ROLE OF KAALA (TIME) IN KAYASHODHANA (DETOXIFICATION OF BODY)
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KEYWORDS: Kala, Ayurveda, Panchakarma, Dosha, Agni, Bala, Ahara, Vyadhi, Oushadha.

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ABSTRACT
The principles and practices in relation to human health as described in Ayurveda signify the moulding techniques of inculcating healthy personality in dependence of Kala or the time. The Kala is accepted as one of the important environmental phenomena from the health and disease point of view. The life style prescribed in Ayurveda according to Kala plays a vital role in maintaining and promoting the positive health as well as to prevent and cure the diseases. Dosha, Agni, Bala, Ahara, Vyadhi, Oushadha and Chikitsa etc various factors are influenced by Kala.

Ageing also depends upon the Kaala which helps us to ascertain the Sharira Avastha; Sharira bala and Roga bala etc of the person according to which the treatment can be planned to reduce the sufferings of the patient. So here, an effort is made to elucidate the therapeutic application of Kaala or the time in reference to Panchakarma therapies that does the Kaya Shodhana which can be considered as the detoxification or purification of the body.

INTRODUCTION
The main goal of Ayurveda is maintaining the health of a healthy person by preventing him from illness. This immortal science not only looks into cure of disease, but also gives prime importance to the prevention of disease and hence maintains a state of equilibrium of all factors within the body and entire universe.[1] Prolonged use of Ayurveda by people has also led to several home remedies for common ailments. Ayurvedic medicines contain sophisticated therapeutic formulations. Ayurveda is also a person-centered medicine (PCM), which deals with healthy lifestyle, health promotion and sustenance, disease prevention, diagnosis and treatment.[2]

Panchakarma is the main treatment modality which is widely used in all the eight branches of Ayurveda. The Shodhana therapy is more admired by virtue of its capability to completely eliminate the Doshas.[3]

Everything in nature happens in cyclical manner. Whether it is one second or the era or day or the season, well being or ill feeling, everything moves in a rhythm. All the activities of the world are under the control of Kala. This is the reason our Acharya’s have compared the Kaala or the time. Kala has a great role in Ayurveda in connection to collection of remedies, preservation, purification, manufacturing, toxicity, validity of medicine, expiry of medicine, disease, programme of treatment, birth, growth, development of different organs in embryo, different stages of human life, death, etc, so Kala is having master role in creation and evolution, Kala is Eka (one) but visible as many, Eternal (Nitya), No origin or end (Anadi), Ananta have pervading nature, cause for all Parinamakara Bhavas and believed God as - कालो हि नाम भगवान्.[4]

Kala is the constant factor which is the basic cause for the Parinama of immature substance to gets its maturity and maturity to its destruction i.e. for Utpatti-Sthiti-Pralaya. Nothing is left behind which cannot be affected by the Kala. The Rutu, time of the day, etc. where ever there is a Dravya and the existence of Kala there is always Parinama. Hence Kaala has an impact on the principles governing Ahara. To decide the frequency, the
Kala is the principle reason for the vicious cycle of birth and death among human beings. Panchakarma, the unique concept of Ayurveda system of medicine removes the Upasthita Doshas only after considering Kala and Matri.[7] Shamshedana Chikitsa or the detoxification therapy will be successful if Kalaadi bhavas are assessed properly. If treatment is not given according to Kala then it may lead to Peeda or Marana just like the plants which get destroyed by untimely rain.[8]

Panchakarma is the most essential part of Ayurveda treatments. It is preventive, preservative, promotive, curative and rehabilitative therapy. The umbrella of Panchakarma includes five major therapeutic procedures Vamana (therapeutic emesis), Virechana (therapeutic purgation), Niruha Basti (therapeutic enema), Anuvasana Basti (therapeutic oily enema) and Nasya (therapeutic errhine) and many allied therapies.[9]

The role of Kala in Panchakarma is to maintain the Swasthya to provide the benefits of Rasayana and to get relieved from the Vyadhi. In order to elucidate the effect of Kaala and its role in Panchakarma therapies with more emphasis on Kaya shodhana or the detoxification of the body, the present study was conducted as there were very only few studies on the subject.

