



PANCHKARMA IN THE FIELD OF KAUMARBHRITYA

Ayurveda

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KEYWORDS

INTRODUCTION

Among the eight branches (Astanga ayurveda) of Ayurveda, Kaumarbhritya branch is dedicated to child care. In Kaumarbhritya, both preventive and therapeutic details regarding children diseases were discussed and explained. Every child deserves a healthy and cheerful life. Healthy children of today mean a healthy society for tomorrow. Children are more prone to the various types of infections and developmental disorders due to the immature immune system. Therefore with treating a disease, prevention is more important. Panchakarma is unique set of procedures beneficial in the elimination of vitiated Doshas- biological functional units of the body, due to the improper diet and regimens or seasonal & environmental changes. These therapies are equally helpful in the rejuvenation, prevention and cure of the diseases.

There are some peculiarities regarding children which must be kept in mind before starting any treatment including Panchakarma. These are :

Principle and administration of drugs in children

- According to Acharya Charaka, in children *Dosha, Dushya, Malas and disorders* are similar to adults but only difference is there quantity is smaller (C.Chi.30/282)¹. Whatever the disease the adult suffers the child also suffers. Acharya Charaka also indicated that due to tenderness, dependency to others and unable to express, vaman and other panchakarma therapy should be avoided (C.Chi.30/283)¹.
- The dose of the medicine for children should be very mild according to the disease. The physician should use madhura and mridhu kashaya (decoction) after mixing milk in children (C.Chi.30/284-285)¹.
- Acharya Sushruta also explained the method and principle of drug administration in children. If the child is taking breast milk (ksheerpa), dhatri should receive the drug, if the child is taking milk and cereal (ksherannada), child and dhatri (wet nurse/lactating mother) both should receive the drug. In annada (cereal dependent), drugs should be given to the child only (S.Sh.10/42)².

Panchakarma and children

- Many Panchakarma procedures due to their drastic nature are not readily advisable in children as they are immature, delicate and intolerable to drastic procedures and lack optimum level of Deha Dhatus. Though they have doshas, dushyas, diseases everything similar to that of adults, it is very essential to reschedule the dosage, drugs, mode of administration, time and frequency according to respective conditions and age.
- Panchakarma procedure has efficiency to make equilibrium of Doshas. Panchakarma includes two wings namely; Shamana Chikitsa (curative therapy) and Shodhana Chikitsa (detoxification therapy). Shodhana therapy is best for uprooting the disease from the root itself (C.Su.16/20-21)³.
- Acharya Kasyapa (K.Su.27/66)⁴ described that the excessive shoshan, raktmokshan and excessive sansodhan is not fruitful in children. They must be treated with snighada, sheetal, madhur and adahi annapana, lepa and parisheka in treatment.
- Acharya Vagbhata also advised that child disease should be treated with saumaya and avishadaka drugs. Virechana should not be used in children excluding in emergency situations (A.H.U. 1/40⁵, A.S.U. 1/73⁶).
- Acharya Charaka also indicated that due to tenderness, dependency to others and unable to express, vaman and other panchakarma therapy should be avoided (C.Chi.30/283)¹.
- Medicines should be decided according to doshas, , doshas, rogas,

ashaya. The medication mentioned for the adults can be use in children but in a smaller dosage to reduce its Teekshnata to compensate the delicacy, small size of the body and modified dietetic habits. These factors make it necessary to bring about modifications in procedures especially the Panchakarma in children.

Panchakarma

Panchakarma includes five major therapeutics. Vaman (Therapeutic Emesis), virechana (Therapeutic Purgation), niruhabasti, anuvasanbasti (Medicated Enema) and nasya (Nasal Insufflations) are the five procedures (Sh.Uttarkhanda 8/63)⁷. Subsequently Vaman, virechana, niruhabasti, sirovirechana (nasya) and raktastravan/mokshana are included in shodhana chikitsa (A.H.Su.14/5)⁸.

Aims and importance

Panchkarma is broadly used for following purposes:

1. Panchkaram in swastha purush (healthy persons) to maintain health e.g. daily routine functions as pratimarsh nasya, padaabhyanga, matrasthi, karantaila, snehana (abhyanga) etc., in ritucharya as basti in shrawan month for accumulated vata, virechana in kartik month for pitsanchaya, vaman in chitra month for kaph sanchaya.,
2. According to diseases (Roga-anusaara) Panchkaram.
3. To implement Rasayanadi qualities (rejuvenation).

