

Certificate Course in Ayurvedic Therapy

2

Introduction to Different Therapies (Ayurveda)

(Course Code – 722)

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विद्यया नमः सर्वान् प्रधानम्

NATIONAL INSTITUTE OF OPEN SCHOOLING

Certificate Course in Ayurvedic Therapy

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FROM THE DESK OF CHAIRMAN ...

Dear Learner,

Welcome to the National Institute of Open Schooling!

By enrolling with this institution, you have become a part of the family of the world's largest Open Schooling System. As a learner of the National Institute of Open Schooling's (NIOS) Vocational Programme, I am confident that you will enjoy studying and will benefit from this very unique School and method of training.

Before you begin reading your lessons and start your training, there are few words of advice that I would like to share with you. We, at the NIOS, are well aware that you are different from other learners. We realize that there are many of you who may have rich life experiences; you may have prior knowledge about trades and crafts that are a part of your family's legacy; you may have a sharp business sense that will make you fine entrepreneur one day. Most importantly, you have that drive and motivation that has made you enroll with this institution, which believes in the spirit of freedom. Yes, we are aware that you have many positive aspects to your personality, which we respect and relate to them.

During the course of your study, NIOS will treat you as the manager of your own learning. This is why your course material has been developed keeping in mind the fact that there is no teacher to teach you. You are your own teacher. Of course, if you have a problem, we have provided for a teacher at your Accredited Vocational Institution (AVI). I would advise you that you should always be in touch with your AVI for collection of study material, examination schedules etc. You should also always attend the Personal Contact Programmes and practical / Training sessions held at your study centres. These will give you the necessary hands on training that is very essential to master a vocational course.

Studying for a vocational course is different from any other academic course. Here, while the marks obtained in the examination will indicate your grasp on your subject knowledge, your real achievement will be when you are able to apply your vocational skills in the market. I hope that this skill-based learning will help you perform your tasks better. A Certificate Course in Ayurvedic Therapy is being introduced by NIOS. This Programme would develop the multi competences & skills to provide the different Ayurvedic therapies like Panchakarma, massage, marma etc. and prepare the 'Trained, Qualified Ayurvedic Technicians for Ayurvedic Hospitals, Panchakarma Units and Ayurvedic Colleges. We hope that you will find it useful.

On behalf of NIOS, I wish you the very best for a bright and successful future.

S S Jena

Chairman, National Institute of Open Schooling

FROM THE DESK OF DIRECTOR ...

Dear Learner,

In the fast expanding world of work, learning new skills has become a necessity. Learning and re-learning has become essential for all. In such an environment, vocational education has assumed great importance. Vocational education, as a stream of education promotes skill development, and training of youth and directs them towards meaningful employment.

In keeping with the needs of the Learners, NIOS conducts Vocational Education Programmes through distance mode, in many areas. These include Agriculture, Home Science, Engineering & Technology, Computer Science, Health & Paramedical. The Courses offered in these areas are aimed at providing self & wage employment opportunities for NIOS learners.

NIOS has now developed a course in the area of Health & Paramedical namely Certificate Course in Ayurvedic Therapy. This course is being offered through open learning mode of education.

The prime objective of this programme is particularly to give learners self-confidence and a new path to their future. Certificate Course in Ayurvedic Therapy, comprising of theory & practical component, is intended to prepare 'Trained, Qualified Ayurvedic Technicians'. This course will provide quality of the education and training at reasonable cost in the institutions having qualified teachers and other infrastructure facilities. It will also meet the needs of the employed Ayurvedic technicians for formal training through distance learning.

We are confident that this course will prove to be beneficial to you.

We wish you all the best in your future career.

Dr K P Wasnik

Director (VE), National Institute of Open Schooling

A WORD WITH YOU...

Dear Learner,

Welcome to the Open Vocational Education Programme: Ayurvedic Therapy"

Ayurveda is an age old Indian system of medicine. There are many Government and private colleges for undergraduate programmes in Ayurveda, but there are no institutions imparting paramedical knowledge in this field. This has resulted in unqualified persons being engaged in hospitals, dispensaries and clinics in the country. There is thus a considerable demand for qualified Ayurvedic technicians from Ayurvedic Pharmacies, Herb Collection Centres, Ayurvedic Hospitals, Panchakarma Units and numerous individual vaidyas.

In view of a considerable demand of the Ayurvedic technicians, a 'Vocational Certificate Training Programme: Ayurvedic Therapy' is being introduced by NIOS which will strongly support to the Ayurvedic field and prepare the skilled Paraprofessionals. The Self – Instructional Material of this Programme, comprising of theory & practical consists of two Modules:

- 1. Fundamentals of Ayurveda &*
- 2. Introduction to Different Therapies in Ayurveda*

The knowledge and the skills gained through this course will equip the learners with the advance training in Ayurvedic Technologies. This Course will develop the ability to assist in making Ayurvedic medicines and dispensing drugs. This Programme would develop the multi competences & skills in the learner, to provide the different Ayurvedic therapies like Panchakarma, massage, marma etc.

The Self – Instructional Material of this Programme consists of two Modules: 1. Fundamentals of Ayurveda, & 2. Introduction to Different Therapies. Learner friendly approach has been adopted throughout the Self – Instructional Material. Each lesson is written in very simple and chronological order. The in text questions are included in the text matter to analyze the learner's understanding of the lesson. The suggested activities are provided that to beyond classroom.

We hope that this programme will help you to carve a niche in your career and play an important role in your career.

With best compliments

Dr. Pawan Kr. Chauhan

Executive Officer (HPM)

National Institute of Open Schooling

Certificate Course in Ayurvedic Therapy

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Introduction to Different Therapies (Ayurveda)

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CERTIFICATE COURSE IN AYURVEDIC THERAPY

Course Curriculum

Course Title : Ayurvedic Therapy

Level of the Course: CERTIFICATE

Introduction of the Course/Programme

Ayurveda is an age old Indian system of medicine. There are many Government and private colleges for undergraduate programmes in Ayurveda, but there are no institutions imparting paramedical knowledge in this field. This has resulted in unqualified persons being engaged in hospitals, dispensaries and clinics in the country. There is thus a considerable demand from Ayurvedic Pharmacies, Herb Collection Centres, Ayurvedic Hospitals, Panchakarma Units and numerous individual vaidyas.

In view of a considerable demand of the Ayurvedic technicians, a 'Vocational Certificate Training Programme: Ayurvedic Therapy' is being introduced by NIOS which will strongly support to the Ayurvedic field and prepare the skilled Paraprofessionals. The Self – Instructional Material of this Programme, comprising of theory & practical consists of two Modules:

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Objectives of the Course & Scope

Certificate Course in Ayurvedic Therapy, comprising of theory & practical component, is intended to prepare 'Trained Qualified Ayurveda Technicians'.

This course will provide the quality of education and training at reasonable cost in the Training Centres, having qualified teachers and other infrastructure facilities. It will also meet the needs of the employed Ayurvedic technicians for formal training through distance learning. The knowledge and the skill gained through this course will equip the learners with the advance training in ayurvedic technologies. The main aim of this is to train the 'Ayurvedic Technicians' to fulfill the requirement in various sectors of Ayurveda.

It is also expected that the Vocational Training of this Programme would develop the multi competences & skills in the learner, to provide the different Ayurvedic therapies like Panchakarma, massage, marma etc.

Eligibility Criteria

The admission for Ayurvedic Therapy is open to those who fulfill the following Criteria:-

- 12th class pass from any Board of School Education with Science subjects
- or
- 10th Class pass from any Board of School Education with Science subjects for those candidates who are engaged in this field.
- Minimum age 18 years or above

Target Group

- Persons already employed as technicians, but not qualified, in Ayurvedic techniques
- Young persons seeking a vocation in this field after completion of Sr. secondary level
- Students intending to pursue undergraduate studies in Ayurvedic colleges

Job Opportunities

The main aim of this is to train the 'Ayurvedic Technicians' to fulfill the requirement in various sectors of Ayurveda. After passing this course, the trainees will have job opportunities as a Ayurvedic Technicians' or equivalent in the Ayurvedic Pharmacies, Herb Collection Centres, Ayurvedic Hospitals, Panchakarma Units and numerous individual vaidyas.

Duration of the Course: One Year

The duration of the course is one year. However, one can complete the course within five years of registration by appearing in any external examination as per rules of NIOS in force from time to time. The AVIs will be responsible for the imparting of training, skills and competencies of a qualitative standard by adopting suitable training methods, strategies & systems.

Attachment of Trainees: Minimum 06 months attachment of trainee for internship.

Scheme of Study:

Paper	Theory	Practical Training	Total Essential Contact Hrs.
Essential Contact Hrs.	120 Hrs.	180 Hrs.	300 Hrs.

Curriculum & Course

The course curriculum comprises of two modules having both theory & practical components. The theory courses given below are provided in the form of self-study print material. The practical component/training shall be provided to each student at the study centres(AVI's).

Subjects/Papers - 1	Subjects/Papers - 2
Module – 1 Fundamentals of Ayurveda (Code - 721) ● Section I: Introduction to Ayurveda ● Section II: Anatomy & Physiology (Sarira Rachana & Sarira Kriya) ● Section III: Fundamentals of Pathology and Diagnosis	Module – 2 Introduction to Different Therapies (Ayurveda) (Code - 722) ● Introduction to different therapies in Ayurveda ● Panchakarma – principles and applied aspects, preparations used for panchakarma ● Family welfare through Ayurveda ● Marma

Medium of Instruction

The medium of instruction is English and Hindi.

Instructional System

- Self instructional printed material
- Audio and visual support system
- Assignments
- Face to face counselling at AVIs/Study centres
- Practical/Training facilities at AVIs/Study centers
- On the job training wherever applicable/required.

Scheme for Evaluation Certification

There will be evaluation of both components, theory as well as the practical separately. Internal assessment will also be taken into account while computing final result. The scheme of Assessment, Evaluation and certification will be administrated through the guidelines designed by NIOS. NIOS will award the final certificate according to its rules and regulations.

Scheme:

S. No	Subject/ Paper	Theory		Practical / Training		Assignment Marks	Total
		M. Marks	Hrs	M. Marks	Hrs	M. Marks	
01.	Module – 1 Fundamentals of Ayurveda (721)	80	3	100	3	20	200
02.	Module – 2 Ayurvedic Therapies (722)	80	3	100	3	20	200
	Grand Total						400

Passing Marks:A candidate should secure 40% marks in theory and 50% marks in Practical Training including assignment for successfully passing.

Course Fee

A student will pay Rs. 10,000/- for the full course and will receive a set of printed materials. In addition, the examination fee will be paid separately as per the NIOS rules.

Admission Procedure

Admission is done once a year as per the dates notified by the NIOS. Application forms and Prospectus can be procured from either the NIOS or its Study Centres (AVIs)

Modalities for Offering the Course

The institute having the following infrastructure may apply for accreditation:

(A) Basic Infrastructure

1. **Class Room:** Classroom to accommodate for 25 students (minimum area 225 Sq. ft.) should have a black board/white board, adequate furniture, exhaust and ceiling fans etc. with proper ventilation & adequate lighting.
2. **OPD Facility:** The institution should have an OPD (Doctor's Chamber, dispensing & Therapy Chambers)
3. **Therapy & Instruments Chambers:** Separate Therapy Chambers for male & Female should have washable non-slippery floor, Patient's tables (7 ft X 3 ft X2 ft), exhaust & ceiling fans etc. with proper ventilation & adequate lighting. The Therapy Chambers may have also the Box for swedana, Nadisweda yantra, Shirodhara yantra, Medicated Ayurvedic oils i.e. Dashamoola kwath, Dashamoola Tel, Mahanarayan and

Panchaguna etc. or separate room may also be used for the instruments.

4. **Library:** Library should have a minimum 10 books/articles/magazines etc. related subject.

(B) Faculty & Supporting Staff

S. No.	Faculty & Supporting Staff	Educational/Professional Qualification	No.
1.	Coordinator	Graduate	01
2.	Instructor (BAMS Doctor)	BAMS	01
3.	Technical Asstt.	Certificate/Diploma in Ayurvedic Therapy/Panchakarma OR 12 th class passed & minimum 02 years experience in Ayurvedic Therapy/Panchakarma	02
4.	Receptionist cum clerk	Relevant to job	01

Batch size – Maximum 25 students in one batch.

For application form for accreditation and details please contact:

The Director (Vocational)

National Institute of Open Schooling

A – 24/25, Sector – 62, Institutional Area

Noida (Uttar Pradesh)

Phone 0120 – 4089818 Fax – 4089819

Our website: www.nios.ac.in or www.nios.org

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PRINCIPLES OF AYURVEDIC THERAPY



Notes

Ayurvedic medicine is primarily, promotive and preventive in its approach. For preservation of health Ayurvedic texts have described a comprehensive schedule of health care. This includes the conduct for the day i.e. *Dincharya* conduct for the night i.e. *Ratricharya* and conduct in relation to various seasons i.e. *Ritucharya*.

The object of curative treatment, i.e. therapy, in Ayurveda is to restore the abnormal states of Doshas, Dhatus and Malas to its normal physiological state. Its approach is not just to kill a bacteria or virus but to act at molecular level to bring about homeostasis in the system as a whole. Therapy, as different from all treatment, implies use of methods and procedures other than oral medication. The principles of treatment through Ayurvedic therapies will be discussed in this lesson, as also the types of therapies.

**Objectives:**

After reading this lesson, you will study about

- The principles of Ayurvedic treatment and therapies.
- Different specialties of Ayurveda
- The difference between Ayurvedic and modern system of medicine.
- The definition and principles of curative measures
- Various types of therapies.

Section One**Notes****1.1 Principles of Ayurvedic therapies**

In Ayurveda the object of treatment is Dhatusamya; i.e. maintenance of homeostasis of Doshas, Dhatus and Malas. Because Ayurveda believes that disease is nothing but a state of imbalance of Doshas, Dhatus and Malas. The treatment aims at

- Increasing the weakened Doshas.
- Eliminating the increased Doshas.
- Pacifying the excited or deranged Doshas.
- Preserving the normal ones.

The treatment is done by utilizing the appropriate drugs, diets and activities drawn from the nature on the principle of Samanya; and Vishesha- homology vs heterology. According to the classical literature Samanya is defined as a similar material received from outside which enriches the similar components in the human body and Vishesha or dissimilar materials decreases its counterpart in the body. This concept i.e. - Samanya and Vishesha in Ayurveda is considered as the fundamental basis of all actions including therapeutic measure.



Fig. 1.1

1.2 Clinical specialties of Ayurveda

This is collectively known as Ashtanga -ayurveda which is given below-

1. Kayachikitsa - Internal medicine.
2. Shalya tantra- Surgery.
3. Shalakya tantra- Ophthalmology and oto-rhino-laryngology.
4. Kaumarabhritya- Paediatrics, gynaecology and obstetrics.
5. Bhutavidya - Psychiatry.
6. Agada tantra - Toxicology.
7. Rasayana tantra- Nutrition, rejuvenation and gerontology.
8. Vajikarana tantra - Virilisation therapy.



Notes

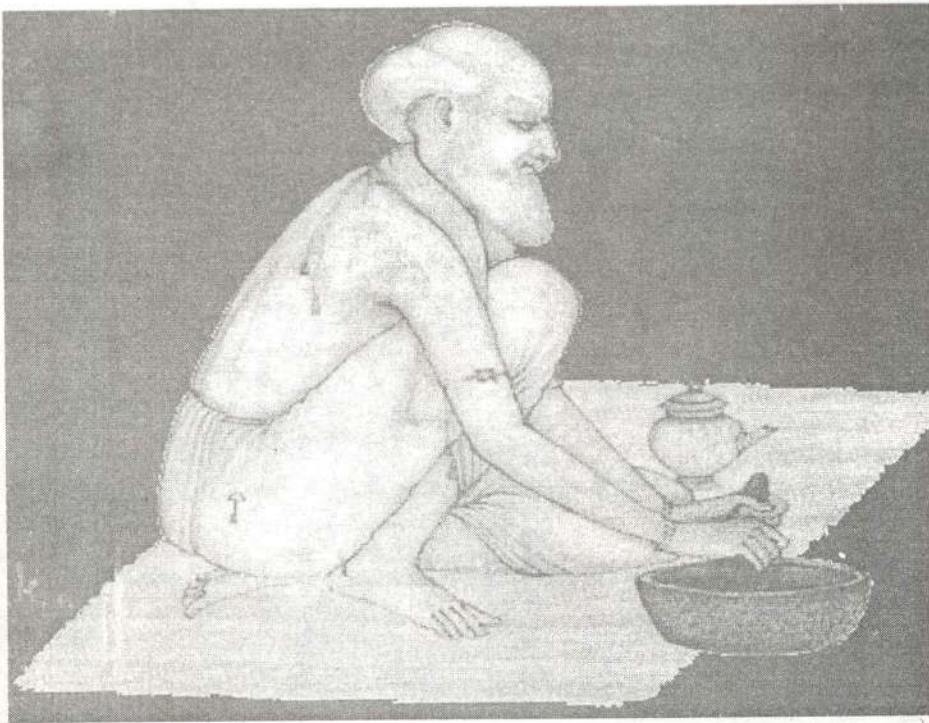


Fig. 1.2

1.3 How Ayurvedic medicine differ from contemporary modern medicine

The main difference between Ayurvedic and modern system of medicine are as follows-

1. Ayurveda is an experiential science while modern medicine is an experimental science.
2. Ayurveda has a holistic approach in its treatment while modern

Section One**Notes**

medicine is analytical in its approach.

3. Ayurveda is function oriented science while modern medicine is a structure or organ oriented science.
4. Ayurvedic medicines have minimal or no side effects with appropriate dosing schedule while modern medicines have lot of adverse effects, side effects and toxic effects at prescribed dosing schedule.
5. Ayurvedic diagnostics has laid primary emphasis for patient examination while modern diagnostics are primarily concerned with disease.
6. The entire crude material off the plant is used in Ayurvedic medicine while only the active component (alkaloids, glycosides etc) is being used in modern medicine.
7. The preventive and promotive aspect is very strong in Ayurvedic medicine in comparison to modern medicine.

Definition of treatment

The treatment may be defined as:

1. The therapeutic measures which cures the disease is known as treatment.
2. Maintenance of deranged functions of Agni i.e. biological fire inside the body.
3. Maintenance of Dhatusamya i.e.- homeostasis (balance) in the body.
4. Maintenance of harmony between the Dhatu and Mala
5. The active effort of physician, drugs, nursing staff and patients are the four factors (Chikitsa Chatuspada) for treatment.

1.4. Principles of curative measures

According to Ayurveda disease is a resultant state of morbid interaction of Dosha and Dushya (that which is vitiated). This is known as pathogenesis of disease. Thus the object of treatment is to break the morbid interaction of Dosha and Dushya and to maintain homeostasis

within the same.

For maintaining this harmony, the law of nature is applied for the selective use of natural product i.e.- diet, drugs etc. These natural products have capacity to maintain the homeostasis in the biological system. In disease state, if particular components are reduced in the body, a physician has to select similar drugs, diets and overall lifestyle to restore the normalcy. Similarly if the something is abnormally increased, it will be have to be decreased by administering dissimilar materials. Such type of therapeutic measures are practiced on the principle of Samanya; and Vishesha.

