



## PANCHAKARMA IN DINACHARYA

Kumar Pankaj<sup>1\*</sup>, Ansari Farha<sup>2</sup>, Sadh Shubham<sup>3</sup>, Kumar Pawan<sup>4</sup> and BA Lohith<sup>5</sup>

<sup>1</sup>Department of Panchkarma

<sup>2</sup>Department of Samhita & Sidhanta

<sup>3</sup>Department of Manasa roga

<sup>4</sup>Department of Samhita & Sidhanta

### ARTICLE INFO

#### Article History:

Received 14<sup>th</sup> March, 2017

Received in revised form 8<sup>th</sup>

April, 2017

Accepted 4<sup>th</sup> May, 2017

Published online 28<sup>th</sup> June, 2017

### ABSTRACT

Dinacharya (daily regimen), which is part of the daily routine to make the body healthy and strong is explained by all acharya in their texts. In which panchakarma procedures and upkarma plays a very effective role. As panchakarma is not only the shodhana procedure it also acts as a bruhma and shamana karma. With the help of upkarma it is easy to maintain the health of the person by simply following the dinacharya.

#### Key words:

Panchakarma, Uparma, Dinacharya

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## INTRODUCTION

Dinacharya is composed of two words dina and charya, here dina means a day or day time or day today; whereas charya means duties, regimen, action to be carried. So Dinacharya is the method by which men can remain healthy always by following the regimens<sup>1</sup>. The two main aims of following the dinacharya are, it maintains the normal health and it increases the life span without any disease. It includes the regimen from early rising to going to the bed.

All the acharya gives importance to the regimen in different manner, and they include it as the part of life. They forced it be followed by the person. So the panchakarma and upakrma which are included as the part of dincharya;

#### Kavala & Gandusha

Gandusha (gargling) and kavala (mouth wash) is ideally done with oil and meat soup<sup>2</sup> which enhance strength of mandible, resonance of voice, nourishment of face, taste sensation, prevents dryness of throat, cracking of lips, tooth decay, and makes teeth stronger. Person does not experience pain, tingling sensation after sour food or hard food.<sup>3</sup>

#### Nasya

The sneha processed with drugs are administered through the nostrils, is called as nasya<sup>4</sup>. The nasya should be performed daily with katu taila etc. these oils can be administered in

morning in kaphaja predominance condition. In pittaja condition it should be administered in noon and in evening in vataja condition<sup>5</sup>. The daily practice of this nasya imparts, sugandhita to body, snidhta to speech, cleans the body organs and prevent aging as well as graying of hairs<sup>5</sup>.

#### Dhumapana

Dhumapana (smoking) which means inhalation of smoke and exhalation<sup>6</sup>, but here smoke is prepared from medicines or dosha hara dravya. It cures heaviness of head, head ache, rhinitis, migraine, pain in eyes, ear, cough, hiccough, dyspnoea, and obstruction of throat, weakness of teeth, discharge from ear, nose and eyes. Bad odour from nose and mouth, tooth ache, anorexia, lock jaw, neck stiffness, itching, infection, paleness, hypersalivation, voice change, tonsillitis, uvulitis, baldness, graying of hair, hair fall, sneezing, drowsiness, loss of consciousness and excessive sleep. It helps in strengthens the hair, skull bones, sense organs and voice. It prevents strong vata kapha disorders occurring above the shoulder etc.<sup>7</sup>

#### Sarvanga Abhyanga

Abhyanga (oil massage) is application of sneha over the parts of body. It is from whole body to some certain parts of body. It helps in delay ageing, cure tiredness, vata disorder, improves vision, complexion, nourishment, life, sleep, good lusturous skin and strength.<sup>8</sup>

\*Corresponding author: Kumar Pankaj

Department of Panchkarma

***Pada Abhyanga***

It is the massage over the feet after application of oil or sneha. It helps to remove dryness, stiffness, roughness, tiredness and numbness instantly. It also makes skin smooth, provides strength and stability to feet, improves the vision and pacifies vata. It also prevents diseases like sciatica (gridrasi), cracking of foot, stiffness of ligament and tendon<sup>9</sup>.

***Shiro Abhyanga***

It is the application of oil or sneha over the head region along with massage. Daily practice of head massage prevent balding, graying, hair fall, gives strength to skull, strengthens hair root, makes the hair black and long. It also nourishes the sense organs, softens the skin, provides lusture to face. It improves the quality of sleep or it induces good sleep<sup>10</sup>.

***Karna Purana***

It is the administration of sneha or oil into the ears. It prevents the disorder and pain of ear due to vata dosha, stiffness of neck and jaws, hard hearing, deafness do not occurs<sup>11</sup>.

***Udvardana***

It is the process which helps to decrease kapha and fat (medas), makes body strong and gives excellent, clear and good complexion to the skin<sup>12</sup>.

***Udgharshana & Udsadana***

Udgharshana means massage with powder of herbs without oil. And udsadana means massage with paste of herbs along with oil<sup>14</sup>. Udgharshana dilates blood vessel and enhances the agni in skin. Udsadana enhances the complexion, gives pleasure, cleanliness, auspicious and feeling of lightness<sup>15</sup>.

***Samvahana***

It is the mild massage or pressing by the hands all over the body. It is the gentle touch started from foot to waist which produces pleasantness. It enhances affection sleep and virility takes away kapha and vata, tiredness and produces clearness of mamsa, rakta and twaka. It also acts as sukhakaraka; which provides soothness to body<sup>15</sup>.

**DISCUSSION**

These panchakarma procedures mainly include the snehana karma. In form of sarvanga abhyanga, pada abhyanga, shiro abhyanga etc. all contains the sneha or oil. And the duration of these massage basically explained as;

300 matra kala (94 second)- upto hair root (romanata)  
400 matra kala (133 second) - upto skin (tvacha)  
500 matra kala (160 second) - upto blood (rakta)  
600 matra kala (190 second) - upto flesh (mamsa)  
700 matra kala (228 second) - upto fat (medas)  
800 matra kala (240 second) - upto bones (asthi)  
900 matra kala (285 second) - upto bone marrow (majja)  
So totally massage upto 5 minutes for each part of the body is ideal.

**CONCLUSION**

Mainly panchakarama includes the vanmana, virechana, anuvasana basti, niruha basti and nasya. But as per the acharya Yogaratnakara, he classifies the panchakarma as vama, virechana, nasya, karnapoorana and rakta mokshana. Karna poorna discussed as a part of dinacharya by many

acharya. And panchakarma proved to be a good way to increase the life and in dinacharya.

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