

Importance of Time Management in *Panchakarma*

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Abstract

Ayurveda deals with cure and preventive aspect of the disease. Prevention means having concern with different factors that leads to prevention of disease as well as certain principles and rules to be followed at the time of treatment. The main motto of every physician is to achieve *Samayak yoga* of different *Panchakarmas*. There are several factors mentioned in texts which are responsible for *Samyak yoga* e.g. *Praktuti*, *Dosha Desha*, *Matravichar Kosthavichar*, inclusion and exclusion criteria for administration of any *Shuddhikriya*; all should be taken in to consideration. Besides all of above *Kala* that is the time factor which should be followed and managed meticulously.

Administration of *Shodhanasneha* will be done at early in morning 15 to 30 minutes just after Sunrise for proper result. For *Vamana* ingestion of *Vamanyavaagu* or *Vamana yoga* must be taken at early in morning at beginning of *Kaphakala* so as to achieve *Samyakyoga*. In case of *Virechana* it is advocated that Physician should wait for cessation of early *Kapha* hours. After 8 am it will be administrated. Regarding *Vasti vidhi* it is recommended that it can be performed at evening. It is seen that occurrence of *Kaphaj*, *Pittaj* and *Vaataja vikaras* at different age levels of human life like childhood, adulthood and old age respectively and they can be treated by *Doshapratyanik Shodhana*.

Considering above facts one can say that there is association between Biological rhythm of *Doshas* and indication of *Panchakarmas*. A Physician who is aware of basics of *Kriya Sharir* can successfully handle all type of *Panchakarma* procedures. As he is aware of *Doshaudirana* and *Pradhan kala* (dominance time), different *Awastha* related to *Doshas*, he can administrate different indicated procedure and have a good result. This article intended to explore the importance of timely induced *Panchakarma* with evidential approach for better results.

Keywords

Samyak yog, Shodhana, Kala, Doshaudiran Kala, Panchakarma



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INTRODUCTION

Panchakarma is one of the best weapons of Ayurveda which definitely eradicates *Doshavikruti*. As it is complex and, multi operational procedure with various types of drugs, indications, contraindications. It is said that with having good qualities of *Vaidya*; *Panchakarma* Physician must have additional qualities like caring heart, compassion, and pleasant face and mind with positive attitude. As there is always a chance of *Vyapada*(complication) he must possess minute and keen observational attitude which is very important.¹ Acharya Charaka has given three different situations like; at the time of hatching of egg, while carrying utensil with full of oil and observing cattle at the time of outside the shelter for food. It is necessary to have qualities like care, attention, delicacy in operation and keen and minute observations to prevent disaster². Same thing is to be followed at the time of *Panchakarma*. Physician having perfect knowledge of *Kriyasharir* can successfully perform all operative procedures of *Panchkarma* as he has basic knowledge of fundamental concepts regarding *Dosha*, *Dushya*, *Agnee*, *Koshtha*, and their different patterns.

Kala that is the time or situation in which patient is subjected to different *Poorva Panchakarma* (pre operative) and *Pradhan Kriya* (major process) plays an important role for better results in the form of *Samyakyoga*. This article reveals on importance of time factor and its concern to achieve *Samyakyoga* of different *Shodhana* process specially *Vamana*, *Virechana* and *Vasti vidhi*.

AIMS AND OBJECTIVES

- To evaluate, discuss and elaborate various Ayurvedic aspects and principle related to *Kala* and its dynamics in different *Panchakarma* procedures.
- To establish association between Biological rhythm of *Dosha* and timely induced *Panchakarmas* results in *Samyakyoga*.
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MATERIALS AND METHODS

As it is a review type of article we have gone through different *Samhitas* and latest *Panchakarma* related text books in order to find out references of *Kala* related to different *Poorvakarmas* and *Pradhan Karmas* of *Shodhana* type of *Panchakarmas*.



OBSERVATIONS AND DISCUSSION

Snehana medicated oil therapy is one of the primary mandatory step in *Panchakarma* that results in increase of *Shakhagata Kleda*, *Abhishyanda*. It lubricates internal organs; looses and mobilizes adhered *Doshas* in different *Srotasas*³.

There are certain guidelines to be followed at the time of *Snehapaan*

- There is a general rule that all type of *Snehapaan* for the purpose of *Shodhana* should be administered in the morning.
- As per Aacharya Susruta *Shodhana Sneha* must be consumed early in the morning at the time of Sunrise. At the time of Sun rise, it resembles as *Pratapta Kanaka* (deep heated gold) or *Aarakta* (red) in color. This color pattern remains for 15 to 30 minutes.⁴
- This is time of *Kapha Udirana*; body is having relative more amount of *Kapha Dosh*; such amount mixes with *Snehadravya* and circulates in body to *Shithila* (loose) *Doshas* of *Shakhas* (periphery). Stress is given that *Snehadravya* must be ingested before stimulation of *Agnee* as it may get digested and required effect may not happen.

- Proper Sleep and complete digestion of previous dinner must be taken into account for *Snehapaan*. Digestion is indicated by term *Laghukoshthava* and *Jirne evanne*.

- *Snehavyapada* arrives due to *AhikaraSneha* (improper drug), *Matra* (inadequate dose), *Akaalpaan* (improper time to ingest) and *Mithyopchar* (mistake in selection of inclusive and exclusive criteria). Out of these more stress should be given on *Kala*.⁵

- It is stated that 6, 12, 18 hours are required for complete digestion of *Alpa*, *Madhyam* and *Pravara Sneha*, respectively. Observations and care should be taken in order to achieve *Samyak lakshana*.⁶

- After getting *Samyak Snigdha* signs *Swedana* (sudation) are indicated. *Swedana* acts on *Shakhagatdoshas* and liquefies them make mobile and runs them towards *Koshatha*(abdomen).

