

Role of Panchkarma in Shalaky Tantra: A Literary Review

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DOI: [10.36348/sijtem.2023.v06i06.002](https://doi.org/10.36348/sijtem.2023.v06i06.002)

Received: 08.06.2023 | Accepted: 12.07.2023 | Published: 17.07.2023

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Abstract

The main aim and objective of *Ayurved* is “*Swasthyasya Swasthya Rakshnam*” “*Aaturasya Vikara Prasamanam*” Which means maintaining the health of a healthy person, prevention of disease and curing the disease of ailing person. The *Shalakyatantra*, a part of *Astanga Ayurved*, deals with the disease above throat. It includes the disease and treatment of *Netra, Karna, Nasa, Kantha, Mukha, Danta* and *Siro-Kapala Gata Roga*. *Sansamana* (conservative), *Samsodhana* (*Panchakarma*) and the *Shastra chikitsa* (surgical procedures) are the essential treatment modalities followed to treat a disease. *Panchakarma* is a branch of *Ayurveda*, meant for the removal of vitiated *Dosha, Mala* or toxic part of body and balances *Dosha-Dushya* through, *Vamana, Virechana, Nashya, Basti, Rakta Mokshana* etc. In the disease like *Abhisyanda, Adhimantha, Timira, Danta Nadi, Upakusha* and *Dusthapratishyaya*, most of the *Panchakarma* therapies are indicated according to their severity of the disease. In practice the patient, who undergoes *Panchakarma* or *Sodhana Chikitsa* shows better result than the patient treated without *Sodhanakarma*. It is the process, which gets the root cause of the problem, and correct the essential balance of *Tridosha* in the body. Therefore, increasing and mainstreaming the *Panchakarma* procedure in *Shalaky Tantra* will definitely provide an effective and satisfactory outcome in *Urdhwajatrugata* disorders. Now a days ENT & Ophthalmic diseases are major concerned because patient could not want to go for surgical procedure. Looking towards *Ayurved*, there are lot of *Panchakarma* Procedures are advocated for this disorders.

Keywords: *Panchakarma, Shalaky, Vamana, Virechan, Basti, Nasya, Raktamokshana.*

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INTRODUCTION

Sansamana (conservative), *Samsodhana* (*Panchakarma*) and the *Shastra Chikitsa* (surgical procedures) are the essential treatment modalities followed to treat a disease in *Ayurveda* [1]. *Samsodhana Chikitsa* is one of the best methods to remove, reduce and balance the *Saririka Dosha*. *Samsodhana* or *Sodhana Chikitsa* is also known as the *Panchakarma Chikitsa*. The *Panchakarma* includes the *Poorvakarma Snehana* and *Swedana* [2]. The *Pradhanakarma* as the *Vamana, Virechana, Anuvasana Basti, Niruha Basti* and *Nashya* [3]. *Basti* can be added instead of *Anuvasana* and *Niruha Basti* with *Raktamokshana* in *Panchakarma* therapy. *Shalakyatantra* is one among the eight branch of *Ayurved* and it deals with the disease of *Netra, Karna, Nasa, Siro-Kapala* and *Mukhagata Roga* [4]. While considering the predominant *Dosha* of *Urdhwajatrugata roga*, *Karna* and *Danta* are *Vata* predominant, so the treatment followed is *Vatahara chikitsa* like *Sneha* as *Pana, Kavala Gandusha, Sneha Virechana* and *Siro Basti* etc. *Mukha* is *Kapha*

predominant, so treatment followed are *Kaphahara Chikitsa, Lekhana, Pratisarana, Siro Virechana* and *Jalaukavacharana* etc. The diseases of *Kantha* are *Kapha-Rakta* predominant, so treatment followed are *Vamana, Siro Virechana, and Raktamokshana* etc. In *Siro-Kapalagata Roga* the treatment followed are *Nasya, Raktamokshana, Siro-Virechana, Murdhni-Taila* and *Dhoomapana* etc. In *Danta Nadi, Upakusha* and *Dusthapratishyaya* almost all the *Panchakarma* therapy are indicated according to the *Dosha-Dushya, Baya* (age) and *Kala*. The disease treated with *Panchakarma* or *Sodhana Chikitsa* as *Pradhana Karma* or as *Poorvakarma*, never re-occur and shows better result than the patient treated without *Sodhana Karma* [5, 6]. *Shodhan* through this therapy (Detoxification therapy) is the only therapeutic approach to get away with various disorders and also keep healthy from disorders. Through *Panchakarma* therapy normal health can be restores as it is one of the procedures which help in detoxification of the body [7, 8].

