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REVIEW OF PANCHKARMA IN KAUMARBHRITYA

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Abstract

Ayurveda is divided into eight branches named as *Ashtang Ayurveda*. The childhood diseases are described under *Bal- Roga* branch. The physiological participation of *Dosha*, *Dushya* and *Mala* are different (less) in children as compared to adult therefore the type and prevalence of disease are also different in children and thus pediatric care needed utilization of various approaches for the management of *Bal-Roga* such as; herbal remedies, discipline life style, *Rasayana*, *Lehana* and *Panchkarma*. *Panchakarma* is an integral part of *Chikitsa*; its practice was on full swing at the time when other medical sciences even not on the germination. As per our classics, it is the only method to cure the disease from its roots. *Panchakarma* process has efficiency to make equilibrium of *Dosha* which leads to inefficiency to get relapse again. According to *Charaka* in children *Dosha*, *Dushya*, & *Malas* in different *Vyadhi* are similar to adults but in smaller quantity based on body weight, age, & *Agni* of child. Whatever the disease the adult suffers the child also suffers.

KEYWORDS: Panchkarma, Deepana, Pachana, Snehana, Swedana Vaman, Virechan, Basti, etc

Introduction

Childhood is a very important time period where a child pickup development with all types of *Dhatu* as well as *Dosha* and *Mala*, they are three pillars of life according to *Ayurveda*(1). According to basics of *Ayurveda* the *Doshas* i.e. *Vata*, *Pitta* and *Kapha* are principle functional components of body(2). They run all activities happening in organs, channels and tissues of our physical body. If *Dosha*, *Dhatu* and *Mala* developed in proper amount, child will not suffers any types of disease in adult life.

Ayurveda considers that the cleansing of the body is significant before the commencement of any intervention by *Ayurveda*. *Panchakarma* included five therapies delineate mainly for cleansing the body toxins to achieve balanced state of body.

Panchakarma therapy is main stay of the treatment in *Ayurveda* science, it has to be employed in all the age group if the condition demands in disease condition. rather than the age when we adopt *Panchakarma* in children. *Bala*, *Kala*, *Desha*, *Agni*, tolerance capacity, etc should be checked before giving the *Panchkarma* in any age group.

Acharya Kashyapa told that Vasti is Amritam for the children(3). He wrote *Kashyapa Samhita* to defining the *Kaumarbhritya* to the *Ayurvedic* physician because it is very difficult Vasti procedure in children (4). He has given full description of diseases and management along with the *Panchakarma* in pediatrics. Hence classics especially the *Kashyapa Samhita* explains the *Panchakarma* in a child with detail explanation of *Snehana*, *Swedana*, *Vamana* and *Virechana* with detail explanation of the *Basti* and *Nasya*.

PANCHAKARMA FOR BAL-ROGA

Ayurveda mention *panchakarma* as internal purification method which eliminate the vitiated *Doshas* according to their mode of action.

Panchkarma words denotes that five procedure which are used by doctor according to *Doshawastha*.

- *Vamana* - (therapeutic emesis)
- *Virechana* - (therapeutic purgation)
- *Niruha Basti* - (medicated decoction enema)
- *Anuvasan Basti* (medicated oil and ghrita enema)
- *Nasya* - (nasal insufflations)

Acharya *Sushruta* has considered blood as fourth *Dosha* and mentioned *Raktamokshana* i.e. blood letting as one among five *Panchakarma* measures.

- *Raktamokshana*- (blood cleansing and purification therapy)

Panchakarma therapy:

Deepana and Pachana (Purva Karma) (5)

Before any *Panchakarma* procedure *Deepana* and *Pachana* must done to obtain *Niramavastha* of *Doshas*. For *Deepana* purpose, hot water boiled with piece of dry ginger or dry coriander can be used in Pediatric 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) (6)

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. *Ghrita*, *Taila*, *Vasha*, *Majja* are explained as a major *Snehana* constituents and more importance has been given to *Ghrita* for *Snehana* in children. *Snehapana* is given to the patient early in morning in the prescribed dose. The dose of *Sneha Dravya* can be assessed by as certaining *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.

Swedana (Sudation) (7),(8)

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. *Swedana* type are -*Hasta*, *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*, *Prastara*, *Sankara*, *Pradeha*, *Upanaha*, *Avagaha*, *Parisheka* are other types which are practically applicable in children.

Shashtika Shali Pinda Sweda (9)

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).

