



Assessment of Keraliya type of panchakarma

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ABSTRACT

The classical ayurvediya panchakarma consist of fivefold purificatory measures namely vamana, virechana, annuvasana, asthapana and shirovirechana . Acharya Sushruta involves Raktamokshana. SnehanSwedana are main purva karmas or preparatory measures In spite of being of fundamental importance in Ayurvedic therapeutics the classical panchakarma therapy had ceased to be in practice in present times however some sporadic attempts are being made to revive the same . on the other hand a simplified form of pancha karma therapy has continued in practice by a sound tradition in kerala . These practices which are very much different than classical panchakarma are popularly known as keraliyapanchakarma . this is by the commendable efforts of the vaidyas of kerala and the compilations made by the senior scholars of ayurveda in kerala. Keraliya panchakarma can be considered as the classical panchakarma therapy. As a matter of fact this kind of pancha karma essentially appears to have been built upon simpler techniques of classical ayurvedic approach.

The five major components of Keraliya Panchakarma are mentioned as below :

1. Dhara karma
2. Kaya Seka
3. Pinda Sweda
4. Anna Lepa
5. Shiro lepa

Keywords: Keraliya panchakarma , panchakarma therapy, Anna Lepa .

In dhara krama liquid medicaments like medicated oils , milk, ghee , takra , or kwathaetc placed in a dharapot hanged on an appropriate height are allowed to trickle slowly through dharavartika on the forehead of the patient lying below on a droni . In this procedure the dharadravya is selected in consideration of nature of the illness and constitution and strength of the patient . The procedure has been found to be very effective in patient of mental illness , diseases of ear eye nose and throat. It has also been found good for disease like facial palsy ,vatavyadhi , insomnia , loss of memory.

In kaya seka or Sarvangasnehana , the medicated liquid materials such as oil etc are poured all over the body of the patient from dhara karma. The material is poured from particular height and a simultaneous massage is also done. This procedure provides strength to the tissues and promotes biological fire. The lusture and beauty of the body is enriched ,ojas is stabilized , sense organs become clear and overall longevity is achieved . This procedure helps regeneration and rejuvenation in the body and is specially good in the management of Vatadiseases .

Pinda sweda is the most important among all the five procedures. Here a bolus of payasam made up of new coarse rice (Shashtikashali) cooked in milk and bala Kashaya (Bala decoction or any other appropriate drug decoction) is used for fomentation/massage on the body. Prior to the actual pindaswedana procedure it is an essential pre-requisite to do adequate snehan by applying oil al over the body following which the body is fomentated with lukewarm Payas bolus encapsulated in a piece of cloth. After few rounds of fomentation with closed bolus the entire body is systematically massaged by rubbing the warm payasam all over by opening the cloth. The entire process may end with warm water bath and rest in controlled temperature. A successfully employed Pinda Sweda is believed to help a great extent the patients suffering from different neuromuscular disorders and also several systematic diseases.

In anna lepa specially processed and medicated anna (cereals) is used for applying on the body . At some occasions when Pinda sweda does not work , Anna lepa is applied with adequate benefit.

Similarly Shiro lepa is indicated specially in cases of mental and brain disorders where one applies the paste of traditionally known drugs over the head of the patient.

In KeraliyaPancha karma the selection of drugs for preparing dhara ,lepa or pindaetc is done in consideration of the nature of the disease to be treated . Thus the so used drugs are as a matter of fact , specific Shamana remedies for the respective ailments . Accordingly these drugs also produce similar effect when administered internally . Drugs are selected and are formulated in consideration to the nature of the particular disease , constitution and strength of the patient. It is expected that in addition to the palliation (shamana) of the disease and underlying dosha vitiation , The keraliyaPancha karma procedures also help in elimination (shodhana) of doshas located in the skin and peripheral circulation (twakgata) . Swedana component of the procedure eliminates doshas through perspiration while dhara and lepa

procedures eliminate vitiated doshas through the medium of the medicated liquids viz., Taila , ghrita , takra , milk etc used in the process. But hopefully the depth of shodhana is limited only up to twaki. e skin and peripheral circulation.

These procedures render the srotasai.e channels of the body , from stagnation making the sticky contents mobile and directing them in appropriate direction . this automatically leads to elimination / excretion of doshas even without applying classical shodhana or purificatory measures . it maybe pointed out that in classical ayurvediya panchakarma to the purva karmas like snehanaswedana are applied with a similar objective of mobilizing the excretable doshas . Ayurveda has described three rogamargas . among these logically this type of treatment is more useful in shakhagatavyadhis or bahyarogamargatavyadhis .

