



Review Article

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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 Yavana Vasti, Siddha Vasti, Bruhmana Vasti Yukta Ratha Vasti etc. But the ultimate outcome is to normalize the Dosha's mainly Vata Dosha. Vaata is having qualities like Amootha (intangible), Anavastita (inconstant) and Swayambu (self - existent) in nature while Pitta and Kapha are Moorta dosha's, so called as Mala's, having their common quality of Sneha that is being targeted for Utkleshana (excitation of Dosha) and doshahara (elimination of Dosha) finally looks for Samshamana (palliation of Dosha) therapy. Shodhana refers to mala shodana i.e. Utklista pitta and Utklista Kapha including other mala's. As per classics, dosha utkleshana is mainly by snehana and swedana but acharya Sushruta opines – utkleshana of dosha's via vasti chikitsa also i.e. Utkleshana Vasti along with compendium of Doshahara and Samshamana Vasti for Utklishta Dosha elimination and remnant dosha elimination respectively.

Key words: Utkleshana, Doshahara, Samshamana, Shodhana, Vasti, Dosha, 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. shodana (bio purification) and shaman Chikitsa (palliative Treatment). As Shodana (Bio purification) is a unique therapy enjoys the superiority over the mode of treatment.

Vaata is the Amootha (intangible), Anavastita (inconstant) and Swayambu (self - existent) in nature while Pitta and Kapha are moorta dosha'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 shodana 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 dosha's via vasti chikitsa also, in some context i.e. mainly in dhatugata doshayukta vyadhi as told by dalhana. ²

Dadhyat Utkleshanam Pooravam Madhye Doshaharam Punah | Paschat Samshanaiyam Cha Dadhyatvasti Vichakshanah|| Su. Chi. 38/92

Acharya (seer) sushruta opines vasti (enema therapy) as superior to all other therapeutic measures because its various actions like samshodana (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

Utklesnam – Utklesho Doshanamucchanavasthaiva | Amashayaotklesat sambhavo – janma yaasaam taa aamaashayothkleshabhavaah || A Hr Chi 6/1

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

Characteristic features Utkleshana⁵

In the context of Garbhavyakarana 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 Chakrapani, said that for any type of shodhana, the

Utklesha bhava is compulsory. ⁶ So Utkleshana 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 Shodhanartha abhyantara Snehapana (internal oleation) and Swedana (sudation therapy).
3. Excess use of Snehavasti (oil enema) and Anuvasana vasti without administration of Niruha vasti (decoctive 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 snigdhi (greasy) guna (property) leads utkleshana 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 Utkleshana not Satmya. ⁸
2. Administration of Utkleshana vasti as mentioned by Acharya Sushruta

Characteristic features of Utkleshana Dravya's⁹

In the context of Harita Varga acharya Charaka mentioned characteristic features of utkleshaka dravya are having, Anati katu (not very pungent), Swadista (very sweet or pleasant), hrudhya (pleasing to mind), Ruchi vardhaka (tasteless), Sughandhita (aromatize) and also in the context of Rasa vimana adhyaya excess use of Pippali causes the utkleshana of Dosha's and also mentioned that characteristic features of utkleshaka dravya are

Drugs Used in preparation of Utkleshana vasti and Its Properties

Sl No	Dravya	Rasa	Guna	Veerya	Vipaka	Prabhava	Karma
1.	Eranda beeja ¹¹ (seeds of Ricinus communis)	Katu	Guru Snigdha, Sookshma, Tikshana Picchila,	Ushna	Madhura	-----	Vata shleshmahara
2.	Madhuka ¹² (Glycyrrhiza glabra)	Madhura	Guru, Snigdha	Sheeta	Madhura	-----	VataPitta Shamaka & Vata Kapha vardhaka.
3.	Pippali ¹³ (Piper longum)	Katu	Laghu, Snigdha & Tikshna	Anushna Sheeta	Madhura	-----	Ardhavastha Vatakapha Vardhaka, Shuska pippali has Vata kapha shamaka
4.	SaindhavaLavana ¹⁴ (Rock salt)	Lavana Madhura	Laghu, Snigdha, Sookshma, Tikshana	Ushna	Madhura	-----	Vatakaphahara
5.	Vacha ¹⁵ (Acorus calamus)	Katu, Tikta	Laghu, Tikshana	Ushna	Katu	Medhya	Vatakaphahara, shotahara & Vedhanasthapaka
6.	Haphusha Phala ¹⁶ (Juniperus communis)	Katu, Tikta	Laghu, rooksha & Tikshana	Ushana	Katu	-----	Kaphavata Shamaka,

