

Pancha Karma

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Course Introduction

Pancha Karma (*Pañca-karma*) as presented in this course follows the traditional guidelines presented in the *Caraka-Samhita*. The structure and information in this course follows the guidelines presented by the Ministry of Health, Government of India, to the World Health Organization (WHO). The Indian Government has two departments that are concerned with Ayurveda: The Institute of Medical Sciences; and the Central Council for Research in Ayurveda and Siddha. These two government agencies entrusted the project of developing national clinical guidelines to Professor R.H. Singh of Banaras Hindu University (BHU).

First it is worth while to consider the difference of classical Pancha Karma as described in the *Caraka-Samhita* and Pancha Karma as it is practiced in the Kerala State of India. Due to several reasons Pancha Karma (PK) ceased to be practiced on a regular basis in the north of India. The main reason was that a fear developed associated with the wrong application of the primary therapies. When applied correctly the PK system is the most effective preparation for medicine, when applied incorrectly they cause disease. This fear caused many doctors to use other, slower methods of purification in the north.

The PK system stayed alive in the south of India, primarily Kerala, mainly due to its traditional use in a simplified form. PK as practiced in Kerala is more or less a form of Purva Karma, or preliminary therapies according to Prof. R.H. Singh. It is safe, effective and quite popular. The classical methods of PK as described by Caraka are more radical and profound in their action to remove the waste products (*mala*) of the body (see chart on page 54).

The purpose of Pancha Karma is to:

1. Promote health by Dinacharya (daily regimen) and Ritucharya (seasonal regimen) which collectively is called Svastha Vrtta.
2. Prepare the body for rejuvenation (Rasayana) and fertility (Vajikarana) therapies.
3. Treat disease by elimination of malas (natural waste of metabolism) from the body.
4. Treat disease by eliminating doshas from the body (with or without toxins - *ama*).
5. Prevention of disease by stopping the reoccurrence of dosha aggravation.

Pancha Karma is effective for all eight branches of Ayurveda. It is a versatile and effective therapy for all kinds of problems. PK is mainly concerned with removing the vitiated doshas and malas from the body. Mala is the normal result of *Agni* metabolism. For every agni in the body there is a mala. When the level of mala increases beyond the body's ability to remove it then it accumulates and impairs dosha movement and function. This aggravated dosha function is the root cause of disease. Additionally, other factors that impair the function of agni create *ama* (toxins) which mix with either mala or dosha. In both cases accumulation restricts dosha movement in the *srotas* and thus causes a weakening in dhatus - this causes disease. Note also that

Kapha and Pitta dosha are also malas of *rasadhatu* and *raktadhatu*. Thus, increased dosha equals increased mala.

Pancha Karma theory states that vitiated doshas and malas need to be eliminated radically from the body before palliative (*Shamana*) therapies are given. Palliative therapies include diet and medicine. Thus, herbal or dietary therapies may not be effective unless the srotas are cleaned and the vitiated doshas and malas are removed from the body. This concept is unique to Ayurveda and is a primary protocol in all treatments.

Mala, dosha and agni when balanced (health) are called *Dhatu* (support) in the *Caraka-Samhita*, meaning a positive action to support correct homeostasis. It is only when dosha and mala become vitiated or aggravated that they cause disease. PK can be used to maintain dosha, mala and dhatu (tissue) to prevent disease and also promote resistance to outside pathogens (*Vyadhikshamatva*).

In review of basic Ayurvedic theory all treatments (*chikitsa*) are divided into two main categories:

Brimhana	Langhana
to 'make heavy'	to 'make light'

Brimhana therapies are strengthening and divided into two main categories:

Rasayana	Vajikarana
Rejuvenation therapies	Fertility therapies (aphrodisiac)

Langhana therapies are reducing or maintaining and divided into two main categories:

Shamana	Shodhana
Palliation	Purification

Therapies that reduce and maintain the doshas and dhatus are called 'palliative' therapies or *Shamana Chikitsa*.

Therapies that remove the vitiated dosha from its location and return it to its normal state and location are called 'purification' therapies or *Shodhana Chikitsa*.

Shodhana Chikitsa is divided into five therapies that collectively are called 'Pancha Karma'. They are, in order:

Vamana	Emesis	Kapha dosha
Virechana	Purgation	Pitta dosha
Basti (anuvasana)	Oil enema	Vata dosha
Basti (niruha)	Cleansing enema	Vata dosha
Nasya	Nasal cleansing	Vata dosha

Shodhana is first among all treatments and the most important. Shamana includes all daily regimes (*Dinacharya*) and seasonal regimen (*Rutacharya*). This also includes herbal and mineral medicine, massage, marma therapy and other therapies. Ayurveda states clearly that Shodhana must be performed before any Brimhana therapy is given and then should be maintained by Shamana therapies.

There are only five primary categories of purification therapies according to the main commentary on the *Caraka-Samhita* by Cakrapanidatta. He states that the word 'karma' in the context of Shodhana Chikitsa means 'an extensive and powerful action to remove impurities from the body'. Hence, only these five can be consider real 'karmas' whereas other purifying therapies like *Svedana* are not as vast and powerful as the five main karmas. According to the school of *Sushruta* both types of Basti are considered as one 'karma' and a fifth 'karma' is added as 'blood-letting' or *Rakta-mokshana*. Remember that Sushruta was a surgeon and therefore orientated to piercing and cutting the body in various ways. This classification is also followed by *Vagbhata* in the *Ashtaṅga Hridaya*. The purpose of rakta moksha is to purify directly the rakta dhatu by removing toxic blood. In this course we are following the school of Caraka which is more acceptable to the West and also not in conflict with current medical protocol.

Before administering these strong purification therapies the body and mind need to be prepared and processed. If this is not done the body and mind may reject the five main therapies. This preparation involves several different kinds of therapies that are collectively called '*Purva Karma*'. Additionally, after administering the five main purification therapies post-operative or reanimation therapies need to be followed. Collectively these are called '*Paschata Karma*'. If these are not done then the homeostasis of the body may not be reanimated - resulting in disease.

It should be noted that Shodhana Chikitsa (Pancha Karma) follows the natural wisdom and function of the body. These purification therapies are not meant to be in conflict with the natural movement of the doshas and srotas. On the contrary, the Pancha Karma system - when done correctly - uses all natural functions to radically clean the body. It is important to remember that unless the therapies follow the natural movements of the body the 5 vayus will become vitiated - this in turn will cause the other doshas to become vitiated and lead to disease. Ayurveda is natural medicine and it follows and respects the *prana* (intelligent life force) of the body. This is why in PK we wait until the doshas are in states of aggravation before eliminating them in most cases. Seasonally we also perform PK at the end of the period of aggravation rather than the beginning - this assures that the mala / dosha is fully removed.

Trying to work against the natural rhythms of the body is difficult. This is the main problem today with people receiving or giving PK therapies. For example doing Vamana in December will not be effective because Kapha is not yet liquefied by the environmental heat of early spring. Performing Vamana in March will assure that all kapha / mala is removed from the kapha srotas, dhatus and organs. Done too early and the body will be working harder to remove what is not "ripe" from the body.

Study Concepts for Pancha Karma

Cikitsa	Treatment
Kaya	Collect (to collect food and metabolize it)
Kayacikitsa	Treatment of digestive metabolism (3 doshas and Agni)

Vyadhi Disease - result from doshic imbalance

Vyadhi is of three types according to *Caraka* -

Adhyatmika	psychosomatic diseases
Adibhoutika	external or environmental diseases
Adidaivika	divine or karmic diseases

Vyadhi is of seven types according to *Sushruta* -

Adibalapravrta	genetic defects
Janmabalapravrta	congenital defects (problems during pregnancy)
Doshabalapravrta	psychosomatic diseases
Sanghatabalapravrta	external or environmental diseases
Kalabalapravrta	diseases due to time / season
Daivabalapravrta	divine diseases
Svabhavabalapravrta	disease due natural changes

Kiryakalas dosha cycle - there are three phases

Sancaya	accumulation or increase
Prakopa	aggravation or excitation
Prashaman	alleviation or decrease

Sancaya stage doshas are restricted in srotas, this causes accumulation and stagnation in their primary site.

Prakopa stage doshas move into rakta and effect the srotas / dhatus they own. This movement is controlled by vayu.

Prashaman doshas return to their normal site and function and health returns

Sad Kiryakalas doshic cycle according to Sushruta has six stages

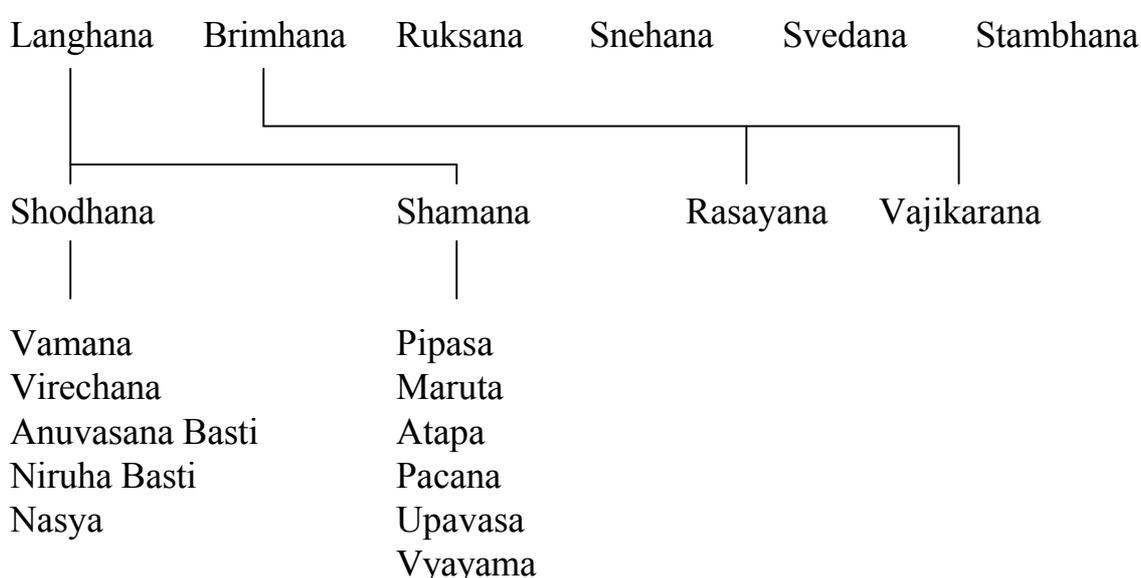
Sancaya	accumulation
Prakopa	aggravation
Prasara	overflow
Sthana Samsraya	relocation
Vyakti	manifestation
Bheda	diversification

Pancha Karma is the purification method that reverses the Kiryakalas and returns the doshas to their primary site and normal function.

Caraka classifies all therapies into six categories - Sad-Upakarmas -

Langhana	laghu guna	lightening therapies (fasting, etc.)
Brimhana	guru guna	building therapies (eating, etc.)
Ruksana	ruksha guna	dehydrating, drying therapies (to reduce kapha)
Snehana	snighdha guna	oleation, oil therapies (to reduce vata)
Svedana	usna guna	sudation, heating therapies (to burn up ama)
Stambhana	sita guna	retaining, cooling therapies (to reduce pitta)

All internal therapies and physiotherapys use these six categories, only surgical methods fall outside of these categories.



Three reasons to administer Pancha Karma-

1. Svastha Vrtta -
2. Rasayana therapies -
3. Ojabala -

1. Svastha Vrtta pancha karma according to seasonal rhythms or cycles

	Sancaya	Prakopa	Prashaman
	Accumulation	Aggravation	Alleviation
1 st Feb. - 1 st June	Pitta	Kapha	Vata
1 st June - 1 st Oct.	Vata	Pitta	Kapha
1 st Oct. - 1 st Feb.	Kapha	Vata	Pitta

Pancha Karma is indicated only during the Prakopa period of the year!

This kind of Pancha Karma is called *Samsodhana Karma* as it is done seasonally according to dosha.

Season	Months	Sancaya	Prakopa	Prashaman	Karma
Late winter Early spring	1 st Feb. - 1 st June	Pitta	<u>Kapha</u>	Vata	<u>Vamana</u>
Late spring Summer	1 st June - 1 st Oct.	Vata	<u>Pitta</u>	Kapha	<u>Virechana</u>
Fall Early winter	1 st Oct. - 1 st Feb.	Kapha	<u>Vata</u>	Pitta	<u>Snehana</u> <u>Svedana</u> <u>Basti</u>

During the **Sancaya** period of the year **Shamana therapies** should be done.

There are six types of **Shamana treatments**:

- Pipasa** thirst, reducing water intake
- Maruta** exposure to clean air and the elements
- Atapa** exposure to the sun and heat
- Pachana** increasing digestion through Agni
- Upavasa** fasting or reducing food
- Vyayama** daily exercise

2. Rasayana therapies pancha karma therapies in order to give rasayana drugs to rejuvenate the body.

Rasayana therapies are divided into two according to the therapeutic goal:

Kamyra Rasayana to promote health and longevity in normal persons

Naimittika Rasayana to help a patient fight and recover from a specific disease

Pancha karma done with the goal to administer rasayana drugs is called **Kayakalpa** or in the classical Samhitas it is called Kutipravesika Rasayana.

3. Ojabala Chronic disorders which result in a loss of immune (Ojas) strength (bala).

To treat chronic disorders a combination of Pancha Karma, Rasayana and Shamana therapies are needed

Sharira Anatomy

Kostha digestive tract which is the home to the doshas, includes the movement of digested food and doshas.