In this earth all materials including diets and drugs are to be Panchabhautika in their composition. Their qualities and affects are varied due to the difference in the relative proportion of the Panchamahabhauta. This Panchabhautika variation has to be recognised at the level of Rasa (taste), Guna (physical properties), Virya (biological properties), Vipaka (drug metabolism) and Prabhava (specific potency of drugs).

Thus by knowing the above properties we can estimate the Panchabhautika nature of a material and the same can be applied in the biological system for the therapeutic purpose to promote or decrease a given component. Hence in Ayurveda drug is not simply a chemotherapeutic agent to kill a virus or bacteria like in allopathic medicines, but it acts at molecular level to bring homeostasis by improving the nutritional requirement in the biological system.

Finally the principles of curative measures are given below:

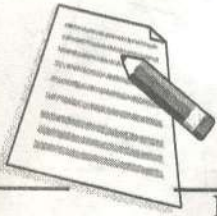
1. **Nidana parivarjana** (avoidance of etiological factors) e.g.-

- Avoidance of clay eating in anaemia.
- Avoidance of sweet, oily, heavy meals and day sleep in diabetes.
- Avoidance of alcohol in jaundice, hyper acidity and gastric ulcer.



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- Avoidance of unboiled food items and impure water in problems of gastrointestinal disorder.
- Avoidance of fumes, dusts and smokes in problems of respiratory disease etc.

2. **Dosha- (Samya)** - maintenance of normalcy in *Dosha, Dhātu and Mala*. Such type of treatment is also known as *Dosha viparita chikitsa*.

Ayurveda believes that disease is nothing but a state of imbalance of *Doshas, Dhatus and Malas*. This normalcy can be achieved by four measures, i.e. -

1. Increasing the weakened *Doshas*.
2. Eliminating the increased *Doshas*.
3. Pacifying the excited or deranged *Doshas*.
4. Preserving the normal ones.

3. **Vyadhi viparita chikitsa**- therapeutic measures opposite to the disease.

- Hot therapy in cold disease.
- Cold therapy in hot disease.
- Taila rSy – use of oil in Vatika—disorders- neuromuscular disorders.
- Ghrita – use of Ghee in Paittika- disorders- endocrine and metabolic disorders.
- Madhu- Honey in Kaphaja- disorders-anabolic disorders. etc.

5. **Maintain Agnivyapara** -maintain digestion and metabolism.

Follow the dietary rule as described in *Ayurveda* for the maintenance of *Agni* (digestive power and metabolic energy) in the body status. Some important point regarding this schedule is given below –

- Use balance diet, i.e. use all types of *Rasa* (containing all the 6 tastes) in diet.
- Take food in due time.
- Avoidance of excessive food.

- Avoidance of too hot and too cold food items.
- Avoidance of alcohol.
- Avoidance of mental conflicts during eating.
- Avoidance of incompatible food items such as-
- Milk with sour edibles or fish.
- Madhu and Ghrita in equal quantity.
- Improve the status of Ojas- immune power.
- Use Milka, Ghrita, Amalaki, Ashvagandha, Guduchi etc. regularly in their dietary regimens.



Notes

Intext Questions 1.1

Fill in the blanks:

1. In Ayurveda the object of treatment is _____
2. Ayurveda is an _____ science.
3. Vyayama is indicated to promote _____ physical and _____ strength.
4. The quality and effects of _____ vary due to the difference in the relative proportion of the _____.
5. Avoidance of causative factors is known as _____

Match the following:

- | | |
|------------------|-----------------------------|
| 1. Immune power | A. Mental and social health |
| 2. Sadvritta | B. Rasayana |
| 3. Rejuvenation | C. Similar component |
| 4. Samanya | D. Pacification |
| 5. Excited Dosha | E. Ojas |



Notes

1.5 Types of Therapies

The treatment in Ayurveda is categorized into two broad divisions –

1. Naishthiki Chikitsa
2. Laukika Chikitsa

1. **Naishthiki Chikitsa** : It is concerned with the care of the individual and his psyche / consciousness. This is the spiritual dimension of Ayurveda.

2. **Laukika Chikitsa** : The Laukika chikitsa refers to the treatment of a disease of an individual in mental and physical disorders. This is the therapeutic dimension of Ayurveda.

Laukika chikitsa can be divided into three categories, i.e.-

- (a) Daivavyapashraya chikitsa (Astro-spiritual therapy)
- (b) Sattvaavajaya chikitsa (Psychotherapy)
- (c) Yuktivyapashraya chikitsa (Planned therapy)

(a) **Daivavyapashraya chikitsa (Astro-spiritual therapy)** : The term Daiva refers to the divine power and/or to the events of one's past life. Thus it is concerned with the theory of Karma i.e.- Action of past life, of an individual due to the actions of his past life. Such type of diseases can be treated only by appropriate and auspicious Karmas. Divine karmas like prayers, chanting mantras, ablations, Yama, wearing jewels stones etc are the usual methods of Daivavyapashraya chikitsa. This kind of treatment is usually carried out in consideration of the astrological factors, such as Graha and Nakshatra. In the present times this aspect of treatment is practiced more by astrologers, although it was an essential part of Ayurveda in ancient times.

(b) **Sattvaavajaya chikitsa (Psychotherapy)** : In Ayurveda the psychological dimension of therapeutics are described through this concept. It is primarily psychotherapy of Ayurveda. It refers to the psychological methods to divert the psyche of an individual from

unreality to reality. For this the physician uses the techniques of Ashvasana assurance, alteration of emotion and psycho-shock procedures as and when needed.

- Ashvasana- assurance, as in depression and anxiety disorders etc.
- Alteration of emotions- as in the state of fear, excess of pleasure, anger, and insanity etc.
- Psycho-shock procedures- as in hysteria, insanity, psychosis etc.

(c) **Yuktiyapashraya chikitsa (Comprehensive Treatment)** : This treatment is carried out on the basis of fundamental principles of Ayurveda such as theory of Panchamahabhuta, Tridosha, Triguna, Rasa-Guna-Virya-Vipaka and Prabhava and the doctrine of Samanya and Vishesha. It selects according to what is appropriate from several different therapies.

The Ayurvedic treatment usually consist of two parts which are complementary to each other, viz-

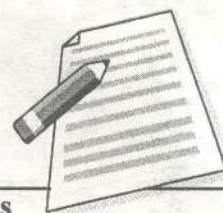
- (i) Samshodhana (bio-purificatory measures)
- (ii) Samshamana therapy (palliative measures)

Panchakarma treatment is one of the most important therapies in Ayurveda. It is especially a purificatory process which cures a number of diseases and brings normalcy and balance of dosa, dhatu and malas. You will learn about Panchakarma therapy in the next lesson.

Intext Questions 1.2

A. Write whether the following statements are true or false

1. Yoga and meditation are the main tools of comprehensive therapy. ()
2. The palliation of Dosha is done by the use of specific diet, medicines and life style. ()
3. Vaccination for the prevention of diseases are an example of Vyadhiviparita chikitsa. ()



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B. Fill in the blanks

1. _____ refers to the _____ methods to divert the _____ psyche _____ of an individual towards reality from unreality.
2. The comprehensive therapeutic approach in Ayurveda is known as _____.
3. The bio-purification is done by _____ therapy and its related _____.
4. Spicy and irritant food in abscess is an example of _____.
5. _____ is mainly concerned with care and cure of specific diseases.



What have you learnt

In this lesson we studied the principles of Ayurvedic therapies that the object of treatment is Dhatusamya i.e. maintenance of homeostasis of Doshas, Dhatus and Malas. Because Ayurveda believes that disease is nothing but a state of imbalance of Doshas, Dhatus and Malas. The treatment aims at

- Increasing the weakened Doshas.
- Eliminating the increased Doshas.
- Pacifying the excited or deranged Doshas.
- Preserving the normal ones.

The treatment is done by utilizing the appropriate drugs, diets and activities drawn from the nature on the principle of Samanya and Vishesha- i.e. - Homology vs heterology. According to the classical literature Samanya is defined as a similar material received from outside which enriches the similar components in the human body and Vishesha or dissimilar materials decreases its counterpart in the body. This concept i.e. - Samanya and Vishesha in Ayurveda is considered as the fundamental basis of all actions including therapeutic measure.

We knew the types of therapies in Ayurveda.

We read that how it differs from modern system of medicine and gained the knowledge of the principles of curative measures also.



Terminal Exercise

1. How is Ayurvedic medicine different from modern medicine? Write a detail description of its preventive measures.
2. Describe a basic therapy of Ayurveda in detail.
3. Write a brief notes the following
 - (a) Sadvritta (b) Dincharya (c) Dhatusamya (d) Clinical specialties of Ayurveda.



Answer to Intext Questions

1.1 (A)

1. Dhatusamya
2. Experiential
3. Mental, Biological
4. Diet, medicines
5. Nidanaparivarjans

1.1 (B)

1- 5, 2-1, 3-2, 4-3, 5-4.

1.2 (A)

1. False. 2. True. 3. False 4. True

1.2 (B)

1. Sattavavajaya, psychological, psyche.
 2. Yuktivyapashraya chikitsa.
 3. Panchakarma, procedures.
 4. Hetuviparitarthakari.
- Naimittika Rasayana.



Notes

**Notes****2****MARMA THERAPY**

Marma therapy is an ancient science which is now being revived. It is non-surgical and non-medicinal. It consists of stimulating certain vital points in the body. In this lesson you will learn about its uniqueness, some of the points that are useful for regular health promotion and then for curing of some common diseases. Its technique will have to be learnt from experts who are trained.

**Objectives**

After reading this lesson you will be able to:

- Understand the uniqueness of marma therapy and its scope
- Explain its features and know that how it works
- Describe its technique for regular self marma therapy for health promotion.
- achieve its technique and points for treatment of some common diseases
- the practical knowledge on marma therapy

2.1 The Scope of Marma Science and Therapy

Marma points in the body represent the vital energy in the body through which the self-healing power built into the human system by Nature or God can be stimulated.

This process can be done by marma therapy by which one can treat a number of diseases and can maintain the health as normal.

As previously Yoga practice was the means of achieving spiritual gain, nowadays, Yoga is a tool for health promotion and the best way to combat most of the diseases from which the human being suffers. In the same way, the implementation of marma therapy helps in different medical and surgical lesions as well in the achievement of spiritual gains.

Marma therapy is an instant, permanent and non invasive way of treatment which is a primordial and in-built system in the human body.

2.2 How Marma Science Works

Marma points are 107 in number. These are the vital points in the human body and by stimulating them, they can regulate the different body functions through the brain. As we know, we can do the programming on a computer through the keyboard and we can operate the switchboard by putting on the switches for fan or lights, etc. In the same way, we can stimulate and control the functions of different body parts by stimulating these marma points scattered all over the body.

Maarma points are not superficial landmarks; they are important physio-anatomical structures. These are the vital points in the body, when stimulated they can maintain health and cure disease. When injured, it can cause harm to the body/mind, sometimes more, sometimes less.

2.3 Structure and Location and Methods Stimulation of *Marma Points*

The marma points may be classified in several categories, but for therapy, we are concerned with the **structure**, (body elements and their combination) and **trauma** that can be caused if marma points are injured.

2.4 Marma points are composed of five body elements:

- (i) Ligaments, (snayu)
- (ii) Muscles (mansa),
- (iii) Blood vessels (sira),
- (iv) Bones (asthi) and
- (v) Joints (sandhi)



Notes

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Notes

Predominance of one body element denotes the specific classification. Importance of Marma points according to location is very necessary to know for a Marma student. For instance, the Marma points situated above the clavicle (neck and head) are very sensitive. So one should take care of any unprecedented effect during therapy

The location means the part of the body. This we divide into supra-clavicular (above the neck), upper extremity (hands, forearms, upper arms and lower extremity (feet, forelegs and thighs), chest, abdomen, and back, including shoulder.

For location of the points also, there are measurements with one's own body parts like eight fingers from the ankle laid laterally for a certain point, four fingers laid laterally for another etc. These have to be learnt from the instructor. Some of the important marma points which you will learn about in this lesson are indicated in a **sketch** here.

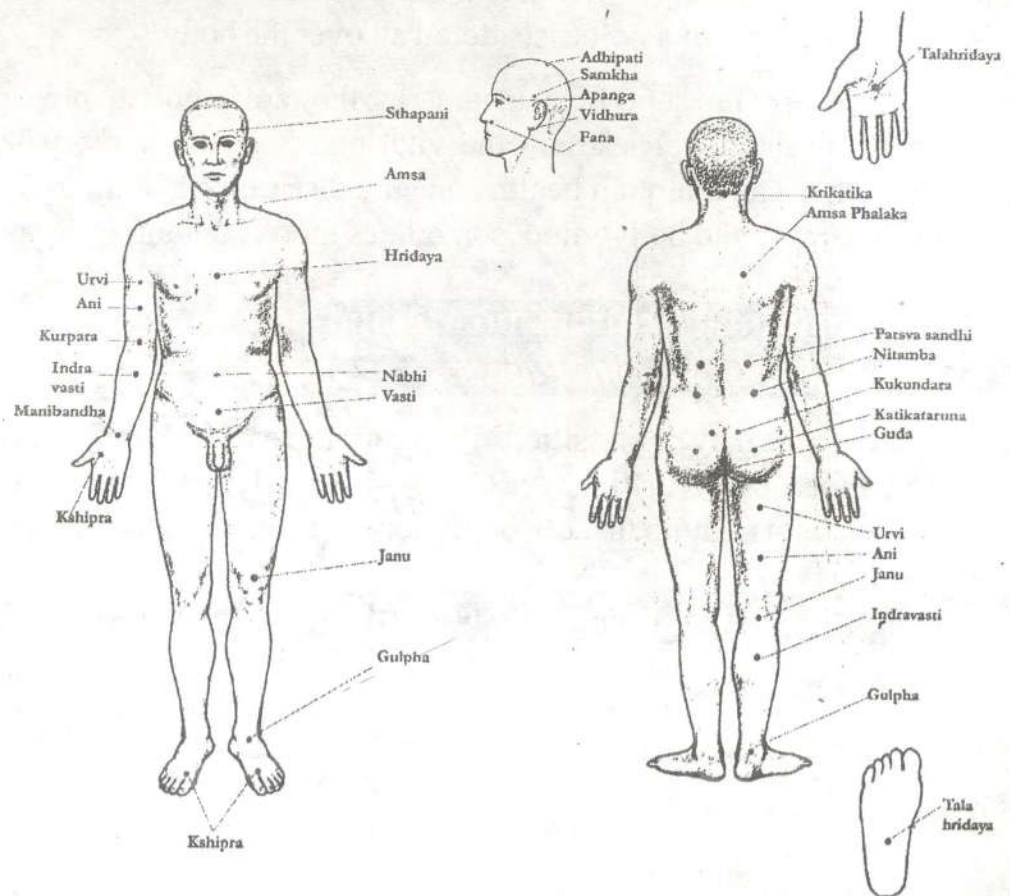
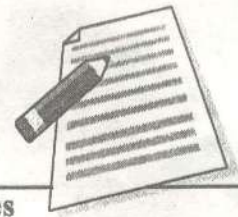


Fig. 2.1 : Some Important Points in the Human Body



Notes

Marma therapy is given by applying pressure, vibrating, or pinching or application of hot and cold pastes, oils and ointments at the marma sites on oneself or another person. These methods are different for different points. Sira marmas are very tender points. One should not press these points hard; only massage and application of paste and oil is indicated over these points. Points situated over the extremities (upper extremity (UE): upper arm, forearm and hand; lower extremity (LE): thigh, leg and foot) can be pressed forcefully, though with caution. Pressure and pinching of overlying skin and sub-cutaneous tissue is done for some marma points of the back. Sub-cutaneous ligaments and nerves can be stimulated by vibrating process. On other points, pressure is usually applied with the thumb and other fingers. In this case, pressure should not be given for long duration, i.e. **the thumb should not be kept pressed, but should be pressed rhythmically like heart beat.**

Sandalwood paste, haldi paste medicated oils and ointments are usually used on points in the umbilicus, anus, neck and head. In Panchakarma therapy, Shirodhara is applied on forehead and vertex, through which we can put medicated oil drop by drop on marma points situated on the forehead and vertex.

In marma therapy no other device like pencil, rods, pins, needles, seeds etc are to be used.

In the following table, you will find the location including body element and the therapy method for some important marma points.

Name	Location	Body element	Method
Kshipra	Between base of thumb and index finger—Upper extremity and lower extremity (UE/LE)	Ligament (Snayu)	Pressure with and index finger or vibrating with index finger
Talahridaya	UE inside the palm where the middle finger touches the palm on flexion.	Muscle (Mansa)	Pressure with thumb and index finger

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Gulpha	LE-on both sides of ankle joint	Joint (Sandhi)	Vibrate with knuckle keeping the thumb towards opposite side
Indravasti	UE/LE 12 fingers laid laterally from wrist/ankle	Muscle (Mansa)	Pressure with thumb and fingers
Kurpara	UE on either side of the elbow.	Joint (Sandhi)	Pressure with thumb and fingers
Janu	LE-knee joint, under the knee cap and on either side of knee.	Joint (Sandhi)	Pressure with base of palm and fingers
Ani	UE/LE— upper arm and thigh 4 fingers laid laterally above knee joint and elbow	Ligament (Snayu)	Pressure with thumb and fingers
Urvi	UE/LE –upper arm and thigh 4 fingers laid laterally above ani	Blood vessel (Sira)	Pressure with thumb and fingers
Nabhi	Umbilicus	Blood vessel (Sira)	Application of oil
Kukundara	Back	Joint (Sandhi)	Pressure with thumb and fingers
Parsvasandhi	Back	Joint (Sandhi)	Pressure/pinching
Vrihati	Back	Joint (Sandhi)	Pressure/pinching
Amsaphalaka	Back	Bone (Asthi)	Pressure with thumb and fingers



Notes

Amsa	Shoulder	Ligament (Snayu)	Pressure with thumb and fingers
Krikatika	Neck	Joint (Sandhi)	Gentle pressure or massage with thumb and fingers
Vidhura	Behind ear	Ligament (Snayu)	Pressure with thumb
Phana	Base of nose on either side	Blood vessel (Sira)	Pressure with tips of little fingers
Apanga	Lower edge of eyebrows on either side	Blood vessel (sira)	Pressure with index finger
Avarta	Above ear, at junction of frontal, molar and sphenoid bone	Ligament (Snayu)	Pressure with thumb and fingers
Samkha	Temples	Bone (Asthi)	Pressure with fingers
Sthapani	Middle of eyebrows	Blood vessel (Sira)	Pressure with thumb or middle finger/ application of sandalwood paste and kumkuma/ sindhur
Simanta	Middle parting of hair	Joint (sandhi)	Pressure with fingers. Application of kumkuma/sindhur among women
Adhipati	At the site of tuft of hair on head	Joint (Sandhi)	Pressure with thumb and fingers/dropping of water, decoction or medicated oil

2.5 Self Marma and Therapy for Common Diseases

Marma therapy is broadly divided into 3 parts:

- (a) Self-marma for prophylactic reasons and re-energizing the body
- (b) Therapy for common diseases
- (c) Therapy for serious diseases

In this lesson, we will discuss the first 2 sections as the third section requires one to a trained doctor, or practise under the guidance of one.

(a) **Self-Marma therapy** can be practiced by anyone and can be taught to anyone to promote and maintain health and prevent ill-health. Important points of head, UE and LE must be re-energized by *self marma therapy*.

