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 disease 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 leads 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 bring backs 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 diseases¹. But Ayurveda not only focus on Chikitsa but it also focus on the health promotion of the individuals². 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 state³. 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*. *Shodhana* is the one which expels the vitiated doshas out of the body. Whereas *Shamana* is the one which neither eliminates nor vitiate the *Doshas* but normalise them and one of the *parayyas* is explained in the *chikitsa* is *Prakritistapanam* 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 ‘*Sadhana*’ 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. And *Shaman Chikitsa* is always advice 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*. 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*.

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*. 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*. where *Bahyana* can be included in to *Bahirparimarjana Chikitsa* and *Abhyantara* can be
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included under *Antarparimarjana Chikitsa*.

**Pachana**

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*, *Panchana* 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*, *Nagkesar* etc.

**Pachana mentioned in different diseases:**

Under *Kapha Pradhan Visham Jwara* in *Jwara Chikitsa*.

Under *Mukhavairasaya* in *Rajyakshma Chikitsa*.

Under the *Chikitsa* of *Shotha* in *Shavathu Chikitsa*.

Under *Amadosha yuktta Chikitsa* in *Grahamidosha Chikitsa*.

Under *Deepana- Pachana-Grahi* and *Vatakaphaghna Gana* in *Atisara Chikitsa*.

Under *Pitta Atisara Chikitsa Sutra* in *Atisara Chikitsa*.

Under *Kaphaj Atisara Chikitsa Sutra* in *Atisara chikitsa*.

Under *Kaphaja vrana Chikitsa Sutra* in *Dwivaniya Chikitsa Adhyaya*.

Under *Anaha chikitsa* in *Trimarmiya Chikitsa Adhyaya*.

Under *Virechana Prayoga yuktii* in *Trimarmiya Adhyaya*.

**Deepana:**

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

**Deepana mentioned in different diseases:**

Under *Mukhavairasya* in *Rajyakshma Chikitsa*.

Under the *Chikitsa* of *Jalodhara* in *Udara Chikitsa*.

Under the *Chikitsa* of *Udara Roga* in *Udara Chikitsa*.

Under *Amadosha yuktta Chikitsa* in *Graham Dosha chikitsa*.

Under *Panchakola ghrita* in *Udara chikitsa*. 
Under Vata Grahani Chikitsa sutra in Grahani dosha chikitsa¹⁰.
Under Takra prayoga in Grahani in Grahani dosha chikitsa¹¹.
Under Takraarishtam in Grahani Dosha Chikitsa¹².
Under Pittaj Grahani Chikitsa Sutra in Grahani Dosha Chikitsa¹³.
Under Grahani Nashaka Upachara in Grahani Dosha Chikitsa¹⁴.
Under Grahani roga Avasthika Chikitsa in Grahani Dosha Chikitsa¹⁵.
Under Sneha Sarvotam Agnideepaka in Grahani Dosha Chikitsa¹⁶.
Under Kshaya Kasa Chikitsa Sutra in Kasa Chikitsa¹⁷.
Under Deepana- Pachana-Grahi and Vatakaphaghna Gana in Atisara Chikitsa¹⁸.
Under Kaphaj Atisara Chikitsa Sutra in Atisara Chikitsa¹⁹.

**Kshudha**¹¹:
It helps in increasing the digestive power. In this there is Bala Kshaya. It helps 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 chikitsa²¹.
- Under Kaphaja Madatyaya Chikitsa sutra in madatyaya chikitsa²².
- Under Kaphaja Hruda Roga Chikitsa in Trimarmiya Chikitsa Adhyaya²³.

**Trishna**²⁴:
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 Chikitsa²⁵.

**Vyayama**²⁶:
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 Chikitsa²⁷.
- Under Udara Roga Apathya in Udara Chikitsa²⁸.
Under *Urustambha Roga Nashaka Vihara* in *Urushtambha Chikitsa*⁵⁰.

Under *Samanaavruta* and *Vyana Vayu Lakshana* and *Chikitsa* in *Vatavyadhi Chikitsa Adhyaya*⁵¹.

**Atapa sevana**⁵²:-

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 *Kushta Chikitsa Adhyaya*⁵³.

Under *Sidhmahara Lepam* in *Kushta Chikitsa Adhyaya*⁵⁴.

**Maruta sevanam**⁵⁵:- 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*⁵⁶.

Under *Dahajwara sheetal vihara* in *Jwara chikitsa*⁵⁷.

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


> **Pitta Samshamana Varga**:- *Shweta and Rakta Chandan, Hribera, Ahiphena beeja, Manjishta, Ksheerkakoli, Vidarikanda, Shatavari, Durva, Murva etc.*


Acharya *charaka* mentioned about the *Vata, Pitta and Kapha Shamanarthar Karma* under *Maharoga Adhyaya*.
Vata shamnartha karma⁵⁹:-
Abhyanga, Unmardana, Samvahana, Mardana, Veshthana, Utsadan, Upanaha, Ushna parisheka.

Pitta shamnartha karma⁶⁰:-
Pradeha, Parisheka, Abhyanga.

Kapha shamnartha karma⁶¹:-
Rukshounamardana, Utasadana, Upanaha, Ushna snana, Ruksha udvartana.

Acharya Vagbhata explains Shamana Sneha and Nasya:-

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

**Shamana Nasya**⁶³:-It is used for Nilika, Vyanga, Kesha 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 Shamun Basti is explained:-

**Shamana Basti**⁶⁴:-Priyangu Pushpa, Yashtimadhu, Nagarmotha, Rasont mixed all this with milk this is called as Shamshaniya 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 Dosha 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*.

**References:**


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