Pancha karma is a system to remove (purify) the **Srotamsi** (channel system).

After the metabolism of food by Agni in the Kostha the nutrients are transported to the Raktavahasrota. From the Raktavahasrota the nutrients are taken to the liver (*Yakrta*) and further digested by the panchabhuta agnis. This makes the majority of Rasadhatu. A small amount of Rasadhatu is also made by nutrients absorbed directly from the stomach and lungs.

The Srotamsi become congested or blocked when malas increase; when dhatu malas increase; when doshas increase; and when ama mixes with either mala or dosha.

Points to remember in diagnosis -

No itching without Kapha

No burning without Pitta

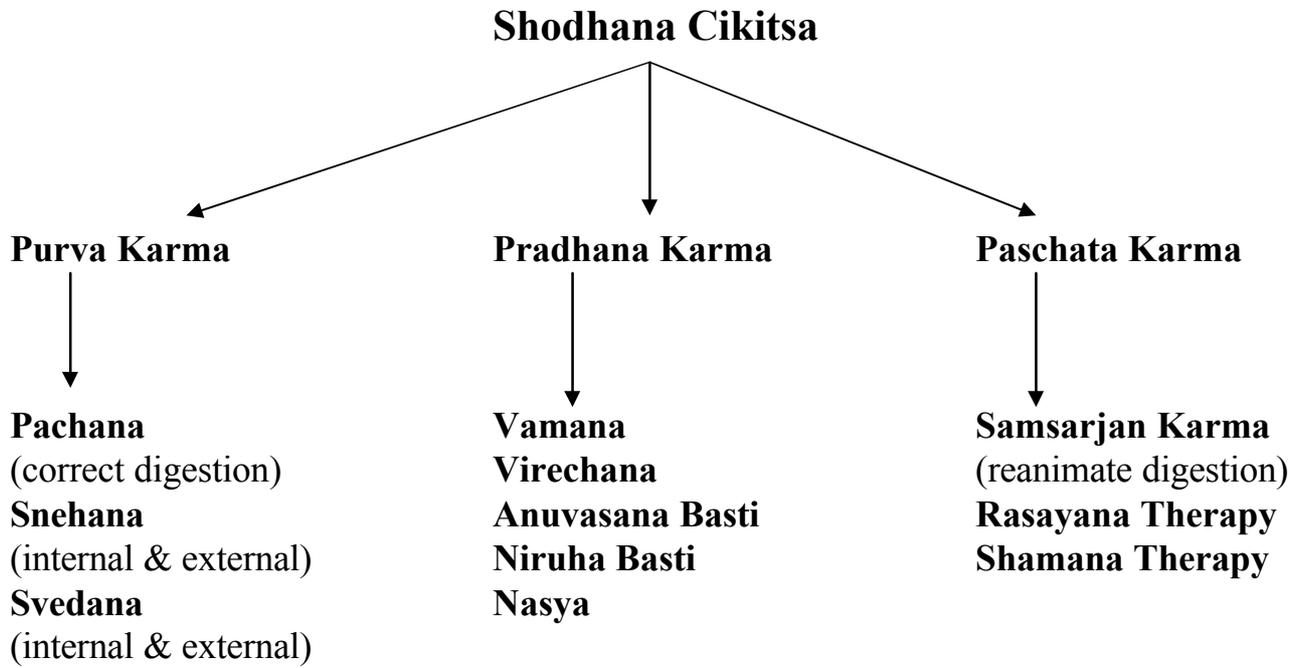
No pain without Vata

When Vata combines with Kapha = Cold

When Vata combines with Pitta = Hot

Prakritisatmya the habitual digestion and metabolism of the body according to diet, climate, environment and social conditioning. Remember to adapt dietary rules according to the habits and culture of the person.

Outline of Shodhana Therapies



Purva Karma

Pachana -

The first step of PK is correcting the digestion through regulating the function of the Jatharagni. Give a light diet to the person according to their Prakriti. Enough spices should be used to keep agni strong, but not too much that they have burning or acidity. Respect the Prakritisatmya of the person regarding diet and spice.

Rice soup and steamed vegetables is the best cleansing diet. Some grains can be given according to prakriti. Raw foods should be limited or stopped depending on prakriti and season - follow standard dietary rules.

Some spices that are considered the best for this purpose are:

- ◆ Ginger root (dry)
- ◆ Black pepper
- ◆ Long pepper (Pippali)
- ◆ Calamus root

These spices can be soften by using mild spices as per constitution:

- ◆ Cumin
- ◆ Fennel
- ◆ Cinnamon
- ◆ Fenugreek
- ◆ Cardamom

Kichari can be used for Pachana therapies, however, one should keep in mind that many Western people are not able to eat a mono diet of Kichari for any length of time (i.e., more than a few days). On the other hand I have never seen a Westerner who could not follow a diet of steamed veggies for a week without any adverse effects. The advantages of Kichari are that is sattvic and helps to remove ama from the system. If the person can digest it use it as your first choice. Remember that Kichari is made very liquid for this kind of cleansing diet - it is more like a thin rice soup. Kichari is also tridoshic so it can be used for all prakriti types by adjusting the spice.

Both Caraka (CS. SU. 13-60) and Ashtañga Hridaya (AH. SU. 16-25) indicate dietary restrictions during Pachana. Diets that are liquid, warm and in limited quantity are indicated. Sticky, heavy, oily foods and conflicting combinations are to be avoided along with large quantities of food. Remember that the best way to regulate and increase agni is to 'starve' the person - i.e., limit the amount of food consumed.

The main rule is that Pachana needs to be done from 3 to 10 days BEFORE beginning snehana (internal and external). Having your patients begin Pachana before coming in for treatment can save time. Given the state of most people's agni I would suggest one to two weeks of Pachana before coming to have Purva karma.

Pachana actually begins Shodhana therapies and is followed the entire Pancha Karma process. It is important to avoid these foods during treatment:

Sweets, fried foods, meat, fish and seafood's and dairy products. Fermented foods should be avoided altogether - like yogurt, cheese, tofu, soy sauce, alcohol, beer, bread, etc. Only very small amounts of salty, pungent (no garlic or chilies) and sour foods can be taken. Stimulants like coffee and tea should be avoided as should extremely different temperatures like very hot or cold foods / liquids.

Snehana - *Caraka-Samhita*, SU. Chapter 13, *Ashtaṅga Hridaya*, SU. Chapter 16

Snehana is the main therapy in Purva karma. There are two kinds of snehana, internal (Abyantar Snehana) and external (Bahya Snehana). There are four kinds of fat used for Snehana, collectively they are called *Sheha*:

◆ Oil (*Taila*), Ghee (*Ghrta*), Animal Fat (*Vasa*), Bone Marrow (*Majja*)

Oil is heavier to digest than ghee - marrow is heavier to digest than fat - fat and marrow are both heavier to digest than oil. I suggest using oil and ghee for clinical practice in the West.

Indications of when to use Snehana (AS. SU. 16.5-6):

Nirama conditions; alcoholic; dryness in body, sexual exhaustion; anxiety; hard daily exercise; deficient rakta or shukra dhatus; children; the elderly; the weak; the emaciated; Vata disorders; eye inflammations; blindness; people have difficulty to awake in the morning; and in for preparation for vamana and virechana. All these indications are favorable to receive Snehana internally and externally.

Indications of when NOT to use Snehana (AS. SU. 16.6-8):

When agni is too weak or too strong; obesity; very debilitated (i.e., cannot rise from bed); stiffness in the thighs; diarrhea; high ama conditions; diseases of the throat; poisoning; enlargement of the abdomen; indigestion; excess thirst; fainting; vomiting; anorexia; high kapha or kapha disorders; intoxication from alcohol or drugs; pregnancy; after an abnormal birth (i.e., cesarean); before virechana, basti or nasya therapies (means without doing vamana first); and after virechana. All these indications are unfavorable to receive snehana.

1. Internal Snehana (Abyantar Snehana) -

RULES FOR INTERNAL SNEHANA (Abyantar Snehana) -

Snehana (internal) should be done when the temperature is moderate, dry and during the day (i.e., the sun is out). Oil may be used in emergencies even in cold months.

Ghee can be used in emergencies even during the summer or night.

Vata / Pitta diseases can be treated with Ghee at night during summer (6-7.30 PM).

Kapha / Vata diseases can be treated with Ghee in early morning (5.30 AM).

Vata / Kapha diseases will manifest if Sneha is used at night, Pitta diseases will manifest if it is used during the day in summer. Not more than seven days! The therapist can modify the above rules according to the disease and person.

Dosage for internal Snehana (Abyantar Snehana) -

Dosage of sneha (fats, etc.) must be tested on the patient first to judge effectively the dosage needed. The digestion time of the sneha is dependant on the agni - this is why Pachana karma is so important before beginning Snehana. A good test dose would be between 30 to 60 ml of fatty substance (2.5 to 5 tolas). The classics use higher doses (see table below), but Prof. Singh suggests using the lower side of the doses indicated (at least for testing).

N°	Dosage	Definition	Indications
1.	Hrasiyasi (test)	Test dose (30 ml)	Testing Kosta
2.	Hrasva (light)	Digests within 6 hours (or if ghee or grape juice produce a laxative effect)	Mrdu Kosti
3.	Madhya (moderate)	Digests within 12 hours (or if ghee or grape juice produce only a very mild laxative effect)	Madhya Kosti
4.	Uttama (heavy)	Digests within 24 hours (or if ghee or grape juice produce no laxative effect)	Krura Kosti

Snehana schedule of dosage

Day	Mrdu Kosti	Madhya Kosti	Krura Kosti
1.	10-30 ml	25-50 ml	50-75 ml
2.	30-60 ml	50-75 ml	75-100 ml
3.	60-120 ml	100-150 ml	100-150 ml
4.	*	125-175 ml	150-200 ml
5.	*	200-250 ml	200-250 ml
6.	*	*	275-300 ml
7.	*	*	350-400 ml
Total	100 - 120 ml	500 - 700 ml	1200 - 1500 ml

As you can see from the schedule above the person with a low agni (or less time) receives a lower dose for three days - Mrdu Kosti. The person with a medium agni (or moderate amount of time) can receive a moderate dose for five days - Madhya Kosti. And the person with a strong agni (or maximum amount of time) can receive a high dose for up to seven days - Krura Kosti. Snehana is not indicated longer than seven days - Vamana is done on the eighth day. When Snehana is done for more than

seven days the dhatus become saturated and then the dhatuagnis break down causing ama formation in the tissues.

If the person cannot be given sneha for the above periods of time then oleation can be done immediately (AH. SU. 16.39). The following recipe (*Pancaprasrta*) can be used for instant snehana - One part each (50gr.) ghee, sesame oil, animal fat (red meat), coconut oil (instead of marrow) and basmati rice. This should be made into soup, mixed with 3 grams of triphala, 1 gram black pepper, 4 grams of salt and eaten by the patient (AH. SU. 16.40-45). This is a classic method to quickly oil the interior of the body.

Types of Sneha to be used-

The best is to use oils and ghee that have been manufactured with herbs. The herbs in the fatty substance play an important role as they help remove the ama from the tissues through their bitter nature. They also cause the dhatus to open and secrete liquids that help remove mala and dosha from the dhatus. When classic prepared oils and ghee cannot be used then the following can be substituted. However, when these substituted fats are used then bitter, pungent herbs MUST be given orally to help the dhatus remove the ama!

- ◆ Vata - ghee, sesame oil, olive oil
- ◆ Pitta - ghee, olive oil
- ◆ Kapha - ghee, sesame oil

Classic oil preparations for Abyantar Snehana -

Tilia Taila, Ksira Bala Taila (head and brain disorders)

Classic Ghee preparations for Abyantar Snehana -

Vasa ghrta (for lung and asthma), Pancatikta Ghrta (skin disorders), Brahmi Ghrta (psychosomatic), Kalyana Ghrta (vata, epileptic, etc.), Pancamuladi Ghrta (small intestine disorders), Pippali Ghrta (diabetes), Eranda Taila (castor oil) (samavata, arthritis), Dadimadi Ghrta (blood disorders), Kashmaryadi Ghrta (gynecological disorders).

Indications of correct Snehana-

- ◆ Improved agni function
- ◆ Intolerance to fat
- ◆ Loose, oily stools with fatty substances inside
- ◆ Lightness in body
- ◆ Tenderness in body
- ◆ Smoothness internally and externally in the body
- ◆ Shiny, oily skin
- ◆ Some flatulence

- ◆ Lethargy

Indications of incorrect Snehana -

- ◆ Hard, dry stool
- ◆ Weak agni
- ◆ High vata or vata that is irregular
- ◆ Roughness in the body
- ◆ Dryness in the body
- ◆ Burning sensation in the chest
- ◆ Weakness
- ◆ Slow and difficult digestion
- ◆ Any indications that are opposite to correct snehana.

