



## Review Article

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## Precautions in Panchakarma w.s.r. to *Parihara Vishaya*

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### ABSTRACT

Global acceptance of *Panchakarma* is increasing day by day. It is the duty of responsible *Vaidyas* that to maintain the essence of the scientific wisdom during this developmental stage. All the procedures have their own precautions and complications specifically mentioned in classics. One who has excellent knowledge as well as practical experience in *Panchakarma* should perform these procedures with utmost care. If we explore the various classical precautions mentioned in *Ayurveda* we can find scientific and logical reasons for the advises. So it is the need of the hour to review on the precautions of *Panchakarma*. A standardised operating procedure should be needed nationally and internationally including necessary precautions for ensuring better clinical practices. Also extensive researches should be done in this area to develop evidence based conclusions.

**Keywords:** *Panchakarma*, Precautions, *Parihara Vishaya*.

### INTRODUCTION

In *Ayurveda* there are two major concepts that has to be followed in treatment aspect ie *Shamana* and *Sodhana* [1]. *Sodhana* mostly deals with the *Panchakarma* therapies which expels the morbid *doshas* from body in a sequential manner. Every therapy has its own specific regulations to conduct and to get the desirable result. Just like an operation planned to be conducted for a specific pathology, *Ayurveda* also have its specific sequences for specific pathology. It must to be planned before conducting the procedures. It was observed that the growing interest to take *Ayurveda* for health. Nowadays *panchakarma* is considered as a treatment which leads to detoxification of the body and strengthening of the immune system, thus, restoring balance and well-being with resultant rejuvenation [2]. It is important to note that all these procedures should be done under careful supervision of qualified *Vaidyas* to ensure that the *Malas* are removed and *doshas* are balanced. This would be an add on responsibility for an *Ayurveda* practitioner to give utmost care to patient. In the present scenario specific areas of application of *Panchakarma* therapy are - 1) Promotive and Preventative health care as a component of *Swasthavrutta* regime. 2) As an integral pre requisite of *Rasayana* therapy and *Kayakalpa*. 3) Curative treatment option of chronic diseases. It was found that the specific precautionary measures are not much explored in *Ayurveda*. So this is an attempt to review on the *Parihara vishayas* of *Panchakarma*.

### METHODOLOGY

Assessment of the significance of precautions in *Panchakarma* from classical *Ayurvedic* literature, scientific articles and practical experiences. Data mining was carried out from various texts, peer reviewed journals and some websites of the concerned subjects. Evaluated them using scientific basis and practical aspects. This article is based on a review of *Ayurvedic* texts. Materials related to relevant topics have been collected. The main *Ayurvedic* texts used in this study are *Charak Samhita*, *Sushruta Samhita*, *Ashtang Samgraha*, *Ashtang Hridaya*, *Bhava Prakash*, and *Sharangdhar Samhita*, and available commentaries on these

### DISCUSSION

#### a) Need of precaution in *Panchakarma*

*Panchakarma* popularly known as metabolic bio -purification. It deals with expelling or maintaining the comorbid *Doshas* which gradually get vitiated by our own day to day living *Ahara and vihara* (diet & life style) [3]. *Dosha* vitiation takes place in sequential manner and it has to be removed from our body through step by step. The identification of vitiated *Dosha* and its management is based on *Shadkriyakala* explained in *Ayurveda*. Prime motive of *Panchakarma* is to removal of *Malas* and maintaining the similarity among

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three Doshas without causing any harm effect to the body. If one of the Dosha increased its amount or get accumulated in body then it leads to various pathological symptoms. 'Vikruti Dhatu Vaishamyam', differentiation of any one among these three *Doshas* termed as *Vikriti* or diseased [4].

Every intervention has its own specific importance. Any disturbances with its pattern may break all the pre-planned therapy or may bring undesirable result.

Classical *Panchakarma* requires sequential intervention for both preventive and curative purpose. Each therapy depends upon some factors to analysis before enter to these. During the process it is mandatory to access the *Roga bala* of patient and *Dosha* itself. *Roga bala* determines the selection of *Shodhana* and *Shamana*.

Supervision of a qualified *Vaidya* is also one of the factors to conduct this purification therapy. The one who called as main pillar in *Padachathustaya*. Must have both theoretical and applied knowledge of every aspect. *Vaidyas* mentioned as *Karta*, one who conduct or whom appearance must be needed for treatment.

