

Role of *Panchakarma* and Their Mechanism of Action in *Urdhwajatrugata-Roga*– A Review Article

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ABSTRACT

The phrase “*Swasthyasya Swasthya Rakshnam*” represents, maintaining the health of a healthy person, prevention of disease and “*Aaturasya Vikara Prasamanam*”, which means curing the disease of ailing person. These are the main aim and objective of Ayurved. The *Shalakyatantra*, a part of *Astanga Ayurved*, deals with the disease above throat. It includes the disease and treatment of *Netra, Karna, Nasa, Kantha, Mukha, Danta* and *Siro-Kapala Gata Roga*. *Sansamana* (conservative), *Samsodhana* (*Panchakarma*) and the *Shastrachikitsa* (surgical procedures) are the essential treatment modalities followed to treat a disease. These are the basic treatment modalities, explained in the classical text of Ayurved. *Panchakarma* is a branch of Ayurveda, meant for the removal of vitiated *Dosha, Mala* or toxic part of body and balances *Dosha-Dushya* through, *Vamana, Virechana, Nashya, Basti, Rakta Mokshya* etc. In the disease like *Abhisyananda, Adhimantha, Timira, Danta Nadi, Upakusha* and *Dusthapratishyaya*, most of the *Panchakarma* therapies are indicated according to their severity of the disease. In practice the patient, who undergoes *Panchakarma* or *Sodhana Chikitsa* as *Pradhana karma* or *Poorvakarma* shows better result than the patient treated without *Sodhanakarma*. The patients, treated with *Sodhanakarma* recover faster than patient treated only with *Shamanchikitsa* does. Therefore, increasing and mainstreaming the *Panchakarma* procedure in *Shalaky Tantra* will definitely provide an effective and satisfactory outcome in *Urdhwajatrugata* disorders.

Keyword - *Panchakarma, Panchakarma* in *Shalakyatantra, Vamana, Virechana, Basti, Nashya, Raktamokshan* in *Netra, Karna, Nasa, Kantha, Mukha-Danta, Siro-Kapalagata Roga,*

Sodhan in *Shalaky Tantra*

I. INTRODUCTION

Sansamana (conservative), *Samsodhana* (*Panchakarma*) and the *Shastrachikitsa* (surgical procedures) are the essential treatment modalities followed to treat a disease in Ayurveda [1]. *Samsodhana Chikitsa* is one of the best methods to remove, reduce and balance the *Saririka Dosha*. *Samsodhana* or *Sodhanachikitsa* is also known as the *Panchakarma Chikitsa*. The *Panchakarma* includes the *Poorvakarma, Snehana* and *Swedana* [2].

The *Pradhanakarma* as the *Vamana, Virechana, Anuvastana Basti, Niruha Basti* and *Nashya* [3]. *Basti* can be added instead of *Anuvastana* and *Niruha Basti* with *Raktamokshan* in *Panchakarma* therapy. *Shalakyatantra* is one among the eight branches of Ayurved and it deals with the disease of *Netra, Karna, Nasa, Siro-Kapala* and *Mukhagataroga* [4]. While considering the predominant *Dosha* of *Urdhwajatrugataroga, Karna* and *Danta* are *Vata* predominant, so the treatment followed is *Vataharachikitsa* like *Snehaasana, Kavala Gandusha, Sneha Virechana* and *Siro Basti* etc. *Mukhais Kapha* predominant, so treatment followed are *Kaphaharachikitsa, Lekhana, Pratisarana, Siro Virechana* and *Jalaukavacharana* etc. The diseases of *Kantha* are *Kapha-Rakta* predominant, so treatment followed are *Vamana, Siro Virechana, and Raktamokshana* etc. In *Siro-Kapalagata Roga* the treatment followed are *Nashya, Raktamokshana, Siro-Virechana, Mudhni-Taila* and *Dhoomapana* etc. In *Danta Nadi, Upakusha* and *Dusthapratishyaya* almost all the *Panchakarma* therapies are indicated according to the *Dosha-Dushya, Baya (age) and Kala*. The disease treated with

Panchakarma or *Sodhana Chikitsa* as *Pradhanakarma* or *Poorvakarma*, never reoccur and shows better result than the patient treated without *Sodhana Karma* [5,6]. Here in this context an attempt is made to collect and discuss the applied aspect of *Panchakarma* with their mechanism of action in *Shalakyatantra*.

AIMS AND OBJECTIVES

- To elaborate and discuss the concept of *Panchakarma* in *Shalakyatantra* with their mechanism of action.

II. MATERIALS AND METHODS

Literatures will be collected from different classical text books of Ayurveda, from journals and from dissertations. The details of *Panchakarma* techniques and their special indications in *Shalakyatantra* are

discussed in details.

Panchakarma in Shalakyatantra

Panchakarma is a branch of Ayurved, which is adopted in every clinical department of Ayurved according to the *Dosha-Dushya*, *Dhatu*, *Desha* (site of disease), *Kala* of disease (duration of disease/chronicity) and *Baya* (age of patient). The *Panchakarma* includes the

Poorvakarma, *Snehana* and *Swedana* [2], the *Pradhanakarma* as the *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and

Nashya [3]. *Basti* is also considered instead of *Anuvasana* and *Niruha Basti* with *Raktamokshana* in *Panchakarma* therapy. Here are few general considerations or facts regarding the *Panchakarma* and their applied aspects are discussed below.