The following points must be pressed 10-15 times once/ twice a day by the practitioner himself/herself: Head: Adhipati, Vidhura, Apanga, Sthapani and Phana.

Upper Extremity (UE): Urvi, Ani, Kurpara, Indravasti, Kshipra , Talahridaya

Lower Extremity (LE): Janu, Indravasti, Gulpha, Kshipra, Talahridaya

Back: Kukundara, Amsa

Here we have to take into consideration the pre-practice procedures like:

- (i) Posture — Sitting posture (simple cross legged position), or Sukhasana, Padmasana
- (ii) Relaxation through deep breathing exercise
- (iii) Awareness of marma points and body as a whole
- (iv) Gentle rubbing of marma points

Common diseases and relevant points

After these procedures, self-marma therapy can be done. After stimulating the points, gentle rubbing should again be done of the points.



Notes

Optionally, almond oil or medicated oil can be used for post-self marma therapy massage.

For the female, therapy must be started from the left side of the body. For the male, therapy must be started from the right side of the body.

The following **common diseases** can be alleviated by stimulating the following points 20 to 30 times twice a day in disease condition. While response can sometimes be instant it can take sometimes take several days or weeks to cure, depending upon the type of disease and its severity.

Table of common diseases and relevant points

Diabetes	Kurpara
Hypertension	Talahridaya –UE and LE
Epilepsy & Hysteria	Talahridaya - UE and LE in general therapy. Note: At the time of attack, pressure over these points may the patient earlier and recover symptoms become milder in nature
Flatulence/acidity, pain in stomach and gastro-intestinal tract	Kurpara both sides/both arms
Sciatica	LE – Kshipra, Gulpha, Indravasti, Janu, Kukundara
Paralysis	All marmas of LE or/and UE, depending on location of affected part
Cervical Spondylosis	UE –Kshipra, Kurpara, Ani, Urvi, Amsa
Frozen Shoulder	UE –Kshipra, Kurpara, Ani, Urvi, Amsa



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Painful knee disease including osteoarthritis	LE - Kshipra, Gulpha, Indravasti, Janu
Rheumatism	All marmas of LE or/and UE depending on location of affected body part.
Migraine	Amsa, Apanga, Avarta (both sides)
Eye Problems	Apanga, Avarta (both sides)
Urinary Disorders	Indravasti (UE and LE), Gulpha

Note: In the above table, specific points are indicated for each disease, but in the beginning, (for the first few sessions), all the marma points in the corresponding part of body like UE or LE should be treated, and the opposite corresponding body part, - i.e., if left side is affected then both left and right side, should be treated regularly.

Some points to remember for implementing the technique of marma therapy

- Therapy should preferably be administered in lying down position on hard surface otherwise in sitting position.
- Pressure varies according to considerations of age, disease and patients' capacity to bear pain, and the type of marma point.
- Pain during therapy can be alleviated by deep breathing or diversion of mind through conversation and re-assurance.
- Start with less pressure and then increase up-to the bearable level.
- If there is inflammation there will be more pain
- If any marma points turn tender during therapy, then stimulating the marma point immediately above and below it will reduce the pain.
- How do we know that we are being effective? Some pain will be felt by the patient on the pressure site at the initial stage.

If the lesion is present on one side of the body, the therapy should be started first on the opposite side, followed by the affected side.

- Diagnosis by a doctor must be made of a patient before proceeding with marma therapy.

Necessary Precautions

Taking certain precautions is absolutely necessary in giving marma therapy in disease condition:

- Where proper precautions and procedures are followed accidents and complications in marma therapy are neither serious nor frequent.
- In a daily routine of self-marma practice, accidents are uncommon but in marma therapy administered by another person, accidents are more likely to occur because of lack of experience, overlooking the type of marma, excessive pressure exertion over the marma point.
- In all these conditions where there is any complication like vertigo, vomiting, desensitization of body part, severe pain, unconsciousness, immediate medical help is required.



Intex Questions 2.1

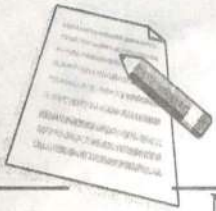
1. Identify more than two *marma* points and its location in the body.

2. Write two precautions during the *marma* therapy.



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Notes

NOTE: To avoid accidents one should keep the following things in mind.

1. One should learn marma therapy properly with the practical training under the guidance of experts of marma science.
2. One should keep the anatomical structure of particular marma in mind and exert pressure accordingly. For example sira marma should not be treated as asthi marma. Maximum pressure should be applied or exerted on sandhi, asthi, mansa, snayu marma but sira marmas should not be pressed forcibly. Gentle massage in upward, downward and from center to periphery directions should be done at the site of sira marma. Any extra pressure over the sira marma may give rise to complications. Especially the marma of the neck & head should be treated carefully and gently. Tappings, rubbing, knocking, gentle touch, alternate gentle pressure and release, application of medicated oil, paste are the methods of treating these marma.
3. **Position of the patient during marma therapy:** - the patient should be in sitting, upright or lying down position on a hard bed. Especially in severe condition marma therapy should be given in lying down position. In some cases of severe cervical lesions, pressure exerted in sitting posture over the marmas of upper extremity may lead to severe vertigo, nausea, vomiting and unconsciousness. This is more common in female patients. During marma therapy one should keep watching the facial expression of the patient. Exertion of pressure on marma should be avoided immediately when the patient feels agonizing pain and discomfort. Immediate medical help or following measures are needed for recovery.
 - (i) Immediately place the patient in recumbent position on the bed or floor.
 - (ii) Try to lift the legs and keep the head end low.
 - (iii) Try to make proper ventilation.

(iv) Initiate the talahridaya marma and rubbing of palm and sole.

(v) Massage the sides of neck in upward direction gently.

In the case of pregnant women, one should not do the marma therapy for diseases. The pregnant woman can herself do self-marma therapy for health promotion.

By following the above precautions, one may successfully take advantage of this powerful science of marma and marma therapy.



What have you learnt

In this lesson, we have learnt about marma therapy, some of the marma points in the human body, regular self marma therapy for health promotion and the technique for cure of some common diseases as well as the precautions to be taken and some important things to be remembered for giving therapy.

Now we have understand that Marma points in the body represent the vital energy in the body through which the self-healing power built into the human system by Nature or God can be stimulated.

This process can be done by marma therapy by which one can treat a number of diseases and can maintain the health as normal.

As previously Yoga practice was the means of achieving spiritual gain, nowadays, Yoga is a tool for health promotion and the best way to combat most of the diseases from which the human being suffers. In the same way, the implementation of marma therapy helps in different medical and surgical lesions as well in the achievement of spiritual gains.

Marma therapy is an instant, permanent and non invasive way of treatment which is a primordial and in-built system in the human body.



Terminal Exercise

1. Discuss the scope of marma therapy.
2. Discuss the precautions in marma therapy.



Notes



Answer to Intext Questions

2.1

Ans. 1.

Name	Location	Body element	Method
Kshipra	Between base of thumb and index finger— Upper extremity and lower extremity (UE/LE)	Ligament (Snayu)	Pressure with thumb and index finger or vibrating with index finger
Talahridaya	UE inside the where the middle finger touches the palm on flexion.	Muscle (Mansa)	Pressure palm with thumb and index finger
Gulpha	LE-on both sides of ankle joint	Joint (Sandhi)	Vibrate with knuckle keeping the thumb towards opposite side

Ans. 2.

Necessary Precautions

Taking certain precautions is absolutely necessary in giving marma therapy in disease condition:

- Where proper precautions and procedures are followed accidents and complications in marma therapy are neither serious nor frequent.
- In a daily routine of self-marma practice, accidents are uncommon but in marma therapy administered by another person, accidents are more likely to occur because of lack of experience, overlooking the type of marma, excessive pressure exertion over the marma point.





Notes

3

FAMILY WELFARE

India is a second largest populated country in the world next to China. India crossed “ONE BILLION” mark of population on 11th May 2000 due to enormous and rapid growth of population. In near future by this trend, our country ‘India’ will be placed at number one in the world in population.

Family welfare provides ways and means to regulate fertility. It also provides various methods for birth spacing and birth control. It also help to improve maternal and child health care and also treatment of infertility.



Objectives

After reading this lesson you will be able to:

- Concept of Family Welfare in Ayurveda
- Understand the importance and need of Family Welfare through Ayurveda in present life style.
- Enlist the methods of Family Planning
- Help the couples to understand the importance of birth spacing
- Guide the couples to choose the best suited family planning method to meet their needs
- Educate and create awareness about family welfare services in community



Notes

3.1 Family Welfare

The following factors are responsible for the safe delivery of a healthy child: normalcy of sperm, ovum and female sex hormones, uterus, conception period, pregnancy period, natal (delivery) period, post natal period along with the entrance of the soul into the foetus at the right time. Also, dietetics and lifestyle advocated for pregnant women should be followed properly.

In order to get good desired progeny a couple should have sex plays in Ritukal (12 days after menstruation, that is, ovulation period). The concept of contraception is also available in different texts of Ayurveda. Medicines and other means of abortion have also been described.

High maternal mortality rate (number of maternal deaths per thousand live births per year) is due to anaemia and postpartum haemorrhage and multiple child births. This risk increased with each pregnancy. High risk of maternal deaths is due to high blood pressure (hypertension) during pregnancy, leading to toxemia during pregnancy. Illegal unsafe abortions, septic abortions and unsafe deliveries mostly by untrained birth attendants (Dais) increase the risk of mortality. Susceptible to risk of complications are women having pregnancy before 18 year of age and first pregnancy after 35 years.

Induced abortions of unwanted pregnancies explain the need of contraceptives.

Most of the infant deaths are due to some harmful birth practices, poor immunization status, and lack of information about immunization, diarrhoea and acute respiratory infections e.g. Pneumonia etc. These can be prevented by good family welfare services through Ayurveda. Maternal and Infant mortality rate due to pregnancy related causes can be prevented with good quality family welfare services through Ayurveda i.e. care of pregnant woman by Garbhini Paricharya (care of pregnant woman) monthly dietetics and medicines to prevent complications, care

in Sutikagar (labour room) in 9th month till delivery by 3 or 4 experienced ladies having good feelings with the pregnant woman to improve psychology and delivery by experienced lady vaidya in sterile condition.

Sutika paricharya (care after delivery), Navjat shishu paricharya (care of new born), Care after delivery by Jat Karma and Raksha Karma in Kumaragara (nursery) are also available.

Family Planning limits the number of children in a family to desired small family norms (two children) and also emphasizes improved literacy level.

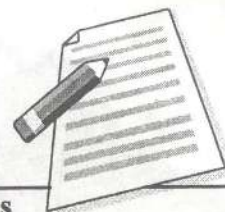
It includes the following:

- Avoiding unwanted births through celibacy and contraception.
- Planning childbirth through different measures, rituals and dietetics.
- Spacing between two pregnancies
- Deciding the number of children in a family

3.2 Concepts Ensuring Family Welfare

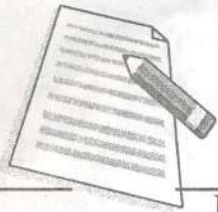
Family welfare, child survival and safe motherhood can be provided by-

1. Rajaswala charya (care during menstruation and prevention of menstrual disorder).
2. Ritumati charya (care of women during ovulatory period, i.e. 12 days period after 3 to 7 days of menstruation). During this period use of Kshar, Nasya Karma and Vamana Karma are contraindicated for Ritumati.
3. Minimum age for marriage for male and female is 25 and 16 respectively.
4. Atulya Gotriya marriages – The couple to be married should belong to different gotras.
5. Birth spacing by Brahmcharya and by contraceptives.



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Desired progeny can be achieved through different methods and measures like dietetics and selection of days for conception.

3.3 Antenatal Care

Ante-natal care consists of do's don't's in lifestyle, behaviour and dietetics. This is called garbhini paricharya. Prescribed regimen should be followed in the ninth month in the sutikagar (labour room) till delivery.

1. Care of the mother during Pregnancy (ANC) and identification of high risk mothers like short stature, Pre-eclampsia, eclampsia, twin pregnancy and pregnancy below 18 years of age or more than 35 years of age etc. Prophylaxis of pre-eclampsia by using medicated ghrit with gokshru in six month of pregnancy
2. Safe and clean delivery by trained personnel in Sutikagara

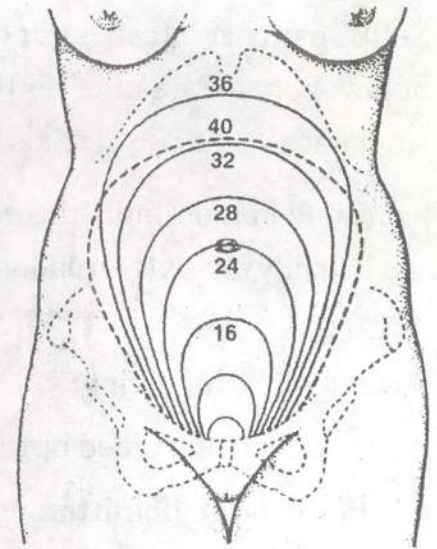


Fig. 3.1

CARE OF NEWBORN (Navjata Shishu Paricharya)

- A. Jata Karma - This consists of cutting of Umbilical cord (Nadi upkalpan), cleaning of the newborn, resuscitation and removal of secretions from mouth and nose, striking of stones or clapping of hands near the base of ear to check reflexes and consciousness. Examination of different body parts and orifices like anus, urethra etc. Sprinkling with hot and cold water according to specific season to stimulate respiratory system.
- B. Raksha Karma – Measures adopted to protect the child against diseases. Immunization against vaccine preventable diseases – Raksha Karma- Fanning with twigs of Pilu, badari, nimba and parushak, application of tampon impregnated with oil over head and fumigation with rakshoghna (vacha etc) drugs should be done.

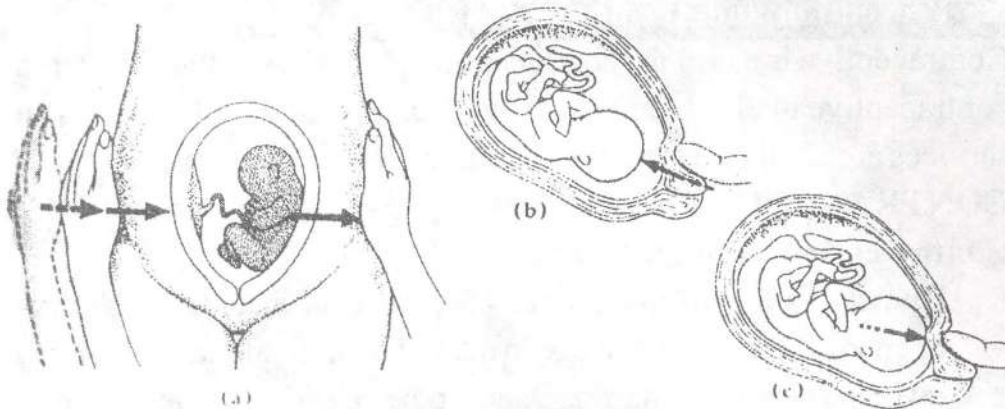


Fig. 3.2

Tila, Atasi, Sarshepa and Kana should be strewn all around. Entire Raksha Karma is aimed at offering protection from infective disorders to the mother and child.

- C. Shashthi ratri Raksha Karma – On 6th night after birth Raksha Karma by making various offerings should be done.
- D. Management of Acute respiratory infections and diarrhea should be done carefully.
- E. Feeding procedures of the new-born cover
 - Feeding schedule of neonate from first to 4th day after birth
 - Breast milk and Dhatri or wet nurse
 - Breast feeding and exclusive breast feeding; weaning (Gradual replacement of mother's milk with semi solids & solid food at age of 4-6 months) – Fal Prashan (initial introduction of fruit intake) & after that Annaprashan (cereal intake).



Intext Questions 3.1

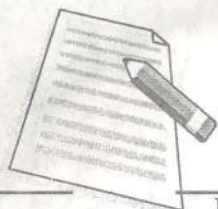
1. Write two concepts ensuring of Family Welfare programme through Ayurveda.

2. What are the two advantages of family planning?



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3.5 Prevention and Termination of Pregnancy

Contraceptive is a tool for contraception. Need based Family planning contraceptive methods and MTP (Medical Termination of Pregnancy) services are available to control births and unwanted pregnancies.

CONTRACEPTIVE METHODS**Contraception through Ayurveda:**

1. **By raising age of marriage:** - In modern times due to the effect of education the allowed age to marry for male and female is already raised. The age of marriage should be raised to 25 years for male and 20 years for female.
2. **Safe Period:-** Coitus for couple is advised in Ritukala (ovulatory period) only to get good progeny and not for casual pleasure. With the description of Ritukala the inference of safe period can be drawn. Menstrual cycle is divided as follows :
 - (a) Rajaswala kala (Menstrual period) :- Starts with beginning of Menstrual bleeding and limits up to 3-7 days
 - (b) Ritukala (Ovulation period) :- Twelve days after menstruation (8th – 19th day of cycle). Best period for conception
 - (c) Rituvyatikala -20th to 28th or 30th day of the cycle (During Rituvyatikala basal body temperature increases by 0.8 - 1.0 degree F after ovulation. Cervical mucous becomes hostile to sperm penetration due to influence of progesterone hormone. This time is safe for sexual act when possibilities of pregnancy are negligible).
3. **Incomplete coitus or Rhythm control method:-** Hump back or lateral postures are contraindicated to get pregnancy which probably hints for incomplete coitus.
4. **External or Local Contraceptive**
 - (a) A piece of Rock salt moistened with oil or Dhatura root powder placed in the vaginal canal acts like a mechanical barrier and spermicidal agent
 - (b) Fumigation of vaginal canal after ritukala sets in with the neem wood prevents conception.
5. **Oral Contraceptives**
 - (a) Equal quantity of Pippali, Vidanga and Tankana with water or milk during Ritukala.



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- (b) Flowers of Japa mixed with Kanji (rice gruel) old Jaggery for three consecutive days during menstruation.
- (c) Tanduliyaka pasted with water in which rice has been washed for three consecutive days after menstruation. This acts as a permanent contraception
- (d) Powdered leaves of Talees and Garlic in equal quantity with cold water on 4th day of menstrual cycle makes the woman infertile.

There are many other safe methods of contraception which are well-known.

ABORTIFACIENTS

Local Application:

1. Remedies: - Insertion of Leaf Stalk of Erand (castor) up to 8 angulas (about 5") in vaginal canal produces abortion of even four month pregnancy.
2. Oral Medicines:
 - (a) Root of dadim (pomegranate), Phitkari (alum) and Sindur, properly powdered and mixed together and had with water are powerful abortifacients.
 - (b) Paste of Chitraka root with nirgundi extract and mixed with honey acts as an abortifacient.

Many such safe abortifacients are available in Ayurveda.



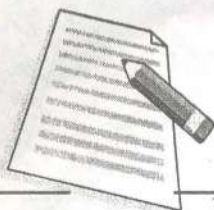
Intext Questions 3.2

1. Explain the importance and need of Family Welfare through Ayurveda in present life style.

2. Enlist the methods of Family Planning and Describe.



Answer to Intext Questions



Notes

3.1

1. Family welfare, child survival and safe motherhood can be provided by-
 - (a) Rajaswala charya (care during menstruation and prevention of menstrual disorder).
 - (b) Ritumati charya (care of women during ovulatory period, i.e. 12 days period after 3 to 7 days of menstruation). During this period use of Kshar, Nasya Karma and Vamana Karma are contraindicated for Ritumati.
2. Two advantages of Family Planning
 - Avoiding unwanted births through celibacy and contraception.
 - Planning childbirth through different measures, rituals and dietetics.
 - Spacing between two pregnancies
 - Deciding the number of children in a family

3.2

1. Family Planning limits the number of children in a family to desired small family norms (two children) and also emphasizes improved literacy level.

