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Conceptual Study of *Shodhana* and *Shamana Chikitsa*

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ABSTRACT:

Ayurveda's primary goal is to prevent and cure various diseases. Concept of *Chikitsa* (Treatment) in *Ayurveda* has been extensively well defined, divided into three main aspects on *Shodhana* (*Purification Therapy*), *Shamana* (*Pacification Therapy*) and *Nidana Parivarjana* (*Avoiding causative factors*). Panchakarma therapy of Ayurveda has caught the attention of people all over the world since it is a unique type of treatment for various chronic, auto immunological, hormonal, and degenerative problems, among others, where other types of treatments have failed. Acharya Charaka emphasized the importance of Panchakarma therapy by noting that the ailment healed by *Shodhana* will never recur, however the disease treated by *Shamana* therapy may resurface in the future. Here, in this article an attempt has been made to analyse the concept of *Shodhana* and *Shamana Chikitsa* as mentioned in classical texts of *Ayurveda*.

Keywords-*Shodhana, Shamana, Chikitsa*

INTRODUCTION

The Ayurvedic concept of the progression of a disease is remarkably wide. According to *Ayurveda*, *Vyadhi* (*Disease*) has been defined as the state in which both the body and mind are subjected to pain and misery. Whatever may be the aggravating causes of the disease the actual factors which become imbalanced are the three *Doshas* (*humors*) i.e., *Vata*, *Pitta* and *Kapha*, which ultimately are the three basic entities of the living body. Thus, for balancing these doshas, mandatory treatment required have been mentioned in detail in texts. Different

types of *Chikitsa* have been described by different *Acharyas* like *Ekavidha Chikitsa*, *Dwividha Chikitsa* etc. The present study has been planned to review the detailed description of *Dwividha Chikitsa* as mentioned by *Acharya Vagbahata* i.e. *Shodhana* and *Shamana Chikitsa*.

AIMS & OBJECTIVES

To review the concept of two types of *Chikitsa* i.e., *Shodhana* and *Shamana*.



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MATERIAL AND METHODS:

Material related to *Shodhana* and *Shamana Chikitsa* is collected from ayurvedic texts books, modern text books, index medical journals and website.

Conceptual Study

- Eliminating the causative factors of a disease is called *Chikitsa*¹
- According to *Bhavprakasha*, any activity or approach which alleviates or destroys a disease is called *Chikitsa*².

Table no 1. Different classifications of *Chikitsa* have been described by various classical texts.

*Shodhana And Shamana Chikitsa*⁴

- In *Ayurveda* the approach to treatment of a disease consists of two major procedures as mentioned by *Acharya Vagbhata*: *Shodhana Chikitsa* and *Shamana Chikitsa*.
- Importance of *Shodhana Chikitsa* is described flawlessly by *Acharaya Charak* as, the diseases cured by *Shodhana Chikitsa* never relapse while the diseases cured by *Shamana* therapy may recur⁵.
- However, the comprehensive treatment of a disease will be successful after the use of both types of treatments i.e., *Shodhana Chikitsa* and *Shamana Chikitsa*.

Shamana Chikitsa

- *Shamana therapy* is a palliative approach that normalizes the *Doshas* in the body at their place of vitiation itself rather than expelling them from the body. It is a form of palliative care, used in cases where *Shodhana* is contra-indicated. It helps to reduce or eliminate the symptoms of a disease instead of treating its root cause. *Shamana* therapies focus on balancing the *Doshas* with the help of drugs inside the body itself⁶.
- According to *Acharya Sharangdhar*, *Shamana dravyas* are those which do not expel the *Doshas* out of the body, does not elevate or alleviate the *Doshas* present in normal amount, but brings the cupious *Doshas* in their normal forms thus, curing the disease. Due to certain circumstances, *Doshas* can linger inside the body even after detoxification. *Shamana* drugs thus, helps in restoring the *Dosha* equilibrium. It is usually performed in initial stages of disease where *Doshas* are less vitiated. *S*
- *Shamana* therapy takes the approach by means of different *Yogas* (medications). Apart from *Yogas*, the approach also involves effecting a change in diet and lifestyle. *Shamana* also involves treatment by the modes of *Pachana Dravyas*,

Deepana Dravyas, *Atapa Sevana*, *Maruta Sevana*, *Kshudha* and *Trishna Nigraha*, *Vyayama*⁷.