Table 1: Panchakarma According to Dosh involved in Urdhwajatrugata Roga

Dosh predominance	Treatment Protocol
Vata predominant disease	Basti, Snehana Basti and Nashya
Pitta and Rakta predominant diseases	Virechana and Raktamokshana.
Kapha predominant diseases	Vamana, Nashya, Tikshna Nashya

Specific indications of Panchakarma in Various disease of Urdhwajatra

Out of the 76- *Netra roga*, 52 diseases are *Sadhya*; *Vata* and *Pitta* predominant disease are 10 each, *Kapha*, *Rakta* and *Sannipata* disease are 13, 16 and 25 respectively [7]. Hence, based on the *Dosha*, *Dushya/Dhatu* and chronicity of the disease the treatment protocols are recommended. *Netra* is the *Pitta* predominant organ as *Alochaka-Pitta* seats on the *Netra* [8]. Therefore, while considering the treatment protocol the *Virechana*, *Rakta Mokshana* and *Snehana Karma* are to be considered as a primary treatment. However, based on the *Dosh* predominant the other *Panchakarma* therapies are also recommended. *Karna* (ear) is *Vata* Predominant [9], so the *Snehana (Ghratapana)*, *Swedana* and *Rasayana karma* are considered first. *Tikshna-Nashya*, *Vamana*, *Dhoomapana*, *Kavala* and *Gandusha* are primarily considered in *Nasa Rog* because of its *Kapha* predominance. Most of the *Danta moola-gataroga* are *Kapha-Rakta* predominant, hence the treatment protocol followed are *Raktamokshana*, *Kavala*, *Gandusha*,

Dhoomapana, *Nashya* etc. *Talu* and *Kantha Roga* are *Kapha* and *Rakta* predominant and among them, most of the diseases are *Asadhya*. The procedures adopted are *Raktamokshana*, *Kavala*, *Gandusha*, *Dhoomapana* and *Tikshna-Nashya*. *Danta Roga* are *Vata* predominant and the treatment protocol adopted are *Sneha Kavala*, *Gandusha* and *Snehika Dhoomapana* etc. In *Jihwa-roga*, the treatments followed are *Raktamokshana*, *Kavala* and *Gandusha* etc.

Vamana-Karma (Emesis Therapy)

Vamana is a process in which vitiated *Dosha* are expelled out through the upper route, through mouth [10] and it is the principal treatment in *Kapha* disease [11]. *Vamana* must not be advised before ten and seventy-year of age group [12]. In *Vamanakarma*, the *Apakva Pitta Dosha* and *Kapha* are forcibly expelled out through the oral route [13]. In *Vamana Karma* the *Kapha* followed by *Pitta Dosha* is expelled out through oral route [14].

Table2: The Vamana Protocol

Duration	Event
Day1-3	Deepana/Pachana
4-7 th Day	Snehapana ^[2]
1 day gap may be provided and on this day Kaphakara Ahara along with Abhyanga and Swedana (day 8) is recommended.	
Day 8	Kaphakara Ahara, Abhyanga and Swedana ^[2]
Day 9 (Brahmya-Mhurta Dawn)	Vamana Karma followed by Dhoomapana (Snehika, Vairechanika, Prayogika) ^[15]
Samsarjana Krama/Ahara Vidhi	Peya, Vilepi, Akruta-Yusha, Kruta-Yusha, Akruta-Mamsa Rasa and Kruta-Mamsa Rasa ^[2] are recommended respectively

Specific indication of Vamana with their Specificyogain Shalakyatantra

Netra-roga- In Kukulaka, a disease of infant, Vamanakarma is done with Pippali, Saindhava, Yasthimadhu and Sarsapa Kalka^[18]. Common protocol in Poorvakarma of Vartma Lekhana is Snehana followed by Vamana and Virechana^[19]. In Pakshmosata, Vamana is indicated with Ksheera and Ikshurasa.^[18]

Karna-Roga- If there is Kapha predominance in Karnanada and Badhirya then Vamana followed by Dhoomapana and Nashya are recommended^[21]. In Karna Kandu, Vamana is probably due to Kapha predominance^[25].

Similarly, in Kaphaja Karnasoola, Vamanakarma is indicated after Snehapana with Pippali and Ghrita^[26]. **Nasa-Roga-** Vamanakarma is indicated in Nasaroga, having Kapha predominant. (Table No. 3). **Kantha-Roga-** Vamana is one of the treatment protocols in Rohini^[34] and in Kaphaja Galaganda^[35]. **Mukha-Roga-** In Pooti-Mukha^[38], Vamana is advised as Samanya Chikitsa Upakrama. **Siro/Kapala-Roga-** Tikshna Vamana is indicated in Kaphaja-Siro Roga^[39] and also in Khalita, Palita^[40]. Other disease of Urdhwajatrugataroga, where Vamana is indicated is mentioned in Table No. 3.

