



## POSSIBLE AND PLAUSIBLE CONCEPTS OF PANCHAKARMA IN IMPROVING THE QUALITY OF FUTURE BIRTHS: AN AYURVEDIC PERSPECTIVE

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### ABSTRACT

Ayurveda, an ancient holistic science of life, understands health as the balanced union of *Shareera*, *Indriya*, *Manas*, and *Atma*. Modern engagement with Ayurveda often remains limited to the physical and to a lesser extent, mental domains, overlooking its deeper spiritual dimension. This paper explores *Panchakarma* not merely as a detoxification regimen but as a regenerative therapeutic intervention that purifies *Indriya* and *Manas*, and imparts subtle impressions upon the *Atma*, which may influence future births. Traditionally, *Panchakarma*'s five procedures like *Vamana*, *Virechana*, *Basti*, *Nasya*, and *Raktamokshana* are known to cleanse the body, balance the *doshas*, and restore physiological and psychological harmony. Beyond physical purification, these processes facilitate *Indriya Shuddhi*, *Manas Prasada*, and *Sroto Vishuddhi*, fostering cognitive clarity and emotional equilibrium, which are essential for the pursuit of *Dharma* and *Moksha* and for shaping auspicious *karma* across lifetimes. The paper also proposes that preconceptional purification through *Panchakarma* may positively influence progeny by optimizing parental *shuddhi* at gross and subtle levels. By integrating classical *Ayurvedic* philosophy with contemporary understanding, this work emphasizes *Panchakarma*'s comprehensive therapeutic potential in nurturing well-being in present life and its generative legacy into future births.

**KEYWORDS:** *Panchakarma* Improving Future Births, *Atma*, *Manas* and *Indriya*.

### INTRODUCTION

*Ayurveda* is an ancient, holistic Indian system of medicine focusing on balancing the body and mind. *Ayurveda* is defined as knowledge of *Ayu*, where in *Ayu* is defined as *Samyoga* (Seperable conjugation) of *Shareera*, *Indriya*, *Satva*, *Manas* and *Atma* often called as *Dhari* (supporter), *Jeevita*, *Nityaga* (constantly moving), *Anubandha* (deeds of past and future life).<sup>[1]</sup> Unfortunately, our contemporary understanding and application of *Ayurveda* remain largely confined to the physical domain (*shareera*), and only to some degree address the *manas* and *indriya*, with limited penetration into the deeper concept of *Atma*, despite the detailed and elaborative description mentioned in the context of *Tistraishaniya Adhyaya* and *Katidapurishiya Shareeram*

*Adhyaya*. *Ayurveda* is fundamentally a spiritual science, yet our focus on this dimension has been inadequate.

In classical *Ayurveda*, the human existence is understood through multiple layers of experience - *Shareera*, *Indriya*, *Manas* and *Atma*. To some extent these aspects operate in the *Indriya* state through the senses and in the *Manasika* state through the mind, yet their true essence is not fully realized in the *Adhyatmika* or *Atmika* state. Our current understanding and practical incorporation of these concepts have not yet reached that deeper level; they remain confined to mere intellectual comprehension and are rarely translated into action.

The aim of *Ayurveda* emphasizes *Dharma Artha, Kama*,

*Mokṣhanam Arogya mulamuttamam.*<sup>[2]</sup> In this framework, insufficient emphasis is often placed on *Atma*, even though *Atma-veda* is essentially *Ayurveda* itself. *Mokṣa* is also included among the aims of *Ayurveda* because *arogyā* is considered the basis for fulfilling all four *puruṣarthas*. However, we do not fully know what exactly *Mokṣa* means. It refers to ultimate liberation i.e freedom from the cycle of birth, death, and rebirth and release from all bondage, ignorance, desires and limitations of worldly existence, representing the highest spiritual goal of human life.