METHOD

1. The DharaKarma :
 - Also known as Murdha Seka Shirodhara , Shira Seka, murdhadhara , sarvangadhara , ekangadhara .
 - Used in psychosis , epilepsy , neurosis , insomnia , confusion , fainting , coma , alcoholism
 - According to drug component dhara karma is known ,egtakradhara , kshiradhara , tailadhara , kwathadhara
 - Equipments used are Droni ,Sharawaetc
2. The Kaya Seka :
 - Most popular in kerela
 - Provides simultaneous snehena and swedana .
 - Also called tailaseka ,Pizhichil , MukkiPidiccila
3. Pinda Sweda OR Navarakizi
 - Based on Sankarasweda mentioned in 13 SagniSweda in classical Ayurveda
4. The Anna Lepa :
 - Care of early ageing , dhatu dourbalyta , kshaya .
 - Usually used in patients where pindasweda is contraindicated
5. The Shirolepa
 - Dry amalaka churna soaked in water overnight is pasted with takra
 - Usually uses in pittaja and raktajashiroroga .
 - Shiro roga ,ardita , khalitya , palityaetc

DISCUSSION :

Comparison of classical Ayurvediya Panchakarma and Keraliyapanchakarma :

The important similarities and dissimilarities between classical and keraliya Panchakarma are as described below :

1. Classical Aurvediya Panchakarma is essentially a Samshodhana procedure while keraliya Panchakarma is essentially Sanshamana procedure
2. In Classical Panchakarma except anuvasanabasti all procedures cause langhana while all practices of keraliya Panchakarma cause Bruhana
3. Classical Panchakarma expels out the vitiated doshas located in koshta while the keraliya Practices deal with doshas lying in shakha ,marma , asthi , sandhi .
4. In Classical Aurvedic Panchakarma Snehana and Swedana are used as purva karma or preparatory measures while in keraliya Panchakarma snehanaswedana for, the essential component of pradhanakarma .
5. In Classical Panchakarma the aushadhikalpasi.e medicaments are described to be fixed of number of formulations . In keraliya Panchakarma medicaments are prepared readily in individual consideration of the patient and disease.
6. The classical panchakarma is indicated as a method of preparation of seasonal diseases by adopting Shodhana during rutu kala and this is also designed to prepare a patient for rasayanatherapy . In keraliya Panchakarma no such indication is emphasized.
7. In Classical Ayurvediya Panchakarma the medicaments are administered internally and the doshas are expelled from abhyantaramarga out through external body orifices . In contrast in Keraliya Panchakarma the medicaments are essentially directed from exterior to interior in order to effect Shamana. However some doshas are eliminated through perspiration
8. In classical panchakarma therapy the procedures are used in specific consideration of 3 doshas viz., Vamana in kapha predominant diseases ,Virechana in Pitta predominant diseases, Basti in Vata predominant diseases. In contrast Keraliya Panchakarma procedures are designed in consideration of diseases for example Shirodhara in mental diseases , Pinda sweda in joint diseases etc. Thus ayurvediya Panchakarma is essentially dosha Pratyhanika while keraliya Panchakarma is VyadhiPratyhanika
9. In classical panchakarma it is pre requisite to administer snehana and swedana as purva karma or preparatory procedure while in keraliya panchakarma one uses Dipana , Pachana , Laghu Ahara , Koshta Shuddhi as purva karma . Thus in this respect the 2 schools of pancha karma therapy are quite different rather contradictory in approach
10. In classical panchakarma there are vivid descriptions about samyakayoga , atiyoga , hina yoga of each therapy which are followed in practice , in keraliya panchakarma no such statements have been made . here the therapists use his own experience to administer a procedure to benefit a patient
11. In classical panchakarma therapy the Pradhan , Madhya , and hina degree of shodhana or purification is determined on the basis of the number of vegas or bouts , amount of expelled doshas/mala and the dose of the shodhana drugs administered. In keraliya Panchakarma each procedure/karma is designed for each patient deciding the time duration of each therapy and number of days of treatment.
12. In classical panchakarma therapy there are only 5 karmas , but in keraliya panchakarma this number is not fixed . More than 5 procedures have been described . It is called Panchakarma only in symbolic sense.

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