Panchakarma Chikitsa or the therapies

Frequency of Panchakarma Chikitsa

Virechana should be done after 15 days of Vamana, Niruha basti should be carried out after 15 days of Virechana, Anuvasana is done immediately after Niruha Basti or Anuvasana Basti should be done 7 days after Virechana.[10] Complete Panchakarma therapy is done for the purpose of Rasayana, Vajikarana or Sarira Shuddhi (detoxification therapy). In Pravara Matra/ Uttama Matra, Panchakarma chikitsa should be completed by 120th day, in Madhyaama Shodhana, Panchakarma should be completed by 85th day and in Avara Shodhna, Panchakarma should be complete by 59th day.

Rasayana and Panchakarma

With the aim of Kaya shodhana, Panchakarma therapies are administered even before the commencement of Rasayana Aushadhis. For instance, before giving Kutippaveshika Rasayana, Vamana, Virechana, Basti and Nasya Karma should be done.[11] Snehana, Svedana, Vamana, Virechana, Niruha Basti should be conducted before Rasayana and Vajikarana chikitsa.[12] Vrushya yoga which is given without Shodhana by Panchakarma will not be effective, similar to the dye not staining a dirty, unwashed

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longevity of day and night, age, Prakriti, etc. have to be taken into consideration e.g. on long days frequency will be more and vice versa.[5] According to Charaka, Kala have been divided into two Nityaka and Avasthika. Nityaka again divided into Uttarayana and Dakshinayana. Uttarayana being further classified as Shishira, Vasantan, Greeshma and Dakshinayana further classified into Varsha, Sharat, Hemantha. Avasthika tells us about different Avasthas of Vyadhi.[6]

According to Susruta Samhita, Kaala is the one which doesn’t stop even for a moment. Dalhana, commenting on Susrutha Samhita has elaborated so many definitions of the Kaala. Consideration of some other definitions will also help to understand Kaala in a better way. At first, the factor which collects and makes all the beings in a single fraction is called Kala. Secondly, the substance responsible for providing happiness and miseries is called as Kala. Thirdly, the factor for shortening of the life of all the living beings is Kala. Fourthly, the substance which leads everybody towards death is Kala and at last, the factor responsible for creation of all beings is called as Kala.[6] A living person is the product of Kala. Diseases occurring to the persons are also considered to be caused by time. The whole universe is under the control of time. Hence time is the cause everywhere. From the microscopic changes to the macro changes in the universe all are governed by time.[6]

Kala is unique and specific causative factor of all type of effects, at the same time it is unavoidable. Kala pervades each and every aspect of Ayu. To fulfill above purpose, two modes of treating the disease has been mentioned in our classics that is Shodhana and Shamana. Among these two, Shodhana Chikitsa is done through a unique way of purification therapy called as Panchakarma Chikitsa. By Panchakarma Chikitsa, the Kupita Vāta, Pitta and Kapha can be removed from its root. Kala is divinity, has been described in Ayurveda as a factor which has neither a start nor from its root. It is divinity, has been described in Ayurveda as a factor which has neither a start nor

Ayurveda has given great importance to the Kala (time) for the Swastha (healthy) as well as the Athura (disease). From the basic Dina charya (daily regimen), Rtu charya (seasona regimen), Dosha kala (time of each dosa), Avasthapatika (stages of digestion) Kala, Dhathu poshana (process of nourishment) Kala, the process of ageing, developing Samprapthi (pathogenesis) in a disease to its Chikitsa (treatment), all the factors depends on time.[6]


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cloth. Sushruta has also opined the same by quoting ‘Srotah Samshodhana’ before administering several Rasayana.[13]

**Panchakarma – Poorva Karma**

**Deepana and Pachana**

Deepana- Pachana is a pre therapy in which the drugs are administered to increase the Agni and for the digestion of Ama. If Snehana is done in Amayukta condition, it may lead to destruction of Sanjna and even also death. In Mandâgni and Krura Koshta, Kshara and Lavanayukta Grita should be taken to increase the Agni. After the Amapachana, Sneha, Svedana and Virechana should be given.[14] There is no specific time duration for Dipana Pachana. Deepana-Pachana should be carried out till the observation of Nirâma Lakshanas.

