

## Conceptual study of *Samana Vayu* with special reference to *sthana* and its clinical significance.

**Bhagwat Madhav S.<sup>1</sup>, Warad Dipti<sup>2</sup>**

**1Professor, Bhimashankar Ayurved College, Ambegaon, Manchar, Pune., 2 Assistant Professor, Bhimashankar Ayurved College, Ambegaon, Manchar, Pune.**

### Abstract

*Ayurveda* the ancient literature having divine origin is a magnum opus. The strong basic principles and unique concepts of *Ayurveda* are the key reasons for incredible results in clinical practice. *Agni* and *vata dosha* are one of the several essential fundamentals of body mentioned in *Ayurveda*. *Samana vayu* a type of *vata dosha* has an exceptionally close relation with *agni* and hence appropriately designated as *vanhisakha* by *granthakaras*. The role of *Samana vayu* is contemplated to be confined to action of *jatharagni* in several instances; however the extent of *samana vayu* and its action has a much broader spectrum. *Ayurvedic granthas* have references inferring *samana vayu* residing in the entire body. Hence the action of *samana vayu* is not restricted to *jatharagni* but it has a significant role in functioning of *bhautikagni* and *dhatvagni*. Utility of this principle in *nidana* and *chikitsa* of diseases of entire body is highly beneficial. This article is an attempt to compile several references of *samana vayu sthana* with the intention of illuminating the concept of *samana vayu sthana* as entire *sharira* and its significance in *nidana* and *chikitsa* of various ailments.

**Key words:** *samana vayu, agni, jatharagni, dhatvagni, bhautikagni, samana vayusthana.*

### Introduction

*Ayurveda* has classically described *tridosha's* as the distinct cause of every single ailment in the body.

दोषा एव हि सर्वेषां रोगाणामेककारणम् । वा. सू. 12 / 32

The *vrudhi* (increase) and *kshaya* (decrease) *lakshana*(signs and symptoms) of these *doshas* are of vast assistance in *nidana* (diagnosis) and *chikitsa* (treatment) of diverse diseases in an individual. Amid the *tridoshas* *vata dosha* is quoted of prime significance as it is the sole entity in the body to produce *gati* (motion / movement).

तत्र वा गति गंधनयोरिति धातुः । सु. सूत्रस्थान 21/5

पित्तं पङ्गु कफः पङ्गु पङ्गवो मलधातवः ।

वायुना यत्र नीयन्ते तत्र वर्षन्ति मेघवत् ॥ शा. पू. 5 / 43

Ayurvedic masterpieces on basis of *sthana* (place) and *karma* and *Tarkasangrahakara* by *upadhibhed* (functions) have categorized *vata dosha* into five types *Prana*, *Vyana*, *Udana*, *Samana* and *Apana*.

शरीरान्तःसञ्चारिवायुः प्राणाः । स च एकोऽपि उपाधिभेदात्प्राणापानादि संज्ञां लभते । तर्कसंग्रह

Another entity of supreme importance in *Ayurveda* is *agni*, rather *manda -agni* (decreased state of agni) is illustrated as the origin of all diseases in the body.

रोगाः सर्वेऽपि मन्देऽग्नौ । अ. ह. नि. 12 / 1

*Sushrutacharya* has referred to *sama* (balanced) state of *agni* as a fundamental factor for *swasthavastha* (physical, mental and spiritual healthiness) of human being. Apposite functioning of the most eminent entity in the body *agni* is mainly reliant on *samana vayu*. *Vagbhatacharya* has acknowledged the state of agni to be in accordance to condition of *samana vayu* i.e. *samanavayu* gets *vimargaga* (different path) in *vishamagni*, in *mandagni* *samanavayu* gets *pidita* (suffered) with *kapha*, in *tikshnagni* *samanavayu* gets *murchita* (fainted) with *pitta* where as in *samagni* *samana vayu* is in *sthana* (position).