In the *Ayurvedic* classics, there is mention of *Praneshana*, *Dhaneshana* and *Paralokeshana* are the three basic desires of life.<sup>[3]</sup> *Praneshana* refers to the desire to live, *Dhaneshana* to the desire for material well-being and *Paralokeshana* to the desire for a superior state in the life beyond death. In present life, most of our focus is on *Praneshana* and *Dhaneshana*. However, *Paralokeshana* should not be understood only as *Mokṣa* in a narrow sense. Until one attains absolute *Mokṣa*, one continues striving hard, taking subsequent births in various forms and different places. The understanding of this process remains obscure and is one of nature's hidden mysteries. Therefore, to fulfill *Paralokeshana*, it is unclear whether spiritual knowledge alone such as *Adhyatmika jnana*, *Japa*, *Bhakti Yoga*, *Dhi*, *Dhairya*, *Atma-Vijnana*, *Desha-Kala*, *Atma-Vijnana* is sufficient, or whether other therapeutic interventions are also involved. In practice, the maximum focus for nurturing the *Atma* has been on practices such as *Praṇayama*, *Dhyana*, *Aṣṭanga Yoga*, or spiritual knowledge practices like *Japa*, *Homa*, *Mani* and *Mantra*.

In order to ensure that the *Ayu* we get in future life to be in dominion of both *Hita Ayu* and *Sukha Ayu* to maintain highest level of purity in all the components of *Ayu* and its best achieved by adopting periodic *Panchakarma* in the present life which will have purificatory effect not only at the level of *Shareera* but also at the level of *Indriya*, *Manas* and indirectly may have an effect on even subtler entity called *Atma* by Virtue of their mutual integrity and cordinity. The present paper emphasizes the role of therapeutic intervention through *Panchakarma* in nurturing the soul and its *karanas*. It proposes that the impressions formed through this process are believed to be carried forward into subsequent births. The paper further highlights the pivotal role of *Panchakarma* in influencing improved future births and explores possible and plausible *Panchakarma* concepts that can be implemented for further future births.

#### **Integrating *Atma* into the present Life**

While *Ayurvedic* teachings emphasize the harmony of the body, mind and senses, the dimension of the *Atma* remains a deeper layer that is often intellectually recognized but not fully integrated into everyday understanding or practice. True *Ayurvedic* wisdom goes beyond looking at *Ayurveda* as just bodily or mental health; it inspires a life lived in alignment with the

deeper purpose and awareness of the self.

By acknowledging that *Atma* is central to life itself, and that well-being encompasses physical, sensory, mental and spiritual equilibrium, *Ayurveda* affirms that health is not merely the absence of disease but the presence of harmony at all levels of human experience. This holistic view supports not just longevity or happiness but also the deeper evolution toward liberation.

#### ***Panchakarma* as Regenerative Intervention in *Ayurveda***

Regeneration in *Ayurveda* is not limited to tissue repair or physiological renewal. It includes the rejuvenation of *doshas*, *dhatu*, *manas* and *atma*. Therapeutic measures are believed to purify not only *srotas* but also subtle impressions (*samskaras*) that influence an individual's constitution and destiny.

*Panchakarma* procedures such as *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokṣhana* are traditionally understood to eliminate deeply rooted *Ama* and restore homeostasis. Conceptually, this cleansing is not confined to the physical plane; it also facilitates mental clarity, emotional balance and spiritual preparedness.

#### **Mummy Concept and Regeneration**

The Mummy concept refers to the ancient practice of preserving the human body after death, most notably observed in Egyptian civilization. This practice was rooted in the belief that preservation of the physical body was essential for the continuation of the soul's journey in the afterlife. The body was considered a vital vessel that maintained the identity and integrity of the individual beyond death.

Unlike the Mummy concept, *Ayurveda* does not emphasize preservation of the dead body. Instead, it focuses on purification and regeneration of the living body, mind, soul complex. While mummification aims to prevent post-death degeneration, *Panchakarma* aims to eliminate impurities during life, thereby maintaining purity at both gross and subtle levels.

Many billionaires express a strong desire to overcome death and, in pursuit of longevity or immortality, choose to preserve their bodies. This reflects the human endeavour to exist indefinitely. Such practices are based on the belief that future advances in science may enable the restoration of life, allowing preserved bodies to be revived.