It may be difficult to remove the lodged *Dosha* from body to outside without proper procedure or gaining appropriate knowledge of the consequences during or after the procedure which can leads to *Vyapad*. Foremost references for *Panchakarma* itself denotes that *Panchakarma* should be done when after the vitiated *Dosha* is in *Upasthita avastha* [5]. After accumulation of *Dosha* in *Kostha* it's easy to expel its out from body through nearest orifices. Comprises with *Pachakarma* have also some preoperative procedure s called *Poorvakarma* which were doing to gets the *Upasthita Dosha*. Where *Deepana*, *Pachana*, *Snehana* and *Sodhana* are the basic *Karma* mostly adopted to attain this. *Deepana* and *Pachana* does its effect to fire the *Agni* which is considered as *Mula* of *Sharira* and its deficit bring all disorder in body. *Snehana* helps to break the lodged *Dosha* in *Sakha* or *Srotas* to get detached and also makes the body suitable to sustain next procedures. *Swedana* with its *Suksma* and *Ushna Guna* bring the cleanliness in *Srotas* by which the detached *Doshas* comes to *Kostha* easily from where we can remove it out from body [6]. Other factors also interfere in the result of *Panchakarma* like *Matra*, *Kala* etc. therefore we have to ascertain all these accurate factors and karma to fulfil our results before going to conduct *Panchakarma*. Proper precaution in every step must be needed to achieve supreme results of *Panchakarma*.

#### b) *Chikitsa Chatuspada* and its role

The *Charak Samhita* describes that these four pillars are the main to correct accumulated *Doshas*. For maintaining the balance of these *Doshas* *Vaidya*, *Bhesaja*, *Upasthata* and *Rogi* are essential. four specific qualities which acts as main role in treatment. Efficiency of these *Chatuspada* increases rate of improvement in results in therapeutics. By adding all these characters, a total of sixteen qualities which promotes treatment.

Collective effects of all these are necessarily kept in mind before going to Therapies. Minute observations are needed to fulfill *Chatuspada* along with *Dasavidha pareeksha bhava* which includes *Dushya*, *Desha*, *Vala*, *Kala*, *Anala*, *Prakriti*, *Vaya*, *Satmya*, *Satva*, *Ahara*. Each of the

factors has meaningful impact in treatment to avoid complications. Prior assessment before administrating the next procedure gives better result in therapies [7].

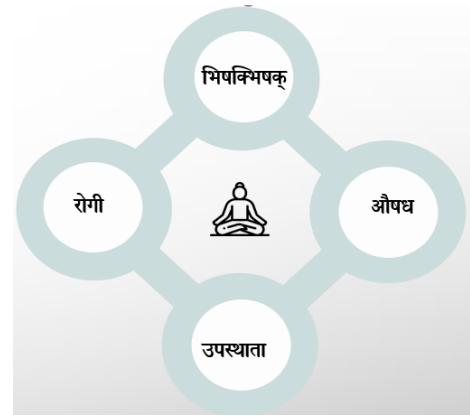


Figure 1: Shows *Chikitsa Chatuspada*.

#### Role of *Bhisak/physician*

A qualified physician is he who is well acquainted with the principles of treatment who is wise, is well-versed in classics and is prompt in action. The patient who is administered proper emesis and purgation therapies by such physician surely attains happiness and the other hand, if a person who only claims to be physician without having any grounding (in the science of medicine) administers these therapies, the patients would subject themselves to further complications because of the excessive or inadequate administration of this therapies. According *Ashtang hridaya* the Physician must be efficient having learnt the science in all its meaning (implication) from a preceptor, must have witnessed the therapies (gained practical experiences) and pure/clean (in body, mind and speech [8, 9]). The role of physician can be listed as in these main headings

1. Selection of *Yogy* and *Ayogy*: before starting any treatment, it should be mandatory to selection of appropriate patient for a suitable treatment. Like before entering into *Panchasodhana* it is more important that to selection of *Bahudosha avastha* in patients. After selection of patients, other factors
2. like season where *Sodhana* indicated, timing to administering *Sodhana* procedures, appropriate disease conditions where *Sodhana* given in terms of age, native, digestive power, palatability etc. precautions to be taken where to go and where to avoid should makes great results in *Panchakarma*
3. *Sambhara samgraha*: knowledge of each and specific instruments are only with the *Vaidyas* who conduct the procedures. Good qualities and suitable instruments are made and arranged by physicians also needed.
4. *Roga and Rogi Pariksha*: all types of examinations include *Trividha*, *Shadvidha* and *Dashavidha pariksha* are elaborated by *Samhitas* are adopted by physician to get clear diagnosis and making decision of accurate treatment principle for manage diseased. Also, precaution have to made before entering or conducting therapies.