Many childhood diseases occur due to the vitiation of *Doshas* and *Panchakarma* therapy help to pacify these *Doshas* vitiation and thus relief many disorders. It is believed that purification of body through *Panchakarma* and *Yoga* pacifies *Dosha* and clear harmful toxins from the body and thus help to relive many diseases in children. *Panchakarma* utilizes various approaches of *Shodhana* such as; *Vamana*, *Virechan*, *Nasya*, *Basti*, *Raktmokshan*. *Vamana* in children help to eliminate *Kapha* *Dosha* and thus opens *Pranavaha* *Srotasha* which may block due to the accumulation of *Kapha* in *Kapha* *Vyadhi*. *Virechana* may help in *Pranavaha* *Sroto* *Vyadhi*; *Swasa* *Kasa* where *Pitta* *Dosha* is predominant. *Nasya* *Karma* is useful for diseases associated with *Kapha* and *Vata* predominance

Vamana:

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*. (10) *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 Vamana* using *Saindhava* and *Ghrta*. In other contest he told that babies who are vomiting the milk after breast feed, never suffers with the disease due to expulsion of excessive *Kapha* *Dosha*.(11)

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 (otherwise baby suffered from *Chakshu Roga*).

Virechana (12)

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 virechana oushadha* 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 *Uttama* 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.

Basti (13)(14)

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.

Commonly used Basti Yogas: *Madhutailika Basti*, *Bala Guduchyadi Basti*, *Patolanimbadi Basti*, *Vaitarana Basti*, *Mustadi Yapana Basti*, *Tikta Kshira Basti*.

Nasya (15)

Nasya is the process of administration of medicines through nostrils. *Nasya* is indicated mainly in aggravated and accumulated *Doshas* (disease causing factor) of *Urdhwajatrugata* (above clavical). *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*, *Shiro Roga*, *Pippasa* etc.

Cerebral palsy is common paediatric disorder in children. Seizures, hearing impairments and mental retardation are common features of disease Ayurveda emphasized various treatment options for disease including *Panchakarma*. It is *Vata Vyadhi* which involves *Pakshaghata*, *Ekangvata*, *Sarvangavata*, *Pangu* etc. Ayurveda believed that anti spastic, muscle relaxant and calming properties of *Panchakarma* and *Yoga* help in the management of Cerebral palsy.(16) Another type of childhood disease is *Pakshaghata* which is a brain injury due to the decreased oxygen supply to the brain during child birth resulted motor and cognitive impairments. It is a type of *Vataja* disorder and *Ayurveda* described that *Snehana*, *Swedana* and *Basti* may be helpful in *Vata Vyadhi* thus *Panchakarma* may be suggested for such type of disease conditions. *Vata Shamaka Panchakarma* therapy along with drugs play significant role in *Pakshaghata*. In this approach Head massage improves the blood circulation which helps to calm and stabilizes the irritability and anxiety of the patient thus; offer nourishment to the brain and improves mental abilities. The *Annalepana* (*Snehana* and *Swedana karma*) offer relief in tonicity and spasticity. Similarly *Shiro-tailam* possesses calming effect to the brain.(17) *Panchakarma* and *Yoga* also emphasized role of *Pranavaha Srotastha Vyadhi* is a disease of *Kapha Dosha*. *Kapha* along with *Vata Dosha* play major role in appearance of *Pranavaha Srotos Vyadhi*, in which *Dushitha Prana Vayu* resulting *Hikka* and *Swasa* diseases, the disease condition involve aggravation of *Kapha* and *Vayu*. *Swasa*, *Kasa*, *Hikka* are the diseases of *Pranavaha Sroto Dusti*, *Ayurveda* suggested use of *Panchakarma* in *Pranavaha Srotastha Vyadhi*, it is believed that *Panchakarma* in *Pranavaha Srotastha Vyadhi* not only pacify *Kapha* and *Vata Dosha* but it also help in excretion of harmful toxins. *Shodhana* through *Panchakarma* clear accumulated *Kapha* and other secretion from respiratory tract and thus relief *Pranavaha Srotastha Vyadhi*.(18)

DISCUSSION

Many childhood diseases occur due to the vitiation of *Vata*, *Pitta*, *Kapha Doshas* and *Panchkarma* (i.e. *Vaman*, *Virechana*, *Basti*, *Nasya*, etc) therapy help in purification of the whole body by eliminating harmful toxins. *Panchkarma* help to pacify these *Doshas* vitiation, strengthens immune system and increase acceptability of body to various therapeutic regimen. Pediatric *Panchkarma* has been prime and leading modality of treatment and classics clearly mention about its indications and contraindications. *Panchkarma* can be carefully implemented in *Swatantra* child or *Partantra* child by considering *Bala*, *Desha*, *Kala*, etc. All *Panchkarma* are systematically explained in classics with special reference of child. Prevention of complications is very important in case of Pediatric *Panchkarma* procedure.

CONCLUSION

Panchkarma as *Shodhana Chikitsa* is an integral part of *Ayurveda*, acts as preventive as well as curative measure and improves the body immunity and thus helps in maintaining the good physical and mental health. In *Ayurvedic* literature, full description of *Panchkarma* in Pediatrics is available but it is not practised due to lack of practical exposure along with improper understanding of principles of *Panchkarma* in Pediatrics. *Panchkarma* is crucial part of *Ayurvedic* management, it can't be ignored in Pediatric practice.

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