

## Critical Appraisal of the Concept of *Shodhana* and *Sadyashodhana* among the *Panchakarma*

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### Abstract

*Shodhana* or Panchakarma is the very important part of the *Ayurvedic* treatment. The period during which *Charak Samhita* was written, it would have been practiced in greater proportion. There is detailed description about Panchakarma or *Shodhana* in *Charak Samhita*, *Sushrut Samhita* and *Ashtang Sangrah* (and *Ashtang Hridayam*). These texts are called as *Brihat Trayi*. *Sharangdhar Samhita* and Bhavprakash described Panchakarma concisely as compared to the *Brihat Trayi texts*. Every disease is told to be treated with *Shodhana* first<sup>1</sup> and *Shamana* thereafter. The *Kalpa sthana* and *Sidhi sthana* of *Charak Samhita* are solely dedicated to the *Shodhana*. Thus being an important treatment modality *Shodhana* is very useful in achieving both the goals of Ayurveda i.e., for maintaining health in the healthy and to treat the disease in the diseased one. This paper deals with theory part of the *Shodhana* to be applied in the healthy and the diseased. The paper also highlights the difference in implementing the *Shodhana* in the diseased and healthy one.

### Keywords

*Shodhana, Sadyashodhana, Panchakarma*



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## INTRODUCTION

*Shodhana* or Panchakarma is the salient feature of the Ayurveda. The aim of Ayurveda is to prevent and treat the disease. In both the aims of Ayurveda, *Shodhana* holds very important position. Among *Shodhana*, *Vamana* and *Virechana* are important because the process of purification in them is more intense than in other procedures like *Basti*, *Nasya* and *Raktamokshana*. For the prevention of the diseases, these procedures are recommended by Ayurveda once in a year<sup>2</sup>. These procedures remove the vitiated *Dosha* and bring healthy status in the body. The vitiation of *Dosha* in this case is known, so, *Shodhana* can be well planned in the healthy. For example *Vasantik Vamana* can be well planned in the healthy.

Contrary to the above, *Shodhana* in case of the disease the *Shodhana* is depended on the condition of *Dosha*, *Dushya* etc. If the *Dosha* are moving to *Koshtha* or present in the *Koshtha*, so there can be need of small quantity of *Snehan- Swedan* or no need of *Snehan – Swedan*.<sup>3</sup> Therefore, in case of the disease *Shodhana* is generally unplanned or performed as an emergency treatment. In the diseased condition there is no need to follow the general rules of *Shodhana*. One has to use

some techniques to combat the climate.<sup>4</sup> This type of *Shodhanis* called as *Sadyo – Shodhan*.

In fact there are no words like “*SadyoShodhana*” in the *BrihatTrayi*. But in the 2<sup>nd</sup> chapter of *Charak Samhita Sutra Sthana* there is reference of performing Panchakarma, commenting on above lines *Chakrapani* explained in detail importance of presence of *Dosha* in the *Koshtha* and role of *Snehana* and *swedana* in bringing the *Dosha* to the *Koshtha*

Thus there are 2 types of *Shodhana*

- 1) In healthy individuals – to prevent the diseases and maintain the health
- 2) In the diseased individuals – to treat the disease

### CONCEPT OF SHODHANA IN SWASTHA

Ayurveda has advocated performing the *Shodhana* after change in the season. For example, change in the season from cold to hot makes vital changes in the body which is considered as *KaphaPrakopa* in *Vasant Ritu* in Ayurveda and *Vamana Karma* is recommended for that.<sup>5</sup> Likewise, change in season from the summer to the rainy season makes vital changes in the body which is considered as *Vata Prakopa* in *PravrittRitu* and *Yoga Basti Karma* is recommended for that. Lastly, change in the season from the rainy season to the cold makes vital changes in

the body which is considered as Pitta *Prakopa* in *Sharad Ritu* and *Virechana* is the medicine among the Panchakarma advocated for the elimination the *Pitta*.<sup>6</sup>

**Table 1.** *Ritu* in a year and condition of the *Dosha*

| Sr | RITU          | SANCHA<br>Y | PRAKOP<br>A | SHAMAN<br>A    |
|----|---------------|-------------|-------------|----------------|
| 1) | VASANT        | -           | KAPHA       | -              |
| 2) | GRISHMA       | VATA        | -           | KAPHA          |
| 3) | PRAVRIT<br>TA | -           | VATA        | -              |
| 4) | VARSHA        | PITTA       | -           | -              |
| 5) | SHARAD        | -           | PITTA       | -              |
| 6) | HEMANT        | KAPHA       | -           | VATA,PIT<br>TA |

