

# Health Tourism Through *Panchakarma* with Special Reference of *Sharadiya Virechana*

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## Abstract

Globalization is the process of international integration arising from interchange of the world's views, products, ideas and other aspects of the culture. *Ayurveda* has holistic approach towards health and diseases, lifestyle, using medications, diet and their fewer side effect. Globalization helps to propagate *Ayurveda* worldwide with the help of health tourism.

India is emerging as a great destination for health tourism because it has several factors like excellent medical treatment at low cost, easy accessibility, picturesque locations for excellent holidays etc. Health tourism is not only beneficial for the foreigners but our country can also be benefitted financially. It will also help to spread the importance of *Ayurveda* worldwide. The physician can extend a helping hand in globalization of *Ayurveda* by being in their own motherland. Patients from industrialized nations seek health tourism because of high quality treatment at low cost.

*Panchakarma* is one of the specialty of *Kayachikitsa* presents unique approach of *Ayurveda* with *shodhana* procedures of the body. *Panchakarma* provides promotive, preventive, curative and rehabilitative aspect. There has been phenomenal increase in the demand for *Panchakarma*. *Sharad ritu* is the time for *Pitta prakopa*. The *pitta* which was accumulated in *Varsha ritu* gets provoked by *ushna guna* during this season. If proper care is not taken during this time, it will cause *Pittaja vikara*. *Virechana* is the method of purification, conducted in *Sharad ritu* for preventing and controlling *pitta prakopa* as a part of *Ritukalina shodhana*.

In this current paper, we would like to discuss different aspects of health tourism with special reference to *Sharadiya Virechana*, which will contribute to propagate *Ayurveda* globally.

**Keywords:** Globalization, Health tourism, *Panchakarma*, *Sharad ritu*, *Virechana*, *Ritukalina shodhana*, *Pitta prakopa*.

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## Introduction

The mutual exchange of technology and knowledge around the world is known as Globalization. It is a process of international integration arising from the interchange of world's views, products, ideas and other aspects. Internationalization holds great potential for *Ayurveda* in order to collaboration with other traditional

and modern medical systems around the world to find cures for global health care challenges, and to be part of modern lifestyle.

India, having one of the richest and most diverse heritages in the world is not an exception to this global trend. *Ayurveda* is the world's most ancient methodical medical knowledge system. *Ayurveda* due to its holistic approach using lifestyle medication, healthy diet, less side effects, has attracted a large population in different countries around the world. There is a growing demand for natural products in the international market. Global awareness on this traditional system has increased manifold over the past few decades, leading to the acceptance of such medicine systems.

Health tourism or medical tourism is a niche tourism developed by the competing tourism promoting countries in order to attract people travelling with the prime purpose of getting healthcare. Health tourism is not only beneficial for the foreigners, but our country can also be benefitted financially. It will also help to spread the importance of *Ayurveda* worldwide. The physician can extend a helping hand in globalization of *Ayurveda* by being in their own motherland. Patients from industrialized nations seek health tourism because of high quality treatment at low cost.

*Panchakarma* therapy is considered as a complete holistic approach to the elimination of the root cause of each and every chronic disease. The *Doshas* which are removed by *Langhana* and *Pachana Dravya* they can get aggravated sometimes, but the *doshas* which are removed by *Sanshodhana* procedures they cannot get vitiated again.

Amongst the 5 *shodhana* therapies, *Virechana* is the best therapy for *Pitta* elimination. When the *Tikshna* and *Sheeta* qualities of *Pitta* suddenly react with the *Ushna* quality of *Sharad Ritu*, aggravation of *Pitta Dosha* is seen. As a means of *Ritukalina Shodhana*, *Virechana* is specially recommended in *Sharad Ritu*. It should be done in healthy individuals for maintaining health and also in patients suffering from diseases in which *Virechana Karma* is indicated.

*Virechana* therapy can be proved beneficial for the foreign nationals who reside in a country which predominantly shows environmental changes seen

during *Sharad Ritu*. This therapy will help to eliminate the possibility of formation of the *Pitta – Raktaj* diseases. It is safe to carry out for the delicate stature foreigners. In this way by being in our own country an *Ayurveda* physician can contribute towards globalisation of *Ayurveda* through Health tourism.

**Aim:** Globalisation of *Ayurveda* through Health tourism

**Objective:** To Review Health Tourism through *Panchakarma* with special reference of *Sharadiya Virechana*

**Materials and Methods:** Thorough review of literature related to topics was done through the *Ayurved* Compendia, various other *Ayurved* texts and textbooks of contemporary science. The references from internet and journals were also critically reviewed. The study had initiated for Affirmation of globalisation of *Ayurveda* through Health tourism with special reference of *Sharadiya Virechana*.

