

Review Article - “Analysis of Vaman Karma on the basis of Samanya - Vishesh Siddhanta”

Satya Prahash Pathak¹, Poonam Pandey²

¹Associate Professor, Department of Shalakya Tantara, Veena Vadini Ayurved College & Hospital Bhopal (M.P.)

²Assistant Professor, Department of Samhita & Siddhanta, Veena Vadini Ayurved College & Hospital Bhopal (M.P.)

Abstract: Ayurveda is the complete system of living being which covers all the aspects of life as philosophy, science, psychology, lifestyle and health etc. The soul of ayurveda is its basic principles on that basis it is standing from anadi kala till today. Samanya - Visesh Siddhanta is one of the most important basic Principle of Ayurveda, which is essential for physiological as well as pathological state of body in terms of prevention and curation of disease. Ayurveda advocates Panchkarma to achieve these goals as shodhana of body for healthy being and diseased ones also. Vaman is one and most important therapy of the five therapies of Panchakarma in Ayurveda, which works on the basic principle Samanya – Visesh Siddhanta . Vaman is done for preventive & curative purposes in the terms of shodhan(cleansing or purification) of urdhwa part of body.

Keywords: Vamana, Shodhana, Panchkarma, Samanya, Visesh

1. Introduction

Ayurveda is the science of life, which has standing on its own basic principles which are the thoughts propounded by the different Acharyas by their extra-sensual perception, extraordinary Intelligence, discussion and rationale (Yukti), these facts can be revalidated through appropriate scientific researches and explore the science of Ayurveda for the benefit of the mankind.

Ayurveda always emphasized to maintain the health by prevention of disease and to cure the disease. Prevention of disease to maintain health is being the first and foremost aim of the holistic science of Ayurveda through Aahar (pathyasevan), Vihar and Ritucharya palan¹.

“Swasthasy swasthya rakshanam, aaturasya vikar prashamanam cha”

The basic principle followed in the Ayurvedic system of medicine is Swasthyashya Swasthya Rakshanam, which means to maintain the health of the healthy, rather than Aturashya Vikara Prashamanam cha, means to cure the diseases of the diseased person².

To achieve these goals our Acharyas have advocated the Dincharya (daily regimen), Ratricharya (night Regimen) and Ritucharya (seasonal regimen) in our Samhitas of Ayurveda. In terms of Ritucharya that the seasonal changes influence the human body resulting into the accumulation and aggravation of particular dosha in a particular season like Kapha in hemant ritu (winter season) and vasant ritu (spring season) respectively, accumulation and aggravation of Pitta in varsha ritu (rainy season) and sharad ritu (autumn season) and accumulation and aggravation of Vata in greesma ritu (Summer) and varsha ritu (rainy season) respectively. Ayurveda emphasized to practice these therapies to eliminate the vitiated dosha in accordance to the seasonal variation like Vamana in vasant ritu, Virechana in sharad ritu, Basti in varsha ritu etc. for preservation and prevention of disease to promote health which is the first

goal of Ayurveda. Hence, Vasantika Vamana, Sharadiya Virechana and Varshika Basti are the preventive measures of Panchakarma. In panchkarma Vamana is the first and foremost therapeutic measure indicated for the purification of urdhwa bhaga of the body or bio-cleansing of body³. Vaman means the action of expel out the vitiated doshas from the upper part of body through oral route⁴. It is known as therapeutic emesis or Vomiting.

Vaman is an effective treatment plan for of Kapha and Kapha-Pitta pradhan body constitution and patients suffering with Kapha disorders and associated Pitta disorders or diseases originating or settled in the place of Kapha⁵.

Most of Ayurvedic drugs are administered through oral route from where it goes to the Amashaya (stomach), which is the main seat of Kapha where the Digestion of food takes place. If there is accumulation or aggravation of Kapha in amashaya, the digestion of food or drug cannot takes place properly. Therefore With the help of Vamana Karma, Amashaya Shuddhi (cleansing) occurs, so the digestion of drug and food takes place properly.