**Snehana**

Before performing Panchakarma, first Deepana Pachana, next Sneha Karma, then Svedana Karma and later it should be followed by any Samshodana.[15] Between any two Panchakarma therapy there should be a Sneha Karma again. Any type of Panchakarma should end with Sneha karma.[16] Sneha Karma should be done, when the person is having Laghu Koshta (a state after passing regular Vegas) and in early morning when sunrise starts. Snehapâna should not be done in Akala (Ati Ushna or Ati Sheeta) and Durdina (the day of cloudy atmosphere).[17]

**Table 1: Rutus and Appearance of Sun**

<table>
<thead>
<tr>
<th>Rutu</th>
<th>Appearance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sâdharana</td>
<td>When sun rays starts to touch the earth.</td>
</tr>
<tr>
<td>Sarad</td>
<td>Sarpi</td>
</tr>
<tr>
<td>Pravrit</td>
<td>Taila</td>
</tr>
<tr>
<td>Madhava</td>
<td>Vasa-majja</td>
</tr>
</tbody>
</table>

Sneha should be done when the previous night meal get digested.[18] In case of Mridu koshta – 3 days, Madhyama koshta - 5 days and Krura koshta -7 days. In Sleshmadhika and Sheeta kala - Snehapana done in day, In Vata Pittadhika and Ushnakala-Snehapana done in night,[19] In Vata Pittadhika - Snehapana should be done in night and in Vatakappitadhika – Snehapana should be carried out in daytime.

**Table 2: Sneha Matra according to Kaala[20]**

<table>
<thead>
<tr>
<th>Types of Sneha</th>
<th>Time period for the digestion of Sneha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hrsiyasi</td>
<td>Within 3 hours</td>
</tr>
<tr>
<td>Hrsva</td>
<td>Within 6 hours</td>
</tr>
<tr>
<td>Madhyama</td>
<td>Within 12 hours</td>
</tr>
<tr>
<td>Uttama</td>
<td>Within 24 hours</td>
</tr>
</tbody>
</table>

Shodhananga Snehapana which is given in Ananna and Akshudha Kala should be done when the previous night meal gets digested and when the patient is not having hunger.[21]

**Svedana**

Svedana (body heating) is a treatment modality common to Ayurvedic clinical practice. Practiced either as preparatory component to Panchakarma (five detoxification procedures) or as an independent intervention, Svedana is praised for its relaxing and detoxifying effects all through the classical Ayurvedic texts.[22]

Incidentally, Svedana is identified as one most frequently observed procedures adopted in Ayurvedic Panchakarma clinics. It constitutes approximately 95% of total procedures carried out in Ayurvedic Panchakarma clinics.[23]

After Sneha Karma only Svedana should be done. Svedana is done after Sneha to relieve obstruction of Vata.[24] Svedana should be done in Jeernanna avasta.[25] If Svedana given in Kshudita then it causes Atyanta Glani.

**Pradhana karma**

**Vamanã**

Panchakarma is an important component of Ayurvedic treatment, which eliminates vitiated Doshas from the body. Vamana, a Pradhana karma of Panchakarma, is an important Samshodhana procedure (bio-cleansing method) recommended for cleansing of Bahudoshas.[26]

Vamana should be administered early morning in the Sadharnama rutu after the previous night meal has got digested.[27] This is to be carried out one day after Sneha pana. After Vamana ooshada prayoga one should wait for one Muhurta kâla for Vega.[28] And also after the procedure of Vamana, patient needs to be consoled for 1 Kshana. Here Kshana means Muhoorta. On the day of Vamana, once the patient feels hungry, he should be advised to consume Laghu Bhojana in the evening.

**Virechana**

Virechana chikitsa should be administered after Vamana; or else the Kapha dosha moves downwards to the abdomen and produces Agnimandhya leading to many diseases. On the 9th day after Vamana, Snehapana should be done (for the purpose of Virechana).[29] Virechana is to be done after Sleshma kâla and sunrise.[30] The Virechana Aushada needs to be given in morning and it produces Samyak Virechana Lakshanas after Paka. Virechana should be done three days after Sneha.
Anuvāsana Basti

Anuvāsana basti should be administered on the 9th day after Vamana or Virechana. In Sheetā kaala (Shishira, Hemanta and Vasant Rutu), Anuvāsana Basti is done in Diva or daytime. With Vata Pitta Doshā involvement and in Sharad, Greeshama and Varsha Rutu, Anuvāsana basti is administered in Rātri or night. With Kapha Doshā involvement andSheetā kaala and in Vasant Rutu, Anuvāsana basti is administered during daytime. Anuvāsana basti should be given in daytime because Srotos mukha will be open in daytime. It helps the Sneha to reach all Srotas.[31] If Anuvāsana basti is given in night, it may lead to Dadha utthklesha.[32]