Indications of Utkleshana Vasti

1. All vata kapahaja vyadhi	7. Anaha (Distension of abdomen)
2. Amavata (Rheumatoid arthritis)	8. Vitsanga (Retention of feces)
3. Vatarakta (Gouty arthritis)	9. Shoola (Pain)
4. Udavarta (upward movement of wind in the abdomen)	10. Grahani, jangha, uru, pada, trika, pristra shoola (Pain in)
5. Mootrakricchra (Micturation)	11. Vatakoshta ()
6. Shotha (Swelling)	12. Ashmari (Calculi) etc.

Mode of Action of Utkleshana Vasti

Utkleshana 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

Guru guna and Prakledhana property for particularly kaphotklesha.

Assessment of Doshotkleshana

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

1. Respective dosha vrudhhi laxana (characteristics of increase of humors) i.e. particularly kapha dosha vrudhhi laxana, pittha dosha vrudhhi laxana and Vata gets activated in their own site.
2. Dosha vilodana (agitation of humors)
3. Lomaharsha (erections of the hairs of the body)
4. Hrullasa (nausea)
5. Aasyasrava (salivation)
6. Respective vyadhi vrudhhi (upsurge of disease)

Objectives of Utkleshana Vasti

1. The main objective of the Utkleshana therapy is – To prepare the body for Shodana 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 vrudhhi and Vilayana (liquification) in kaphaja disorders
3. To cause Pitta vrudhhi and Pitta Vilayana in pittaja disorders.
4. To stimulate the vata for Vrudhha and Vilayanartha dosha get expelling process.
5. This is to be achieved by vrudhya (excessive increase of dosha) and vishyandana karma (liquefication of dosha) of snehana (oleation) therapy and by administrating the utkleshana vasti.

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 Utkleshana 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 Virya (potency) of Vasti (enema) is taken up by Apana, Samana and Vyana vayu respectively. Thus, by reaching the Dusta sthana (vitiated area) through Rasa dhatu, there Utkleshana vasti starts its action. The speed of action depends upon the strength of Jataragni (digestive fire). Teekshana (sharp) and Sookshma (minuteness) properties acts according to Jataragni (digestive fire). Drugs circulate through rasa and its srotas and reach the Dusta Srotas there the process of Utkleshana of specific dosha starts without hampering to the other physiological actions i.e. dhatu's and all. This Utkleshana 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 (vitiated channels) causes Lekhana (scraping) and Bhedhana (cathartic) of Dosha they get separated from Srotas and Dusta Sthana's (vitiated areas) move along with Rasa dhatu showing the signs and symptoms of Utklista Dosha (excited humor), finally stagnated in their own seats but expel the dusta mala during the complete process. Here the Utklista 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.¹⁷

CONCEPT OF DOSHAHARA/SHODHANA AND DOSHAHARA VASTI

The fundamentals of Doshaharana (elimination action) known by pathologically disturbed Dosha's in the body, here dosha,s means, not only Vata, Pitta and Kapha, also Dushya's (morbid factors) and Vaikruta Mala's. To make an attempt of Doshahara 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 vitiated dosha's, simultaneously increasing its tendency to get expelled by Doshaharana 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 Dosha 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 Utkleshana vasti for the mobilization of Dosha's from Shaka (extremity) to Koshta (GIT).