Samanya – Vishesh Principle

Ayurveda is the holistic system or science of life which is based on its peculiar fundamentals like Tridosha, Triguna, Panchamahabhuta, Sapta Dhatu, Shadpadartha, Aatma, Moksha, Lok- Purusha Samya, Samanya -Vishesha etc. In which the Samanya – Visesh principle is the key component of health management. This concept has a great applied impact on preservation of health and cure of disease in terms of ayurvedic treatment by increasing the decreased ones or decreasing the increased ones to gain the substances in balance state in the body, which is the basic aim of Ayurvedic treatment⁶. Avoiding the factors causing disequilibrium and pursuing those cause equilibrium, Dhatu (biological substances) will not deranged and maintain the balance state. Samanya theory is used in nourishment of Dhatu (health maintenance), which is the prime focus of Ayurveda while the implementation of Vishesh Siddhanta is in treatment part or in the disease management. The

strengthening of the doshas and dhatus is completely based on this basic principle because which have become weak (by its similarities) and reduces doshas and dhatus which are increased (by its dissimilarities) causing imbalances. So the correct application of Samanya- Vishesha principle helps in the treatment of various diseases in Ayurveda.

Samanya denotes vrudhdhi means the cause of the increase⁷. The similarity of objects is termed as Samanya⁸. Samanya is one which denotes about similarity or uniformity.

The objects can be differentiated from each other on the basis of substantial, qualitative and activity oriented dissimilarity. This difference of an object from other object is known as Vishesha (specialty) which is the cause of decrease⁹.

Dravya (substance) along with their inherent Guna (properties) and Karma (action) is expressed through either Samanya or Vishesha, where as the application of these principles in the treatment leads to increase or decrease of body elements, curable disorders get managed through drugs having opposite properties and administered with due consideration of place, dose and time. Therefore physician has to use either Samanya or Vishesha as a key to restore health and to cure the diseases.

2. Material and Methods

Various Samhitas and their respective commentaries, various articles, and on line data base have been referred for

the specific materials and the topics are discussed on the basis of its conceptual part.

