

A LITERATURE REVIEW ON SAMSHODHANA PROCEDURES OF AYURVEDA AND
UNANI SYSTEM OF MEDICINEMMM. Nifras^{1*}, MFF. Fasmila¹, JF. Fatheena¹, MMF. Nusla¹, MNF. Faseena¹, MSM. Begum¹ and K. Inoka²¹Intern Medical Officer, Bandaranayake Memorial Ayurvedic Research Institute, Nawinna, Srilanka.²Senior Medical Officer, Bandaranayake Memorial Ayurvedic Research Institute, Nawinna, Srilanka.

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ABSTRACT

Ayurveda and *Unani* are the most ancient system of medicine which deals with the preventive as well as curative aspect of the diseases. *Nidana parivarjana* (Avoidance of causative & provocative factors), *Samsamana* (Palliative) and *Samshodhana* (Eliminative) *chikitsa* are main route of treatment for any disease. *Samshodhana chikitsa* plays an important role because it is supposed to eradicate or eliminate the vitiated *doshas* from body thus completely preventing or curing the disease. The vitiated *dosas* alleviated by fasting and digestive drugs do at times get aggravated but those eliminated by elimination therapies do not recur. *Panchakarma* by its *Shodhana* therapy, effect is intended for purification of the body by which the accumulated morbid humors responsible for disease are expelled out to produce an ideal environment for proper functioning of body. According to *Acharya Caraka*, they are *Vamana*, *Virechana*, *Asthapana Basti*, *Anuvasana Basti* and *Nasya*. According to *Acharya Vagbata*, they are *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*. In *Unani* System of medicine *Istifragh* (elimination) means, where the *maddiamraz* (Disease involving matter) gets eliminated from the body. *Istifragh* (elimination) is similar to *Samshodhana* therapy of *Ayurveda* system. *Ilaj-Bil Tadbeer* (Regimental Therapy) is an important method in *Unani* system of Medicine where the *isthifragh* (Elimination) therapy is carried out. *Ilaj Bil Tadbeer* are; *Ishal* (purgation), *Qai* (emesis), *Idrar* (diuresis), *Tareeq* (diaphoresis), *Hijamat* (cupping), *Dalak* (massage), *Riyazat* (exercise), *Hammam* (bathing), *Irsal e alaq* (leeching), *Fasd* (venesection), *Huqna* (enema), *Amal-e-kai* (cauterization) (*Al-Qanoon-Fit-Tibb*). These therapies utilize a set of therapeutic procedures on the elimination of morbid humours via the nearest possible route of elimination. It is also said that the diseases treated by these therapies never get relapsed again as it treats the disease conditions by eliminating the root cause of it. Therefore the *Samshodhana* procedures mentioned in both ancient system of Medicine are said to be more effective.

KEYWORDS: Samshodhana, Panchakarma, Istifragh, Ilaj Bil Tadbeer.

GENERAL OBJECTIVE

- To study the literature review of the *Samshodhana karma* in *Ayurveda* and *Unani* system of Medicine.

SPECIFIC OBJECTIVES

- To compare the similarities of *Pancha karma* and *Ilaj Bil Tadbeer*
- To find out the differences between *Pancha karma* and *Ilaj Bil Tadbeer*
- To find out the main indications and contraindications of *Pancha karma* and *Ilaj Bil Tadbeer*

METHODOLOGY

Study Design: Literature Review*Study Location:* Library of BMARI & IIM (University of Colombo)*Materials:* *Ayurveda* classical texts: *Vrudhathraya* & *Laguthraya*, *Unani* Classical texts: *Al-Qanoon fit tibb* &*Usool-e-tibb*, *Ayurveda* and *Unani* journal and Research articles.

INTRODUCTION

Ayurveda and *Unani* are the most ancient system of medicine which deals with the preventive as well as curative aspect of the diseases. *Manas* (mind), *Athma* (soul), *Shareera* (body) are considered as three pillars of life and there is complete health when these are in perfect balance. *Ayurveda* is consisted with two *Sanskrit* words *Ayu* + *Veda*. *Ayu* means all aspect of life since birth to death and *Veda* means knowledge. Therefore it is truly a holistic and integral system of medicine which promotes the health and cures the diseases.

Ayurveda explains homeostasis of *dosha*, *dhathu* and *mala*. Any disturbance in the equilibrium of *Dosa*, *Dhatu* is known as disease and on the other hand the state of

their equilibrium is health. Health and disease are also defined as pleasure and pain respectively (Ch.Su.9/4).

Nidana parivarjana (Avoidance of causative & provocative factors), *Samsamana* (Palliative) and *Samshodhana* (Eliminative) *chikitsa* are main route of treatment for any disease. The *Shamana chikitsa* (palliative) is administered by using various medicinal herbomineral preparations. If the *Doshas* are vitiated beyond a particular level, they give rise to various toxins, which have a tendency to be accumulated in the minute channels. These are beyond the level of pacification and hence need to be eliminated from the body. Therefore *Shodhana Chikitsa* (Cleansing therapy) is indicated for this purpose. *Panchakarma* therapy comes under *Shodhana chikitsa* which plays a vital role in *Ayurveda* system of medicine which means "five actions" or "five treatments".

Panchakarma includes three parts such as *Purva Karma* (Pre operative procedures), *Pradhana Karma* (Main operative procedure) and *Paschat karma* (Post operative procedure). *Purva karma* contains *Deepana*, *Pachana* (Digestion), *Snehana* (oleation) and *Swedana* (Fomentation). *Pradhana Karma* contains *Vamana* (vomiting), *Virechana* (purgation), *Anuvasanabasti* (Medicated oil enema), *Niruha basti* (Medicated decoction enema) and *Nasya* (Drug administration through nose) (Kavirathna, 2017). *Susruta*, has included *Raktha-mokshana* (blood letting therapy) in *Pradhana karma* (Budhdhadhasa, 2007).

The *Unani* system of medicine also known as Graeco-Arabic medicine is based on Greek philosophy. The name *Unani* is derived from a Greek word Ionian which means medicine a symbol of life. *Tibb* means the knowledge of the state of the human body in health and illness (decline of health). *Asbab e sitta zarooriya* (Six essential factors) which contains *Hawa* (air), *Makoolat wa mashroobat* (Foods and drinks), *Harkat wa sukoon badni* (Movement and rest of the body), *Harkat wa sukoon nafsan* (psychic movement and repose), *Naum wa yaqza* (Sleep and wakefulness) and *Ihtibas wa istifragh* (evacuation and retention) are called as the essential factors because no human being is out of sphere of these factors and has to experience and deal with them in his daily life (Shiffa, 2017).

Ilaj bil tadbeer (regimental therapy) is a form of treatment, wherein *Asbab sitta zarooriya* are modified either to preserve health or to get rid of the diseases. *Ilaj-Bil-Tadbeer* (The Regimental Therapy) is one of four principles of managements in *Unani* system of Medicine. *Ilaj bil Tadbeer* comes under *Istifragh* (*Shamshodana*). It is a synonym to *Panch karma* in *Ayurveda* and it is the first method which is applied in the treatment.

"*Tadbeer*" is an Arabic word meaning 'regimen', where as '*Ilaj*' means, therapy. Therefore *Ilaj Bil-Tadbeer* means treatment through regimen, through which care of

the sick person and maintenance of general health is performed with the help of certain procedures, tools and equipments described by eminent *Unani* physicians (Hamdani, 2006).

Istifragh (elimination) means, where the *maddi amraz* (Disease involving matter) gets eliminated from the body in order to cure the disease. All such procedures come under *istifragh*. Such therapies which either eliminate or divert the morbid materials are, *Is'hal* (purgation), *Qai* (emesis), *Idrar* (diuresis), *Ta'reeq* (diaphoresis), *Hijamat* (cupping), *Dalak* (massage), *Riyazat* (exercise), *Hammam* (bathing), *Irsal e alaq* (leeching), *Fasad* (venesection), *Huqna* (enema), *Aml e kai* (cauterization) (Ibn sina, 1906).

LITERATURE REVIEW OF SAMSHODANA THERAPY

The treatment in which vitiated doshas are eliminated through urdhva and adhomarg and where the balance is established between *dosha* and *dhatu* is known as *Shodhana chikitsa* (Sh.Pr.Ka.4/8). *Pancha karma* therapy comes under *Shodana karma*. It is believed that diseases treated by drugs and *Samsamana* therapy may recur or relapse but the diseases treated with *Samshodhana* therapy never relapse again (Ch. Su. 16/20-21). The word *Pancha karma* means five *karma*. According to *Acharya Charaka*, they are *Vamana*, *Virechana*, *Asthapana Basti*, *Anuvasana Basti* and *Nasya* (Ch.Su.26/20). According to *Susruta Samhitha*, they are *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana* (*Dalhana-Su.S u. 5/1*).

The classical *Pancha karma* therapy consist of *Purva karma* (Pre-Operative Procedures), *Pradhana karma* (Operative Procedures) & *Paschat karma* (Post Operative Procedures). *Purva karma* mainly consist of *Pachana*, *Dipana*, *Snehana* and *Swedana*. *Pradhana karma* consist of five main *karmas* such as *Vamana*, *Virechana*, *Nasya*, *Basti* and *Rakhamokshana*. *Paschat karma* includes *Dumapana*, *kawala Graha*, *gandusha*, *Samsarjana karma*, use of *Samana Ausadhi* and *Rasayana Aushadi*.

According to *Acarya Charak*, *Snehana* (Oleation) is the first and foremost procedure of *Panchakarma*, yet without this procedure, any therapy can not be performed (Ch.Si.1/7). *Swedana* is a process by which perspiration of body will be produced. *Snehana* produces *klinnata* (softness) of the morbid doshas which are situated in *Kostha*, *Dathu*, *Shrotas*, *Sakha* and in *asti*, there after *swedana* melts and liquifies these soft *doshas*. These liquefy *doshas* easily transforms into movable form and later on removed by *Shodana karma*. *Panchakarma* has specific influence on different *Dosas* in the body and accordingly they have specific indications (A.Hr. Su, 1-25). *Vamana*, *Virecana* and *Basti* are specifically indicated for *Kapha*, *Pitta* and *Vata* respectively.

PURVA KARMA

Snehana Karma

Snehana is the main *Purva karma* procedure. Literally *Snehana* means to *oleate* or to make the body smooth in order to make the vitiated *Dosas* easily extractable with the help of *Sneha Dravyas*. *Snehana* is the principal property of *Jala Mahaabhoota*. The body becomes oily and smooth due to *Snehana* which is supposed to remove the roughness and dryness of the body. This could be a specific therapeutic measure for *Vata* disorders (Cs. Su. 22/11) and therefore it is one of the most significant therapeutic procedures and may attain the significance of *Pradhanakarma* (Ch. Su. 22/3). *Charaka* has extensively dealt with this subject separately in 13th chapter of *Sutrasthana*.

Swedana Karma

Swedana is the next important *Purva Karma* procedure. In principle *Swedana* is designed to induce sweating. *Charaka* very clearly states that *Swedana* is the procedure which relieves stiffness, heaviness, cold and which induces sweating (Cs. Su. 22-11).