Complications from incorrect snehana -

Indigestion	Pain in abdomen
Excessive thirst	Skin disorders
Unconsciousness	Itching
Dullness	Anemia
Nausea	Edema
Fever	Sprue syndrome (gripping in small intestine)
Stiffness	Hemorrhoids
Anorexia	Difficulty in speech
Numbness	

Signs of excessive snehana-

- ◆ Yellowness in body (liver saturated with fat)
- ◆ Heaviness and stiffness in body (suppressed agni)
- ◆ Undigested food passing out with stool (suppressed agni)
- ◆ Dullness
- ◆ Anorexia (suppressed agni)
- ◆ Nausea and vomiting (suppressed agni)

Procedure for internal Snehana (Abyantar Snehana) -

1. Examine patient for strength, prakriti, vikriti, age, sex, season, etc.
2. Examine the patient for sama /nirama - state of agni
3. Determine which pathway (*marga*) is affected
4. Determine duration of snehana (3-7 days)
5. Determine dosage of oil to be used internally through testing
6. Sneha is taken (ghee, oil, etc.) and followed by drinking hot water
7. Hot water is drunk every hour until sneha is digested
8. Once hunger returns then sneha is digested

2. External Snehana (Bahya Snehana)

RULES FOR EXTERNAL SNEHANA (Bahya Snehana) -

Temperature of the clinic (room) must be adjusted to climate and season as per prakriti. Ambient temperature should be warm, ie, 25° - 28° C. Rules generally follow those of Abyantar Snehana - kapha disorders, obesity, low agni, fever, etc..

Types of External Snehana (Bahya Snehana) -

There are fourteen kinds of external snehana that are listed below.

1. Abhyanga (massage with oil)
2. Lepa (application of sneha)
3. Mardana (massage with force)
4. Udvardana (massage with powder)
5. Samvahana (very slow, soft massage)
6. Padaghata (foot massage using force)
7. Murdha (pouring oil over the body)
8. Taila (pouring oil)
9. Gandusha (special decoctions of oil poured on the body)
10. Karna Purana (pouring oil into the ears)
11. Akshi (oiling the head for eye diseases)
12. Tarpana (oil nasya applications)
13. Parishek, Nasatarpana, Mastishkya (pouring oil anywhere over the body)
14. Snehavagahana (where the patient lays down in a tub full of oil)

Type of Oil used for External Snehana (Bahya Snehana) -

The type of oil depends on the disease of the person, age, season, etc. As a general rule we use oil according to constitution so the follow guidelines can be followed.

- ◆ Vata - Narayana Taila, Maha Narayana Taila, Baladi Taila etc.
- ◆ Pitta - Ksiabala Taila, Candanadi Taila, Brahmi Taila
- ◆ Kapha - Sahacaradi Taila, Maha Narayana Taila
- ◆ Head massage - Brahmi Taila, Candanadi Taila

How to apply oil in External Snehana (Bahya Snehana) -

Oil massage should be applied from the head to the feet in a downward direction away from the heart in the majority of cases. In cases of excess fatigue the direction can be reversed to massage towards the heart to increase energy and blood circulation. Udvardana (massage with dry powder) should also be done for kapha prakriti (or for medoroga) towards the heart. All other massage methods move away from the heart. Massage should also be done in circular movements over the navel, heart area and all joints on the arms and legs. Oil should be warmer than the body.

Some areas of India indicate that snehana should begin on the back of the body at the navel (lower back) and move to the head, return to the navel then move the feet, return to the navel. Then turn the patient and repeat the same movements remembering to move in circular motions over the joints and navel. This form of snehana massage works directly on the five upa-vayus and is also an option.

There are five considerations in external snehana through massage:

1. Direction in relation to blood circulation (vyana vayu)
2. Muscle direction and function (vyana vayu)
3. Lymphatic flow and structure (vyana vayu)
4. Vital organs, joints, etc. (marmas - all vayus)
5. Direction of hairs on the body (vyana vayu)

Pressure during massage is indicated by the above factors and prakriti of the patient. Heavy pressure can be given on muscle and fat tissues. Light pressure is given for vital organs and joints. Light massage is indicated for the very young and very old, pregnant women and very weak persons. Follow prakritisatmya of the person. There are seven positions in which to massage the patient, they are: sitting (front), lying (front), left side, lying (back), right side, lying (front), sitting (back). This just means that the whole body should be covered with oil.

Quantity of oil used -

In general large amounts of oil are to be used for snehana. More than one liter of oil can be used per day. In a seven day session of snehana 8 to 10 liters should be used. In the treatment of some diseases 8 to 10 liters of oil are used each day. The absolute maximum time to use the same oil is three days (provided you have a table that can recycle the oil) then it needs to be thrown away.

Time duration of external Snehana (Bahya Snehana) -

20 to 30 minutes is indicated in most cases. Snehana massage is not a therapeutic massage, it is the application of oil so that the dhatus can be lubricated in order to remove Mala / Dosha / Ama. **External snehana is always followed by Svedana!**

Procedure for external Snehana (Bahya Snehana) -

1. Follow the same guidelines for Abyantar Snehana
2. External snehana is done at the same intervals than internal snehana
3. Chose method according to prakriti / vikriti
4. Chose oil according to prakriti / vikriti
5. Adapt pressure according to prakriti / vikriti
6. Bahya snehana / svedana is done 4 times at 12-hour intervals before Vamana
7. Bahya snehana / svedana is done 8 times at 12-hour intervals before Virechana
8. Bahya snehana / svedana is done before every basti and locally for Nasya

Svedana - *Caraka-Samhita*, SU. Chapter 14, *Ashtaṅga Hridaya*, SU. Chapter 17

Svedana is used after Snehana to open the dhatus and srotas. Svedana helps to liquify the mala / dosha / ama that is stored in the dhatus and srotas. Snehana protects the dhatus from being damaged by the application of heat. Therefore, Snehana **MUST** precede Svedana therapies. Svedana is one of the main treatments for Vata and Kapha disorders in Ayurveda and can be used independently of Pancha Karma.

Caraka divides svedana into two types: with fire (sagni) and without fire (niragni). There are thirteen categories of Sagni Svedana, these are all methods of applying heat directly to the body (CS. SU. 16.39-40). In practice though we use two main kinds:

- ◆ Nadi svedana (local application with a tube)
- ◆ Bashpa svedana (steam box)

There are ten different kinds of Niragni Svedana that create body heat without directly applying heat from an outside source (CS. SU. 16.64). They are: exercises, hot room, covering with many blankets, hunger, drinking alcohol, fear, anger, poultice, physical strain, wrestling, and exposure to the sun.

In Pancha Karma Sagni svedana should be used as the primary therapy and supported by the use of Niragni svedana. Niragni svedana can be used in certain cases where the patient cannot support heat.

Indications of when to use Svedana (AS. SU. 17.25-27):

Those people who are having: difficulty to breath, coughing, cold or running nose, headache, hiccups, constipation, hoarse voice, Vata disorders, Kapha disorders, Sama conditions, stiffness, feeling of heaviness, body aches, pain in mid to lower body, enlargement of the scrotum, contractions in fingers and toes, arthritis, tetanus (lockjaw), muscle sprains, dysuria (painful urination), tumors (malignant or benign), obstruction of urine or semen, chronic obstruction of menstruation, and rigidity of the thighs should receive svedana. In emergency conditions mild svedana can be given according to the therapist.

Indications of when NOT to use Svedana (AS. SU. 17.21-24):

Those people who are: obese, dry and weak, unconscious, have an injury to the chest, emaciated, alcoholic, blind, bloating in the abdomen, herpes, skin diseases, diarrhea, consumption, gout, have over eaten, after virechana, prolapsed of the rectum, exhaustion, anger, grief, fear, excess hunger and thirst, jaundice, anemia, diabetes, pitta disorders, hemorrhaging, pregnant women, menstruating women, and after giving birth should not receive svedana. In emergency conditions mild svedana can be given according to the therapist.

RULES FOR SVEDANA -

- ◆ Svedana must follow snehana after a 10 minute interval

- ◆ Svedana must be adapted according to season, patient, part of body, and age
- ◆ Patient must be protected from the environment (i.e., in a room or clinic)
- ◆ Must have digested his food (i.e., agni is stable)
- ◆ Svedana heat is of three kinds - mild, moderate, strong
- ◆ Svedana duration must be adjusted to disease, patient, habits and season
- ◆ Only kapha types can receive short periods of svedana without snehana
- ◆ The eyes, heart and sex organs (also breasts) should be protected from svedana

Effects of excess Svedana (AH. SU. 17.16-17) -

The signs of excess svedana are: aggravation of pitta dosha or rakta, excessive thirst, loss of consciousness, weakness in voice and body, giddiness, joint pain, fever, appearance of black or blue excretions, red patches on skin and vomiting after svedana.

If these signs occur then Stambhana therapies are indicated - retaining (i.e., fluids), cooling therapies that reduce pitta, see page 6.

Effects of correct Svedana (CS. SU. 14.13) -

When the body is correctly heated then the patient feels: relief from pain, relief from cold, relief from stiffness, relief from heaviness, smoothness in body, adequate sweating, remission of the disease and a desire for cold.

Procedure for Svedana -

In general the most important factors are to make sure that the oil and ghee from snehana has been digested by the svedana therapy. The only real problems can come from over heating the patient. The general rule is that it is better to under heat the patient than over heat them as it is easier to correct.

To prepare the steam box one should preheat the box for 10 minutes before putting the patient into the box. The pressure cooker should be 3/4 full of water and have about 50 grams of *Dashamula churna* added to the water. Preheat the pressure cooker for 5 to 10 minutes so that the steam is going into the box for 10 minutes or so for preheating. For pitta types one can use 50/50 Brahmi and Dashamula or Licorice and Dashamula together. If no Dashamula is available then use the following herbs:

Vata - Licorice, Calamus

Pitta - Licorice, Centella asiatica

Kapha - Ginger (fresh), Calamus

The time factor for Bashpa svedana (steam box) is generally between 30 to 45 minutes. The main point is to keep the head from overheating as the dilation of the blood vessels brings too much blood to the brain cells causing their destruction. Therefore, the head is always bathed in cool water and the neck wrapped with a wet towel to protect the marmas in that region. After heating the person should be wrapped in a light blanket and made to rest for 10 minutes before having a warm bath or shower.

General Schedule for Purva Karma

	Pachana	Snehana - internal	Snehana - external	Svedana	Vamana	Total time
Profound purification - much time	3-10 days	7 days	7 days	7 days	11 th day - 18 th day	10-17 days
	Done before	Done together				
Moderate purification - moderate time	3-10 days	5 days	5 days	5 days	9 th day - 16 th day	8 - 15 days
	Done before	Done together				
Mild purification - little time	3-10 days	3 days	3 days	3 days	7 th day - 14 th day	6 - 13 days
	Done before	Done together				

Keraliya Purva Karma (from the state of Kerala in south India)

While not found in the classics there are a number of additional or adjunctive therapies that can be used to prepare the body for the Pradhana Karmas. These following therapies are mostly found in the Kerala State of South India. As Kerala has become a popular place for touristic Ayurveda these methods are now found in most places of the world. Unfortunately they are sometimes confused with the Pradhana Karmas which are the main Shodhana therapies. A brief description is given for each of the therapies below.

Shirodhara (oleation of the head)

This is most popular method of Purva Karma in south India and Sri Lanka. This involves dropping oil slowly over the forehead. It is used to pacify Prana Vayu and is the main treatment for psychosomatic disorders. It is given for 20 minutes 3 to 4 times during the seven-day Purva karma period.

Nasya (tonic treatment of the head through the nasal passages)

This form of Nasya is not cleansing as is used in the Pradhana Karmas, but rather the tonic application of oil to the head through the nasal passages. It is used when there is severe derangements of five senses and Prana Vayu. This can be used when there is any chronic problems related to the ears, mouth, eyes, nose or throat. A massage of warm oil precedes the application of oil in the nose.

Pishinchhali (rice & oil bolus)

This is a form of massage that uses rice bolus to apply large amounts of oil to the body. Its main function is to pacify the five sub vayus through reconnecting them and stimulating the marma points. To be effective it should be done many times and often is used outside of Purva Karma as an independent treatment. Treatment lasts about 30 minutes and then is followed by a form of svedana called *Pindasvedana*.

Pindasvedana (or Navare Kizi - bolus heat application)

Pinda Svedana or Navare Kizi is a form of local svedana that uses rice bolus to apply heat to the body. The rice bolus is cooked in milk decoctions with special vata pacifying herbs. The heat and the herbs are very effective to lower vata in the rasa and mamsa dhatus. It is usually done directly after *Pishinchhali* to help the oil penetrate the skin and dhatus. It is a vigorous massage that lasts from 10 to 20 minutes.

Pradhana Karma

Pradhana Karma is the main group of purifying therapies in Shodhana Chikitsa. The most important factor is to properly prepare the body through Purva Karma. Through Purva Karma the doshas become soft (by snehana) and mobile (by svedana). If the body is correctly prepared then the evacuation of the malas / doshas is easy. If the body is not correctly prepared then there will be a partial elimination of the mala / doshas combination. This will not effectively cure the disease, additionally the elimination therapies are often more difficult for the patient. The correct use of Snehana and Svedana brings the doshas (that are mixed with mala and ama) from the dhatus to the Kosta (digestive system). Only when the doshas are in the Kosta can the Pradhana Karmas be administered.

Note that for the five Pradhana Karmas the *Caraka Samhita* indicates three levels of purification for Vamana (Emesis) and Virechana (Purgation). These three levels of purification indicate the duration of the entire Pancha Karma process. There are two possible interpretations concerning the duration of purification. One is by time available to perform the treatment and the other is by the state of the dosha aggravation. The three classic categories for purification are:

- ◆ **Jaghanya Shuddhi** (mild purification - little time - doshas mildly aggravated)
- ◆ **Madhya Shuddhi** (moderate purification - moderate time - doshas moderately aggravated)
- ◆ **Pradhana Shuddhi** (strong or maximum purification - no time limit - doshas strongly aggravated)

Thus when determining the schedule for Pancha Karma (preliminary, primary and post therapies) one should keep these indication in mind. The classic means was to determine the duration and strength of purification by the vitiated state of the doshas. Obviously if we wish to cure a chronic disease then stronger and longer therapies are needed. Keep this in mind when looking at the tables at the end of the course on possible schedules (see page 49).

