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MANAGEMENT PANCHAKARMA THERAPIES AND ITS ROLE IN IMPROVING BALA (IMMUNITY)

Dr. Shiram Shivajirao Ragad

(MD, Panchakarma), Assistant Professor- Panchakarma Department, Bharati Vidyapeeth (Deemed to be University) College of Ayurveda,
Pune-43

email: shriramragad1992@gmail.com

ABSTRACT

Panchakarma's goal is sodhana (purification). A illness does not return after being treated with the sodhana method. The panchakarma sodhana is the best method for curing and rebalancing the body as a result. These doshas maintain equilibrium in the body, mind, and emotions of people. When the delicate equilibrium between the doshas is upset, a sickness will appear. An Ayurvedic cleansing draws excess vata, pitta, and kapha from the tissues into the digestive tract in order to be eliminated, as well as pollutants from the body. As a result, the channels are cleared and the balance is restored. It is called Panchakarma to cleanse the body. According to contemporary scientific understanding, the idea would involve improving an organism's immunological responsiveness to a disease by nonspecifically stimulating the immune. It is now being recognized that modulation of immunological response could provide an alternative to conventional chemotherapy for a variety of diseased conditions of impaired immune responsiveness. In present article we are discussing regarding the role of ayurveda in improving immunity.

Keywords: sodhana, Panchakarma, Bala(Immunity) , ayurveda, vata, pitta, and kapha

INTRODUCTION

The most effective form of mind-body therapy for immune system boosting, body purification, reestablishing equilibrium, and overall wellbeing is panchakarma. It is among ayurveda's most powerful therapeutic modalities. Prior to panchakarma, the patient receives poorva karma treatments like deepana and paachana (appetisers and digestives), snehana (oleation), and swedana (sudation). Before beginning any other therapy, Ayurveda believes that the body must be thoroughly cleansed. Since the ailment treated with shodhana treatment would never reoccur, whereas the condition treated with shamana therapy may recur in due course of time, shodhana chikitsa (purificatory or cleansing procedures/panchakarma) is preferred over Shamana chikitsa (treating with internal medicines) [1-8].

Vamana karma is Sanskrit for "to make one vomit for good." It is suggested for the body's Urdhwabhaga (Thoracic area) purification. In this case, Vamaka Dravyas are used to remove karma-vitiated Doshas through the oral route. Vamana Karma is recommended for Kaphaja Disorders particularly. Karma Virechana When Virechaka Dravyas are administered, the vitiated Doshas are expelled from the Adho Bhaga (abdominal area) of the body via the anal canal. This process is known as Virechana Karma. Pittaja disorders call for the use of Virechana Karma. Karma Basti Another method of purification is Basti Karma, in which Basti Dravyas are delivered via rectum, vagina,

or urethra. The treatment specifically for Vatik disorders is called basti karma. Narayana Karma When the necessary medication is administered through the nasal passage in the form of liquid, powder, or vapour, it is known as a Nasya Karma. In Urdhwa Jatrugata Rogas, also known as ENT disorders or Shirogata Rogas, Nasya Karma is specifically recommended [9]. Raktamokshana Bloodletting is known as raktamokshana, and it is done for therapeutic reasons to get rid of the morbid Doshas that are present in the blood. It is especially recommended for surgical, Pitta-dominant, or blood-born disorders. Following the administration of Pradhana Krama, the person is next exposed to Paschat Krama, which may include Dhumapana, Kavalagraha, Gandusha, and Sansarjana Krama depending on the person's needs. Sansarjana Krama is the practise of restoring Agni's digestive abilities by promoting a certain dietary regimen. The following goals are the primary ones for which panchakarma therapy is used: Panchakarma is advised as a preventive therapy in healthy individuals in order to preserve and maintain their good health. Panchakarma is suggested as a prerequisite for rejuvenation in patients for whom Rasayana therapy is advised for the revival, regeneration, and revitalization of all bodily Dhatus.