Once the Niruha dravya comes out, patient is advised to take bath and consume Shali anna and Māmsa rasa should be advised. After Pāchana of this, Laghu and Alpamātra bhojana should be given by evening. Then Anuvāsana basti is given for the purpose of Brīmhana.[133] Anuvāsana basti should be given after food. If Anuvāsana basti is given in Abhuktāvastha, it may go upwards due to Anuvāritatva and Shunyata and comes through Kanta producing Stambha, Kantagraha, Urdhwa Virechana.[34] After the administration of Anuvāsana Basti Dravya, patient should remain in the same position for 100 Matrakālas. Pratyāgaman kāla is 3 yāma (Iyāma= 3 hours). Nitya anuvāsana - In Atiruksha, Bahu vāta condition Anuvāsana can be given daily.[35]

Mātra basti

Mātra basti is a special type of Basti that can be administered any time (Sarvakalam nirataya).[36] But it should not be administered in the persons having Ajīrna and those who sleep during daytime. As Matra Basti is a type of Sneha basti its Pratyagaman kala is 3 Yama.

Niruha basti/Asthapanā basti

This type of Basti should be given before food, when the patient is not hungry. If Niruha basti is given after food, then it causes Visuchika, Chardi and Sarvadosha prakopa. In Sheetā kāla teekshna basti should be given, in Ushna kāla mruudu basti and in Vasantā, Sarad and Sheetoshna Madhya kālasadharana basti is given. Niruha basti is also called as Asthapanā basti and this should be conducted during Shukla paksha, in the suitable Naksatra and Muhurta and when the previous night’s meal has been digested.[37] After the administration of Niruha basti, the Basti dravya should come out within 1 Muhurta, otherwise it may cause Mrutyurupa peeda.[38]

Madhutailika basti

Madhutailika basti is a type of Niruha Basti, indicated in Snigdha, Alpa Doshayukta and Mruudu kotha persons. In this type of Basti, the maximum time of retention is one Muhurta (48 min).

Yapana basti - Yapana basti is a type of unique Basti that can be given any time and in any condition. This Basti retains the medicine for longer duration.[39]

Uttara basti

Uttara basti is the Basti that is administered only in females and should be given in Ārttava kāla. Uttara basti should be given after 2-3 Asthapana Basti’s which does Shodhana during Rutukala because during this period the yoni or the Garbhāsaya is Avarana rahita and so Sneha enters and gets absorbs easily.[40] According to Astanga Sangraha this Basti can be administered even in Atyayika Avastha.

Table 3: Types of Basti based on Kāla

<table>
<thead>
<tr>
<th>Basti</th>
<th>Days</th>
<th>Anuvāsana</th>
<th>Niruha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karma</td>
<td>30</td>
<td>18</td>
<td>12</td>
</tr>
<tr>
<td>Kāla</td>
<td>16</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>Yoga</td>
<td>8</td>
<td>5</td>
<td>3</td>
</tr>
</tbody>
</table>

Peyādi krama

Peyādi krama should be done after the completion of Vamana virechana etc Samshodhana karma to increase the Agni. Peyādi krama should be observed as follows; in Pravara shodhana 7 days, in Madhyama shodhana 5 days and in Avara shodhana 3 days. Parihāra kāla between Niruha and Virechana/Virechan and Niruha is 7 days. After Virechana, Niruha basti can be done and vice versa.[44]

Nasya Karma

Nasya karma is a process wherein the drug herbal oils and liquid medicines are administered through the nostrils. Since nose is the gateway of the head, it is highly effective in curing a number of diseases pertaining to the head, if it is performed systematically. It cleanses and opens the channels of the head, thereby improving the process of oxygenation Prana, which has a direct influence on the functioning of brain. It is beneficial if done on a regular basis, because it keeps the eyes, nose and ear healthy. It also prevents the early greying of hair and bear.[42]

In cases of Khalitya, Paliitya and other diseases like Manyastambha, Shirahshula, Ardita, Hanustambha, Pinasa, Ardhavabhedaka, Shirokampa etc Vyadhis, Anutailla Nasya is administered in Pravrita, Sarada and Vasant rutu to promote the
functions of eyes, ears and nose to prevent and
sudden onset of other disease which may occur in
the Urddvajatru pradesha. Anutaala nasya karma
should be done once in 3 days for 7 times.[43] In
Swasthavriritta, nasya karma is administered in
Sharad and Vasanta during morning, in Sheetakala,
afternoon, in Greeshma rutu, evening and in Varsha
rput in the presence of sun.