Vamana - *Caraka-Samhita*, SS. Chapter 1 & 2, *Ashtan̄ga Hridaya*, SU. Chapter 18

That process by which kapha and pitta doshas are eliminated from the stomach through the mouth is called Vamana. It is the first therapy in Pradhana Karma and works on the earth and water bhutas that are controlled by Kapha dosha. Thus Vamana is the most specific purifying therapy for kapha dosha, but works on Pitta dosha as well as Pitta has an action in the lower stomach.

Indications of when to use Vamana (CS. SS. 2.10 & AH. SU. 18.1-2)

Those people who have the following disorders will benefit from Vamana: Kapha disorders, head cold, skin diseases, fever, tuberculosis, cough, asthma, throat spasms, thyroid enlargement, elephantiasis, diabetes, low agni, indigestion, cholera,

consumption of artificial or natural poisons, excess mucus in the head or saliva, hemorrhoids, nausea, anorexia, epilepsy, insanity, diarrhea, edema, anemia, inflammation of the mouth, disorders of breast milk, anal and urethra hemorrhaging, tumors, etc.

Indications of when NOT to use Vamana (CS. SS 2.8 & AH. SU 18.3-6)

Those people who have the following conditions are NOT suitable to receive Vamana: Chest disorders or injuries, consumption (wasting of body tissues), extremely obese or emaciated, children (less than 10 years), elderly (more than 70 years), very weak persons, exhausted persons, strong thirst, strong hunger, over work, after long travel, sexual exhaustion, after fasting, after strong exercising regimes, very worried persons, pregnant women, chronic poor health, vata disorders, vata dominate in the digestion, hemorrhaging in the upper body, bulimic persons, after receiving Basti, heart disease, stomach ulcers, disorders of the spleen, suppression of urination, enlarged prostate, cataracts, and pain in the head, temples, eyes or ears.

RULES FOR VAMANA -

- ◆ Warm weather in temperate climate
- ◆ After 3 to 7 days of snehana and svedana
- ◆ Must be well rested and have some physical strength
- ◆ Must have well digested his food the day before preparing for Vamana
- ◆ The evening before Vamana is give the person eats heavy foods to vitiate Kapha
- ◆ Before sleeping the person takes 1/2 gr. of Calamus powder
- ◆ Vamana is done early morning (7-8.30am) after using the toilet
- ◆ Before the therapy begins a light warm oil massage and svedana are given
- ◆ First thing in the morning the patient takes emetic drugs
- ◆ No eating or drinking is allowed before Vamana
- ◆ Vomiting is continued until bile (pitta) come out - then it must stop
- ◆ Emesis should be continued until any or all these are observed:
 - Pitta appears in the vomit
 - Large amounts of mucus come out
 - When output is greater than input
 - When patient gets exhausted
- ◆ If the above indication do not happen then emetic medicines should be given again
- ◆ Salt water can be given to provoke further vomiting (1 tablespoon per 200ml)
- ◆ No eating is allowed until hunger returns - then thin soup is allowed
- ◆ Rest and relaxation for 3 to 4 hours

Indications of correct Vamana - (CS. SS 1.15)

A person who expels Kapha, Pitta and Vata in this order indicates the correct evacuation of the doshas. If the person feels clarity in heart, the sides of the chest, the

head, the sense organs and who feels light in the body then Vamana has been done correctly.

Indications of incorrect Vamana - (CS. SS 1.16)

A person who has pus filled skin eruptions, skin rashes, itching, a lack of clarity in the heart and sense organs, and heaviness in the body has not been administered Vamana correctly.

Complications from incorrect Vamana - (CS. SS 2.9)

In general if Vamana is given to persons who are not indicated for emesis whatever problems they have will increase. Udana Vayu is deranged by Vamana thus any upper body problems (including the head) will become worse and udana can then disrupt apana vayu, etc. Examples are: flatulence, constipation, pain, cardiac discomfort, difficult breathing, etc.

NOTE: IF you need to stop vomiting you can give warm milk with 1/2 teaspoon borax powder (Tankana bhasma or Sodium borate).

Classic Formulas for Vamana -

The most important drug to provoke vomiting is Mandana phala (*Randia dumetorum*, *L.A.M. Rubiaceae*). This is used in various combinations to provoke vama - it is the most used because it has no side effects. Caraka lists several hundred herbs that can be used for Vamana, a simple formula is given below.

2 gr. -	Mandana phala (<i>Randia dumetorum</i>)	-Emetic nut powder
2 gr. -	Yastimadhu churna (<i>Glycyrrhiza glabra</i>)	-Licorice powder
1 gr. -	Vacha churna (<i>Acorus calamus</i>)	-Calamus root powder
1/2 gr. -	Saindhava Lavana (Sodium chloride)	-Rock Salt powder
10 ml. -	Madhu (Honey)	-Honey as anupana

Mix the above ingredients together into a paste and administer as needed.

Standard Licorice decoction (tea) - Use 100 gr. of licorice per five liters water and boil down to 2.5 liters (standard Ayurvedic decoction).

Modern formulas for Vamana -

A modern possibility is -

11 gr. - Licorice powder

11 gr. - Calamus powder

11 gr. - Chamomile powder

5 gr. - Fennel seed powder

combine and make a standard decoction resulting in 400 ml. of tea - drink all 400 ml

or

Salt water - 10 gr. per liter of water

Dosage of medicines for Vamana -

N°	Dosage	Amount	Indications
1.	Hrasva (light)	1 liter licorice tea 2 gr. Mandan phala paste	Jaghanya Shuddhi
2.	Madhya (moderate)	2 liters licorice tea 3-4 gr. Mandan phala paste	Madhya Shuddhi
3.	Uttama (heavy)	3 liters licorice tea 5 gr. Mandan phala paste	Pradhana Shuddhi

Procedure for Vamana -

Prepare the patient with snehana and svedana according to the rules. Once the patient is ready for Vamana prepare them the evening before with a heavy meal of rice, black dal, yogurt and ghee to provoke kapha. This is aided by giving 1/2 gram of Calamus powder in warm water just before bed. The next morning, after sunrise and after the patient has used the toilet, give a light oil massage with mild svedana (nadi or steam box) so that the patient is warm and the srotas are open. Now give 1 to 3 liters of licorice tea. Give the maximum amount possible. Two or three liters is a normal dose. Use 100 gr. of licorice per five liters water and boil down to 2.5 liters (standard decoction). Drink the licorice tea as fast as possible. Now give the Mandan phala paste and in ten minutes the vomiting will begin.

You must measure the amount of liquid given and the amount of liquid coming out. If 3 liters of tea is given then usually 4 liters comes out. The first two vomits do not count, as that is just the tea. Vomiting must continue until bile (pitta) comes out.

N° of Vomiting	Level	Quantity of Dosha expelled
4	Minimum - Jaghanya Shuddhi	325 ml.
6	Moderate - Madhya Shuddhi	650 ml.
8	Maximum - Pradhana Shuddhi	1.300 ml

The above table indicates the amount of dosha that is expelled after the tea. The total quantity **MUST BE MEASURED FOR VAMANA!** Change the bucket each time so that you can measure accurately the volume. Remember that this also reflects the aggravated state of the doshas - the more accumulated the dosha the more vomiting will be necessary.

Clean the person and have them rest for 15 minutes. After 1 to 2 hours give warm water or fennel tea. They can then take a shower or bath. Only thin rice soup should be given for dinner and care should be given to reanimate the agni (Samsarjana Karma) before normal meals are taken. Typically this takes 3 to 7 days before the agni is normal. After Vamana the patient should rest quietly and avoid the following: Talking loudly, eating heavy food, sitting all day, walking all day, strong emotions, excessive hot and cold, wind, travel, sex, and blocking the 13 natural urges.

Samsarjana Karma for Vamana (CS. SS. 2.10-13)

Day N°	Meal	Maximum - Pradhana Shuddhi	Moderate - Madhya Shuddhi	Minimum - Jaghanya Shuddhi
1.	Midday Evening	0 thin rice soup	0 thin rice soup	0 thin rice soup
2.	Midday Evening	thin rice soup thin rice soup	thin rice soup thick kichari	thick kichari Veggie soup with spice
3.	Midday Evening	thick kichari thick kichari	thick kichari Veggie soup no spice	Meat soup with spice Normal diet
4.	Morning Midday Evening	0 thick kichari Veggie soup no spice	0 Veggie soup with spice Meat soup no spice	Normal diet Normal diet Normal diet
5.	Morning Midday Evening	0 Veggie soup with spice Veggie soup with spice	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet
6.	Morning Midday Evening	0 Meat soup no spice Meat soup with spice	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet
7.	Morning Midday Evening	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet

Virechana - *Caraka-Samhita*, SS. Chapter 1 & 2, *Ashtaṅga Hridaya*, SU. Chapter 18

The process by which the vitiated Pitta is eliminated from the body through the anal passage is called Virechana Karma. This process removes all three doshas from the gastrointestinal tract, but is mainly effective on the Pitta dosha and Pitta organs (liver, gall bladder, etc.) as it works on the water and fire bhutas. It follows Vamana Karma and the removal of Kapha dosha.

Indications of when to use Virechana - (AH. SU. 18.8-10 & CS. SS. 2.13)

Persons with the following indications may receive Virechana: tumors of the abdomen, hemorrhoids, small pox, skin discoloration, jaundice (liver disorders), chronic fevers, enlargement of the abdomen, poisoning, vomiting, disorders of the spleen, abscesses, blindness, cataract, conjunctivitis, inflammation of the eyes, diabetes, cholera, headache, heart disease, pain in the colon, disorders of the vagina and testicles, intestinal parasites, wounds or ulcers (externally), gout, anemia, anorexia, asthma, cough, epilepsy, insanity, indigestion, edema, bleeding in the upper body, blood diseases, obstruction of urine or feces, burning in the urethra or anus, obstruction in lactation, pitta disorders, and those persons who have received Vamana Karma.

Indications of when NOT to use Virechana - (AH. SU. 18.10-12 & CS. SS. 2.12)

Persons with the following indications may NOT receive Virechana: acute fever, having just recovered from fever, injury to anus, weak digestion, while fasting, while sexually stimulated, during pregnancy, internal bleeding, internal wounds or ulcers (stomach, sm. intestine, colon), diarrhea, during or after basti, hard type (Vata feces) constipation, too lubricated (excess internal snehana), excessive internal dryness, obese, the very young and the very old, very weak persons, sexual debility, anxiety, some forms of heart disease, frightened persons and consumptive disorders (degenerative diseases).

RULES FOR VIRECHANA -

- ◆ Patients should be chosen according to dosha (excess, etc.), climate, season, strength, diet, habits, psychology, prakriti and age.
- ◆ For Pitta, purgation should be done with herbs of astringent and sweet tastes
- ◆ For Kapha, purgation should be done with herbs of pungent taste
- ◆ For Vata, purgation should be done with herbs of oily, pungent and salty qualities
- ◆ If purgation does not begin drink hot salt water and apply heat to the abdomen
- ◆ Avoid Kapha foods and diets
- ◆ A light and warm diet is prescribed for the evening before Virechana
- ◆ If Kapha is too high then Virechana drugs can produce Vamana
- ◆ Stomach should be empty for Virechana (i.e., food digested)
- ◆ Virechana should be done at the Pitta time in the morning (10.30 to 12AM)
- ◆ Virechana is finished when Kapha (mucus) is seen in the stool

- ◆ Evacuated matter must be measured and subtracted from quantity of medication
- ◆ Patient should have at least 6 to 8 movements to remove the doshas
- ◆ If Virechana causes burning, cramping then small amount of ghee can be taken
- ◆ Warm water with rock salt should be sipped after each movement
- ◆ If the evacuation is incomplete it can be repeated in 2 to 3 hours (after snehana and svedana)
- ◆ After avoid cold, cold drinks, cold food, etc.
- ◆ Drink small amounts of warm licorice tea

Indications of correct Virechana - (CS. SS. 2.17)

The following indications are present if Virechana is appropriately administered: when pitta dosha is alleviated, when the srotas are clean and circulation is improved, clarity of the five senses, lightness in the body, improved agni, freedom from diseases caused by the doshas, and expulsion of pitta, kapha and vata in this order from the anus.

Indications of incorrect Virechana - (AH. SU. 18.40-42)

INADEQUATE Virechana gives the following indications: discomfort in the heart or abdomen, bloating, anorexia, Kapha or Pitta coming out through the mouth, itching, burning sensations, skin eruptions, rhinitis, and constipation.

EXCESSIVE Virechana gives the following indications: watery discharge (without kapha or pitta) from anus after purgation, if this watery discharge is white, black or reddish in color, prolapse of the rectum, excessive thirst, dizziness, sunken eyes and disorders of excess vomiting (i.e., emaciation, bulimia, etc.)

Complications from incorrect Virechana -

The following problems can manifest from the incorrect application of Virechana: sharp internal pain, ear inflammation, excessive discharge, cardiac discomfort, body stiffness, hemorrhage, mental confusion, internal stiffness, neurosis, and lethargy.

Classic Formulas for Virechana -

Caraka has indicated 245 purgative formulas in the Caraka Samhita. *Trivrt* is safe and effective and the most used for Virechana.

