

Role of Rasayana and Panchakarma in Kaumarbritya

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Abstract

Kumara or balaAvasthameans childhood age described by traditional science of Indian medical system, the basic features of this age group are lack of sexual desire, sleeping tendency of kumarshira, this is the of physical and mental development. DhatriStanyaDushti as causative factor of diseases in KsheeradaAvastha consider in Ayurveda. The physiological participation of Dosh(vata, pitta, kapha) dushya and mala are different in children as compared to adult therefore the type and prevalence of disease are also different in children and thus pediatric care needed utilization of various approaches for the management of kaumarbhritya such as; discipline life style, Rasayan and Panchkarma with herbal remedies. This article described role of Rasayan and Panchkarma in the management of some kaumarbhritya. However use of Rasayan and Panchkarma in kaumarbhritya preferably not come first but traditional texts of ayurveda advised these therapy in some especial conditions. As per requirement Rasayan therapy may be used in early age but with great precautionary measurement and panchakarma may be done from the age of seven years.

Keywords Ayurveda, kaumarbhritya, Rasayana and Panchkarma

Introduction

Ayurveda the basic science of traditional medical system in India consider balroga i.e. shishu, bala or kaumaravastha under Kaumarbhritya and mentioned different therapeutic for the treatment of childhood diseases. Recently many researchers utilize their research in Rasayana and baalapanchakarma therapy for the management of various childhood diseases, this article described various aspect of Rasayana and baalapancha karma therapy with special reference to the childhood diseases.

The literature suggested that Bala Panchakarma (shaman and shodhan) play significant role in the management of cerebral palsy, Pranavaha Srotastha and Tamaka Shwasa. Panchakarma basically is a type of Shodhana Chikitsa (detoxification therapy). The basic principle of Kaumarabhritya involves Panchakarma in later stage of development of ayurveda science however fixation of drug dose in and intensity of Bala Panchakarma is very important to prevent any side effect (kshay and vrudhilakshan). It is believed that Panchakarma being Shodhana Chikitsa (detoxification therapy) remove vitiated Doshas. The various steps of Panchakarma (shodhan etc.) such as; Vamana, Virechana, Basti, Niruha or Yapana Basti and Anuvasana Basti recommended in early childhood for the management of different abnormal physiological conditions. The herbo-mineral formulation including such as; Rasayana in ayurveda

prepared using metals and minerals along with herbs for the treatment of various diseases or disorders. The define concept of size reduction involves improving potency of herbo-mineral formulation. The ancient literature reported use of herbo-mineral formulations for the treatment of various childhood diseases in ayurveda. The use of Rasayana therapy in kaumarbhritya needs great attention towards the dosing and frequency to prevent any chances of adverse reactions in ayurveda¹⁻⁴.

Rasayana

The word 'Rasayana' is composed of two word 1st rasa and 2nd ayana. 'rasa' explain as fluid or juice⁵ and 'ayana' means pathway⁶. Hence the word 'rasayana' means 'path of the juice'. It also means by which one gets excellence of rasais known as rasayana. literally the technical temrasayana refers I.e. obtaining the optimum nourishment to Dhatus.

According to sushrutsamhita, the substances which decreases the aging process increase the longevity and increases the mental and physical strength and which destroy the disease process is called as rasayana.⁷

According to Charaksamhita, the substance which invigorate a healthy person by producing the best quality of rasa, rakta dhatu and other dhatu called rasayana.⁸

In Ayurvedic textbook rasayana define as: 'Drug, diet and regimens which destroy the old age and disease called rasayana.' i.e. taking rasayana we always remain healthy and young, that means you

are in your old age perform your normal duties. according to Ayurveda, rejuvenation takes place so that a person can become healthy and explore the spiritual aspect of life

- **Kamyarasayana**-is used to fulfil desire{kamya-desire}it is also used to promote general physical and mental health⁹
- **Prana kamya** – it is used for achieving the best quality of prana (life energy) in the body.
- **Medhakamya**-it used forenhancing the memory and intellect.
- **Srikamya** - is used for promoter of complexion
- **Naimittikarasayana** -is given to combat or balance aspecificcause,which is causing a disease in the body.

Rasayana in Kaumarbhritya

Rasayana(rasa+ayana) Tantra is branch comes under the branch of Astangaayurveda which overall used to enhance longevity, intelligence and immunity. The Rasayana(rasa+ayana)Shashtra also involves use of metallic formulation along with herbs.InayurvedaGuduchi, Shankhpushpi, Jyotishmati, Mandookparni, etc are considered Rasayana. Rasayana boost functioning of Dhatus, Agni, Srotasas and Ojus(vital force of life) and therefore act as rejuvenator. Ayurveda described Rasayana also for Bal-Rog with great care since Rasayana(rasa+ayana) therapy may become adverse effect in children if not used properly. Rasayana(rasa+ayana) therapy also used as preventive remedy in childrenreduseharmfullness since it enhances immunity and thus protect from various infectious diseases. In ayurveda are various herbometalic formulations which may be used in children for different therapeutic purpose such as; SvaranBhasm, Vacha, Madhu, Ghrita, Panchgavya Ghrita, Brahmi Ghrita, Abhaya Ghrita, Samvardhana Ghrita, ManduraBhasma and LauhaBhasma, etc¹⁰. Formulation of Swarna and herbs; Vacha and Brahmi along with honey and ghee utilized for new born baby to improve their immunity and mental health in Swarna prashana. Raw gold after rubbing on stone along with little amount of water along with honey and ghee administered to the new born baby. This