AIMS AND OBJECTIVES

To elaborate and to discuss the concept of *Panchakarma* in *Shalakyta tantra*

MATERIALS AND METHODS

Literatures will be collected from different classical textbooks of *Ayurveda*, from journals and from dissertations. The details of *Panchakarma* techniques and their special indications in *Shalakyta tantra* are discussed in details.

Indications of *Panchakarma* in Various disease of *Urdhwajatru*

Netra is the *Pitta* predominant organ as *Alochaka-Pitta* seats on the *Netra* [9]. Therefore, while considering the treatment protocol the *Virechana*, *Rakta Mokshyana* and *Snehana Karma* are to be considered as a prime treatment. However, based on the *Dosha* predominant the other *Panchakarma* therapies are also recommended. *Karna* (ear) is *Vata* Predominant [10], so the *Snehana* (*Ghrita pana*), *Swedana* and *Rasayana Karma* are considered first. *Tikshna-Nashya*, *Vamana*, *Dhoomapana*, *Kavala* and *Gandusha* are primarily considered in *Nasa Roga* because of its *Kapha* predominance. Most of the *Dantamoola-gata roga* are *Kapha-Rakta* predominant, hence the treatment protocol followed are *Raktamokshana*, *Kavala*, *Gandusha*, *Dhoomapana*, *Nashya* etc. *Talu* and *Kantha Roga* are *Kapha* and *Rakta* predominant and among them, most of the diseases are *Asadhya*. The procedures adopted are *Raktamokshana*, *Kavala*, *Gandusha*, *Dhoomapana* and *Tikshna-Nashya*. *Danta Roga* are *Vata* predominant and the treatment protocol adopted are *Sneha Kavala*, *Gandusha* and *Snehika Dhoomapana* etc. In *Jihwa-roga*, the treatments followed are *Raktamokshana*, *Kavala* and *Gandusha* etc.

Panchakarma [11, 12]

According to Acharya Charaka, it comprises five major procedures like *Vamana*, *Virechana*, *Niruha Basti*, *Anuvasana basti* and *Nasya*.

According to Acharya Sushruta, it includes five procedures – *Vaman*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana*.

Poorva karma (Preparatory Procedures)

Before initiating *Panchakarma* following poorvakarma should be done: *Deepan-Pachan*, *Snehana* and *Swedana*. They aim at preparing the body for the main procedure i.e. *Panchakarma*.

Deepan-Pachana – *Deepan* drugs enhance agni and ignite *vata dosha*. Ex. *pippali*, *chitraka*.

Pachana drugs stimulate peristalsis of intestine, increase secretion of digestive enzyme. Ex. *Musta*, *ajamoda*.

Snehana

It is the administration of oily substances (medicated oil or ghee) either internally or externally, or both. Externally: as *Abhyanga* (oil massage) *Shiroabhyang*, *Shirodhara*, *Shiropichu*, instillation of medicated oil drops in ear (*karna pooran*), in nose (*Nasya*). Internally: the medicated ghee or oil given orally for a specific duration and is known as *Snehpana*.

Swedana

It is a method of inducing sweating in the body by various means of heat application. For example, application of warm poultice over the skin or steam bath, it is in the form of *peti-sweda*, *Patra pinda sweda*, *Shali shastik pinda sweda*, *Upnah sweda*, *Nadi swedana*, *Sankar sweda*.

Pradhan karma (Main Procedures)

Vamana (Emesis therapy)

Vamana is generally carried out in early hours of day preferably in the early morning after proper *Snehana* and *Swedana*, when *kapha dosha* is dominant. The process in which *apakva pitta* and *kapha* are forcibly expelled through the upper route i.e. mouth systematically induced emesis. Detoxification through *Vamana* is suggested in disease which mainly involve *kapha dosha* or arises due to vitiation of *kapha dosha* [13].

