

## CRITICAL FRAMEWORK ON AYURVEDIC PERCEPTION OF SHAMAN CHIKITSA.

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### **Abstract**

*Ayurveda* is the rich source for those people who want to live a diseased free healthy life. In *Samhitas Acharyas* explained *Dincharya, Ritucharya, Pathya, Apathya* to achieve long and healthy life. If no proper *Dincharya, Ritucharya, Pathya* and *Apathyas* are followed then this will lead to the *Vikriti* of *Doshas* and it leads to *Doshadushya Samurchana*, this sort of deviation from their principles will manifest the diseases. *Shamana Chikitsa* is the part of *Chikitsa* which works on the *Ayurvedic* protocols. It does not do the *Shodhana* of the *Doshas* and not even *Utkalesha* but, it brings back the *Visham doshas* into the normalcy. They are intended to make the patient recover and feel healthier by bringing back normal functioning of the body. Hence, *Shamana Chikitsa* approach primarily on symptom care as its focus.

**Keywords:-** *Shamana Chikitsa, Shamana vargas, Shamana Karma, Shamana Sneha, Shamana Nasya, Shamana Basti.*

### **Introduction**

*Ayurveda* is one of the most ancient medical science in the universe. It conceives and describes the basic and applied aspect of life process, health, disease and its management through in terms of its own principles and approaches. In modern science medicine is termed as practice of diagnosis, Prognosis, Treatment and

prevention of diseases<sup>1</sup>. But *Ayurveda* not only focus on *Chikitsa* but it also focus on the health promotion of the individuals<sup>2</sup>. In which *Chikitsa* is the most important part. *Chikitsa* is the process by which the vitiated *Doshas, Dhatus* and *Mala* bring back to the normal state<sup>3</sup>. In *Ayurveda* there are many classification of the *Chikitsa* which are explained by the *Acharyas*

out of which, viz *Dwividha Chikitsa* is most important that is *Shamana* and *Shodhana*<sup>4</sup>. *Shodhana* is the one which expels the vitiated doshas out of the body<sup>5</sup>. Whereas *Shamana* is the one which neither eliminates nor vitiates the *Doshas* but normalises them<sup>6</sup> and one of the *pariyayas* is explained in the *chikitsa* is *Prakritistapanam*<sup>7</sup> which means makes the *Dhatu* in the normal state. And it is very necessary for the *Vaidyas* to get the complete knowledge about the *Chikitsa*, so that a *Kushala Vaidya* plans the *Chikitsa* according to the *Dosha*, *Dushya* and *Mala*. *Shodhana Chikitsa* can be named by the other word '*Sadhanam*<sup>7</sup> which means the way by which the body gets *Swastha*.

*Shodana Chikitsa* is done when the patient having much vitiated *Doshas* and also with good *Satva*, but it cannot be done on the *Alpa Satva* patients for them *Shamana chikitsa* is preferable<sup>8</sup>. And *Shaman Chikitsa* is always advised after *Shodhan chikitsa* to get rid of the *Lean Doshas* and prevent the person from *Punarudbhava* of the disease. Hence this *Chikitsa* is useful for less severe disease and disorders that do not have deep-root causes. It is also useful when the intention is to first

improve the patient's strength by helping the patient by reversing the damage occurs due to disease.

According to *Acharya Vagbhata* there are 7 different types of *Chikitsa* is mentioned under *Shamana Chikitsa* i.e. *Pachana*, *Deepana*, *Kshudha*, *Trishna*, *Vyayama*, *Atapasevana*, *Marutasevana*<sup>9</sup>. But not only these will be considered under the *Shamana chikitsa* but we can include *Trividha Chikitsa* into it, that is *Antaparimarjana Chikitsa*, *Bahirparimarjana Chikitsa*, *Shastra Pranidhana*<sup>10</sup>.

In *Antaparimarjana Chikitsa* *Deepana*, *Pachana* should be included where as in *Bahir parimarjana Chikitsa* we can include *Atapasevana*, *Maruta Sevana* along with *Abhyanga*, *Swedana*, *Pradeha*, *Parisheka* and *Unmardana*. In *Shastra Pranidhana* *Kshara* and *Agni Karma* is explained which can be included under *Shamana chikitsa*<sup>10</sup>. In *Krimi chikitsa* there is explanation of *Trivid chikitsa* that is *Apakarshana*, *Prakritivighata* and *Nidana Parivarjana* out of which *Prakriti Vighata* can be included into *Shamana Chikitsa* with its 2 sub types *Bahya* and *Abhyantara*<sup>11</sup>. where *Bahya* can be included in *Bahiraparimarjana Chikitsa* and *Abhyantara* can be

included under *Antarparimarjana Chikitsa*.