Main procedure under Panchakarma are:

1. Purva karma : deepan-pachana, snehana, swedana
2. Pradhan karma: vaman, virechana, niruhabasti, anuvasanbasti, nasya
3. Paschata karma: sanasrjan karma, rasayana karma, shaman karma

(A) Purva Karma

1. Deepana and Pachana (Administering oral medicines)

Before any *Panchakarma* procedure, *Deepana* and *Pachana* must done to improve digestion in order to enhance Agni and obtain *Niramavastha* of *Doshas*. it relieves *Ama* (toxic accumulation) at the level of *Koshta* (abdomen) in children. 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,

2. Snehana – Oleation

Snehana karma is important both for its curative values as well as a purvakarma therapy prior to panchkarma. Snehana simply be defined as the procedure of oleation in which sneha is administered into the body both externally and internally to mitigate prakupita vata dosha, mridhatva to body as well as to break the morbid assimilation of mala for their easier elimination (C.Si 1/7)¹. The therapy that causes sneha (unctuousness, mardvam (fluidity)), vishandanum (softness), kledkarkam (moistness) in the body is snehana (C.Su.22/10)¹.

Sneha can be selected according to condition of the child, but usually Sneha medicated with Mrudu dravyas alone are selected. *Snehapana* is given to the patient early in morning in the prescribed dose. The dose of *Sneha Dravya* can be assessed after assessing *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 (C.Su.13/51)³. Acharya sushruta advised Ghrita during first four days feeding of newborn (S.Sa.10/17)².

Snehana not recommende to persons have excess of kapha and meda, have slow digestion, are afflicted with thirst and fainting, have dry palate (talushosha), aversion to food, vomiting, one afflicted with

abdominal enlargement, ama etc (C.Su.13/53-56)³.

According to mode of application of sneha two types: 1. Bahya snehana (external oleation): abhyanga, lepa, mardana, padaghat, murdhva taila, gandusha, karanpurna, akshitarpana, parisheja, picchu etc. 2. Abhyantara snehana (internal oleation): bhojan, pana, nasya, basti. According to sneha type: Ghee, Taila, Vasa, majja. Among these, ghee is the best because of its samaskaraanuvartana property (C.Su.13/13)³. According to preparation of sneha: mridu paka, Madhya paka, khar paka. According to formulation of sneha: 1. acchha sneha: the sneha which is used without being processed by other rasa or without mixing with any other substance. 2. Vicharana sneha: sneha which is processed with six types of rasa, as well as sneha taken with other food substances is called as vicharana.

Majority of *Acharyas* have described the use of *Snehana* in children.

- Acharya Charaka advised ghee in children (C.Su.13/41)³.
- Acharya Vagbhata advised parisheka (sprinkling) of Bala taila immediately after birth during pranapratyagaman (resuscitation) of the baby (A.S.U.1/3-4)⁶.
- The importance of *Sneha* is advocated in *Kashyapa Samhita Lehaadhyaya*.
- *Acchha Sneha* is the best type of *Snehana*; however *Acchha Sneha* is most often difficult to be administered in children, and then *Sneha vicharna* is practiced.
- Acharya vagbhata further explained the children are already snigdha because of regularly use of ghee and milk (A.H.U.2/31)².
- *Snehana* is contraindicated in *Kshirad Avastha* (breastfed babies), *Chardi* (vomiting), *Kaphaja Vikara* such as *Sthoulya* (obesity), *Raktapitta* (bleeding disorders), *Atisara* (diarrhoea), *Jvara* (fever), *Galamaya* (throat disorder) (K.Su.22/30-31)².
- The regular external application of oil to the children helps in good sleep, acquiring the strength, proper growth of the body and development.
- A number of ghrita formulation described by acharyas for snehana uses in children like Brahmi Ghrita, Ashtamangala Ghrita, Ashwagandha Ghrita, Samvardhana Ghrita, Abhya Ghrita, Kumar Kalyan Ghrita, Panchagavya Ghrita, Ashtang Ghrita, Shishu Kalyanaka Ghrita. In the same way, Bala Taila, Narayana Taila, Mahanarayana Taila, Mahamasha Taila, Mashaadi Taila, Lakshadi Taila are also used.

