



A Review on Indications and Contraindications of Shodhana

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ABSTRACT: The word *Shodhana* is a fundamental concept in *Ayurvedic* medicine, refers to the process of detoxification and purification of the body and mind. This ancient practice involves various techniques, including *Panchakarma* to eliminate toxins and restore balance to the body's doshas. *Shodhana* plays a crucial role in maintaining physical and mental well being by removing accumulated toxins, enhancing digestive fire and promoting health. However, its application requires careful considerations of indications and contraindications to ensure safe and effective treatment. Proper patient selection, timing and technique are essential to maximize benefits and minimize adverse effects. This review highlights the importance of *Shodhana* in preventing diseases improving mental clarity and rejuvenating the body, while emphasizing the need for judicious application based on individual needs and mental health status.

KEYWORDS: Shodhana, Bahu Dosha, Apatarpana, Indication, Contraindication

INTRODUCTION

Ayurveda's treatment approach is characterized by its diversity and adaptability, with various modalities catering to individual needs. For the same condition and patient, a physician can select different treatment modalities, and the results can vary significantly. The effectiveness of the treatment largely depends on the physician's expertise, command over the treatment principles and rationality in selecting the most suitable approach. At the heart of *Ayurvedic* treatment lie two fundamental modalities: *Shamana* and *Shodhana*. *Shamana* or palliative care, aims to alleviate symptoms and manage the disease, whereas *Shodhana* a more profound approach, focuses on eliminating morbid doshas from the body through a meticulously designed sequence of steps. When executed with precision *Shodhana* can yield remarkable results, including the prevention of disease relapse. According to the revered *Sushrutacharya*, the treatment strategy should be tailored to the specific state of the *doshas*. For instance, *Ksheena doshas* which are depleted require nourishment and rejuvenation. *Kupita doshas* which are mildly aggravated need pacification through *Prashamana Chikitsa*. *Vridhdha doshas* which have accumulated to a significant extent, necessitate elimination through *Shodhana* procedures and those in *Samaavastha*, a state of balance requires maintenance and protection. Furthermore, *Dallhanacharya's* insights highlight the importance of *Shodhana* in managing *Vilayanroopa Vridhdhi*, a state of advanced dosha imbalance. By understanding the nuances of dosha dynamics and selecting the appropriate treatment approach, Ayurvedic physicians can achieve remarkable therapeutic success.

LITERARY REVIEW

Materials and Methods

Ayurvedic Grantha - Charak Samhita, Shusruta Samhita, Astanga Hridaya

Others -Journals, article and Internet-Wikipedia

INDICATIONS OF SHODHANA

1. Before the administration of *rasayana and vajikarana* therapy

Shodhana Prior to *Rasayana*: By the administration of the *Shodhana* Procedures, an individual should be cleansed whenever the patient is comfortable, happy, regains his strength then the *Rasayana Chikitsa* has to be administered¹. *Sushrutacharya* narrates a simile to highlight the importance of *Shodhana* before the *Rasayana* Treatment. If coloring is done for a dirty cloth, proper coloring of the cloth will not happen and the purpose is not served, similarly for an uncleansed body if *Rasayana Chikitsa* is done, then the effect of *Rasayana* will not happen in the desired way²

2. *Bahudosha Avastha*

In case of *Bahu* (abundant) *Doshas*, only letting out of *Doshas* is prescribed. There is no remedy for overflowing of a small pool except by breaking down the field barriers.³ The therapy of letting out *Doshas* works in the same way. Set of *Bahu Doshas Lakshanas* are enlisted which determines the *Bahudosha Avastha* and is indicated for *Shodhana* procedure. The *Lakshanas* are indigestion, anorexia, obesity, paleness, heaviness, exhaustion, appearance of boils, urticarial rashes, itching, uneasiness, lassitude, fatigue, debility, foul smell, depression, regurgitation of Kapha and Pitta, sleeplessness or over sleep, drowsiness, impotency, intellectual impairment, inauspicious dreams, loss of strength and complexion even after saturation with body promoting nutrients.⁴

In case of *bahudosha Avastha avasechana karya* which means *shodhana* has to be done just like the when field is filled with the water its boundaries have to cut to let go off that water similarly depending on the *doshas* vitiation whether being *alpa*, *Madhyama* and *uttama dosha* the *shodhana* has to be done. In case of *alpa doshas laghana* can be done, in case of *Madhyama dosha -langhana pachana*, whereas in *uttama dosha -shodhana* has to be done.⁵

3. IN *Kalajaroga* -Seasonal

Due to the extremes of weather conditions in different seasons, people are likely to suffer from morbid accumulation of the *doshas* and the resultant illness. These influences are best treated by the detoxification procedures. Due to the seasonal effect on the human body in *Vasanta Rutu* (15th of February - 15th of April), *Sharat Rutu* (15th of October - 15th of December) and *Pravrit Rutu* (15th of June - 15th of August) physiological accumulation of *Kapha*, *Pitta* and *Vata doshas* happens respectively and these are to be eliminated from the body through *Vamana*, *Virechana* and *Basti* which makes the person healthy and help to increase the immunity. This also helps in prevention of forthcoming diseases. In *Ashtanga sangraha sutrasthana* they have mentioned that if the mani are kept in open for long time they get dirt sediments on it, so proper timely intervention is needed similarly *kalaja shodhana* has to be done.