#### Role of *Bhesaja/medications*

Ayurvedic pharmacologic action of a drug is determined by according

to its *Rasa, Guna, Virya, Vipaka, Doshaghnata* also have to know before using it. There are various *Vyapads* are mentioned in texts by using drugs in inappropriate time, with lower or high dosage, adopting wrong formulations etc. taking a wrong medication are same as to intake of boiled water with metallic interference with *Tamra*, poison, sharp instruments. Therefore, precautions have to take for medications also used for Panchakarma.

1. Drug selection: From *Purvakarma* to *Pradhankarma*, in every steps selection of drug is necessary to avoid complication. According to disease severity and condition, *Pachana* and *Deepana* drug selection useful to initiate *Jatharagni*. *Doshavastha* and *Roga* also having its specific importance to selection of drugs as which can be used in *Vyadhis* and meant for which *Karma*.
2. Dose selection: '*Matravat Oushadha Samanaska Pibet*' is a known quotation found in *Siddhi Sthana of Charaka samhita* where every *Panchakarma* Procedure have mentioned classical doses [10]. Excess or lesser quantity produces complication so special precautionary measure should be taken for doses.
3. Qualities of drug: drugs for *Panchakarma* should be like that;
  - a) Where with taking of lesser amount it could produce more *Vega*
  - b) Expelling more *Doshas* from body
  - c) Good taste and palatable
  - d) Having the potency to destroy disease.

#### Role of *Upasthata/masseur*

In Panchakarma most debilitated patients are came for better management and hope for improving him lifestyle. During treatment they are undergone with various *Purvakarma, Pradhanakarma* and *Paschata karma* where physical and manual work done by masseur. They take care in most of the treatment with their skills and according to advised by physicians. Major precautionary measures have to take to successfully conduct and complete procedures. Whole time spend by a patient with masseur are greater than a physician so he plays a major role in precautions.

1. Preparation of patient: collecting general condition of patient before going to therapy room, prepare and instruct the patient according to therapy planned for given. Proper conducting of therapy and continuously perform the *Purvakarma* like in *Abhyanga*, they will do first thoroughly from *Shira, Shrivana/ear, Pada/feet*. In *Swedana* special avoidance to give sudation on patients *Hridaya, Basti* and *Netra*. In *Vamana* there may needed assistant for *Nabhi prapadana, Parswa unmardana, Lalatagrahana* along with other patient care. During *Basti* special attention of a masseur needed for patient positioning and administering *Basti dravyas*. *Bastidata Vyapadas* are mentioned as improper *Basti* administering leads to complications like *Savate, Atidrute, Utkshipte* etc. [11] During *Nasya* also Patient positioning like mild elevation of feet with supine and slight depression of forehead needed. So, precaution is to be taken by a masseur for smooth functioning of Panchakarma.
2. Preparation of medicines: *Panchakarma* theatre or therapy room are under maintained by well skilled masseur. Skilled technician needed for quick arrangement of ingredients or instruments during procedure. *Potali* making to *Shastika shali pinda Sweda*

preparation are taken in observation with attendant. Precautions should be taken in preparation of these *Potali, Basti Dravya* etc.

3. Hygiene: cleanliness is maintained by attendant in whole Panchakarma procedure room. By maintaining the biomedical waste management rules like putting used instruments or used medicines and its disposable are undertake with attendant in theatre.

#### Role of *Rogi/patient*:

Whole process applied in *Panchabhutatmaka sareera* ie din a living body by differentiating the ongoing physiological or pathological process using *Dravyas*. So key role of patient is needed in maintain all precautionary measures. Minute disturbances will affect in greater extent. From diet to behaviour and daily living habits all have needed to small modification. *Satvavan* and *Jnapaka* is one of the four qualities of patient described in *Samhita*. Both the above characteristic denotes that patient have to follow all the instructions given by physicians and he should not lie to doctors.