Virechana (Purgation therapy)

The process in which, the elimination of morbid humors occurs through the *adhobhaga / Guda* (anal route) is known as *Virechana*. Therapy can be conducted as an individual detoxification therapy or as a follow up therapy next to *Vamana* to ensure complete detoxification. *Virechana* is suggested for *pitta dosha Shamana* [14].

Basti (Medicated enema therapy for *Shodhan*)

Basti therapy is considered as *Chikitsa ardhha* among all therapy and some physician recognize it as complete therapy. It is considered as prime treatment modality for *Vata dosha*. *Basti karma* is expelling body toxins and vitiated *doshas* from colon by introducing medicated *kwath* (decoction) or oils through *Anus*, *Urethra* or *Vaginal canal*. *Basti* improve vision, weight decrease in obese people, in emaciated person weight increase and nourishes, slow down ageing process [15].

Nasya therapy

Nasya is the most important therapy as it is used for the treatment of *Urdhvajatrugata* disease. According to Charaka, nose is the gateway of head. *Nasya karma* is therapeutic measure where the medicated oil, ghee, *kwath*, *churna*, *swarasa*, etc. are administered through nose to eliminate the vitiated *dosha* situated in *Sira*. It is useful in the conditions like *Migraine*, *headache*, *Pinasa* (*rhinitis*) [16].

Raktamokshana (therapeutic blood letting)

Raktamokshana is a procedure of removing the vitiated Rakta in disease caused mainly by Rakta and Pitta. It is carried out either by using sharp surgical instruments like Siravedha or by parasurgical procedures like Leech, Alabu, Ghati, Shrung [17].

Pashchat karma (Procedure after Panchakarma) Samsarjana karma

A strict diet preferably using Peya, Vilepi, Yush, Mansa rasa are used to enhance the digestive power and restricted life style procedure has to be followed through out *Panchakarma* treatment.

Panchkarma in Shalaky Tantra

All the diseases of shalaky tantra mentioned in Sushruta Samhita are mentioned below alongwith the indicated panchkarma measures.

Snehana Karma in Netra Roga	Swedana Karma in Netra Roga
<ul style="list-style-type: none"> Both <i>Bahya</i> and <i>abhyantara snehana</i> is done in different eye diseases. वातार्तस्यंदतिमिर दारुणप्रतिबोधिनः स्नेह्याः [18] The eye diseases like <i>Abhisyanda</i>, <i>Timira</i> and <i>Krichonmilana</i>, dominated by vitiated <i>vayu</i>, should be treated with <i>snehana karma</i>. <i>Snehapna</i> is advised for <i>dristigata rogas</i> like <i>Jivantyadi ghrta</i> (<i>vatahara</i>), <i>Triphala ghrta</i>, <i>Tilwaka ghtita</i> (<i>pitta kapha hara</i>) are preferred for <i>ghritapana</i>. <i>Vibhitkyadi ghrta</i> is advised for <i>pana</i> in all eye diseases. (<i>Yogaratanakara</i>) 	<ul style="list-style-type: none"> पुराणसर्पिषा स्निग्धौ स्यन्दाधिमंथ पीडितौ।स्वेदयित्वा यथान्यायं....। [19] In <i>Abhishyanda</i> and <i>adhimantha</i> of <i>vataja</i> type, <i>snehapana</i> and <i>swedana</i> are indicated. <i>Bahya swedana</i> is useful in <i>kaphaja vartma rogas</i>. But it should be done very carefully by covering the eyes [20] स्नेहाभ्यक्तशरीरस्य शीतैराच्छाद्य चक्षुषी [20] मृदुन्स्वेदान्प्रयुजी तथा हन्मुष्कदृष्टिषु [20] वृषणौ हृदयं दृष्टि स्वेदयेन्मृदु नैव वा [21] कुटत्रटास्फोटफणिज्जबिल्वपत्तूरपित्वर्ककपित्यभङ्गैः स्वेदं विदध्यात्। [22] <i>Swedana</i> with the decoction of <i>kutannata</i>, <i>asphota</i>, <i>phanijjaka</i>, <i>bilwa</i>, <i>pattura</i>, <i>pilu</i>, <i>arka</i> and <i>kapittha</i> in <i>kaphaja netra roga</i>.

