

**IMPORTANCE OF PANCHAKARMA IN PEDIATRICS DISEASE- A CRITICAL
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ABSTRACT

Ayurveda is alienated into eight branches named as Ashtang Ayurveda. The childhood diseases are describe under Bal- Roga branch. Panchakarma is an essential part of Chikitsa; its practice was on full swing at the time when other medical sciences even not on the germination. As per our classics it is the only method to cure the disease from its roots. Panchakarma procedure has efficiency to make equilibrium of Dosha which leads to inefficiency to get relapse again¹. In this science treatment is branched into two wings namely; Shodhana Chikitsa (detoxification therapy) and Shamana Chikitsa (curative therapy). Shamana therapy includes Deepana (appetizer), Pachana (digestive) etc. and Shodhana therapy is best for uprooting the disease from the root itself. The physiological participation of Dosha, Dushya and Mala are different (less) in children as compared to adult therefore the type and prevalence of disease are also different in children and thus pediatric care needed utilization of various approaches for the management of Bal-Roga such as; herbal remedies, discipline life style, Rasayana, Lehana and Panchkarma. Panchakarma is an integral part of Chikitsa; its practice was on full swing at the time when other medical sciences even not on the germination. As per our classics, it is the only technique to cure the disease from its roots. Panchakarma procedure has efficiency to make stability of Dosha which leads to inadequacy to get relapse again. According to Charaka in children Dosha, Dushya, & Malas in different Vyadhi are similar to adults but in smaller quantity based on body weight, age, & Agni of child. Whatever the disease the adult suffers the child also suffers.

KEYWORDS: Pediatrics Panchakarma, Snehan, Swedan, Basti, Shastikashali panda sweda.**INTRODUCTION**

Health status, growth and nutrition of the child during childhood years are the base for the future life of the child. So to remove the diseases judicious administration of medicines which are Hridhya, Śīta and Madhura Pradhāna along with estimated dose and slight modification of the procedure. As per Kaśhyapa Physicians of the Kaumarabhritya told always alert while treating as clinical manifestations of the child create confusion in the diagnosis (Duśakara) due to limitations in the presentation and manifestations of the disease in the children proper diagnosis with high index of suspicion is required in the child before implementation of Panchakarma Chikitsa. Panchakarma is an integral part of Chikitsa; its practice was on full swing at the time when other medical sciences even not on the germination. As per our classics it is the only method to cure the disease from its roots. Panchakarma process has efficiency to make equilibrium of Dosha which leads to inefficiency to get relapse again.^[2] Charaka quoted that Vasti process is the management of half of the

Kayachikitsa.^[3] Sushruta also defined that Rakta Mokshana process of management can cure half of the disease of Kayachikitsa. Vasti and Raktamokshana is a part of the Panchakarma procedure, by analyzing this quotation we can say that if only these two procedure claim for half of Kayachikitsa means there is all procedure having certainty to cure the diseases completely without any confusion. Panchakarma is a complete cure of so many diseases because it made the equilibrium of Dosha which responsible for health as per Sushruta told Sama Dosha Samagani is basic necessity for health.^[4] Five fold procedure comprised as Panchakarma are

1. Vamana (Therapeutic Emesis)
2. Virechana (Therapeutic Purgation)
3. Basti (Medicated Enema)
4. Nasya (Nasal Insufflations)
5. Raktamokshana (blood cleansing and purification therapy)

Panchakarma in Balroga

The basic pre requirement of Panchakarma procedures (Purva Karma) involves Deepan and Pachan (Administering oral medicines to improve digestion in order to enhance Agni), Snehan (Oleation) and Swedan (Hot fomentation). Panchakarma procedures (Pradhan Karma) such as vaman, virechan, basti etc. are performed to flush out toxins from the body from the nearest tract either through mouth or anus. After this procedures, precautions and diet regimen are advised (Pashchat Karma) to prevent any further complications to obtain desired results and also to bring back the patient's body to normal lifestyle. The five therapies which include Panchakarma are – 1. Vamana – therapeutic emesis 2. Virechana – therapeutic purgation 3. Niruha / Asthapana Basti – decoction enemas 4. Anuvasana Basti – oil and ghee enemas, unctuous enemas 5. Nasya – nasal medication Acharya Sushruta has considered blood as fourth dosha and mentioned raktamokshana i.e. bloodletting as one among five Panchakarma measures. Application of Panchakarma therapy in Paediatrics: Childhood is very decisive period where teen pick up growing and development with respect to physical, mental and social aspect. Panchakarma measures are similarly effective in a paediatric patient as they are done in adults; only precaution should be taken in the prevention of complications. To some extent the alterations in the Panchakarma with regards to Pediatric practice has been explained in the classics.