Table3: Vamana-Karma in Shalakyatantra

Name of Procedure	Roga Adhithana/Gata Roga	Name of Disease or Procedure
Vamana	Netra-Eye	Pilla Roga ^[16] Sasofa and Asofa Akshipaka ^[17] Kukulaka and Pakshmosata ^[18] Vartma Lekhana ^[19]
	Karna-Ear	Karna Vidradhi ^[20] Karna Vidradhi ^[20] Karna nada and Badhirya ^[21] Krimikarna ^[22] Karna Kandu, Kaphaja Karnasoola, Pooti Karna ^[23] Karna Sotha and in Karna Kleda ^[24] Kapha predominance in Karnanada and Badhirya ^[21] Karna Kandu, Vamana is probably due to Kapha predominance ^[25] . Kaphaja Karnasoola ^[26]
	Nasa-Roga	Apeenasa and Pootinasa ^[27] , 28] Urdhwaga Raktapitta ^[29] Pooya Sonita ^[30] Pratishyaya ^[31, 32] Kaphaja Pratishyaya ^[33]
	Kantha-Roga	Rohini ^[34] Kaphaja Galaganda ^[35]

	Mukha-Roga	<i>Pittaja</i> and <i>KaphajaSarvasaraMukhaRoga</i> andin <i>PittajaMukhapaka</i> [37] <i>Upakusha</i> [36] <i>Pooti-Mukha</i> [38]
	Siro/Kapala-Roga	<i>Kaphaja-Siro-Roga</i> [39] <i>Khalita,Palita</i> [40] <i>Suryavarta</i> andin <i>Ardhavavedaka</i> [41] <i>Indralupta</i> and <i>Arunshika</i> [42]

Virechana(PurgationTherapy)

Virechana is a process in which aggravated *Dosha* are expelled out through anal canal, the lower route or through both upper and lower route[10]. The medicines by which the digested or indigested parts are made to come out through the anal canal, is known as *Virechaka* medicine[13]. *Virechana Karma* is indicated in between ten to seventy year age group[12]. It is the principal treatment in *Pittaja* disease [11]. The *Virechana* Protocol is mentioned in Table 4.

Table 4: Virechana Protocol

Duration	Event
Day 1-3	<i>Deepana/Pachana</i>
4-7th Day	<i>Snehapana</i> [2]
Day 8-9	Diet like <i>Jangala Pradesha sneha</i> with <i>Mamsarasa</i> , or <i>Sneha</i> with <i>Yusha</i> , that never induces <i>Kapha, Abhyanga</i> and <i>Swedana</i> [2]
Day 10	<i>Virechana Karma</i>
<i>Samsarjana Krama/Ahara Vidhi</i>	<i>Peya, Vilepi, Kruta-Yusha, Akruta-Yusha, Kruta-Mamsa Rasa</i> and <i>Kruta-Mamsa Rasa</i> are recommended respectively

Samsarjana Krama was carried out according to the number of *Vega*. In this procedure the *Mala, Pitta* and *Kapha*

are expelled out respectively[14]. Then normal diet should be allowed.

Specific indication of Virechana with their Specific Yogain Shalakyatantra. (Table-5)

Netra roga- In *Vataja-Abhisyanda* and *Adhimantha Snehana* and *Virechana* followed by *Basti* is indicated [46]. In *Poorvakarma* of *Tarpana* and *Pootapaka*, *Virechana* is indicated as *Sodhanakarma*[50]. In *Sasofa* and *Asofa Akshipaka*, *Virechana* is indicated with the decoction prepared from

Drakshya, Haritaki and *Trivrut*[53,17].

Karna-Roga- *Sneha-Virechana* with *Eranda Taila* is indicated in *Karna Soola, Karna Nada* or *Karna Pranada, Khweda* and *Badhirya*[54].

Nasa-Roga-

Virechana is indicated in *Pittaja, Raktaja, Sannipataja* and in the other *Nasaroga* (Table 5)

Mukha-Roga- *Virechana* is indicated in *Pittaja* and *Kaphaja Sarvasara Mukha Roga*[37], *Upakusha*[37] and in *Pittaja Mukhapaka*.

Siro/Kapala-Roga-

Virechana is indicated in *Tridoshaja, Pittaja* and *Raktaja Siro* and *Kapalagata Roga*

Table 5: Virechana in Shalakyatantra

Name of Procedure	Roga Adhithana/Gata Roga	Name of Disease or Procedure
		<i>Timira, Kacha</i> and in <i>Abhisyanda</i> [43]. <i>Pilla Roga</i> [44] <i>Dhoomara</i> or <i>Dhooma Darshi, Amla-vidagdha, Pitta-Vidagdha</i> and <i>Ushna-vidagdha Drishti</i> [45] <i>Vataja-Abhisyanda</i> and <i>Adhimantha</i> [46] <i>Raktaja-Abhisyanda</i> and

