

ROLE OF PANCHAKARMA IN BALA ROGA A REVIEW

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INTRODUCTION

Ayurveda treats diseases by using Shodhana (Purificatory; cleansing or detoxification) and Shamana (Pacifying). Panchakarma therapies are an integral part of Ayurveda, which act as preventive as well as curative measures and improve the body immunity. Panchakarma is considered as one of the specialties of Kayachikitsa which includes five major therapeutic procedures of detoxification and body purification, along with many other supportive procedures. In fact Panchakarma can be used successfully in all the branches of Astang-Ayurved and it can also be beneficial in Kaumarbhritya as a comprehensive cure for many child disorders. This review was carried out to study the concept of Panchakarma in children and explore the variations and significance of Panchakarma in Bala - Roga. As a comprehensive treatment for numerous pediatric illnesses, Panchakarma is actually advantageous in Kaumarbhritya and can be utilized successfully in all branches of Astang-Ayurveda. This review was conducted to investigate the meaning and variants of Panchakarma in Bala-Roga, as well as to investigate the notion of Panchakarma in children.

MATERIALS AND METHODS

The literature on Panchakarma in Children was gathered from a variety of traditional Ayurvedic textbooks, published research papers from online resources, earlier studies and compilations. Children's understanding of panchakarma was thoroughly examined.

Description of panchakarma in kaumarbhritya

Panchakarma is purificatory procedure which includes Purvakarma, Pradhanakarma and Paschatkarma. Purvakarma (Pre- Panchakarma procedures) involves Deepana and Pachana (Administering oral medicines to improve digestion in order to enhance Agni), Snehana (oleation) and Swedana (Fomentation). Panchakarma Pradhankarma (Main procedures); Vamana (therapeutic emesis), Virechana (therapeutic purgation), Basti (Enemas), Nasya (Nasal administration), Raktamokshana (Bloodletting) are performed to flush out unwanted substances from the body from the nearest tract. Pashchatkarma (Post- Panchakarma procedures) include precautions and diet regimen which are advised to prevent any further complications; to obtain desired results and also to bring back the patient's body to normal lifestyle. The scope of Kaumarbhritya includes proper antenatal care to post-natal care. 1 Childhood is a growing and development period with respect to physical, mental and social aspect. Although there are some variation but most classical texts have mentioned the Balya-kala (Age) upto 16 years. The alterations in the Panchakarma with regards to Paediatric practice has been mentioned in the classics.

Snehana

Snehana is the process of oleation of the body by using medicated ghee and oils internally and externally. For proper growth and development, it is most important practice in children. Ghrita, Taila, Vasa, Majja are Snehana Dravya (substance); and among all of them, Ghrita has been given more importance for Snehana in children. Majority of Acharyas have described the use of Snehana in children. The importance of Sneha is advocated in Kashyapa Samhita Lehaadhyaya and Navjaat Paricharya Adhyay where Madhu Ghrita is indicated for use. Snehana (Abhyanjana with Bala Taila) is recommended in child soon after birth. Snehana can be done with Ghrita preparations like Ashwagandha Ghrita, Kumar Kalyan Ghrita, Samvardhana Ghrita, Abhaya Ghrita, Panchagavya Ghrita, Ashtang Ghrita, Shishu Kalyanaka Ghrita, Brahmi Ghrita, Shodhana Ghrita, Ashtamangala Ghrita. In the same way, Narayana Taila, Mahanarayana Taila, Mahamasha Taila, Bala Taila, Mashaadi Taila, Lakshadi Taila are also used. Acharya Vagbhatta has described Abhyanga with Bala Taila in Navajat Paricharya during Prana Pratyagamana (resuscitation).

Swedan

It is used in child suffering from Staimitya (rigidity), Kathorata (hardness), Malabandha (constipation), Anaha, Vani Nigraha (suppression of voice), Hrillasa (nausea), Aruchi (anorexia) Alasaka (tympanitis), Kampana (cramps). Swedana may be mild, moderate or strong in nature according to the body parts exposed for

Swedana. *Swedana* is indicated in *Purvakarma*, *Vata Rogas* (hemiplegic, cerebral palsy) *Jadya*, *Kathinya* and *Ruksha Sharira* (heaviness, stiffness, dryness of body), *Shwasa* (asthma), *Kasa* (cough), *Pratishyaya*, rheumatic and degenerative conditions, obstruction to *Mala* (stool), *Mutra* (urine) and *Shukra* (semen). *Swedana* is contraindicated in *Dagdha* (burnt), *Navajwar* (acute fever), *Kamala* (jaundice), *Pittarogi*, *Madhumehi* (diabetic), *Chhardi* (vomiting), *Trishna* (dehydrated), *Karshya* (emaciated), *Hridaya Rogas* (cardiac diseases), *Raktapitta* (bleeding disorders) and *Vishkart* (poisoned). During the process of *Swedana* various articles like pearls, *Candrakantamani* and pots filled with cold water should be kept continuously in contact of *Hridaya Pradesh* (cardiac region). Mouth should be filled with powder of *Karpura* or with juice of citrus fruits mixed with unrefined sugar or with *Draksha* for easy procedure.