Panchakarma In Netra Roga

Vamana Karma	<ul style="list-style-type: none"> अवम्यास्तावत्.....तिमिरशिरशङ्खकर्णाक्षिशूलार्ताः।तिमिरार्तानांतिमिरतिवृद्धिः.....। Usually <i>Vamana</i> is contraindicated in <i>Drishtigata rogas</i> (<i>su.chi.33/15</i>). If done, it will increase <i>Timira ativridhi</i> [23] समस्त लेख्य रोगों में विरेचन से पहले वमनः- "नव येऽभिहिता लेख्याःसामान्यास्तेष्वयं विधिः। स्निग्धवांतविरिक्तस्य निवातातपसद्यनि।। "Utsangini Bahalvartma Kardamvartma Kumbhika Vartmasharkara Shyavavartma Vridhhavartma Klishhtavartma Pothki" [24] नेत्रपाक मेंः- सर्वतश्यापि शुद्धस्य कर्तव्यमिदमज्जनम्।। [25] बलासग्रथित रोग मे [26] कुकुणक रोग में भी वमन का विधान [27] बच्चे को प्रथम माता या धाय या ऊपरी दूध पिलाकर शहद के साथ सैन्धव लवण चू० और अपामार्ग चू० चटाकर वमन कराना चाहिये। पिप्पली,सैन्धवलवण, इनका मिश्रित चू० और शहद में अपामार्ग चू० के बीजो का चूर्ण मिलाकर वमन कराना चाहिये। अतिप्रविष्ट नेत्र चिकित्सा मे भी वमन का विधान [27] प्रथम वमन आदि संशोधन, फिर क्षाराअज्जन का प्रयोग
Virechana Karma	<ul style="list-style-type: none"> बलमिन्द्रियाणां..... करोतिविरेचनम्। [28] <i>Virechana</i> is a measure to impart strength to <i>indriyas</i> (<i>Su.Chi.33/27</i>) and the most preferred <i>Sodhana karma</i> in eye diseases. अक्षिपाक काचतिमिराभिष्यंदशिरःकर्णाक्षिनासास्य....पैत्तिकव्याधिपरिता.....। [28] <i>Virechana</i> is indicated generally in <i>sira</i>, <i>karna</i>, <i>akshi</i>, <i>nasa rogas</i> and specifically in <i>akshipaka</i>, <i>kacha</i>, <i>timira</i> and <i>abhisyanda</i>. According to <i>Acharya Sushruta</i>, <i>Virechana</i> is indicated as initial step for treatment of following eye diseases: पित्तजअभिष्यंद व पित्तजअधिमंथ [29] बलासग्रथितरोग [30] अर्जुनरोग [31], नेत्रपाक (सशोफपाक, अशोफपाक) प्रक्लिन्नवर्त्मरोग [31], समस्तलेख्यरोग [32] रक्त, पित्तजन्य, कफजन्यतिमिर