## Review of Literature

### Health Tourism

With the advent of globalization and culture of consumerism, people begin to travel to make use of wide variety of alternatives that bring satisfaction and healthy living. Now a day's people are more conscious in maintaining a healthy body, mind and soul. Health tourism comprises of two terms healthcare and tourism. Health tourism is becoming a preferred form of vacationing as its covers a broad spectrum of medical services and mixes leisure, fun and relaxation together with wellness and healthcare.

Health tourism is also known as medical tourism, wellness tourism, healthcare travel or medical value travel. Medical tourism is highly promoted by big corporate hospitals in developing countries by providing high quality medical services at cheaper prices to patients from industrialized nations. Health tourism is projected as a new segment in travel and healthcare business. Globally, medical tourism is said to be US \$ 40 billion industry.

## Benefits of Health Tourism

### For the tourists:

- People from industrialized nations seek health tourism because of high costs of treatment in their home country.
- Health tourism destinations provide high quality treatment at low cost
- People get an opportunity to visit a new country and enjoy its tourism products during the recuperative period.
- Wealthy patients from third world countries also choose for health tourism as they get better service and care from the health tourism provider.
- Some health tourism destinations provide alternative medicines and traditional form of treatments. Patients wish to take alternative medicines like Ayurveda, Yoga through health tourism.

### For the country:

- High quality treatment at a fraction of the cost, in comparison to western countries, makes India an ideal healthcare destination for highly specialized medical care.
- India is a reliable destination to get high quality of ancient treatment like authentic Ayurveda, Yoga etc, which are highly on demand.
- The use of non-toxic, harmless herbs resources, the waiting time for treatment in India is much lower compared to other countries.
- Country can be benefitted by increase in the number of foreign visitors
- This will also help to raise the finances, which will lead towards country's development.

### For Ayurveda:

- Classical form of Ayurveda can be practiced by the physicians
- Through the tourists from various countries the knowledge of Ayurveda can be propagated globally

· The physician can work more efficiently in his mother land with easy availability of space, equipments, authentic drugs and trained staff, which is not possible if the doctors sets up the clinic out of India

### **Panchakarma:**

These are the *Pradhana-karma* (main procedure) of Panchakarma as described in *Bhrihatrayee*. Besides *Pradhana-karma* there are *Purva-karma* (pre procedure) and *Pashchata karma* (post procedure). These three steps comprise *Panchakarma*. *Purva-karma* covers *Snehana* (oleation) and *Swedana*(fomentation). *Paschata-karma* includes the procedures indicated after *Pradhana karma* that mainly comprise of *Samsarjana Karma* (diet regimen after *Panchakarma*)

The *shodhana* procedures are, *Vamana*, *Virechana*, *Basti*, *Shirovirechana* and *Raktamokshana*

### **Speciality of Panchakarma**

The *Doshas* which are removed by *Langhana* and *Pachana Dravya* they can be aggravates sometimes, but the doshas which are removed by *Sanshodhana* procedures they cannot occur again. Hence for eg : Likes roots of trees which are to be completely destroyed neither they occur again, in same way *doshas* should removed completely from its roots neither they will occur again. Hence *Panchakarma* treatment is best among other types of *chikitsa*<sup>[1]</sup>.

### **PITTA DOSHA & VIRECHANA**

*Virechana* is regarded as the most important amongst all the therapies for *Pitta* by *Ayurveda*. It extracts the entire pathogenic root of *Pitta Dosha* and when it is overcome, the *Paittika* manifestations in the body get pacified like the fire chamber which becomes cold when the fire is removed.

*Virechana* therapy is recommended in *Ayurveda* for treatment of *Pitta*. It not only eliminates *Pitta* but also acts on *Kapha & Vata Dosha*. Mild purgation in fact is recommended in *Vata Chikitsa Upkrama* in *Ashtang hruday sutrasthan*. Thus *Virechana* acts on *Tridosha*. But as it is most significant purification treatment for *Pitta Dosha* it is recommended in *Sharad Rutu* due to aggravation of *Pitta* during this period. It should be done in healthy individuals for maintaining health and also

in patients suffering from diseases in which *Virechana Karma* is indicated.

This evacuative therapy eliminates aggravated *Dosha*, excreta, alleviates diseases, improves strength and complexion and if administered properly, endows the person with a long life. *Virechana* sharpens memory, increases aquity of organs, energy, and stability of all *Dhatu*, *Agni* and delays ageing.