1. *Astamahadoshakar bhava*: 8 major avoidable factors are always kept in mind that should be avoid in every therapies. These 8 have specific complication if taken during therapies.
2. Specific therapy wise precaution: *Purva, Pradhan* and *Paschat* all have specific measures to avoid during conduct these therapies. Like there are specific references for *Snehana, Swedana* etc. that have to follow by patients.
3. *Pariharya kala: Dwiguna Kala* have to follow after according to therapies given. Total days taken for procedure should double to follow.
4. All measures are can be divided into three major categories like *Aahara, Vihaara* and *Manashika* which continuously affect to patients health. *Ahitabojya, Vishamasana* and foods taken in *Ajirna* conditions comes under *Ahara*. Like this *Uchhe Bhasya, Rathaksobha, Atichamkramana, Atiasana, Divaswapna* comes under *Viharas*. *Manasika Doshas* includes *Bramhacharya, Vicharya* *Krodha, Shoka* during Panchakarma should always avoid.

#### Precautions according to *Trividha Karma*:

Whole process come across through three categories where all are depends upon each other and the result of one interpret with another. Therefore, proper planning and interpret with all these three bring desirable result without harming to patients.

1. *Purvakarma*: prior assessments will be led to good procedures. Choosing drugs before starting *Deepana, Pachana* according disease and health status of patients. It augments the gastric fire and transform *Sama* into *Nirama*.
2. Diet options are *Manda, Peya, Yusha, Mamsarasa* etc. For drinking advised, because it have the properties like *Kaphakshina, Vatanuloma* and *Agnivridhi*. Food must be taken in lesser amount as compared to normal diet. After completing *Purvakarma* assessment of each *Lakshana* of each therapy needed. Without getting the symptoms of *Deepana, Pachana* one can never enter into administering *Snehana and Swedana*. During *Snehana* there are number of precautions or regimen are taken. Before and during *Snehapana*, one should take luke warm, liquid diet in proper quantity. The food should not increase secretions,

possess unctuousness or material with opposing properties. *Drava ahara* gets digested easily, takes lesser time to get clear from stomach. *Ushna ahara* stimulates the digestive process, gets digested quickly, normalise functions of *Vata dosha* and reduce *Kapha dosha*. Avoid *Abhisyandi Aahara* because it causes obstructions in channel. Precautions also should take by avoiding exercise, loud voice, anger and bad emotions. After completing and getting *Snehana Lakshana*, *Swedana* is planned. In this one should not go directly into the cold condition; it can result in *Swedavaha Srotodushti* and cause skin problems. One the day of *Swedana* one should not undergo physical workout. It can lead to *Vataprakopa* that can cause various *Vataprakopa*.

3. *Pradhana karma*: *Pradhana Karma* with all the main therapies given to a patient includes various precautionary measures to follow. *Vamana* and *Virechna* both will conduct after assessing the *Doshavastha* and *Kala*. Then after smooth conduction of the procedure will takes having maintaining all the therapeutic measures. After completion of therapies assessment of *Vega* according *Maniki*, *Lainghiki* etc.

**Table 1:** Precaution during *Vamana* and *Virechana*

<b>Aahara</b>	<b>Vihara</b>	<b>Mansik</b>
Avoid <i>Aatyasana</i> , <i>Virudha-Ajirna-Asatmya-Akala-Pramitasana</i>	<i>Su-Prakshalita-Pani-Pada</i>	Avoid anger, stress
<i>Guru-Vishama Bhojana</i>	<i>Muhurtam-Ashvaas</i>	
<i>Kapha Utklesha Aahara</i>	<i>Astha mahadoshakara Bhava</i>	
Follow <i>Samsarjana Krama</i> comprising of symptomized And gradual administrating Of wholesome diet just after <i>Vamana karma</i>	<i>Hima Aatapa-Avashyaaya-Atipravata</i>	