Basti

It is the procedure where the medicines are administered through rectum or genito urinary tract using *Basti Yantra* (enema can or specific apparatus). Mainly *Basti Karma* is used in *Vata Dosh* elimination; and diseases where there is association of *Vata*. The 3 types of *Basti* are *Asthapana Basti* (*Niruha*), *Anuvasana Basti* (*Sneha*) and *Utara Basti* (Uterine and urinary). *Basti* is effective and safe in children and can also be employed where *Virechana* is contraindicated. In childhood, *Basti* acts just like the *Amrita* (nectar). *Basti* can be administered to one year baby. *Niruha Basti* can cause the *Karshana* in child and thus *Acharya Kashyapa* has mentioned the use of *Anuvasana Basti* or *Basti* in which oil is more than quantity of *Kashaya*. There are great controversies in *Basti Yoga Ayu* between *Acharyas*.²¹ *Gargya*, *Mathara*, *Atreya*, *Parashara* and *Bhela* have stated that *Basti* should be started just after birth, after 1 month, after 4 month, after 3 years, and 6th year respectively. *Kashyapa* has stated that *Basti* should be started at *Annada* (about 1 years of age). *Basti* is indicated in *Amavata* (juvenile rheumatoid arthritis), *Vata Roga* (hemiplegic, muscular dystrophy), *Rajonasha* (secondary amenorrhea), *Jeerna Jwara* (chronic fever), *Ashmari* (kidney stone, bladder stone) *Niram Atisar* (chronic diarrhoea), cerebral palsy, delayed milestones. *Basti* is contraindicated in *Amatisara* (acute diarrhoea), *Kasa* (Cough), *Shwasa* (asthma), *Chhardi* (vomiting), *Krishna* (emaciated body), *Madhumeha* (diabetes), *Shoona Payu* (inflamed anus), *Kritahara* (immediately after taking food). Different *Acharyas* have mentioned various *Basti* preparations of general type and can be used in patients of all age groups; however *Kashyapa* has mentioned specific *Basti* formulations for children. Various causes and manifestation of under/over dosage of *Basti* given to children is mentioned.

Deepana and Pachana

It is prescribed to obtain *Niramavastha* of *Doshas* and to improve *Agni* before main *Panchakarma* procedure. Water boiled with *Shunthi* (dry ginger) or *Dhanyak* (dry

coriander) can be used in pediatric patient. It is given warm and in small quantity initially.

Nasya

It is indicated mainly in aggravated and accumulated *Doshas* (disease causing factor) of head and neck. The aggravated *Kapha Dosh*, which usually blocks the upper respiratory tract, is eliminated with the help of nasal instillation of herbal juices, oils, or powders.

Charaka

Has described five types of *Nasya* in which *Pratimarsha* is mildest one and can be administered in children *Kashyapa* has mentioned that it can be prescribed even in breast feed babies. *Nasya* cures certain childhood disorders like *Trishna*, *Shiroroga*, *Pippasa*. 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*.

DISSUSION

Though children have *Doshas*, *Dushyas*, diseases everything similar to that of adults, it is very essential to consider the respective conditions, age, dosage, drugs, mode of administration, time, frequency and procedure while managing Pediatric conditions. The difference of Child from an adult lies in the physical conditions of a child being *Soukumaryata* (having soft and tender body structure), *Alpakayata* (under developed organ systems), *Vividha Anna Anupasevanata* (GIT not fit to receive all types of food) *Aparipakwa Dhathu* (transformation and development under progression), *Ajata Vyanjanam* (incomplete secondary sexual characters), *Aklesha Sahatva* (cannot tolerate stress of any kind) *Asampoorna Balam* (poor strength) *Slesma Dhathu Prayam* (drastic growth and development). This is reason the fixation of dose and duration of therapy/ procedures which should be smaller/ shorter in pediatric group. Quality of medicines in children should be *Mridu* (low potency), *Madhura* and *Surabhi* (sweet and good odour for better palatability), *Laghu* (easy to absorb and assimilate). The approach of management in *Bala-Roga* is mainly limited to medicines.

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Abbreviations

Not Applicable.

Conflict of interest

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