In contrast to the word "Immunity" used in contemporary medicine, Vyadhiksamatwa as it is defined in Ayurveda has considerably broader meanings. According to Chakrapanidatta, the phrase

"Vyadhi-ksamatwa" means "opposite to the power and virulence of the disease" and "capable of inhibiting and binding the causes and elements of the sickness." Immunomodulators are currently regarded as one of the most powerful weapons in the management of health and disease by contemporary medicine. Charaka has also described Bala as the factor, that kills the Dosas or disease causing factors, i.e., modern medicine. In reality, because our understanding of the immune system is evolving so quickly, the role of immunomodulators in contemporary medicine is still not fully understood or perceived. These and other issues are bringing the modern concept closer to the Ayurvedic principles of Vyadhi-ksamatva, Ojas, and Bala [10–16]. For example, the more recent understanding of the neuro–endocrine–immune axis or the influence of exercise, circadian rhythms, seasonal variations, and different psychological states on immune system are revealing many such issues.

Instead of directly neutralising the disease-causing agent, ayurvedic medicines aim to increase the body's general natural resistance to it. Herein lies the distinction between modern medicine's emphasis on employing chemotherapeutic medications to directly combat the disease-causing substances and Ayurveda's core therapeutic approach. The goal of immunological strengthening is attained in Ayurvedic medicine by using Rasayana and Vajikarana therapy, according to Acar Rasayana measures, as well as by using Ojovardhaka remedies.

The Potential of Bala (Immunity) Enhancing Panchakarma Therapies Oja (Vigor) is also

known as the vigour of the seven Dhatus (Rasa to Shukra), and Bala (Immunity) is another term for Oja (Vigor) [17]. The immune-compromised state known as Bahudosh Awastha is stated in the symptoms of Bahudoshavastha, where Panchakarka therapy is particularly important. Panchakarma therapies increase Bala (Immunity) as mentioned in its benefits of performing Panchakarma therapies [19]. Laxanas of Prakrutistha Purusha (Signs of normal human health) occurs when cleansing is done through Panchakarma therapies [20]. 5. Understanding Concept Of Mala (Root Causes) With Present Perspective There are two types of body Dhatus, one is Malabhuta and another is Prasadbhuta, out of these Malabhuta Dhatus can produces difficulties in the body, therefore they are known as Sharirasya Badhakaraha (Harmful elements) of the body, elements that stick to Srotas (eg. Ama, undigested food constituents, saturated cholesterol, etc.), differently produced and excreted Malas from the eyes, ears, nose, etc. ripened Dhatu means Vranotpattijanya Puya (Ulcerative pus) of Rasa (Plasma), Rakta (Blood), Mansa (Muscle), Meda (Vasa Vedpathak S et alexcreted from Mansa), Asthi (Bone), Majja (Bonemarrow), Shukra (Semen), decreased or exaggerated Vata, Pitta and Kapha Doshas, (Vata means Eerana that fills the gaps and the minute and large pores of the body. Pitta is what Pitta Dosha includes blood, pancreatic juice, and other fluids that are needed for digestion and nourishment as well as many of the compounds that are latent in these fluids. When they are in their right locations,