**Table 2** *Shodhana* or Panchakarma to be performed as per *Ritu* in the healthy

| Sr. | SEASON    | PANCHAKARMA         |
|-----|-----------|---------------------|
| 1)  | VASANT    | VAMANA,NASYA        |
| 2)  | GRISHMA   | -                   |
| 3)  | PRAVRITTA | BASTI               |
| 4)  | VARSHA    | -                   |
| 5)  | SHARAD    | VIRECHANA,SIRAVEDHA |
| 6)  | HEMANT    | -                   |

### **Ayurveda prefers Panchakarma**

Ayurveda is the medical science which prefers *Shodhana* or Panchakarma and not *Shamana* or palliative therapy. So, in the *Ayurvedic* texts for each and every disease first treatment is Panchakarma and then *Shamana*. Even in the context of *Swastha* or healthy individuals Ayurveda has advocated Panchakarma after every three months. As the *Shodhana* or purification is able to remove the *Dosha* (toxins) permanently they are considered to be superior to the *Shamana* or palliative therapy. *Rasayana* and *Vajikarana* are specialties of Ayurveda which can be

performed only after performing Panchakarma.<sup>7</sup> Thus, Panchakarma are the mainstay of the *Ayurvedic* treatment either in case of maintenance of health or curing the diseases.

### **Sadharan Ritu and Asadharan Ritu**

While advocating Panchakarma Ayurveda has taken climate condition in the mind for example in the *Grishma* (summer), there is extreme hot climate, so, no Panchakarma is advocated for the healthy individuals. Similarly, in the rainy season these Panchakarma procedures cannot be performed and in the winter also Panchakarma procedures like *vamana*, *Virechana* are avoided. The main cause of avoidance is the extreme climate which is problematic to perform *Snehapana* (internal oleation) and the Panchakarma<sup>8</sup>

So *Grishma*, *Varsha* and *Hemant* are called as *Asadharana Ritu* because of extreme heat, rain and cold respectively and *Shodhana* is avoided in *Swastha* during this period.

### **SADHARAN RITU**

On the contrary to above seasons there are rest of three seasons (*Ritu*) in which the climate is favourable so *Snehapana* and *Shodhana* can be done in these seasons.

**Table 3** *Asadharan Ritu* and cause of avoidance of *Shodhana*

| Sr. | Name of the season (Ritu) | Approximate English Month | The reason why shodhana is avoided | What will happen if Shodhana performed |
|-----|---------------------------|---------------------------|------------------------------------|--|
| 1)  | <i>Grishma</i>            | April, May                | Extreme heat in the climate        | Atiyoga                                |
| 2)  | <i>Varsha</i>             | July, August              | Extreme/continuous rain            | Ayoga                                  |
| 3)  | <i>Hemanta</i>            | December, January         | Extreme cold in the climate        | Ayoga                                  |

**Table.4** *Sadharan Ritu* and advised *Shodhana* or Panchakarma

| Sr. | Ritu             | Approximate English month | Panchakarma advised                         |
|-----|------------------|---------------------------|---|
| 1)  | <i>Vasant</i>    | March, April              | <i>Vamana, Nasya</i>                        |
| 2)  | <i>Pravritta</i> | June, July                | <i>Basti</i>                                |
| 3)  | <i>Sharad</i>    | October, November         | <i>Virechana, Raktamokshana (Siravedha)</i> |

### CONCEPT OF SADYASHODHANA

All the rules which discussed above are pertaining to the *Shodhana* in healthy individuals. But in case of the diseased there is no need to follow all the rules described above. For example if a patient of

*Tamakshwas* shows aggravated symptoms in *Pravritt Ritu* one has to perform the *Vamana* in the *Pravritt Ritu* also. This type of *Shodhana* carried out in the diseased persons and it is called as *Sadyashodhana*.