4. Before the administration of *shamana yoga* or *rasayana yoga*.

5. Before performing specific *shalya karma* such as *ashmari*.

6. In emergency conditions like *visha sevita purusha*.

7. Before administration of procedure like *shirobasti*, *kayaseka*, *dhara*

8. In *sanchaya poorva Avastha* or *Chayapoorva prakapam* only *shodhana* has to be done⁶

9. In *Ashtanga Hridaya* we will find the additional information with respect to the disease conditions viz. those suffering from *Amadosa*, fever, vomiting, diarrhoea, heart disease, constipation, feeling of heaviness, excess of belching, nausea etc, wherein the administration of *Shodana* is advised.⁷

10. *Yata sthana dosa harana* ⁸

SL.NO	<i>Sthana of dosa</i>	<i>Dosa</i>	Nearest route	<i>Karma</i>
1.	<i>Amashaya</i>	<i>Kapha pitta</i>	<i>Mukha</i>	<i>Vamana</i>
2.	<i>Adhoamashya</i>	<i>Pitta</i>	<i>Guda</i>	<i>Virechana</i>
3.	<i>Pakwashya</i>	<i>Vata</i>	<i>Guda</i>	<i>Basti</i>
4.	<i>Shira</i>	<i>Kapha</i>	<i>Nasa</i>	<i>Nasya</i>

11. YATHA DOSHA HARANA

SL.NO	<i>Dosha</i>	<i>Karma</i>
1	<i>Vata</i>	<i>Basti</i>
2	<i>Pitta</i>	<i>Virechana</i>
3	<i>Kapha</i>	<i>Vamana</i>

12. YATHA BALA SHODHANA

SL.NO	<i>Dosha bala</i>	<i>Rogi bala</i>	<i>Shodana karma</i>
1.	<i>ALPA BALA</i>	<i>ALPA</i>	<i>MRIDU</i>
2.	<i>MADHYAMA BALA</i>	<i>MADHYAMA</i>	<i>MADHYAMA</i>
3.	<i>UTTAMA BALA</i>	<i>UTTAMA</i>	<i>UTTAMA</i>

CONTRAINDICATIONS OF SHODHANA

1. *Bahudosha* with *samaavastha* condition -Aacharya has mentioned that if we try to extract juice from raw fruits it's difficult to extract the juice similarly when the *doshas* are in *leena Avastha* then first *Deepana*, *pachana*, *snehana* and *swedhana* has to be done and the *doshas* should become *nirama avastha* before *shodhana*.⁹

2. According to *Bhela acharya* he has mentioned *vata atapa vishushka* and *adhyayana visushka* the physician should not administer *Shodhana* procedure to such persons

3. In *Vishushka* person due to *Vata*, *Atapa*, *Adhva* and *Yana*, those who are actively engaged in strenuous physical work, the physician should not administer *Shodhana* procedure to such persons.¹⁰

4. According to *ashtanga sangraha acharya* has mentioned *Bala*, *vridhdha*, *garbhini*, *atikrusha*, *atisthula*, *langhita*, *upavasa*, *durbala*, *shranta*, *pipasitha*, *Kshama*, *alpaagni*, *daruna koshta*, *abhighata*, *karmabhara*, *adhva hata*, *kshata ksheena* the physician should not administer *Shodhana* procedure to such persons.

5. In *hrudaya roga* and *gulma* - *vamana* is contraindicated but *avasthanusara vamana* can be done and in *kushta basti* is contraindicated but *avastha anusar niruha basti* can be given.

6. *Achikitsiya purusha*

Who is *Chanda* (fierciful), *Sahasika* (rashful), *Bhiru* (cowardly), *Kritaghna* (ungrateful), *Vyagra* (angry person), who hates good person, king and physicians and who is hated by them., who is afflicted with grief, who does not believe in God, who is in the terminal stage of disease and destined to die, who is unable to arrange the essential items for treatment, who is enemy to the physician, who is an imposter, considers himself to be a physician, who is devoid of faith in the physician, who is having doubtful nature. who does not carry out the instruction of the physician, who is having less *bala mamsa shonitsasya*.

The physician who administers the *Shodhana* therapy to the above-mentioned patients invites many difficulties upon himself. These people will definitely not follow the *shodhana* procedures properly resulting in complications, bringing bad name to the physician and *Ayurveda*. Hence, the physician should be very careful while choosing the patient for *shodhana* procedure.¹¹

CONCLUSION

Shodhana procedures are indicated both in Swasta and Atura. As mentioned in the classics when the accumulated Doshas are expelled according to the season in Swasta, further progression of the pathology is controlled, thereby preventing the onset of diseases. Shodhana is the treatment of choice in diseases which are chronic in nature and where there is excessive aggravation of Doshas. The contra indication of Shodhana depends on various factors like strength, age, stage of a disease etc. If the Shodhana procedures are performed in contra indicated person or patient, it can result in serious complications. So, the physician should be very careful in choosing a person for Shodhana.

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