It includes the following:

- Avoiding unwanted births through celibacy and contraception.
 - Planning childbirth through different measures, rituals and dietetics.
 - Spacing between two pregnancies
 - Deciding the number of children in a family
2. **Contraceptive Methods i.e.** By raising age of Marriage, Safe period, In complete coitus external contraceptives, Oral contraceptives
Abortifacients i.e. remedies, oral medicines.

★★★★★



Notes

4

BASIC CONCEPTS OF PANCHAKARMA

The term Panchakarma- comprises of two words, ie. - Pancha- means five and Karma means methods or measures. This denotes five therapeutic measures for the cure and prevention of diseases. It plays a vital role in Ayurvedic medicine, both in health as well as in disease state.



Objectives

After reading this lesson you will be able to:

- Understand general aspect of Panchakarma
- know its three different procedures

4.1 Panchakarma Therapy

In Ayurvedic medicine Panchakarma therapy is based upon the fundamental principles on which the entire Ayurvedic system of medicine stands. Each one of its procedures constitutes specific measures which have to be applied with due consideration of the particular type of disease, Doshika disturbances, indication, and contra-indications. Therefore, the patient has to be carefully selected, assessed and prepared before the administration of Panchakarma procedures. The Panchakarma therapy is totally based on Ayurvedic concepts of physiology and pathogenesis. Such types of treatment are now spreading and popular abroad.

Section Two



Notes

4.2 Purificatory procedures

Purva karma	Pradhana karma (panchakarma)	Paschat karma
Snehana	Vamana	Sansarjana karma
Svedana	Virechana	
	Asthapana (Niruha)	
	Anuvasana (Snehic)	
	Sirovirechana	

Generally the Panchakarma therapy consists of following three procedures:

1. *Purvakarma* (preparatory procedure)
2. *Pradhanakarma* (principle procedure)
3. *Pashchatakarma* (post operative procedure)

1. *Purvakarma* (preparatory procedure) is the preparatory procedure that is a requirement to perform the main procedure properly. It is mainly consist of:

- (i) Snehana karma- application of fatty substances (oil, ghee, animal fat and bone marrow) and
- (ii) Svedana karma- application of medicated and non medicated heat to generate sweating.

2. *Pradhana karma* (principle procedure) consists of five purificatory measures which are:

- (i) Vamana- emesis,
- (ii) Virechana- Purgation,
- (iii) Niruha vasti- decoction based enema,
- (iv) Anuvasana vasti- oil based enema and
- (v) Sirovirechana- snuffing.

Panchakarma- is mainly concerned with Samshodhana- i.e. purification, which is meant for elimination of Malas- ey toxic metabolic waste product or unwanted by- product of various biochemical reaction of the body.

Pashchata karma- consists of Samsarjana karma- the specialized post therapeutic dietary regimens.

Purvakarma and Paschatkarma are mandatory for all patients undergoing Panchakarma treatment. However, all the five procedures of Pradhanakarma need not be given to all patients.

We shall note here, some of the benefits of Panchakarma therapy which are as following:

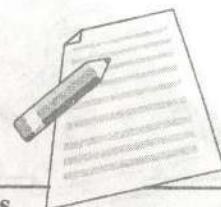
- Eliminate the Vitiated Doshas and Malas.
- Appearance of natural urges in due time.
- Appearance of lightness in the body.
- Purification of the senses.
- Improve mental competence and sense of well being.
- Purify the gastrointestinal tract.
- Improve digestive capacity.
- Improve appetite.
- Clean the obstructed body channels.
- Cure the respective diseases and variety of poisons.
- Prevent the chances of aggravation of same disease.
- Prevent the seasonal diseases.



Intext Questions 4.1

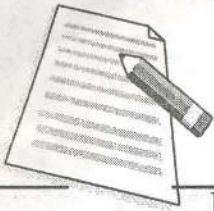
Fill in the Blanks

1. Generally the Panchakarma therapy consists of following three procedures _____, _____ and _____
2. There are the benefits of Panchakarma therapy which are _____ and _____
3. Purvakarma and _____ are mandatory for all patients undergoing Panchakarma treatment.



Notes

Section Two



Notes

**What have you learnt**

In this lesson we studied Panchakarma Therapy and its procedure. In Ayurvedic medicine Panchakarma therapy is based upon the fundamental principles on which the entire Ayurvedic system of medicine stands. We have already understand that generally the Panchakarma therapy consists of following three procedures:

1. Purvakarma (preparatory procedure)
2. Pradhanakarma (principle procedure)
3. Pashchatakarma (post operative procedure)

We read also the benefits of Panchakarma therapy which are:

- (1) Eliminate the Vitiated Doshas and Malas.
- (2) Appearance of natural urges in due time.
- (3) Appearance of lightness in the body.
- (4) Purification of the senses.
- (5) Improve mental competence and sense of well being.
- (6) Purify the gastrointestinal tract.
- (7) Improve digestive capacity.
- (8) Improve appetite.
- (9) Clean the obstructed body channels.
- (10) Cure the respective diseases and variety of poisons.
- (11) Prevent the chances of aggravation of same disease.
- (12) Prevent the seasonal diseases.

**Terminal Exercise**

1. Describe Panchakarma therapy in detail.
2. Write the short notes on the following:
 - Purvakarma and
 - Paschatkarma



Answer to Intext Questions

4.1

1. Purvakarma, Pradhanakarma and Pashchatakarma
2. Appearance of lightness in the body, Appearance of natural urges in due time and Eliminate the Vitiated *Doshas & Malas*
3. Paschatkarma



MODULE - 2

Section Two



Notes



THE PURVAKARMA (PREPARATORY PROCEDURES)

In the previous lesson we have studied that in Ayurvedic medicine Panchakarma therapy is based upon the fundamental principles on which the entire Ayurvedic system of medicine stands. Each one of its procedures constitutes specific measures which have to be applied with due consideration of the particular type of disease, Doshikanksh'd disturbances, indication, and contra-indications. Therefore, the patient has to be carefully selected, assessed and prepared before the administration of Panchakarma procedures. The Panchakarma therapy is totally based on Ayurvedic concepts of physiology and pathogenesis.

For elimination of dosas from the body, different Panchakarma procedures are required. Prior to these procedures Purvakarma are mandatory, because without these procedures proper elimination of impurities situated in deeper tissues is impossible. In this lesson we will discuss the 'Purvakarma' (Preparatory Procedures).



Objectives

After reading this lesson, you will be able to:

- Understand the 'Purvakarma' (Preparatory Procedures)
- Explain the main procedures of Panchakarma
- Describe the Indications and procedures of Snehana and Svedana karma
- Classify of the Svedana Karma

- Gain the practical knowledge on different sources of Sneha dravyas, types of oleation therapy, important consideration in massage therapy, types of massage, Anupana in internal oleation; as well as post Svedana regimen to understand Purvakarma procedure.

5.1 Purvakarma (Preparatory Procedures)

For elimination of dosas from the body, different Panchakarma procedures are required. Prior to these procedures Purvakarma are mandatory, because without these procedures proper elimination of impurities situated in deeper tissues is impossible. It consists of Deepana-nhiu Pachana, Snehana and Svedana Karmas.

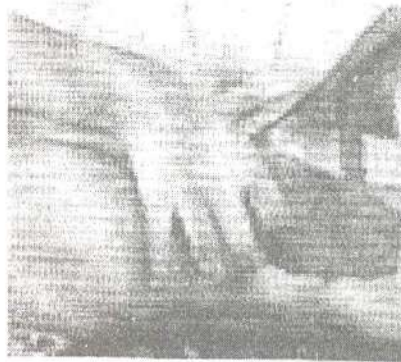
Snehana and Svedana the impurities get activated and mobilized to the gastro-intestinal tract from where they can be thrown out by the main procedures of Panchakarma.

(a) **Deepana (Pachana):** To increase appetite and digestive capacity of the patient. Chitrakadi Vati; Trikatu Churna & Panchakola Churna should be used for this purpose.

(b) **Snehana Karma (Oleation Therapy) :** It is the main Purvakarma procedure. Literally Snehana means to make smooth. Fats/oily substances cures abnormal Vata, Mala, makes the body soft and clears the accumulated wastes which have obstructed the body channels.



(a)



(b)

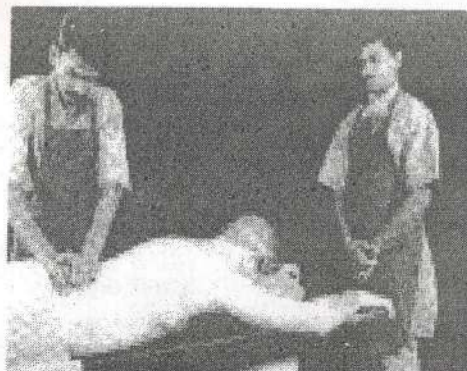


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Notes



(d)



(e)



(f)

Fig. 5.1 : Different form of External Application of Medicated oil

Basic Source of Sneha Dravya:

- | | |
|------------------------|-------------------------|
| (i) Ghrita- Go Ghee | (ii) Tail-Tila oils |
| (iii) Vasa-animal fats | (iv) Majja- bone marrow |

Indications of Snehana Karma

- | | |
|----------------------------------|--------------------|
| (i) Alcoholism | (v) Daily exercise |
| (ii) Dryness of the body | (vi) Virya Kshaya |
| (iii) Sexual exhaustion | (vii) Timira roga |
| (iv) Anxiety | (viii) Senility |
| (ix) Preparation for Panchakarma | |

Contra-indications of Snehana Karma:

1. Kaphaja & Obese persons
2. Excessive salivation & anal secretion



Notes

3. Poor digestive fire
4. Pregnancy
5. Thirst
6. Indigestion
7. Poisoning
8. Anorexia
9. After Virechana-fojpu
10. Rainy day
11. Udara (stomach)-roga- mnj jksx
12. Vomiting
13. Coma etc.

5.2 Types of oliation therapy

It is of two types viz-

- (1) *Sneha-abhyanga*; external oleation by massage.
- (2) *Snehapana*-internal oleation by ingestion of fat.

1. Sneha-Abhyanga- external oliation by massage : In general massage is used for producing relaxation as well as for giving tone to the muscles. However, it is performed to promote circulation and to help in fomentation. Massaging the body gently, after applying medicated oil is known as Abhyanga. In a thoroughly oleated person distribution of heat will be uniform and time taken for fomentation is also reduced.

Important considerations in massage/Abhyanga

Following are the important consideration to determine the degree of pressure and direction of the massage.

- The origin and insertion of muscles.
- Direction of the flow of blood circulation
- Direction of lymphatic drainage as well as the degree of adiposity.
- Vital parts/joints/muscles/heart etc.

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- Nerve supply to the part under the treatment
- Direction of hair follicles and hairs on the skin.
- Clinical conditions associated with venous stasis such as congestive heart failure & lymphoedema, the direction of massage should be reversed to promote circulation.

Type of oil used for massage:

In general the selection of oils depends upon the type of Doshic predominance.

For body massage-

In Vata disease- Narayana taila, Panchaguna taila etc.

In Pitta disease-Kshirabala Taila

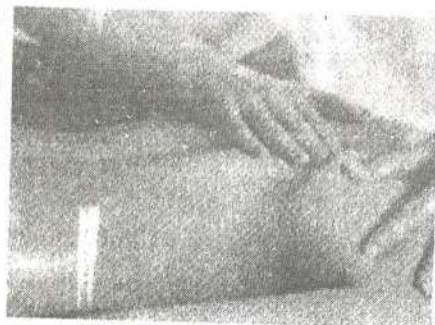
In Kapha disease- Sahacharadi Taila

As a Purvakarma procedure-

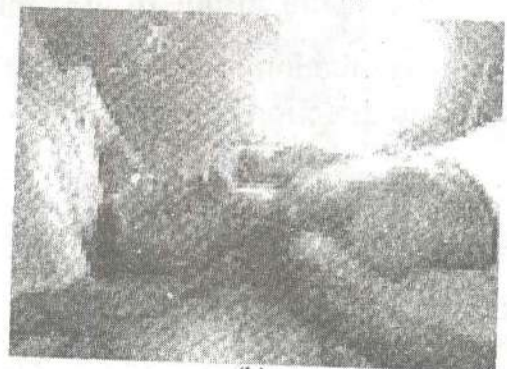
- Before Vamana- 8 times at the interval of 12 hours.
- Starts on evening after completion of internal oilation.
- Before Virechana-8 times at the interval of 12 hours.
- Before Vasti- every therapeutic enema should to be preceded by massage.

Types of Posture for Massaging the Body.

1. Sitting
2. Lying
3. Left lateral
4. Back
5. Right Lateral



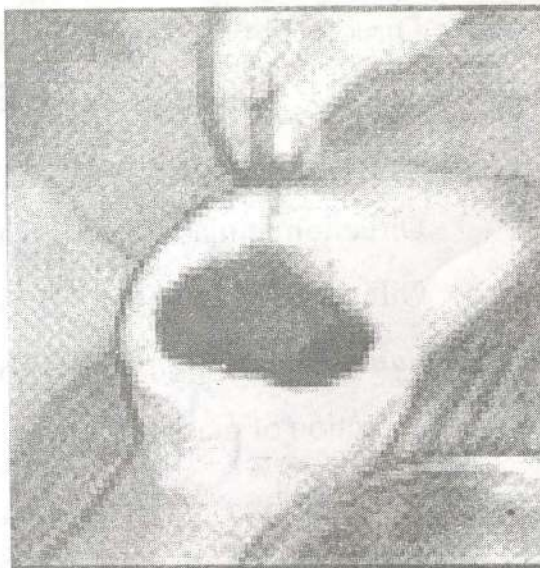
(a)



(b)



(c)



(d)

Fig. 5.2 : Types of Postures massaging the body

Method of massage

Before starting the massage the patient is asked to lie down on face with the body completely in relaxed position. Use luke warm oil for massage, first of all starts massage on the back with fingers on two sides of the spinal column i.e.- on nerve roots from above downwards. This is called spinal massage. The spinal column i.e.- the vertebrae are also massaged with a light hand from below upwards up to the neck. After completing the massage over the spine and nerve roots, the whole back is massaged with the palms of the hands. Simultaneously both buttocks are massaged with round movement of palms ascending upwards up to the shoulders. The shoulders are massaged repeatedly by circular movement. After massage, tapping with the edges of both the hands is given on the spine and its two sides i.e.- nerve roots followed by strokes by the closed fists. Finally the massage is stopped after circular movements of the palms on the whole back. After finishing the back massage the patient is asked to take a turn to supine position on his back for massage on the chest and the abdomen with legs flexed. This should be followed by massage of limbs and then of the head.

Types of Massage and their procedures

(1) **Abhyanga** - Exerts normal pressure during massage.

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- Direction of massage is away from the Heart.
- Medicated oil/sesame oil is used.

(2) **Unmardana** - Exerts normal pressure during massage.

- Direction of massage is towards heart.
- Oil is used.

(3) **Mardana** - Exerts high pressure during massage.

- Direction of massage is away from the heart.
- Oil is used.

(4) **Samvahana** - No pressure is applied

- Direction of massage is towards the heart
- Dry powder or paste is used.

(5) **Lepa-ysi**-Application of medicated paste.

2. Snehapana - Internal oleation

Plain oil/Ghee or medicated oil/ghee are being used in internal oleation.

Anupana - in Snehapana

1. Ushnodaka - Hot water: It is an universal Anupana specially used in Ghrita pana. But in, Bhallaka Tailapana cold water is preferred.
2. Yusha - Soups. It is used in Tailapana.
3. Manda - It is used in Vasa-olk and Majjapana.

Dosha wise schedule & Anupana- vuqiku in Ghritapana-?rikv

1. Vata dosha-Lavana Anupanayo.k vuqiku
2. Pitta dosha-only Ghrita is used without Anupana
3. Kapha dosha - Trikatu churnaf.

Procedures of Snehapana

It involves the following steps-

1. Examination of the patient is to work out the strength of patients and strength of disease.

2. Determination of Kala (Duration). The average duration of Snehapana should be between 3 to 7 days.

S.No.	Duration of Snehapana-	Types of Koshta(gastro-intestinal tract) of the Patient
1.	3 days	<i>Mridukoshtha</i>
2	4-6 days	<i>Madhyamakoshtha</i>
3	7 days	<i>Krurakoshtha</i>



Notes

3. Determination of Dosage: The following dosage schedule is advocated in the Ayurvedic texts, it is based on Agnibala(digestive capacity) of the patient.

S.No.	Dosage	Indication
1	Hrasiyasi test-dose	For testing the Koshta
2	Hrasva Digestible within 6 hours	Mridu Koshsa
3	Madhyama Digestible within 12 hours	Madhyama Koshta
4	Uttama Digestible within 18 hours	Krunakoshtha

4. Dietetic management during Snehapana: Liquid, warm and regulated quantity of dietetic indicated. Incompatible, too oleus and sticky diets are contra-indicated.
5. Procedure of actual Snehapana: Snehapana should be given early in the morning within 15-20 minutes after sun rise. The type of Snehapana should be designed according to the patient. Snehapana is to be started by 25 ml and should be increased as per observation as per following schedule.

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Practical schedule of Dosage of *Sneha* dravyas during *Snehapana*

Day Test dose	Krura koshtha 25 ml	Madhyama 10 ml	Mridu koshtha 5 ml
1.	50 -75 ml	25 -50 ml	10 -30 ml
2.	75 -100 ml	50 -75 ml	30 -60 ml
3.	100 -150 ml	100 -150 ml	60 -120 ml
4.	150 -200 ml	125 -175 ml	-
5.	200 -250 ml	200 -250 ml	-
6.	275 -300 ml	-	-
7.	350 -400 ml	-	-
Total	120 -1500 ml	500 -700 ml	100 -210 ml

After completion of internal oleation, external oily massage is preceded and it should be followed by *Svedana* karma medicated fomentation.

Svedana Karma - Medicated/Fomentation

It is the therapy by which a person is made to sweat. *Charaka* has stated that *Svedana* is the procedure which relieves stiffness, heaviness, cold and which induces sweating. It is the specific *Malas* waste product of *Meda Dhatu*. *Svedana Karma* is generally given after *Snehana Karma* and precedes *Vamana-oeu* in the sequence of *Panchakarma* therapy. The metabolic waste product, which is disintegrated by fat therapy, now it s melts after application of *Svedana* and centralized to *Koshtha* i.e. gastrointestinal tract.