12 gr. - Aragvadha (<i>Cassia fistula</i> , Linn.)	Cassia
12 gr. - Haritaki (<i>Terminalia chebula</i> , Retz.)	Haritaki
6 gr. - Katuka (<i>Picrorrhiza kurroa</i> , Royle ex Benth.)	Katuka
50 ml - Eranda taila (<i>Ricinus communis</i> , Linn.)	Castor oil
30 ml. - Draksha - (<i>Vitis vinifera</i> , Linn.)	Grape Juice

Standard decoction of herbs in 1 liter - reduce to 500 ml, add Grape juice and Castor oil to decoction and drink 200 ml to 250 ml only!

or

10-15 gr. Trivrt (*Operculine terprthum, Linn.*) take in warm water

Jatiphaladi Churna - is the antidote for excessive purgation.

Modern formulas for Virechana -

5 to 10 gr. of powdered Rhubarb root (*Rheum officinalis, Baill.*)

2 gr. ginger root (powdered)

2 gr. fennel seeds (powdered)

Dosage of medicines for Virechana -

SUBSTITUTE - Rhubarb for Trivrt if needed - follow same dosage

Pitta or K/P - 10-15 gr. Trivrt Churna in warm water (200 ml.)

V/K or V/P - 10 gr. of Trivrt in 30 ml. of Castor Oil and warm water (200 ml.)

Vata - 30 ml. of Castor oil in warm water (200 ml.)

Jatiphaladi Churna (Nutmeg powder - *Myristica fragrans, Houtt.*) is the antidote for excessive purgation. Mix 1 gr. in a small cup of warm milk or water and give to the patient to stop purgation.

Procedure for Virechana -

Virechana is the easiest of the karmas to perform and is not complicated. Patients should be examined according to vikriti (dosha, sama conditions, etc.), current medication, climate, season, strength, diet, habits, psychology, prakriti and age. See the above list for persons contraindicated for Virechana. During the procedure the patient should be examined twice a day for pulse, urine, stool, tongue, skin, eyes and overall appearance.

Prepare the patient with Vamana and restore their agni with Samsarjana Karma. After the patient has been taking a normal diet for 3 days after Vamana, then Virechana therapies can be given. Purva Karma must be given for 3 to 7 days before Virechana Karma. Average time between Vamana and Virechana is 9 to 17 days. Purva Karma begins with internal snehana of ghee (Pancatikta Ghrta is the most specific) for 3 days. During this time external snehana and svedana can be given for at least the last 3 days before virechana and up to 7 days if needed. A light and warm diet should be administered the evening before Virechana.

Virechana should be given in the morning after Kapha time and at the beginning of Pitta time (10 to 12 AM). If for some reason the patient cannot have a good purgation then they are allowed to rest and repeat the process in 2 to 3 hours after external snehana and svedana. In extreme cases the patient can eat lightly and repeat Virechana the next day.

The stomach needs to have digested the last meal and be empty. Follow constitution for breakfast (none for Kapha, light for Pitta and Vata). Use the

appropriate dose and medicine to provoke purgation. Normally in 1 to 2 hours evacuation will begin. A small amount of warm water with rock salt should be sipped after each movement to prevent dehydration. The evacuated matter must be measured and subtracted from quantity of medication given to know how much dosha / mala is being evacuated by the body. Patient should have from 6 to 30 movements to remove the doshas from the intestines. Virechana is finished when Kapha (mucus) is seen coming out in the stool. This means that the stomach is being drained of Kapha.

N° of Motions	Level of Purification	Expelled Quantity
6	Minimum	500 cc
15	Moderate	1000 cc
30	Maximum	1600 cc

If Virechana causes burning, cramping then small amount of ghee can be taken with bitter herbs. Normally it is best not to take anything except a little warm water. After Virechana let the person have a warm bath or shower and rest. Avoid cold at all costs. Cool or cold foods and drinks are prohibited. Diet must be controlled until agni is strong again. Samsarjana Karma should be followed for 3 to 7 days to insure agni is balanced.

Samsarjana Karma for Virechana (CS. SS. 2.10-13)

Day N°	Meal	Maximum - Pradhana Shuddhi	Moderate - Madhya Shuddhi	Minimum - Jaghanya Shuddhi
1.	Midday Evening	0 thin rice soup	0 thin rice soup	0 thin rice soup
2.	Midday Evening	thin rice soup thin rice soup	thin rice soup thick kichari	thick kichari Veggie soup with spice
3.	Midday Evening	thick kichari thick kichari	thick kichari Veggie soup no spice	Meat soup with spice Normal diet
4.	Morning Midday Evening	0 thick kichari Veggie soup no spice	0 Veggie soup with spice Meat soup no spice	Normal diet Normal diet Normal diet
5.	Morning Midday Evening	0 Veggie soup with spice Veggie soup with spice	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet
6.	Morning Midday Evening	0 Meat soup no spice Meat soup with spice	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet
7.	Morning Midday Evening	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet

Basti - *Caraka-Samhita*, SS. Chapters 1-12, *Ashtaṅga Hridaya*, SU. Chapter 19

That process by which medicated oils and decoctions are administered into the large intestine is called Basti Karma. Basti is the main therapy for Vata dosha in its primary site of the colon and works mainly on the air bhuta. Caraka states that while Vamana, Virechana and Nasya form 50 percent of Pancha Karma Basti is the other 50 percent. The Siddhi Sthana sections of the Caraka Samhita (12 chapters) is mostly concerned with basti karma. The benefits of Basti are indicated in all the classics, as it is the main therapy to control Vata, which is the most powerful of the three doshas. Basti Karma is the most versatile of the Karmas and can have a therapeutic effect on almost all regions and functions of the body.

There are four ways to classify Basti Karma:

1. According to the anatomical site where the Basti is applied -

◆ Rectal	(Guda)	Pakvasayagata basti
◆ Vagina	(Yoni)	Garbhsayagata basti
◆ Urinary Bladder	(Mutra)	Mutrasayagata basti
◆ External Wound	(Vrana)	Vranagata basti

2. According to the substance used (pharmaceutical) -

◆ Cleansing decoctions	(Niruha)	Purifying
◆ Oleation decoctions	(Anuvasana)	Strengthening

3. According to the Therapeutic Action -

◆ Shodhana	(Purifying)
◆ Lelkhana	(Removes Kapha or Ama)
◆ Snehana	(Oleation)
◆ Brimhana	(Strengthening)
◆ Shamana	(Palliative)
◆ Doshahar	(According to Dosha predominance)

4. According to the course of treatment -

◆ Yoga Basti	(3 Niruha + 5 Anuvasana = 8 bastis)
◆ Kala Basti	(6 Niruha + 10 Anuvasana = 16 bastis)
◆ Karma Basti	(12 Niruha + 18 Anuvasana = 30 bastis)

Pancha Karma mainly uses two categories of basti according to the substance used, Niruha and Anuvasana. In most cases these bastis are used together in a treatment which is one of three, Yoga basti, Kala basti or Karma basti. Anuvasana basti is used for two reasons - internal snehana or oleation and to control Vata. Niruha basti is cleansing and purifying only. Anuvasana is defined as containing only fatty substances. Niruha is defined as containing fatty substances, herbal decoctions, milk, etc.

Indications of when to use Basti

General indication for both kinds of Basti -

Diseases affecting the whole body (*sarvangaroga*), localized diseases (*ekangaroga*), abdominal disorders, retention of semen, flatus, urine or stool, muscle atrophy (*mamsaksaya*), nervous disorders (*vatavyadhi*), doshic deficiency (*doshaksaya*), heart disease, psychosis, hiccups, disorders of udana or apana vayu, fever, venereal diseases, and infertility.

For Niruha basti - (AH. SU. 19.2-3)

Persons suffering from the following indications should receive Niruha basti- abdominal tumors, abdominal distention or pain, gout, disorders of the spleen, diarrhea not associated with other diseases, chronic fever, head cold or mucus in the sinuses, obstruction of semen, flatus or constipation, enlargement of the scrotum, urinary stones, amenorrhea (gynecological disorders), sama Vata disorders, and serious Vata disorders.

For Anuvasana basti - (AH. SU. 19.6)

Persons suffering from the following indications should receive Anuvasana basti- Have strong agni, who are dry (internal or external), nirama Vata conditions, and Vata conditions not associated with Pitta or Kapha (this includes season management of Vata).

Indications of when NOT to use Basti

For Niruha basti - (AH. SU. 19.4-5)

Persons suffering from the following indications should NOT receive Niruha basti- Excessive oleation therapy, chest injuries, emaciated, diarrhea due to ama or other diseases, vomiting, just after Virechana, just after Nasya, difficult breathing, cough, hemorrhoids, flatulence, weak digestion (low agni), swelling of the rectum, after eating, intestinal obstruction (from physical substance), perforation of the intestines, internal hemorrhage, skin disorders, diabetes, and pregnant women.

For Anuvasana basti - (AH. SU. 19.7-8)

Persons suffering from the following indications should NOT receive Anuvasana basti- All indications as for Niruha basti, acute fever, anemia, liver disorders, diabetes, hunger, nasal inflammation, spleen disorders, diarrhea, constipation, enlargement of the abdomen due to Kapha, ama conditions, eye inflammation, extreme obesity, intestinal parasites, poisoning, gout, and goiter (thyroid disorders).

RULES FOR BASTI -

- ◆ General considerations (prakriti, vikriti, age, season, climate, etc.)
- ◆ Agni should be stable, not too weak and not much ama before basti

- ◆ Basti is generally done in the morning, but follows seasonal indications:
 - ◆ In late Spring, Summer and Autumn, Anuvasana basti is given early morning
 - ◆ In Winter and early Spring Anuvasana basti is given in the evening
 - ◆ Niruha is given in the early morning all year
- ◆ Give decoctions and oil according to Virkriti
- ◆ Only cooked oil should be used for Basti (i.e., oil decoctions)
- ◆ Give dose according to age
- ◆ Niruha basti is to remove ama and dosha aggravation (cleansing)
- ◆ Anuvasana basti is to strengthen and lubricate
- ◆ Always start and end Basti Karma cycles with Anuvasana Basti
- ◆ Ama conditions can be treated first with a Niruha Basti but Vamana is better
- ◆ Pitta and Kapha disorders are not treated with Anuvasana basti
- ◆ After purgation Niruha basti should be avoided for 7 days (or 3, 5 days)
- ◆ Niruha basti should be evacuated between 15 to 48 minutes
- ◆ Anuvasana basti can be held from 1 hour up to 24 hours
- ◆ Generally Niruha basti is given on empty stomach
- ◆ Generally Anuvasana basti is given after a light meal
- ◆ All Vata disorders respond to basti therapy
- ◆ Never use water alone as Basti medication (also avoid coffee, stimulants, etc.)
- ◆ Patient should never strain to hold a basti
- ◆ If a basti is released too soon another basti can be given immediately

Effects of Niruha Basti (CS. SS. 1.27-28) -

- ◆ Prevents aging of the body
- ◆ Promotes happiness, longevity, strength, agni, intellect, voice and complexion
- ◆ Brings balance to the metabolism (cleanses dhatus)
- ◆ It is harmless for children and the aged
- ◆ It helps in curing all disease
- ◆ It helps to draw out feces, Kapha, Pitta, Vata
- ◆ It promotes a robust body
- ◆ It enriches semen and ovum
- ◆ Cleans ama from the channels of the body (srotas)

Effects of Anuvasana Basti (CS. SS. 1.29-31) -

- ◆ Cures all Vata disorders
- ◆ Produces clarity of mind and senses
- ◆ Promotes energy, strength, complexion and agni
- ◆ Supports all metabolic processes of the body

Indications of correct Basti -

1. For Niruha basti - (CS. SS. 1.41-42)
 - a) Appropriate elimination of stool, urine and gas
 - b) Promotion of appetite, agni and metabolism
 - c) Lightness of the dhatus (tissues)
 - d) Alleviation of diseases, ama, etc.
 - e) Restoration of natural health (prakriti) and strength (bala)
2. For Anuvasana basti - (CS. SS. 1.44)
 - a) Appropriate elimination of stool with evacuation of the basti
 - b) Purity of the dhatus (plasma, lymph, blood, etc.)
 - c) Clarity of the senses and mental functions
 - d) Continuous, deep sleep
 - e) Lightness and strength of the body
 - f) Correct manifestation of the 13 natural urges
 - g) Restoration of natural health (prakriti) and strength (bala)

Indications of incorrect Basti -

1. For an **insufficient** dosage of Niruha basti- (CS. SS. 1.42-43)
 - a) Pain in the head and heart regions
 - b) Pain in the pelvic region (anus, urinary bladder and reproductive organs)
 - c) Edema or mucus in the sinuses
 - d) Intestinal griping and nausea
 - e) Retention of urine and stool
 - f) Dyspnoea (difficult breathing)
2. For an **insufficient** dosage of Anuvasana basti -
 - a) Pain in the lower back, abdomen arms and sides of the chest
 - b) Dry rough body
 - c) Obstruction of the stool or urine
3. For an **excessive** dosage of Niruha basti- (CS. SS. 1.43)
 - a) Causes effects like purgation, etc
 - b) Watery discharge (after the basti is eliminated)
 - c) Prolapse of the rectum
 - d) Excessive thirst or lack of hunger (weak agni)
 - e) Dizziness or sunken eyes
 - f) Disorders of excess vomiting (i.e., emaciation, bulimia, etc.)
4. For an **excessive** dosage of Anuvasana basti -
 - a) Nausea
 - b) Unconsciousness

- c) Mental fatigue, exhaustion, fainting
- d) Intestinal griping, colic pain

Complications from incorrect Basti -

There are very few complications in most cases for either Niruha or Anuvasana bastis. The most common problems that can happen are -

- ◆ Irritation or burning at the anus
- ◆ General feeling of uneasiness due to basti in the colon
- ◆ General feeling of uneasiness due to psychological reasons
- ◆ Headache
- ◆ Constipation or diarrhea

In most cases these symptoms are rectified by communication, care and correct dosage.