As a matter of fact, *Sweda* is one of the *Malas* described by *Ayurveda*. (Ch. Ci. 15/18). In fact *Sweda* or Sweating is a physiological function which happens in the body. It is administered generally after *Snehana* and precedes *Vamana* in the sequence of *Panchakarma* therapy. It is a major preparatory procedure for *Panchakarma* therapy necessary for the management of various disorders except for *Kustha Roga* where it is contraindicated where *Pitta* is prominent. *Swedana* is the specific treatment especially for the *Vata Pradhana* diseases. *Charaka* includes *Swedana* under *Sad Upakramas* (Ch. Su. 22/3). *Swedana* is administered to liquify the vitiated *Dosas* spread in the system in order to make it convenient to expel them out with the help of *Pradhana Karma*.

Generally *Vamana* should be given on 2nd day of *Swedana* and *Virecana* after about 3 days interval. If *Vasti*, *Nasya* or *Rakta Mokshana* is to be given, they may be given immediately after *Swedana*

PRADHAANA KARMA

I. Vamana Karma

Vamana is the major *pradhanakarma* procedure of *panchakarma* therapy. Literally *Vamana* means to expel out the vitiated *Dosas* through the oral route. The expel material may consist of indigested food, *kapha* and *pitta*. *Vamana* is induced in properly prepared individuals by administration of appropriate *Vamaka* dravya or emetic drugs, the most important drug of this category being *Madanaphala*. Along with this, several other drugs like honey, rock salt, *Vacā*, *pippalī*, *yastimadhu* and hot water are also added to the recipe depending upon the nature of the disease and the patient. It is indicated for elimination of *Dosas* not only in disease status but also in healthy persons in different states where *kapha* is

aggravated within normal limits such as in *vasantha Rtu* (spring season).

Vamana karma is the specific therapy for *kaphaja* disorders. It should be always proceeded by suitable *Purva karma* in order to mobilize the *Dosas* from discrete part of the body (*Sākhā*). It is believed that imbalanced *Dosas* spread from the *kostha* to the *sākhā* and thus be able to produce various types of disease, depending upon the *Dosa Dusya Adhithāna* pattern.

II. Virecana Karma

Virechana means the process by which the vitiated *Dosas* are removed from the body per *Adhobhāga* i.e. through *Guda* or the anus (Su.S.Ch. 27-115/11). Eliminating *Dosa* is specially *pitta* dosas from whole over body and *pitta* combined with *vata* or *kapha* (Su.S. 27-115/11).

It is the second most therapy in the sequence of *panchakarma*. It is the administration of purgative substances for the cleansing of *pitta* through the lower pathways. It is the most widely used purification procedures especially for *paittika* disease (diseases due to vitiation of *pitta*) because of its simplicity, eliminating the dosas in more quantity, with less stress and having lesser complication compared to *Vamana karma*. (Singh, 1992).

Virechana Karma removes *Bahudrava Shleshma* and *Pitta* from *Vayusthana*. *Virechana* is even a treatment for *Pitta Samsargaja Doshas*, *Kapha Samsrista Doshas* and also for *Pitta Sthanagata Kapha*. It is given 3 days after *vamana*, or directly. It is necessary to do on first 3 days of internal oleation, and preferably on both *snehana* (oleation) and *swedana* (sweating), which are *purva karma*. *Virechana* cleanses blood toxins, the sweat glands, kidneys, stomach, small intestine, colon, liver, spleen and blood.

The *Ayurvedic* medicines used for the therapy may vary from person to person depending on the patient's digestion strength. During the *Virechana Ayurvedic* treatment, the patient will be subjected to oral intake of *Ayurvedic* medicines followed by fermentation. The patient will also be subjected to a personalised light and warm diet. The therapy procedures tend to change depending on the actors like body and mind constitution, age of the person, mental condition and emotional stability.

TYPES OF VIRECHANA

Based on administered medicine

1. Snigdha Virechana

Snigdha means oily, castor oil alone or castor oil along with *Haritaki* fruit powder is administered. It is given where; *Pitta dosha* is associated with *Vata dosha*.

2. *Rooksha Virechana*

It is used when *Pittadosha* is associated with *Kapha dosha* (Singh, 1992)

Based on mode of action

1. *Sukha Virechana*

It is mild laxative action. It does not cause discomfort. Used in *kapha*, *pitta* condition.

2. *Mrdu virechana*

Bowel softener. It acts as repeated elimination of *Doshas* in small quantity and may cure the disease.

3. *Tikshna Virechana*

Drastic purgative action. These drugs cause *Mahavega* (Numerous motions) and eliminate the *Doshas* in large quantity by *Kshipra* (quick) and gentle purgation. (Singh, 1992).

III. *Nasya Karma*

Nasya is generally the last step in the *pradhana karma* during *Panchakarma* therapy. As stated by *Susruta* (SS.Ci.40/20). *Nasya* is a term to be applied generally for medicines or medicated oils administered through the nasal passage. *Aruna Dutta* states "*Nasayama Bhavam Nasyam*". According to *Bhava Prakasa* also all drugs and measures that can be administered through the nasal passage are called *Nasya*: "*Nasa Grahyam Yadousadham tad Nasyam*" (Bh. Pr. Pu. Kh) *Nasya* also means 'beneficial to nose'.

The *Nasya Karma* is considered the best and the most specific procedure for diseases of the head or sira- "*Urdhwa Jatru –Vikaresu Visesaunasyamisyate* (AH. Su.20/1). Because as stated by *Vagbhatta* (AH.Su.20/1) the nasal passage is considered as the portals of the head or the *sira-Nasa hi SirasoDwaram*' (AH.Su.20/1) and accordingly all drugs and measures introduced through the nose spread throughout the head and influence all the *Dosas* and the diseases situated in these parts.

Sirovirecana, *Sirovireka* and *Murdha Virecana* are the synonyms of *Nasya Karma*. *Caraka* (CS. Su. 1/85) has used the term, "*Nastah Pracchardana*" for *Nasya*. Literally *Pracchardana* is a synonym of *Vamana* or vomiting. Thus the term *Nasya* being used in relevance to terms *Virecana* (*Sirovirecana*) and *Vamana* (*Pracchardana*) clearly appears to be a type of *Samsodhana Karma* administered through the nasal passage.

Nasya is administered in the morning, afternoon and evening of the daytime for diseases of *kapha*, *pitta* and *vata* respectively; it is administered at nights only in emergency (Sh. Uttar. 8/3). *Nasya* can be administered from the age eight to the age of eighty years after which it is not done (Sh. Uattar. 8/7-8). However, the *Pratimarsa* is suitable from birth to death (AH. Su. 20/32).

Classification of *Nasya*

According to *Caraka* (CS. Si. 9/89-92) (Kavirathna, 2007)

i. *Navana*

- (a) *Snehana*
- (b) *Sodhana*

ii. *Avapida*

- (a) *Sodhana*
- (b) *Stambhana*

iii. *Dhmapana*

iv. *Dhuma Nasya*

- (a) *Prayogika*
- (b) *Virecaniya*
- (c) *Snehaniya*

v. *Pratimarsa*

- (a) *Snehana*

Pharmacologically these above mentioned 5 types of *Nasya* may be of the following three types

- i. *Recana* (Purifactory)
- ii. *Tarpana* (Nourishing)
- iii. *Samana* (Retraing)

Charaka (CS. V. 8/154) describes 7 types of *Nasyas* on the basis of the usable parts of the *Nasya* drugs,

- i. *Phala Nasya*
- ii. *Patra Nasya*
- iii. *Mula Nasya*
- iv. *Kanda Nasya*
- v. *Puspa Nasya*
- vi. *Niryana Nasya*
- vii. *Twaka Nasya*

IV. *Basti Karma*

Basti karma is considered as the most important procedure in *shodhana karma*. It treat all kind of ailments implicating different types of *dosas*. It is supposed to be the specific treatment for *vatic* disease (AH. Su.1/25) (Lochan, vol 1,2017) and half of the whole treatment and sometimes complete treatment (CS. Si 1-40,41)(Kaviratna, vol 5,2007). *Basti* effects *Samshodhana* and *Samsamana*.

Basti karma is a specific therapeutic procedure, in which medicines are administered into the body through *gudamarga* (per rectum) (Gupta, 2001, of 54-59). Sometimes medicines are also administered by other routes like urethra or vagina. This procedure is then termed as *Uttara basti*. It is widely used due to its multifaceted actions such as eliminative, rejuvenative, palliative and nutritive. It is appropriate line of treatment for *vata dosha* and *vatic* disorders. It can be used on any age and any conditions. There are various types of *basti* as described in *Ayurvedic* classics.

1. According to *Charaka* (Ch. Si 8/) (*Kaviratna*, vol 5, 2007)

- *Vataghna Basti*
- *BalavarnakraBasti*
- *Snehaniya Basti*
- *Sukrakrt Basti*
- *Krmighna Basti*
- *Vrsatwa Basti*

2. According to *Sarangadhara*(Murthy, 1997)

- *Utklesana Basti*
- *Dosahara Basti*
- *Sodhana Basti*
- *Samana Basti*
- *Lekhana Basti*
- *Brimhana Basti*
- *Picchila Basti*
- *Deepana Basti*

3. According to *vagbhata* (A.Hr. Su. 19-61)(Lochan, vol 1,2017)

- *Utklesana Basti*
- *Dosahara Basti*
- *Samana Basti*

4. According to *Susrta*(Budhdhadhasa,2007)

- *Shodhana Basti*
- *Lekhana Basti*
- *Snehana Basti*
- *Brimhana Basti*

5. According to number of *Basti*

- *Karma Basti* (30)
- *Kala Basti* (15)
- *Yoga Basti* (8)

V. *Raktamokshana*

Raktamokshana is a controversial regimen in *Shamshodana* therapy. Because *Caraka* and his followers do not include *Raktamokshana* in *Panchakarma*. Inclusion of *Raktamoksana* in *Panchakarma* schedule has been principally considered by *Susruta* (Su.Su. 14) and it has a comprehensive basis.

The other *Panchakarma* measures are designed to eliminate vitiated *Dosas* but *Raktamokshana* aims to eliminate vitiated *Rakta* as a therapeutic measure. However, during *Raktamokshana*, *Dosas* (Especially *Pitta Dosa*) are also eliminated because *Rakta* and *Pitta* are integrally associated with each other. Thus *Raktamokshana* is advocated as a measure of therapy for the purpose of *Swasthya Raksana* (Preservation of health) and *Roga Anutpatti* (Prevention and cure of disease).

Classifications of *Raktamokshana*

1. *Sastra Visrāwana*(Blood letting with metallic instruments)
 - i. *Pracchana* (Incisions)
 - ii. *Sirāvyadha* (Venepuncture)

2. *AnusastraVisrāvaṇa* (Blood letting without metallic instruments)

- i. *Srnga* (Application of cow's horn for aspiration)
- ii. *Jalouka* (Application of leech)
- iii. *Alabu* (Application of *Alabu* for cupping)
- iv. *GhatiYantra* (Cupping glass application)

Procedure of *Rakta moksana*

Raktamokṣaṇa needs the following considerations in selection of a patient and in application of a particular method of *Raktāwasecana*.