type of formulation possesses many therapeuti activity like; anti-oxidant property, immunomodulatory activity and also improves Agni (like depana and pachana). The ayurveda suggest use of Swarna Prashan with precautionary measurement to enhance intelligent (mental activity) and immunity in children¹¹. Lauha formulation likewise Trikatrayadi Lauha prescribed in children for Pandu Roga, in this disease Pitta Prakriti of children suffer predominantly. Ayurveda strongly recommended use of Lauha in children suffers from iron deficiency (I.e.lauhashaya). Trikatrayadi Lauha contains Mandura Bhasma and Lauha Bhasma along with likewise; Triphala, Trikatu and Trimada. It is believed that herbal ingredients help in iron transportation thus improve its bioavailability and also elevates blood hemoglobin level significantly and decreses lauhashaya in children suffered with Pandu Roga. The literature mentioned use of Lauha formulation inrasayana in other physiological dysfunction such as; weakness, anorexia and fatigue¹².

Panchakarma

Ayurveda metion panchakarma as purification method which detoxify the whole body and panchakarma name denote due to fact that it is a purification therapy of five sub therapies.

Five fold procedure comprised as Panchakarma:¹³

- Vamana - (therapeutic emesis)
- Virechana - (therapeutic purgation)
- Basti - (medicated enema)
- Nasya - (nasal insufflations)
- Raktamokshana- (blood cleansing and purification therapy)

For Bal-Rog Many childhood diseases occur due to the vitiation of Doshas (like vata, pitta, kapha etc.) and Panchakarma (vamana ,virechanaetc) therapy help to pacify these Doshas vitiation and thus relief many disorders. It is believed that Yoga pacifies Dosha and clear harmful toxins from the body and purification of body through panchakarma and thus help to relive many diseases in children. Panchakarma utilizes various approaches of Shodhana (detoxification therapy) such as; Vamana, Virechan, Nasya: Vamana (therapeutic emesis) in children help to eliminate Kapha Dosha and thus opens pranavahasrotastha which may block due to the accumulation of Kapha in KaphaVyadhi. Virechana (therapeutic purgation) may help in

PranavahaSrotoVyadhi; Swasa Kasa where pitta dosha is predominant. Nasya (nasa insufflation) Karma is useful for diseases associated with Kapha and Vata predominance¹⁴. Cerebral palsy is common paediatric disorder in children in balroga. Seizures, hearing impairments and mental retardation are common features of disease Ayurveda emphasized various treatment options for disease including Panchakarma (snehan, swedan and basti etc.)and Yoga. It is Vata Vyadhi which involves Sarvagavata, Ekangvata, pakshaghat, Pangu etc. Ayurveda believed that muscle relaxant, anti spastic and calming properties of Panchakarma and Yoga help in the management of Cerebral palsy¹⁵. Another type of childhood disease is Pakshaghata which is a brain injury due to the decreased oxygen supply to the brain during child birth resulted motor and cognitive impairments (like mental retardationetc.). It is a type of Vataja disorder and ayurveda described that Snehan, Swedan and most perfectual Basti may be helpful in VataVyadhi thus Panchakarm (shodhan and shamanetc.) may be suggested for such type of disease conditions. Vata Shamaka Panchakarma therapy along with drugs play significant role in Pakshaghata and improve the condition. In this approach Head massage improves the blood circulation thus offer nourishment to the brain and improves mental abilities which helps to calm and stabilizes and anxiety of patient. The Annalepana (Snehana and Swedana karma) offer relief in tonicity and spasticity. Similarly, Shiro-talam possesses calming effect to the brain and relax mind¹⁶. Panchakarma and Yoga also emphasized role of PranavahaSrotasthaVyadhi is a disease of Kaphaj Dosha. Kaphaj along with Vata Dosha play major role in appearance of PranavahaSrothoVyadhi, in which Dushitha Prana Vyau resulting Hikka and Swasa diseases, the disease condition involve aggravation of Kapha and Vayu. Swasa, Kasa, Hikka etc. are the diseases of Prana Vahasroto Dusti, ayurveda suggested use of Panchakarma in pranavahasrotastha vyadhi, it is believed that Panchakarma in pranavahasrotasthavyadhi not only pacify Kaphaj and Vataj Dosha but it also help in excretion of harmful toxins. Shodhana (detoxification therapy) through Panchakarma clear accumulated Kapha and other secretion from

respiratory tract and thus relief pranavahasrotastha vyadhi.¹⁷

Conclusion

The article emphasized management of kaumarbhrutya using various ancient approaches of ayurveda science such as; Rasayan and Panchkarma with herbal remedies. This article mentioned importances of Rasayan and Panchkarma in the management of some kaumarbhrutya; although use of Rasayan and Panchkarma in kaumarbhrutya must be carried out with care. rasayana therapy may be used in erlyagebutwith precautionary measurement and Panchakarma may be done from the age of seven years and as per requirement . The discipline lifestyle also Play significant role in the management of kaumarbhrutya.

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Conflict Of Interest

We declare that we have no conflict of interest.

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