#### ***Panchakarma* and *Atma Shuddhi***

*Panchakarma* purifies the *Indriyas* and *Manas*, while simultaneously imparting purificatory impressions upon the *Atma*. Through this process, a purified body, purified *manas*, and purified *indriyas* are believed to influence the integrity of the soul. After death, these purified impressions are understood to be carried forward into subsequent births. Thus, a feasible conceptual framework

may be envisioned for the near future, wherein scientific advancements could help elucidate the transformation of the soul from one birth to another, carrying the impressions and *shuddhi* effects of *Panchakarma*.

*Dharmasya eshana* and *Paralokeshana* require a proper *manas*. Therefore, *manas shuddhi* and *indriya shuddhi* are essential. For the practice of *dharma* and the attainment of *moksha*, the purification of *atma*, *indriya* and *artha* is necessary. Optimal *chitta shuddhi* and *indriya shuddhi* can be achieved through the *sroto shuddhi* effect, *indriya shuddhi* effect and *indriya prasada* effect of *Panchakarma*.

### Contributing Factors for future births

1. **Matruja and Pitruja Bhava** - Impregnating a healthy soul in the offspring can be supported by encouraging and propagating virtuous qualities. One contributing factor is the role of preconceptional purification through *Panchakarma* in the *matra* and *pitra*, which helps optimize the physical, mental and subtle constitution passed to the next generation.
2. **Atma and Nastika relation** – *Nastika* schools accept *Pratyaksha Pramana* as a source of knowledge. However, it can also be understood within the framework of *Anumana* and *Agama Shastra*. Even if perceptive tools are not available to establish knowledge directly through *Pratyaksha Pramana*, it can be inferred through *Anumana* or *Agama Shastra*. Through light on *Pratyaksham alpam*, *Apratyaksham analpam* at this point of time, it might have any evidential basis but if we consider our ancient science and *Aptopadesha* it is required.
3. **Dharma and Adharma** - The determination of *Dharma* and *Adharma* is made by the *manas* and *indriyas* not by *Atma*. Therefore, *shuddhi* must be carried out and it is passed down from generation to generation.

### Effect of Atma, Indriya and Manas

*Atma* is *nitya*, *vibhu* and *Amurta*. When *Atma*, *indriya*, and *manas* come into contact, the person is able to understand things properly and helps to manifest impressions. *Buddhi* and *manas* will undergo *sanchara* throughout the body, which aids in making decisions. *Purusha* and *Ahankara*<sup>[4]</sup> are also considered to be one of the *karana* which helps to move the *Atma* into another body which happens in search of some purpose. So again, rebirth will happen with definite purpose.

### Panchakarma and its Role

*Panchakarma* is revered not only as a means of detoxification but also as a holistic method for enhancing the clarity and harmony of *Buddhi*, *Indriya*, and *Manas*. Each of the five classical *Panchakarma* procedures contributes uniquely to physical and mental purification:

- ❖ **Vamana** is traditionally associated with *Indriya Shuddhi*, helping to cleanse the sensory channels by expelling accumulated toxins and excess *Kapha*.

This process supports clearer perception and refined sensory function.

- ❖ **Virechana** is grounded in the principle of *Sroto Vishuddhi* and *Indriya Samprasadana*. By facilitating the elimination of aggravated *Pitta* through controlled purgation, it purifies the body's internal channels and enhances the clarity of sensory perception and overall systemic flow.
- ❖ **Basti** plays a significant role in balancing *Vata* and is instrumental in promoting *Buddhi*, *Indriya Samprasadana*. Through therapeutic enema administration, *Basti* supports deep cleansing from the root, contributing to sharper cognition and more balanced sensory experiences.
- ❖ **Nasya** is directly linked with *Indriya Shuddhi* and *Mana Sukham*. Medicated nasal therapy clears the upper channels of the head and neck, refreshing the mind and enhancing the comfort and function of the sensory organs.
- ❖ **Raktamokshana** focuses on *Mana Prasada*, emphasizing purification at the level of blood. Through careful bloodletting practices, it aims to clear impurities, which, in turn, fosters a tranquil and balanced state of mind.