3. Swedana

The process by which sweating occurs, mitigating stambha (rigidity/spasticity), gaurava (heaviness), and shita (cold) is called swedana (C.Su.22/11)³.

- Acharya charaka and Kashyapa advised that First of all unction (snehana) and then fomentation (swedana) should be used. After having passed through both these measures, one should be given cleansing methods -purgative or emetic. (C.Su. 13/99³, K.Su.22/56⁶).
- Swedana after snehana is essential prior to any shodhana therapy, as because it snatches the emulsified doshas due to snehana into the kosta for easy elimination.
- According to *Acharya Kashyapa*, awasthik sudation is beneficial to the emaciated and medium built children, especially to the children whose body is seized with the diseases of cold (K.Su.23/8)⁴.
- The children suffering from rigidity, hardness, constipation, suppression of voice, nausea, anorexia, tympanitis, unable to bear cold, cramps (K.Su.23/6-7)⁴.
- Advocated in diseases - *Karshya*, *Pakshaghata*, *Pangu*, *Khanja*, *C.P* etc.
- Acharya charaka described thirteen types (C.Su.14/39-40)³ and sushruta four types of fomentation (S.Chi.32/4)².
- *Acharya Kashyapa* also advised use of eight types the *Swedana* methods to the children from birth onwards considering the period(season), state of disease and strength of body. *Swedana* type are -*Hasta*, *Pradeha*, *Nadi*, *Prastara*, *Sankar*, *Upnaha*, *Avgaha* and *Parisheka* (K.Su.23/25-26)⁴. These 8 types can be given to children easily.
- Starting from birth- first 4 months hasta sweda is indicated. As the child's age proceeds, the intensity of swedan can be increased (K.Su.23/27-28)⁴.
- Child more than 6 years of age should be given with pata sweda (K.Si.vaman virechaya chapter, page 156)¹.
- *Shastika Shali Pinda Sweda* is the general method of *Swedana* commonly used in neuromuscular disorders in pediatric patients.

- During fomentation, the eyes should be covered with clean cloth or circular pieces of moistened wheat flour or flowers of lotus, water lily and palasa (silk cotton). Similarly, the cordial region of the person subjected to fomentation should be touched with cool pearl necklaces, cool utensils, lotus flowers or hand wet with water. (C.Su.14/11-12)³.

(B) Pradhankarma

Acharya kashyapa explained the importanace of sodhana to child. According to Kasyapa, everyone knows that, if we give shodhana to dhatri, diseases of infant will be cured, as maximum diseases of infant originate from dustastnaya or related milk disorders. As the dosha sanchaya occurring even in the body of the shishu, unless and until accumulated doshas in ashayas of the baby are removed, complete recovery from disease is impossible. So shodhana to the baby and dhatri, both lead to arogya of the baby. This is true just like lines written on the stones (K.Si. 3, page 154)⁴.

1. Vaman

- The process of elimination of vitiated doshas through urdhavbhaga (by mouth) is termed as vamana (C.Ka.1/4)¹. According to sharngdhara, the process in which the apakava (unripe) pitta or kapha is expelled out forcefully by the route of urdhavbhaga is known as vaman (Sa.Purvakhanda 4/7)⁷.
- Vamana should be conducted after snehana and swedana given as per rules by considering bala-agni, in whom previous night food gets digested, after dantadhavana, vaman drugs are given.
- The first act of emesis is performed immediately after birth for elimination of *Garhodaka* using *Saindhava* and *Ghritha* (C.Sa.8/43)³. *Garbhodaka Vamana* can be done by administering *Vacha* (*Acorus calomus*) and *Saindhava Churna* (A.H.U.1/10)⁵.
- According to vagbhata, since the children are partaking ghee and milk, they are always unctuous, physician should administer a mild (mridhu) emetic immediately. In *Ksheerannada* administer drugs along with milk (A.H.U.2/31-34)⁵. Mild potency of the drugs are used in smaller quantity. In *Ksheerada* drugs are pasted over the breast of the mother and after it dries up it should be washed and baby is got ready to breast fed which lead to easy *Vamana*.
- The child which vomits frequently after taking breast milk will not suffer from disorders of daiva and maushi (K.Si.3, page 154)⁴. Such frequent vomiting will automatically remove vitiated (prakupita) doshas from stomach.
- *Vamana* is indicated in *Peenasa* (Sinusitis), *Madhumeha* (Diabetes), unmada (insanity), atisara (diarrhoea) sophha (oedema), pandu roga (anemia), mukhapaka (stomatitis), dustastanya (polluted breast-milk) etc (C.Si.2/10)¹.
- If emetic therapy is given to a person who is ksina, atisthula (obesity), ati-krisha (excessively emaciated), bala (infant), vridha (old) and durbala (weak), then this endangers their life because such patients are incapable of tolerating the effects of drugs which are used for emesis etc (C.Si.2/9)¹.
- *Vamana* is usually advised to be used after six years of age, if given to very young child causes bad effect and eye disorders (K.Si.3, page 153)¹.
- According to Charaka, 4,6,8 vegas (bouts) of vomiting occur in jaghanya, madhyam and pravara (C.Si.1/13)⁴.