Here the Dosha signifies two conditions 1) Physiological condition 2) Pathological condition

- 1) Physiological condition of Dosha 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.¹⁸

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.

c) To perform above two functions, there should be a physical stricter frame work which requires to carry out the programmes i.e. body and its functions is Physiological concept of Dosha.¹⁹

2) Pathological condition of Dosha is the effect of vitiated Vatadi dosha's due to ahitakara ahara (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 Dosha.

The term Doshaharana (shodhana) definition

Yadiryayed Bahirdoshan Pancchada Shodhanam Cha Tat |

Niruha Vamanam Kayashiroreko Asravisruti || A. Hru. Su. 14/5

The process in which dosha's are eliminated from body is called as Doshaharana or Dosha Shodhana.²⁰ or the process in which dosha comes out of the body naturally or by induction of Shodhana medicine is called as Doshaharana. In this process, mostly provoked dosha comes out and further progress of disease is hampered and as vitiated dosha's gets eliminated from the body, then the equilibrium of Dosha, 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. Raktamokshana (bloodletting therapy)

When dosha's/mala are in anutklistha avastha (not excited condition) and remain in the body then oleation and sudation are needed for Utkleshana (excitation) and thus Utklistha dosha should be eliminated by Shodhana (bio purification) therapy.²¹

Importance of Doshaharana

After shodhana, mala's are eliminated, there is increase in Bala, Varna and man can live a long healthy life.²² As a result of Samyak shodhana by the administration of these Shodhana (bio purification) therapies the vitiated dosha'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.²³

The vitiated dosha's alleviated by fasting and digestive drugs do at times get aggravated but those eliminated by elimination therapies do not reoccur. The dosha'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 vitiated doshas. they go on causing diseases unless they are eliminated from their very root.²⁴

Vaidhya (physician) should be careful about elimination of doshas's as they may be proved to be fatal after excessive

condition.²⁵ 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 Vamana is indicated as a Doshaharana chikitsa.²⁶ By considering site of dosha in koshta elimination is indicated through the nearest route.²⁷

Acharya Vagbhata told that mode of Doshaharana chikitsa based on the site of Dosha and nearest route dosha nirharana is as follows²⁸

Site of Dosha	Route of Doshaharana	Mode of Doshaharana
Amashaya(stomach)	Mukha(Mouth)	Vamana (emesis therapy)
Amapakwashaya Madhya (middle part stomach and large intestine)	Guda(Anus)	Virechana (purgation therapy)
Pakwashaya(large intestine)	Guda(Anus)	Niruha Vasti(decoction enema therapy)
Urdhwa Jatrugata(upper clavicle part)	Nasa (Nose)	Shodhana Nasya(purificatory nasal therapy)
Rasa & Rakta dhatu(Lymph and connective tissue)	Sira (Vein)	Raktamokshana(bloodletting therapy)

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.

Vikara (type of vitiation) and Vasti dravya (medicines used in enema) as mentioned by acharya sushruta.²⁹

Definition of Doshaharana Vasti

Before administering the Doshahara vasti the physician should have beware of Kala (time), bala (strength), Dosha (humor),

Doshaharana vasti is process in which Utklisha dosha's by Utkleshana vasti are eliminated from the body with the help of a special Vasti (enema) preparation is known as Doshaharana vasti³⁰

