A SYSTEMATIC REVIEW OF UTKLESHANA, DOSHAHARA AND SAMSHAMANA VASTI IN AYURVEDA

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ABSTRACT

The importance of Panchakarma (Penta Bio – Purification Therapy) in Ayurveda is borne out by the fact that it is applicable to all cases covering a wide range of preventive, curative and promotive conditions. It is postulated that the vitiated Dosha’s (humors) and Mala’s (excrements) of the body need to be eliminated before any specific measure is taken to cure the disease because no therapy works well if Shodhana (bio purification) measures are not taken beforehand. Among these Shodhana (bio purification), Vasti (enema Therapy) itself has super most protagonists in Panchakarma (Penta bio purification). Basically, most of the Acharyas (Seers) explained different varieties of Vasti (enema Therapy) in different frames like Yapana Vasti, Siddha Vasti, Bruhmana Vasti Yukta Rath Vasti etc. But the ultimate outcome is to normalize the Doshha’s mainly Vata Doshha. Vaata is having qualities like Amooortha (intangible), Anavastita (inconstant) and Swayambu (self - existent) in nature while Pitta and Kapha are Moorta doshha’s, so called as Mala’s, having their common quality of Sneha that is being targeted for Utkleshana (excitation of Dosa) and doshahara (elimination of Dosa) finally looks for Samshodhana (palliation of Dosa) therapy. Shodhana refers to mala shodhana i.e Utiklista pitta and Utiklista Kapha including other mala’s. As per classics, dosha utkleshana is mainly by snehana and swedana but acharya Sushruta opines – utkleshana of doshha’s via vasti chikitsa also i.e. Utkleshana Vasti along with compendium of Doshahara and Samshamana Vasti for Utiklista Dosa elimination and remnant dosha elimination respectively.

Key words: Utkleshana, Doshahara, Samshamana, Shodhana, Vasti, Dosa, Mala

INTRODUCTION

Man is the most precious creature on the earth, health is the supreme foundation & disease destroys the health. The fundamental principle of Ayurveda is based on doha-dhatu and mala’s (excrements), an individual achieves absolute health in their equilibrium status & if any derangement leads to ill health. In the treatment of various diseases Ayurveda (science of Life) nurtures two notions i.e. shodhana (bio purification) and shaman Chikitsa (palliative Treatment). As Shodhana (Bio purification) is a unique therapy enjoys the superiority over the mode of treatment.

Vaata is the Amooortha (intangible), Anavastita (inconstant) and Swayambu (self - existent) in nature while Pitta and Kapha are moorta doshha’s (tangible humors) so called as mala’s, having their common quality of sneha that is being targeted for utkleshana and doshahara finally looks for samshamana therapy. 1 Shodhana denotes mala shodhana i.e utklista pitta and utklista kapha including other mala’s. As per classics, dosha utkleshana (excitement of humors) is mainly by snehana (oleation therapy) and swedana but acharya Sushruta opines – utkleshana of doshha’s via vasti chikitsa also, in some context i.e. mainly in dhutagata dhashayuhta vyadhi as told by dalhana. 2

Acharya (seer) sushruta opines vasti (enema therapy) as superior to all other therapeutic measures because its various actions like samshodhana (purification), samshamana (palliation), samgrahana (amassment), utkleshana (excitation) etc. of dosha’s, based on properties of drugs used for it. 3 So, an attempt is made a systematic review on concept of Utkleshana, Doshahara and Samshamana vasti in sequence.

CONCEPT OF UTKLESHANA AND UTKLESHANA VASTI

Definition of Utkleshana

Utklehsnam – Utklesho Doshanamucchanavasthaiwa | Amashayoaktkleshsat sambhavo – janma yaasaam taa aamaashyotthkleshabhaavaah || A Hr Chi 6/1

It is a condition in which causing the excitation of the Dosa’s in their own sites, particularly Amashaya (stomach) is the one of the area in which doshotklesha happens. 4

Characteristic features Utkleshana 5

In the context of Garbhavayakarana adyaya 4th chapter Acharya Sushruta mentioned the laxana’s of Utklesha as follows:

Ingested food trying to come out but not coming out through stimulated, accompanied with salivation and expectoration and causing discomfort in the region of heart is known as Utklesha. Acharya Chakrapaani, said that for any type of shodhana, the
Utklesha bhava is compulsory. So Utklesha property in the body can be achieved by:

1. Intake of Ati Madhura (very sweet), Picchila (sliminess), Guru (heaviness), Snigdha (greasiness), Kaphavardhaka ahara.