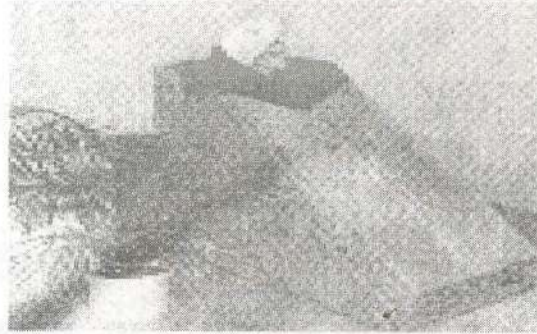


Notes

(a) Nadi Sveda



(b) Patra Potali



(c) Patra-Potali Sveda

(d) Sarvanga Sveda



(e) Shirodhara with medicated decoction

(f) Shirovasti with medicated oil

Fig. 5.3 : Svedana Karma

Beside the Svedana as a Purvakarma procedure, it is the specific treatment for a number of disorders specially the Vata dominating diseases, where Svedana may be a principle procedure. However, in the context of Panchakarma therapy, it is a Purvakarma measures.

Classification of Svedana Karma :

There may be a number of ways & means to practice this procedure and accordingly several classifications are suggested.

A. Sagni-Niragni Bheda

I. Sa-agnisveda: They are thirteen in numbers.

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Notes

- | | | |
|--------------|--------------|------------|
| 1. Sankara | 2. Prastara | 3. Nadi |
| 4. Parisheka | 5. Avagahana | 6. Jentaka |
| 7. Ashmaghna | 8. Karshu | 9. Kutee |
| 10. Bhu | 11. Kumbhi | 12. Kupa |
| 13. Holaka | | |

II. Nira-agni Sveda: They are of ten types.

- | | |
|----------------------------|-----------------|
| 1. Vyayama | 2. Ushma Sadana |
| 3. Gurupravarana-xq:izkoju | 4. Kshudha |
| 5. Bahupana | 6. Bhaya |
| 7. Krodha | 8. Upanaha |
| 9. Yudhah | 10. Atapa |

B. Sushruta & Vagbhata - suggest four types of Svedana. In terms of-

1. Tapa sveda -Sweating by direct application of heat, i.e. warm cloth, iron ball, hand or other materials
2. Upanaha sveda -Sweating by poultice.
3. Herbal drugs and materials are employed as poultice to generate sweat.
4. Ushma sveda -Sweating by steam i.e. steam of water or medicated decoction of steam.
5. Drava Sveda- It involves the preparation of decoction of herbal drug in big vessels which is used for sweating in condition of piles, fissure, fistula.

Indications of Svedana karma

Corrhiza, Cough, Earache, Headache, Monoplegia, Paraplegia, Constipation, Anuria & retention of urine, Stiff jaw, Titany, Arthritis, Chronic Amavata etc.

Contraindications of Svedana karma

Alcoholism, Pregnancy, Hemorrhage, Diarrhea, Chemical diabetes, Jaundice, Udara roga, Chest injury Gout & Leprosy etc.

Procedure of Svedana Karma

The following facts should be considered in reference to Svedana Karma-



Notes

- (1) Nature of disease: as mentioned above.
- (2) Ritu-season:
 - In *Shira ritu* - *Mahana Sveda*
 - In *Ushna ritu* - *Mridu Sveda*
- (3) Rogi-patient. It is considered as follows-

S.No.	Types of patient	Type of Svedana
1	Having good mental & Physical strength	Mahana Sveda
2	Having medium quality of mental & physical strength	Madhyam Sveda-
3	Having Poor quality of mental & Physical strength	Mridu Sveda

- (4) Part of the patient's body-Desha:
 - Ruksha-sveda- In Amashayagata vata.
 - Snigdha Sveda- In Pakvashayagata vata.
 - Svedana is contraindicated for scrotum, heart and eyes.
- (5) Age-Vaya: Svedana Karma should be adopted in consideration with age.

It is two types:

- Samshodhana-As a prerequisite measure.
- Samshamana- As a principle measures on Vatika disorders.

Post Svedana:

- To live in open air should be avoided.
- To avoid cold water.
- Warm water sponging should be used.
- Avoid waking at night.
- Avoid excess and hard work.
- Avoid anger and anxiety.

If Svedana karma is used as a prerequisite for Samshodhana, Vamana karma should be given after 2nd day of Svedana and Virechana after 3rd day interval. Svedana-Losnu may be used immediately, if Vasti and Nasya, is to be given.

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Notes

Time and Duration:

30-45 minutes, for *Abhyanga* and *Svedana* karma-



In text Questions 5.1

Special precautions in *Svedana* Karma

- (1) Not to over sudate the patient
- (2) Eyes of the patient may be covered with cotton piece. Soaked in water.
- (3) Do not apply direct heat over the heart, head, and genitals.
- (4) The site of application Nadi sveda should be covered with a cloth soaked in water.
- (5) If the patient falls exhausted due to excessive heat he may be given a glass of salted sugar solution to drink after *Svedana*



In text Questions 5.2

State True or False

1. The actual PanchakramaZ therapy consists of the three principle procedure. ()
2. *Snehana* is contraindicated in Sexual exhaustion and *Timira roga* ()
3. In congestive heart failure massage is done away from the heart. ()
4. *Sveda* is the specific *Malas* of *Shukra* & *mamsa*. ()
5. *Drava sveda* *Losn* is used in piles, fissure and fistula. ()
6. *Vamana Karma* should be given after 2nd day of *Svedana*. ()



What have you learnt

In this lesson we have studied the *Purvakarma* along with measures of (*Purvakarma*), Indications and procedures of *Snehana* and *Svedana* karma have been given. This lesson includes also different sources of *Sneha dravyas*, types of oleation therapy, important consideration in massage therapy, types of massage, *Anupana* in internal oleation; as well as post *Svedana* regimen to understand *Purvakarma* procedure.

**Terminal Exercise**

1. Explain the main procedures of Panchakarma.
2. What are the procedures adopted in internal oilation therapy and discuss in brief about important consideration in massage therapy.
3. What is Svedana Karma? Describe in detail about procedures and precautions in Svedana Karma.

**Answer to Intext Questions**

True or False

1. True 2. False 3. True 4. False 5. True 6. True



Notes



Notes

6

PRADHANAKARMA

In the previous lesson you have studied the *Purvakarma* along with producers of *Purvakarma*. The internal purification is done by five purificatory measures i.e. - *Panchakarma*. It is the process of elimination of metabolic waste product from the major channels of the body i.e. - gastrointestinal tract and the upper respiratory tract. The Vamana karma is mainly designed for Kapha and its related disorders while Virechana karma and Vasti karma is related with Pitta and Vata dosha respectively and to their related disorders. The other remaining procedures are offshoots of these three measures. After purification the body channel becomes clean, effective, vital and viable. The impurities of the upper part of the body are eliminated by vamana karma and the impurities of the abdomen below duodenum are eliminated by virechana karma. The vasti karma is used for the subsidence of vata dosa in different parts of the body especially the organs situated below the umbilicus. Sirovirechana is used for the diseases above clavicular region. In this lesson, we will discuss the Pradhanakarma in detail.



Objectives:

After reading this lesson you will be able to:

- Understand the Pradhana karma (Panchakarma) and its main procedures
- Apply its three different procedures

6.1 Pradhana karma

The internal purification is done by five purificatory measures i.e.- Panchakarma. The five main procedure – Pradhana karma – are:

- A. Vamana - emesis
- B. Virechana - Purgation
- C. Niruha vasti - decoction based enema
- D. Anuvasana vasti - oil based enema
- E. Shirovirechana - snuffing or errhines.

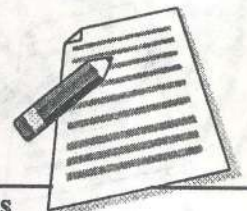
It is the process of elimination of metabolic waste product from the major channels of the body i.e. - gastrointestinal tract and the upper respiratory tract. The Vamana karma-oeu deZ is mainly designed for Kapha and its related disorders while Virechana karma-fojspu deZ and Vasti karma-ofLr deZ is related with Pitta and Vata dosha respectively and to their related disorders. The other remaining procedures are offshoots of these three measures. After purification the body channel becomes clean, effective, vital and viable. The impurities of the upper part of the body are eliminated by vamana karma and the impurities of the abdomen below duodenum are eliminated by virechana karma. The vasti karma is used for the subsidence of vata dosa in different parts of the body especially the organs sirtuated below the umbilicus. Sirovirechana is used for the diseases above clavicular region.

6.2 Main Procedures of Panchakarma (Pradhana Karma)

After preparatory measures i.e. Snehana-Lusgu and Svedana-Losnu, the patient is subjected to the main measures of Panchakarma. The Indications, contra indications and other details of each of the measures are described below-

A. Vamana Therapeutic emesis

Vamana is the major procedure of Panchakarma therapy. Literally Vamana means to expel out the vitiated Dhosas through the oral route. The expelled material may consist of indigested food, Kapha and Pitta. Vamana karma is the specific therapy for Kapha dosha and its related disorder.



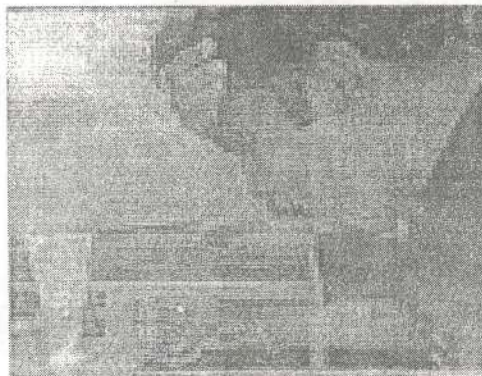
Notes

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Notes

For the elimination of imbalanced Doshas, it is essential to mobilize the vitiated Doshas from Shakha-peripheral part, and to bring them back from Shakha to Koshtha central part of the body, and from where they may be easily expelled out by Vamanadi Karmas.



Vamana Karma

Fig. 6.1 : Panchakarma

Indications of *Vamana Karma*

Nasal discharge, Skin disease, Cough, Asthma, Filariasis, Goitre, Indigestion, Poisoning. Piles, Epilepsy, Insanity, Tumors, Obesity, Kaphaja vyadhi etc.

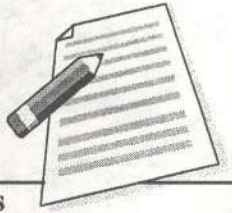
Contra indications of *Vamana Karma*

Chest injury, Excessive obesity, Childhood, Old age, Pregnancy, Excess coitus, Weak and tired person, Helminths, Haemorrhage, After enema, Heart disease, Anuria, Splenomegaly, Headache, Pain in eyes, Chest pain, Neuromuscular diseases.

Procedure of *Vamana Karma*

The following are the important requirements to be fulfilled before *Vamana Karma*.

1. Collection of necessary facilities-Assessing/assisting staff, equipments, utensils, suitable medicines for inducing Vamana and for managing complications.
2. Determination of dosages: Charaka pjd has described the following as the objective of the ideal dose of Vamana.



Notes

- (a) Maximum elimination of Doshas with minimum dose.
- (b) Occurrence of spontaneous bout of Vamana.
- (c) Vamana leading to alleviation of the disease.
- (d) Absence of complications.
- (e) Taste, color and smell should be present.

The average standard doses of emetic drugs as suggested by Kasture (1970) are as follows-

- Kvatha- 100-126 ml.
- Churna, Kalka- 90-100 gm.

3. *Aturasiddhata* or preparation of the patient:

- By suitable diet and measures to increase the quantity and quality of Doshas.
- Day before emesis diet that stirs Kapha is to be given e.g. - Fish, Milk, Curd, Rice etc.
- On the day before Vamana karma apply oil on the head and whole body and perform massage followed by fomentation.

4. Appropriate suggestion and assurance is given to the patient.

5. B.P., Pulse, P.R.HR, should be examined every half an hour during Vamana karma

6. **Methods of Vamana Karma:** Ask the patient to sit comfortably in an open armed chair and keep his mind calm. A large number of emetic medicines and combinations of medicines, which helps in emesis, have been described in Ayurveda. Madanaphala-enuQy is considered as the best emetic drug among them and which is commonly used in practice. The following compound may be used in a single dose for therapeutic emesis.

Madanaphala Churna	5-10 gm
Vacha Churna	3-5 gm
Rock salt	5-10 gm
Honey	20-40 ml

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Thoroughly mix the preparation and make a paste of it, mix it in a glass of milk and ask the patient to swallow. Ask the patient to wait for 10 minutes. After that Dugdhapana is given up to full stomach.

Clinical Observation of the Patient during *Vamana* procedure

The patient after receiving emetic drugs, if watched for 10 minutes, he may develop-

- (a) Sweating on forehead, arm & chest
- (b) Roma Harsha- horripillation
- (c) Flatulence in the abdomen
- (d) Excessive salivation
- (e) Feeling of Nausea.
- (f) Emesis-which is continued up to Pittanta.
 - If Vamana not occur spontaneously one should trickle the finger in the throat to induce Vamana.
 - If this also fails Madanphala, madhu yoga- should be given for definite Vamana.
 - If this fails, Ryle's tube aspiration and mechanical stomach wash should be carried out.
 - Medicated smoke is given after Vamana therapy.

Criteria for effective *Vamana*

Vamana –	Hina Shuddhi- Low	Madhyama suddhi Medium	Avara Suddhi Maximum
No. of Bouts	4	6	8
Total quantity	1 Prastha 325 gm	1½ Prastha 650 gm	2 Prastha 1.3 Kg.
Other Factors	Kapha-dQ elimination	Kapha elimination comes at the end	Kapha + Pitta

Features of proper *Vamana*

- Malas/Doshas should be eliminated in due time.



Notes

- In last bouts eliminations of Pitta is must.
- Mental and tensorial wellbeing.
- Purification of body channels.
- Lightness all over the body
- Pacify specific disorder, related to Kapha dosha.

Complications of *Vamana- oeu* & their management

1. Diarrhoea : Patients Blood Pressure & Pulse have to be monitored. In case it is excessive or if it persists, administer salt and sugar solution.
2. Blood vomiting : Stop procedure.
Hemostatic medicines may be used if needed.
3. Excess vomiting : Maintain fluid & electrolyte balance.
Anti emetic measures should be used.
4. Neurological Pain : Appropriate medicine has to be administered
5. Pain in abdomen : Appropriate medicine has to be administered
6. Burning sensation
in abdomen : Appropriate medicine has to be administered
7. Constipation : Use mild laxative

Precautions to follow *Vamana* therapy

1. Dhumrapana (medicated smoking) is indicated.
2. Following are to be avoided:
 - (i) Loud speaking
 - (ii) Over eating
 - (iii) Anger & Anxiety
 - (iv) Too much walking
 - (v) Excess heat & cold
 - (vi) Sexual contact

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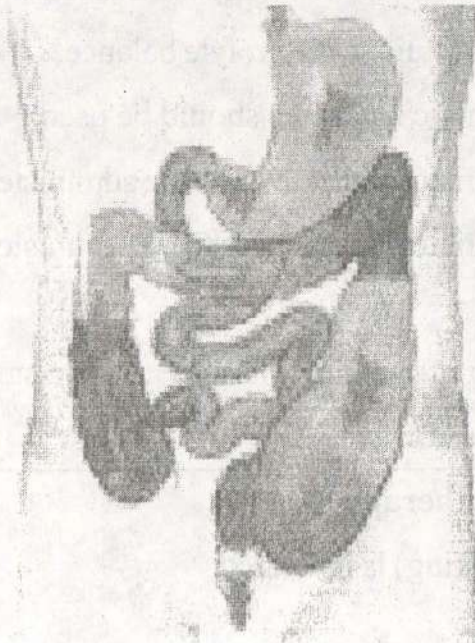


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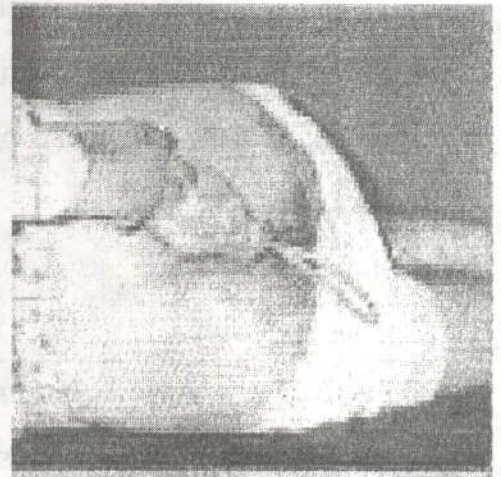
- (vii) Waking up at night
- (viii) Retention of Natural urges.

B. Virechana Karma (Therapeutic purgation)

Virechana therapy is not simply purgation but it is a systemic therapy of Pitta dosha and Pitta dominating disease. It may be pointed out that Vamana is a stressful process but Virechana is a painless procedure. It expels out the Pitta dosha from Amashaya. It has lesser degree of complications and even if so, they are less dangerous. It may be taken three days after emesis therapy. But it may also be given directly if emesis therapy is not indicated in a particular case.



Virechana Karma



Vasti Karma

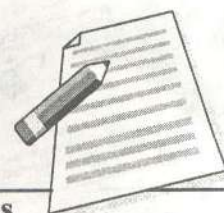
Fig. 6.2 : Panchakarma

Indications of Virechana karma

Fever, Skin diseases, Diabetes, Fistula in anus, Piles. Constipation, Spleen disorders, Abdominal swelling, Poisoning, Heart disease, Gout, Gynaecological disease, Anorexia, Gastro-intestinal disorders, Jaundice, Paralysis etc.

Contraindications of Virechana karma

Anal injury, Rectal prolapse Haemorrhage, Enema, Alcoholism, Excess coitus, Pregnancy, Weakness, Condition of thirst, hunger or fear, Person having undergone surgery, Diarrhoea, Tuberculosis, Corrhiza (cough and cold).



Notes

Medicines used for Virechana karma :

1. Sukha Virechana: Trivrita root
2. Mridu Virechana: Amaltas (fruit pulp)
3. Tikshna Virechana: latex of Snuhi-Luwgh
4. Root of Shyama Trivrita
5. Roots of Tilvaka
6. Fruits of Haritaki
7. Oils of Eranda
8. Juices of Karvellaka

Procedure of Virechana Karma

Virechana is an easy and the least complicated procedure in Pancha Karma therapy.

The following are the important requirements to be fulfilled before Virechana therapy-

1. Collection of necessary equipments, nursing staff, Virechana medicines, and medicines for managing complication.
2. Collection of medicines for the management of excess purgation e.g. Karpura rasa, Jatiphaladi curma, Bilvadi churna.
3. The patient for Virechana therapy should be assessed according to Dosha-humors, Desha-climate, Kala-season, Bala-Strength, Sharira, Satmya-adaptability, Sattva- mind; Vayaage etc. Bhesha - Medicines and Ahara diet should be given accordingly.
4. Pulse, Blood Pressure, urine, stool, tongue, ear, eye, appearance should be examined daily in these patients.

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Methods of Virechana karma: The patient should be first subjected to oleation and fomentation for 6 days (3 days oleation and 3 days fomentation). A day before Virechana light and warm diet is advised. The purgative medicines should be administered after completion of Kapha Kala i.e. after 8.39 a.m. The following drug formulations are to be used for Virechana therapy -

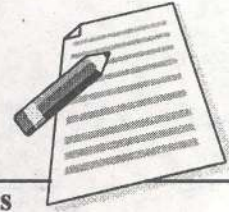
- Trivrita powder-10-15 gm with water-for Mridu koshta-
- Powder of Trivrita-10 gm + Caster oil – 30 ml for Madhyama koshta
- Castor oil -20 ml + Ichchhadedi rasa- 125 mg for Krura koshta.
- Medicine can be mixed with honey to prevent vomiting.
- Hot water in small quantity is to be given at regular interval to induce bouts, while cold water is absolutely contraindicated.