- i. *Doṣa Awasthanusara*
- ii. *Rakta Awasthanusāra*
- iii. *Atura Awasthanusāra*

Suśruta (Su. Su. 13-4) describes the following schedule of the *Doṣa*-wise use of *Raktamokṣaṇa* and other specific indications.

- i. *Śringa*: In *Vata Duṣṭi*
 - ii. *Jaloukā*: In *Pitta Duṣṭi*
 - iii. *Alabu*: In *Kapha Duṣṭi*
 - iv. *Sira Vyadha*: In circulating *Doṣas* and *Rakta Duṣṭi*
 - v. *Pracchana*: i) In cases with skin elevations due to healed wounds.
ii) As a *Purva karma* (preliminary step) for other types of *Raktamokṣaṇa*
 - vi. *Ghati Yantra*: In *Gulma Roga* and during surgery.
- According to *Vagbhata* (AH, Su. 26-49) *Alabu* and *Ghati Yantra* are contraindicated in *Pitta* and *Rakta Dosa Dusita Rakta*. It is specifically used in *Kapha* and *Vata Doṣa*. In *Vata-pitta Duṣṭi Rakta Sringa* is used.

A) *JALAUKA*

The *Jalaukās* are commonly known as Joka or leech. They are given the name *Jalauka* because they are born in water, they derive their nutrition from water (SS. Su. 13-9)

Types of *Jalauka*

The *Jalaukās* are of two types:

1. *Savisa* which are not used in *Chikitsa*
2. *Nirvisa* which are used in *Chikitsa*; they are found more in *Śarada Kala* and they live in pure water

B) *SIRA VYADH*

Certain diseases are not cured by the *Sita*, *Usna*, *Ruksa* and *Snigdha Cikitsā*. They should be considered *Raktaja Vyadhis* and they should be managed by *Sira Vyadha*.

Sira vyadha kāla

1. *Varṣā Rtu* In clean sky
2. *Grṣma Rtuem* In *Sita Kala*
3. *Śita Rtu* In *Usna Kala*

If *Sira Vyadha* is absolutely essential, it may be done in any season (SS. Su. 8-5).

Instruments needed for Venesection

Following instruments are essential for *Sira vyadha*

1. *Kutharikā Śastra* (AH. Su. 26-12)
2. *Brhimukha Śastra* (AH. Su. 26-11)
3. *Trikurca Sastra* (AH. Su. 26-22).

Sites of venesection

Vein of the nose, Vein of the lower tongue, Veins of the neck, Veins of the hand, Veins of penis, Veins of calves, Veins of feet, (*Astanga Hrdaya* SS Ch 27, 338).

C) GHATI YANTRA

Ghati Yantra is a small cup in which vacuum is created with negative pressure which sucks blood towards the surface after which it is incised for bloodletting.

Caraka describes the *Ghati Yantra* in *Gulma Prakarana* (CS. Ci. 5-137, 139)

Other types of Raktha mokshana mentioned in texts**1. PRACCHANA**

It is a type of *Raktha mokshana*. It is applied over the elevated portions of the skin (locally), where few superficial incisions should be done and the part proximal to the incision should be tied.

The incision should not be made on *Marmasthalas*, *Snayus*, *Sandhis* and *Asthis*, (AH. Su.26-51). *Pracchana* is a *Lekhana Karma*. And *Pracchana* has to be a part of all kinds of *Raktha Mokshana* procedures i. e. *Sringa*, *Alabu* and *Jalauka* before these are applied.

2. ŚRINGA

It is a type of *Raktha Mokshana*, in which a suitable cow horn is utilised for *Raktawasecana*. *Sringa* is *Usna*, *Madhura* and *Snigdha*. Therefore, it is specifically used in *Vatic* disorders. According to *Dalhana*, *Sringa* (horn) should be rounded and 7 *Angula* in length.

3. ALĀBU

Alabu is another method of *Raktamokshana* which sucks blood on the principles of cupping. It is said that *Alabu* can suck blood from a distance of 12 *Angula* from the skin. However, *Alabu* in its uses may be as follows:

(A) 1. *Dirghalabu* (Elongated)

2. *Brttālabu* (Rounded)

(B) 1. *Madhura Rasavukta Alabu*

(a) Used as a vegetable

(b) Used in *Pitta*, *Vata Doṣa*

2. *Tikta Rasayukta Alabu*

(a) Used for *Vamana*

(b) Used for *Kapha Duṣṭa Rakta Mokshana*

Post-Rakta mokshana regimen (CS. Su. 24-23; SS. Su. 14-25, 38)

1. Avoid excess *sita* (cold) and *Usna* (heat)

2. Consume *laghu* and *Agnideepana Ahara*

3. Avoid *Krodha* (anger)

4. Avoid *Maithuna* (coitus)

5. Avoid *Diwaswapana* (day sleeping)

6. Avoid *Asatmya Ahara* (incompatible diet)

7. Consume *Rakta Vardhaka* diets

8. Conserve digestive fire (*Agni*)

9. And take other appropriate measures

PASCHAT KARMA

It consists specialized diet schedule designed to restore the digestive and absorptive capacity of the person leading to the normal state of health.

ISTHIFRAGH

In *Unani* system of Medicine, the elimination of morbid matters (*Mawad*) throughout the body is termed as '*Isthifragh*'. Proper and normal functioning of the excretory processes must be ensured in order to maintain perfect health. Any disturbance in the normal excretion, leads to diseases. Therefore, evacuation is needed for removal of waste products which may cause obstructions or toxicity in human body.

Ilaj bil Tadbeer is the procedure where the *Isthifragh* (Elimination) is carried out. These regimes are actually meant for the *Isthifragh e Akhlat e Radiya* (Evacuation of morbid humours) from the body. It is basically the application of certain special techniques or physical methods of treatment to improve the constitution of body by removing waste materials and improving the defense mechanism of the body. In other words, *Ilaj bit Tadbeer* (Regimental therapies) are the techniques by which the *Unani* physicians modulate the life style of the patients. *Ilaj bit Tadbeer* is similar to '*Panch karma*' in *Ayurveda*.

The morbid humours are the causes which are basically responsible for the onset of diseases. As soon as these morbid humours are removed from the body by practicing some regimens, the normal health of the patients gets restored.

Various regimens are described by ancient *Unani* physicians for the management of diseases, either independently or in combination with other therapies. These include changes in diet, physical exercise, lifestyle modification and elimination of the morbid humours from the body by *Hijama* (Cupping), *Dalaq* (Massage), *Ta'leeq* (Leeching), *Fasd* (Venesection), *Is'hal* (Purgation), *Qai* (Emesis), *Idrar e Baul* (Diuresis), *Huqna* (Enema), *Ta'riq* (Diaphoresis) *Tanfrees* (Expectoration), *Ilam* (Counter Irritation), *Abzan* (Sitz bath), *Hammam* (Bath), *Nutool* (Irrigation), *Su'oot* (Errhine therapy) and *Takmeed* (Fomentation).

Among these mainly, 12 therapies are mentioned under the *Ilaj bil Tadbeer*. And they are,

i. *Ishal* (purgation)

ii. *Qai* (emesis)

iii. *Idrar* (diuresis)

iv. *Tareeq* (diaphoresis)

v. *Hijamat* (cupping)

vi. *Dalak* (massage)

vii. *Riyazat* (exercise)

viii. *Hammam* (bathing)

ix. *Irsal e alaq* (leeching)

x. *Fasd* (venesection)

xi. *Huqna* (enema)

xii. *Aml e kai* (cauterization)

In Canon of Medicine it is mentioned that, for carrying out any type of elimination one of the following aims should be kept in view:-

- i. Only the matter required to be eliminated should be removed. Sometimes, elimination causes fatigue of blood vessels, excites heat of the body and produces transient fever or some other reaction.
- ii. Elimination should be in the direction of outflow.
- iii. Elimination should be through an appropriate organ and towards the one where morbid matter is drifting. Thus in liver diseases, venesection should be done from the right basilic vein and not from the right cephalic vein. An error in this can easily lead to dangerous complications.
- iv. The time for the elimination should be decided according to the presence or absence of maturation.
- v. The quantity of matter to be removed should be estimated from:
 - (a) The amount of matter in the body
 - (b) The strength of patient

The points to be considered in the use of *Istifragh* (elimination) are; Plethora, Strength of the patient, Temperamental state, Abnormal developments, Body build, Age, Season, Climate and Occupation

ILAJ BIL TADBEER

I. *Qai* (Emesis)

Qai is the forceful expulsion or evacuation of the gastric contents through oral route. The main purpose of therapeutic vomiting is to eliminate toxic or morbid materials from the gastro-intestinal tract. The drugs used for this purpose are known as *Muqaiyat* (emetics). This procedure is used to treat certain ailments.

According to the potency and therapeutic actions emetics are divided into different types.

Mild emetics: Warm water, *Ma-ush-Shaer* (Barley water), *Sikanjabeen* (oxymel), Decoction of *Shibt* (*Anethum sowa*)

Moderate emetics: *Beekh e Kharpa* (Root of *Cucumis melo*), *Beekh e Khiyar* (root of *Cucumis sativus*) *Piyaz Nargis* (*Narcissus tazetta*), Juice of radish.

Strong emetics: *Kundush* (*Saponaria officinalis*), *Jawzul Qay* (plant related to *Strychnos nuxvomica*), *TukhmeTurb* (seeds of *Raphanussativa*).

Qai helps to expel the excess *Balgham* from the stomach. Primarily, this expulsion takes place only from the contents of the stomach, but the secondary effects are removal of *Balgham* from all the tissues including the brain and lower extremities.

According to *Jurjani*, most of the humor expelled in *Qai* is *Balgham* (Phlegm) followed by *Safra* (Yellow bile). *Sauda* (Black bile) is rarely excreted except if the patient is suffering from splenomegaly, is alcoholic or post-menopausal.

II. *Is'hal* (Purgative)

Is'hal (Purgation) is one of the chief, basic and very essential *Tadabeer* of excretion of *Istifragh e Khilt* (morbid material). They help to evacuate the morbid

humors (*Balgham, Sauda and Safra*) that have been matured enough for the easy evacuation. *Mus'hil* drugs have property to expel the *Akhlat e Raddiya* (morbid humours) from the vessels, neighboring structures and from whole body through intestine. During this process, the frequency of stool is increased by decreasing the absorption of water in the intestines, by increasing the peristaltic movement or by both. (*Shiffa*, 2017).

There are some important principles of *Is'hal* to avail the benefits and to prevent the side effect. Purgation is not only the withdrawals of matter from the organs situated above but also loosens it from those below. Purgation is, therefore, useful for eliminating the matters in both the natural and contrary directions. Purgation is beneficial even when morbid matter has become localised. (*Ibn sina*, Vol I, 1906).

Types of *Mus'hilath* (Purgatives)

Based on administered Medicine

1. *Mus'hil e Balgham* (phlegmatic purgative)

These drugs work to pass phlegm through the intestine due to their specific structure.