bodily fluids and solids including saliva, lymph, plasma, fat, mucous membranes, and mucus are said to as belonging to the Kapha dosha (21). In terms of mucopolysaccharides, kapha represents mucus [22]. Androgen, T-cells, and thyroxine are related to Pitta (mesomorphic or andrus), Kapha (endomorph or thymus), and Vata (ectomorph or thyrus), respectively. Because all of these have the potential to harm the immune system or cause disease in the body, they are collectively referred to as "Mala" [24]. Cleansing (Shodhana) Boosts Immunomodulators Like Rasayana (Rejuvenation) Before using Rasayana (Rejuvenation) medications like Brahmarasayan, Amalak rasayan, Chawanprash rasayan, and Vajikarna (Aphrodisiac) medications like Madhuyashti yoga, Amalak yoga, and Vidaryadi yoga, it is necessary to cleanse the body of any Mala present by administering Panchakarma therapies [25]. Otherwise, it will not produce the desired immunomodulatory effect, similar to painting. In addition to the organs Amashaya (Stomach), Agnyashaya (Pancreas), Pakashaya (Intestine), Mootrashaya (Kidneys & Bladder), Rudhirashaya (Liver & Spleen), Hrudaya (Heart), Unduk (Caecum), and Phuphus (Lungs), Koshta (meaning "Alimentary canal") By using Panchakarma treatments, which include strengthen immune modulators such Rasayana (rejuvenation) and Vajikarna (aphrodisiac) drugs, it is possible to cleanse the Mala existing in all of the aforementioned organs. Srotas in the body are Pranavaha (Air channels) Udakavaha (Water channels), Annavaha

(Food channels), Rasavaha (Essence channel), Raktavaha (Blood channels), Mansavaha (Muscle channels), Medovaha (Fat channels), Asthivaha (Bone and cartilage channels), Majjavaha (Bone marrow channels), Shukravaha (Ovum and sperm channels), Mootravaha (Urinary channels), Purishavaha (Excretory channels), Svedavaha (Sweat channels) [28], Artavavaha (Menstrual channels) [29]. Cleansing of Mala present in all above Srotas (Channels) is done by administering Panchakarma therapies which is prerequisite for Vajikarna (Aphrodisiac) medicines and improved sexual power and Balapradam (Immunomodulation). Rasayana promotes nutrition by explicitly enriching the nutritional value of Rasa by enhancing Agni, i.e. digestion, metabolism, and absorption (by Srotoshodhana). Consequently, any medication that improves Rasa's consistency would enhance the health of all body tissues. In fact, a new field of medical science known as – "psychoneuroimmunology" is rapidly developing, which studies the interrelationships of psychological factors, the nervous system and the immune system. Vyādhī-ksamatva (natural resistance) is not a constitution of the same order, that is, it varies among individuals. It also depends on nutritional, environmental and individual factors – physical and psychological. Vyādhīksamatva or Bala are of three types: (1) Sahaja Bala – It is genetic and innate resistance to diseases that exists from birth. It is said to increase with the growth of the tissues and to depend on no other cause (Chakrapani Ca. Su. 11/36). (2) Kalaja Bala – This type of immunity is said to be influenced by the

seasonal characteristics and age of a person. (3) Yuktikrit Bala – This type of Sarira Bala refers to the modulation of the body's resistance to disease through appropriate Ojovardhak diet, physical exercise, rest, regeneration and Rasayana, therapies in accordance with seasonal needs. Rasayana Tantra is one of the eight clinical specialties of Ayurveda. It relates to nutrition, natural resistance and geriatrics.

DISCUSSION

The importance of panchakarma for strengthening the immune system

Panchakarma is an ancient system of Ayurvedic detoxification and rejuvenation therapies designed to facilitate the elimination of deep-seated stresses and toxins in the physiology. As an individual's life progresses, the body experiences many stresses and undergoes countless changes as it constantly adapts to its environment. During the days and nights, during the changing seasons, and during the different phases of life, the products of normal metabolism are produced in the tissues and are carried away for elimination by one of three main routes: feces, urine, sweat. they constantly create excess bio-energies known as doshas (Vata, Pitta and Kapha) and are removed from the body through its natural elimination processes. Although there are many ways to eliminate these excess doshas, the main route of elimination is through the gastrointestinal tract. In addition, specific parts of the gastrointestinal tract are the main site of elimination for a particular dosha: the stomach for Kapha, the jejunum and ileum for Pitta, and the large intestine for Vata. Normally, the body has an innate ability to efficiently process and eliminate these