Classic Formulas for Basti -

Classic herbs for basti - Dashamula (ten roots) churna, Triphala, Rock salt, Honey

Classic oils for basti - Dashamula Kashaya, Dhanvantaram, Keshirabala, Narayana, Guducyadhi, etc.

Castor and Sesame oils are the main base oils used. Milk is sometimes indicated for Vata and Pitta disorders, as is Cow's urine for Kapha. Most herbs are mixed together in a paste and blended into the herbal decoction (often in a fermented or vinegar base). Honey and rock salt are added at the end.

Modern formulas for Basti -

Niruha basti

400 ml Dashamula decoction (50 gr. Dashamula to 800 ml water - boil to half volume)

30 ml Castor oil

1 teaspoon Honey

1/2 teaspoon Rock salt (black if possible)

Warm the Dashamula decoction and turn off the heat. Add oil, honey and salt, mix well and give immediately.

or

400 ml decoction (20g -calamus, 10g -fennel, 5g -ginger (dried) = 35 gr. total)
(or 35 gr. of triphala powder can be used instead)

30 ml Castor oil

1 teaspoon Honey

1 teaspoon salt

Warm the decoction and turn off the heat. Add oil, honey and salt, mix well and give immediately.

Anuvasana basti

400 ml sesame oil

or

50 ml sesame oil

50 ml herbal decoction (15 gr. herbs + 100 ml water)

Mix together and give as basti

list of herbs to use - licorice, comfrey, marshmallow, shatavari, ashwagandha, bala, guduchi, or any other rasayana herb.

Dosage of medicines for Basti -

The following tables give an idea of dosage for the above formulas.

Age	Average dose	Maximum dose of Niruha Basti
1 - 10 years	40 ml	50 ml
10 - 15 years	200 ml	300 ml
15 - 18 years	300 ml	600 ml
18 - 70 years	400 - 500 ml	1000 ml
Over 70 years	400 ml	800 ml

Age	Average dose	Maximum dose of Anuvasana Basti
1 - 10 years	30 ml	40 ml
10 - 15 years	150 ml	200 ml
15 - 18 years	250 ml	450 ml
18 - 70 years	400 ml	600 ml
Over 70 years	250 ml	500 ml

Dosage for Niruha Basti as per Dosha (CS. SS. 3.30-31)

Ingredients	Quantity for Vata	Quantity for Pitta	Quantity for Kapha
Honey	90 ml	120 ml	10 ml
Fat	180 ml	120 ml	90 ml
Herbal paste	60 gr.	60 gr.	60 gr.
Herbal decoction	300 ml	300 ml	300 ml
Rock Salt	20 gr.	30 gr.	40 gr.
Avapa (milk, urine, meat soup, etc.)	90 ml	120 ml	90 ml
totals	700 ml	700 ml	700 ml

Procedure for Basti -

Kapha or Pitta disorders:	0 Anuvasana bastis	1-3 Niruha bastis
Kapha/Vata disorders:	1-3 Anuvasana bastis	1-2 Niruha bastis
Pitta/Vata disorders:	5-7 Anuvasana bastis	2-4 Niruha bastis
Vata disorders:	9-11 Anuvasana bastis	6-7 Niruha bastis

Basti karma is easy to perform and is the safest of all karmas. Patients should be examined according to vikriti (dosha, sama conditions, etc.), current medication, climate, season, strength, diet, habits, psychology, prakriti and age. See the above list for persons contraindicated for Basti. During the procedure the patient should be examined twice a day for pulse, urine, stool, tongue, skin, eyes and overall appearance.

Prepare the patient with Virechana and restore their agni with Samsarjana Karma. After the patient has been taking a normal diet for 1 day then Basti therapies can be given. Purva Karma should be given for 3 to 7 days before Basti Karma. The morning of Basti karma the patient should be massaged (snehana) and heated (svedana). In most cases it best to always begin with a small Anuvasana basti as this balances Vata. Most people are Vata deranged and this oils the colon and prepares it for the cleansing basti that will remove ama, malas and doshas.

Decide which basti you are giving the patient. If the patient is given an Anuvasana basti then they can have a light meal. If the patient is given a Niruha basti then they should not eat before. Prepare the basti medication and have it ready and slightly warmer than your wrist (as for a bottle of milk for a baby). Have your work area comfortable, warm and clean. Talk to your patient make them feel comfortable and relaxed. Keep the medication well mixed and warm at all times.

After the patient has used the toilet and evacuated stool and urine have them lie on their left lateral side and lift their right leg. Lubricate the anus with a little sesame oil. Slowly insert the basti nozzle 3-4 inches (4-6 anguli) into the rectum and apply the fluid at a medium rate (not too slow or too fast). The patient should not yawn, cough or sneeze as this will cause side effects. After insertion of the medication the patient should roll over onto their back and relax for 10 to 20 minutes. If it is a Niruha basti then it should be evacuated in 15 to 48 minutes. If it is an Anuvasana basti it can be held from 1 to 24 hours. Never force your patient to hold the basti if the reflex is strong to release the fluid.

Note the quality and quantity of the evacuation. Looks for signs of ama, malas etc. mixed in with the stool. It is best to note the time between administering the basti and evacuation. After Basti the patient can have a warm bath, rest quietly and avoid the following: Talking loudly, eating heavy food, sitting all day, walking all day, strong emotions, excessive hot and cold, wind, travel, sex, and blocking the 13 natural urges. They are allowed to eat light food.

Schedule for Basti Karma -

Each day a basti is given there is an effect on the dhatus. The first day of Niruha basti removes ama and mala, the second day it nourishes and cleans Vata, the third day it works on Pitta and Rasa and Rakta, the fourth and fifth day Kapha and Mamsa and Meda, the sixth and seventh days work on Asthi and Majja, and the eighth day Shukra is cleaned and stabilized. Anuvasana basti works after the Niruha basti to strengthen

the dhatus in the same order. This is one reason why in Pancha Karma the bastis are alternated. In this way also Vata never has a chance to become vitiated by the cleansing action of the Niruha bastis.

According to the Caraka Samhita the following schedule can be used for the following bastis, remember to always begin and end with an Anuvasana Basti -

Yoga Basti (3 Niruha + 5 Anuvasana = 8 bastis) Control to maintain Vata
1st Anuvasana / 2nd Niruha / 3rd Anuvasana / 4th Niruha / 5th Anuvasana / 6th Niruha / 7th Anuvasana / 8th Anuvasana

Kala Basti (6 Niruha + 10 Anuvasana = 16 bastis) Control of seasonal Vata
1st Anuvasana / 2nd Niruha / 3rd Anuvasana / 4th Niruha / 5th Anuvasana / 6th Niruha / 7th Anuvasana / 8th Niruha / 9th Anuvasana / 10th Niruha / 11th Anuvasana / 12th Niruha / 13th Anuvasana / 14th Anuvasana / 15th Anuvasana / 16th Anuvasana

Karma Basti (12 Niruha + 18 Anuvasana = 30 bastis) Control of extreme Vata
1st Anuvasana / 2nd Niruha / 3rd Anuvasana / 4th Niruha / 5th Anuvasana / 6th Niruha / 7th Anuvasana / 8th Niruha / 9th Anuvasana / 10th Niruha / 11th Anuvasana / 12th Niruha / 13th Anuvasana / 14th Niruha / 15th Anuvasana / 16th Niruha / 17th Anuvasana / 18th Niruha / 19th Anuvasana / 20th Niruha / 21st Anuvasana / 22nd Niruha / 23rd Anuvasana / 24th Niruha / 25th Anuvasana / 26th Anuvasana / 27th Anuvasana / 28th Anuvasana / 29th Anuvasana / 30th Anuvasana

Samsarjana Karma for Basti (CS. SS 2.10-13)

Day N°	Meal	Maximum - Pradhana Shuddhi	Moderate - Madhya Shuddhi	Minimum - Jaghanya Shuddhi
1.	Midday Evening	0 thin rice soup	0 thin rice soup	0 thin rice soup
2.	Midday Evening	thin rice soup thin rice soup	thin rice soup thick kichari	thick kichari Veggie soup with spice
3.	Midday Evening	thick kichari thick kichari	thick kichari Veggie soup no spice	Meat soup with spice Normal diet
4.	Morning Midday Evening	0 thick kichari Veggie soup no spice	0 Veggie soup with spice Meat soup no spice	Normal diet Normal diet Normal diet
5.	Morning Midday Evening	0 Veggie soup with spice Veggie soup with spice	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet
6.	Morning Midday Evening	0 Meat soup no spice Meat soup with spice	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet
7.	Morning Midday Evening	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet

Nasya - *Caraka-Samhita*, SS. Chapter 1 & 2, *Ashtaṅga Hridaya*, SU. Chapter 20

That procedure by which medicines are introduced into the head by the nasal passages is called Nasya. Nasya is an easy therapy to perform as it works through the nose and primarily on the ether bhuta. It has a therapeutic effect on all doshas and sub doshas as it pacifies Prana Vayu immediately. Prana then balances all other doshas. Once the doshas are controlled they are evacuated through the nostrils. In Pancha Karma Nasya is also called *Shirovirechana* - shiro (head) + virechana (purgation). Nasya Karma is indicated for disorders of the head, neck and shoulders.

There are two main ways to classify Nasya Karma:

1. According to the action of medicines:

- a) Purification (Shirovirechana) - to remove the doshas from the head
- b) Palliation (Shamana) - to maintain and reduce doshas
- c) Strengthening (Brimhana) - to strengthen and nourish the body

2. According to the Substance used:

- a) Avapida - herbal extracts
- b) Navana - liquids (i.e., milk, oil, etc.)
- c) Dhuma - inhaling smoke
- d) Dhmapana - powders, snuff, etc.
- e) Pratimarsha - oleation (Pratimarsha and Marsha)

In the Pradhana Karma part of Pancha Karma Nasya is used to purify the head and sinuses. In Purva Karma Nasya is used as oleation therapy or as Snehana. In Paschata (Uttara) Karma Nasya is used to strengthen and rejuvenate the primary sub doshas of the head.

Some doctors use Nasya throughout the process of Pancha Karma to control the doshas and prevent them from becoming vitiated through the purification process. Others use Nasya at the end of Pradhana Karma and in Paschata Karma. The Caraka Samhita states that Nasya should generally be given only after the whole body has been cleaned of ama and mala accumulation unless there is an urgent need.

Indications of when to use Nasya (CS. SS. 2.22) -

Those persons who have the following indications should receive Nasya: who have a stiff neck or head muscles, who have pain the jaw, throat inflammation, tonsillitis, reproductive disorders, cataract, diseases of the eye or eyelid, discoloration of the facial skin, disorders of the neck or shoulders, diseases of the mouth or teeth, disorders of the ears, disorders of the nose, headache or migraine, facial palsy, hysteria, tetanus, goiter (thyroid), and disorders of the voice or vocal cords.

Indications of when NOT to use Nasya (AH. SU. 20.11-13 & CS. SS. 2.20) -

Those persons who have the following indications should NOT received Nasya: who have just received snehana therapy, who will start snehana the same day, who have drunk water or wine (alcohol), have just eaten, indigestion, hungry, intoxicated, acute fever, who have received Rakta Moksha Karma, hemorrhaging, inflammation of the sinuses, after childbirth, difficult breathing, cough, who have just had Vamana or Virechana or Basti, during a fast, the very young or old, and during unsuitable seasons (as per prakriti).

RULES FOR Nasya -

- ◆ General considerations (prakriti, vikriti, age, season, climate, etc.)
- ◆ Nasya should be done according to the time of day-
 - ◆ For Kapha Roga -before noon
 - ◆ For Pitta Roga -noon
 - ◆ For Vata Roga -afternoon, evening
- ◆ For serious Vata disorders Nasya can be done in the morning and evening
- ◆ For extreme dosha aggravation Nasya can be done 3 times per day
- ◆ Purifying Nasya should be avoided by persons under 7 years or over 80 years
- ◆ Anyone can have oil Nasya (0 to 100 years old)
- ◆ Mild snehana and svedana should precede Nasya karma
- ◆ Nasya should be given for periods of up to 7 days then stop for a day
- ◆ Caraka says Siro-basti can be done before Nasya instead of Snehana/Svedana
- ◆ Nasya medications MUST follow prakriti and then modify them for vikriti
- ◆ Nasya can be used during all three steps of Shodhana Cikitsa
- ◆ Caraka uses Nasya as the last step in PK to nourish the head and doshas
- ◆ Patient should lie with head back for 100 counts before moving
- ◆ Nasya should NOT be given directly after Virechana or Anuvasana Basti
- ◆ Internal Snehana should NOT be done just before Nasya

Indications of correct Nasya -

When Nasya has been done correctly the following indications are present: lightness in the body, deep sleep, clearness in the head, the channels are open and clean, the senses are clear and sharp, and happiness.

Indications of incorrect Nasya -

Signs of excessive Nasya -

When Nasya has been done excessively the following indications are present: headache, confusion, discharge of saliva, fainting, loss of smell, loss of eyesight and hearing.

Signs of inadequate Nasya -

When Nasya has been done inadequately the following indications are present: dryness in the head and senses, non-relief of symptoms (i.e., headache, etc.), itching, heaviness in the body and mind.