2. *Mus'hil e Safra* (yellow bile)

These drugs act by passing the bile through the intestine.

3. *Mus'hil e Sauda* (black bile)

These drug act on black bile and pass it through the intestine.

4. Body fluid purgatives

These produce loose motion and pass body fluid, particularly excess watery parts as in conditions like ascites, where water elimination is required in large quantities. (*Shiffa*, 2017).

Based on Mode of action of *Mus'hil*

1. *Mushilat-e-Khafeef* (Mild Purgatives)

These drugs simply increase the peristaltic movements of the intestine, spasmodic pain in abdomen and produce semi loose stool.

2. *Mushilat-e-shadeed*: (Strong Purgatives)

These are the drugs which increase the peristaltic movements of the drugs and cause watery stools without causing the spasmodic pain.

III. *Huqna* (Enema)

Huqna is a method of evacuation of waste products from the intestines by the administration of drugs through anal canal. It is also used in the cases when the patient is unable to take the drugs or diets through the mouth. Eg: oil, decoction, honey, ghee, milk etc. Enema is an excellent way of treatment for removing superfluities from the intestines, as well as for relieving pain and inflammation of kidneys and bladder and for various kinds of colic and for attracting superfluity from the upper principal members. The best time for giving enema is when the air is cold and it is in morning and evening,

so that there might be less distress, restlessness and fainting. The function of bath is to stir the humours and disperse them while the function of enema is to attract the confined humours. Hence it is not good to take bath before enema. If because of fever or some other disease enema is needed in the case of a man who has ulcer in intestines and at the same time there is the risk from procuring enema then his anus, umbilicus and the area around them should be fomented with hot millet seeds. Basically *huqna* has two types (Ibn sina 1906).

- 1) *Huqna e Ihtibas* (Evacuative enemas)
- 2) *Huqna e Mumsikah* (Retention enemas)

IV. *Idrar e Baul* (Diuresis)

Idrar e baul (diuresis) is a process of increasing the flow of urine. It excretes toxic substances (Nitrogenous end products), waste products and excess of humours (*Akhlata*) of the body and blood. It is one of the important processes used in regimental therapy. *Mudirrat* (diuretics) are the drugs which increase the production of urine.

V. *Ta'reeq* (Diaphoresis / Sweating)

It is one of the regimental therapies through which cleaning and evacuation of morbid matters are done. By using the process of sweating, rectification of morbid blood disorder has given success results. This process helps to remove toxins from blood and helps the skin to remain healthy by eliminating morbid matters accumulated in the peripheral tissues. Therefore this treatment is highly recommended and beneficial in skin disorders.

VI. *Dalak/ Maalish* (Massage)

Massage is defined as the therapeutic manipulation of soft tissues of the body to alleviate pain and reduce fatigue. "*Dalk*, is a type of exercise practiced with palm and digits by a skilled person on the body surface in varieties of ways to dissolve the morbid matters and to assist the *quwa* (faculties) for therapeutic and preventive purpose". *Nafees* (1934) defined the *Dalak* as a substitute of exercise because it provides the passive movement to the body. It produces *Hararat* (heat), causes *Tahallul* (dissolution) and *Riqqat* (liquidity) in accumulated *Fuzlat* (morbid matter) of the body. *Dalak* can be done by hand with or without oil.

VII. *Riyazath* (Exercise)

Riyazath is a voluntary movement with the aim of *Tanqia e mawad* (Evacuation of unused material) for an individual. It plays an important role not only in maintaining good health and preventing disease but also curing certain ailments. It prevents the accumulation of wastes by dispersing, assisting the propulsion of wastes in the channels of excretion and diverting it towards their outlets. There are different ways and modes of exercise, depending on the conditions, person can adopt different modes of *Riyazath* like wrestling, boxing, running, brisk walking, riding, jumping, fencing, swimming, jumping, pulling of chain etc. (Ibn sina, Vol I, 1906).

VIII. *Hammam* (Bath)

In *Unani* system of medicine the term *hammam* refers to hot bath. It is aimed not only to clean the body but also to obtain beneficial effect for skin and different organs and prevention from humoral diseases. It evacuates the waste material from the body in the form of sweat and vapours. *Hammam* should be avoided on empty stomach; it is advised on 3 hours after taking meals. Prolong *hammam* should also be avoided, as it causes restlessness. Cool rooms must be avoided in case of old age, debility and pregnancy. Heart patients should use only warm room for *Hammam*. (Ibn sina, Vol I, 1906).

IX. *Kai* (Cauterization)

Kai involves the application of hot metals, oils, or corrosive drugs to burn out parts of skin or diseased tissues. The instrument used for this purpose is known as *mikwāh* (Cautery). According to *Ibn Sina*, the most important benefit of *Kai* is that it halts the spread of sepsis from the diseased organ. Also, it stops the proliferation of infections. (Ibn Sina, vol I&II, 1992). If *rutubat-e-fasidah* (noxious humors) are accumulated in an organ and are not removed by drugs, then *Kai* proves effective in such cases. According to *Majusi*, *Kai* is the most effective method of eliminating diseased humors because it causes extreme dryness as compared to any other method (*Majusi*, 1889). It is recommended as a therapeutic measure in many diseases like non-healing ulcers, migraine, chronic headache, melancholia, liver abscess, cancer, paralysis, destruction of remnant after excision of warts, and numerous other disorders in almost all systems of the body.

Blood Letting Regimens of *Ilaj Bil Tadbeer*

According to *Unani* system of Medicine, majority of diseases are caused by endogenous factors by excessive accumulation of morbid humors. There are four *Akhlata* (humours) i.e. *Dam* (blood), *Balgham* (phlegm), *Safra* (yellow bile) and *Sauda* (black bile) in the body. Their imbalance causes diseases, whereas restoration of the balance leads to health. So bloodletting is based on concept of Humoral imbalance.

There are 3 bloodletting regimens which are included in 12 main regimens of *Ilaj bil Tadbeer*. They are,

1. *Irsal e Alaq* (Leech therapy)
2. *Fasad* (Venesection)
3. *Hijama* (Cupping)

X. *Irsal e Alaq* (Leech Therapy)

Leech is known as "*Alaq*" in Arabic and "*Zalawcha*" in Persian.

Irsal-e-Alaq (hirudotherapy) is a minor invasive procedure wherein medicinal leeches are applied on the affected part of the body. In *Unani* Medicine, it is done to get rid of morbid humours. (Ibn sina, vol I&II, 1992).

Types of Alaq (Leech)**The Alaq are of two types**

1. Poisonous leeches - Leeches with long head, black, grey or green color are described as poisonous
2. Nonpoisonous (useful) leeches - The features of therapeutically useful leeches are leeches with thin tiny head, emerald green color, tiny and rounded like rat's tail and leeches found in moist rich places where frogs are in abundance

Mechanism of action

According to *Unani* System of Medicine, leech therapy works on the principles of *Tanqiya-e- mawad* (Evacuation of morbid humours) and *Imala-e-mawad* (Diversion of humours). The effectiveness of this therapy may also be attributed to the *Mussakin* (sedative) and *Muhallil* (anti-inflammatory) actions of saliva of leeches.

XI. Fasad (Venesection)

Fasad is Arabic word which means "to open". Bloodletting is a method of general evacuation (*Istifragh*) in which apart from blood putrefied humors (*Ghaleez Madda*) are evacuated from the blood vessels. Bloodletting is only applicable,

1. When the blood is so superabundant that a disease is about to develop;
2. When the disease is already present. The object in both cases is to remove the superabundant blood, to remove unhealthy blood, or both.

Types of Fasad according to incision

1. *Fasd Moarrab* (Oblique incision)
2. *Fasd Moarraz* (Transverse incision)
3. *Fasd Motawwall* (Longitudinal incision)
4. *Fasd Wasee* (Broad incision)
5. *Fasd Zayyiq* (Narrow incision)

Types of venesection according to time

1. Essential or desperate time - Is that time for venesection in which no more delay is desirable.
2. Optional or voluntary - Mid of lunar month, at noon, when the diet will be completely digested.

Objectives of venesection

- To detoxify and eliminate the blood and tissue fluids
- To reduce the blood volume
- To divert the material from one site to another to let it out

Instruments needed for Venesection

Several scalpels, a ball of silk or thread, an instrument to excite vomiting, made with a feather or of wood, Rabbit hair, a medicament of aloes and frankincense and a musk electuary, Lozenges of musk.

Indications

Indications of *Fasad* might be classified primarily into two classes:

- (i) Prophylactic (planned)
- (ii) Curative (essential)

Prophylactic Indications

If there is a possibility of a sanguineous disease due to qualitative or quantitative change in the blood.

If there is a possibility of alteration of temperament of blood due to accidental trauma or a lesion which might be potential cause of qualitative or quantitative change in the blood

Curative Indications

It can be used to treat wide range of diseases where *Khilt* involved as it considered as *Istifragh e Akhlat e Salasa* (Eliminating all 4 types of *Khilt*).

Suitable persons for venesection

Unani physicians described that there are two types of person who are more suitable for venesection.

1. Those who are prone to develop diseases due to excess of blood

Women in whom menstrual blood has been suppressed. The person who are disposed to sanguineous sciatica, gout and arthritis. Cessation of bleeding from haemorrhoids. Those who suffer from haemoptysis due to break down of lung veins. Those who suffer from *Sara* (Epilepsy), *Sakta* (Coma), *Malencholea*, *Khunaq* (Diphtheria), inflammation of internal organs and conjunctivitis due to excess blood.

2. Those who are sick due to *Amraz-e-damvia* (dominance of *khilt-e-dam*) (*Ibn-e-Sina*)

Types of Fasad according to incision

1. *Fasad Moarrab* (Oblique incision)
2. *Fasad Moarraz* (Transverse incision)
3. *Fasad Motawwall* (Longitudinal incision)
4. *Fasad Wasee* (Broad incision)
5. *Fasad Zayyiq* (Narrow incision)

XII. Hijama (Cupping)

Al-Hijama is derived from the Arabic word '*hajm*' which means 'sucking'. It is process of balancing the humour and deperates or evacuates the bad body fluids by using suction cups. It also helps to draw out stagnant congested blood, as well as other morbid humors from deeper tissues to the superficial areas such as skin and evacuate from it. *Hijama* is a method used for local evacuation or diversion of morbid humours in which a cup is attached to the surface of the skin of the diseased part by applying negative pressure.

The operation of cupping cleanses the particular part of the skin more effectively than does venesection. It withdraws the rarefied rather than the more viscid blood. It is not much use for persons with bulky coarse bodies, with thick blood, for it does not withdraw any blood from them, even that component which it is desirable to withdraw. It only removes such (matters) as are extremely tenuous and even these only with difficulty. It also produces weakness in the member to which the glasses have been applied.

Classification of Hijama

Hijama can be broadly classified into,

1. *Hijamat-bish-shart* (Wet cupping/ Cupping with scarification)
2. *Hijamat-bila-shart* (Dry cupping/ cupping without scarification)

Hijamat-bila-shart and its types

1. *Hijamat-e-Ghair-Mutaharikah* (Stationary cupping)
2. *Hijamat-e-Mutaharikah* (Gliding or moving cupping)

Age for Hijama

Infants may be cupped only in the second year of age. Cupping is definitely contraindicated after the sixtieth year.