2. Intake of Shodhanarthra abhyantara Snehapana (internal oleation) and Swedana (sudation therapy).

3. Excess use of Snehabasti (oil enema) and Anuvasana vasti without administration of Niruha vasti (decotive enema)

In the context of Kriya kalpa (formulations) acharya Sushruta told that if hina pramana of oushadha (medicine) in Akshi tarpana (oleation to eyes) putapaka having properties of Ushna (hot), tikshna (sharp) all leads to Utklesha of Dosha, so it means that if excess use of Guru (heavy) picchila (sliminess) and snigdhdi (greasy) guna (property) leads utklesha of Dosha.7

1. In the context of Snehopayogika chikitsa acharya Dalhana told that after excess use of Snehapana (administration of Sneha) (After 7 days) it leads to satmya (wholesome or accustom) but not Utklesha but in case of Vata kapha prakruti person it leads to Utklesha not Satmya. 8

2. Administration of Utklesha vasti as mentioned by Acharya Sushruta

Characteristic features of Utklesha Dravya’s9

In the context of Harita Varga acharya Charaka mentioned characteristic features of utklesha dravya are having, Anati katu (not very pungent), Swadista (very sweet or pleasant), hrudhya (pleasing to mind), Ruchi (tasteless), Sugandhita (aromatize) and also in the context of Rasa vimana adhyaya excess use of Pippali causes the utklesha of Dosha’s and also mentioned that characteristic features of utklesha dravya are Guru guna and Prakledhana property for particularly kaphotklesha.

Assessment of Doshotkleshana

After administration of Utklesha vasti to assess the Doshotkleshana by following ways as told by Acharya Dalhana10

1. Respective dosha vruddhi laxana (characteristics of increase of humors) i.e. particularly kapha dosha vruddhi laxana, pitha dosha vruddhi laxana and Vata gets activated in their own site.

2. Dosha vilodana (agitation of humors)

3. Lomaharsha (erections of the hairs)

4. Hrullasa (nausea)

5. Aasyaravta (salivation)

6. Respective vyadhi vruddhi (upsurge of disease)

Objectives of Utklesha Vasti

1. The main objective of the Utklesha therapy is – To prepare the body for Shodhana karma (bio purification), i.e. to bring the dosha’s situated in peripheral tissue to the koshta (GIT), so that they can be easily expelled out.

2. To cause Kapha vruddhi and Vilayana (liquifaction) in kaphaja disorders

3. To cause Pitta vruddhi and Pitta Vilayana in pittaja disorders.

4. To stimulate the vata for Vruddha and Vilayanartha dosha get expelling process.

5. This is to be achieved by vruddha (excessive increase of dosha) and vishyandana karma (liquefication of dosha) of snehana (oleation) therapy and by administrating the utklesha vasti.

Drugs Used in preparation of Utklesha vasti and Its Properties

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Dravya</th>
<th>Rasa</th>
<th>Guna</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Prabhava</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Eranda beega(^1) (seeds of Ricinus communis)</td>
<td>Katu</td>
<td>Guru, Snigdha, Sookshma, Tikshana Picchila,</td>
<td>Ushna</td>
<td>Madhura</td>
<td>-----</td>
<td>Vata shleshmahara</td>
</tr>
<tr>
<td>3.</td>
<td>Pippali(^3) (Piper longum)</td>
<td>Katu</td>
<td>Laghu, Snigdha &amp; Tikshna</td>
<td>Anumsha Sheeta</td>
<td>Madhura</td>
<td>-----</td>
<td>Ardhavastha Vatakapha Vardhaka, Shuska pippali has Vata kapha shama.</td>
</tr>
<tr>
<td>4.</td>
<td>Sandhavana.Lavana(^4) (Rock salt)</td>
<td>Lavana Madhura</td>
<td>Laghu, Snigdha, Sookshma, Tikshana</td>
<td>Ushna</td>
<td>Madhura</td>
<td>-----</td>
<td>Vatakaphahara</td>
</tr>
<tr>
<td>5.</td>
<td>Vacha(^5) (Acorus calamus)</td>
<td>Katu, Tikta</td>
<td>Laghu, Tikshana</td>
<td>Ushna</td>
<td>Katu</td>
<td>Medhya</td>
<td>Vatakaphahara, shotahara &amp; Vedhanasthapaka</td>
</tr>
<tr>
<td>6.</td>
<td>Haphusha Phala(^6) (Juniperus communis)</td>
<td>Katu, Tikta</td>
<td>Laghu, rooksha &amp; Tikshana</td>
<td>Ushana</td>
<td>Katu</td>
<td>-----</td>
<td>Kaphavata Shamaka,</td>
</tr>
</tbody>
</table>