Drugs Used in preparation of Doshahara vasti and Its Properties

Sl No	Dravya	Rasa	Guna	Virya	Vipaka	Karma
1.	Shatahwa ³¹ (<i>Anethum sowa</i>)	Katu, Tikta	Laghu, rooksha & Tikshana	Ushana	Katu	Kaphavata Shamaka
2.	Madhuka ³² (<i>Glycyrrhiza glabra</i>)	Madhura	Guru, Snigdha	Sheeta	Madhura	VataPitta Shamaka & Vata Kapha vardhaka.
3.	Kutaja Beeja ³³ (<i>Holarrhena antidysenterica</i>)	Tikta	Laghu, Rooksha	Ushna	Katu	Thridoshahara, Deepana(carminative)
4.	Madana Phala ³⁴ (<i>Randia dumetorum</i>)	Kashaya, Madhura, Tikta	Laghu, Ruksha	Ushna	Katu	Kaphavata Shamaka & Kapha Pitta Samshodhana,
5.	Kanjika ³⁵ (<i>Grains porridge</i>)	Amla	Laghu, Tikshna & Ushna	Ushna	Amla	Vatakaphahara, Amapachaka, Vasti Shodaka, Daha jwarahara
6.	Gomutra ³⁶ (<i>Cow urine</i>)	Katu, Tikta, Kashaya	Tikshna, Ushna, Kshara Laghu,	Ushna	Katu	Kaphaghna, Vataghna, Agnideepaka, Medya(intelligence)

Indications of Doshaharana Vasti

1. Ekanga roga(monoplegia)	7. Gridrasi(sciatica)
2. Sarvanga roga(qudraplegia)	8. Pakshavata(stroke)
3. Vatasanga	9. Parshwashoola(pain in flanks)
4. Katishoola(pain in lumbosacral region)	10. Ardhita(facial paralysis)
5. Katigraha(stiffness of lumbosacral region)	11. Vishamagni
6. Amavata(rheumatoid arthritis)	12. Gulma etc

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

CONCEPT OF SAMSHAMANA AND SAMSHAMANA VASTI

Mode of action of Doshahara Vasti

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

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 Bahudoshavastha or Madhyama doshavastha but in the context of Alpadoshavastha 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 Yuktivyapashraya Chikitsa (treatment procedures which are planned and executed) and verity of Langhana Chikitsa (fasting). Due to its main constituent of Akasha Mahabhoota, ia 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 dosha's, which is left out after Samshodhana procedures and rectifies the damages caused by the disease process. So, the concept of Samshamana 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 Ex: Samshamana Vasti, Nasya Ex: Shamana Nasya (palliative nasal therapy).

Definition of Shamana

Shamanam Yastwasthanasthitaanaaneva Saamyā Hetu | A Hru Su 1/25 Arunadatta

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

Na Shodhayati Ydhoshaan Samannodirayatapi | Sameekaroti Kuddhashcha tat Samshamanamuchyate ||Su Sa Su 20/21 Dalhana

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

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

Characteristic Features of Samshamana

1. The Samshamana therapy always having Akasha mahabhoota⁴⁰
2. The best rasa for Samshaman therapy always Kashaya rasa as told by chakrapaani.⁴¹
3. For Alpa doshayukta vyadhi's, alpagni and Alpa Bala Persons, the Samshamana therapy is a first choice.⁴²
4. The Samshana therapy always having the property of Laghu (light), rooksha (dryness), ushna (hot), teekshna (sharpness), khara (roughness), sookshma(minuteness), Sara(mobility), vishada (clearness) and kathina (hardness).⁴³
5. For Raktaja roga (connective tissue diseases) Samshamana (palliation) is a choice of treatment as told by acharya Dalhana.⁴⁴

Importance of Samshamana therapy

In Ayurveda most of the Acharya's have given first and foremost preference to Samshodhana (bio purification) therapy as compared to the shaman because of Shodhana has a property of Apunarbhavatwa laxana (non-recurrence symptoms) but in some instances Shamana has also play an important role, in amadosha after samshodhana karma 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.

In both the above targets maintenance of Agni is the key factor. Where Samshodhana could not have any role, those are – Alpadoshavastaha, Alpa balayuka roga and rogi, Mandhagni, Saama conditions, Baala, Vruddha and garbini. Post off Samshodhana, the Samshana therapy in the form of Samsarjana karma or Shamana Vasti or Shamana nasya or Dhoomapaana measures are carried out by a way of administering the medicines in different form and in unique and specific to different diseases. Such a palliative measure clears the small amount of morbid dosha's which is left out after the shodhana procedures and also rectifies the tissue damages caused by the disease process, finally achieves the homeostasis in the body. Hence the Samshamana therapy is also has a vital role in treatment aspect as well as maintaining the Swasthvruttha aspect at present era.