### Pathogenesis of *Pitta prakopa* in *Sharad Ritu*

Accumulation of *Pitta* in *Varsha Ritu* occurs due to *Amla Vipaka* of food & medicines that occur naturally in this season. *Pitta* does not reach the level of aggravation because of external cold due to rain. *Pitta* accumulation occurs when internal qualities like *Tikshna* acts together with external qualities like *Sheeta*. When these *Tikshna* and *Sheeta* qualities suddenly act with the *Ushna* quality in *Sharad Ritu*, aggravation of *Pitta Dosha* is seen. Due to this aggravation there are higher chances of getting diseases related to *Pitta Dosha Prakopa*. Such as burning sensation, temperature, perspiration, suppuration, sloughing, fainting, gangrenes, moisture, intoxication, prostrations, sore or acrid eructation etc.

### *Sadharana kala for Ritukalina Shodhana*<sup>[2]</sup>:

**Chaitra** = *KAPHA shodhana*

Falgun

Vaishakha                      Magha

*Jyestha*                      *Pausha*

Aashad                      Margashirsha

**Shravana** = *VATA shodhana*    *Bhadrapad*    *Ashwin*

**Kartik** = *PITTA shodhana*

### Sharad Ritu:

*Sharad Ritu* is considered to be breeding period for the disease.

*Sharad ritu* (autumn): *VisargaKaal*

*Bharatiya* month: *Ashwin* and *Kartik*

*English* month: October and November

## ROLE OF *VIRECHANA* IN *SHARAD RITU* FOR PREVENTION OF *PITTA*

Though *Swasthavritta* is not among *Ashtanga* of *Ayurveda*, it has its own importance in day to day life. *Ayurveda* guides society with the concept of daily-seasonal-social regimens as an integral part of maintenance of life. Critical equilibrium and homeostasis in *Tridosha* is responsible for health and ill-health. *Chaya* (increase in its own site), *Prakopa* (increase causing the spread from own site), *Prashama* (pacification) are the three natural stages those occur according to daily periodical and seasonal variations.

*Sharad Ritu* is observed to exist usually from mid September to mid November in India. In this *Ritu*, *Vata* undergoes stage of *Shamana* where as *Pitta* attains stage of *Prakopa*. *Acharyas* suggested various purificatory procedures, changes in diet and behavioural regimens in order to conquer the natural variation of *Dosha* in particular season. *Virechana* stands the best line of management for *Pitta-Raktha* and *Vathaja* conditions. It is a major therapy along with usage of *Tiktha Dravyas* indicated as a part of seasonal purificatory therapy in *Sharad ritu*

### *VIRECHANA*

*Nirukti*: The word '*Virechana*' is derived from '*Richa*' *Dhatu* (i.e. detachment of relation). The word "*Recana*" is commonly used as evacuation. Thus, *Virechana* means *Maladeh Nirharanam* i.e. removal of *Mala* from the body. It means that which eliminates the impurity from the lower part of the gut<sup>[3]</sup>.

### CLASSIFICATION OF *VIRECHANA* *DRAVYA*

*Sukhma virechana*, *Mridu virechana*, *Teekshna virechana*

Acc. to *Sharangadhara* –

*Anulomana* – *hareetaki*, *Sramsana* – *kritamalaka*, *Bhedana* – *katuka*, *Rechana* - *trivritta*

### Speciality of *Virechana* over *vamana*:

*Virechana* is regarded as the best one among all the therapeutic measures for *Pitta* elimination.

- *Virechana Karma* is easily accepted by the patients and foreigners because it includes *snehapana* and purgation which can be done at home

- *Vamana* is generally avoided by patients due to fear of complications and they are difficult to manage than *virechana*. Hence *virechana* is safer.

- *Virechana Karma* is the act of expelling *Doshas* through *Adhobhaga* i.e. *Guda*. The *Doshas* even from the *Amashaya* are taken to the *Pakwashaya* and they are removed through *Gudamarga*.

- It is the process of elimination of *Mala* either in *Pakwa* or in *Apakwa Avastha* but along with excess fluid portions.

- It is less stressful procedure

- It is considered the best treatment for morbid and increased *Pitta Doshas*. *Virechana* is even a treatment for *Pitta Samsargaja Doshas*, *Kapha Samsrista Doshas* and also for *Pitta Sthanagata Kapha*.

- It is worth mentioning that *Virecana*, unlike the modern purgatives, is not merely an act to open the bowel, but is a complete therapeutic measure which has systemic as well as local effects.