### DISCUSSION

*Atma* passes from one generation to the next and carries its impressions into the new life. *Paralokha* is *durgneyatvam* which is determined by the fate of *karmaphala*, and *karmaphala* is shaped by our actions, which in turn are influenced by *Manas*. If *Manas* is impure, one engages in detrimental actions and consequently experiences unfavorable births. By purifying *Manas* and *Indriya* through *Panchakarma* and maintaining the optimal patency and integrity of all the *Indriyas*, physical health, mental health, and sensory well-being are established, reducing the tendency to indulge in *Adharma*. In this way, undergoing *Panchakarma* enables one to carry the impressions of *dharma* through the *Atma* into subsequent births. For a better birth in the next life, one should undergo *Kaale Shodhana Panchakarma*, not merely to purify the body but also *Manas* and *Indriya*, so that the purified *Atma* may be carried forward into future lives.

*Acharyas* describe *Sarva indriya vyapaka*<sup>[5]</sup> means that it pervades all the senses, and by performing *Panchakarma* it brings about *Indriya shuddhi* and *Indriya prasadana*, which in turn leads to *Mana prasada*. The *karanas* i.e *Manas*, *Buddhi* and *Indriya* play a central role in determining future births, and so by achieving *karana shuddhi* one promotes *Atma shuddhi* in the present *janma*. These *karanas* are the instruments handled by *Atma*, enabling it to carry auspicious impressions into future lives. In the *pramaņas*, it is stated that *karana* represents *purusha*, and through the *Agama Shastra* it is clarified that *purusha* is nothing but *Atma*. By applying the principles of *Prakruti Purusha Samavaya Siddhanta* and *Karya Karana Siddhanta*, we can understand this concept more precisely. These philosophical frameworks

help explain how *Atma* as *purusha* functions as the ultimate cause, with *Prakruti* serving as the material basis, and how cause and effect relate within the body-mind complex.

*Manas* is responsible for *Chintya*, *Vicharya*, *Uhyam*, *Dheyam* and *Sankalpayam*.<sup>[6]</sup> In Modern Neuroscience explains these mental functions through the activity of neurotransmitters, which regulate communication between neurons. Thus, neurotransmitters can be understood as the biochemical mediators of *Manas*. These Neurotransmitters often termed happy hormones like serotonin, dopamine, endorphins, and oxytocin play a crucial role in emotional stability, pleasure, bonding, and stress regulation. Disturbances in these neurotransmitters manifest as *Manas Vikara* such as *Chittodvega* (anxiety), *Vishada* (depression), *Unmada* (psychosis), and *Smriti Bhramsha* (memory impairment).

In *Ayurveda*, “*Punarapi jananam punarapi maranam*”<sup>[7]</sup> symbolizes the endless cycle of birth and death driven by *karma*, desires and impurities of *Manas* accompanying the *Atma* through successive lives. *Panchakarma*, by purifying both *Shareera* and *Manas*, promotes *Satva*, reduces *karmic* influences and supports spiritual evolution, thereby helping the individual progress toward liberation from future rebirths.

In todays advancement all these are said, considering all these references, I am shedding light on *Panchakarma* and its relevance to healthy progeny. For example, when there is good progeny in this life, it reflects the presence of a highly refined *Atma* achieved through the *shuddhi* of *Manas* and *Indriyas*. This purity is influenced not only by one’s own past life but also by the lives of *Mata* and *Pitha*, highlighting the importance of preconceptual *shuddhi* in both parents before conception. In *Ayurveda*, the nature and qualities of the offspring are shaped by the parents physical and subtle factors, including their lineage and the purity of the reproductive seeds, known as *beejashuddhi*, which ensures a healthy and balanced progeny. The outcomes seen in the child are thus not merely the *karma* of the child alone but are deeply connected to the *karmic* influences and preparations of the parents, where ancestral and parental *karma* can manifest through successive generations (*putra*, *poutra*, and *prapoutra*).

## CONCLUSION

The plausible and possible concept though appears to be in rudimentary stage; future advancements may allow for perceptual or evidence-based assessment in this area. This is where the relevance of age-old sciences becomes evident not only in purifying the *Shareera*, but also the *Indriya* and *Manas*. If one truly wishes their *putra* and *prapoutra* to be healthy and well, it is important to acknowledge the ancestral significance of incorporating *Panchakarma* practices across the entire generation.

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