Proper time for Hijama

Some authorities advise against applying cupping-glasses at the beginning of the lunar month, because the humours are then not yet on the move or in a state of agitation; also against applying them at the end of the (lunar) month, because at that period (of the cycle) the humours are less plentiful.

The proper time (according to them) is the middle of the month (when the humours are in a state of agitation) and during time when the moonlight is increasing (when the humours are on the increase also).

The second and third hours are best in the time of a day for proper using of cupping-glasses. One must take care

not to apply cupping-glasses after the bath, except in the case of the blood being thick. If so, the bath is taken first; then wait an hour; then apply the cupping-glasses.

Purposes of Hijama

1. To move materials away from one part to another.
2. To draw an inflammatory process from deep partst towards the surface and so render it accessible to some medicament.
3. To divert the inflammatory process to a neighbouring and less important organ.
4. To render a member warm, and draw blood into it, and disperse vapours from it.
5. To restore a member to its proper position (e.g.,inguinal hernia).
6. To allay pain.

Sites of Hijama application

Forehead , Nape of neck, Between the shoulder-blades, Over the two posterior neck veins, The legs, Under the chin, Over the loins, In front of thigh, Behind hips, In popliteal space, Over malleoli,Over loose tissues of outer side of hip, Over the buttocks, towards the anus.

RESULTS

Table 1.1: Similarities of Pancha Karma and Ilaj bil Tadbeer.

<i>Pancha Karma</i>	<i>Ilaj bil Tadbeer</i>
The elimination of vitiated <i>doshas</i> (<i>Vata</i> , <i>Pitta</i> , <i>Kapha</i>) & <i>Raktha Datu</i>	The elimination (<i>Istifragh</i>) of <i>e Akhlat e Radiya</i> (morbid humours) (<i>Bulgham</i> (Phlegm/ <i>Kapha</i>), <i>Safra</i> (Yellow bile/ <i>Pitta</i>), <i>Sauda</i> (Black bile/ <i>Vata</i>) and <i>Khoon</i> (Blood/ <i>Raktha</i>)
It is well known as a comprehensive method of internal purification of the body(Cs. Su. 16-19)	Evacuates the waste products which may cause obstructions and toxicity thus produces purification in body
<i>Pancha karma</i> comes under <i>Shodana karma</i> .	<i>Ilaj bil tadbeer</i> comes under <i>Istifragh</i> .
<i>Samshodana</i> is done through <i>Pancha karma</i> therapy both for the prevention as well as the treatment of diseases.	<i>Istifragh</i> is done through <i>Ilaj bil Tadbeer</i> both for the prevention as well as the treatment of diseases.
<i>Panchakarma</i> consists of <i>Purva karma</i> (Pre-operative Procedures), <i>Pradhanakarma</i> (Operative Procedure) & <i>Pashchatkarma</i> (Post-operative Procedures)	<i>Ilaj bil tadbeer</i> consists of Pre-operative Procedures, Operative Procedure & Post-operative Procedures

Table 1.2: Differences of Pancha Karma and & Ilaj bil Tadbeer.

<i>PanchaKarma</i>	<i>Ilaj bil Tadbeer</i>
The elimination of vitiated <i>doshas</i> throughout <i>urdhva</i> and <i>adhomarg</i> (Sh.Pr.Ka.4/8)	The elimination of <i>Istifragh e Akhlat e Radiya</i> (morbid humours) throughout the body (<i>Al-Qanoon fil tib</i>)
<i>Panchakarma</i> consists of 5 main <i>karma</i> .	There are 12 main procedures in <i>Ilaj Bil Tadbeer</i> .
According to <i>Acharya Charaka</i> , they are <i>Vamana</i> , <i>Virechana</i> , <i>Asthapana Basti</i> , <i>Anuvasana Basti</i> and <i>Nasya</i>	<i>Ilaj bil tadbeer procedures</i> are <i>Is'hal</i> (purgation), <i>Qai</i> (emesis), <i>Idrar</i> (diuresis), <i>Tareeq</i> (diaphoresis), <i>Hijamat</i> (cupping), <i>Dalak</i>

According to <i>Susruta Samhitha</i> , they are <i>Vamana</i> , <i>Virechana</i> , <i>Basti</i> , <i>Nasya</i> and <i>Raktamokshana</i>	(massage), <i>Riyazat</i> (exercise), <i>Hammam</i> (bathing), <i>Irsal e alaq</i> (leeching), <i>Fasd</i> (venesection), <i>Huqna</i> (enema), <i>Aml e kai</i> (cauterization)
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Table 1.3: Similarities on *Purva karma* (Pre operative procedure) of *Pancha karma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Purva Karma</i> is the preparatory procedure required to be undertaken before actual <i>Panchakarma</i> therapy is administered	Pre operative procedures are required before actual procedure of <i>Ilaj bil Tadbeer</i>

Table 1.4: Differences on *Purva karma* (Pre operative procedure) of *Panchakarma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Purva Karma</i> consists of <i>Deepana</i> , <i>Paacana</i> , <i>Snehana</i> and <i>Swedana</i>	<i>Purva Karma</i> does not consists of <i>Deepana</i> , <i>Paacana</i> , <i>Snehana</i> and <i>Swedana</i> . But it consists <i>Nuzj</i> (Coction which means Maturation)
It is required for both the acute and chronic diseases	<i>Nuzj</i> is not required for the acute diseases (Lesser than 7 days). But carried out routinely in chronic diseases
<i>Snehana</i> is a specific therapeutic measure for <i>Vata</i> disorders (Ch.Su. 22/11)	<i>Nuzj</i> is carried out in <i>Bulghami</i> (Phlegm), <i>Safravi</i> (Yellow bile) and <i>Saudavi</i> (Black bile) disorders
<i>Swedana</i> is the next important <i>Purva Karma</i> procedure which is designed to induce sweating.	<i>Idrar</i> (Sweating) is used as <i>Pradhana Karma</i>

Table 1.5: Similarities of *Pradana Karma* (Operative procedure) of *Pancha karma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Vamana</i> , <i>Virechana</i> , <i>Basti</i> , <i>Nasya</i> and <i>Raktamokshana</i> are included in <i>Panchakarma</i>	These are also included in <i>Ilaj bil Tadbeer</i>

Table 1.6: Differences of *Pradana Karma* (Operative procedure) of *Panchakarma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Pancha karma</i> consists of 5 main <i>karma</i> .	There are 12 main procedures in <i>Ilaj Bil Tadbeer</i> .
According to <i>Acharya Charaka</i> , they are <i>Vamana</i> , <i>Virechana</i> , <i>Asthapana Basti</i> , <i>Anuvasana Basti</i> and <i>Nasya</i>	<i>Ilaj bil tadbeer</i> procedures are <i>Ishal</i> (purgation), (emesis), <i>Idrar</i> (diuresis), <i>Tareeq</i> (diaphoresis), <i>Hijamat</i> (cupping), <i>Dalak</i> (massage), <i>Riyazat</i> (exercise), <i>Hammam</i> (bathing), <i>Irsal e alaq</i> (leeching), <i>Fasd</i> (venesection), <i>Huqna</i> (enema), <i>Aml e kai</i> (cauterization)
According to <i>Susruta Samhitha</i> , they are <i>Vamana</i> , <i>Virechana</i> , <i>Basti</i> , <i>Nasya</i> and <i>Raktamokshana</i>	

Table 1.7 Similarities of *Paschat Karma* (Post operative procedure) of *Pancha karma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Paschat Karma</i> of <i>Pancha karma</i> consists of special diet schedule	Post operative procedure of <i>Ilaj bil Tadbeer</i> also consists special diet schedule

Table 1.8: Differences of *Paschat Karma* (Post operative procedure) of *Pancha karma* and *Ilaj bil Tadbeer*.

<i>Pancha karma</i>	<i>Ilaj bil Tadbeer</i>
<i>Paschat karma</i> include <i>Dumapana</i> , <i>kawala Graha</i> , <i>gandusha</i> , <i>Samsa rjanakarma</i> , use of <i>Samana Ausadhi</i> and <i>Rasayana Aushadi</i>	<i>Paschat karma</i> does not include <i>Dumapana</i> , <i>kawala Graha</i> , <i>gandusha</i> , <i>Samsa rjanakarma</i> , use of <i>Samana Ausadhi</i> and <i>Rasayana Aushadi</i>

Table 2.1: Differences of *Purva karma* (Pre operative procedure) of *Vamana karma* & *Qai*.

<i>Vamana karma</i>	<i>Qai</i>
As <i>Purva karma</i> of <i>Vamana</i> , <i>Deepana</i> , <i>Pachana</i> and Internal Oleation are done.	As <i>Purva karma</i> of <i>Qai</i> , <i>Hammam</i> (Bath) & <i>Riyazath</i> (Exercise) are done.

Table 2.2 Similarities of Pradhana karma (Operative procedure) of Vamana karma & Qai.

<i>Vamana karma</i>	<i>Qai</i>
Elimination of vitiated <i>dosha</i> through <i>urdhavabhaga</i> (Oral route) (Ch. Ka.1/14.).	Expulsion or evacuation of the gastric contents through oral route.
Major <i>karma</i> of <i>panchakarma</i>	Major procedure of <i>ilaj bil tadbeer</i>
Eliminating <i>dosha</i> are <i>Kapha & Kapha</i> associated with <i>Pitta</i> (AH. Su. 1/25).	Eliminating <i>akhlath</i> (Humours) are <i>Balgham</i> (Phlegm) associated with <i>Safra</i> (Yellow bile) (Jiryani)

Table 2.3 Differences of Pradhana karma (Operative procedure) of Vamana karma & Qai.

<i>Vamana karma</i>	<i>Qai</i>
Procedure of <i>vamana Karma</i> is divided into four main sections. <i>Samhara Samgraha</i> (Collection of drugs) <i>Aatura Pariksha</i> (Examination of Patient) <i>Aatura Siddantha</i> (Preparation of Patient) <i>Matra Vinishchaya</i> (Decide the dose)	There is no such type of classification mentioned.
Indicated in healthy individuals during special seasons	Not indicated in healthy individuals
<i>Madanaphala</i> is administered as a specific emetic drug	No such specific emetics are mentioned but warm water, <i>Ma-ush-Shaeer</i> (Barley water), <i>Sikanjabeen</i> (oxymel), Decoction of <i>Shibt</i> (Anethum sowa) are used.

Table 2.4 Differences of Pascat karma (Post operative procedure) of Vamana karma & Qai.

<i>Vamana karma</i>	<i>Qai</i>
As <i>paschat karma</i> , <i>Dhumapana</i> , <i>Kawalagraha</i> , <i>Samsarjana karma</i> are carried out.	As <i>paschat karma</i> , <i>Dhumapana</i> , <i>Kawalagraha</i> , <i>Samsarjana karma</i> are not carried out in <i>Ilaj bil Tadbeer</i> therapy. But the patient should be asked to wash his face and mouth with vinegar diluted in water, and apple juice is given with <i>Mastagi</i> (<i>Pistacialentiscus</i> gum resin) to quench thirst

Table 3.1 Differences of Purva karma (Pre operative procedure) of Virecana karma & Is'hal.