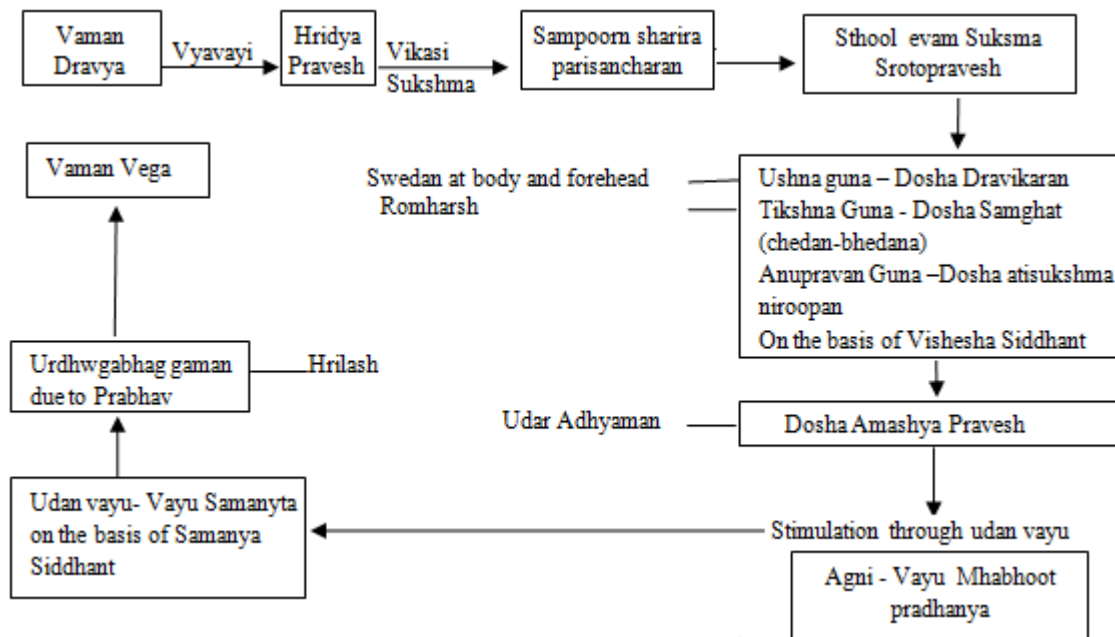
3. Discussion

Vamana dravyas are having Ushna, Tikshana, Sukshama, Vyavayi, Vikasi, Urdhavabhagha prabhava properties¹⁰. On that account these properties vama dravya get quickly absorbed in blood and cross the blood brain barriers and stimulates the vomiting center and results vomiting. The expelled material consists of undigested food, Kapha dosha & Pitta dosha. The vitiated Kapha dosha is expelled out through the mechanism of Vamana Karma. Due to having Ushna, Tikshana, Sukshma, Vyavayi and Vikashi guna medicine reach to the hridaya pradesha by the potential of their virya and prabhava, and circulate through the micro & macro channels due to its Sukshma and Vyavayi properties and circulate to whole body. Then they liquefy (vishyandana) the dosha samghata by the potential of their Agneyatva (ushana guna) and break this complex (chedana) by their tikshana and vikashi guna on the basis of Vishesha siddhant. Due to sandhi shathilya by Vikasi guna this flaccid and braked complex leaves their site. On the account of sukshma, anupravan guna and previously done snehana and swedana dosha migrate from shakha to koshta (Amashya), where the dominance of Vayu mahabhoot and stimulation of udana vayu empowered the upward movement or vama vega on the basis of Samanya siddhant while Agni mahabhoot act on the basis of Visesha siddhant and neutralize the vitiated Kapha. After that vama vega expelled these dosha from mouth due to urdhwaga prabhava.

Table 1: Characteristics of Vamana Dravyas

Characteristics of Vamana dravyas					
Guna	Prabhava Sthana	Srotas	Prerak Karak	Panchbhautic sanghatan	Prabhava
Usna, Tikshna, Sukshama, Vyavayi, Vikasi	Hridaya, Amasaya	Dhamani	Udana Vayu	Agni+Vayu	Urdhwa bhagahar

Vamana Samprapti (Mechanism of Vamana Karma)¹⁰



4. Conclusion

It seems impossible to achieve the goal of Ayurveda, which is to maintain the health of healthy individual and to treat various disease in diseased condition, without the application of a basic principle like Samanya - Vishesha. On the basis of Samanya – Vishesha principle a medicine used properly should strengthen Dosha and Dhatus that have become weak by its similarities and at the same time it should reduce the Dosha and Dhatus that are increased out of proportion to cause the imbalance or Vaishmya due to its opposite nature. In the same way in Vamana karma the Samanya - Vishesha principle is a key component to understand the mode of action on its basic level. Vamana karma is the most effective plan of treatment of Amashya shuddhi or cleansing which work on the Samanya - vishesha siddhant.

5. Future Scope

The present study justifies and establishes the truth regarding fundamental principle described in our classics about vamana. The work is discussed on the basis of concepts. The present research work is aimed to establish the co-relation between fundamental principle of samanya - vishesha and the action of vamana dravyas. In future one can apply this fundamentals principal for other clinical research or day to day clinical practice to understand other therapeutic procedure of panchkarma and also to understand the mode of action of single medicine.

References

- [1] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, Part - 1, Sutrasthan, chapter 6, verse 3, Page 91
- [2] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, part - 1, sutra sthan, chapter 30, verse 26, Page 495
- [3] Charak samhita, ayurveda dipika commentary of chakrapani and vidyotani hindi commentary by Kashinath sahay, Part – 2, chaukhamba Sanskrit sansthan Varanasi, Edition - 2006, Kalpasthana chapter – 1, Page – 801
- [4] Charak samhita, ayurveda dipika commentary of chakrapani and vidyotani hindi commentary by Kashinath sahay, Part – 2, chaukhamba Sanskrit sansthan Varanasi, Edition - 2006, Kalpasthana chapter – 1, verse – 4, Page – 801
- [5] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, Part -1, Sutrasthan, chapter 20, verse 17-18, Page 306
- [7] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah,

- chaukhambha orientalia Vanarasi, Edition - 2005, Part - 1, Sutrasthan, chapter 1, verse 53, Page 23
- [8] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, part - 1, Sutrasthan, chapter 1, verse 44, Page 15
- [9] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, part - 1, Sutrasthan, chapter 1, verse 45, Page 16
- [10] Agnivesh Tantra charak samhita, Ayushi hindi commentary of chakrapani virchita Ayurved Dipika Teeka, Translated by Vd. Harish chand kushwah, chaukhambha orientalia Vanarasi, Edition - 2005, part - 1, Sutrasthan, chapter 1, verse 44, 45, Page 15 – 16
- [11] Charak samhita, ayurveda dipika commentary of chakrapani and vidyotani hindi commentary by Kashinath sahay, Part – 2, chaukhamba Sanskrit sansthan Varanasi, Edition - 2006, Kalpasthana chapter – 1, verse 5, Page – 801

Author Profile

Satya Prahsh Pathak, M.S. Ayurveda in Shalaky Tantra, Associate Professor in Dept. of Shalaky Tantra, Veena Vadini Ayurved College & Hospital Bhopal (M.P.)

Poonam Pandey, M.D. Ayurveda in Samhita and Siddhanta, Assistant Professor in Dept. of Samhita & Siddhanta, Veena Vadini Ayurved College & Hospital Bhopal (M.P.)