Shodhana Chikitsa^{8,9,10}

- *Shodhana* refers to the detoxification of body which helps in the alleviation and prevention of diseases. According to *Ayurveda*, all diseases are due to *Dosha* imbalance. *Shodhana* therapy (Detoxification techniques) therefore focus on eliminates the provoked humours present the body.
- *Shodhana Karma* (purificatory therapy) helps to clean the *Srotas* (channels) and rejuvenates them thus, ensuring a proper transportation of the metabolites.
- *Panchakarma* is a classically formulated *Shodhana* regimen. The purificatory therapies, if applied suitably, provide for clarity of the mind, strength of sense organs, stability of tissue and keenness of digestive power. The process of ageing also slows down by merits of this therapy.
- Though, *Shodhana* has a wide range of applicability, it has been mainly indicated in *Bahudoshavastha*. Due to drastic changes in life style, in terms of foods, habits, excess modernization in present era, prevalence of diseases like *Sheetapitta* (Urticaria), *Madhumeha* (DM), *Sthoulya*(Obesity) has become common. Palliative treatment in diseases having *Bahudoshavastha* (excess humour) does not provide significant improvements, and in most of the cases only symptomatic relief is found. Proper application of *Shodhana Karma*, involves *Purva Karma*, which plays an important role by helping in avoiding the complications.
- Apart from these diseases, importance of other *Shodhana Karmas* like *Nasya*, *Raktamokshana* has also been well established after various studies, in providing relief in various diseases.
- *Samsarjana krama* means a proper sequential diet regimen of *Peya*, *Vilepi*, *Kritakria Yusha* and *Kritakrita Mamsarasa*, advised after *Shodhana karma* to strengthen the weakened *Agni*.
- During the strenuous process of both *Vamana* and *Virechana Karma Samana Vayu*, *Kledaka Kapha*, *Pachaka Pitta* and *Apana Vayu* are disturbed. These processes also lead to weakness, loss of weight, freeness of *Sandhibandhana* etc. Due to this reason patient cannot tolerate any treatment or diet regimen. Therefore, to intensify the *Jathargni*, patient is advised *Samsarjana*

Karma from *Laghu Aahara* (easy to digest) to *Guru Aahara* (heavy to digest).

DISCUSSION

During these times of stress and changing lifestyles with prevalence of different diseases and only a handful of treatment options available *Shodhana Karma* provides a natural, effective and better approach to not only cure the disease, but to restore the equilibrium, boost overall health and well-being. *Shodhana* along with *Shamana* therapy can provide a wide approach to cure the disease to a better extent. The whole *Shodhana* procedure depends upon the proper mobilization of *Dosha* from the *Shakha* which is achieved by *Snehana* and *Swedana*. According to *Hemadri*, *Pachana* does digestion of *Ama*, *Deepana* separates *Doshas* from *Dhatu*, *Snehana* does *Utkleshana* (excitation) of *Dosha* and *Swedana* brings *Dosha* from *Shakha* to *Koshtha*. Since, *Vamana* and *Virechana* are the purificatory procedures against the normal physiological processes of the body, which in turn is bound to aggravate *Vata*, therefore implying the importance of *Purva Karma* in *Shodhana* Therapy. *Samsarjana Krama* normalizes the *Agni* and *Vayu*, provides nutrition and helps to normalize the body tissues, which are weakened during the purificatory procedures. Thus, diet is managed through 12,8,4 *Anna Kalas* (meals) according to *Pravara*, *Madhyama* and *Heena Shuddhi* of the patients¹¹.

CONCLUSION

Ayurveda is the oldest available medical literature in the world. So many treatment protocols along with formulations have been mentioned by different *Acharya* in different texts. In today's era there are various chronic diseases which affect our life to a great extent, and with only symptomatic treatment available in other sciences, *Shodhana* therapy along with *Shamana* therapy provides relief to much greater extent. As, also said by *Acharya Charak*, diseases cured by *Shamana* therapy can relapse but diseases cured with *Shodhana* therapy do not recur.

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<i>Ekavidha Chikitsa</i>	<i>Nidana parivarjana</i>
<i>Dwi-vidha Chikitsa</i>	<i>Sheeta Upachara, Ushna Upachara</i> <i>Santarpana and Apatarpana</i> <i>Shodhana and Shamana</i> <i>Swasthya Urjaskar and Artasya Roganuta</i> <i>Rasayana and Vajikarana</i> <i>Roga prashamana and Apunarbhava</i> <i>Dravyabhuta and Adravyabhuta</i>
<i>Trividha Chikitsa</i>	<i>Daiv-vyapashraya, Yukti- Vyapashraya,</i> <i>Satvavajaya Chikitsa</i> <i>Antah parimarjan, Bahi parimarjan, Shastra</i> <i>pranidhana</i> <i>Hetu-Vipareeta, Vyadhi-Vipareeta,</i> <i>Ubhayaarthakaari</i> <i>Langhana, Langhanapachana, Doshavasechana</i>
<i>Chaturvidha Chikitsa(Su.chi.33/3)</i>	<i>Brimhitavya, Prashamayitavya, Nirhartavya and</i> <i>Paripaalya</i>
<i>Panchavidha Chikitsa</i>	<i>Vamana, Virechana, Vasti, Shirovirechana,</i> <i>Raktamokshana</i>
<i>Shatvidha Chikitsa</i>	<i>Langhana, Brimhana, Rukshana, Snehana,</i> <i>Swedana, Stambhana</i>
<i>Saptavidha chikitsa(A.h.su.14/6-7)</i>	<i>Pachana, Deepana, Kshudha, Trishna, Vyayama,</i> <i>Aatapa, Vayu</i>
<i>Dashvidha Chikitsa- 10 types of Langhana</i>	<i>Vamana, Virechana, Niruhavasti, Nasya, Pipasa,</i> <i>Vaayu sevana, Aatap sevana, Pachana, Upavasa,</i> <i>Vyayama</i>
<i>Ashtadasha Vidha Chikitsa</i>	18 types of <i>Upashaya</i>