Assessment of degree of Virechana Therapy

Degree of Virechana	Good	Medicine	Mild
No. of bouts	30	20	10
Quantity of Faeces	4 Prastha (24 litres)	2 Prastha (1.5 litre)	1 Prastha (1 litre)
Order of contexts	Kapha comes in the end	Pitta	Vata
Symptoms	Signs & symptoms of Proper purgation		

Determination of Dosage

S.No.		Mridu Koshthi	Madhyama Koshthi	Krura Koshthi
1	Eranda taila	10-20 ml	20-50 ml	50-100 ml
2	Trivrita churna	1-3 gm	3-6 gm	5-10 g,



Notes

3	Drakshrishta Aragvadha Haritaki churana Triphala churana	10-20 ml	25-50 ml	50-100 ml
4	Jayapala Snuhi- Luwgh	50125 mg	125-250 mg	500-1 gm
5	Isabagola	3 gm	3-6 gm	> 600 gm

1. Dose of Kvatha

- Uttama matra - 80 ml
- Madhyam matra - 40 ml
- Hina Matra - 20 ml

2. Dose of Kalka - and Churana

- Uttama matra- 40 gm
- Madhyama matra-20 gm
- Hina Matra – 10 gm

Use of Virechana drugs according to dosas-

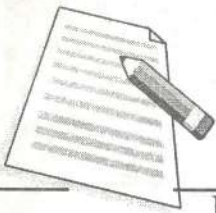
- **Vatika dosha :** Trivritta + Saindhana + Shunthi churma
- **Paittika dosha:** Trivritta churna + Draksha Kwatha
- **Kaphaja dosa:** Triphala kwatha + Gomutra + Trikatu churna

Features of Proper Virechana Karma

- Doshas should be eliminated.
- Pacify the disease.
- Proper evacuation of natural urges.
- Purification of body channels.
- Well being of senses.

Precautions:

- Kaphakara diet should be avoided
- The stomach should be empty during Virechana karma
- Always use hot water.



Notes

- Avoid anger, excessive coitus, Vyayama after Virechana.
- Avoid retention of natural urges.

Complications of *Virechana Karma*

1. Blood-stained diarrhoea – use Jahphaladi churna & maintain fluid and electrolyte balance.
Haemostatic medicines should be used in case of excessive bleeding.
2. Cutting pain(Peri anal)- use Jatyadi ghrita
3. State of confusion-use Trikatu churna nasya

Vasti Karma

(C) Niruha Vasti (D) Anuvasan Vasti

Medications administered by enema through the rectum, urethra and vagina for desired therapeutic effects is known as Vasti therapy.

Introduction of vasti content through the rectum is known as adhovasti and through urethra and vagina is known as utara vasti.

The effects of Vasti karma are given below:

- Restoration of Semen
- Bramhana (strengthening of body) in emaciated person
- Karshanak (reduction) in obese person
- Improvement in vision
- Prevention of Ageing process
- Improvement in luster, strength & health
- Increased longevity.

It is a specific treatment for Vatika disease. Vasti is said to be fifty percent of the treatment profile.

Types of *vastikarma*

- Asthapana or Niraha Vasti: It is decoction based enema.
- Anuvasana or Sneha vasti it is oily based enema.



Notes

C. *Niruha (Asthapana) Vasti*- (Decoction based enema)

For this kind of enema decoction of selected drugs is used to evacuate the respective Dosha. It regularizes the bodily tissues to their normal functions. The quantity of decoction used for this purpose may range from 500 ml to 1000 ml depending upon the condition of the patients. It has more Shodhana effect.

It is given in the after noon. The patient should not be allowed to take meal in the morning.

D. *Anuvasana Vasti* (Oil based enema)

A preparation containing fat is given through enema via anal route and retained in the body for some time to give desired therapeutic effect. This is known as Anuvasana vasti. This is not just a retention enema, but it is a complete treatment for the disease where it is indicated. The Vasti material used for Anuvasana should contain 50 to 100 gm of oil. It is specifically indicated in pure Vatika disease or patients having excessive dryness in the body.

Indications & Contraindications of *Vasti Karma*

	<i>Asthapana Vasti</i>	<i>Anuvasana Vasti</i>
Indications	80 types of Vatika disorders, fevers, varieties of pain, corrhyza, paralysis, lithiasis, gout, leprosy, piles, painful micturation, etc.	Same as Asthapana vasti + Ruksha Tishnagni, Vatavyadhi-
Contraindication	Indigestion, excess oleation poor digestion, too weak, tired, hungry, thirsty, exhausted, having taken full meal, angry, frightened, dyspnoea, ascitis, perforation, cholera, anaemia, mental confusion, pregnancy, children, elders, etc.	Where Asthapana is contraindicated, not taken meal, acute fever, corrhyza stiffness of thigh, poisoning, heavy bowel, goiter, skin disease, obesity etc.

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Procedure of *Vasti Karma*

1. Posture of patient should be in left lateral position with left lower extremities straight and right lower extremity flexed on knee and hip joint.
2. Oleation of Anus: Jatyadi tail is applied locally in Gudamarga and in Vasti also.
3. The patient is asked to take deep breath while the Vasti and Vasti drugs are introduced.
4. Shivering of the hands to be avoided.
5. Quicker insertion of Vasti netra (enema canula) to be avoided.
6. Too slow induction of Vasti netra to be avoided.
7. Opening of the Vasti netra should be kept straight.
8. Sudden introduction of total content in the rectum, urinary bladder or uterus should be avoided.
9. Vasti tube should be immediately pulled out after introduction of the content
10. Patient should remain lying in the same posture for a few minutes.
11. After that the patient should sit on his haunches to eliminate the Mala vegas ey osx.

Equipment required for therapy

1. 50/200 ml syringe/polythene bag (one liter)
2. Plain rubber catheter with whistle tip (No-10)
3. Disposable gloves (1 pair)
4. Cotton piece (Q.S.)
5. Two sterilized vessels (one liter capacity)

Quantity of *Niruha (asthapana) Vasti* according to age

S.No	Age	Maximum Quantity of Niraha Vasti
1.	1 year	Nearly 50 ml
2.	10 year	100 ml

3.	15 year	900 ml
4.	18 year	1200 ml
5.	Above 70 year	1000 ml

In clinical practice dose between 600 to 900 ml is given to yield good therapeutic response.

Order of mixing of material

1. Honey & rock salt in stage first
2. Honey + rock salt + oil in stage 2
3. Honey + rock salt + oil + medicinal paste in stage 3
4. Add decoction to stage 3 in stage 4

Continuous mixing at every stage is necessary.

Ratio of the vasti content : *Sneha* : *Kvatha* - 1 : 4 : 8

Things to be remembered during vastikarma

- Niruha vasti is to be given on empty stomach between 6-8 a.m. after gentle massage & mild fomentation.
- Maximum period of Vasti medicines withdrawal is to be around 1 hour.
- If medicine is not expelled even after 1 hour another Vasti can be given with Yavaksara-, Gomutra & Amla dravya.
- If Vasti drug is expelled immediately second dose may be given.
- After getting proper signs and symptoms of proper Vasti karma, advise rest for sometime and then ask the patient to take bath with hot water.
- Watch out for complications of Niraha vasti
- Then follow specific dietary measures.

Sign and symptom of proper *Niruha (asthapana) vasti*

- Expulsion of medicine in between 15-30 minutes.
- Urge to defaecate and micturate after 1 hour.
- Lightness in the body



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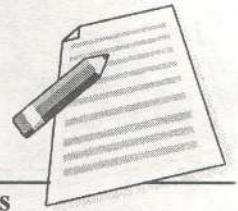
Quantity of *Anuvasana* (oil-based) *vasti* according to type

1. Sneha vasti -300 ml
2. Anuvasana vasti-150 ml
3. Matra vasti - 75 ml

- Matra vasti can be used as a routine measure without complication in any individual.
- Time of administration & procedure:
Winter and spring – morning hour
Summer and Rainy season– Evening hour
- Anuvasana vasti should be administered 15-30 minutes after light diet.
- Procedure of administration is similar to Vasti procedure.
- 5-10 gm of rock salt may be added to the oil/ghrita.
- Maximum duration of retention of Anuvasana vasti is up to 9 hours.
- Complications are less than Niruha vasti
- Light & warm diet is giving at evening hours
- If the enema is expelled back immediately, second dose can be used.
- If it is retained after 9 hours, no further treatment is required.

Post *Vasti* Regimens

1. Pathya – warm water, milk, Yusha (soup) Mamsa rasa.
2. Following activities should be avoided after Vasti karma.
 - Sitting posture for long duration
 - Standing posture for long duration
 - Excessive talking for long duration
 - Traveling and Day sleeping



Notes

- Coitus
- Suppression of urges
- Exposure cold & hot
- Anxiety & Anger
- Incompatible diet.

Complications of *Vasti Karma*

A number of complications are described in Ayurvedic texts, most of them are rare and do not occur in normal conditions. The common problems are-

- Feeling of burning at the site of application.
- Feeling of uneasiness
- Headache
- Constipation
- Diarrhoea
- Bleeding from anal region

Appropriate management should be done for the aforesaid complications

Sirovirechana Karma -Errhines or Nasal insufflation

Nasya or *Sirovirechana* is the last step in the Pradhanakarma Panchakarma therapy.

Nasya is a term to be applied for medicines or medicated oils administered through the nostrils. It is considered the best and most specific procedure for diseases of the head. Because the nasal passage is considered as the portals of the head,



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Fig. 6.3 Kativasti – a form of Vastikarm

Hence all the medicines which are introduced through the nose, spread throughout the head and its constituent parts.

Types of *Nasya* & their indications:

1. *Navana*- It is *Sneha Nasya*, in which the drops of medicated oil are used in the nose. It is indicated in following conditions.

1. Headache
2. Prevention of hair falling and cataract
3. Earache
4. Diseases of nose
5. Vataja and Pittaja Mukha roga

Schedule of *Navana Nasya*

According to *Dosha*

- In Kaphaja Roga- Fore noon.
- In Pittaja roga- Noon.
- In Vataja roga- After noon

According to seasons-

- Shitakala- Noon
- Vasanta ritu- Morning
- Grishma ritu- Evening
- Varsa ritu- When sun is visible

According to Dose-

- Uttama- 8 bindu
- Madhyama - 6 bindu
- Hina- 4 bindu

2. **Avapidaka Nasya**: It is the Nasya consisting of the extract (Juice) of a drug administered through nasal passage. It is indicated in the following conditions-

1. Coma 2. Syncope 3. Drowsiness 4. Poisoning 5. Alcoholism

3. **Dhumapana** : In this Nasya, the powder of drugs is inhaled with the help of a Nadi yantra pipe through the nostril. Its required dose is one pinch. It is indicated in the following states-

Mental diseases, Poisoning, Krimija Siroroga etc.

4. **Dhumra nasya** : It is defined as medicated fumes taken through the nostril and eliminated by mouth. Then again, dhuma is taken by mouth and it is eliminated by mouth. Indications are as follows-

Shiroroga (diseases of the head)

Nasaroga (diseases of the nose)

Akshiroga (diseases of the eyes)

5. **Marsha-(Pratimarsha)** : It consists of introduction of oils through the nasal passage. Marsha is using the finger to oil the inside of the nostril. Pratimarsha is putting in drops of oil. It is well tolerated and is a very much convenient procedure. Both these Nasyas follow the same principle but they have the following distinctions.

S.No.	Pratimarsha	Marsha
1	Never produces Dosha	May produces Dosha
2	Dose 2 drops morning & evening	Dose is 10, 8, 4 drop as per Uttama, madhyama, hina
3	Is indicated in all seasons & in all age groups	Needs considerations of seasons and age
4	No complications appears	May produce complications
5	Less potent action	Highly potent action



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Indications of *Pratimarsha nasya*

1. after exercise
2. after coitus
3. after passing of natural urges
4. after gargling
5. after Vamana
6. after meals
7. after laughing
8. after day sleep
9. at the time of sleep.

Contraindication of *Nasya Karma* : in those who have the following conditions

1. Indigestion
2. Having drunk alcohol, Ghee & water
3. Empty Stomach
4. Intoxication
5. Fainting
6. Exhaustion
7. After Coitus
8. Acute fever
9. After purgation
10. Acute corrhyza
11. Puerperal stage 1
12. Dyspnea
13. Cough etc.

Procedure of Sirovirechana

1. Diet should be given first.
2. Adequate Dhumapana for purification of nostrils.
3. Patient should be made to lie down.
4. Put oil on scalp for massage.
5. Light oil massage on head.
6. Mild, hot fomentation should be given on head, face, nose, neck and throat.
7. After Svedana-Losnu smooth massage is to be applied on neck, cheek and forehead
8. Nasya is administered.
 - Nasya should be avoided below 7 years and above 80 years of age.
 - Pratimarsha Nasya; can be performed since birth to death.
 - Dhuma Nasya; is indicated after 12 years of age.
 - Advise the patient to gargle with luke warm water followed by Prayogika dhumrapana medicated smoking.

Dosage of different types of Nasya dravyas in each nostrils

Types of Nasya	Mild purification	Moderate purification	Effective purification
Navana	8 drops	1 drops	3 drops
Avapidana	4 drops	6 drops	8 drops
Pradhamana	250 mg	375 mg	500 mg
Marsha	6 drops	8 drops	10 drops
Pratimarsha	2 drops	2 drops	2 drops



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Effect of proper *Nasya karma*

- Feeling of Lightness
- Good sleep.
- Feeling of well being

Post *Nasya* regimens

- Dhumapana Medicated smoking
- Gargling and wearing of full mouth medicated decoction
- Diet should be warm & light.
- Following to be avoided- cold water, incompatible diet, dust & fumes, oils & ghee, sun and heat, alcohol, head-bath, sleep, anger.

**In text Questions 6.1****A. State true or false**

1. Vamana therapy is associated with Kapha dosha and Kapha dosha related disorder ()
2. Schedule of post dietetic regimen is 7 days in moderate purification. ()
3. Dhuma Nasya is indicated in children. ()
4. In Niruha vasti the complications are more than Anuvasana Vasti. ()
5. As per Sharangdhara-'kkjax/kj for Virechana karma, dose of Kvatha is of 40 ml in moderate dose. ()

B. Match the following

(1) Vaman

A. Vata Dosha

(2) Virechana

B. Oil/medicated oil

- | | |
|------------------|--------------------|
| (3) Vasti Karma- | C. Kapha dosha |
| (4) Navana | D. Churna is used. |
| (5) Dhmapana | E. Pitta Dosha |



What have you learnt

In this lesson we have studied about principle procedures of Panchakarma. The internal purification is done by five purificatory measures i.e.-Panchakarma. The five main procedure – Pradhana karma – are Vamana (emesis), Virechana (Purgation), Niruha vasti (decoction based enema), Anuvasana vasti (oil based enema), Shirovirechana (snuffing or errhines).

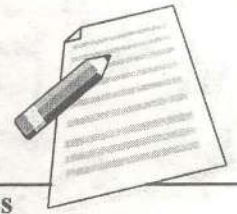
It is divided in terms of general aspect of each karma, along with indication and contraindication, types, methods & procedures related to each karmas. At the end of each section post therapeutic regimens are given.



Terminal Exercise

1. What is Vamana Karma? Describe in brief about indications, contraindication & procedure of Vamana karma.
2. Describe Virechana karma in details.
3. Write in brief about Vasti karma and give a detail account on Asthapana vasti.
4. What is Nasya Karma? Describes its types, indications. Contraindications and procedures.
5. Write in brief about-
 - (a) Marsha & Pratimarsha
 - (b) Equipments required for Vasti karma
 - (c) Types of Virechana drugs
 - (d) Methods of Vamana karma.

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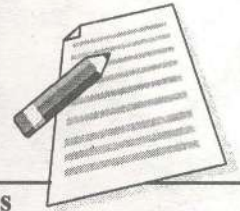
Answer to the Intext Questions

- (A) (1) True (2) False (3) False (4) True (5) True
(B) (1) C. (2) E. (3) A. (4) B. (5) D



7

PASHCHATA KARMA (POST OPERATIVE REGIMENS)



Notes

In the previous lesson you have studied the Pradhanakarma. You know that the internal purification is done by five purification measures i.e. - Panchakarma. The five main procedure – Pradhana karma – are Vamana (emesis), Virechana (Purgation), Niruha vasti (decoction based enema), Anuvasana vasti (oil based enema), Shiroyirechana (snuffing or errhines).

This is the process of elimination of metabolic waste product from the major channels of the body i.e. - gastrointestinal tract and the upper respiratory tract. The Vamana karma is mainly designed for Kapha and its related disorders while Virechana karma and Vasti karma is related with Pitta and Vata dosha respectively and to their related disorders. The other remaining procedures are offshoots of these three measures. After purification the body channel becomes clean, effective, vital and viable. The impurities of the upper part of the body are eliminated by vamana karma and the impurities of the abdomen below duodenum are eliminated by virechana karma. The vasti karma is used for the subsidence of vata dosa in different parts of the body especially the organs situated below the umbilicus. Shiroyirechana is used for the diseases above clavicular region. In this lesson, we will discuss the Pashchata Karma (Post operative regimens) in detail.



Objectives

After reading this lesson you will be able to:

- Understand the Pashchata Karma (Post operative regimens)
- Explain the Samsarjana Karma

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Notes

- Describe the Svasthavritta
- Gain the practical knowledge on Samsarjana Karma and Svasthavritta

7.1 Pashchata karma

In the end of Panchakarma procedure the appetite and digestive capacity is too reduced, this needs special attention to care the patients. For this purpose a special dietary regimen is performed to restore the status of Agni i.e. gastrointestinal biofire. Such type of dietary regimen is known as Pashchata karma i.e. post operative procedure.

Here it is essential to know the Schedule of dietetic regimens i.e.

- 7 days for thorough purification = pradhana shuddhi
- 5 days for moderate purification = madhya shuddhi
- 3 days for mild purification = hina shuddhi

Then, after completion of Pashchatakarma the patient can take normal dietary regimens, life style measures and any other therapeutic measures, if needed. The process of restoration of digestive functions by means of advocating specific dietetic regimen is known as Samsarjana karma.

Samsarjana karma

Samsarjana karma is the process of restoration of digestive functions by means of advocating specific dietetic regimen.

Schedule of *Samsarjana Karma*

As *Vamana-oeu* & *Virechana-fojpsu* temporarily diminishes the function of agni-vfXu, it has to be revived with the help of an appropriate dietetic schedule. This consists of peya, manda and vilepi. Peya means a drink which may consist of different types of soups containing barley, rice, other cereals and pulses, and different vegetables according to need. Manda is gruel of rice. Vilepi is thinly cooked dcereal and/or pulses. Charaka-pjd suggests Peya & Vilepi-foysih in a sequence. Charaka-pjd advocated the following Samarjana karma schedule for 7 days.

The day wise schedule of post operative regimens is given in the following table.



