkarma procedures. In ritucharya elimination of accumulated dosas is prescribed before they are aggravated enough to produce disorders. The aim of panchkarma procedure is to settle the perturbation of doshas and restore their equilibrium. Along with panchkarmas other upkramas like udvartana, mardana, abhyanga, swedana etc are also beneficial for elimination of doshas.

Rituwise advised panchakarmas:

1. Vasant ritu → kapha prakopa -Vamana is recommended as Ritu shodhana to avoid kaphaja roga.
2. Varsha ritu→ vata prakopa -Vasti is indicated to prevent vataroga.
3. Sharad ritu→ pitta prakopa- Virechan is indicated to avoid likely pittaja complaints.

These prophylactic ( preventive) panchkarma procedures should be undertaken in moderate seasons and avoided in extreme climatic conditions like – extreme not indicated, those are needed only during summer or rain.

During sanchaya kala of vatadi doshas, shodhana measures are not indicated; those are needed only during prakopa stage only.

**Panchkarma as prevention:** the importance of panchkarma in Ayurveda is testified by the fact that it is essentially applicable to all cases covering a wide range of preventive curative and promotive conditions.

The concept of preventive medicine has broadened to include health promotion, treatment, specific protection.

Again there are still many diseases for which there no cure and when immediate hope for the future lies in prevention; the fundamental principles of which may sometimes be far removed from medical therapeutics and prophylaxis.

Panchkarma procedures if practice regularly gives following benefits:

- It improves the functioning of kayagni ( digestive fire)
- Remission of the diseases
- Excel of the sense organs
- Excel of the intellect
- Excel of the body complexion
- Enhancement of the physical strength
- Improvement of the physique
- Strengthening the ability of procreation.
- Enhancement of sexual vigor
- Process of aging being slowed down
- Healthy living for long.

As a prevention measure panchkarma advised in ritucharya i.e. vamana in vasanta ritu, virechana in sharad ritu and vastiin varsha ritu is practiced regularly prevents the

occurrence of disease as well as gives the above mentioned benefits ultimately maintaining the total health.

**Role of ritucharya panchkarma in public health:**

The science and art of preventing disease; prolonging life and promoting health and efficiency through organized community efforts, for the sanitation of the environment, the control of communicable infections, the education of the individual in personal hygiene, the organization of medical and nursing services for early diagnosis and preventive treatment of disease and the development of social machinery to ensure for every individual a standard of living adequate for the maintenance of health, so organizing these benefits as to enable every citizen to realize his birthright of health and longevity.

Considering the scope of preventive medicine, it has become clear that promoting health and preventing illness involve responsibilities and decisions at many levels- individual, public and private and that these efforts are applied to whole population. In this preventive medicine has become akin to public health.

The main application in public health is of epidemiology and it has been to study the

determinants of the distribution and spread of disease in populations. The aim is to factors which are casually associated with the occurrence of disease and which may be manipulated to prevent the disease. Season is one of the factor ; and by practicing prescribed panchkarma prevention of seasonal disease is possible.

Just like immunization campaigns or vitamin prophylaxis programs organized in primary public health centers, organizations of seasonal panchakarma camps in public health centers can be beneficial for community in prevention of seasonal epidemic diseases.

In health promotional phase of public health through medium of primary health centers it is initiated. Under this service panchakarma facility for seasonal regimen can be implemented, which is a important need in preventive treatment

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