waste materials, including damaged doshas. However, due to repeated dietary indiscretions, poor exercise patterns, lifestyle, required pharmaceutical drugs, and genetic predisposition, the digestive enzymes, metabolic cofactors, hormones, and neurotransmitters that regulate the body's internal homeostasis become disorganized. This can lead to the accumulation and spread of toxins throughout the physiology, resulting in disease. A modern example of this situation occurs when you eat a pesticide-treated (non-organic) apple. The chemical is absorbed into the bloodstream and eventually reaches the liver, where it normally undergoes two biochemical processes to convert the water-insoluble pesticide into a water-soluble form that can be excreted in the urine or feces. In addition, for these important liver processes to occur efficiently, many specific complex enzymes are needed in the right ratio to be released at the right time. If the liver is properly nourished and in a clean state, the pesticide will be eliminated from the body before it can exert its neurotoxic or immunotoxic effect. Consider that like any machine, the human body requires regular cleaning to ensure long and proper functioning. The organs and tissues that act as filters (liver, spleen, kidneys, lymphatic vessels, mucous membranes, etc.) must be cleansed and all accumulated toxins must be removed to prevent blockage of the channels that carry the essentials of life. Ancient Ayurvedic doctors knew that without such maintenance, bothersome mental and physical conditions are more likely to develop, which can then lead to more

advanced disease states and ultimately premature mortality. Although most reasonable individuals recognize the value of maintaining a clean internal physiology, modern medicine has not yet accepted this idea as a central tenet of health care and therefore has provided no practical guidance for detoxification therapies. As a result, few of us give our internal organs and tissues the same care and attention that we give to vacuum cleaners, cars, or washing machines. Recently, however, more and more men and women are becoming aware of the dangers of living in ecologically toxic, overcrowded and congested conditions. On a planetary scale, there is increasing awareness of the need to cleanse our minds and bodies, eliminate toxins and maintain a balanced lifestyle. Only then can we expect to remain vital, strong and immune to disease. Panchakarma, the detoxification therapy of Ayurveda, may be the most effective method of cleansing and rejuvenating the various cells, tissues and organs of the human physiology. Panchakarma therapy is believed to be a means by which the body can regain its innate intelligence and regain the ability to naturally assimilate nutrients and eliminate waste. The health of each individual depends on these processes. Panchakarma therapies are designed to perform a radical cleansing of the body's tissues by removing the vitiated doshas that are the causative agents of disease. Unlike many of Ayurveda's health-promoting recommendations, these are not self-administered therapies. These procedures must be administered by specially trained therapists in a specific

order for a specified period of time. In addition, although panchakarma is for the most part a pleasant and comfortable therapy, there may be periods of discomfort associated with the deep release of toxins that actually occurs. It is therefore essential that the therapy be supervised by an experienced practitioner who can recognize the signs of correctly and incorrectly administered Panchakarma. Fortunately, these signs were carefully recorded by the ancient vaidyas (wise doctors) and can be learned by a dedicated student. The ancient physicians were very clear and direct in their assessment of the importance of Panchakarma treatment in overall health care. It is considered important that everyone, regardless of their medical condition, receive these treatments regularly, with the exception of some patients with absolute and relative contraindications to treatment (discussed later). The time has come to act and invest in health. One does not start digging a well when one is thirsty. It's also not wise to wait until your car is already spewing thick black smoke before taking it to a mechanic for a tune-up. If a person is in good overall health, Panchakarma will help prevent the accumulation of toxins, strengthen your life energy and prevent the occurrence of subsequent diseases. If you suffer from diseases of an acute or chronic nature, it can help the body to remove hardened, stubborn waste products that have become toxic. So the importance of panchakarma is obvious even for people living in the best of circumstances. However, it becomes an even higher priority for individuals living in more stressful,

