

A REVIEW ON PANCHAKARMA AND ITS APPLICATION IN PEDIATRICS PRACTICE

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ABSTRACT

Amavata is one of the *vaatavyaadhi*, mainly affecting the *sandhi* to produce *ruja* and *shopha*. In this disease, vitiated *vata* along with *kapha* gets *sthaanasamshraya* in *sandhi* to produce different *lakshanas*. *Gulpha Sandhi* is a kora variety of *chala sandhi* and one of the most important *Sandhi* of the lower extremities as it is mainly associated with locomotion and to balance our body weight and help in walking. *Gulpha sandhi* in our body are two in number, which is present in between *pada* and *jangha*. The ankle joint present at the junction of leg and foot can be understood as the same. *Amavata* is a disease in which vitiation of *Vata Dosha* and accumulation of *Ama* take place in joints, which simulate rheumatoid arthritis (RA). Localized *ama* gets in the body tissue or joints, it can lead to production of pain, stiffness, swelling, tenderness, etc., in the related joints. Rheumatoid arthritis (RA) is a systemic inflammatory condition that results in cartilage and bone destruction. It is characterized by a typical pattern and distribution of synovial joint involvement.

Keywords: *Gulpha sandhi, Manibandha, Amavata, mamsa peshi, Snayu,*

INTRODUCTION

Ayurveda explains the treatment for various disorders considering *Sharirik and Manshik* approach. *Sharir Shodhana* is one in all the modalities of treatment which is best for uprooting the disease from the basis itself. Pathophysiology of disease mainly involves disturbances of three *Doshas (Vata, Pitta, Kapha)* thus *doshic* balance is extremely important for retaining healthiness. Panchakarmas are indicated in children although cohort isn't specific. Same was explained by *Acharya Kashyapa* that it is often administered in moderate or the minimum level by contraindicating excess *Apatarpana* and bloodletting as *Shodhana treatment*.¹

Panchakarma refers to comprehensive treatment procedures includes *Vaman, Virechan, Basti, Nasya and Raktamokshan* as it is mainly for cleansing the body toxins to achieve balanced state of body that facilitates rejuvenation.²

Ayurveda considers that the cleansing of the body is significant before the commencement of any intervention by Ayurveda. According to basics of Ayurveda the *doshas* i.e. *vata, pitta and kapha* are principal functional components of body. They run all activities happening in organs, channels and tissues of our physical body. If *doshas* get vitiated by any means i.e. *Ahar,*

Vihar as and many diseases get manifested. These imbalanced *doshas* should be expelled out to protect body from further pathological happening of disease from the body. Vitiated *doshas* can be expelled by administering *Panchakarma* therapy.

Aim & Objectives:

1. To elaborate the *Panchakarma* and to study the significance of *Panchakarma* Therapy in Paediatrics.
2. To study the applied *Panchakarma* procedure in children and their benefits.

Methods:

A critical review done from Ayurvedic treatise like *Charak Samhita*, *Sushrutsamhita*, *Astanghruday*, and *Kashyapa Samhita*.

Panchakarma in Balroga:

The basic pre requirement of *Panchakarma* procedures (*Purva Karma*) involves *Deepan* and *Pachan* (Administering oral medicines to improve digestion in order to enhance Agni), *Snehan* (Oleation) and *Swedan* (Hot fomentation).³ *Panchakarma* procedures (*Pradhan Karma*) such as *vaman*, *virechan*, *basti* etc. are performed to flush out toxins from the body from the nearest tract either through mouth or anus.⁴ After this procedures, precautions and diet regimen are advised (*Pashchat Karma*) to prevent any further complications to obtain desired results and also to bring back the patient's body to normal lifestyle.⁵

The five therapies which include *Panchakarma* are –

1. *Vamana* – therapeutic emesis
2. *Virechana* – therapeutic purgation
3. *Niruha / Asthapana Basti* – decoction enemas
4. *Anuvasana Basti* – oil and ghee enemas, unctuous enemas
5. *Nasya* – nasal medication

Acharya Sushruta has considered blood as fourth *dosha* and mentioned *raktamokshana* i.e. bloodletting as one among five *Panchakarma* measures.

