



ROLE OF PANCHAKARMA IN CHILDHOOD DISORDERS

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ABSTRACT

The intersection of traditional wisdom and child healthcare has rarely been as compelling as it is in the application of Panchakarma therapies to pediatric disorders. This article thoughtfully reviews the role of Panchakarma an ancient detoxification and rejuvenation method within Ayurveda in the context of Bala-Roga (childhood diseases). Drawing upon classical Ayurvedic texts and contemporary observations, the paper explores how specialized treatments like Snehana, Swedana, Basti, Nasya, and Deepana-Pachana can be adapted for children's unique physiological profiles. It is evident that pediatric applications require not just careful calibration of dosage and method, but also a sensitive understanding of a child's developing body and mind. The discussion takes this further by highlighting the importance of age-appropriate formulations, dosage moderation, and procedural gentleness, all rooted in Ayurvedic principles of Soukumarya (tenderness) and Alpakayatva (incompleteness). This raises another point—how deeply Ayurvedic pediatrics aligns with the ethos of holistic and preventive care. Ultimately, this review not only reaffirms the therapeutic value of Panchakarma in managing various pediatric conditions such as respiratory disorders and cerebral palsy, but also calls for caution, customization, and further clinical exploration in practice.

KEYWORDS: Panchakarma in children, Ayurvedic pediatrics, Bala-Roga therapy, traditional detoxification, pediatric Ayurveda treatment.

INTRODUCTION

Ayurveda treats diseases by using Shodhana and Shamana. Panchakarma therapies are an integral part of Ayurveda, which act as preventive as well as curative measures and improve the body immunity. Panchakarma is considered as one of the specialties of Kayachikitsa which includes five major therapeutic procedures of detoxification and body purification, along with many other supportive procedures. In fact, Panchakarma can be used successfully in all the branches of Astang-Ayurved and it can also be beneficial in Kaumarbhritya as a comprehensive cure for many child disorders. This review was carried out to study the concept of Panchakarma in children and explore the variations and significance of Panchakarma in Bala-Roga. As a comprehensive treatment for numerous pediatric illnesses, Panchakarma is actually advantageous in

Kaumarbhritya and can be utilized successfully in all branches of Astang-Ayurveda. This review was conducted to investigate the meaning and variants of Panchakarma in Bala-Roga, as well as to investigate the notion of panchakarma in children.

2. MATERIALS AND METHODS

The literature on Panchakarma in Children was gathered from a variety of traditional Ayurvedic textbooks, published research papers from online resources, earlier studies and compilations. Children's understanding of panchakarma thoroughly examined.

Panchakarma for BAL-ROG

Many childhood diseases occur due to the vitiation of Doshas and Panchkarma therapy help to pacify these Doshas vitiation and thus relief many disorders. It is

believed that purification of body through Panchkarma and Yoga pacifies Dosha and clear harmful toxins from the body and thus help to relieve many diseases in children. Panchkarma utilizes various approaches of Shodhana such as; Vamana, Virechan, Nasya: Vamana in children help to eliminate Kapha Dosha and thus opens pranavaha srotastha which may block due to the accumulation of Kapha in Kapha Vyadhi. Virechana may help in Pranavaha Srota Vyadhi; Swasa Kasa where pitta dosha is predominate. Nasya Karma is useful for diseases associated with Kapha and Vata predominance. Cerebral palsy is common paediatric disorder in children. Seizures, hearing impairments and mental retardation are common features of diseases Ayurveda emphasized various treatment options for diseases including Panchkarma and yoga. It is Vata Vyadhi which involves Pankshaghat, Ekangvata, Sarvagavata, Pangu etc. Ayurveda believed that anti spastic, muscle relaxant and calming properties of Panchkarma and Yoga help in the management of Cerebral palsy. Panchkarma and Yoga also emphasized role of Pranavaha Srotaashta Vyadhi is a disease of Kapha Dosha. Kapha along with Vata Dosha play major role in appearance of Pranavaha Srotho Vyadhi, in which Dushitha Prana Vyau resulting Hikka and Swasa diseases, the diseases condition involves aggravation of Kapha and Vyau Swasa, Kasa, Hikka are the diseases of Prana Vahasrota Dusti, ayurveda suggested use of Panchakarma in pranavaha srotastha vyadhi not only pacify kapha and vata Dosha but it also helps in excretion of harmful toxins. Shodhana through panchakarma clear accumulated Kapha and other secretion from respiratory tract and thus relief Pranavaha srotastha vyadhi.

Snehana

Snehana is the process of oleation of the body by using medicated ghee and oils internally and externally. For proper growth and development, it is most important practice in children. Ghrita, Taila, Vasa, Majja are Snehana Dravya (substance); and among all of them, Ghrita has been given more importance for Snehana in children. Majority of Acharyas have described the use of Snehana in children. The importance of Snehana is advocated in Kashyapa Samhita Lehaadhyaya and Navjaat Paricharya Adhyay where Madhu Ghrita is indicated for use. Snehana (Abhyanjana with Bala Taila) is recommended in child soon after birth. Snehana can be done with Ghrita preparations like Ashwagandha Ghrita, Kumar Kalyan Ghrita, Samvardhana Ghrita, Abhaya Ghrita, Panchagavya Ghrita, Ashtang Ghrita, Shishu Kalyanaka Ghrita, Brahmi Ghrita, Shodhana Ghrita, Ashtamangala Ghrita. In the same way, Narayana Taila, Mahanarayana Taila, Mahamasha Taila, Bala Taila, Mashaadi Taila, Lakshadi Taila are also used. Acharya Vagbhatta has described Abhyanga with Bala Taila in Navajat Paricharya during Prana Pratyagamana (resuscitation).