Indications of Utklesha Vasti

| 1. | All vata kaphaha vyadhi | 7. | Anaha (Distension of abdomen) |
| 2. | Amavata (Rheumatoid arthritis) | 8. | Vitsanga (Retention of feces) |
| 3. | Vatarakta (Gouty arthritis) | 9. | Shoo1a (Pain) |
| 5. | Mootarakrisha (Micturation) | 11. | Vatakosh1a () |
| 6. | Shotha (Swelling) | 12. | Ashmar (Calci) (etc. |

Mode of Action of Utklesha Vasti

Utklesha Vasti is having Vyavayi (Diffusive) and Vikashi (Breaking Adhesions) properties, these are seen when drugs in vasti, comes in contact with body constituents. These properties are responsible for rapid diffusion of drugs in the body. Thus, through srotas (channels), they are entering in Rasa dhatu, rasa circulates them all over the body and at different level. Finally, the action of Utklesha takes place in such a way that
1. Kapha vruddhi and Kapha Vilayana  
2. Pitta Vruddhi and Vilayana  
3. Stimulation of Vata or Activation of Vata for proper expulsion of above Dosha’s.

Thus, the Utklista Dosha’s (excited humors) with activated vata travels in Upward, downward or in oblique directions (i.e. Urdhwa (Upward), Adha (downward) and Tiryak (oblique)) from Shaka Marga (upper and lower extremity track) or Madhyama marga (middle body track).

In Astangha Samgraha it is given that the Vira (potency) of Vasti (enema) is taken up by Apana, Samana and Vyana vayu respectively. Thus, by reaching the Dusta sthana (vitated area) through Rasa dhatu, there Utikleshana vasti starts its action. The speed of action depends upon the strength of Jataragni (digestive fire). Teekshana (sharp) and Sookshma(minuteness) properties act according to Jataragni (digestive fire). Drugs circulate through rasas and its srotas and reach the Dusta Srotas there the process of Utikleshana of specific dosha starts without hampering to the other physiological actions i.e. dhatu’s and all. This Utikleshana vasti takes long time retention as compared to other doshahara vasti, because of the drugs present in vasti are having ati snigdha (soothing), Madhura(sweet), Picchila (sliminess) and Guru (heavy) guna. The drugs at Dusta srotas (vitated channels) causes Lekhana (scrapping) and Bhedhana (cathartic) of Dosa they get separated from Srotas and Dusta Sihana’s (vitated areas) move along with Rasa dhatu showing the signs and symptoms of Utklista Dosa (excited humor), finally stagnated in their own seats but expel the dusta mala during the complete process. Here the Utiklista dosha (excited humor) causes the increase in signs and symptoms of pathology but doesn’t hamper the any changes in pathological process as well as the normal physiological activities. 

CONCEPT OF DOSHARAHAR/SHODHANA AND DOSHARAHARA VASTI

The fundamentals of Doshaharana (elimination action) known by pathologically disturbed Dosa’s in the body, here dosha,s means, not only Vata, Pitta and Kapha, also Dushya’s (morbid factors) and Vaikruta Malaa’s. To make an attempt of Doshaharana only when dosha in Bahu dosha condition then only it is very easy to expel the dosha’s from nearest route, otherwise it is difficult or to make it is easy with the help of liquefaction of vitiadted dosa’s, simultaneously increasing its tendency to get expelled by Doshaharanana properties. Practically the term Doshahara means Shodhana and is effective in accumulation of Dosha’s in the body.

Here the Vasti concept in Shodhana frame after utkleshana in a sequence pattern first made by Acharya Sushruta during his period, because of first of all Shodhana merely refers to only Vamana and Virechana as told by Dalhana but practically all vasti’s and Nasya are not acts as Shodhana or Dosa haratwa property. Some of them act as Bruhmana (nutritive), shaman (pacification) etc. depending upon quality and characteristic properties present in dravya (substance) of related vasti and all. So acharya Sushruta has made an attempt in case of Vasti chikitsa(enema therapy) in a pattern of Package form to eliminate utklistha vaikruta dosha’s completely from its route by means Doshahara Vasti after the administration of Utikleshana vasti for the mobilization of Dosa’s from Shaka (extremity) to Koshita(GIT).