Complications from incorrect Nasya -

There are many complications for Nasya Karma. The most important factor is to follow herbs and oils indicated for the prakriti of the patient. The main complications aggravate or derange the four sense organs in the head - hearing, smelling, seeing and tasting. Over use of dry powders will quickly aggravate the sense organs - they should always be followed by oil Nasya preparations. People can even lose their vision if dry Nasya is over done - like with Trikatu or Calamus powders - also these should never be given to Vata types.

In cases of excessive dry Nasya use demulcent drinks and oil Nasya (2 drops each nostril). In cases of excessive oil Nasya use heat application over the forehead and nose and take ginger tea internally. In cases of wrong application (as per dosha, disorder, etc.) Snehana and Svedana should be done followed by a heating, penetrating Nasya oil (i.e., sesame oil prepared with Calamus root, Ginger root and Black Pepper).

Classic Formulas for Nasya -

Common herbs for nasya- katphala churna, trikatu churna, marica churna, bramhi churna, vidanga churna and vacha churna.

Common oils for Nasya - bramhi taila, anu taila, panchaguna taila, vacha taila, ghee

Modern formulas for Nasya -

Herbs - calamus, centella and black pepper can be used

Oils - sesame oil, ghee or medicated oils made with the herbs above

Dosage of medicines for Nasya -

Herbs - 50 to 500 mg.

Oils - normally two drops per nostril

Type of Nasya	Mild Purification Jaghanya Shuddhi	Moderate Purification Madhya Shuddhi	Strong Purification Pradhana Shuddhi
Avapida	8 Drops	16 Drops	32 Drops
Navana	4 Drops	6 Drops	8 Drops
Dhuma	250 mg.	275 mg.	500 mg.
Dhmapana	6 Drops	8 Drops	10 Drops
Pratimarsha	2 Drops	2 Drops	2 Drops

Procedure for Nasya -

Nasya karma is easy to perform. Patients should be examined according to vikriti (dosha, sama conditions, etc.), current medication, climate, season, strength, diet, habits, psychology, prakriti and age. See the above list for persons contraindicated for Nasya. During the procedure the patient should be examined twice a day for pulse, urine, stool, tongue, skin, eyes and overall appearance. The climate should be mild and warm.

Prepare the patient with Basti Karma and restore their agni with Samsarjana Karma. After the patient has been taking a normal diet for 1 day then Nasya therapies can be given. The period between Basti Karma and Nasya can be from 3 to 35 days. Purva Karma should be given for 3 to 7 days before Nasya Karma with special attention to the head, siro-basti can also be used instead.

Nasya should NOT be given directly after Virechana or Anuvasana Basti. A light oil massage of the head should be done followed by the applications of towels dipped in warm water. Apply the hot, wet towels to the face to open the srotas. This can be done while the patient is lying down. Have them arch their head backwards and apply the Nasya medication according to prakriti and vikriti. Lightly close the nostril that is NOT receiving the medication and ask the patient to inhale gently. Repeat for the other nostril. Give a light massage after application on the head and neck marmas. If there is an unpleasant taste the patient can gargle with warm water and spit the water out. Avoid cold water during Nasya Karma. It can be repeated daily or every second day as needed for up to 21 days total. Never use more than 7 days in a row without stopping (as per Caraka Samhita).

If there is sneezing after Nasya then it should be taken as Virechana of the head and sinuses. Sneezing is a positive sign and most common with the use of dry powders (Dhuma Nasya). Symptomatic relief is also an indication of successful Nasya.

After Nasya the patient can rest quietly and avoid the following: Talking loudly, eating heavy food, sitting all day, walking all day, strong emotions, excessive hot and cold, wind, dust, travel, sex, and blocking the 13 natural urges. They are allowed to eat light food.

Schedule for Nasya -

See the schedules at the end of the course - usage depends on which schedule and approach you use to Pancha Karma (see page 49).

Samsarjana Karma for Nasya (CS. SS. 2.10-13)

Day N°	Meal	Maximum - Pradhana Shuddhi	Moderate - Madhya Shuddhi	Minimum - Jaghanya Shuddhi
1.	Midday Evening	0 thin rice soup	0 thin rice soup	0 thin rice soup
2.	Midday Evening	thin rice soup thin rice soup	thin rice soup thick kichari	thick kichari Veggie soup with spice
3.	Midday Evening	thick kichari thick kichari	thick kichari Veggie soup no spice	Meat soup with spice Normal diet
4.	Morning Midday Evening	0 thick kichari Veggie soup no spice	0 Veggie soup with spice Meat soup no spice	Normal diet Normal diet Normal diet
5.	Morning Midday Evening	0 Veggie soup with spice Veggie soup with spice	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet
6.	Morning Midday Evening	0 Meat soup no spice Meat soup with spice	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet
7.	Morning Midday Evening	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet

Paschata Karma (Uttara Karma)

Paschata Karma or Uttara Karma is the name for the collective therapies that follow the primary or Pradhana Karmas. They are concerned with three main factors:

1. The reanimation of agni after purification (Samsarjana Karma)
2. The administration of rejuvenative drugs (Rasayanadi Prayoga)
3. The maintenance and prevention of disease (Shamana Prayoga)

Ayurvedic thought states that the control of Vata is the main prevention of dosha aggravation and the control of Agni is the main prevention of toxic accumulation. In order for medications and palliative therapies to work Pancha Karma should be administered first. However, if Pancha Karma does not include Paschata Karma then the result will be a suppressed Agni, toxic accumulation (ama) and disease. Hence, if Paschata Karma is not done during and after the Pancha Karma process it is better not to start at all.

Samsarjana Karma - *Caraka-Samhita*, SS. Chapter 1

Samsarjana Karma is the name for diet control during and after the purifying therapies of Pancha Karma. As noted during this course Samsarjana Karma is followed after each step of purification. If Samsarjana Karma is not followed then the agni will not be allowed enough time to regain its power. When agni is weak or deranged then diseases can manifest as agni is our first immune defense.

Obviously the strength of agni is the key to a successful Pancha Karma treatment - regardless of the time schedule used. A short course of Pancha Karma done with Samsarjana Karma will be far more successful than a long course of Pancha Karma without proper Samsarjana Karma or dietary control. It is well known that agni in any other state than balanced creates ama or toxic undigested food mass. Classic Ayurveda states that most diseases are caused from the accumulation of ama and mala in the srotas and dhatus. Thus for Pancha Karma to be successful Samsarjana Karma is necessary if not critical.

"As a small spark of fire becomes kindled into a large flame when fed gradually with dry grass, similarly the Agni or enzymes in the body responsible for digestion and metabolism in a purified person grow strong and stable, and becomes capable of digesting all types of food by the gradual administration of thin rice gruel, etc."

Caraka Samhita, Siddhi Sthana, 1.12-13

Indications of when to use Samsarjana Karma -

After any purifying therapy or when agni is low, variable or high.

Indications of when NOT to use Samsarjana Karma -

NONE - even when agni is balanced 3 days should be done to fix the balanced state.

RULES FOR SAM SARJANA KARMA -

- ◆ Should follow every purification therapy for a minimum of three days
- ◆ Should follow the state of Agni

Indications of correct Samsarjana Karma -

Stable, balanced Agni

Indications of incorrect Samsarjana Karma -

Irregular, low or high Agni; the presence of ama; lack of hunger

Complications from incorrect Samsarjana Karma -

none

Classic Formulas for Samsarjana Karma -

The Caraka Samhita gives clear guidelines for Samsarjana Karma and explains in detail the foods needed.

Peya -	Thin rice soup
Vilepi -	Thick rice soup
Akrta Yusa -	Vegetable (dal) soup without spice
Krta Yusa -	Vegetable (dal) soup with spice (+ fat, salt and pungent spices)
Akrta Rasa -	Meat soup without spice
Krta Rasa -	Meat soup with spice (+ fat, salt and pungent spices)

Recipes for the above terms -

Peya - Thin rice soup
Use 14 parts of water to 1 part of Basmati rice

Vilepi - Thick rice soup
Use 4 parts of water to 1 part of Basmati rice

Akrta Yusa - Vegetable (dal) soup without spice
Use 4 parts of water to 1 part of Basmati rice and 1/2 part mung dal (split mung bean)

Krta Yusa - Vegetable (dal) soup with spice (+ fat, salt and pungent spices)
Use 4 parts of water to 1 part of Basmati rice and 1/2 part mung dal (split mung bean) and the following spices - pepper, ginger (dry), ghee and salt to taste.

Akrta Rasa - Meat soup without spice

Cook a wild animal from a warm, watery climate (i.e., marsh, lake, etc.) in 4 parts of water to 1 part meat. We can use duck for example. Remove 1/2 the meat and serve.

Krta Rasa - Meat soup with spice (+ fat, salt and pungent spices)

Cook a wild animal from a warm, watery climate (i.e., marsh, lake, etc.) in 4 parts of water to 1 part meat. We can use duck for example. Add the following spices - pepper, ginger (dry), ghee and salt to taste. Remove 1/2 the meat and serve.

Modern formulas for Samsarjana Karma -

The above can be used. For vegetarians the meat soup can be replaced with Kichari that has more root vegetables added to it.

Dosage of medicines for Samsarjana Karma -

As per Agni and the strength of the purifying therapies that were given. The chart below gives the schedule as per the strength of the purification. Dosages are best to be light.

The best way to remove ama from the body is to create hunger in the patient!

Therefore, lighter amounts of food are better than heavier amounts.

Samsarjana Karma (CS. SS. 2.10-13)

Day N°	Meal	Maximum - Pradhana Shuddhi	Moderate - Madhya Shuddhi	Minimum - Jaghanya Shuddhi
1.	Midday Evening	0 thin rice soup	0 thin rice soup	0 thin rice soup
2.	Midday Evening	thin rice soup thin rice soup	thin rice soup thick kichari	thick kichari Veggie soup with spice
3.	Midday Evening	thick kichari thick kichari	thick kichari Veggie soup no spice	Meat soup with spice Normal diet
4.	Morning Midday Evening	0 thick kichari Veggie soup no spice	0 Veggie soup with spice Meat soup no spice	Normal diet Normal diet Normal diet
5.	Morning Midday Evening	0 Veggie soup with spice Veggie soup with spice	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet
6.	Morning Midday Evening	0 Meat soup no spice Meat soup with spice	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet
7.	Morning Midday Evening	0 Meat soup with spice Normal diet	Normal diet Normal diet Normal diet	Normal diet Normal diet Normal diet

Rasayanadi Prayoga -

This is the process by which Rasayana drugs and foods are given to rejuvenate the patient. They should follow Samsarjana Karma and allow one full day for the patient to eat a normal diet. In classic texts Rasayana therapies are never given before Pancha Karma as they are much less effective.

Indications of when to use Rasayanadi Prayoga

When there is weakness, old age or recovering from illness Rasayana therapies are indicated.

Indications of when NOT to use Rasayanadi Prayoga

When ama is present or agni is weak Rasayana therapies are NOT indicated.

RULES FOR Rasayanadi Prayoga -

- ◆ Should be given after Samsarjana Karma
- ◆ Should be given when agni is strong
- ◆ Can be given to all ages
- ◆ Best to give during the warm part of the year
- ◆ Best for Vata and Pitta types
- ◆ Good for persons recovering from illness

Indications of correct Rasayanadi Prayoga -

Increased strength and energy.

Indications of incorrect Rasayanadi Prayoga -

Increase of ama, lack of energy and strength.

Complications from incorrect Rasayanadi Prayoga -

The main complication with rasayana therapies is they are heavy to digest - hence they tend to make ama if agni is not strong. Typical complications are those of high Kapha or ama.

Classic herbs for Rasayanadi Prayoga -

Classic rasayana herbs like Guduchi, Shatavari, Ashwagandha, Bala, etc.

Modern herbs for Rasayanadi Prayoga -

Western rasayana herbs are comfrey, marshmallow, centella, etc.

Dosage of medicines for Rasayanadi Prayoga -

See course books of Dr. Frawley and Atreya for herbal doses and indications.

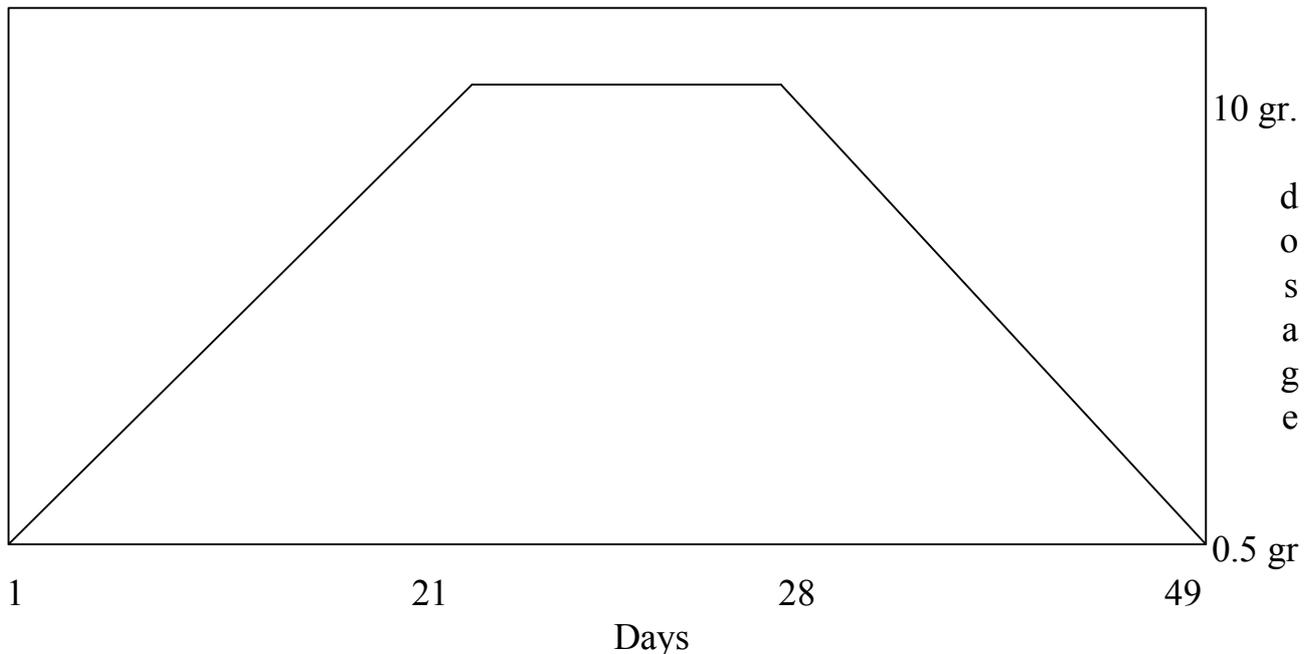
Procedure for Rasayanadi Prayoga -

Procedure follows classic guidelines indicated in the course of Dr. Frawley, the classics, etc. Standard rules follow dosha predominance, season, age, etc.