Swedan

It is used in child suffering from Staimitya (rigidity), Kathorata (hardness), Malabandha (constipation), Anaha, Vani Nigraha (suppression of voice), Hrilasa (nausea), Aruchi (anorexia) Alasaka (tympanitis), Kampana (cramps). Swedana may be mild, moderate or strong in nature according to the body parts exposed for Swedana. Swedana is indicated in Purvakarma, Vata Rogas (hemiplegic, cerebral palsy) Jadya, Kathinya and Ruksha Sharira (heaviness, stiffness, dryness of body), Shwasa (asthma), Kasa (cough), Pratishyaya, rheumatic and degenerative conditions, obstruction to Mala (stool), Mutra (urine) and Shukra (semen). Swedana is contraindicated in Dagdha (burnt), Navajwar (acute fever), Kamala (jaundice), Pittarogi, Madhumehi (diabetic), Chhardi (vomiting), Trishna (dehydrated), Karshya (emaciated), Hridaya Rogas (cardiac diseases), Raktapitta (bleeding disorders) and Vishart (poisoned). During the process of Swedana various articles like pearls, Candrakantamani and pots filled with cold water should be kept continuously in contact of Hridaya Pradesh (cardiac region). Mouth should be filled with powder of Karpura or with juice of citrus fruits mixed with unrefined sugar or with Draksha for easy procedure.

Basti

It is the procedure where the medicines are administered through rectum or genito urinary tract using Basti Yantra (enema can or specific apparatus). Mainly Basti Karma is used in Vata Dosha elimination; and diseases where there is association of Vata. The 3 types of Basti are Asthapana Basti (Niruha), Anuvasana Basti (Sneha) and Utara Basti (Uterine and urinary). Basti is effective and safe in children and can also be employed where Virechana is contraindicated. In childhood, Basti acts just like the Amrita (nectar). Basti can be administered to one year baby. Niruha Basti can cause the Karshana in child and thus Acharya Kashyapa has mentioned the use of Anuvasana Basti or Basti in which oil is more than quantity of Kashaya. There are great controversies in Basti Yogya Ayu between Acharyas.²¹ Gargya, Mathara, Atreya, Parashara and Bhela have stated that Basti should be started just after birth, after 1 month, after 4 month, after 3 years, and 6th year respectively. Kashyapa has stated that Basti should be started at Annada (about 1 years of age). Basti is indicated in Amavata (juvenile rheumatoid arthritis), Vata Roga (hemiplegic, muscular dystrophy), Rajonasha (secondary amenorrhoea), Jeerna Jwara (chronic fever), Ashmari (kidney stone, bladder stone) Niram Atisar (chronic diarrhoea), cerebral palsy, delayed milestones. Basti is contraindicated in Amatisara (acute diarrhoea), Kasa (Cough), Shwasa (asthma), Chhardi (vomiting), Krisha (emaciated body), Madhumeha (diabetes), Shooni Payu (inflamed anus), Kritahara (immediately after taking food). Different Acharyas have mentioned various Basti preparations of general type and can be used in patients of all age groups; however, Kashyapa has mentioned specific Basti formulations for children. Various causes

and manifestation of under/over dosage of Basti given to children is mentioned.

Deepana and Pachana

It is prescribed to obtain Niramavastha of Doshas and to improve Agni before main Panchakarma procedure. Water boiled with Shunthi (dry ginger) or Dhanyak (drycoriander) can be used in pediatric patient. It is given warm and in small quantity initially.

Nasya

It is indicated mainly in aggravated and accumulated Doshas (disease causing factor) of head and neck. The aggravated Kapha Dosha, which usually blocks the upper respiratory tract, is eliminated with the help of nasal instillation of herbal juices, oils, or powders.

3. DISCUSSION

Though children have Doshas, Dushyas, diseases everything similar to that of adults, it is very essential to consider the respective conditions, age, dosage, drugs, mode of administration, time, frequency and procedure while managing Pediatric conditions. The difference of Child from an adult lies in the physical conditions of a child being Soukumaryata (having soft and tender body structure), Alpakayata (under developed organ systems), Vividha Anna Anupasevanata (GIT not fit to receive all types of food) Aparipakwa Dhathu (transformation and development under progression), Ajata Vyanjanam (incomplete secondary sexual characters), Aklesha Sahatva (cannot tolerate stress of any kind) Asampoorna Balam (poor strength) Slesma Dhathu Prayam (drastic growth and development). This is reason the fixation of dose and duration of therapy/ procedures which should be smaller/ shorter in pediatric group. Quality of medicines in children should be Mridu (low potency), Madhura and Surabhi (sweet and good odour for better palatability), Laghu (easy to absorb and assimilate). The approach of management in Bala-Roga is mainly limited to medicine.

4. CONCLUSION

The article emphasized management of Bal-Rog using various ancient approaches of ayurveda science such as, herbal remedies, Rasyana and Panchakarma. This article mentioned importances of Rasayana and Panchakarma in the management of some Bal-Rog; although use of Rasayan and Panchkarma in Bal-Rog must be carried out with care. Panchkarama may be done from the age of seven years and as per requirement while Rsayan therapy may be used in early age but with great precautionary measurement. The discipline life style also plays significant role in the management of Bal-Rog.

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