	<ul style="list-style-type: none"> • पयोविमिश्रं पवनोद्भवे हितं। वदन्ति पंचांगुल तैलमेव तु। भवेद्घृतं त्रैफलमेव शोधनं विशेषतः शोणितपित्तरोगयोः।। त्रिवृद्धिरेकः कफजे प्रशस्यते त्रिदोषजे तैलमुशन्ति तत्कृतम्।। [33] The drugs used for virechana should be selected based on the dominance of dosha as: • वातजन्य तिमिर में पंचांगुल (एरण्ड) को दुग्ध में मिलाकर विरेचन [33] • रक्त और पित्तजन्य तिमिर में त्रिफला घृत से विरेचन [33] • कफजन्य तिमिर में त्रिवृतके कल्क और काथ से सिद्धघृत से विरेचन [33] • नेत्रास्यदाहः..... नेत्र..... सवण.... तैमिर्य..... एतेषु हि विरेचनं प्रधानतम....। It is beneficial in all the <i>pitta rogas</i> and in diseases like <i>netra daha</i>, <i>netra srava</i> and <i>timira</i> [34]
Basti Karma	<ul style="list-style-type: none"> • बस्तिवातहाणाम्।।" (च.सू.२५)- बस्ति को वात रोगों की श्रेष्ठ चिकित्सा कहा गया है। [35] • "पवनप्रभवा रोगा ये केचिद्दृष्टिनाशनाः। बीजेनानेन मेधावी तेषु कर्म प्रयोजयेत्।। [36] वायु के प्रकोप से उत्पन्न रोग जो दृष्टि को नष्ट कर सकते हैं उनकी उक्त क्रम से ही बुद्धिमान वैद्य चिकित्सा करें। • तिमिर रोगों में बस्ति प्रयोग में लायी जाती है। • सम्यग्दत्तो द्वितीयस्तु मूर्धस्थम्लिम जयेत्। [37] <p><i>Basti</i> is indicated when vitiated <i>vayu</i> abnormally gets lodged in the head. <i>Asthapana basti</i> is exclusively indicated for eye diseases [38] <i>Basti</i> is indicated in <i>shiro roga</i>, <i>timira</i>, <i>adhimantha</i>.</p>
Nasya Karma	<ul style="list-style-type: none"> • द्वारं हि शिरसो नासा" [39] • "नासाहि शिरसो द्वारं" [40] • "औषध औषधसिद्धो वा स्नेहो नासिकाभ्यां देते इति नस्यम्।" [41] नासिका छिद्रों के द्वारा औषध या औषध सिद्धस्नेह के प्रयोग को नस्य कहते हैं। • <i>Nasya karma</i> is indicated in several eye diseases as: सर्वअभिष्यंद व अधिमंथ बलासग्रथित, पिष्टक [42] प्रक्लिन्नवर्त्म नेत्रपाक [43] तिमिर [44] • वातजन्यतिमिरः • मुद्गपर्णी, अश्वगंधा, अतिबला, शतावर इन के कल्क और काथ से सिद्ध किया हुआ घृत या तैल से नस्य कर्म। [44] • पित्तजन्यतिमिरः बकरी या भेड़ के घृत को काकोल्यादि मधुर गण की औषधियों के कल्क और काथ के द्वारा पकाकर नस्य रूप में देना हितकारी है। [44] • कफजन्यतिमिरः गौ के गोबर के कल्क और काथ में पकाया हुआ तैल से नस्य कर्म। [44] • पित्तवरक्तजन्यतिमिरः • स्थिरादि (विदारीगन्धादि) गण की औषधियों के कल्क या काथ द्वारा सिद्ध तैल से नस्यकर्म • मधुरादि (काकोल्यादि) गण की औषधियों के कल्क या काथ द्वारा सिद्ध तैल से नस्यकर्म • अणु तैल से नस्य कर्म [44]
Raktamokshana	<ul style="list-style-type: none"> • पुराणसर्पिषा स्निग्धो स्यन्दाधीमंथ पीडितौ। स्वेदयित्वा यथान्यायं सिरामोक्षणं योजयेत्।। [45] • According to <i>Acharya Sushruta</i>, <i>raktamokshan</i> is indicated in following <i>netra rog</i>:- <ul style="list-style-type: none"> - कफजन्य अभिष्यंद व अधिमंथ [46] (उपनासिका ललाट अपांग सिरावेधन) - बलासग्रथितरोग [46] - अर्जुनरोग [47] - प्रक्लिन्नवर्त्मरोग [47] - नेत्रशूल (उपनासिका ललाट अपांग सिरावेधन) [48] - समस्त याप्य रोग [48] - पित्तज, वातज अभिष्यंद व अधिमंथ (उपनासिका ललाट अपांग सिरावेधन) • नेत्रशूल में रक्तमोक्षण स्नेहन कराके स्वेदन फिर उपनासिका, अपांग या ललाट प्रदेश की सिरा का वेध कर के रक्तमोक्षण करें। • तिमिर रोगों में राग प्राप्त हो जाने पर इनका यापन करने के लिए शास्त्रोक्त उपचार करें तथा जलौका से रक्तमोक्षण करना चाहिए। [48]