### **Pachana<sup>12</sup>**

The *Dravyas* which remove the vitiated *Doshas* from the body is known as *Pachana*. *Pachana Dravyas* are *Vayu* and *Agni Mahabhuta Pradhana*. The person who having *Madhyama Sharirika Bala* and *Kapha* and *Pitta Janya Vyadhis*, with *Madhyam Bala* of *Rogi* and *Roga*, *Pachana* is indicated. *Pachana* is beneficial for those who are suffering from *Vamana*, *Atisara*, *Hruda roga*, *Visuchika*, *Alasaka*, *Jwara*, *Vibandha*, *Gauravam*, *Udgara*, *Hrilasa*, *Aruchi* in these disease we can do *Pachana*. Examples:- *Pippali*, *Pippalimoola*, *Chavya*, *Chitrak*, *Shunti*, *Krishna Maricha*, *Nagkesa*<sup>13</sup> etc.

### **Pachan mentioned in different diseases:-**

Under *Kapha Pradhan Visham Jwara* in *Jwara Chikitsa*<sup>14</sup>.

Under *Mukhavairasaya* in *Rajyakshama Chikitsa*<sup>15</sup>.

Under the *Chikitsa* of *Shotha* in *Shavathu Chikitsa*<sup>16</sup>.

Under *Amadosha yukta Chikitsa* in *Grahanidosha Chikitsa*<sup>17</sup>.

Under *Deepana- Pachana-Grahi* and *Vatakaphaghna Gana* in *Atisara Chikitsa*<sup>18</sup>.

Under *Pitta Atisara Chikitsa Sutra* in *Atisara Chikitsa*<sup>19</sup>.

Under *Kaphaj Atisara Chikitsa Sutra* in *Atisara chikitsa*<sup>20</sup>.

Under *Kaphaja vrana Chikitsa Sutra* in *Dwivraniya Chikitsa Adhyaya*<sup>21</sup>.

Under *Anaha chikitsa* in *Trimarmiya Chikitsa Adhyaya*<sup>22</sup>.

Under *Virechana Prayoga yuktti* in *Trimarmiya Adhyaya*<sup>23</sup>.

### **Deepana<sup>24</sup>:-**

The drugs which help in the increasing the *Jatharagni*. These *Dravyas* are mostly of *Agnyasvabhava*, *Katu*, *Amla* and *Lavana Rasa Pradhan*, *Ushna*, *Virya*, *Tikshna*, *Ushna*, *Laghu Guna yukta*. According to some *Acharyas Vayu* and *Prithvi Mahabhuta* are present. Examples:- *Maricha*, *Adrak*, *Mishreya*.

### **Deepana mentioned in different diseases:-**

Under *Mukhavairasya* in *Rajyakshma Chikitsa*<sup>25</sup>.

Under the *Chikitsa* of *Jalodhara* in *Udara Chikitsa*<sup>26</sup>.

Under the *Chikitsa* of *Udara Roga* in *Udara Chikitsa*<sup>27</sup>.

Under *Amadosha yukta Chikitsa* in *Grahani Dosha chikitsa*<sup>28</sup>.

Under *Panchakola ghrita* in *Udara chikitsa*<sup>29</sup>.

Under *Vata Grahani Chikitsa sutra* in *Grahani dosha chikitsa*<sup>30</sup>.

Under *Takra prayoga* in *Grahani* in *Grahani dosha chikitsa*<sup>31</sup>.

Under *Takraarishtam* in *Grahani Dosha Chikitsa*<sup>32</sup>.

Under *Pittaj Grahani Chikitsa Sutra* in *Grahani Dosha Chikitsa*<sup>33</sup>.

Under *Grahani Nashaka Upachara* in *Grahani Dosha Chikitsa*<sup>34</sup>.

Under *Grahani roga Avasthika Chikitsa* in *Grahani Dosha Chikitsa*<sup>35</sup>.