In almost every disease the *Sadyashodhana* has been mentioned first and then Palliative therapy is mentioned thereafter. The quantity of vitiated *Dosha*, their seat, movement varies from the disease to disease; therefore the *Shodhana* depends upon all above factors. In the one particular disease different *Shodhana* can be performed as per situation. To recognize the particular condition of a particular *Shodhana*, detailed theoretical and practical study of the Ayurvedic texts is required. For example in *Jwar* all *Shodhana* are indicated as per conditions. One has to recognize the condition and perform the *Shodhana*. Following is the chart showing the *Shodhana* to be performed in the various diseases.

In the diseased condition the *Shodhana* is to be applied as per the condition. One has to think about the severity of the disease, condition of the patient, quantity of the *Dosha*, their seat etc. The main difference between the *Shodhana* and *Sadyashodhana* is one is a well-planned procedure and the other is an emergency procedure.

**Table 5** Sadyo-Shodhana in some Diseases

| Sr  | Disease                               | Vamana | Virechna | Viruh | Anuvasan | Nasya | Raktam |
|-----|---------------------------------------|--------|----------|-------|----------|-------|--------|
| 1)  | <i>Jwara</i> <sup>9</sup>             | +      | +        | +     | +        | +     | +      |
| 2)  | <i>Raktapitta</i> <sup>10</sup>       | +      | +        | -     | -        | +     | +      |
| 3)  | <i>Gulma</i> <sup>11</sup>            | +      | +        | +     | +        | -     | +      |
| 4)  | <i>Prameha</i> <sup>12</sup>          | +      | +        | -     | -        | -     | -      |
| 5)  | <i>Kushtha</i> <sup>13</sup>          | +      | +        | +     | +        | +     | +      |
| 5)  | <i>Rajyakshma</i> <sup>14</sup>       | +      | +        | +     | +        | +     | -      |
| 7)  | <i>Unmad</i> <sup>15</sup>            | +      | +        | +     | +        | +     | -      |
| 8)  | <i>Apasmar</i> <sup>16</sup>          | +      | +        | +     | +        | +     | -      |
| 9)  | <i>Attavabhinivesha</i> <sup>17</sup> | +      | +        | +     | +        | -     | -      |
| 10) | <i>Shohta</i> <sup>18</sup>           | +      | +        | -     | -        | +     | -      |

For *Sadyo-Shodhana* one has to observe if the condition is favorable for *Shodhana* or not.

For example in case of *Jwar* the guidelines for *Sadyovamana* are

- The *Dosha* should be *Kapha* dominant
- They should be collected in the *Amashaya*
- The time when *Dosha* cause *Jwara*
- The patient should be suitable for *Vamana*

If all of these conditions are fulfilled one has to promptly perform the *Vamana* in this condition<sup>19</sup>.

## DISCUSSION

It is evident now that in the case of healthy individuals one has to perform the *Shodhana* as per seasonal regimen described in ayurveda. It is well planned and all the conditions and general rules have to be followed throughout the procedure. For example in case of *Vamana* in healthy individual one should perform it after proper internal oleation and on the day of *Vamana* one should perform oil massage and hot fomentation to the whole body and perform the *Vamana* early in the morning but in case of the *Sadyo-Vamana* there is no need to follow any of the general guideline as mentioned in case of *Vamana* in healthy. It can be performed even in the afternoon or in the night.

Secondly, in case of *Shodhana* in healthy one can use fair quantity of drug and expect its result. In other terms one may expect *Pradhan Shudhi* in case of healthy because *Bala* is *uttam* in case of healthy, but in case of healthy one should not insist on *Pradhan Shudhi* because the *Bala* of the patient can be *Hina* due to the disease so the dose of drug should be given cautiously in the diseased.

*Virechak Aushadhi* is generally very less compared to the *Shodhana* in *Swastha*

## CONCLUSION

- From the above discussion it can be concluded that *Shodhana* is very important part of the *Ayurvedic* treatment.
- *Shodhana* performed for maintenance of health in the healthy individuals is performed as per season and all the general guidelines of that particular *Shodhana* are applicable for that. The physician can use optimum quantity of the drug and can expect *Pradhan Shudhi*.
- Conversely, *Shodhana* performed for treating the disease is performed as per the disease conditions and no need to follow the general guidelines. The drug dose is decided as per the condition of the disease and the diseased and other factors, therefore it is not desirable to insist upon *Pradhan* or *MadhyamShudhi* in case of *SadyoShodhan*. In this type of *Shodhana* quantity of *Vamak* or

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