Virechana-Purgation Therapy	Netra-Eye	<i>Adhimantha</i> ^[47] <i>Pittaja Abhisyananda</i> and <i>Adhimantha</i> ^[48] <i>Suktika</i> ^[49] <i>Poorvakarma</i> of <i>Tarpana</i> and <i>Pootapaka</i> ^[50] <i>Vartma Lekhana</i> ^[19] <i>Kukunaka</i> ^[51] <i>Balasaग्रathita</i> ^[52] <i>Sasofa</i> and <i>Asofa Akshipaka</i> , <i>Virechana</i> ^[53, 17] .
	Karna-Ear	<i>Karna Soola</i> , <i>Karna Nada</i> or <i>Karna Pranada</i> , <i>Khweda</i> , <i>Badhirya</i> ^[54] <i>Vataja-Karna Soola</i> ^[54] <i>Piitaja-Karna soola</i> ^[26]
	Nasa-Roga-Nose	<i>Apeenasa</i> , <i>Pootinasa</i> ^[55] <i>Urdhwaga Raktapitta</i> ^[29] <i>Pittaja Pratishtyaya</i> ^[56]
		<i>Pakwa-Pratishtyaya</i> [31]
	Mukha-Roga-Oro- Dental	<i>Pittaja</i> and <i>Kaphaja Sarvasara Mukha Roga</i> [37] <i>Upakusha</i> [37] <i>Pittaja Mukhapaka</i> ^[37]
	Siro/Kapala-Roga- Scalp	<i>Suryavarta</i> , <i>Anantabata</i> and <i>Ardhavavedaka</i> [57, 58] <i>Kaphaja-Siro Roga</i> [59] <i>Indralupta</i> , <i>Arunshika</i> ^[60] <i>Khalita</i> and <i>Palita</i> [41]

Basti

Basti is a procedure of introducing *Sneha*, *Kashaya*, *Kshera* or *Ksheerapaka* etc. to the rectum or colon through anus. It is an Ayurvedic therapy having curative, preventive and promotive action. *Basti* is the principal treatment in *Vataja* disease [11] and is considered as the *Ardha Chikitsa*^[61]. It is not merely the enema, rather it is a highly complex, sophisticated and systemic therapy having wide range of action and indication. It may be *Asthapana*, *Niruha*, *Matra*, *Kala* and *Yoga Basti*. The patients who are undergone proper *Vamana*, *Virechana* and *Samsarjanakarma*, can take *Snehapana* and *Basti* on ninth day. In *Kapha*, *Pitta* and *Vata* predominant diseases, *Basti* is indicated for

one or three, five or seven and nine or eleven days respectively [2].

Specific indication of Basti with their Specific Yoga in Shalakyatantra (Table:6)

Netra-Roga-In *Vataja-Abhisyananda* and *Adhimantha*, *Snehana* and *Virechana* are indicated followed by *Basti*^[46].

Basti is indicated in *Timira* according to *Dosh* predominant [62].

Siro/Kapala-Roga-

Virechaka Basti is given in *Pittaja Siro Roga*^[64]. *Anuvrasana* and *Asthapana Basti* are followed in *Pittaja* and *Raktaja Siro Roga*^[39]. *Bala Taila* and *Trivrut Sneha Basti* is followed in *Vatika Siro Roga*^[65].

Table: Basti in shalakyatantra

Name of Procedure	Roga Adhithana/Gata Roga	Name of Disease or Procedure
Basti	Netra- Eye	<i>Abhisyananda</i> and <i>Adhimantha</i> ^[46] <i>Timira</i> ^[62]
	Nasa-Roga-Nose	<i>Pakwa Pratishtyaya</i> ^[31]
	Siro/Kapala-Roga-Scalp	<i>Ardhavavedaka</i> , <i>Suryavarta</i> , <i>Anantabata</i> , <i>Vatika</i> , <i>Pittaja</i> and <i>Raktaja Siro Roga</i> ^[63,57] <i>Pittaja Siro Roga</i> ^[64] <i>Pittaja and Raktaja Siro Roga</i> ^[39] <i>Vatika Siro Roga</i> ^[65]

Nashya (Table:7)

The *Nashya* procedure is an integral part of *Shalakyatantra*. It is a process of instilling *Taila*, *Ghri*

ta, *Kashaya*, *Swarasa*, *Churna*, *Dhooma* etc. to the nasal cavity. The aggravated *Dosha*, situated in the *Siro*, are eliminated by this procedure. It may be *Rechaka*,

Tarpaka, Shamanaor Navana, Avapida, Dhmapana, DhoomaandPratimarshaNashya[66]. *Nashyakarma* is indicated in between seven to eighty years of age [12] and *Sirovirechanam* must not be advised before ten and beyond seventy-year age group [12]. In our OPD, we are following *Mukha-Abhyanga* then *Swedan* followed by *Nashya karma* as *Pradhana-karma*. In *Paschat-karma Dhoomapana* followed by *Gandushaisa* advised with lukewarm water of *Saindhava*.

Specific indication of *Nashya* with their Specific *Yogain Shalaky Tantra*. (Table:7)

Netra-Roga- *Anutaila nashya* is advised in *Sushkakshipaka*[67] and *Marsha Nashya* is advised in *Avrana Sukla*. [68]

In *Savranasukla*, the depression caused by the *Vran* can be recovered by *Nashyakarma* [70]. *Madhura* and *Sheetala Dravya* processed *Ghritha-Nashya* is indicated in *Pakshmosata*[71]. *Nashya* is indicated by processed *Ghritha of Meda, Sabar-lodha, Sariba, Manjistha, Daruharidra, Yasthimadhu* and *Ksheera* in *Dhoomara, Amla-Vidagdha, Pitta-Vidagdha, Ushna-Vidagdha Drishti*. [72] *Tikshna Nashya* is indicated in *Balagrathita*[52] and *Poorva Roopa* of *Abhisyananda* and *Adhimantha* except *Vatajaty* [46, 73]. *Avapida Nashya* is advised on the third day of *Vartma Lekhanakarma*[74].