Purvakarma in pediatrics

Deepana & Pachana

The process of improving Agni, has great importance in the normalizing the body physiology. Agni is responsible for Bala, Varna and Ayu. In pediatric cases we can use Musta, Ativisha, Trikatu etc medicine for the Deepana Pachana process.

Snehana

Snehana is very important for the making of Dosha in soluble state and by which they easily get fluidity, made easy removal of Dosha from natural orifices. In pediatrics cases the Abhyangam has great importance to make the baby Snigdha as it helps myelination of the nervous tissue because they are under the process of myelination. Internal Snehana is not needed in every case because they are already Snigdha due to their diet habit as milk, milk product and sweet items. If internal Snehana is compulsion then Snehana Pravicharana should be used. Swedana: Swedana procedure alleviates the stiffness of body, relieves sense of heaviness, and cures feeling of cold is known as Swedana. It is of two type sagni and niragni. In pediatrics cases, during Swedana process proper care should be taken due to soft, delicate and ill developed sweat gland. Acharya Kashyapa told two specific sudation processes Hasta and Pata Sweda. By using this process we can save the baby from complication as burn, fainting, black reddish patch on skin, Trishna, Jwara etc. In children up to four month

Sweda by hand applicable and after six year Sweda by cloth is applicable. Children above one year the Nadi Sweda, Pinda Sweda Avagaha Sweda can be used.

Swedana (Sudation) Process of Swedana is where sweating (sudation) is induced artificially by which it relieves heaviness, stiffness and coldness of the body. Types: Kashyapa mentioned 8 types of swedana Karma - Hast, Pradeha, Nadi, Prastara, Sankar, Upnaha, Avgaha and Parisheka. Hasta Sweda - up to 4 months of age Pata Sweda - after 6 years of age Shashtika Shali Pinda Sweda (Sankara Sweda) This is the common method of Swedana used in paediatric patients in which specific part or whole body is made to perspire by the application of Shashtika Shali (a variety of rice) in the form of Pottalis (boluses tied in a cotton cloth). Materials and Equipments Panchakarma Droni, gas stove, vessels, cotton pieces (1 ft x 1 ft), cotton thread, medicated oils for Abhyanga (Ksheera Bala Taila), medicated decoction (Dashmoola Kwatha), cow milk - 1 litre, shastika Shali (special variety of rice) - 500gm Procedure Shashtika Shali (A variety of rice) is cooked with milk and decoction of Dashamoola. This cooked rice is to be kept in pieces of cloth to make Pottalis (boluses tied in a cotton cloth). Remaining decoction and milk should be mixed and heated in low temperature to dip the boluses for warming the Pottali. After creating pottalis, patient should be massaged with suitable warm oil and then warm pottalis gently applied. One must ensure that the heat of the boluses is bearable to the patient by touching them over the dorsum of their foot. The procedure takes about half to one hour. After all procedure, body should be wiped off with dry soft towels and patient is adviced to take rest for at least half an hour and then take a bath with warm water. One of the type of Sankara Sweda which is very beneficial is Shashtika Shali Panda Sweda.

Vaman

Bala is the stage with delicate body and mind with dominance of the Kapha hence the Mridhu Vamana with full stomach milk or breast milk followed by physical stimulation of the throat has been indicated. Indications of Virechana should be substituted by Basti, similarly Marsha Nasya by Pratimarsha. Acharya Kashyapa mentioned that, babies who emit vitiated milk from stomach repeatedly will never suffers from diseases. When baby takes first breath Acharya advised that baby should be undergone the process of Garbhodaka Vamanam using Saindhava and Ghrita. In other contest he told that those babies are vomiting the milk after breast feed, never suffers with the disease due to expulsion of excessive Kapha Dosha.