2. Virechana

- Elimination of dosha through the adhbhaga ie. The lower part of the body is known as virechana karma. According to chakrapani, the meaning of adhbhaga is guda (anal route) (C.Ka.1/4)⁴.
- Virechana is mainly sdvised to treat diseases of Pitta origin.
- Normally, *Virechana* should not be given to children, but when it's necessary, it can be used as a last option; when all other measure failing to cure the disease. Vagbhata advised that *Virechana* is better avoided in children except in the emergencies, and is substituted by *Basti*. Purgative therapies etc should be administered to the mother only, as found appropriate (A.S.U. 2/29)⁶.
- This procedure should be administered with extreme caution as there lays a potent danger of dehydration which the children more prone.
- *Virechana* in case administered, should be given at least fifteen days after the *Vamana* by satisfying all the prerequisites.
- Trivrit (such virechaka), aragvadha (mridhu virechaka), eranada oil are common drugs for virechana.
- After taking snehana, swedana, with sound sleep at night, in the early morning after ensuring that previous meal gets digested,

virechan drugs should be given.

- Kaphanta virechana, without any complication is treated best (K.Si.3,155 page)¹.
- *Virechana* is indicated in *alaska*, *mutraghata*, *krimiroga*, *Alaska*, *sirashula*, *panduroga*, *visarpa*, *kustha*, *shwas*, *kamala*, *unmade*, *apasmara* etc (C.Si.2/13)¹.

3. Basti

- Basti is a therapeutic procedure in which the drugs administered into the anal canal by using basti, stay in large intestine for a certain period to nourish the body as well as to draw the waste products from all over the body into the colon and to eliminate them out of the body by producing movements in the colon (C.Si.1/40)¹.
- It is the most important therapeutics procedure in panchkarma and treated as the half of all treatment modalities (C.Si.1/39-40)¹.
- Mainly *Basti Karma* is used in *Vata Dosha* elimination; and diseases where there is association of *Vata*.
- Knowledge of administration of *basti karma* in children is very important and *basti karma* is very difficult to understand and practice in *balroga* (K.Si.1/8)⁴.
- According to *kasyapa*, for an infant and other than infantile period, *basti karma* is considered as a *nectar*. This gives *artha* (money), *yasha* (fame) for the physician, imparts life to the child and gives offsprings to the parents. Therefore, in all *vata roga's* conditions, *basti* should be administered (K.Si.1/9-10)¹.
- In *Kashyapa*, we find direct references regarding clinical experience of different experts of the field in the *siddhithana rajputriya adhyaya*. According to *Acharya kashyapa*, child who has completed neonatal period, child who can take *anna* (solid food), child who has weaning from weaning from breast milk (K.Si.1, page 147)⁴.
- Basti nourishes the person from his *keshas* to *nakha* which means it does complete nourishment of the body (K.Si.1, page 149)⁴.
- The 3 types of *Basti* are *Asthapana Basti* (*Niruha*), *Anuvasana Basti* (*Sneha*) and *Utara Basti* (Uterine and urinary). The number of *basti* in a course : *karma basti* (30 *basti*), *kala basti* (16), *yoga basti* (8 *basti*) (C.Si.1/47)¹.
- *Ushanodaka*, *parisheka*, *kusum dharan*, *swetavastra*, *bhojan* etc should be given to the patient. Just before *anuvasan basti*, *sneha abhyanga*, *ubtana*, *usnajaaparishheka*, *usnabhajan* should be given. *Kashyapa* also advised that *basti* should be given in alternate days. daily administration of *basti* can cause damage to the child and excess *sneha* given daily may cause *amma* formation that results in various diseases (K.Si.2, page 147-48)⁴.
- *Niruhabasti* advised in *hridaroga*, *parshavashula*, *kusha*, *premeha*, *gulum*, *vataashula* etc (K.Si.2, page 149)⁴.
- *Anuvasana-basti* is indicated in the very conditions for which *niruha-basti* is indicated. It is specially indicated for the person having *ununctuousness*, *tikshnaagni* (sharp power of digestion) and *kevala-vata-roga* (diseases caused by *vayu* alone, i.e. not associated with *ama*). In these conditions, *anuvdsana-basti* is the foremost therapy (C.Si.2/19)¹.
- *Kashyapa* has mentioned specific *Basti* formulations for children, various causes and manifestation of under/over dosage of *Basti* given to children is mentioned.