Panchakarma in Karna Roga

Vaman karma	<ul style="list-style-type: none"> छर्दनं धुमपानश्च कवलस्य च धारणं॥ [49] In karna dorgandhya also done <i>vamana</i> karma after dhoopan karma. नाडीस्वेदोऽथ वमनं धूमो मूर्धविरेचनं॥ [49] In karna kandu, <i>vamana</i> karma done after nadi sweda. श्लेस्मानुब्धे श्लेष्माणं प्राग्जयेवमनादिभिः॥ [50] If there is kapha dosha dominated in karna nada and badhirya, it should be treated with <i>vamana</i> karma. वमिपूर्वा हिता कर्णविद्रधो विद्रधि क्रिया॥ [50] In karna vidradhi, first vaman karma is done after that the treatment of vidradhi will be done. In kaphaj karna shula also done vaman karma [50] In chinna karna pali also done vaman karma [50]
Virechan karma	<ul style="list-style-type: none"> स्निग्धं वातहरैः स्वेदनं स्नेह विरेचितम्॥ [49] Karna shula, kara nad, karna badhirya, karna shewed this four diseases are dominated by vitiated vat dosha, should be treated by Purgation through oily drugs after snehapan and swedana karma. पित्तशुले सितायुक्त घृतस्निग्धं विरेच्येत [50]
Sirovirechan karma	<ul style="list-style-type: none"> Karna shula (As.h.utt.18/9, 11) (pittaj shula- मुलेठी आदि द्रव्यो सिद्ध तेल से) [50] Karna strava [49] Karna kandu [49] Karna pratinah [49] Pakwa karna (As.h.utt.18/17) [50] Karna nada (As.h.utt.18/24) (एरंड आदि द्रव्यो सिद्ध तेल से) [50] Badhirya (As.h.utt.18/24) (एरंड आदि द्रव्यो सिद्ध तेल से) [50] Unmantha (As.h.utt.18/45) (गोधाकर्कवसा, मुलेठी आदि द्रव्यो सिद्ध तेल से) [50] Palisosha [50]
Raktamokshana	<ul style="list-style-type: none"> In raktaj karna shula – रक्तजे पितवत्कार्यं सिरां चाशु विमोक्षयेत् [50] अथ सुप्ताविव स्यातां कर्णो रक्तं हरेततः॥ [50] उत्पाते शितलैलेर्पो जलौकाहत शोणिते॥ [50] In chinna karna pali also done rakta mokshan [50]

Pancha Karma in Nasa Roga

Vamana	Virechana	Nasya	Raktamokshana
अपीनस [51]	अपीनस [51]	अपीनस, पुतिनस्य -नित्यं चावपीडे करंजं ॥ [51]	नासापाक (जलोकाद्वारा) [51]
पुतिनस्य [51]	पुतिनस्य [51]	पुयवक्त सम्यक चावपीडं वदन्ति तीक्ष्णं धूमं शोधनं चात्रनस्यम् [51]	
पुयवक्त [51]		क्ष्वथु, भ्रंशथु – क्ष्वप्यं नस्यं मूर्धविरेचनीय नाड्या चूर्णं क्ष्वथौ भ्रंशथौ [51]	
कफजप्रतिश्याय [51]		नासास्तावे - नासास्तावेनाड्यादेयम योऽवपीडंश्च तीक्ष्णं [51]	
		नासाशोष -नासाशोषेचाणुकल्पेननस्यम् [51]	
		सर्वजप्रतिश्याय [52]	
		नासाबुद्, नासाअर्श –.....शिश्रुवादि नावनं चात्र पूतिनासोदितं भजेत् [53]	

Panchakarma Chikitsa In Shiroroga

Vaman	Virechan	Basti	Nasya	Raktamokshan
कफजशिरोरोग [55]		पित्तजशिरोरोग (उत्पलादीगण से सिद्धुग्ध) [55]	वातज, पित्तज, कफजशिरोरोग [55]	अनन्तवात [55]
खलित [54]			क्षयजशिरोरोग (ककोल्यादीमधुरद्रव्य) [55]	अरुन्धिका (जलोका) [56]
पलित [54]			क्रमिजशिरोरोग (शोणितनस्य) [55]	दारुणक (ललाटसिरा) [56]
			सूर्यावर्त [55]	इंद्रलुप्त (यथास्थानसिरा) [56]
			अनन्तवात [55]	
			अर्धवभेदक (शिरीष, वंशमुलक, मधुक) [55]	
			शंखक [55]	