Notes

Days	Annakala	Pradhana Suddhi	Madhya Suddhi	Hina Suddhi
I st day	1. Morning 2. Evening	— Peya	— Peya	— Peya
II nd day	1. Morning 2. Evening	Peya Peya	Peya Vilepi-	Vilepi Kritakrita Yusha
III rd day	1. Morning 2. Evening	Vilepi Velepi	Vilepi Akrita yusha	Kritakrita Rasanormal diet
IV th day	1. Morning 2. Evening	Vilepi Akrita Yusha	Krita Yusha Akrita MamsaRasa	—
V th day	1. Morning 2. Evening	Krita Yusha Krita Yusha	Krita Mamsa Rasa Normal diet	—
V th day	1. Morning 2. Evening	Akrita Mamsa Rasa Krita Mamsa Rasa	— —	— —
VII th day	1. Morning 2. Evening	Krita Mamsa Rasa Normal diet	— —	— —

After pashchatkarma the patient is expected to follow the regimens of life as described in Ayurveda to preserve normal life.

Svasthavritta

Ayurveda has described in detail the regimens of life to preserve normal health. This routine regimen is called Svasthavritta i.e. hygiene, social and preventive medicine, in terms of:

- Dincharya = daily regimens.
- Ratricharya = night regimens.

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C. Ritucharya = regimens in different seasons.

D. Sadvritta = good conduct for social adjustment.

A. **Dincharya = daily regimen**

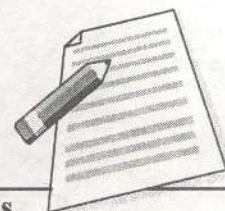
- Brahma muhurta Jagarana = get up from the bed early in the morning.
- Mala tyaga/Guda and Hasta Prakshalana answer the calls of nature, wash excretory orifices and wash hands.
- Mouth should be cleaned with pure and clean water.
- The teeth should be cleaned by a fresh wooden stick brush without
- Damaging the gums and clean the tongue with tongue cleaner.
- Eyes should be cleaned with pure, clean and cold water.
- Anjana should be applied on eyes to prevent eye disease and to promote
- vision.
- Medicated smokes should be used to prevent foul smell from the mouth.
- Vyayam is indicated to promote mental, physical and biological
- strength.
- Bathing should be take with cold water in summer and hot water in winter
- Always apply oil on head, ear nose and feet.
- Regularly comb hair.
- Apply natural perfume routinely.
- Dress should be comfortable.



B. **Ratricharya = night regimens**

- Always wear loose cloth before going to bed at night.
- Wash hands, feet and mouth with clean water prior to sleeping.
- Do not sleep immediately after food.





Notes

- Go to bed early in the night.
- Analyse the misconduct which is performed in day time.
- Think religiously.
- Perform sexual activity for good progeny.
- Pray to God before going to sleep.

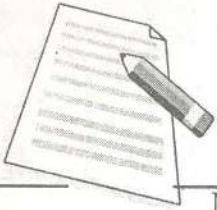
C. *Ritucharya* = regimens in different seasons

It primarily aims to preserve the equilibrium of Dosas in different seasons. A person who follows diet and lifestyle according to seasons remains healthy. There are six seasons in the year. These are sishira, vasant, grishm (known as adana kala), and varsa, sharad and hemant (known as visarga kala). In the visarga kala the body has increased energy while in adana kala the body strength reduces.

Dietetics and life style in different seasons

Seasons	Dietetics	Life styles
Hemanta	● The body strength and digestive capacity is good. ● Use heavy and oily food items. ● Use meat and soups of animal residing in water or near water. ● Use milk, sugarcane, fats and its product. ● Alcoholic preparations and hot water is indicated in this season.	● House is properly covered, it should be warm. ● Application of Agru Agru on the body.
Shishira	● The body strength and digestive capacity is good. ● Follow the seasonal regimens of Hemanta ritu. ● Avoid of Katu, Tikta and Kashaya rasa in daily regimen. ● Do not use cold water for drinking.	● Residing place should be warm and free of cold draughts. ● Rest of the regimens is similar to Hemanta ritu.
Vasanta	● The body strength and digestive capacity is medium. ● Use barley and wheat in diet.	● Perform seasonal emesis - ie.- vama.

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	● Meat and soups indicated. ● Alcohol containing preparation like Madhvika and Sidhu should be used. ● Guru (heavy), Amla(sour), Snigdha (oily), Madhura(sweet) diets and day sleep should be avoided. ● Honey is indicated.	● Perform regular exercise, massage and medicated smokes. ● See the beauty of nature.
Grishma	● The body strength and digestive capacity is very poor in this season. ● Light diets and Madhura rasa are indicated. ● Used cold infusion mixed with sugarcane. ● Avoid meat and non-vegetarian soups. ● Try to avoid alcoholic preparation.	● Reside in cold place which is properly ventilated. ● Application of cold paste like Chandana on body part.
Varsha	● The body strength and digestive capacity is very poor in this season. ● Amla (sour), Lavana (salty), oily food items and old rice in daily practice. ● Use minimal diet and non-vegetarian soups.	● Use boiled hot water. ● Wear light cloths. ● Use garland and perfumes in routine practice. ● Avoid day sleep, bathing in river water and sleeping in the open.
Sharad	● The body strength and digestive capacity is medium. ● Use anti-Pitta measures like Madhura (sweet), Tikta (bitter) Rasa and cold diet. ● Non-vegetarian diet is contraindicated.	● Day sleep and easterly breeze is contraindicated in this season. ● See the beauty of ponds and lakes.



Notes

In Ayurveda it is clearly mentioned that in ritu-sandhis – the transitional period between two seasons – diseases are very common. In this period, if people follow the regimens which are described in the classics they never fall ill.

D. Sadvritta - good conduct

Sadvritta is primarily concerned with the mental and social health. It has been claimed that Sadvritta- In~o'Rr has effect both on mind as well as on the body, its practice also improves social conduct. In this respect the important aspect of sadvritta are as follows-

- Worship of God
- Respect of elders and honourable people
- Speaking sweetly and truthfully
- Practising non violence
- Avoiding anger
- Avoiding indulgence in alcohol, sex and excessive labor
- Keeping peaceful
- Practising Mantra and Japa

Besides this aspect of Sadvritta, it also consist of kindness towards living beings, balanced sleep, regular intake of nourishing diet, caring for weather and climate, being humble and well-behaved, study of religious literature and respecting the believers of God. The person who lives in this way and practices good conduct achieves the Rasayana effect i.e. longevity, immunity and intellectual power without the use of any medicine for that purpose.

With paschatakarma and the normal routine to be followed by the patient later on, the whole aspect of panchakarma therapy has been seen..



Intext Questions 7.1

1. What do you understand the Pashchata Karma (Post operative regimens).

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2. Define the Samsarjana Karma

**What have you learnt**

In this lesson, we have discussed pashchatakarma. It deals with post therapeutic dietary regimens to attain the normal digestive capacity after the pradhanakarma. It describes also the normal regimen to be followed after pashchatakarma, described in Ayurved as svasthivritta, and consists of dincharya, ratricharya, ruchacharya and sadvritta.

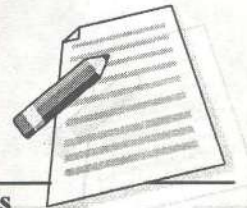
**Terminal Exercise**

1. Explain the Samsarjana Karma.
2. Describe the Svasthivritta.

**Answer to the Intext Questions**

1. In the end of Panchakarma procedure the appetite and digestive capacity is too reduced, this needs special attention to care the patients. For this purpose a special dietary regimen is performed to restore the status of Agni i.e. gastrointestinal biofire. Such type of dietary regimen is known as Pashchata karma i.e. post operative procedure.
2. Ayurveda has described in detail the regimens of life to preserve normal health. This routine regimen is called Svasthivritta i.e. hygiene, social and preventive medicine, in terms of:
 - A. Dincharya = daily regimens.
 - B. Ratricharya = night regimens.
 - C. Ritucharya = regimens in different seasons.
 - D. Sadvritta = good conduct for social adjustment.





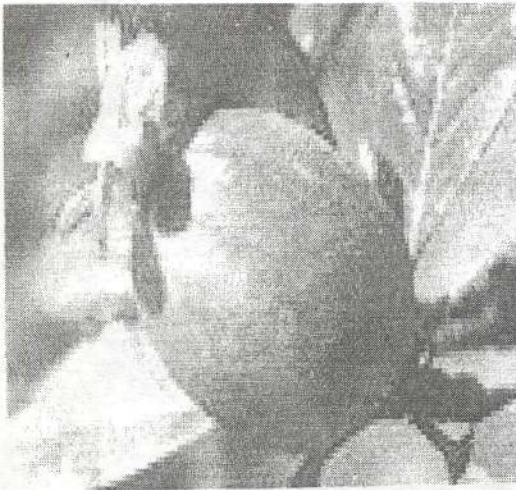
Notes

8

PREPARATION USED FOR PANCHAKARMA THERAPY

Ayurveda has considered all substances as a medicine, if they are used for specific indications and with appropriate formulations i.e. Yukti. Charaka has proclaimed that there is nothing on this earth which is not a medicine and also categorised all the dietary and drugs substances into three major groups:

- **Animal products;** honey, bile, fat, milk, urine, semen, eggs, horn, etc.



Madanaphaia - *Randia dumetorum*



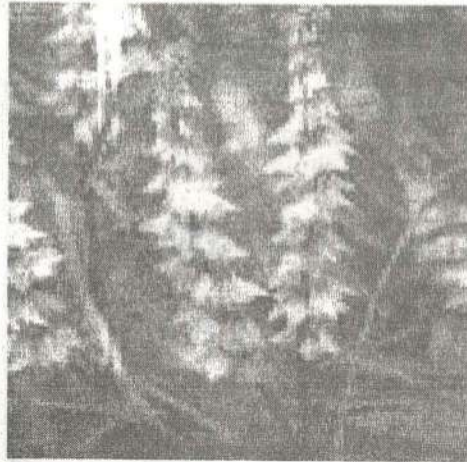
Vacha - *Acorus calamus*

- **Vegetable products;** the parts herbs, shrubs, and trees- i.e. Root, leaves, bark, exudate, juices, sprout, latex, flower, fruits, oils, etc.

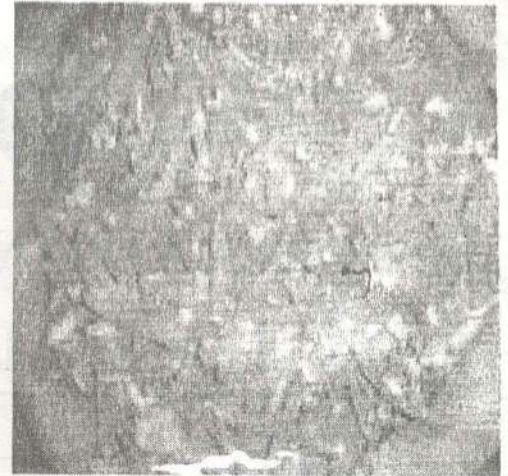
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Notes



Madhuyashthi - *Glycyrrhiza glabra*



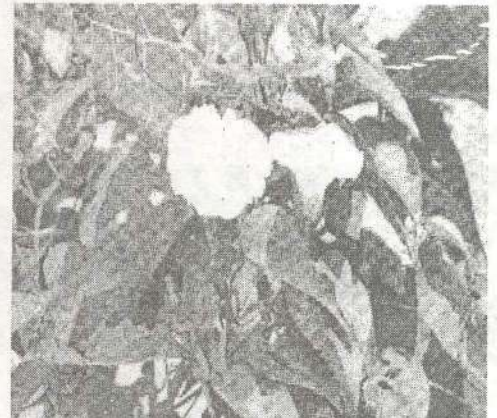
Mulethi - kanda

Fig. 8.1 : Emetic Plant

- Mineral products; mercury, gold, silver, lead, iron, gems, salts, chalk etc.



Amalatas - *Casia fistula*



Operculina turpethum



Eranda - *Ricinus communis*



Jayapala - *Croton teglium*



Notes



Snuhi - Euphorbia nerifolia



Kutki - Picrorhiza kurroa

Fig. 8.2 : Emetic Plant

Ayurveda has stressed a number of preparations, which is used for the local as well as systemic route during the Panchakarma procedure. In practice different formulations i.e.- Svarasa (expressed juice), Kalka (paste), Kvatha (decoction), Hima (cold infusion), Phanta (infusion), and their offshoots i.e.-Curan (powder), Vati (pillet), Kshirapaka (decoction in milk), Ghritapaka (medicated Ghrita), Tailapaka (medicated oil), Asava (medicated preparation obtained) by fermentation process are used. Different preparations with their suitable examples are described in this chapter.



Objectives

After reading this lesson, you will be able to:

- Know the basic pharmaceutical preparations of Ayurveda.
- explain the methods of different medicines preparations.
- Understand the uses of different drug preparations in Panchakarma regimens.
- Identify the different stages of Snehapaka.

8.1 Fundamental concepts of different preparations

Ayurvedic text has described a wide range of natural products of vegetable, animal and mineral origin. In Panchakarma therapy mainly

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herbal and animal products are primarily in practice in different conditions of health as well as disease. In Ayurveda five fundamental methods were described for the preparation of fresh vegetable drugs. The five basic methods are given as below:

1. **Svarasa** (expressed juice)
2. **Kalka** (paste)
3. **Kvatha** (decoction)
4. **Hima** (cold infusion)
5. **Phanta** (hot infusion)

The five forms of herbal preparations are collectively known as Pancha Kashaya Kalpana i.e.- five forms of herbal preparations.

In addition to these, the medicines are also prepared in the form of Kshirapaka decoction in milk, Avaleha- (semisolid preparation for licking), Putapaka (hot expressed juice), Asava (cold fermentative preparations), Arishta (hot fermentative preparations), medicated oils and Ghrita. The ideas behind these preparations are to increase the potency of medicines and for its long term use.

1. **Svarasa** (expressed juice):

It is prepared from fresh drugs by pounding it in a mortar and then expressing the juice by filtering it through a cloth. In practice it is good to use fresh juice every time, because their potency is destroyed within an hour.

Dose- 20 gms for fresh drugs 12 hourly and 40 gms for dry drugs 12 hourly.

Example-

- Vasa Svarasa in epistaxis, and respiratory trouble.
- Tulasipatra and Dronapushpi Svarasa in malarial fever.
- Brahmi Svarasa in mental disorders.
- Amalaki Svarasa in polyuric condition in female and diabetes mellitus.

2. **Kalka** paste

Generally it is prepared by grinding the fresh drugs on a stone with the help of pestle and then making a fine paste. It may also be prepared

from dry drugs by adding water to it. Fresh Kalka is prepared daily for clinical purpose, because they lose their potency after six hours.

Dose- 10 gms 12 hourly..

Example-

- Mahanimba kalka in sciatica and lumbago.
- Rasana kalka in neuro-muscular disorders.
- Laksha kalka in traumatic and hemorrhagic conditions.

3. *Kvatha* decoction

In general rule decoctions are prepared by boiling one part of coarse powder of raw drugs with sixteen parts of water, till the water is reduced to one fourth. Now filter it through a neat and clean cloth and use it for clinical purpose. The Kavatha preparation may be used up to 12 hours.

Dose- 80 ml 12 hourly.

Example-

- Guduchyadi kvatha in Vatika fever.
- Parpatadi kvatha in Paittika fever.
- Patoladi kvatha in Kaphaja fever.
- Dashamula kvatha in inflammation and Sannipataja fever.
- Phalatrikadi kvatha in jaundice and anemia.
- Punarnavadi kvatha in edematous conditions.
- Maharasnadi kvatha in all types of Vatika disorders.
- Varunashigru kvatha in urinary disorders.

4. *Hima* (cold infusion)

It is prepared by adding one part of powdered herbs into six parts of water and left it for the night. It is used after filtering the fluid in the morning for therapeutic purpose. Daily preparation should be must.

Dose- 80 ml 12 hourly.

Example-



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- Jatamansicurna hima for mental disorders.
- Dhanyaka hima for internal burning.
- Yavanishadava hima for pain after delivery.

5. Phanta (hot infusion)

It is prepared by adding one part of powdered herbs into eight parts of water. It is kept in room temperature for some time to make it cold. The liquid is used after filtering it through a cloth. Daily preparation should be must. In practice it is good to use fresh hot juice every time, because their potency is destroyed within an hour.

Dose- 80 ml 12 hourly.

Example-

- Kharjuradi mantha in chronic alcoholism.
- Panchakola curna phanta in rheumatism and osteoarthritis.

Shunthi phanta in puerperal fever

8.2 Other Ayurvedic pharmaceutical preparations and their indications

i. Churna powder

It is prepared from dry drugs. A single or a mixture of herbal drugs is grinded in a mortar with a pestle. Powder is obtained by passing the grinded material through a cloth or sieves. The powder is stored under prescribed conditions and it may be used up to six months to one year.

Dose- 3- to 6 gms 12 hourly.

Example-

- Hingvashtaka churna in indigestion, pain in abdomen.
- Ajamodadi churna in rheumatic disorders and gout.
- Lavanabhashkara churna in reduce appetite and as digestant.
- Yavanishadava churna in pain management.
- Kapikacchu churna increase sexual stamina.



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ii. *Kshirapaka* (decoction in milk)

The drug one part, milk eight parts, and water 32 parts are taken to prepare the decoction in milk. Now boil it till the corporation of water and milk alone remains. After filtering it may be used up to 12 hours.

Dose- 40 ml 12 hourly.

Example-

- Arjuna kshirapaka in cardiac problems.
- Rasana kshirapaka in neuro-muscular disorders.
- Pippali kshirapakau in problems of gastro-intestinal tract.

iii. *Avaleha* (thick /semi solid paste):

For the preparation of *Avaleha* the decoction of herbal drugs are filtered and the filtrate is boil again up to the consistency of a thick paste. It may be used with the addition of sugar.

Dose- 40 gms.

Example-

- Chyavanaorasha avaleha in emaciation.
- Kushmanda avaleha in hemorrhagic disorders.
- Vasa avaleha in respiratory trouble.
- Chitraka haritaki avaleha in common cold.
- Kaoncha paka in reduce sexual potency.

iv. *Vati* pills

It is prepared by reducing a decoction of herbal drugs with or without Bhasmas to the thick consistency and then some powder is added for making a pills. Some time it may also be prepared from powdered materials by adding honey or Guggulu.

Dose- 250 to 500 mg 12 hourly.

Example-

- Sanjivani vati in fever, poisoning, diarrhea, dysentery.
- Shankha vati in hyper acidity, pain in abdomen due to acid.

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- Shilajatvadi vati in diabetes mellitus, and urinary disorders.
- Kameshvara vati in sexual hypo functioning.

v. Putapaka hot expressed juice

The herbal drugs are reduced to a paste. Now wrapped it in leaves, firmly tied it and covered with a layer of clay. Dry it and roasted in cow dung fire, when the clay assumes to bright red colors, it is broken and the juice of the roasted drug is expressed and it is taken for therapeutic purpose.

Dose- 40 ml 12 hourly.

Example-

- Vasaputapaka Svarasa in hemorrhagic disorders.
- Shunthiputapaka Svarasa in rheumatism and other painful condition of joints and gynecological problems.
- Suranaputapaka Svarasa in piles.

vi. Asava medicated spirituous preparation

These are prepared by fermentation process, specially in Sharad and Vasanta ritu. The required temperature is around 30- 35 degree centigrade. The time for complete fermentation is one month and it may be used after one year for therapeutic purpose. The required Asava of a drug is prepared in unboiled water, while Arishta is prepared in boiled decoction. The qualities of Arishta is greater than Asava.

Dose- 40 ml 12 hourly.