Application of Panchakarma therapy in Paediatrics:

Childhood is very decisive period where teen pick up growing and development with respect to physical, mental and social aspect. *Panchakarma* measures are similarly effective in a paediatric patient as they are done in adults; only precaution should be taken in the prevention of complications. To some extent the alterations in the *Panchakarma* with regards to Paediatric practice has been explained in the classics.

Panchakarma therapy:

Deepana and Pachana (Purva Karma):⁶

Before any *Panchakarma* procedure *deepana* and *pachana* must done to obtain *niramavastha* of *doshas*. For *Deepan* purpose, hot water boiled with piece of dry ginger or dry coriander can be used in paediatric patient, water should be warm and can be given in small quantity initially, it relieves *ama* (toxic accumulation) at the level of *koshta* (abdomen).It also help in making Agni proper in children.

Snehana (Oleation):⁷

Snehana is the process of oleation of the body by using medicated oils and ghee internally and externally which is actual essential prior to any *Panchakarma* procedure. *Ghritha*, *Taila*, *Vassh*, *Majja* are explained as a major *Snehana* constituents and more importance has been given to *Ghruta* for *Snehan* in children.

Snehapana is given to the patient early in morning in the prescribed dose. The dose of *Sneha dravya* can be assessed by ascertaining *agnibala* (digestive power) of the patient, nature of disease, condition of the body. *Snehapana* continue up to *samyaka snigdha lakshanas* (symptoms of desired oleation) are observed and usually it is obtained within 3 to 7 days.

Table 1: Indications and contraindications of *snehana*:⁸

Indications	Contraindications
Prior to <i>panchakarma</i> (bio-cleansing therapy)	<i>Kshirad avastha</i> (breastfeed babies), <i>chardi</i> (vomiting),
<i>Vatarogas</i> (hemiplegic, cerebral palsy) <i>Rukshata</i> (Roughness all over body)	<i>Kaphaja vikara- sthoulya</i> (obesity) <i>Raktapitta</i> (Bleeding disorders)
<i>Hikka</i> (Hiccough) <i>Krishna balaka</i> (Emaciated child)	<i>Chardi</i> (vomiting), <i>Atisara</i> (Diarrhoea) <i>Jvara</i> (fever), <i>galamaya</i> (throat disorder)

Swedana (Sudation) :^{9,10}

It is a procedure where sweating (sudation) induced artificially by which it relieves heaviness, stiffness and coldness of the body. Acharya Kashyapa explains eight types the Swedana methods in the childhood Panchakarma practice with prodigious importance. Swedan type are -hast, pradeha, nadi, prastara, sankar, upnaha, avgaha and parisheka.

According to Acharya Kashyapa, Hastha Sweda, and Pata Sweda are very useful in neonates and infants especially in abdominal colic. Nadi Sweda, Prasthara, Sankara, Pradeha, Upanaha, Avagaha, Parisheka are

other types which are practically applicable in children.¹¹

Shashtika Shali Pinda Sweda:¹²

This is the general method of swedana used in paediatric patients in which specific part or whole body made to sweat by the application of shashtika shali (a variety of rice) in the form of pottalis (boluses tied in a cotton cloth). Shashtika shali is cooked with milk and decoction of dashamoola. This cooked rice is to be kept in pieces of cloth to make pottalis (boluses tied in a cotton cloth).