Panchakarma In Mukhroga

Disease	Vamana	Virechan	Raktamokshan	Shirovirechan
ओष्ठगतरोग			पित्तज, रक्तज, अभिघातज ओष्ठरोग (जलोका) [58]	कफज ओष्ठरोग [57]
दन्तमुलगतरोग	उपकुश दंतनाड़ी [57]	उपकुश, दंतनाड़ी [57]	शीताद, दंतपुपुट, दन्तवेषक, शोषिर, (उपकुश गोजिह्वा पत्र से) [58]	शीताद, दंतपुपुट, दन्तवेषक, शोषिर, उपकुश, अधिमांस दंतनाड़ी [57]
दन्तगतरोग			कृमिदन्त [58]	दन्तहर्ष स्नेहिकनस्य, चलकृमिदन्त, अचल (कृमिदन्त कशेरुक से सीध) [58] दंतशूल [57]
जिह्वागतरोग			पित्तज जिह्वाकंटक, कफज जिह्वाकंटक (लेखनद्वारा) [58]	पित्तज जिह्वाकंटक, उपजिह्वा [58]
कंठगतरोग	कफज गलगंड [57] पूतिमुख [57]		रोहिणी, कंठशालुक, एकवृन्द मेदोज गलगंड [57] गलविद्रधि [57]	रोहिणी [57] तालुशोष [57] कफज गलगंड [57] गलअर्बुद [57] पूतिमुख [57]

CONCLUSION

Panchakarma plays a very beneficial role in the treatment of many diseases. It cures the diseases from its root. It helps not only in detoxification but also in maintaining exceptional health. Even a healthy individual can undergo panchakarma treatment. *Nasya* plays the most important role in shalakyas out of all five panchakarmas. It is beneficial in diseases of all parts of shalakyas tantra. Various medicated preparations like oils, ghee, churna, are now available in the market from different brands. Hence panchakarma should be brought to a heavy limelight so that everyone would be able to get its benefits. The main aim and objective of *Ayurved* is “*Swasthyasya Swasthya Rakshnam*” “*Aaturasya Vikara Prasamanam*” Which means maintaining the health of a healthy person, prevention of disease and curing the disease of ailing person. The *Shalakyatantra*, a part of *Astanga Ayurved*, deals with the disease above throat. It includes the disease and treatment of *Netra, Karna, Nasa, Kantha, Mukha, Danta* and *Siro-Kapala Gata Roga*. *Sansamana* (conservative), *Samsodhana* (*Panchakarma*) and the *Shastra chikitsa* (surgical procedures) are the essential treatment modalities followed to treat a disease. These are the basic treatment modalities, explained in the classical texts of *Ayurved*. *Panchakarma* is a branch of *Ayurveda*, meant for the removal of vitiated *Dosha, Mala* or toxic part of body and balances *Dosha-Dushya* through, *Vamana, Virechana, Nashya, Basti, Rakta Mokshana* etc. In the disease like *Abhisyananda, Adhimantha, Timira, Danta Nadi, Upakusha* and *Dusthapratishyaya*, most of the *Panchakarma* therapies are indicated according to their severity of the disease. In practice the patient, who undergoes *Panchakarma* or *Sodhana Chikitsa* as *Pradhana karma* or *Poorvakarma* shows better result than the patient treated without *Sodhanakarma*. The patients, treated with *Sodhanakarma* recover faster than patient treated only with *Shamana-chikitsa* does. Therefore, increasing and mainstreaming the

Panchakarma procedure in *Shalakyas Tantra* will definitely provide an effective and satisfactory outcome in *Urdhwajatrugata* disorders. Now a days ENT & Ophthalmic Diseases Are Major Concerned Because patient could not want to go for surgical procedure. Looking towards *Ayurved*, there are lot of *Panchakarma* Procedures are advocated for this disorders.

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