Karna-Roga- *Sata-Paki Bala Taila Nashya* is indicated in *Karna Soola*[75]. In *Nasa-Arsha, Sikhari Taila* and *Taila* processed with *Gruhadhooma, Pippali, Devadaru, Karanja, yava Kshara, Saindhava* and *Apamargaisu* sedas *Nashya*. [76] *Tikshna Nashya* is indicated in *Karna Kandu*[25]. In *Unmatha*, the disease of fear pinna, *Tikshna Nashya* is indicated with *Katphala Twak Churna*[77]. *Sirovirechanais* indicated in *Karna Srava, Pootikarna* and *Krimikarna* [78].

Nasa Roga- In *Apeenasa* and *Pootinasa, Vamana* followed by *Nashya* is done with *Taila* prepared with the paste and decoction of *Lakha, Karanja-Beeja, Maricha, Baya Bidanga, Hingu, Pippali, Guda* (Jaggery) mixed with sheepurine and *Shigru, Kantakari, Danti Beeja, Trikatu, Saindhava, Baya Bidanga* and *Tulsi*[27]. In *Nasanaha* and in *Nasa Sossa Bala Taila*[27] and *Anutaila*[79] *Nashya* is indicated. In *Kshyavathu, Bhramshathu* or in *Bhrushakshyavo, Sirovirechaka,*

Tikshna Pradhmana Nashya with *Sunthi, Kha, Pippali, Bidang, Drakshya, Siddha ghritha* or *Taila Nashya*[27,79] are advised. *Vamana* followed by *Avapida Nashya* is indicated in *Pooya Sonita* [79].

The *Tikshna Avapida* and *Pradhmana Nashya* is indicated in *Nasa Parisrava*[79]. In *Pakwa-Pratishyaya* and in *Pratishyaya, Nashya* and *Avapida Nashya* is adopted [80]. *Avapida Nashya* is indicated in *Urdhwaga Raktapitta*[29].

Kantha Roga-

Nashya is indicated in *Samanya Rohini Chikitsa*[34]. *Panchamool* processed oil is *Nashya* is indicated in *Vataja Rohini* [81]. *Taila* processed with *Apamarga, Danti, Saindhava, Bidanga,* and *Sweta-aparajita* is indicated in *Kaphaja Rohini* *Nashya*[82]. The *Kaphahara Nashya* is indicated in *Kaphaja Galaganda*[35].

Mukha Roga-

Anu Taila Nashya is indicated in *Sheetada*[85]. In *Vataja Ostharoga*; with *Vatahara Siddha Taila*[86], in *Kaphaja Ostha Roga*; *Kaphahara Nashya* is opted [85,86]. *Kaphahara Nashya* is indicated in *Galasundhika*[87]. In *Sheetada; Triphala, Yasthimadhu, Kamala* and *Padmakhya*[86] processed oil *Nashya* is indicated. In *Danta Besta*; with *Kakalyadi Ganawith* oil *Dravya* and *Ksheera*[86] is opted. In *Soushira*; oil processed with, *Yasthimadhu, Lodhra, Kamala, Krishna-Sariba, Sweta Sariba, Agaru, Chandana, Gairika* and *Mishri*, is used as *Nashya*[88] and in this condition, *Nashya* with processed *Ghritha* of *Sariba, Kamala, Yasthimadhu, Lodhra, Agaru, Chandana,* and *Ksheera* is indicated [36]. *Sirovirechanais* a treatment protocol in *Upakusha*, with *Madhuragan* processed *Ghritha*[36]. *Avapida Nashya* is indicated in *Krimi Danta*[84]. In *Gala Sundhika* and *Adhrusha; Kapha hara* and *Kashaya* *rasa Pradhana Nashya* are advised [87]. In *Vataja Mukhapa ka; Nashya* is advised with processed oil of *Vatahara-Dravya*[90,91].

Siro/Kapala-Roga- *Nasa* is the gateway of *Siro*[92, 93, 94], so the *Nashya* is the prime treatment protocol in *Siro Roga*. In *Samanya Siro Roga Chikitsa Upakrama*; *Nashya* is given with *Sirovirechaka Churna, Ghritha* and *Madhu* followed by *Sarsapa Taila Nashya* is indicated.

However, this is not followed in *Kshayaja* and *Krimija Siro Roga*^[95]. In *Vataja Siro Roga*; *Varunadi Ghrita*^[96], in *Pittaja*; *Jeevaneeyagana*, *Ksheera siddha Ghrita Nashya*^[96], in *Kaphaja*; *Tikshna Nashya* with *Kathafala Churna*^[59] and in *Raktaja Siro Roga*; *Nashya* is indicated with processed *Ghrita* of *Keshara* and *Sarkara*^[96]. In *Krimija-Siroroga*; *Rakta Nashya*, *Siro Virechaka* (*Bidanga*, *Maricha*, *Apamarga*, *Shigru* etc.)^[97] and in *Kshayaja-Siroroga*; *Nashya* is indicated with ghee prepared with *Madhura Dravya Oushadhi*^[97]. *Nashya*

is indicated in *Suryavarta*, *Anantabata*, the *Bacha*, *Pippalichurna Nashya* in *Ardhavavedaka*^[58, 98] and in *Sankhaka*, *Nashya* with *Ksheera* and *Sharpiis* recommended^[98]. In *Darunaka Snigdha Nashya*^[42], in *Palita*, *Nili Tailanashya* is opted. In *Khalita* and *Palita*, *Sirovirechaka Nashya* is followed by *Siro Abhyanga*, *Nimba Tailanashya* with *Ksheera* for one month and *Nashya* with processed *Taila* of *Bruhatyadi gana* and *Jeevaneeyagana* are indicated^[41].