<i>Virecana karma</i>	<i>Is'hal</i>
In <i>Purva karma</i> procedure of <i>Virechana</i> ; <i>Deepana</i> , <i>Paachana</i> , <i>Abhantara Snehana</i> and <i>Swedana</i> must be done	In <i>Purva karma</i> procedure of <i>Is'hal</i> ; <i>Deepana</i> , <i>Paachana</i> , <i>Snehana</i> and <i>Swedana</i> are not done. But <i>Nuzj</i> (Maturation) is done as <i>Purva karma</i> of <i>Is'hal</i>

Table 3.2 Similarities of Pradhana Karma (Main operative procedure) of Virecana karma and Is'hal.

<i>Virecana karma</i>	<i>Is'hal</i>
Elimination of <i>dosha</i> through the <i>adhobaga</i> (Rectum) (Ch. Ka. 1/4).	Elimination of waste and morbid matters through <i>Miqad</i> (rectum).(Al Qanoon fil tib)
Common indications are fistula, haemorrhoids, constipations, respiratory conditions, paralysis	Common indications are fistula, haemorrhoids, constipations, respiratory conditions, paralysis

Table 3.3: Differences of Pradhana karma (Pre operative procedure) of Virecana karma & Is'hal.

<i>Virechana karma</i>	<i>Is'hal</i>
Eliminating <i>dosas</i> from body	Eliminating <i>Akhlath</i> (Humours)from body
Beneficial in the disorders originated from vitiated <i>Pitta</i> or <i>Kapha</i> associated with <i>Pitta</i>	Beneficial in the disorders caused by morbid matters like <i>balgham</i> (Phlegm), <i>safra</i> (Yellow bile)and <i>sauda</i> (Black bile)

Table 3.4: Differences of Paschat karma (Post operative procedure) of Virecana karma & Is'hal.

<i>Virecana karma</i>	<i>Is'hal</i>
As <i>paschath karma</i> of <i>Virechana</i> , <i>Samsarjana</i> (Special diet) must be given	As <i>paschath karma</i> of <i>Is'hal</i> , <i>Samsarjana</i> (Special diet) is not given But <i>Tabreed</i> (cold regimen) is given as post operative procedure

Table 4.1: Similarities of Purva karma (Pre operative procedure) of Nasya and Su'oot.

<i>Nasya</i>	<i>Su'oot</i>
This procedure must be done on Empty stomach. <i>Snehana</i> (External oleation) and <i>swedana</i> must be done before <i>Nasya karma</i> (Sh. Uttar.8/47-50).	This procedure must be done on Empty stomach. Fomentation and massage is done (Shiffa, 2017).

Table 4.2: Similarities of Pradhana Karma (Main operative procedure) of Nasya and Su'oot.

<i>Nasya</i>	<i>Su'oot</i>
<i>Nasya</i> is the procedure in which medicaments are administered through nose (Su. Ch.40/21).	<i>Su'oot</i> is the procedure, in which medicated oils, juices or powders are administered through the nostrils. (Hamdani, 2006)
Should be done on empty stomach	Should be done on empty stomach

Table 4.3: Differences of Pradhana Karma (Main operative procedure) of Nasya and Su'oot.

<i>Nasya</i>	<i>Su'oot</i>
Specifically indicated in <i>Urdhwa Jatrugata Rogas</i> (disorders above clavicle) (AH. Su. 20/1).	It is not mentioned in <i>Su'oot</i> . But it is indicated to remove <i>Bulgham</i> (Phlegm) related toxins from para nasal sinuses (Hamdani, 2006)
One of the main <i>Shodhana karma</i>	Not included in main <i>Istifragh</i> therapy.
Generally the last step in the <i>Pradhana karma</i> during <i>Panchakarma</i> therapy (Su.Su..Ci 40/21)	Not mentioned

Table 4.4: Differences of Pascat karma (Post operative procedure) of Nasya and Su'oot.

<i>Nasya</i>	<i>Su'oot</i>
<i>Dhumapana</i> (inhalation) or <i>kawalagraha</i> (mouth gargle) is given as <i>Paschath karma</i> (Sh.Uttar.8/51-56).	<i>Gharghara</i> (gargle) is done as post operative procedure. (Hamdani, 2006).

Table 5.1: Differences of Purva karma (Pre operative procedure) of Basti & Huqna.

<i>Basti Karma</i>	<i>Huqna</i>
<i>Sneha</i> and <i>Sweda</i> (Oleation and sudation)- are done as <i>Purva karma</i> procedures. (AH 20-21)	<i>Sneha</i> and <i>Sweda</i> (Oleation and sudation)- are not done as <i>Purva karma</i> But fomentation with hot millet seeds is done on anus, umbilicus and the area around them

Table 5.2: Similarities of Pradhana karma (Operative procedure) of Basti & Huqna.

<i>BastiKarma</i>	<i>Huqna</i>
Administration of medicines into the body through <i>gudamargha</i> (per rectum)	Administration of the drugs through the anal canal
Specific for <i>vata-dosha</i> (AH Su 1-25)	Specific for <i>ghairtabayeesawdaviakhlata</i> (Black bile/ <i>Vata</i>) (Ibn sina,1906)
Eliminate the vitiated <i>dosas</i> from the body	Excretion the <i>Ghair tabae fuzlat</i> (vitiating humors and waste material) from the intestines. (Ibn Sina,1906)

Table 5.3: Differences of Pradhana karma (Operative procedure) of Basti & Huqna.

Basti Karma	Huqna
<p>It is called Half of the <i>chikitsa</i> of <i>kaya chikitsa</i> (CH Si 1-40,41) There are various types of <i>vastis</i> described in <i>Ayurvedic</i> classics. According to <i>Caraka</i> (Ch.Si 8/) (<i>Kaviratna</i>, vol 5, 2007)</p> <ul style="list-style-type: none"> • <i>Vataghna Vasti</i> • <i>Balavarnakra Vasti</i> • <i>Snehaniya vasti</i> • <i>Vrsatwa vasti</i> <p>According to <i>Sarangadhara</i>(Murthy, 1997)</p> <ul style="list-style-type: none"> • <i>Sodhana vasti</i> • <i>Samana vasti</i> • <i>Deepana vasti</i> <p>According to <i>vagbhatta</i> (A.Hr. Su. 19-61)(Lochan, vol 1,2017)</p> <ul style="list-style-type: none"> • <i>Utklesana vasti</i> • <i>Dosahara vasti</i> • <i>Samana vasti</i> <p>According to <i>Susrta</i>(Budhdhadhasa,2007)</p> <ul style="list-style-type: none"> • <i>Shodhana vasti</i> • <i>Lekhana vasti</i> • <i>Snehana vasti</i> 	<p>Not mentioned as half of the treatment Basically <i>huqna</i> has two types (Ibn sina, 1906)</p> <ol style="list-style-type: none"> 1. <i>Huqna e Ihtibas</i> (Evacuative enemas) 2. <i>Huqna e Mumsikah</i> (Retention enemas)

Table 6.1: Differences on Rakthamokshana in Pancha karma and blood letting in Ilaj bil Tadbeer.

Rakthamokshana in Pancha karma	Blood letting in Ilaj bil Tadbeer
Raktha and Pitta are eliminated	All four morbid humours (<i>Dam</i> , <i>Bulgham</i> , <i>Safra</i> and <i>Sauda</i>) are eliminated

Table 6.2: Similarities on the procedures of Jalauka & Irsal e Alaq.

Jalauka	Irsal e alaQ (Leech)
Leeches are divided into <i>Savisa</i> (which are not used in <i>Cikitsa</i>) and <i>Nirvisa</i> (which are used in <i>Cikitsa</i>)	Leeches are divided into Poisonous leeches & Non poisonous (useful) leeches

Table 6.3: Differences on the procedures of Jalauka & Irsal e Alaq.

Jalauka	Irsal e alaQ (Leech)
The following procedures are carried out in <i>Jalaukā</i> , Take <i>Jalaukā</i> , Apply <i>Haridra</i> and <i>Sarsapa-Curna</i> on the body of the <i>Jalaukā</i> , Put the <i>Jalaukā</i> in water for one <i>Muhūrta</i> , Again put it into <i>Kānji</i> or <i>Takra</i> & Put it into fresh water (SS. Su. 13-19) (AH. Su. 26-40)	The following procedures are carried out in <i>Irsal e alaq</i> (Leech), Collection of leeches Preservation of leeches Selection of suitable patient (<i>Ibn sina</i> , 1906), (<i>Shiffa</i> , 2017)
To remove the <i>jalaukā</i> from skin, <i>Saindhava Curna</i> is sprinkled over the <i>Jalaukā</i>	To remove the leeches from skin, table salt, borax or heat are applied

Table 6.4 Similarities on the Procedures of Sira Vyadh & Fasad.

Sira Vyadh	Fasad
It is done for <i>Raktaja Vyadhis</i>	It is done for <i>Amraz-e-damvia</i> (Disease due to dominance of <i>khilt-e-dam</i> /blood)

Table 6.5 Differences on the Procedures of Sira Vyadh & Fasad.

Sira vyadh	Fasad
Meat juice and boiled rice mixed with ghee is given as <i>Purva karma</i> procedure. He should have his body lubricated with oil. (<i>Astanga Hrdaya</i> SS.Ch.27 328)	Pieces of bread soaked in vinegar is given as <i>Purva karma</i> procedure
Done in <i>Sira vyadha kāla</i> 1. <i>Varṣā Rtu</i> In clean sky	Done in spring season

2. <i>Gr̥ṣma Rtuem</i> In <i>Sita Kala</i> 3. <i>Śita Rtu</i> In <i>Usna Kala</i> If <i>Sira Vyadha</i> is absolutely essential, it may be done in any season (SS. Su. 8-5)	
Following instruments are essential for <i>Sira vyadha</i> <ul style="list-style-type: none"> • <i>Kutharikā Sastra</i> (AH. Su. 26-12) • <i>Br̥himukha Sastra</i> (AH. Su. 26-11) • <i>Trikurca Sastra</i> (AH. Su. 26-22) 	Following instruments are essential for <i>Fasad</i> -Several scalpels, A ball of silk or thread, An instrument to excite vomiting made with a feather or of wood, Rabbit hair, A medicament of aloes and frankincense and a musk electuary & Lozenges of musk
Procedure for the quick stoppage of blood flow are, (SS. Su. 14-39, 45) <ul style="list-style-type: none"> • <i>Sandhana</i> (<i>sandhana dravya</i> application) • <i>Skandana</i> (by <i>śita dravya</i>) • <i>Pacana bhasma</i> and <i>kṣāra</i> • <i>Dahana</i> (cauterization) 	Procedures done after the treatment are, Washing the treated part, Diet. The loss of blood is replaced by grilled meat, with its gravy, or by giving forced-meat balls. Other points. The patient should lie supine. A resolvent bath must not be taken. Exercise must be avoided.