समः समाने स्थानस्थे विषमोऽग्नि विमार्गगे।

पित्ताभिमूर्च्छिते तीक्ष्णो मन्दोऽस्मिन् कफपीडिते ॥ वा.शा. 3 / 73

Thus, the significance of *samanavayu* can be emphasized. The functions of *Samana Vayu* are not constrained to *Grahani* as *Samana Vayu* carry out a key role not only in *Sthulapachana*, but also has a prominent responsibility in *sukshma pachana*.

### Aims and Objectives

*Samana vayu* is considered of prime importance with respect to *jatharagni* however it has an extensive range of functions and the entire body can be contemplated as *sthana* (place) of *samana vayu*. However, the references of *samana vayu* depicting entire body as its *Sthana* are dispersed in *Ayurvedic* granthas. This article is an attempt to collectively reveal the references from ancient literature and *ayurvedic* literature with reference to *sthana* of *samana vayu* so as to comprehend the principle and imply it in *nidana* and *chikitsa* of *sarvadehika* (entire body) *vyadhi*.

### Materials and Methods

*Veda*, *Upanishadas* are ancient literatures where in references of basic principles relevant to *Ayurveda* are cited; rather *Ayurveda* is mentioned as *upaveda* (sub-division) of *atharvaveda*.

इह खलु उपाङ्गं अथर्ववेदस्य ।

A thorough literary review of *Veda*, *Upanishada* and all *ayurvedic* texts was done to compile the references pertaining to *samana vayu*.

### Literary Review

Adding सम् as a prefix to verb form अन् is the *nirukti* i.e origin of the word *samana* , meaning the one which creates equilibrium.

सम् + अन् - सममानयति इति समानः ।

Retaining balance of *uchwas* (expiration) and *nishwas* (inspiration) is mentioned as function of *samana vayu* in *Upanishadas*.

यदुच्छ्वासानिःश्वासवेतावाहुति समं नयतीति स समानः ... ।

प्रश्नोपनिषद् ४/४

*Samana vayu* is responsible for proper transformation of *ahara*, in *sama matra* (precise quantity) and *sama swarup* (precise Form) whether) in accordance to *Vachaspatimishra*, commentator of *Patanjal yoga Sutra*.

अशितपीताहारपरिणतिभेदं रसं तत्र तत्र स्थाने सममनुरुपं नयत्समानः ।

पा.योग.सूत्र वि.पा. ४० वाचस्पतिमिश्र

Entire *gatra* is evidently quoted by *Trishikhibrahmanopanishada* as site of *samana vayu*.

समानः सर्वगात्रेषु सर्वव्यापि व्यवस्थितः । त्रिशिखिब्राह्मणोपनिषद् २/८१

*Jabal darshan Upanishad* also refer to *samana vayu* occupying the entire *sharira*.

समानः सर्वदेहेषु व्याप्यतिष्ठत्यसंशयः । जाबालदर्शनोपनिषत् ४/२९

Few ancient scripts derived from *Yogadarshana* have acknowledged *nabhi* (Umbilical region), *madhya sharira* (middle part of body or the region extending from *hridaya* to *nabhi*) as *sthana* of *samana vayu*.

आहृदयादानाभि स्थितः समानः । योगसुधाकर, वि.पा. ४०

आ हृदयादा च नाभेरवस्थानम् । वाचस्पति मिश्र वि.पा. ४०

समानो नाभिदेशे तु उदानः कण्ठमाश्रितः । अमृतनादोपनिषत् ३५

.... मध्ये तु समानः । प्रश्नोपनिषद् ३/५

*Chhandogya Upanishad* has stated *samana vayu* to dominate the *uttara dwara* (northern entrance) of *hridaya*.

तस्य ह वा एतस्य हृदयस्य पंचदेवसुषयः ... अथ योऽस्योद सुषि स समानः .... छान्दोग्य ३/१ ३/१-२

*Vruddha Vagbhata* has cited existence of *samana vayu* 's in vicinity of *agni* having command over the entire *koshtha*.

समानोऽग्निसमीपस्थः कोष्ठे चरति सर्वतः । वा.सू. १२/८

*Charakacharya* in *vatavyadhi chikitsa adhyaya*(chapter) have significantly elaborated the five types of *vata dosha*. *Samana vayu* is evidently mentioned to be residing in *swedavaha*, *ambuvaha* and *doshavaha strotas* (Channels producing, nourishing and carrying *sweda*, *ambu* and *dosha*).