**Table 2:** Precautions during *Basti*

<b>Aahara</b>	<b>Vihara</b>	<b>Mansik</b>
Diet comprising of <i>Shastika</i> Rice along with <i>Jangala Mamsarasa</i>	Position of patient, Instruments being used, Administration technique Should be well considered.	Avoid stress and other disturbing factor.
<i>Kshira, Yusha, Mamsarasa</i> as per Per <i>Dosha</i> involved.	Bath with luke warm water	
<i>Sunthisrita Jala</i> for drinking	Amount of diet should be 3/4 <sup>th</sup> Or ½ or <i>Heena matra</i> of full Meal as per <i>Agni</i> and <i>Dosha</i>	

**Table 3:** Precaution during *Nasya*:

<b>Aahara</b>	<b>Vihara</b>	<b>Mansik</b>
Diet comprising of <i>Shastika</i> Rice along with <i>Jangala Mamsarasa</i>	Position of patient, Instruments being used, Administration technique Should be well considered.	Avoid stress and other disturbing factor.
<i>Kshira, Yusha, Mamsarasa</i> as per Per <i>Dosha</i> involved.	Bath with luke warm water	
<i>Sunthisrita Jala</i> for drinking	Amount of diet should be 3/4 <sup>th</sup> Or ½ or <i>Heena matra</i> of full Meal as per <i>Agni</i> and <i>Dosha</i>	
<b>Aahara</b>	<b>Vihara</b>	<b>Mansik</b>
<i>Laghu Aahara</i>	Day sleep	Avoid stress and other mental Factors.
<i>Sukhosna Jala</i>	Cold water	
<i>Yavanna, Shali, Mudga, Dhatri, Saindhva</i>	Cold environment	

Precaution in *Paschatkarma*: post therapeutic measures depends on whole process done in *Pradhankarma*. Selection of type of *Samsarjana Krama* in form of *Peyadi, Tarpanadi and Rasa samsarjana*. *Peyadi* used in most of the patients but in specific health condition like *Madyapite, Akshina Kapha Pitta, Durvala* where *Tarpanadi Karma* should be used. Preparation of *Peyadi* will under supervision with precautionary measures. These *Karma* should also followed until *Pratyatma Lakshna* found. But after the *Lakshna* to double days have to follow all the precautions. These all *Karma* followed with suitable selection of *Shamana* and *Rasayana* medication for a diseased.

#### Precaution of Bio Medical Waste

The Panchakarma Clinic shall be authorized by the prescribed authority for management and handling of biomedical waste. The occupier shall apply in the prescribed form and get approval from the prescribed authority e.g. pollution control board/committee. It shall adhere to the various requirements specified in the bio-medical waste management rules. It is important that health services are offered in a scientific and reliable manner by trained and competent professionals. Accreditation provide a framework which helps a healthcare organization to establish objective systems aiming to improve patient safety and quality of care [12]. National Accreditation Board for Hospitals and Healthcare Providers (NABH) in order to operate specific accreditation program for Panchakarma clinics, has developed these accreditation standards with the help of experts in this field.

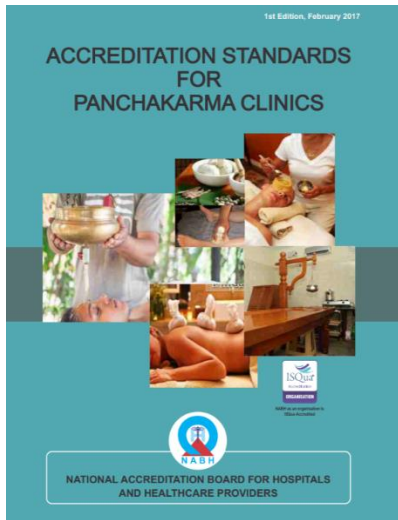


Figure 2

## CONCLUSION

The *Parihara vishayas* are unexplored areas of *Ayurveda* with supreme importance. It is clear that in every procedure we should ensure these key points. There should be a Standard Operative Procedures for each and every procedures verified by experts. SOPs are an integral part of a successful quality system. It provides information to perform a procedure properly and consistently to achieve pre-determined specification and a quality end-result. It is interesting to note that the precautionary measures mentioned has significant scientific basis. In *Sneha vyapad chikitsa* takra is advised, consumption of buttermilk may be associated with reduced cholesterol concentrations in men and women, primarily through inhibition of intestinal absorption of cholesterol [13]. Knowledge in *Parihara vishaya* is an integral part of Practical Panchkarma and multicentric researches should be done to attain evidence based conclusions.

## Conflict of Interest

None declared.

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