Table 7: Nashya Indications

Name of Procedure	Roga Adhithana/Ga ta Roga	Name of Disease or Procedure
Nasya	Netra-Eye	<i>Sushkakshipaka</i> ^[67] <i>Avrana Sukla</i> ^[68] <i>Pillaroga</i> ^[69] <i>Sasofa-Asofa-akshipaka</i> ^[17] <i>Timira</i> ^[62] <i>Savranasukla</i> ^[70] <i>Pakshmosata</i> ^[71] <i>Dhoomara</i> , <i>Amla-vidagdha</i> , <i>Pitta-Vidagdha</i> , <i>Ushna-vidagdha Drishti</i> ^[72] <i>Balasagrathita</i> ^[52] In <i>Poorva Roopa</i> of <i>Abhisyananda</i> and <i>Adhimantha</i> except <i>Vataja</i> type ^[46, 73] On the third day of <i>Vartma Lekhanakarma</i> ^[74]
	Karna-Ear	<i>Karna Soola</i> ^[75] <i>Nasa-Arsha</i> ^[76] <i>Karna Kandu</i> ^[25] <i>Unmatha</i> , ^[77] <i>Karna Srava</i> , <i>Pooti Karna</i> , <i>Krimi Karna</i> ^[78] .
	Nasa-Roga	<i>Apeenasa</i> and <i>Pootinasa</i> ^[27] <i>Nasanaha</i> and in <i>Nasa Sosha</i> ²⁷ <i>Kshyavathu</i> , <i>Bhramshathu</i> or in <i>Bhrushakshyavol</i> ^[27, 79] <i>Pakwa-Pratishyaya</i> and in <i>Pratishyaya</i> ⁸⁰ <i>Urdhwaga Raktapitta</i> ^[29]

	<p>Kantha-Roga</p> <p>Mukha-Roga</p>	<p><i>SamanyaRohiniChikitsa</i>^[34] <i>VatajaRohini</i>^[81] <i>KaphajaRohini</i>^[82]<i>KaphajaGalaganda</i>^[35] <i>PaitikaJihwaKantaka</i>^[83] <i>DantaHarsha,DantaSarkara</i>^[84] <i>TaluSosha</i>^[81] <i>Sheetada</i>^[85] <i>VatajaOstharoga,</i>^[86] <i>Danta</i>^[84] <i>GalaSundhikaandAdhrusha</i>^[87] <i>VatajaMukhapaka</i>^[90, 91]</p>
	<p>Siro/Kapala-Roga</p>	<p><i>Samanya Siro Roga</i>^[95]<i>Vataja Siro Roga</i>^[96]<i>Pittaja</i>^[96] <i>Kaphaja</i>^[59] <i>Raktaja Siro Roga</i>^[96]<i>Kshayaja-Siroroga</i>^[9] <i>Suryavarta,Anantabata,Ardhavavedaka</i>^[58,98] <i>Sankhaka</i>^[98] <i>Darunaka</i>^[42] <i>KhalitaandPalita</i>^[41]</p>

RaktaMokshyana

Rakta-Mokshais considered as the *Ardhachikitsain Shalya-tantra*. In this process the aggravated *Rakta*orvitiated *Raktai*s let out of the lesion. This procedure should be applied within sixteen to seventy years of age [99]. Itis done through *Jalauka*(leech), *Alabu*, *Prachhana-karma* and *Shringa*^[100] etc. In *Raktaja*, *Pittaja*, *Kaphaja*, *Kapha-Raktaja*and *TridoshajaUrdhwajatrugataRoga*, *Mukhagata*, *Netraroga*, *Siroroga*^[99], it is considered as one of the essential treatment protocol. In *Siro-KapalagataRoga*, it is an effective treatment. Prior to *Siraveda*, the *Yantrana-Bidhi*must be followed, to engorge the veins of oral cavity and head, to identify appropriate vein and to carried outproper vein puncture [101]. The *Matra*of *Raktamokshana*is one *Prastha*^[102]. In *Paschat karma*, application of *Raktastambhakais* recommended. For *Raktastambhakapurpose* tying of tourniquet as mechanical pressure or *Sandhana*(application of tight bandage with medicated paste), *Skandana*(coagulation by application of *Sheetadravya*),*Dahana*(cauterization)and *Pachana*(a pplicationof *Bhasma*)^[103]arerecommendedaccording totheir need. Anotherpuncturemaybedone3-4 *Angula*above the firstpuncturepointtoceasethebleeding. Theappropriate diet mustbe followeduntilthe *Doshais*balanced^[102].

SpecificindicationofRaktamokshanawiththeirSpecificYogainShalakyTantra

Netra-Roga- There are fifteen types of eye diseases, which are *Bedhana Sadhya*. Those are *Puyalasa*, *Siratpata*,*Siraharsha*, *Sasofa*and *AsofaAkshipaka*, *Anyotavata*, *Vataparyaya*, *Vata*, *Pitta*, *Kapha*, *Raktaja*type of *Abhisyanda*and *Adhimantha*^[104]. *Jalaukavachara*nais indicated in *Pakshmosata*over the lid margin at the lash-root [71], in *Savranasukla*^[111],*Pillaroga*^[112]

and in *Timiraroga*associated with *Raaga*^[113].