स्वेददोषांबुवाहीनि स्रोतांसि समधिष्ठितः।

अन्तरग्रेश्च पार्श्वस्थः समानोऽग्निबलप्रदः ॥ च.चि. २८/८

*Chakrapanidatta* the commentator has further elaborated that *vata*, *pitta* and *kapha* traverse the entire body to perform their functions hence *doshavaha strotas* refers to the entire *strotasas* in the *sharira*.

दोषवहानि च स्रोतांसि सर्वशरीरचरणेव, उक्तं हि "वातपित्तश्लेष्मणां पुनः सर्वशरीरचराणां सर्वस्रोतांस्ययनभूतानि" (च.वि.५)। च.चि. २८/८ चक्र

*Ashtanga Sangraha* has reckoned *shukravaha*, *artavavaha* and *malavaha strotas* as *sthana* of *samana vayu* along with *doshavaha* and *ambuvaha strotas*.

समानोऽन्तरग्निसमीपस्थस्तत्सन्धुक्षणः पक्वामाशयदोषमलशुक्रार्तवाम्बुवहः स्रोतोविचारी  
तदवलम्बनान्नधारणपाचनविवेचन किट्टाधोनयनादि क्रियः । अ.सं.सू. २०/२

## Discussion

Taking into consideration the above references, it can indisputably be affirmed that *samana vayu* is situated in the vicinity of *jatharagni*; however its occurrence and significance in the entire *sharira* can be illustrated. Existence of *samana vayu* in *swedavaha*, *doshavaha* and *ambuvaha strotas* is cited by *Charakacharya*. The *mulasthana* of *sweda* (sweat) *vahastrotas* is *meda* and *lomakupa* (roots of hair). *Charak Samhita* refers to first type of *twacha* (skin) as *udakadhara* (withholding fluid i.e., *ambu*). Apparently existence of *samana vayu* in entire *twacha* can be taken into account. *Vata*, *pitta* and *kapha* the *tridoshas*, exists in entire body; hence they are present in all *strotasas* of the body. *Ashtanga Sangraha* has evidently expounded the extent of presence of *samana vayu* to *pakwashaya*, *amashaya*, *doshavaha strotas*, *malavaha strotas*, *shukravaha strotas* and *ambuvaha strotas*. These quotations ultimately testify the occurrence of *samana vayu* in whole *sharira*.

Several examples validate the utility of above concept in *nidana* and *chikitsa* of an ailment. *Granthakarar* have elucidated *alpa mutrata* (reduced quantity of urine) as one of the *lakshana* of *mutravaha strotas dushti*. The *lakshana* has two possible causes, the defect either lies in *utpatti* (formation) or in *visarjan* (excretion) of *mutra*. *Apana vayu* vitiation results in problems associated with *mutra visarjan*, however if the intricacy originates in *mutra utpatti*, definitely role of *jatharagni* and *bhautikagni* should be considered; hence role of *samana vayu* should be taken into consideration and treatment in accordance to this concept is absolute. Similarly *alpa sweda lakshana* in *swedavaha strotas dushti* explains *sarvadehika* role and *karya*(function)of *samana vayu* only here *sweda visarjana karya* is carried out by *vyana vayu* and *samana vayu* plays a role in *agni karya* related to *utpatti* of *sweda*. Thus the concept of existence of *samana vayu sthana* as *sarva sharira* can be applied in diagnosis and treatment of not only *abyantara marga vyadhi* but also *madhyama* and *bahya marga vyadhi*.

### Conclusion

*Samana vayu* has an extensive spectrum of existence and exhibit elemental role in normal functioning of the complete body systems. *Samana vayu sthana* is *sarva sharira* consequently *grahana*(withholding),*pachana* (digestion),*vivechana* (distribution) and *munchana* (release) functions of *samana vayu* mentioned by *ashtanga hrudaya* refer to every single *agni* existing in the body.

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