Here the Dosa signifies two conditions 1) Physiological condition 2) Pathological condition  
1) Physiological condition of Dosa is energy and Matter i.e. a) Managerial system or arriving force which initiates and conducts the requisite programme of an organism for survival and to achieve its goal.  
b) Production and Supply of energy to perform and sustain activities, within the body from the material received from nature to meet the demands of the body.

2) Pathological condition of Dosa is the effect of vitiadted Vatadi dosa’s due to ahitakara ahsara(unwholesome food), vihara(habit), manasika (psychological) and other bhava’s (factors), the effect may be any part or organ or srotas (channels) or cell basing on kha vaigunya (defective). But whatever may be wherever may be the damage in the body that comes effect on either dhatu or mala is pathological condition of Dosa.

The term Doshaharana (shodhana) definition

Yadrajay Bahirdosh Panchchada Shodhanam Cha Tat | Niruho Vamanam Kayashirekore Asravisruti || A. Hru. Su. 14/5

The process in which dosha’s are eliminated from body is called as Doshaharana or Dosa Shodhana, or the process in which dosa comes out of the body naturally or by induction of Shodhana medicine is called as Doshaharana. In this process, mostly provoked dosa comes out and further progress of disease is hampered and as vitiadted dosa’s gets eliminated from the body, then the equilibrium of Dosa, Dhatu and Mala is achieved and health is regained. There after there is no chance to recurrence of diseases.

There are five ways to do it;  
1. Niruha vasti (decoction enema therapy)  
2. Vamana (emesis therapy)  
3. Virechana (purgation therapy)  
4. Shirovirechana (nasal therapy)  
5. Raktramokshana (bloodletting therapy)

When dosa’s/mala are in anutklishta avastha (not excited condition) and remain in the body then oleation and sudation are needed for Utikleshana (excitation) and thus Utklistha dosa should be eliminated by Shodhana (bio purification) therapy. 

Importance of Doshaharana

After shodhana, mala’s are eliminated, there is increase in Bala, Varna and man can live a long healthy life. As a result of Samyak shodhana by the administration of these Shodhana (bio purification) therapies the vitiadted dosa’s (humors) are eliminated from the body through the alimentary tract, the power of digestion and metabolism is enhanced, diseases are cured and his normal health is restored, the sense faculties, mind intelligence and complexion become clear, he gains strength, plumpness, offspring’s and virility, he is not affected by old age lives long without any diseases. Therefore, one should take proper elimination therapy in time.

The vitiadted dosa’s alleviated by fasting and digestive drugs do at times get aggravated but those eliminated by elimination therapies do not reoccur. The dosa’s can be well compared with the trees. Unless the tree is uprooted from its root, it will grow. Such is the case with the vitiadted doshas, they go on causing diseases unless they are eliminated from their very root.

Vaidhyaa (physician) should be careful about elimination of doshas’s as they may be proved to be fatal after excessive
condition. After shodhana there is no obstruction to flow of Dosha and body constituents, fluids can easily circulate through the srotas maintaining health.

Types of Doshaharana according to Sthana of Utklista dosha

When Kapha predominant condition, the Utklista dosha’s remain in Amashaya, then Varman is indicated as a Doshaharana chikitsa. By considering site of dosha in kosha elimination is indicated through the nearest route.

Acharya Vagbhata told that mode of Doshaharana chikitsa based on the site of Dosha and nearest route dosha nirharana is as follows

<table>
<thead>
<tr>
<th>Site of Dosha</th>
<th>Route of Doshaharana</th>
<th>Mode of Doshaharana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amashaya(stomach)</td>
<td>Mukhat(Mouth)</td>
<td>Vamana (emesis therapy)</td>
</tr>
<tr>
<td>Amapakwashaya Madya (middle part stomach and large intestine)</td>
<td>Guda(Anus)</td>
<td>Virechana (purgation therapy)</td>
</tr>
<tr>
<td>Pakwashaya(large intestine)</td>
<td>Guda(Anus)</td>
<td>Niruha Vasti (decoction enema therapy)</td>
</tr>
<tr>
<td>Urddha latrugatar UPPER clavicle part)</td>
<td>Nasa (Nose)</td>
<td>Shodhana Nasya (purificatory nasal therapy)</td>
</tr>
<tr>
<td>Rasa &amp; Rakta dhatu(lymph and connective tissue)</td>
<td>Sira (Vein)</td>
<td>Raktamokshana (bloodletting therapy)</td>
</tr>
</tbody>
</table>