### Indications:

***Virechana yogya rogi:*** *Pinasa, kustha* (soriasis), fever. *Rajayakshma*, cough, asthma, *galagraha, galaganda, slipada*, diabetes, *mandagni* (improper or delayed digestion), due to incompatible diet indigestion, *visuchika, alasaka, adhomarga raktapitta*, snakebites, mental disorders, diarrhea, swelling, *pandu, mukhapaka* etc. specially *pitta pradhana vyadhi*<sup>[4]</sup>.

### Contra-indications:

***Virechana ayogya rogi:*** delicated(weakness), any injury at anal region, *muktanala, adhogami raktapitta* (bleeding through anal region), after fasting, weak sense organs, improper and delayed digestion, immediately after giving *niruha basti, kama vasna chitta*, indigestion, *navajwara, madatyia rogi*, alcoholic, distention of abdomen, injury due to any foreign body or *shalya*, those who is having any trauma or injury by accident, those who had given *snehana* in more amount, *atiruksha, krura kostha, kshata, garbhini* etc. are said to be *Avirechya*<sup>[5]</sup>.

### Benefits:

The benefits of *virechana* are : It improves intelligence, gives strength to sense organs, stableness in *dhatu*, increases *utsaha* ( feels powerful and energetic ), increase hunger, also delayed ageing when the person takes *virechana*( accordingly to seasonal vairiations),it also destroyed *PittajanyaVyadhi*<sup>[6]</sup>.

For example, When the water is removed from the Pond then aquatic plants and animals will not survive and died, like that *Virechana* will removes all *pittaja* diseases by eliminating *pitta* from the body.

### Virechana Karma

The whole procedure has following steps:

**I. *Purvakarma:*** It includes following,

1. Collection of the drugs to manage the complications, & to handle the emergency.

2. Detail examination of the person, indications, contra-indications etc.

3. *Snehana* and *Swedana*: *abhyantara snehapana, bahya snehana* and *swedana*

5. *Kala*: early morning when previously taken food is digested, *abhyanga & Swedana* should be carried out during the gap of these 3 days.

6. Diet & regimen: During *Snehapana, drava, ushna, anabhishtyandi ahara* should be consumed. *Ushnodaka* is mandatory, one should follow *brahmacharya* & avoid *vyayama, krodha, shoka, hima & atapa, pravata, yana, adhwa bhashya, atyasana sthiti, dhuma & raja* also should be avoided

7. Diet before *Virechana*: Diet containing *jangala mamsa rasa, yusha* & diet with *snigdha, laghu, ushna* quality & *kapha avriddhikara aharas* are necessary since *manda kapha* state is required during *Virechana*. If during *snehapana* itself, *dosha paka* occurs in *durbala & bahudosha* patients & *swayam pravritti* of *doshas* starts then one should give *bhedaneeya bhojana*<sup>[7,8]</sup>

8. *Matra vinischaya*:. The *matra*, should be decided according to *agni & kostha* of the person

**II. Pradhana Karma:** It starts from intake of medicines, up to completion of *Vegas*.

1. *Virechana yoga sevana:* Initially *snehana* & *swedana* should be completed successfully, followed by 3 days of gap wherein *bahya Snehana* & *Swedana* must be completed. On the previous day of the *karma*, *laghu*, *ushna* & *kapha avridhikara* drugs should be taken

2. Assessment of *Virechana:* *Kaphanta Virechana* is desired.

*Chakrapani* has categorized *Shuddhi* under

1. *Antiki* (end product)
2. *Vegiki* (no. of vegas)
3. *Maniki* (quantity of vomited material)
4. *Laingiki* (Observations on the person)<sup>[9]</sup>

**III. Paschat Karma:** Rules and regulations regarding diet and the regimen i.e. *Sansarjana Krama* which is decided depending upon the type of *shuddhi*<sup>[10]</sup>

### Observations and Results

· Health tourism is a golden way to explore *Ayurveda*, and also contributes towards economic growth of the country

· *PanchaKarma* therapy is considered as a complete holistic approach to the elimination of the root cause of each and every chronic disease.

· *Virechana Karma* is safe and effective treatment modality for *pitta* disorders especially in *sharad ritu* and can be effectively used even for the delicate person.

· Thus, *Sharadiya virechana* should be practiced every year

### Conclusion

· Health tourism destinations provide high quality treatment at low cost in India.

· By being in own country an *Ayurveda* physician can contribute towards globalisation of *Ayurveda* through Health tourism.

· In tourist, Practicing *virechan* therapy in *Sharad Ritu* to healthy person for maintainance of health and to diseased person to cure disease will help to expand the *ayurveda* globally.

**Ethical Clearance-** Taken from Institutional Ethical committee

**Conflict of Interest:** NIL

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