7.0. Indications and Contra indications of *Pancha karma* and *Ilaj bil Tadbeer*

Table 7.1 Indications of *Vamana* & *Qai*.

<i>Vamana</i>	<i>Qai</i>
<ul style="list-style-type: none"> • <i>Pinasa</i> (Nasal discharge) • <i>Kustha</i> (skin disease) • <i>Nava Jwara</i> (acute fever) • <i>Rajayakṣma</i> (Tuberculosis) • <i>Kāsa</i> (cough) • <i>Swāsa</i> (asthma) • <i>Prameha</i> (diabetes) • <i>Viruddhajirna</i> (indigestion) • <i>Visatita</i> (poisoning) • <i>Arsa</i> (piles) • <i>Aruci</i> (anorexia) • <i>Avipaka</i> (indigestion) • <i>Panda</i> (anaemia), <i>Sopha</i> (oedema/inflammation) 	<ul style="list-style-type: none"> • Epilepsy • Facial Palsy • Anorexia • Vertigo • Headache • Paralysis • Weakness of stomach • Indigestion • Arthritis • Melancholia • Gout • Sciatica • Filariasis • Dysuria

Table 7.2 Contra indications of *Vamana* & *Qai*.

<i>Vamana</i>	<i>Qai</i>
<ul style="list-style-type: none"> • Pregnancy • <i>Sukumara</i> (Delicate persons) • <i>Rūksha</i> persons • Fatigue • Childhood • Old age • Chest injury • Heart disease • Splenomegaly • Haemorrhage 	<ul style="list-style-type: none"> • Pregnancy • Contracted chest or narrow chests • Liability to throat inflammations (i.e. pharyngo tonsillitis) • Persons having breathing difficulties • Poor digestion • Long thin neck • Weakness of vision • Small children

Table 7.3 Indications of *Virecana* & *Is'hal*.

<i>Virecana karma</i>	<i>Is'hal</i>
<ul style="list-style-type: none"> • <i>Kuṣṭha</i> (Skin diseases) • <i>Bhagandara</i> (Fistula-in-ano) • <i>Arsa</i> (Piles) • <i>Pliha dosa</i> (Splenic disorders) • <i>Gulma</i> (Abdominal swellings) • <i>Arbuda</i> (Tumors) 	<ul style="list-style-type: none"> • <i>Warm e Jigar</i> (Hepatitis) • <i>Zof e Jigar</i> (Hepatic failure) • <i>Amraze Mafasil</i> (Joint diseases) • <i>Amraze Jild</i> (Skin diseases) • <i>Bawaseer</i> (Haemorrhoids) • <i>Falij</i> (Hemiplegia)

- | | |
|--|---|
| • <i>Visarpa</i> (Erysepelos)
(AS.SS.CH.27-11911) | • <i>Laqwa</i> (Facial Palsy)
(Textbook of <i>Ilaj Bil Tadbeer</i>) |
|--|---|

Table 7.4 Contra indications of *Virecana* & *Is'hal*.

<i>Virecana karma</i>	<i>Is'hal</i>
<ul style="list-style-type: none"> • <i>Muktanāla</i>(Rectal prolapse) • <i>NavaJwara</i>(Acute fever) • <i>Madattayaya</i>(Alcoholism) • <i>Avihata</i> (Injured) • <i>Atirukṣa</i> (Excess dryness) • <i>Upwāsita</i> (Fasted) • <i>Vyayama</i> (Excess exercise) • <i>Garbhini</i>(Pregnant) • <i>Nava Prastta</i> (Puerperium), • <i>Rajayakṣma</i> (Tuberculosis) • <i>Atisara</i> (Diarrhoea) (AS.SS.CH.27-11911) 	<ul style="list-style-type: none"> • Pregnancy • Elderly • Weak people and children • Extreme weather • Inflammatory condition of the intestine Menstruation • <i>Amraz e Qalb</i> (Cardiac disorders) • Very obese or thin • Bleeding per rectum • <i>Khuroojul Meeq'ad</i> (Rectal prolapse) • Fasting (Textbook of <i>Ilaj Bil Tadbeer</i>)

Table 7.5 Indications of *Nasya* and *Su'oot*.

<i>Nasya</i>	<i>Su'oot</i>
<ul style="list-style-type: none"> • <i>Sirastambha</i> (stiff head) • <i>Manyastambha</i> (stiff neck) • <i>Dantastambha</i> (stiff teeth) • <i>Galasāluka</i> (tonsilitis) • <i>Timira</i> (cataract) • <i>Upajihwikā</i>(uvulitis) • <i>MukhaRoga</i> (diseases of mouth) • <i>Karnasula</i> (earache) • <i>Nāsaśula</i> (painful nose) • <i>Akṣiśula</i> (painful eyes) • <i>Śirahśala</i> (headache) • <i>Dantaśola</i> (toothache) • <i>Swarabheda</i> (hoarseness of voice) • <i>Gadagadatwa</i> (stammering) (CS. Si. 2-22). 	<ul style="list-style-type: none"> • <i>Saqeeqa</i> (Migraine) • <i>Laqwa</i> (Facial palsy) • Neck stiffness • Toothache • <i>Bahutussaut</i> (Hoarsness of voice) • <i>Sara</i> (Epilepsy) • <i>Nakseer</i> (Epistaxis) • <i>Sehar</i> (Insomnia) • <i>Amraz e ain</i> (Eye diseases) • <i>Nazla</i> (Common Cold) • <i>Sara e atfal</i> (Pediatric seizures) • Rhinitis • Vertigo • <i>Suda</i> (Headache) (Shiffa, 2017)

Table 7.6 Contra indications of *Nasya* and *Su'oot*.

<i>Nasya</i>	<i>Su'oot</i>
<ul style="list-style-type: none"> • <i>Bhukta-Bhakta</i> (after meals) • <i>Ajirma</i> (indigestion) • <i>Kṣudharta</i> (hungry) • <i>Matta</i> (intoxicated) • <i>Virikta</i> (having had purgation) • <i>Garbhini</i> (pregnant) (CS. Si. 2/20); (SS. Ci. 40/47); (AH. Sa, 20/11-13). 	<ul style="list-style-type: none"> • <i>Hamal</i> (pregnant) • <i>Haiz</i> (menstruation) • <i>Shadeedpiyaz</i>(excessivethirst) • <i>Shadeedbhook</i> (excessive hunger) • <i>Takan</i> (tiredness) • Fasting • Bleeding disorders (Hamdani, 2006)

Table 7.7 Indications of *Basti* & *Huqna*.

<i>Basti Karma</i>	<i>Huqna</i>
<ul style="list-style-type: none"> • Tumours • Chronic fever • Coryza • Gout • Joint pain • Pain in the vagina • Numbness 	<ul style="list-style-type: none"> • Urinary calculi • Haemorrhoids • Constipation • Arthritis • Chronic fever • Gout • Cold

<ul style="list-style-type: none"> • Constipation • Worm infestation (AH 19-2,3,6)(Vidyanath, 2006)	<ul style="list-style-type: none"> • Fistula-in ano (Ibn sina, 1906),(Hamdani, 2006), (Shiffa, 2017)
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Table 7.8: Contra indications of *Basti & Huqna*.

<i>Basti Karma</i>	<i>Huqna</i>
<ul style="list-style-type: none"> • Very much emaciation • Immediately after emesis • Purgation • Vomiting • Expectoration • Cough • Piles • Intestinal obstruction • Intestinal perforation • Ascitis • Inflammation in the rectum • Leprosy • 8th month of pregnancy (AH Su 19-4,5), (Vidyanath, 2006)	<ul style="list-style-type: none"> • Indigestion • Unconsciousness • Hungry • Purgation • Intestinal obstruction • Rectal bleeding • Abdominal pain • Prolapsed rectal tissue • Several kidney diseases • Congestive heart failure • Active inflammatory bowel disease (Ibn sina, 1906),(Hamdani, 2006), (Shiffa, 2017)

Table 7.9 Indications of *Jalauka & Irsal e Alaq*.

<i>Jalauka</i>	<i>Irsal e alaq (Leech)</i>
<ul style="list-style-type: none"> • <i>Gulma</i> • <i>Arśa</i> • <i>Vidradhi</i> • <i>Kuṣṭha</i> • <i>Vata-Rakta</i> • <i>Kantha Roga</i> • <i>Netra Roga</i> • <i>Viṣa Duṣṭhaix</i> • <i>Visarpa</i> (AH. Su. 26-35)	<ul style="list-style-type: none"> • <i>Irqunnisa</i> (sciatica) • <i>Zatuljanb</i> (pleurisy) • <i>Zaturriya</i> (pneumonia) • <i>Sozish egheshaulqalb</i> (pericardial pain), <i>Waja-ul-uzn</i> (earache) • <i>Dawali</i> (varicose veins) • <i>Nare farsi</i> (eczema) • <i>Sa'afa</i> (alopecia) (Ibnsina, 1906),(Hamdani, 2006), (Shiffa, 2017)

7.10. Table Indications of *Sira Vyadh&Fasad*.

<i>Sira vyadh</i>	<i>Fasad</i>
<ul style="list-style-type: none"> • According to <i>Vagbhatta</i> • <i>Visarpa</i> (erysepeles), • <i>Vidradhi</i>(abscess), • <i>PlihāVrddhi</i> (splenomegaly), • <i>Gulma</i> (abdominal swellings) • <i>AgniMandya</i> (poor digestion) • <i>Jwara</i> (fever) • <i>MukhaRoga</i> (oral diseases) • <i>NetraRoga</i> (eye diseases) • <i>Meda</i> (obesity) • <i>Trsna</i>(thirst) • <i>Lawanāsyata</i> (salty taste of mouth) • <i>Kuṣṭha</i> (skin diseases) • <i>VataRakta</i> (gouts) • <i>RaktaPitta</i> (haemorrhagic diathesis) • <i>KatuAmlodgāra</i> (acrit eructations). 	<p><i>Fasad on Vareed e Qeefal</i> (cephalic vein)</p> <ul style="list-style-type: none"> • Diphtheria • Headache • Earache • Meningitis <p><i>Fasad on VareedeBasaleeqAala</i> (basilic vein)</p> <ul style="list-style-type: none"> • Pleurisy • Gastritis • Inflammatory condition of spleen and uterus • Piles <p><i>Fasad on VareedeAkhil</i> (median cubital vein)</p> <p>All diseases of upper and lower part of body.</p>

Table 7.11. Contra indications of *SiraVyadh* & *Fasad*.