By seeing overall, it is cleared that, the word doshaharana is merely same as Shodhana. Hence Acharya sushruta explained Doshahara vasti as a separate vasti as well as under the package of three group of Vasti i.e. Utkleshana, Doshahara and Samshamana.

Before administering the Doshahara vasti the physician should have beware of Kala (time), bala (strength), Dosha (humor), Vikara (type of vitiation) and Vasti dravya (medicines used in enema) as mentioned by acharya sushrutha.

Definition of Doshaharana Vasti

Doshahara vasti is a process in which Utklishta dosha’s by Utkleshana vasti are eliminated from the body with the help of a special Vasti (enema) preparation is known as Doshaharana vasti.

Drugs Used in preparation of Doshahara vasti and Its Properties

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Dravya</th>
<th>Rasa</th>
<th>Guna</th>
<th>Virya</th>
<th>Vipaka</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shatadhwa²⁵(Anethum graveolens)</td>
<td>Katu, Tikta</td>
<td>Laghu, rooksha &amp; Tikshana</td>
<td>Ushana</td>
<td>Katu</td>
<td>Kaphavata Shamaka</td>
</tr>
<tr>
<td>2.</td>
<td>Madhuka²⁴(Glycerrhiza glabra)</td>
<td>Madhura</td>
<td>Guru, Snigdha</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>VataPitta Shamaka &amp; Vata Kapha vardhaka</td>
</tr>
<tr>
<td>3.</td>
<td>Kutaja Beeja²⁴(Holarrhena antidysenterica)</td>
<td>Tikta</td>
<td>Laghu, Roo Rocha</td>
<td>Ushna</td>
<td>Katu</td>
<td>Thridoshahara, Deepana(carminative)</td>
</tr>
<tr>
<td>4.</td>
<td>Madana Phala²⁴(Randia dametorum)</td>
<td>Kashaya, Madhura, Tikta</td>
<td>Laghu, Ruksa</td>
<td>Ushna</td>
<td>Katu</td>
<td>Kaphavata Shamaka &amp; Kapha Pitta Samshodhana</td>
</tr>
<tr>
<td>5.</td>
<td>Kanjika²⁴(Grains porridge)</td>
<td>Amla</td>
<td>Laghu, Tikshana &amp; Ushna</td>
<td>Ushna</td>
<td>Amla</td>
<td>Vatakaphahara, Amapachaka, Vasti Shodaka, Daha jwarahara</td>
</tr>
<tr>
<td>6.</td>
<td>Gomutra²⁴(Cow urine)</td>
<td>Katu, Tikta, Kashaya</td>
<td>Tikshana, Ushna, Kshara Laghu</td>
<td>Ushna</td>
<td>Katu</td>
<td>Vataghna, Agnideepaka, Medya(intelligence)</td>
</tr>
</tbody>
</table>

Indications of Doshaharana Vasti


Regarding method preparation as already discussed under the title of Materials and methods.

Mode of action of Doshahara Vasti

Doshahara vasti is indicated for elimination of Dosha from koshta as well as from srooksha srotas (minute channels). It causes vilodana (liquefication) of Doha, separation of them from srotas (channels) by cutting down the bonds between styana, vitiated dosh and srotas of utklista dosha’s, when they came from shakha to koshta with help of Utkleshana Vasti and finally elimination through Gudamaraga