Karna Roga- In functionally damaged ear or in *Badhirya*(loss of hearing), *Siravedais* done near ear^[24].

In *RaktajaKarnasoola*,if *Shoolais*notsubsidingthen *Siravedais*performed^[114]. In *Utpata(KarnaPaaliRoga)*,*Jalaukavachara*na followed by *SheetalaOushadhalepa* is indicated^[77].

Kantha-Roga-

In *PittajaRohini*,*Raktavisravana*is done by *Lekhanakarma* followed by *Pratisarana*^[82]. In *Vataja* and *KaphajaGalaganda*, *Swedana* followed by *Raktavisravana* with *Upanahakarma* is indicated.

Mukha-Roga-

Frequent *Raktavisravana* is advised in *Mukha*, *Dantamoola* and *Kantharoga*^[115]. In *Sheetada*, *Raktamokshana* is recommended followed by *Gandusha*^[86]. In *Dantabesta*, *Raktamokshana* followed by

Pratisarana is indicated [86]. In *Upajihwa*, *Raktasra* is done with *Anguli-Yantra* followed by *Pratisarana* with *Javakshara* [116]. **Siro-Kapala-Roga-** *Siraveda* is followed in *Samanya Siro Roga Chikitsa* [94]. In *Pittaja Siro Roga*, *Snehan* followed by *Siraveda* [96] and in *Arunshika*, *Jalaukavachara* is recommended [96]. And in *Darunaka*, *Siraveda* is recommended at *Lalata Pradesha* (forehead). [40].

General Fact on Panchakarma and Disease of Urdh waja - *Snehana* and *Swedana* are done as the *Poorvakarma* of *Panchakarma* and *Karna* *poorana* except *Jalaukavachara*. *Tila Taila Sechana* is indicated as post-operative procedure in *Sandhana-Karma* of *Nasa*, *Karna* and *Ostha* [117]. In chronic diseases, *Sodhana* produces better result as compared to *Shamana Chikitsa*. *Raktamokshana* is one of the best treatment modality in *Rakta-Avarana*. *Deha Sodhana* that is *Vamana* and *Virechana Karma* is indicated prior to *Mudhni Taila* [118]. *Kaya Sodhana* or *Siro Sodhana* are indicated prior to *Tarpana Karma*. *Ubatana* with *Sirovirechaka* - *Dhoomana* are indicated after *Tarpana* procedure [119].

DISCUSSION

The term “*Panchakarma*” includes the *Vamana*, *Virechana*, *Nashya*, *Basti* and *Raktamokshana*. The *Karmukata* or mechanisms of action of the *Panchakarma* therapy are explained below.

Mechanism of Action

Pradhana Karma

Vamana, *Virechana*, *Basti*, *Nashya*, *Raktamokshana* are applied as *Pradhanakarma* in *Ayurved*. In practice the patient, who undergoes *Panchakarma* or *Sodhana Chikitsa* as *Pradhana karma* or as *Poorvakarma* shows better result than the patient treated without *Sodhanakarma*. The disease treated with *Panchakarma* or *Sodhana Chikitsa* as *Pradhanakarma* or as *Poorvakarma*, never reoccurs and shows better result than the patient treated without *Sodhana Karma*. [5,6]. *Panchakarma* is nothing but the *Sodhana Chikitsa*, as it removes the impurities out of the body. It clears the blocked channel of body and cleans *Indriya* [2]. From these statements we can conclude that *Panchakarma* therapy detoxify the body and provide a platform for effective drug absorption and action.

Vamana* and *Virechana [10].

Drugs, which are *Ushna*, *Tikshna*, *Sukshma*, *Vyavayi* and *Vikashi*, by virtue of their potency, they reach the *Hridaya* (heart) and circulate or distributed all over through the Arteries or vessels. They liquefy and adhere morbid *Dosha* by the predominance of *Agni Mahabhoota*. Because of the *Tikshna* property, they separate the *Dosha* located in the gross and subtle channels of the entire body. Because of the tendency of the drug to move through subtle channels and to flow, this morbid material reaches the stomach and propelled by *Udana-Vayu*. *Vamana* protocol mainly adopted to remove the aggravated *Kapha* out of the body and it balances the *Kapha Dosha*. In *Urdhwajatrugata Roga*, *Vamana Karma* is one of the treatment protocols in case of aggravated *Kapha* diseases and in other chronic disease [43]. Main function of *Vamana* (emesis) is to reduce the *Kapha* or balancing the *Kapha Dosha*. In this procedure the *Dosha* that is *Kapha*, *Pitta* and *Vata* are expelled out of the body respectively. It clears the blocked channels of *Siro* and *Indriya*. [2] Because of the specific action of moving upward, the predominant *Agni* and *Vayu Mahabhoota*, the morbid materials are expelled out through the oral route.

Virechana alleviates the *Pitta* and also balances it. There is a chance of electrolytic imbalance because of the induced emesis or purgation. However, it usually does not occur as the *Poorvakarma* of those procedures involved in *Snehana* (*Snehan*). It clears the blocked channels of body and cleans *Indriya* [2]. The predominance of the *Prithvi* and *Jala*

Mahabhoota and because of their specific actions, they moved downward to expel the morbid material through the anus.