Drugs Used in preparation of Samshamana Vasti and Its Properties

Sl No	Dravya	Rasa	Guna	Virya	Vipaka	Prabhava	Karma
1.	Priyangu ⁴⁵ (<i>Callicarpa macrophylla</i>)	Tikta, Kashya & Madhur	Guru, rooksha	Sheeta	Katu	-----	Thridoshahara Mainly Vatapitta shamaka, Daaha & Jwarahara
2.	Madhuka ⁴⁶ (<i>Glycyrrhiza glabra</i>)	Madhura	Guru, Snigdha	Sheeta	Madhura	-----	VataPitta Shamaka & Vata Kapha vardhaka.
3.	Musta ⁴⁷ (<i>Cyperus rotundus</i>)	Tikta, Katu & kashaya	Laghu, rooksha	Sheeta	Katu	-----	Kapha Pitta shamaka
4.	Rasanjana ⁴⁸ (<i>Berberis aristata</i>)	Katu, Tikta	Laghu, Rooksha, Ushna	Ushna	Katu	-----	Kaphahara, Rasayana(rejuvenation),
5.	Go Ksheera ⁴⁹ (cow milk)	Madhura	Guru, Snigdha, sheeta,	Sheeta	Madhura	Medya, Vrushya	Vatapittahara Preenaniya(nourishing) Jeevaniya (life sustatining) Brumhana(nutritive) balya,(strength promotive) Rasayan, ojvardhaka, Klamahara

Indications of Samshamana Vasti

1. Durbala(feeble)	6. Amavata
2. Vatarogi	7. Krimi roga (helminths disease)
3. Vruddha(old age)	8. Jwaratisara(fever and diarrhea)
4. Alpagni(weak digestive power)	9. All vata pittaja roga's
5. Alpadosha(weak humors)	

Mode of Acton 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 Yapanavasti 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 separates the sarakitta bhagas(essence and waste part) as well as regulates the absorption and the elimination process. This Dhatwagni is fully under control of its nearest administration, vata i.e samanavata and Apana vata.

Samanavata is near and at the agni, it moves all over the koshta mainly in mahasrotas (GIT) which receives, digests the Vasti material and eliminates the mala. After that the Samana vata regulates peristaltic movements, stimulates and controls the apana vata which controls LGIT and alleviates srotavarodha, anilamoodhata, and restores the Vatanulomana.

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

Samanavata 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 deepati 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 pachana dravyas in the vasti opsonising 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 dhatunirmana.

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 doshaharana by: Ama pachana 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 'Rasayana' (rejuvenation), as per commented by Dalhana. Vasti specially indicated in Madhyam Margajanya Vyadhis (Marma-Asthi-Sandhi janya vyadhi). It has multifold actions. According to sushruta the concept of Utkleshana vasti, Doshahara vasti and Samshamana vasti has explained under the heading of Niruha karma chikitsa adhyaya based on Kala vishesha (time factor), it mainly acts in such a way that first initial vasti i.e. Utkleshana Vasti has causes the liquefaction of the vitiated dosha 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 dosha's in the body. Evidently this doshaharana 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 Panchakarama'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 Doshatkleshana due to presence of Erandabeeja (seeds of *Ricinus communis*), Pippali (*Piper longum*), hapusha (*Juniperus communis*) etc. are most Utkleshaka drugs without irritating to the patient. The Doshahara vasti has supreme eradicated method of already utklishta dosha as comparing to other teekshna vasti mentioned in classics, because of presence of Madhanaphala (*Randia dumetorum*) and kutaja (*Holarrhena antidysenterica*). 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 promotive 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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