Table 2: Indications and contraindications of swedana:¹³

Indications	Contraindications
After snehana and prior to panchakarma	Dagdha (burnt), Acute fever, Kamala (jaundiced)
Vata rogas (hemiplegic, cerebral palsy)	Pittarogi, madhumehi (diabetic)
Jadya, kathinya and ruksha sharira (heaviness, stiffness, dryness of body)	Chhardi (Vomiting), Trishna (dehydrated) Karshya (emaciated)
Shwas (asthma), kasa (cough), pratishyaya	Hridaya Rogas (Cardiac Diseases),
Rheumatic and degenerative conditions	Raktapitta (Bleeding disorders)
Obstruction to Mala(stool), Mutra (urine) and Shukra (semen)	Vishart (poisoned)

Vaman:¹⁴

Bala is the stage with delicate body and mind with dominance of the Kapha hence the Mridhu Vamana with full stomach milk or breast milk followed by physical stimulation of the throat has been indicated. Indications of Virechana should be substituted by Basti, similarly Marsha Nasya by Pratimarsha.

Acharya Kashyapa mentioned that, babies who emit vitiated milk from stomach repeatedly will never suffers from diseases. When baby takes first breath Acharya advised that baby should be undergone the process of Garbhodaka Vamanam using Saindhava and Ghrita. In other contest he told that those babies are vomiting the milk after breast feed, never suffers with the disease due to expulsion of excessive Kapha Dosha.¹⁵

Table 3: Indications and contraindications of vamana:¹⁶

Indications	Contraindications
Gastric problems - ajeerna (indigestion)	Acute peptic ulcer
Peenasa (Sinusitis)	Bala (young children)
Madhumeha (Diabetes),	Hidroga (Cardiac disorders)
Unmada (Schizophrenia),	Shranta (Exhausted)
Kushtha (Skin diseases)	Pipasita (Thirsty)
Kasa (Cough), Shwasa (bronchial Asthma)	Kshudhita (Hungry)
Shlipada (Filariasis)	Atikrisha (Emaciated body)

Vamana dravya used in Paediatrics:

Vamana is indicated in child just after birth as Garbhodaka. Vamana can be done by administrating

Vacha (Acorus calomus) and Saindhava Churna. In ksheerad child, Vamana Sadhya diseases, Vamana could be done with Madanaphala on nipple along with

areola i.e. dose of *Madanaphala* should not be more than that. Indication of *Vamana* is in baby above the age of five year.

Virechana:¹⁷

Normally, *Virechana* should not be given to children, if it's necessary, it can be used as a last option; if all other measure failing to cure the disease. This procedure should be administered with extreme caution as there lays a potent danger of dehydration which the children more prone. One can utilise *mridu verechnoushadha* as *trivritta*, *chaturangula* can be logistically used. The *Vega* of *Virechana* is 2, 3, and 4, in place of

10, 20, and 30 for adult *Kanistha*, *Madhyama*, and *Utama* respectively. It is proved that *Virechana* is best for *Pittaja* disorders and imparts the clarity of *Indriyas* (sense organs) and good for ensuring the growth and development of the child. It also enhances the functional capacity of the child by purifying the *Amashaya* and *Paskwashaya* by regularising the bowel habits. However, *Virechana* is better avoided in children except in the emergencies and substituted by *Basti*. *Virechana* in case administered, should be given at least fifteen days after the *Vamana* by satisfying all the prerequisites.

Table 4: Indications and contraindications of *Virechana*:¹⁸

Indications	Contraindications
<i>Tamak Shwasa</i> (Bronchial Asthma), Eczema, Allergic dermatitis etc.	<i>Navajwara</i> (Acute fevers)
<i>Pakshaghat</i> (Hemiplegic), <i>Madhumeha</i> (Diabetes), <i>Arbuda</i> (Tumour),	<i>Krishha</i> (Emaciated patients) <i>Rajayakshma</i> (Tuberculosis)
<i>Krimi</i> (Worm infestation), <i>Kamala</i> (Jaundice),	<i>Garbhini</i> (Pregnant women)

Basti: ^{19,20}

In childhood clinical practice *Basti* acts just like the *Amrita* (nectar). *Basti* can be administered to one-year baby. *Basti* is the procedure where the medicines in suspension form are administered through rectum or genitourinary tract using *Basti yantra* (enema can or specific apparatus). The *Niruha Basti* can cause the

Karshana in child which leads to the poor development, *Acharya Kashyapa* told the *Anuvasana Basti* or *Basti* in which oil more than quantity of *kashaya* should be used. In *Vata dosha* elimination and diseases where there is association of *Vata*, *Basti karma* should be used.

