Samana Vata and Its Significance in the Life

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ABSTRACT

People all around the world are looking towards India since ancient times because Indian culture, health sciences and philosophical views are great and advanced. Regarding health sciences, Ayurveda is one of the most ancient and fruitful science for human beings, which can solve the entire health problems. A physician of any of the science can solve the problems if he knows the basic concepts. Ayurveda is chiefly based upon the concepts of doshas, both from the health and disease point of view. Vata, pitta and kapha are the three doshas. Samana is a type of vata dosha which helps in maintenance of homeostasis in the living human beings. Samana vata takes part in the metabolic activities inside the body and has a stimulating action on the agni (digestive power). This article serves to put together the views of various classical texts regarding how the samana vata affects the body and other related facts as colour, sites, cause of aggravation, pathological status, and management.

Key words: Agni, Dosha Jatharagni, Nabhi, Vayu

INTRODUCTION

Ayurveda is a science which covers almost all the aspects of the life which are fruitful for us, either in this life or beyond it. For achieving goals in life, a person has to maintain a healthy status, for which he has to continuously adjust himself with the environment. This can be done more adequately if one has an in depth understanding of the physiology of body. According to Ayurveda doshas have been considered as responsible factors for physiological actions inside of the body. Doshas have been considered as constitutive factors, or basic pillars of the body, which means there is no possibility of life without these. There are two categories of doshas- physical and mental. Vata, pitta and kapha are physical doshas while raja and tama are the mental doshas. Vata or vayu has been categorised in five folds, i.e, prana, udana, samana, vyana and apana. The term Samana means “samanthad kosthe samyak samam vaa aniti, iti samanah”, which denotes prevalent all around or which equalises into one whatever we eat.

Seats of Samana Vata (Samana Vayu)

According to Charaka Samhita, Rayamukuta, Srutigranthas, Yagyavalkya and Acharya Sushruta, samana vata is respectively located at ‘parshvashtha antaragni’ (i.e. lateral to jatharagni), in nabhi (umbilical region), in mid of the body, throughout the body, and is in movement between amashaya and pakvashaya.

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Colour of Samana Vata

In Yogarnava, colour of samana vayu has been stated as “goksheera sadrishakarah” which means that it resembles with the colour of cow milk.

Normal functions of Samana Vata

Normally samana vayu potentiates the power of digestion (agni bal prada) helps in digestion of the chyme brought down into the intestine in unison with digestive ferment and especially disintegrates its essence from its refuse or excreted matter (vishesaan vininakti hi). It has role in the intake of food (anna grahamana), digestion (anna pauchana), carrying the essence and the waste products to their normal place (anna vivechana) and motion in abdominal cavity (munchana). It also helps for motion in stomach (amashaya), large intestine (pakvashaya), channels carrying dosha (dosh vaha srotas), channels carrying waste product (malavaha srotasa), channels carrying semen (shukravaha srotas), channels carrying menstrual blood (artava vaha srotas) and channels carrying aqueous materials (ambu vaha srotasa).

Factors causing aggravation of Samana Vayu

The common causes are irregular eating habits, taking meals in a state of indigestion, excessive consumption of cold or no nutritious or inappropriate foods, untimely sleep etc. Pathological effects of deranged or aggravated or vitiated Samana Vata on the body

A variety of disorders can be produced by deranged samana vata in the body, such as phantom tumour (gulma), diminish digestive power (agnisaad), dysentery (atisaar), thrilling or horripilation
Basic principles of management of Samana Vata or Samana Vayu derangement in the body

The basic line of treatment for samana vayu has been told to be the therapy which either causes stability in the abdomen or causes its sedation (shamana). To get the best effect of a remedial measure, Charaka has specified the time for giving the pacifying treatment for a particular type of vayu. If the samana vayu is vitiated or there is disorder of samana vata, the medicine should be taken in the middle of the meal. All other remedies or procedures which commonly regulate the vata in the body should also be considered, e.g. use of therapeutic oil and basti (therapeutic enema).

DISCUSSION

As per Ayurveda, there is no life without doshas. In other words, the characteristics of life appear only if doshas are present inside the body. On this basis, doshas have been considered as biological humours. Samana vata or vayu is one of the type of vata dosha which due to its location in the middle or centre of the body (nabhi) can easily maintain the state of equilibrium inside the whole body. Middle part of the body or abdomen is the chief site for digestive process because it is the place where the chief of agni (jatharagni) is located and performs its actions. Samana vata stimulates the jatharagni to perform its catabolic action on the food, converting the food into two parts- the essence (sara) and the wasteful (kita). Useful parts are absorbed for building and sustenance of the body whereas the wasteful products are excreted out of the body in order to maintain the equilibrium. Acharya Vagbhata has stated that all the diseases are possible because of diminution of digestive power (mandaagni). We have seen that samana vata not only stimulates the digestive power but also strengthens it, so a healthy functioning samana vata acts as a chief factor in preventing the occurrence of diseases. Few srotasas (channels) are also directly related to samana vata such as malavaha, aarravavaha, ambuvaha, doshavaha etc which are themselves mainly related to abdomen. On the basis of review, it is quite clear that the diseases which occur due to deranged samana vata are chiefly related to abdominal cavity or digestive systems. This means that samana vata has a strong and significant influence on this system. Also, of all the five types of vata, the sedative (shamana) therapy is found to be most beneficial in deranged samana vata and in fact holds the key to regulate samana vata.

CONCLUSION

Samana vata or samana vayu is a biological humour, chiefly locates in the middle part (unbical region) of body. It maintains the homeostasis predominantly by potentiating and regulating the digestive power or the digestive system and thus helps in maintenance of equilibrium status of the body. In samana vayu disorders, shamana (pacifying) therapy should be the main line of treatment.

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