Example-

- Dashamularishta in join pains and gynecological problems.
- Ashvagandharishta as a immune enhancer and vitalizer.
- Kanakasava in respiratory disorders.
- Amritaarishta in varieties of fever.
- Lodhraasava and Patrangaasava in leucorrhea and metrorrhagia.

vii. Snehapaka oily/fatty preparations

Ghritapaka medicated ghee

First of all Ghrita is heated on a gentle fire in iron pan. The required pastes and fluid are added and boiled together till the watery part is evaporated and the Ghrita is free from froth. It is then filtered through a cloth and preserved for use in clinical practice.

Dose- 40 gms 12 hourly or as per requirement.

Example-

- Changerighrita in diarrhea, piles, constipation etc.
- Mahatiktakaghrita in gout and skin disorders.

viii. Tailapaka (medicated oil)

Generally sesame oil is used for Tailapaka. First of all the oil is boiled to free watery content in it and then equal quantity of required materials are added in it and left it for 24 hours. After that the mixture is boiled till the water is evaporated. Now filter it and add required drugs in the form of paste, decoction etc and boiled it again till the watery part is evaporated. After cooling the oil is filtered through a cloth and use it externally or internally depending upon the preparation and disease.

Dose- 40 ml 12 hourly or as per requirement.

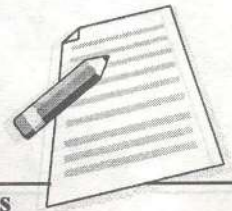
Example-

- Pindataila in gouty arthritis.
- Panchagunataila in joints pain.
- Brahmitaila in mental disorders.
- Bhringarajataila in falling and graying of hairs.

8.3 Types of oily preparation and their uses

On the basis of therapeutic applications the oily preparation are of three types, viz-

- Mridupaka during the preparation of oil, it is having some watery consistency of paste
It is used in Nasya karma
- Madhyamapaka during the preparation of oil, it is having semi solid consistency of paste.
It is used in Vasti karma and for oral ingestion.



Notes



Notes

- Kharapaka during the preparation of oil, it is having Varti like consistency of paste.
It is used for external application as a massage.

8.4 Types of dietary preparations

- Peya - It is a thin gruel of rice along with its solid portion, it is prepared by thoroughly boiling 14 parts of water and 1 part of broken rice.
- Vilepi - It is a rice preparation more solid in nature than Peya and is prepared by adding 4 parts of water and 1 part of rice and boiled till rice becomes completely soft.
- Yusha - A semisolid preparation obtained by boiling any appropriate types of pulse.
- Krita Yusha - It is boiled by adding the- Dala-nky- 50 gm, Pippali-filiyh- 6 gm, Shunthi-'kqUBh- 6 gm, water- 750 gm, oil/ghee- sufficient quantity and salt- sufficient quantity.
- Akrita Yusha - It is devoid of all above things, it is a plain well boiled pulses.

8.5 List of common Pharmaceutical preparations and their uses in Panchakarma procedures

Purvakarma preparatory procedures

1. Dipana (Pachana) Chitrakadi vati, Trikatu churna, Panchakola churna.
2. Snehan karma
- I. **Snehapana** : internal oleation by oily medicine: its needs to be altered according to the specific disease.
 - Vasaghrita in bronchial asthma- (Shvasa roga)
 - Panchatiktaghrita in skin disorders.
 - Kalyanaghrita, Panchagavyaghrita in epileptic disorders.
 - Brahmighrita in schizophrenia.
 - Tila taila and Kshirabala taila in cerebro-vascular accidents.
 - Eranda taila in arthritis Sandhivata, Amavatar.

- Dadimaghrita in liver disorders.
- Panchamuladighrita in irritable bowel syndrome.
- Kshmaryadighrita in gynecological disorders.
- Pippalighrita in diabetes mellitus and obesity related disorders.

II. Sneha (abhyanga) external application of oil as a massage.

- In Vata disorder- Narayan Taila, Mahanarayana Taila, Panchaguna Taila etc.
- In Pitta disorder- Kshirabala Taila, Chandanadi Taila etc.
- In Kapha disorder-Sahacharadi Taila can be used.

3. Svedana karma

- In Sama- like stage-** Ruksha Baluka Sveda is used- it is known as dry heat fomentation- acute Amavata stage- acute rheumatic disorders.
- In Nirama stage-** The decoction of herbal drugs are used for fomentation. It is also known as wet fomentation. Its common example is given below-
 - Fomentation with Dashamula kvatha in painful conditions of muscle, joints, ligaments and tendons.
 - Fomentation with Rasanasaptaka kvatha in cervical spondylosis, lumbago etc.
 - Fomentation with Parijatapatra kvatha in sciatica Gridhasi.

Panchakarma- five bio-purificatory measures

In Panchakarma, there are five bio-purificatory measures:

(1) Vamana karma (emesis)

Madanphala churna is best among all kinds of emetic drugs.

The effective Vamana formulation is given below.

Madanaphala churna : 5 to 12 gm.

Vacha churna: 3 to 5 gm.

Madhuyashthi churna - 5 to 10 gm.



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Rock salt- 5 to 10 gm.

Honey- 20 ml and approximately 5 liter of milk.

Other emetic drugs are Luke warm saline water, Ikshu rasa, Tikta Alabu, Devadali, Dhamargava churana etc.

(2) Virechana karma purgation

- I. **Trivrit churna-** 10 to 15 gm- for Mridukoshtha- e'ngdks"B individual.
- II. **Trivrit churna-** 10 gm and Castor oil 30 ml- for Madhyamakoshtha individual.
- III. **Castor oil 20 ml and Ichchhabhedi rasa-** bPNkHksnh jl 125 mg- for Krurakoshtha individual.

(3) **Niruha Vasti** decoction based enema: In this types of Vasti karma mainly decoction is preferred but some honey, rock salt medicated paste and some quantity of oil are also used. The quantity of oil is based on the constitution of individual, such as-

- Pitta person- add 130 ml of oil in decoction during Niruha Vasti.
- Vata person and Vata dominating disease-add 200 ml of oil in decoction during Niruha Vasti.
- Kapha person and Kapha dominating disease-100 ml of oil in decoction during Niruha Vasti.

The following decoctions are being used in different clinical condition.

- Dashamuala kvatha in Vatika : disorders.
- Balamula kvatha in muscular disorders.
- Maharasanadi kvatha in rheumatic disorders.
- Parijatapatra kvatha in lumbago-sciatica syndrome etc.

(4) Anuvasana Vasti medicated oil based enema

It is indicated for both healthy and diseased individual, it is mainly oil based. The following oils are being used in different conditions.

- Tila Taila used in healthy as well as Vatika disorders.



Notes

- Mahanarayana Taila used in joint, muscular pain etc.
- Bala Taila, Mahamasha Taila used in muscular atrophy.
- Lakshadi Tail used in traumatic conditions and emaciation.
- Prasarani Taila used in neuropathy conditions etc.

(5) *Sirovirechana* (nasal snuffing)

This is specially designed for diseases of ear, nose, throat, central nervous system etc. The common *Sirovirechana* preparations are as follows.

- Medicated oil- Shadabindu Taila, Anu Taila, Jyotishmati Taila
- Fresh juices- Durva Svarasa, Devadali Svarasa.
- Medicated powders- Apamarga churna, Aparajita mula churna, Tamala patra churna.
- Medicated fumes Bhrangyadi churna, Pippalyadi churna.
- Masha/Pratimarsha very small quantity of oil is used.

Pashchata Karma (post operative regimens)

This is usually carried out by special dietary regimens to attain the normal state of Agni- biofire.

After normal Panchakarma procedure different dietary preparations are being given to the patient in different Annakala up to 7th days..

- Peya 3 times evening, morning and evening, it is starting from first day in evening hour.
- Vilepi 3 times morning, evening, morning. It is started from 3rd day in morning.
- Akrita Yusha 1 time in 4th day evening.
- Krita Yusha 2 times in 5th day morning and evening.
- Krishara 3 times in 6th day morning and evening and 7th day morning.
- Normal diet- started from 7th day evening.

When patient is non vegetarian, the Krishra is replaced by Akrita Mamsarasa and Krita Mamsarasa.

Section Two



Notes



Intext Questions 8.1

Tick the right option:

1. The animal product in the given below is—

(a) Bile	(b) Salt
(c) Roots	(d) Gold.
2. Basic herbal preparations are of— types.

(a) 2	(b) 3
(c) 5	(d) 6.
3. Hot expressed juice is known as

(a) Svarasa	(b) Putapaka
(c) Kalka	(d) Kvatha
4. How many parts of water is being used during preparation of Kvatha

(a) 8 parts	(b) 32 parts
(c) 16 parts	(d) no any.
5. Which Ghrita is indicated as a preparatory procedure in panchakarma therapy.

(a) Amritadighrita	(b) Triphalaghrita
(c) Vasaghrita	(d) Brahmighrita



What have you learnt

In this lesson, we have discussed about the fundamental concept of Ayurvedic pharmaceuticals in terms of five forms of herbal preparation along with methods of other pharmaceutical preparations with their suitable examples.

Ayurvedic text has described a wide range of natural products of vegetable, animal and mineral origin. In Panchakarma therapy mainly herbal and animal products are primarily in practice in different conditions of health as well as disease. We have known that in Ayurveda five fundamental methods were described for the preparation of fresh vegetable drugs. These are Svarasa expressed juice, Kalka paste, Kvatha decoction, Hima cold infusion and Phanta hot infusion

The five forms of herbal preparations are collectively known as Pancha Kashaya Kalpana i.e. - five forms of herbal preparations.

Types of oily preparations and their uses are also mentioned in this lesson. In spite of this, common formulations of drugs and their uses are described in detail, which is relevant to Panchakarma procedures.



Terminal Exercise

1. Describe fundamental concept of Ayurvedic pharmaceuticals.
2. Give a detail account on methods of preparation of herbal drugs.
3. Define Snehapaka, and give a brief notes on common preparations used in Panchakarma procedures.
4. Write short notes on the followings
 - a. Tailapaka
 - b. Pashchata karma
 - c. Preparations used in Purvakarma
 - d. Putapaka
 - e. Churna.



Answer to the Intext Questions

1. a. 2.c. 3.b. 4.c. 5.c.



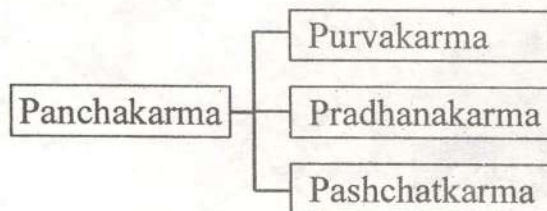


Notes

9

APPLIED ASPECT OF PANCHAKARMA THERAPY

In Ayurvedic texts the Srotamsi are described as Lakshya (alkshyanam) i.e. millions and invisible. Any alteration in the functioning of these channels will lead to the mal-transportation of metabolites to the different parts for proper nutrition or excretion. These disturbances ultimately lead to the genesis of disease. The Samshodhana therapy helps to clean the body channels and to rejuvenate them for proper transportation of the metabolites. Panchakarma is a classically formulated Samshodhana regimens. It has three steps-namely



The combined efforts of these measures are known as Samshodhana therapy i.e. biological-purification. The basic aim is not only to clean the body but also aims to eliminate the disease state as well as the process of disease.



Objectives

After reading this lesson, you will be able to:

- Understand the applied aspect of Purva karm & Pradhana karma
- Explain the clinical aspect of Panchakarma.
- Describe the desired effect of specific Panchakarma and desired effect of Pashchatkarma

9.1 Applied aspect of Purvakarma

In the preparatory part of Panchakarma, it is essential to follow Snehana by Svedana. In Snehana the external application and internal administration of oily substances is done by means of massage and ingestion. In Ayurvedic texts Ghrita solid oil, Taila oil, Vasa lard and Majja are specially mentioned for the purpose of Snehana karma. Snehana application is said to cause smoothening, displacement, softening and liquefaction of vitiated Doshas and so causes the elimination of Doshas. By application of lipoidal substances the sticky and non-separable vitiated Doshas are made non sticky and separable from the different channels. The process of external application of Snehana i.e. in the forms of massages, besides acting like a massage through the application of pressure for nervous stimulation, but it also causes the fat to permeate the body, which is responsible for most of the benefits of Snehana.

Several experiments have been done in different parts of the world to demonstrate the rapid diffusion of fat soluble substances through the cell membrane. By observing these facts; the mode of action of preparatory measures in Panchakarma are as follows-

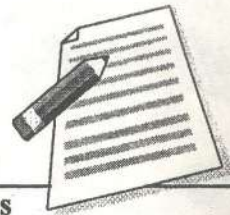
1. Lipoid substances which are similar to the cell membrane lipids, get directly incorporated into the cell membrane.
2. Some of the lipids are lipid soluble, hence these substances directly reaches in the cytoplasm through the cell membrane.

During external oleation, Svedana is usually done by applying dry heat-Shushka or wet heat.

Drava Sveda, in the form of fomentation and during internal application it is usually done by ingesting hot water or hot soups, after the intake of lipid substances.

In Ayurvedic texts some other methods for generating heat are also described i.e. exercise, sun rays etc. These are normally different forms of physical exercise which raise the basal metabolic rate (BMR) of the body and thus generate heat.

- Application heat after the Snehana causes the generation of temperature gradient across the cell membrane & facilitates the diffusion of lipid substances through the cell membrane.



Notes

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Notes

- It plays a key role in the formation of lipoid vesicle from the drop outs in the cell membrane in areas of low temperature gradients.
- This causes an expansion in the all volume as well as increases the surface area. At the time of Snehana & Svedana, every nearby cell expands peripherally the blebbing of the all membrane is restricted tangentially. Svedana karma further helps blebs detach from the cell membrane & flow in a direction of low pressure gradient. The whole phenomenon of the dropping of cell membrane vesicles and their incorporation into the other cell membrane structure was described as membrane flow hypothesis by Palade (1959).

Hence by these measures the lipid soluble waste products reaching into the blood streams and subsequently these wastes, reaches to the specific area like liver, lung & kidney from where they can be eliminated. In Ayurveda this phenomenon is known as movement of vitiated Doshas, Dhatus & Malas from Shakha periphery, to Koshtha major channels of the body.

Effect of Adequate Snehapana:

- Increased digestives fire
- Lack of eating desire of fat
- Passing loose oily stool
- Lightness in the body
- Passage of flatus in due time
- Smoothness in the body
- Oleus skin

Effect of adequate massage:

- To promote blood circulation & lymphatic circulation.
- Pacify the Vata dosha and its related disorder.
- Producing physical and mental relaxation.
- Providing tone to the muscle

Effect of *Svedana Karma* :

- Disappearance of cold.
- Doshas become liquefied.
- Relief from pain & stillness.
- Increased appetites and Relief from heaviness
- Purify the body channels and Smoothness in the body.
- The accumulated Doshas will be mobilize form periphery to the central parts of the body. Adequate sweating and Remission of the disease.



Note

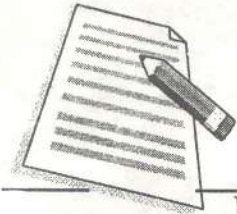
9.2 Applied aspect of *Panchakarma*

These are the process of elimination of wastes from the major channels of the body namely the gastrointestinal tract and the upper respiratory tract.



The process, methods, indications, contraindications, suitability of seasons, part of the day, direction, signs and symptoms of different Panchakarma measures are described in previous chapter.

Section Two



Notes

9.3 Clinical importance of *Panchakarma* Therapy

- They are applicable to all cases concerning a wide range of preventive, curative and promotive conditions.
- Conservative management does not work properly if purificatory measures is not preceded.
- It is a general way of management of diseases.
- If it is carried out in respect to the seasons and body constitution, it potentiates the bio-purification, immune potentiating and disease prevention too.
- It delays the process of aging if it is carried out on regular basis.
- It carries the unique idea of total disease cure. No other medical system has any such type of therapy at least at hypothetical level.
- It results multiple therapeutic benefits such as-
 1. Effect on specific disease - desired benefit.
 2. Rehabilitation/ physiotherapy effect- immediate benefits.
 3. Effect on general immunity long term benefit.
- The benefits of surgery will be very much ensured, if it follows Panchakarma therapy.
- Panchakarma therapy is needed for the desired effect of Rasayana & Vajikarana.

Effect of *Vamana Karma*

- Elimination of Doshas in order Kapha Pitta, Vata.
- Feeling of lightness in the body part and chest region.
- Mental and sensorial well being.
- Improvement in the functions of heart.
- Reduce the intensity of Kapha and Pitta related disorders.
- Purification of respiratory and upper gastrointestinal channel.

Effect of *Virechana Karma*

- Purification of small intestine.
- Elimination of Doshas in order of Vata, Pitta, Kapha.
- Increased appetite and digestive capacity.
- Reduce the intensity of Pitta & Vata related disorders.
- Lightness on the body.
- Flatus is passing in due time without any harm.
- Improve mental & sensorial well being.

Effect of Vasti Karma

- The natural urges like Purisha, Apanavata & Mutra passes regularly.
- Elimination of Doshas in order of Mala, Pitta, Kapha and Vata.
- Pacify the disorder of Vata dosha .
- Feeling of lightness in the body part.
- Increased appetites and digestive capacity.
- Diseases are to be cured.
- To attain normalcy of Dosha, Dhatu and Malas .
- Increased physical and mental strength.
- Increased memory and power of concentration.

Sirovirechana Karma-

- Medicated snuffing exerts following beneficial effects-
- Lightness in the body.
- Lightness in the head.
- Cleansing of the channels.
- Provides in sensorial happiness.
- Provides mental happiness.
- Diseases of ear, nose, throats, tongue and and face as well as higher center to be reduced in intensity or to be cured.
- Preventing of disorders of ear, nose, throat and head.
- Delayed aging phenomena.
- Prevention of graying of hair, loss of hair, dandruff, acne etc.

9.4 Pashchata Karma - Post-operative procedure

Pashchatakarma is indicated after completion of Panchakarma procedures. This results following beneficial effect-

- It improves appetites of the patients.
- It improves digestive capacity of the patients.
- It improves the appetite and assimilating functions of gastrointestinal tract.
- Finally it improves metabolic function & other all being.

In text Questions 6.1

Filling the blanks:

1. In Snehana karma the _____ application of oily substances is done by means of _____



Notes



Notes

2. Adequate massage is producing _____ and _____ relief.
3. Conservative management does not work properly, if _____
4. Sirovirechana is helpful in the prevention of _____
5. The digestion and appetite is increased by _____



What have you learnt

In this lesson we discussed the applied aspect of Purvakarma i.e. Snehana and Svedana karmas with their desired effect, along with applied aspect of Panchakarma as a whole and their clinical importance. Now we have also understood the 'Specific beneficial affects of Vamana Virechana, Vasti karma & Sirovirechana' which are described in this context. This also deals with the importance of post operative regimens to attain normal dietary pattern.



Terminal Exercise

1. Describe in detail the mode of action of Snehana and Svedana karma & their applied aspect.
2. Give a detail account on clinical importance of Panchakarma.
3. Write short notes on beneficial effect of:
 - a. Vamana Karma
 - b. Pashchata Karma
 - c. Sirovirechana
 - d. Virechana
4. Vasti Karma



Answer to the Intext Questions

1. External and internal, massage and ingestion.
2. Physical, mental.
3. Purificatory measures are not preceded.
4. Diseases of ear, nose, throat, eye, and higher center.
5. Pashchatakarma.