Under *Sneha Sarvotam Agnideepaka* in *Grahani Dosha Chikitsa*<sup>36</sup>.

Under *Kshaya Kasa Chikitsa Sutra* in *Kasa Chikitsa*<sup>37</sup>.

Under *Deepana- Pachana-Grahi* and *Vatakaphagna Gana* in *Atisara Chikitsa*<sup>38</sup>.

Under *Kaphaj Atisara Chikitsa Sutra* in *Atisara Chikitsa*<sup>39</sup>.

Under *Apana Vayu Udana Vayu Lakshana* and *Chikitsa* in *Vatavyadhi Chikitsa Adhyaya*<sup>40</sup>.

#### **Kshudha**<sup>41</sup>:-

It helps in increasing the digestive power. In this there is *Bala Kshaya*. It help in the digestion of the *Ama yukta Ahara* by which there is *Laghuta* in the body. Hence, it is an *Adravyabhuta chikitsa*.

#### **Kshudha mentioned in different diseases:-**

Under *Dhatu gata Jwara Chikitsa* in *Jwara chikitsa*<sup>42</sup>.

Under *Kaphaja Madatyaya Chikitsa sutra* in *madatyaya chikitsa*<sup>43</sup>.

Under *Kaphaja Hruda Roga Chikitsa* in *Trimarmiya Chikitsa Adhyaya*<sup>44</sup>.

#### **Trishna**<sup>45</sup>:-

Intake of less quantity of fluids or remain thirsty. It is a method to cure water retention problems of the body. The *Ama* accumulated in kidney and urinary system is digested by this way.

#### **Trishna mentioned in different diseases:-**

Under *Udara Roga Apathya* in *Udara Chikitsa*<sup>46</sup>.

#### **Vyayama**<sup>47</sup>:-

*Vyayama* makes the body lighter. It Helps to increase the power to do the normal works. Help in increasing the *Tikshnata* of the *Agni*. And destroy the *Meda*, By doing *Vyayama* the body parts get *Vivhakta*, *Upchita*, *Dridha*.

#### **Vyayama mentioned in different diseases:-**

Under *Chikitsa* through *Vyayama* and *Bahya Upchara* in *Prameha Chikitsa*<sup>48</sup>.

Under *Udara Roga Apathya* in *Udara Chikitsa*<sup>49</sup>.

Under *Urustambha Roga Nashaka Vihara* in *Urushambha Chikitsa*<sup>50</sup>.

Under *Samanaavruta* and *Vyana Vayu Lakshana* and *Chikitsa* in *Vatavyadhi Chikitsa Adhyaya*<sup>51</sup>.

#### **Atapa sevana**<sup>52</sup>:-

The *Swedana* with the help of the sunlight is known as *Atapa sevana*. In this the ultra violet rays help in treating *Kusthadi Twak Rogas*. In *Sidhma Kushta* use of (*Tamal patra, Maricha, Manashila, Kasis* mixed in oil) this lepa on the skin and after that sit in the sunlight help the patient to get rid of the *Sidhma Kushta*. In *Shwitra, Kakaudumbara Rasa* with *Guda* is drunked by the patient and after that patient advised to sit in the sunlight. *Acharya Sushruta* advice the use of this kind of *Chikitsa* in the patients in which *Kapha* and *Meda Sansristha Vata* is present.

#### **Atapasevana mentioned in different diseases:-**

Under *Swetakushta Chikitsa* in *Kustha Chikitsa Adhyaya*<sup>53</sup>.

Under *Sidhmahara Lepam* in *Kustha Chikitsa Adhyaya*<sup>54</sup>.

**Maruta sevanam**<sup>55</sup>:- Expose to pure air. Mostly to treat asthma, tuberculosis related conditions. According to *Ayurveda*, air is *Prana* or

life for a human being. It is a method of pumping life into the body.

#### **Marutasevana mentioned in different diseases:-**

Under *Pittaj Madatyaya Vihara* in *Madatyaya Chikitsa*<sup>56</sup>.

Under *Dahajwara sheetal vihara* in *Jwara chikitsa*<sup>57</sup>.

*Acharya Sushruta* explains some specific *Shamana Dravyas* under *Vata, Pitta* and *Kapha* in *Samsodhan Somshamaniya Adhyaya*<sup>58</sup>.