Nasya should be given in empty stomach
because if it given after food, then the Doshas
covers the Urdwa srotas and it causes Chardi, Shwasa, Kasa,
Pratishyaya. Nasya karma is contra indicated in
Anarta and Durdina. Otherwise it causes Shiroroga,
Vepathu, Sthaimithya, Talu, Netra kandu,
In Shleshma roga during morning, afternoon in the
Pittaja rogas and evening in case of Vataja rogas. In
Hidhma, Apatanaka, Manyasthamba and
Swarabramsha etc disorders, Vata prakopa will be
more and therefore Nasya should be done daily
morning and evening. In other disorders one day
gap should be there between two Nasya karmas. In
the procedure, patient should remain in the same
position for Vak shata after administration of Nasya.
According to Vagbhata, Nasya karma may be given
for seven consecutive days. In conditions like Vata
Dosha, in Shirna pradesha, hiccough, loss of voice etc.
it may be given twice a day (in morning and
evening).[44] Nasya should be given for 3 days, 5
days, 7 days and 8 days or till the patient shows the
symptoms of Samyak nasya as stated in Ashtanga
Sanagara. Acharya Charaka has not mentioned
specific duration of the Nasya therapy, but
suggested to administer the procedure based on the
severity of disease. As per Bhoja, If Nasya is given
continuously beyond nine days then it becomes
Satmya to patients and if given further, it neither
benefits nor harms to the patients.

Pratimarsha nasya

This can be administered in Morning,
evening and in any time.[45] Even in Akala and
Varsha rutu, Pratimarsha nasya can be done.[46] It
can be given from birth till death.[47]

Based on the Daily Regimen
Nasya karma and Matra Basti can be done daily.[7]

Based on the Seasonal Regimen

Samshodhana chikitsa should be done in
Sadharana kala i.e. Vamana in Vasanta rutu,
Virechana in Sarad rutu and Basti chikitsa in Pravrit
Ritu.[8]

DISCUSSION

Ayurveda is a holistic system of medicine
that considers Prakriti, Agni, strength etc of the
patient and also of the Vyadhi that provides the
customized treatment for the patients.

Panchakarma chikitsa, the unique concept of
Ayurveda plays a vital role in bringing the
Dhatusamyata and involves therapies that do the
purification or the detoxification of the body also
called as Kayashodhana. These therapies include
particular Purva karma, Pradhana karma and the
Paschat karma. With respect to Panchakarma and
the Kayashodhana, Kaala or the time plays an
important role in deciding the type of the
Panchakarma procedure to be done, type and the
severity of the Vyadhi, with its advantages and
disadvantages.

Deepana-pachana

Most of the Deepana Dravyas (appetizer)
have predominance of Laghu (Lightness) and Ushna
Gunas (Hot) whereas Ruksha (rough) and Ushna
gunas (hot) are predominant in Pachana
(digester).[48]

The basis of Ayurvedic Pharmacology lies in
Rasapanchaka of the drug. The constituent
predominant Mahabhootas play important role
therein. The Deepaniya drugs consist of Vayu and
Agni mahabhoota, having Katu, Amla and Lavana
rasa, Ushna virya and Tikshna, Ushna and Laghu
guna. Whereas Pachaneyea drugs consists of Agni
and Vayu mahabhoota[28], having Tikta, Katu, and
Kashaya rasa. Charaka has explained properties of
six Rosas (tastes) to understand its exact
mechanism of action; and provided guidelines for
judicious use of the same in the therapeutics.

Application of Deepaniya drugs is for
stimulation and increase of digestive fire while
Pachaniya drugs are useful to address indigestion.
Critical review and analysis suggest that Katu, Amla
and Tikta rasa are associated with Deepaniya action
of the herbs while Tikta rasa is mostly found with
the drugs mentioned for Pachaniya effect. The
presence of Agni and Vayu mahabhoota are
responsible for the said actions. Based on causative
Dosha involved in for Agnimandya the Dravya of
Sheeta or Ushna Veerya are selectively used in
therapeutics. The drugs namely, Pipali, Chitrak,
and Nagar possessing Pachana or Amapachana
action are preferred in the condition of Ajirna.[49]

Snehana and Swedana

The features produced after Snehana
suggest that there is loosening of morbid Doshas
which were adherent to the walls of transforming
channels and which in turn will help in the
Shodhana Karma, performed afterwards.[50]