4. Nasya

- The procedure in which medicaments are administered through nose is called *nasya* (S.Chi.40/21)².
- *Nasya* is best method to eliminate and alleviate the vitiated doshas of *urdhvanga*. It directly influences the *indriyas* (C.Si.9/88-89)¹.
- *Kashyapa* has stated two types of *Nasya*; namely *Brimhana Nasya* (nourishing) and *Karshana Shodhana Nasya* (cleansing). *Brimhana nasya* given in *vata rogas*, *karshana nasya* is given in *kaphaj rogas* (K.Si.2, page 151)⁴. *Kashyapa* further give two types of *nasya* as *shodhana* and *purna*.
- *Rogashanti*, *pleasure*, *body physiology/activities regularised*, *smriti-medha-bala vardhan* etc are the features of proper *nasya* use (K.Si.2, page 141)⁴.
- *Acharya kashyapa* advised *katu tail* or *saindhava* with *ghrita* in breast feed child for *nasya karma*. Two-two or three -three drops should be instilled in nostrils till the disease is present (K.Si.4, page 161)⁴. He also advised *kumar tail*, *purana ghrita* for *nasya*.
- 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*.

5. Raktamokshana

- *Raktamokshana* (blood letting)- the process of taking out blood

from the body in a measured way is known as *Raktamokshana*. It is specially indicated to mitigate the diseases of *rakta* as well as to purify this *dhatu* which is the base of life (S.Su.14/44)².

- The following are the methods of *Raktamokshana* : *Shringa, Jalauka, Alabu* (S.Su.13/4)². As *Raktamokshana* through *Siravyadha* (vein puncture) is contraindicated till the age of 16 years (A.H.Su.27/6-8)⁵ or in *balaawastha* (S.Sh.8/3)².
- The *Jalauka* is the mildest of all the methods, therefore *Jalauka* is the only mean for *Raktavasechana* in pediatrics cases (S.Su.13/3)².
- *Raktamokshana* is indicated in various diseases as *Kukumaka, Ahiputana, Gudakutta, Ajagalika, Mukhapaka, Charmadala* etc.

(C) Paschata karma

Sanasarjan Karma: It is a typically designed dietetic regimen to be followed after *shodhan karma* to achieve the normalcy of *ahara* (food habits) as well as in *swastha* person (healthy living). After *shodhana karma*, *agni* becomes weakened, so to restore the *anibalana* and *prana*, *peyadi sansarjana karma* should be followed (C.Si.6/57)¹.

CONCLUSION

Panchakarma, a well known broad subject, having preventive, curative as well as rejuvenative effects & well recognized by all *acharyas*. *Panchakarma* is unique set of procedures beneficial in the elimination of vitiated due to the improper diet and regimens or seasonal & environmental changes also. Proper administration of *Panchakarma* therapies in time help to increase the digestive power so helps in the proper nourishment of the tissues and delays old age symptoms. It improves the physical and mental health and thus helps to lead long and happy life. With proper understanding of principles of *Panchkarma*, nowadays its uses increased manifold in children diseases.

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