- There are many types of *Swedana* but *Sarvanga Bashpa swedana* is indicated for *Shodhana*. Proper keen observation and



assessment of *Samyak Sweda* signs to be done otherwise complications may happen.

- Every type of *Sweda* requires different time and attention. Precaution should be taken that after having *Abhyanga* one should not waste time and subject must be induced for *Swedana*.

- *Swedana* must be performed at morning after getting confirmation of sound sleep, complete digestion of dinner.

Vamana and Virechana Vidhi:

- *Vamana* is defined as elimination of accumulated *Dosha* via vomiting.

- Mandatory condition for process is that it should not be done by empty stomach; *Aamashaya poornatva* is indicated which can be done by *Vamak Yavaagu, Ksheer, Ikshoorasa or Jeshthamadh Fanta* as *Vamanopaga dravya* with *Madanfalayoga*. *Madanfala Matra* should be given early in the morning after confirmation of signs of sound sleep, complete digestion of *Utkleshak aahaar* of previous night, after having bath and *Swastivaachana*. Morning time is denoted by term *Poorvaanha* and *Sadharana kala*⁷

- There is general rule regarding *Vamak* drug is that one should wait for one

Muhurta approximately 48 minutes after administration

- *Swedapravatana, Lomaharsha, Kukshiadhamana, Hrillasa, and Aasyasrava* are different signs suggesting *Doshas* are in motile and mobile position to come out of body.⁸

- Morning Kaphaudirana, *Abhyanga, Sweda* and administered *Kalpa* stimulate *Dosha* in the form of *Utklesha* results in synergistic action for smooth elimination of *Apakva Dosha*.

- In routine practice consultants always try to conclude whole process within 8.30am; as the time passes patient may feel of hunger in such situation *Vamana* process is contraindicated as it may results in complication.

- *Virechana* is the process in which induced medicine digests vitiated *Dosha* and eliminates them via anal root in the form of loose motion.

- Mandatory condition for process is that it should be done by empty stomach; *Aamashaya riktatva* is indicated which can be is done by extending time.

- Vagbhata has clearly directed that *Virechana* yoga must be given in the morning after confirmation of signs of sound



sleep, complete digestion of previous dinner, having bath and *Swastivaachana*.

- It is insisted that *Virechana yoga* must be given after completion of First *Kaphakala* it is indicated by term *Shleshmakale gate dyatva*.

- In routine practice consultants always try to start whole process at 8.30am.

- It is directed that administered *Virechak* drug digest within three *Prahara* and results in *Samyak shodhana*.⁹

Vasti Vidhi:

- Plain *Vasti* term is indicated to *Niruha* or *Asthapana* type of *Vasti* by Charaka and Jejjata. *Niruha Vasti* is also called as *Shodhana Vasti* as it removes vitiated *Vata Dosha*.

- *Niruha Vasti* is administered after confirmation of complete digestion of previous diet and after having *Swastivaachana*.

- As per Vagbhata *Niruha Vasti* is administered at *Madhyanha* before having food and sensation of appetite. As this is the time for *VataDosha Udirana*; *Pakwaashya* dominant *Vaatsthana* remains *Anaavrita*.¹⁰

- In routine practice consultants always try to administrate *Niruha* at evening or in morning. Care is taken that patient

must have *Jirnanna* signs and had a sound sleep will results in good result.

Vasti pratyagama kaal is of one *Muhurta* approximate 48 minutes. One has to wait for time and do observation and care.¹¹

Considering all above facts a common discussion is that Ayurveda has given importance on *Shubh Muhurta*, *Tithi Nakshatra*, *Shuklapaksha*, *Swastivaachan* and *Mantrochhar* for induction of any *Panchkarma* process .Logic behind is that it will enhance moral of patient and increases positivity and co operation of patient which results in *Samyakyoga*. Though other influencing factors are there regarding success of procedure. *Kala*, time factor is deliberately mentioned. Condition like digestion of food is indicated by different term like *Jirne eva anne*, *Laghukoshthatvam* (for *Snehapaan*), *Suprajeernbhaktam*, *Sujeernanne*, (for *Vamana*), *Sujeerna* (for *Virechana*) *Jeernaanam* (for *Vasti*). Sound sleep is indicated by *Sukhosheet*, *Nishasuptam*.

CONCLUSION

For *Apoonerbhava* (complete eradication) of disease *Panchakarma* is one of the best gifts of Ayurveda. Entire world is having greater

expectations and affinity towards Ayurveda and allied systems of medicines. Ayurvedic *Panchakarma* physician must have properties of *Dristhakarmata* and *Kritkarmata*. He must practice for long time and have an idea of probable mistakes and possible results while performing procedures. He must have best knowledge of *Kriyasharir*, *Doshas* and their different patterns to take precise decision. *Kala* or time is one of the main influencing factors for the success of treatment. It helps us in taking decisions for inducing procedures watching phenomenon and signs of treatment in the form of results and complications. *Acharyas* have insisted and directed that time is one of the important, interfering, resulting factors not be ignored for better outcome. Certain *Kriyatmak* signs like *Jirnanna*, *Purvaanha*, *Kshutudirana*, *Utklesha*, *Samyak Nidra*, *Snehaudvega* have pertinent meanings that always indicates us to do or not to do any *Panchakarma* procedure. Timely understanding of all Biological rhythms and delicate, determined handling in *Panchakarma* will definitely provide best possible results.



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