Schedule for Rasayanadi Prayoga -

Both the Caraka Samhita and the Ashtanga Hridaya give schedules for the administration of rasayana drugs. Generally this form of giving a drug is called a *Kalpa*. Kalpas are the gradual increase of dosage until the desired dosage is achieved and then the same diminution of dosage is followed until the original dose is regained.

For example Caraka suggests beginning with one fruit and over the period of 21 days another fruit is added until the maximum dose is reached. This dose is then maintained for 7 days and then decreased for 21 days until the original number of fruits is reached. See graph below.



For example a dose of Ashwagandha could begin with 0.5 gr. on day one and increase each day by 0.5 gr. until the maximum dose of 10 gr. is reached on the 21st day. Then the dose of 10 gr. is maintained for 7 days and on the 28th day the dose is reduced by 0.5 gr. per day until on the 49th day the original dose of 0.5 gr. is reached.

This is called a Kalpa and is the standard method used to administer rasayana drugs or foods. For a starting dose refer to the course books by Atreya on Ayurvedic Phytotherapy or the *Yoga of Herbs* by Drs. Frawley and Lad.

Shamana Prayoga -

This is the process by which the body is maintained and preserved. Shamana therapies are usually translated as palliative therapies. In other words those therapies that do not cure disease alone but help to preserve and maintain health. In Ayurveda there are six forms of Shamana-

1. **Pipasa** thirst, reducing water intake (Dinacharya)
2. **Maruta** exposure to clean air and the elements (environment)
3. **Atapa** exposure to the sun and heat (environment)
4. **Pachana** increasing digestion through Agni (Dinacharya)
5. **Upavasa** fasting or regulating food (Dinacharya)
6. **Vyayama** daily exercise (Dinacharya)

Numbers 1 and 5 are concerned directly with food and liquid intake. This means the lifetime dietary therapies for Vata, Pitta and Kapha should be followed *only after* Pancha Karma therapies! Pachana, number 4 is part of Purva Karma and also the whole Pancha Karma methodology. As the maintenance of Agni forms a main pillar of Ayurvedic therapies we see that Shamana therapies are 'lifetime therapies' or what we do on a daily basis to remain healthy (Dinacharya). Therefore, after Pancha Karma we can better follow the lifetime therapies indicated for our constitution.

Also included in this category is the specific medical treatment for any disorder. For example a patient has arthritis. First administer PK and then follow it up with Shamana therapies that specifically treat arthritis like a Vata diet and the medicine Maha Yog Raj Guggulu, etc.

Indications of when to use Shamana Prayoga

After Pancha Karma, to treat a disease, or to maintain health

RULES FOR Shamana Prayoga -

Follows standard rules as per prakriti

Indications of correct Shamana Prayoga -

Health, i.e., dosha is functioning correctly

Indications of incorrect Shamana Prayoga -

Disease, i.e., aggravated doshas

Procedure for Shamana Prayoga -

See lesson 8, book 3 of Dr. Frawley's course for a full discussion as per constitution

The Institute of Medical Sciences, Department of Health, India
Standardized Time Schedule for Pancha Karma

Therapy Name	Strong Purification (Pradhana Shuddhi)	N° of days	Moderate Purification (Madhya Shuddhi)	N° of days	Mild Purification (Hina Shuddhi)	N° of days
Pachana	Done before	3-10	Done before	3-10	Done before	3-10
Internal Snehana	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Abhyanga and Svedana	7 th evening 8 th morning 8 th evening 9 th morning	3	5 th evening 6 th morning 6 th evening 7 th morning	3	3 rd evening 4 th morning 4 th evening 5 th morning	3
Vamana	9 th morning	1	7 th morning	1	5 th morning	1
Samsarjana Karma	10 th to 16 th day	7	8 th to 12 th day	5	6 th to 8 th day	3
<i>Rest</i>	17 th day	1	13 th day	1	9 th day	1
Internal Snehana	18 th to 22 nd day	5	14 th to 16 th day	3	10 th to 13 th day	3
Abhyanga and Svedana	22 nd evening 23 rd morning 23 rd evening 24 th morning	3	16 th evening 17 th morning 17 th evening 18 th morning	3	13 th evening 14 th morning 14 th evening 15 th morning	3
Virechana	24 th day	1	18 th day	1	15 th day	1
Samsarjana Karma	25 th to 31 st day	7	19 th to 23 rd day	5	16 th to 18 th day	3
<i>Rest</i>	32 nd to 40 th day	9	24 th to 32 nd day	9	19 th to 27 th day	9
Basti	41 st to 56 th day	16	33 rd to 41 st day	8	28 th to 36 th day	8
<i>Rest with Samsarjana Karma</i>	57 th to 88 th day	32 (7)	42 nd to 57 th day	16 (5)	37 th to 46 th day	10 (3)
Nasya	89 th to 95 th day	7	58 th to 64 th day	7	47 th to 53 rd day	7
Total days	95 days		64 days		53 days	
Total days in clinic	2 days		2 days		2 days	
Total number of visits to the clinic	37 visits	35 hours	25 visits	23 hours	23 visits	20 hours
Total number of days spent at home	93 days		62 days		51 days	

Caraka Samhita Time Schedule for Pancha Karma

Therapy Name	Strong Purification (Pradhana Shuddhi)	N° of days	Moderate Purification (Madhya Shuddhi)	N° of days	Mild Purification (Hina Shuddhi)	N° of days
Pachana	Done before	3-10	Done before	3-10	Done before	3-10
Internal Snehana	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Abhyanga and Svedana	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Nasya	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Vamana	8 th morning	1	6 th morning	1	4 th morning	1
Samsarjana Karma	9 th to 15 th day	7	7 th to 11 th day	5	5 th to 7 th day	3
<i>Rest</i>	16 th day	1	12 th day	1	8 th day	1
Internal Snehana	17 th to 23 rd day	7	13 th to 17 th day	5	9 th to 11 th day	3
Abhyanga and Svedana	17 th to 23 rd day	7	13 th to 17 th day	5	9 th to 11 th day	3
Nasya (oil)	17 th to 23 rd day	7	13 th to 17 th day	5	9 th to 11 th day	3
Virechana	24 th morning	1	18 th morning	1	12 th morning	1
Samsarjana Karma	25 th to 31 st day	7	19 th to 23 rd day	5	13 th to 15 th day	3
<i>Rest</i>	32 nd day	1	24 th day	1	16 th day	1
Abhyanga and Svedana	33 rd to 63 rd day	30	25 th to 40 th day	15	17 th to 24 th day	8
Basti	33 rd to 63 rd day	30	25 th to 40 th day	15	17 th to 24 th day	8
Nasya (cleansing & nourishing)	33 rd to 63 rd day	30	25 th to 40 th day	15	17 th to 24 th day	8
Samsarjana Karma	64 th to 70 th day	7	41 st to 45 th day	5	25 th to 27 th day	3
Total days	70 days		45 days		27 days	
Total days in clinic	2 days		2 days		2 days	
Total number of visits to the clinic	46 visits		27 visits		16 visits	
Total number of days spent at home	68 days		43 days		25 days	

Dr Sunil V. Joshi's Time Schedule for Pancha Karma

Therapy Name	Strong Purification (<i>Pradhana Shuddhi</i>)	N° of days	Moderate Purification (<i>Madhya Shuddhi</i>)	N° of days	Mild Purification (<i>Hina Shuddhi</i>)	N° of days
Pachana	Done before	3-10	Done before	3-10	Done before	3-10
Internal Snehana	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Abhyanga and Svedana	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Nasya	Days 1 to 7	7	Days 1 to 5	5	Days 1 to 3	3
Vamana	8 th morning	1	6 th morning	1	4 th morning	1
<i>Rest and Samsarjana Karma</i>	9 th to 10 th day	2	7 th to 8 th day	2	5 th to 6 th day	2
Internal Snehana	10 th to 15 th day	5	9 th to 12 th day	4	7 th to 9 th day	3
Abhyanga and Svedana	10 th to 15 th day	5	9 th to 12 th day	4	7 th to 9 th day	3
Nasya	10 th to 15 th day	5	9 th to 12 th day	4	7 th to 9 th day	3
Virechana	16 th morning	1	13 th morning	1	10 th morning	1
<i>Rest and Samsarjana Karma</i>	17 th to 18 th day	2	14 th to 15 th day	2	11 th to 12 th day	2
Abhyanga and Svedana	19 th to 26 th day	8	16 th to 23 rd day	8	13 th to 17 th day	5
Basti	19 th to 26 th day	8	16 th to 23 rd day	8	13 th to 17 th day	5
Nasya (oil or nourishing)	19 th to 26 th day	8	16 th to 23 rd day	8	13 th to 17 th day	5
Samsarjana Karma	27 th to 28 th day	2	24 th to 25 th day	2	18 th to 19 th day	2
Total days	28 days		25 days		19 days	
Samsarjana Karma Done at home	29 th to 33 rd day	5	26 th to 30 th day	5	20 th to 25 th day	5
Total days in clinic	28 days		25 days		19 days	

Optional 7 day Time Schedule for Pancha Karma

Therapy Name	Mild Purification (<i>Hina Shuddhi</i>)	N° of days
Pachana (at home)	Done before	7
Internal Snehana	Days 1 to 2	2
Abhyanga and Svedana	Days 1 to 2	2
Nasya (cleansing)	Days 1 to 2	2
Virechana	3 rd morning	1
<i>Rest and</i> Samsarjana Karma	3 rd afternoon	1/2
Abhyanga and Svedana	4 th to 7 th day	4
Basti	4 th to 7 th day	4
Nasya (nourishing)	4 th to 7 th day	4
Total days	7 days	
Samsarjana Karma (done at home)	8 th to 14 th day	7
Total days in clinic	7 days	
Total days for PK	21 days	

Note: Vamana Karma is not used when this schedule is followed

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Abbreviations used in this course:

CS. SS. = Caraka Samhita, Siddhi Sthana
CS. SU. = Caraka Samhita, Sutrasthana

AH. SU. = Ashtanga Hridaya, Sutrasthana

If you wish to buy a book on Pancha Karma there are two I can suggest:

Ayurveda and Panchakarma, by Dr. Sunil V. Joshi (for Westerners)
Pañca Karma Therapy, by Prof. R.H. Singh (the most complete medical book)

Appendix

Chart Comparison of Classical and Keraliya Pancha Karma

	Classical Pancha Karma		Keraliya Pancha Karma
Components	Snehana Svedana	Purva Karma	Dhara Karma Pindasveda Kayaseka Anna Lepa Siro Lepa
	Vamana Virechana Anuvasana basti Niruha basti Nasya	Pradhana Karma	
Primary Benefit	Essentially purifying, i.e., Shodhana Chikitsa (trans membrane purification)		Essentially palliative, i.e., Shamana Chikitsa (trans cutaneous purification)
Secondary Benefit	Disease palliation		-external purification (trans cutaneous purification) -rehabilitation -physiotherapy
Other Effects	Produces lightness (Langhana)		Nourishment of tissues (Brimhana)
Medium of Elimination of Doshas / Toxins	Through intestines (G.I. tract) (Kostha)		Through Skin (Shakha Mamsa)
Oleation & Fomentation (Snehana & Svedana)	Are preparatory procedures		Are primary procedures
Special Attributes	1. seasonal regime for disease prevention 2. preparatory therapy for Rasayana 3. cures disease		Non specific
Procedural Considerations	Based on doshas Vata disorders - Basti Pitta disorders - Virechana Kapha disorders - Vamana		Based on diseases Sirodhara - mental disorders Pindasveda - joint disorders, etc Kayaseka - neurological disorders, etc.
Preparatory Procedures	Dipan, Pachana, Snehana & Svedana		Dipan & Pachana
Complications	May result from errors		None
Safety / Efficacious	Relatively safe / very effective		Very safe / moderately effective
Benefit	-Long lasting -Specific disease cure -Immune enhancer		-Short term -Immediate benefit -Rehabilitative
Effect is seen mostly -	As procedural effect		As medicinal & procedural
Therapeutic Potential	Very broad		Limited

Chart reproduced from *Pañca Karma Therapy*, by Prof. R.H. Singh, page 371