By the combined effect of oral ingestion of
lips (Snehapan) and fomentation (Svedana),
there is an apparent increase in the Dosha (humors)
coupled with liquefaction of Dosha, metabolism of Dosha, opening of tissue channels (Srotamukha) and control of neurohormonal mechanism (Vatanigraha), the Doshas are propelled to the Koshtha (GIT) by Anupravana Bhava, (diffusion) and then they are expelled out through nearest route by appropriate purificatory therapies (Shodhana Karma).[51]

Snehana Karma (Massage) may produce following effects in the body 1) Lubricates the Srotamis (microcirculatory channels) 2) Displaces exudates and thus may relieve tension and pain. 3) Softens muscles, ligaments and tendons. Thus corrects stiffness and rigidity and induces elasticity in body. 4) Prepares smooth passages (micro channels) for elimination of vitiated Doshas during Swedana therapy.

Swedana Karma (Sudation fomentation heat) may produce following effects in the body - 1) Induces sweating and removes body toxins. 2) Induces Srotoshudhi (cleanses micro channels) 3. Liquefies morbid Doshas and expels them out with sweat. 4. Recovers vascular insufficiency of the joints and muscles. 5. Causes relaxation of muscles and tendons. 6. Activates the local metabolic processes which in turn produce relief of pain, swelling, tenderness and stiffness etc.[52]

Vamana and Virechana

In Vamana, there is anti-peristaltic movement to occur. The anti-peristaltic movement may begin as for down in the intestinal tract as the ileum and the antiperistaltic wave travels backward up to the intestine at the rate of 2-3 cm/sec. During the vomiting, strong intrinsic contractions occur in both the duodenum and lower oesophageal sphincter. Thus following the vomitus to begin moving into the oesophagus, from here a specific vomiting involving abdominal muscle expel the vomitus to the exterior. In the vomitus, toxic/waste materials which are responsible for the alleviation of pathological process of various diseases through Vamana after Snehana and Swedana are excreted out.

The Virechana Karma clears the Margavarodha (obstruction), eliminates the morbid Doshas from Rakta, and regulates the activity and movement of Vata. According to the modern point of view, during Virechana process, the inflammation of intestinal mucosa leads to hyperemia and exudation resulting into increased passage of protein-rich fluids through vessel walls to intestinal lumen. Increase in fluid volume also results in the dilution of toxic material. Evacuation of the fluid from Rasa-Rakta by Virechana is the direct process that leads to decrease in fluid volume. Virechana evacuates all morbid Doshas from all micro to macro Dhatu channels and regulates Vata, thus decreasing all symptoms of Vata, Pitta, and Kapha on Srotasa level.[53]

Basti

It can be understood in the following ways: (1) By absorption mechanism, (2) by system biology concept, and (3) by neural stimulation mechanism.

By absorption mechanism

Basti, after reaching the rectum and colon, causes secretion of bile from gall bladder, which leads to the formation of conjugate micelles which are absorbed through passive diffusion. Especially the middle-chain fatty acid present can get absorbed from colon and large intestine part gastrointestinal tract (GIT) and break the pathology of disease.

By system biology concept

The latest concept of system biology makes it clearer how Basti can act on the organ systems. This theory believes that all the organs are interconnected at molecular level. Any molecular incident is transformed at cellular level, then at tissue level and ultimately at organ level. Thus, the effects of Basti on gastrointestinal system will definitely affect another system and help to get the bodily internal homeostasis.[54]

All these purificatory procedures of Ayurveda help in purification of the body thereby focusing on the promotion of positive health and to overcome from the ill health. Administrations of these Panchakarma therapies are advised both in the normal condition and also in the diseased by the Acharyas. Aushada dravyas proves to be more effective if administered after Panchakarma therapies in prescribed Kaala or the time said in Shastras. Instead, if performed without taking Kaala into account, several complications of the procedure need to be encountered.

CONCLUSION

Panchakarma, a unique concept of Ayurveda with more emphasis on Kaya shodhana or the detoxification of the body helps in maintenance of the positive health, enhances the benefits of Rasayana and does the Roga prashamana. Administration of Panchakarma therapies in right time or the Kala knowing its importance and the utility leads to success of the treatment.

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37. Ibid; Siddhisthana-3/12, 692.


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47. Ibid; Sutrasthna-20/32, 293.


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