<i>Sira vyadh</i>	<i>Fasad</i>
<ul style="list-style-type: none"> • <i>Bala</i> (children) • <i>Vrddha</i> (aged) • Excessive <i>Rukṣa</i> (dryness) • <i>Ksata-Ksina</i> (chest injury) • <i>Strikarṣita</i> (exhausted due to coitus), • <i>Vamana</i> (vomited), <i>Virecana</i> (purged) • <i>Swasa</i> (asthma) • <i>Soṣa</i> (emaciation) • <i>Mürcccha</i> (fainting) • <i>Krsa</i> (cachexic) • <i>Garbhini</i> (pregnant) • <i>Kāsa</i> (cough) (SS. Sa. 8-3).	<ul style="list-style-type: none"> • Age: Not before 14, or after 70. • Physique: those who are very emaciated; those who have flabby muscles. • The stomach full of food • The bowels still loaded with faeces • A state of fasting • Tenderness of the pylorus • Pregnancy (Shiffa, 2017)

DISCUSSION

Discussion on Similarities of PanchaKarma and Ilaj bil Tadbeer

According to the table 1.1, it indicates that the elimination of vitiated *doshas* (*Vata*, *Pitta*, *Kapha*) & *Rakthadathu* is known as *Samshodana Karma* and the elimination of *Istifragh e Akhlat e Radiya* (Morbid humours), *Bulgham* (Phlegm/Kapha), *Safra* (Yellow bile/Pitta), *Sauda* (Black bile/Vata) and *Khoon* (Blood/Raktha) is known as *Isthifragh* & these therapies are well known as comprehensive methods for the purification of the body. It also states that *Samshodana* is done through *Panchakarma*, for the prevention as well as the treatment of diseases and similarly *Isthifragh* is done through *Ilaj bil Tadbeer* for the same purpose. *Panchakarma* and *Ilaj bil tadbeer* consist of *Purva karma* (Pre-operative Procedures), *Pradhanakarma* (Operative Procedure) and *Pashchatkarma* (Post-operative Procedures). Hence the overall objective of *Samshodana karma* of both system of medicine are same.

Discussion on Differences of PanchaKarma and Ilaj bil Tadbeer

Five procedures are mentioned under *Panchakarma* & Twelve procedures are mentioned in *Ilaj bil tadbeer*. (Table 1.2).

Discussion on Similarities on Purva karma (Pre operative procedure) of Panchakarma and Ilaj bil Tadbeer

Purva Karma is the preparatory procedure required to be undertaken before actual *Panchakarma* therapy and *Ilaj bil Tadbeer* is administered (Table 1.3).

Discussion on Differences on Purva karma (Pre operative procedure) of Panchakarma and Ilaj bil Tadbeer

As mentioned in the table 1.4, *Purva Karma* consists: *Deepana*, *Paacana*, *Snehana* and *Swedana* in *Panchakarma* & it can be useful for both the acute and

chronic diseases. *Purva karma* procedure of *Ilaj bil Tadbeer* does not consist of *Deepana*, *Paacana*, *Snehana* and *Swedana*. It is useful in chronic diseases. *Snehana* is useful for only *Vata* disorders but *Nuzj* is useful in *Bulghami* (Phlegm), *Safravi* (Yellow bile) and *Saudavi* (Black bile) disorders. (Table 1.4)

Discussion on Similarities of Pradana Karma (Operative procedure) of Panchakarma and Ilaj bil Tadbeer

The five similar procedures come under *Pradana Karma* of both therapies. (Table 1.5)

Discussion on Differences of Pradana Karma (Operative procedure) of Panchakarma and Ilaj bil Tadbeer

Panchakarma contains five therapies but *Ilaj bil tadbeer* contains twelve therapies including the *Panchakarma* procedures. (Table 1.6)

Discussion on Similarities of Paschat Karma (Post operative procedure) of Panchakarma and Ilaj bil Tadbeer

In *Paschat Karma* of both the therapies the special diet is given after the main operative procedure. (Table 1.7)

Discussion on Differences of Paschat Karma (Post operative procedure) of Panchakarma and Ilaj bil Tadbeer

Paschat karma includes *Dumapana*, *kawala Graha*, *gandusha*, *Samsarjana karma* in *Panchakarma* but in *Ilaj bil Tadbeer* these are not mentioned. Diet & life style modifications are mentioned as post operative procedures of *Ilaj bil tadbeer*. (Table 1.8)

Discussion on Main procedures of Panchakarma & Ilaj bil Tadbeer

Discussion on Differences of Purva karma (Pre operative procedure) of Vamana karma & Qai

As *Purva karma* of *Vamana*, *Deepana*, *Pachana* and Internal Oleation are done. But as *Purva karma* of *Qai*,

Hammam (Bath) & *Riyazath* (Exercise) are done. (Table 2.1)

Discussion on Similarities of Pradhana karma (Operative procedure) of Vamana karma & Qai

Elimination of vitiated *dosha* and morbid humours are expelled out through *urdhavabhaga* (Oral route). Route of elimination is said to be same in both the system of medicine (Table 2.2)

Discussion on Differences of Pradhana karma (Operative procedure) of Vamana karma & Qai

Procedure of *vamana karma* is divided into four main sections as *Samhara Samgraha*, *Aatura Pariksha*, *Aatura Siddantha* and *Matra Vinishchaya* in *Panchakarma* but there is no such type of classification mentioned in *Ilaj bil Tadbeer*. During the *Vamana karma*, special *Vamana yoga* drug is given such as *Madhanapala*, *Pippilichoorna* but during main procedure of *Qai* special emetic drug is not given but Warm water, *Ma-ush-Shaer* (Barley water), *Sikanjabeen* (oxymel), Decoction of *Shibt* (*Anethum sowa*) are given.(Table 2.3)

Discussion on Differences of Pascat karma (Post operative procedure) of Vamana & Qai

In the *Paschat karma* of *Vamana*, *Dumapana*, *Kavala graha* & *Samsarjanakarma* (Special Diet Regimen) is given but in *Qai* these are not mentioned as Post operative procedures. (Table 2.4)

Discussion on Differences of Purva karma (Pre operative procedure) of Virecana karma & Is'hal

In *Purva karma* procedures of *Virecana*, *Snehana*, *Abyanthara Snehana* (Internal) & *Swedana* are given initially and then *Sarvanga Abhyanga* and *Baspa Swedana* are carried out. In *Is'hal*, Internal oilation is not done, but *Nuzj* (Concoction/Maturation) is carried out as pre operative procedure by administering internal drugs called *Munzijath* (Concoctive drugs). (Table 3.1)

Discussion on Similarities of Pradhana Karma (Main operative procedure) of Virecana and Is'hal

The table 3.2 shows that the elimination routes of *Doshas* or Humours from the body are same (rectum). Both the therapies contain Pre-operative, operative and post-operative procedures.

Discussion on Differences of Pradhana Karma (Main operative procedure) of Virechana & Is'hal

According to the table 3.3, *Virecana* is beneficial in the disorders originated from vitiated *Pitta* or *Kapha* associated with *Pitta*, where *Is'hal* is beneficial in the disorders caused by morbid matters like *balgham* (Phlegm), *saфра* (Yellow bile) and *sauda* (Black bile). *Is'hal* is mentioned to not only eliminate *Bulgham* (*kapha*) & *Saфра* (*pitta*) but also *Sauda* (*Vata*).

Discussion on Differences of Paschat karma (Post operative procedure) of Virecana & Is'hal

According to the table 3.4, As *paschat karma* of *Virechana*, *Samsarjana* (Special diet) must be given but in *Is'hal*, *Tabreed* (cold regimen) is given.

Discussion on Similarities of Purva karma (Pre operative procedure) of Nasya and Su'oot

The *Purva karma* procedures of both the system are said to be same (Table 4.1)

Discussion on Similarities of Pradhana Karma (Main operative procedure) of Nasya and Su'oot

Route of the administration and *Nasya* procedures are same in both system of medicine. (Table 4.2)

Discussion on Differences of Pradhana Karma (Main operative procedure) of Nasya and Su'oot

Nasya is specifically indicated in *Urdhwa Jatrugata Rogas* (disorders above clavicle) but it is not mentioned in *Suoot* (Table 4.3)

Discussion on Differences of Pascat karma (Post operative procedure) of Nasya and Su'oot

According to the table 4.4, in the *Paschat karma* of *Nasya*, *Dhumapana* (inhalation) or *kavalagraha* (mouth gargle) are done but *gharghara* (gargle) is only done as post operative procedure of *Su'oot*.

Discussion on Similarities of Purva karma (Pre operative procedure) of Basti & Huqna

Mild massage (*Abhyanga*) and mild sudation is done as *Purva karma* procedures in *Basti* but it is not done in *Huqna* (Table 5.1)

Discussion on Similarities of Pradhana karma (Operative procedure) of Basti & Huqna

Route of elimination of *Basti* & *Huqna* are same. *Basti* is specific for *vata dosha* and similarly *Huqna* is specific for *ghair tabayee saudavi akhlat* (Abnormal black bile). (Table 5.2)

Discussion on Differences of Pradhana karma (Operative procedure) of Basti & Huqna

In *Caraka Samhita*, *Basti* is indicated as half of *chikitsa* of whole *chikitsa* but in *ilaj bil tadbeer*, *huqna* is not mentioned as that (Table 5.3)

Discussion on Differences of Rakthamokshana in Panchakarma and blood letting in Ilaj bil Tadbeer

According to table 6.1, *Raktamokshana* of *Pancha karma* is classified as,

1. *Sastra Visravana* (Blood letting with metallic instruments); *Pracchana* (incisions) & *Siravyadha* (venepuncture)
2. *Anusastra Visravana* (Blood letting without metallic instruments); *Srnga* (application of cow's horn for aspiration), *Jalouka* (application of leech), *Alabu* (application of *Alabu* for cupping) & *Ghati Yantra* (cupping glass application).

This type of classification is not mentioned but *Irsal e Alaq* (Leech therapy), *Fasad* (Venesection) & *Hijama* (Cupping) are mentioned under *Ilaj bil Tadbeer*.

Discussion on Similarities on the procedures of *Jalauka & Irsal e Alaq*

According to the table 6.2, two types of leeches are mentioned in *Panchakarma* and *Ilaj bil tadbeer*. Among these the non-poisonous (nirvisha) leeches are used for medicinal purposes.

Discussion on the Similarities of the Procedures of *Sira Vyadh & Fasad*

According to table 6.4, *Sira Vyadh & Fasad* are done in blood related disorders.

Discussion on Differences of the Procedures of *Sira Vyadh & Fasad*

According to table 6.5, *Sira vyadh* is done in different seasons where *Fasad* is suitable only in spring season.

Discussion on Indications & Contra indications of *Samshodhana* therapy and *Ilaj bil tadbeer*

Most of the indications and contra indications are said to be the same. But Table 7.1 indicates that, except the *Rajayakma* (Tuberculosis) in *Panchakarma*, the indications of the both the system are same.

Among various indications, varicose veins, eye diseases, hemorrhoids and skin diseases are common for leeching in both system of medicine. (Table 7.9)

According to table 7.11 among the contra indications of *Sira vyadh* and *Fasad*, pregnancy, aged people, state of fasting and emaciation are common in both procedures. Asthmatic patients are contra indicated for *Sira vyadh* but they are indicated for *Fasad*. (Table 7.10)

CONCLUSION

It is concluded that according to the literature; *Ayurveda* classical texts (*Vrudhathraya & Laguthraya*), *Unani* classical texts (*Al-Qanoonfitibb & Usool-e-tibb*), Journal articles and Conference articles the main objective of *Shamshodhana* procedures of both system of medicine are used for elimination of *Doshas* and Humours from the body.

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