The purgative or laxative drug induces low grade inflammation of the small and large intestine to promote accumulation of water, electrolytes and stimulate intestinal motility. Likewise the *Virechana Dravya* also causes irritation and inflammation of intestinal mucosa. Thus the mucosal permeability changes and those substances come out to the lumen. The induced inflammation facilitates quick absorption of active principles of the drug in early stage. Later on it facilitates the excretion of the morbid matter through the mucosa of gut. It is possible only because of inflammation increases the permeability of the capillaries, which in turn allow the absorption as well as excretion of such substances [120].

Basti-

Basti is a procedure used to alleviate and balance *Vata Dosha*. It also stimulates the enteric nervous system, provides nutrition and strengthens the nerves. *Niruha Basti*, increases the *Jatharagni*, memory, voice, cures all types of diseases and expels the vitiated *Tridosha* out of the body. The *Anuvasana Basti* improves *Bala*, *Varna*, *Virya*, *Jatharagni* and promotes a proper health. In patients with improper functioning *Indriya* (senses), it provides effective results. The *Bastidravya* reaches the *Nabhi*, *Kati*, *Parswa-pradesha*, large and small intestine, there it churns the accumulated *Dosha*, *Mala*, spreads the unctuousness all over the body and comes out along with the *Purisha* and *Dosha* [121].

The Sodium ion (Na^+) present in the *Basti Dravya* in the form of *Saindhava Lavana* reaches the colon and is absorbed through the Na^+ channel. The drug *Madhu* is the best among the drug vehicles [122]. The *Sneha* present in the *Basti Dravya*, destroys the compact *Mala*, and removes the obstruction in the channels [2]. The *Sneha* increases the permeability of cell membrane and becomes helpful in eliminating the *Dosha* and *Mala*. *Basti Dravya* provides enteral nutrition. Enteral nutrition is the preferred route because it sustains the digestive, absorptive and immunologic barrier functions of the GIT. There is absorption of usual and unusual substances from the mucosa of the colon under the effect of medication. It eliminates the waste products from the colon. The water-soluble substances may be easily absorbed as the water molecule can move easily in both directions across the mucosal membrane of small and large intestine. The short chain fatty acid also absorbed from the colon, so the fat or lipid of the *Basti dravya* also absorbed [120].

Nashya-

The used drugs of *Nashya* are in the form of liquid or powder (*Kashaya*, *Swarasa*, *Choorna* and *Dhooma*). The administered drugs reach the *Shringataka Marma*, distributed in the *Siro* and in the vessels of eye, ear, nose and throat or oral cavity. It scratches the morbid *Dosha* from supraclavicular region completely [121]. The drugs absorbed through the nasal mucosa, stimulate the Nervi Terminalis and olfactory nerve endings of the nasal cavity. *Nashya* expels the *Dosha* out of the *Urdhwajatruth* through nasal cavity. Thus, alleviate and balance the *Dosha*.

Raktamokshana-

It balances the *Rakta Dosha*, it also removes the *Avarana*, balance the *Tridosha*, helpful in chronic diseases and helpful, where other treatment

failed to cure or reduce the symptom of the disease. This procedure also helps in healing the chronic ulcer or *Vrana*. In *Shalakyatantra* mainly the *Jalauka* (leech therapy) and *Siraveda* technique is considered.

Raktamokshana removes the impure blood. It balances the aggravated *Pitta-Dosha* as *Rakta* is the seat of *Pitta-Dosha*. It stimulates the liver and spleen as it reduces their workload. It removes the old and damaged blood cells and stimulates their production. It reduces blood pressure and viscosity, reduces stress, and pain. It is very helpful in chronic pain, in *Avarana*, allergy.

Jalaukavacharana-

is an essential parasurgical procedure in *Shalakyatantra*. Leech sucks morbid factors out of the pathogenic area. The saliva of leech contains enzyme *Hirudin*, which acts like an anticoagulant and diuretic. It also has *Calin*, which prevents blood coagulation. *Eglin*, *hyaluronidase* of leech saliva acts against thrombin, anti-trypsin and anti-chymotrypsin. Thus the swelling and pain reduces. Leech application induces irritant effect on the lesion, which creates new cellular division and removes dead cell layer. Ultimately results in reduction of focal swelling and lichenification. It normalizes and improves the capillary circulation. It also acts as immunomodulator, anti-inflammatory, anti-stress, bactericidal, reduces blood pressure and improves endothelial exchange. Hence it enhances the wound healing. Therefore, it is very helpful in chronic wounds [123] and chronic diseases.

III. CONCLUSION

Shalakyatantra deals with the sense organs of body except the skin. The *Doshik* imbalance produces the abnormality in those sense organs. In this condition, *Panchakarma* therapy is a choice to eliminate and balance the *Dosha*. After *Dosha* balance, the *Shamana* and *Brihmana Chikitsa* show proper and effective response. Most of the successful *Shalakiya* Ayurveda physician follows this principle. So increasing and mainstreaming the *Panchakarma* procedure in *Shalakyatantra* will definitely provide an effective and satisfactory result in *Urdhwajatrugata* disorders.

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