CONCEPT OF SAMSHAMANA AND SAMSHAMANA VASTI

Medicines are administered in different forms through different routes to obtain the either Shodhana (bio purification) or Shamana (palliative) effect under Panchakarma chikitsa. Among these two, as we already discussed regarding Shodhana or Doshahara effect in above context is Specifically meant for Bhudoshavasthastha or Madhyama doshavastha but in the context of Alpado doshavastha it doesn’t demands more energetic treatment like Shodhana therapy; rather it is best treated by Samshamana therapy.
Shamana (palliative) is a type of therapy comes under the main heading of Yuktiyupashraya Chikitsa (treatment procedures which are planned and executed) and verity of Langhana Chikitsa (fasting). Due to its main constituent of Akasha Mahabhoota, it takes part under langhana chikitsa(fasting). The Shamana procedures pacify the morbid dosha’s without expelling the accumulated dosha from its root, and it also clears the small amount of morbid doṣha’s, which is left out after Samshodhana procedures and rectifies the damages caused by the disease process. So, the concept of Samshama holds good in two forms of the treatment i.e. before Samshodhana as Langhana and after Samshodhana as Shamana of remaining dosha, that it may be in the form of Vasti: Samshamana Vasti, Nasya Ex: Shamana Nasya (palliative nasal therapy).

Definition of Shamana

Shamam Yastwasthanasthitaaanaeva Saamyat Hetu | A Hru Su 1/25 Arunadatta

It is defined as, a type of Upakrama in which normalizing the mild abnormal doṣha’s in their own site is called as Shamana. 37

Na Shodhayati Ydhoshaan Samannodirayatyapi | Sammeeakarti Kuddhashchha tat Samshamamanuchaya ||Su Sa Su 20/21 Dalhana

Shamana is defined as, A type of Upakrama in which neither eliminates the vitiated Doṣha’s out of the body nor provokes the normally functioning dosha’s, but brings the vitiated doṣha’s into the normalcy is called as Shamana. 38

According to Sharangadara, the drugs which bring down the increased doṣha’s to the normal without expelling them out and not interfering with the doṣha’s which are normal is called as Shamana Ex: Anructa. 39

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Dravya</th>
<th>Rasa</th>
<th>Guna</th>
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<th>Prabhava</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Priyangaa”(Callicarpa macropyllya)</td>
<td>Tikta, Kashya &amp; Madhur</td>
<td>Gura, rooksha</td>
<td>Sheeta</td>
<td>Katu</td>
<td>-----</td>
<td>Thridoshahara Mainly Vatapita shakama, Daaha &amp; Jvarahara</td>
</tr>
<tr>
<td>3.</td>
<td>Mustaa”(Cyperus rotandus)</td>
<td>Tikta, Katu &amp; kashaya</td>
<td>Laghu, rooksha</td>
<td>Sheeta</td>
<td>Katu</td>
<td>-----</td>
<td>Kapha Pitta shamaka</td>
</tr>
<tr>
<td>4.</td>
<td>Rasanjanaaa” (Berberis aristata)</td>
<td>Katu, Tikta</td>
<td>Laghu, Rooksha, Ushna</td>
<td>Ushna</td>
<td>Katu</td>
<td>-----</td>
<td>Kaphahara, Rasayana(rejuvination),</td>
</tr>
<tr>
<td>5.</td>
<td>Go Ksheera”(cow milk)</td>
<td>Madhura</td>
<td>Gura, Snigdha, sheeta,</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Medya, Vrushiya</td>
<td>Vatapitahara Preaman( nourishing) Jeevaniya (life sustatining) Brumhana(nutritive) balya,(strength promotive) Rasayan, ojvadhaka, Klamahara</td>
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Indications of Samshamana Vasti

1. Durba(feebile) 6. Amavata
3. Vrddhaha(old age) 8. Jwari a(fever and diarrhea)
4. Alpagni(weak digestive power) 9. All vata pittaja roga’s
5. Alpadosha(weak humors)
Mode of Action of Samshamana Vasti

When Shamana Vasti is administered properly it remains in the Pakwashaya, Sroni, and Adhonabhi, due to its guru, rooksha, Laghu and Snigdha guna’s spreads all over the body by Samana vata, reaches the dusta sthana and Dusta srotas, there it causes the breaking down of remaining leena dosha’s which are adhered to the Srotas, with the help its sheeta virya (cold potency), the vasti subsides the lean dosha’s in their own site or expel them immediately. Finally, it promotes the Jataragni, achieves ayusthapana because as it is a type of Yapana vasti restore the health.

Shodhana karma is most useful wherever accumulation of doshas/ama is existing, after elimination of samyukta, doshas and malas by Doshahara vasti the role of shaman chikitsa is pivotal. Shamana chikitsa in amadosha after Doshahara is to be aimed in two aspects.
1. To get digestion of leena (clinging or adhered) doshas in srotas.
2. To prevent further formation of ama.
3) To stabilize the vata
In the above targets maintenance of agni is the key factor.