Table 5: Indications and contraindications of *Basti*:

Indications	Contraindications
<i>Amavata</i> (Juvenile Rheumatoid Arthritis)	<i>Amatisara</i> (acute diarrhoea)
<i>Vata rog</i> (hemiplegic, muscular dystrophy)	<i>Kasa</i> (Cough), <i>Shwasa</i> (Asthma)
<i>Rajonash</i> (Secondary Amenorrhoea)	<i>Chhardi</i> (Vomiting)
<i>Jeerna jvara</i> (Chronic Fever)	<i>Krishha</i> (Emaciated body)
<i>Ashmari</i> (kidney stone, bladder stone)	<i>Madhumeha</i> (Diabetes)
<i>Niram atisar</i> (chronic diarrhoea)	<i>Shoona Payu</i> (Inflamed Anus)
(cerebral palsy, delayed milestones)	<i>Kritahara</i> (Immediately after taking food)

Commonly used Basti Yogas: *Madhutailika Basti*, *bala guduchyadi Basti*, *patolanimbadi Basti*, *vaitarana Basti*, *mustadi yapana basti*, *tikta kshira basti*.

Nasya:²¹

Nasya is the process of administration of medicines through nostrils. *Nasya* is indicated mainly in aggravated and accumulated *doshas* (disease causing factor)

of head and neck. *Kashyapa* has stated two types of *nasya*; namely *Brimhana nasya* (nourishing) and *Karshana Shodhana nasya* (cleansing).

Nasya karma is mainly proposed to clean the channels in the head and neck region. The aggravated *kapha dosha*, which usually blocks the upper respiratory tract, is eliminated with the help of nasal instillation of herbal

juices, oils, or powders. During *nasya* the patient should sit or lie down in a comfortable posture, then applied gentle massage over the head, forehead and face followed by mild *swedana*. *Nasya* cures certain childhood disorders like *Trishna*, *ShiroRoga*, *Pippasa* etc.

DISCUSSION

Panchakarma can be very carefully implemented in *Swatantra Bala* (healthy Child) or independent child by considering *Bala*, *Desha*, *Kaala* etc. Here the *Swatantra Bala* refers to that child who does not require any assistance in its day to day activities like eating, talking, walking, and explaining good and bad suffering during the course of treatment, while *Paratantra* who is depends on parents or care takers for its day to day activities is not fit for the same.²²

Snehan karma pacifies *vata*, regularise bowel movements, and improves digestion, strength and complexion. *Swedana* is quite beneficial in removing the stiffness of the body, heaviness, body contractures, pain, constipation *Vakgraha*, *Alasaka* and other *Vata Kaphaja* disorders. In *Vatapradhana Rogas*, *Snigda Sweada* while in *Kapha Pradhana rogas* the *Ruksha Sweda* is indicated.²³ It is well known fact that *Virechana* is best for *Pittaja* disorders and imparts the clarity of *Indriyas* (sense organs) however keeping in mind the power and complication of *Virechan* one should avoid in Child unless necessary. In childhood clinical practice *Basti* will have very better results and act as *Amrut* in child.

CONCLUSION

Panchakarma therapy is an integral part of Ayurveda, acts as preventive as well as curative measure and improves the body immunity thus helps to maintain good physical and mental health status through detoxification and rejuvenation. *Panchakarma* therapy can be beneficial in children as a comprehensive cure for many diseases because it made the equilibrium of *Dosha* when it is used with precaution and scientific rationale.

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