#### ➤ **Vata Samshamana Varga:-**

*Devadaru, Kushta, Haridra, Varun, Medashringi, Bala, Atibala, Kaunch.beeja, Shallaki, Patala, Arjuna, Sahachara, Guduchi, Pashanbheda, Shatavari, Punarnava, Kanchnara, Bharangi etc.*

#### ➤ **Pitta Samshamana Varga:-**

*Shweta and Rakta Chandan, Hribera, Ahiphena beeja, Manjishta, Ksheerkakoli, Vidarikanda, Shatavari, Durva, Murva etc.*

#### ➤ **Kapha Samshamana Varga:-**

*Agaru, Tilaparni, Kushta, Haridra, Karpura, Saindhava Lavana, Rasona, Karanj, Gunja etc.*

*Acharya Charaka* mentioned about the *Vata, Pitta* and *Kapha Shamanartha Karma* under *Maharoga Adhyaya*

**Vata shamnartha karma<sup>59</sup>:-**

*Abhyanga, Unmardana, Samvahana, Mardana, Veshthana, Utsadan, Upanaha, Ushna parisheka.*

**Pitta shamnartha karma<sup>60</sup>:-**

*Pradeha, Parisheka, Abhyanga.*

**Kapha shamnartha karma<sup>61</sup>:-**

*Rukshounamardana, Utsadana, Upanaha, Ushna snana, Ruksha udvartana.*

*Acharya Vagbhata explains Shamana Sneha and Nasya:-*

***Shamana Snehana<sup>62</sup>:-***The *Snehana* which do not increase or decrease the vitiated *doshas* and make them in the normalcy is known as *Shamana Snehana*. *Shamana Snehana* can be given when patient is suffered from starvation in the *Madhayam matra*.

***Shamana Nasya<sup>63</sup>:-***It is used for *Nilika, Vyanga, Kेशha* and *Akshi* doshas.

Whereas *Acharya Dalhana* explains *Shamana Swedana*, the *Shamana Swedana* is that in which there is *Pachana* of the *Sama Doshas* and do the *Rukshana*.It help in the *Agni Pradepana*.Make the *Twak mardava*.Do the *Shudhi* of the *Srotasas*.

In *Bhavprakash Shaman Basti* is explained:-

**Shamana Basti<sup>64</sup>:-***Priyangu Pushpa,*

*Yashtimadhu, Nagarmotha, Rasont* mixed all this with milk this is called as *Shamshamniya Basti*.

**Discussion:-**

As we know that the *Chatuspada* of the *Ayurveda* is very necessary for the fulfillment of full results in the treatment. In this era due to busy schedule, stressful life and patient is not able to follow the proper *Parihar kala* due to which the *Lean* and *Ksheen doshas* will appear again and again. And also the person with *Alpa Satva*, newly diseased as well as the person who are contraindicated into the *Shodhana chikitsa* for them *Shamana* is the only choice. So, due to these reason we have to plan for *Shamana chikitsa* mostly. *Shamana Chikitsa* can help the patient to get rid of the diseases by repairing the damaged *Dhatu's*.

*Pachana Dravyas* are *Vayu* and *Agni Mahabhutas Pradhana*.Due to which *Pachana* of the *Ama Dosh* and normalized the vitiated *Kapha and Pitta*.

*Deepana Dravyas* are *Vayu* and *Prithvi Mahabhuta* are *Pradhana* .Due to which it only increases the *Jatharagni*.

*Ksudha* is the process in which digestion of the *Ama yukta Ahara* is occurred due to which body get *Laghu*.

*Trishna* is the process by which *Ama* get cleared from the kidneys and urinary system.

*Vyayam* help in increasing the *Tikshnta* of the *Agni*. And destroy the *Meda*, which will produce lightness in the body.

*Atapa Sevanam* helps to get rid of *Kapha* and *Meda Sansristha Vata*.

*Maruta Sevanam* helps in maintain the *Prana vayu*.

#### **Conclusion:-**

From the above conceptual study it is concluded that post *Shamana* and *Shodhana* is equally important to treat a *Vyadhi avastha*.

*Shamana* is given more importance as compared to *Shodhana* because when the patient is unfit for the *Shodhana* then *Shamana* is the only line of treatment.

Even though *Trividha Chikitsa* is mentioned as a separate entity but it is more of *Shamana Pradhana*.

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