polluted and unnatural environments. Overworked and rested members of our society often eat unsatisfying meals in a hurry, get insufficient exercise, sit in sedentary jobs under artificial light, breathe stale oxygen-depleted air and then stare at the television for hours, take synthetic drugs and live surrounded by noise, electromagnetic fields and harmful radiation far from nature. To make our situation worse, we learn to suppress many of our natural bodily functions in order to politely assimilate into unnatural society: coughing, sneezing, passing gas, belching, yawning, eating, drinking, sleeping, sweating, urinating, and defecating. As members of society, we tacitly agree to suppress these natural urges in public, which is why we eat according to the office schedule, drink little water, consciously yawn, sneeze and pick our noses, and rush to the bathroom only between meetings. The inevitable consequence of this lifestyle is the formation and bioaccumulation of toxic substances and residues in the physiology. They can take a myriad of forms including: senescent (dead) cells, mucous secretions, bacterial overgrowth, excess fats and fatty acids, and many forms of toxins that are so unique they defy classification in modern terms. You can be reasonably sure you have toxicity if you suffer from: headaches, joint pain, chronic inflammatory symptoms, recurrent respiratory infections, constipation, hemorrhoids, sinus congestion, psoriasis, acne, non-structural back pain, mood swings, depression, food allergies, ulcers or generalized pain. Panchakarma detoxification may be the "missing link" to restore optimal function of

our cells and tissues. Whether for disease prevention or treatment, most individuals who take advantage of authentic panchakarma treatments will feel physically and mentally revitalized with a commensurate reduction in toxicity symptoms.

Conclusion

1. Beneficial effects of Panchakarma therapy:
2. The importance of panchakarma is evidenced by the fact that they are essentially applicable to all cases involving a wide range of preventive, curative and supportive conditions.
3. Conservative management or Shamana Chikitsa does not work adequately if not preceded by Shodhana therapy.
4. Panchakarma, if performed, which provides bio-purification, immune potentiation and disease prevention with respect to seasons and body constitution.
5. Provides immediate multiple therapeutic benefits such as effect on specific disease, desired benefit, rehabilitation, physiotherapeutic effect.
6. The effect of general immunity as a long-term benefit.
6. Panchakarma is an important preparatory procedure before Rasayana therapy (rejuvenating procedure)
7. The biological systems of the entire body return to normal.
8. Rejuvenation and revitalization of all body tissues and Dhat occurs.
9. Waste products, unwanted materials, various toxins and Malas are removed from the body at various levels (cellular/tissue level) resulting in a purifying effect or purification of the body i.e. Stroto Shodhana is achieved.

10. Normal physiological functions of all body systems are potentiated, e.g. absorption and metabolism are improved.
11. The prognosis of various critical diseases is significantly improved after Panchakarma therapy.
12. Damaged doshas are eliminated from the body primarily through the elemental channel.
13. Beneficial results achieved after Panchakarma therapy are long term and long lasting.
14. The individual will not be affected by premature aging and lives long with sound health.

Panchakarma procedures are more beneficial for patients suffering from such diseases that they find the procedures and death on a similar level. Panchakarma therapies have the ability to improve Oja (Vigor) and Bala (Immunity), cure Balanasha (Immunity weakened condition) and get Prakruti Purusha Laxana (Signs of normal human health), keeping this in mind we can individually advocate Panchakarma therapy to improve Bala (Immunity). In the pre-operative measures, Snehana (Oleation) and Swedana (Sudation) procedures are performed to prepare the Mala (root causes) well so that it can easily come out of the stuck places and then it is expelled from the body with the Shodhana (cleansing) potency of Panchakarma therapy. By detoxifying all organs including Koshtha, Srotas and the whole body, Agni Vyapara (metabolism) is strengthened, pre-existing diseases are cured, body homeostasis is achieved and finally Bala (immunity) is improved in this state where the body is ready for regeneration and this regeneration is

achieved with Rasayana (rejuvenation) and Vajikarna (aphoristic) drugs, which again have immunomodulating potential. With this fact we can advocate Panchakarma therapy to improve the immunomodulating potency of Rasayana (rejuvenation) drugs.

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