Table 1: Indications and contraindications of vamana.

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

Complications of Vamana

Dryness of throat, vatarogas (neuromuscular disorders), fresh bleeding, giddiness.

Virechana (Therapeutic Purgation)

It is the procedure where vitiated doshas (mainly pitta) are eliminated from lower gastro-intestinal tract through the anal route. Therapeutic purgation administers very cautiously in paediatric patients because their chances of severe complication like dehydration. Virechana in a child with Pittaja Rogas, has been also indicated but suggested to avoid it as far as possible reserve the same only in emergency conditions. It is well known fact that Virechana is best for Pittaja disorders and imparts the clarity of Indriyas (sense organs) and good for ensuring the growth and development of the child. Trivrit (Operculina turpethum), Kalyanak Eranda Tail (Castor oil) Shankhini Taila (Euphorbia oil).

Procedure purgative medicine for purgation is to be given in early morning on empty stomach to the patient. Dose of purgative medicine depends upon age, sex, strength of the patient and state of disease. Purgation will start after three hours of taking medicine. When the evacuation of bowel is complete as per the lakshanas (features) described for Samyak Virechana (desired purgation). After virechana karma patient is advised to take complete rest and follow Samsarjana krama. Assessment criteria of Virechana procedure are mentioned in the classics. 10, 15, 30, of Vegas of Virechana is considered as Hīna, Madhyama and Uttama Vega, while 4, 3, 2 Prastha of the total medicine eliminated are considered as Uttama, Madhyama and Hīna Mātra of the Virechana. Revati is curable by Virechana in childhood practice.

Indications: Constipation, Krimi (Worm infestation), Kamala (Jaundice), chronic fever Eczema, Allergic dermatitis etc. Pakshaghat (Hemiplegic), Madhumeha (Diabetes), Arbuda (Tumour), Tamak Shwasa (Bronchial Asthma), Galganda (Goitre).

Contraindications: Krisha (Emaciated patients) Rajayakshma (Tuberculosis) Garbhini (Pregnant women) Navajwara (Acute fevers) Hridroga (Cardiac problems).

Complications: dehydration, giddiness, shock, Malena, prolapsed rectum.

Basti

In childhood clinical practice Basti acts just like the Amrita (nectar). Basti can be administered to one-year baby. Basti is the procedure where the medicines in suspension form are administered through rectum or genitourinary tract using Basti yantra (enema can or specific apparatus). The Niruha Basti can cause the Karshana in child which leads to the poor development, Acharya Kashyapa told the Anuvasana Basti or Basti in which oil more than quantity of kashaya should be used. In Vata dosha elimination and diseases where there is association of Vata, Basti karma should be used. Commonly used Basti Yogas: Madhutailika Basti, Bala Guduchyadi Basti, Patolanimbadi Basti, Vaitarana Basti, Mustadi Yapana Basti, Tikta Kshira Basti.

Nasya (Nasal Insufflations)

Nasya (Nasal Insufflations) It is the process of administration of medicines through nostrils. Nasya is indicated mainly in aggravated and accumulated Doshas (disease causing factor) of head and neck. Medicine: Panchendriya Vardhan Taila, Dhanvantara Taila, Anu Taila, Shadbindu Taila, Shunthi Churna for Pradhamana Nasya. Types of Nasya: Kashyapa mentioned two types of Nasya; namely Brihana (Purana) Nasya and Karshana (Shodhana) Nasya.

CONCLUSION

Pediatric care needed utilization of various approaches for the management of Bal-Roga such as; herbal remedies, discipline life style, Rasayana, Lehana and Panchakarma. Panchakarma is an integral part of Chikitsa; its practice was on full swing at the time when other medical sciences even not on the germination. As per our classics, it is the only technique to cure the disease from its roots. Panchakarma procedure has efficiency to make stability of Dosha which leads to inadequacy to get relapse again. According to Charaka in children Dosha, Dushya, & Malas in different Vyadhi are similar to adults but in smaller quantity based on body weight, age, & Agni of child. Whatever the disease the adult suffers the child also suffers.

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