After administration of Shamana Vasti, the virya of Vasti activates the Agni function in ama pakwashaya delivered by Dhatwagni’s digests the food and seperates the sarakitta material and eliminates the mala. After that the Samana vata regulates peristaltic movements, stimulates and controls the apana vata which controls LGIT and alleviates srotavardodha, anilaamoodhata, and restores the Vataanulomana.

Hence clinically it is observed that, in prevention of further Amotpati, Vataanulomana is to be maintained which is possible only by regulating Samana vasti with the help of administration of Samshamana Vasti.

Samshamana regulates the peristaltic movements and secretion of the digestive tract which are prime crucial factors in the process of digestion and in production of ama. Hence constant regulation of all the neuro, chemical process in gut is done by samanavata, where by vatanulomana and Agni deepi is maintained.

So, the Vasti therapy in ama condition must possibly successful only by regulating samanavata. Hence in all treatments of ama condition like digestive, allergic, rheumatic and metabolic disorders maintenance of samanavata is the best in controlling and preventing the recurrences.

Main aim of samana Vasti chikitsa in sama condition is in 2 aspects
1. By giving shaman vasti the pancha dravyas in the vasti oposinning the amadosha in the body. 50
2. After ama pachana by administering dipana dravyas in the vasti, it ignites the agni to prevent further formation of ama and to help neogenesis of tissue or dhutinarmana.

In a nut shell Samshamana vasti shows significant effect on Amavata by following properties:
1. Regulating the Samana vata
2. By samana vata it regulates the apana vata
3. Leena dosharahana by: AMA panchana and Agni Deepana
4. Remove the further formation of AMA
5. Stabilize the Vata
6. Acts as Ayusthapana
7. Acts as Rasayana and Vajikara
8. Restore the health by neogenesis of Dhatu or Dhatu nirmana.

DISCUSSION

The Shodhana procedures distinctly act as ‘Rasayanaya’ (rejuvenation), as per commented by Dalhana. Vasti specially indicated in Madhyam Margajanya Vyadhis (Marma-Asth-Sandhi janya vyadhi). It has multifold actions. According to ushruta the concept of Utkleshana vasti, Doshahara vasti and Samshamana vasti has explained under the heading of Niruha karma chikitsa adhyaya based on Kalas visheshha (time factor), it mainly acts in such a way that first initial vata i.e. Utkleshana Vasti has causes the liquefaction of the vitiated dosa simultaneously increasing its tendency to get expelled, followed by immediately administer the Doshahara vasti in the middle one, as it is having action in eliminating the accumulation of dosa’s in the body. Evidently this doshabharana vasti shown effect as shodhana vasti, at last finally for the purpose of Pacification of leena dosha, to make equilibrium dosha to disturbed by shodhana vasti to prevent the further formation of ama and restoration of normal health is achieved with the of stimulation of no administration of Samshamana Vasti is planned. This three package vasti have mainly acts by virtue of the of drug effect as well as the procedure effect.

CONCLUSION

No doubt, Vasti (enema therapy) is one of the supreme line of treatment among all Panchakarma’s, because of its multi-dimensional actions in a multi corners. Among all three Vasti i.e. Utkleshana, Doshahara and Samshamana, Utkleshana has fine effect on Doshakleshana due to presence of Erandabeeja (seeds of Ricinus communis), Pippali (Piper longum), hopusha (Juniperus communis) etc. are most Utkleshaka drugs without irritating to the patient. The Doshahara vasti has supreme eradicative method of already utkleshita dosa as comparing to other teekshna vasti mentioned in classics, because of presence of Madhanaphala (Randia dumetorum) and kutaja (Holarrhena antysenterica). The Samshamana Vasti has best choice immediately after shodhana because as it digests the leena dosha’s as well as prevents the further formation of ama also it has prevented the complications if aroused by Doshahara or any teekshna vasti and restore the normal health in all the ways, due to active ingredient like Goksheera (Cow milk), Priyangu (Callicarpa macrophylla), Rasanjana (Berberis aristata), Madhuka (Glycyrrhiza glabra) etc. All the vasti’s are set under a packaged form having action like preventive, curative and promotional of health in a step ladder manner. This packaged form vasti if we used under the light of Karma and Kaala vasti has highly significant results as compared to yoga vasti.

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