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REVIEW STUDY OF VAMANA KARMA IN KAPHAJ DISORDERS

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Abstract

The main goal of *Ayurveda* is maintaining the health of a healthy person by preventing him from illness. This immortal science not only looks into cure of disease, but gives prime importance to the prevention of disease. Hence maintain a state of equilibrium of all factors within the body and entire universe. *Ayurveda* practices on the theory of *Tridosha* (*Vata*, *Pitta* and *Kapha*). *Panchakarma* is professed for eliminating the vitiated *Doshas* from the body. Specific therapy such as *Vamana* amongst the *Panchakarma* is practiced for *KaphaDosh*, *Virechana* for *Pitta Dosh*, and *Basti* for *VataDosh* predominantly. Among the five *Pradhana Karmas* of *Panchakarma*, *Vamana Karma* is especially used in *Kaphaj* disorders. This theory is preventive, preservative, promotive, curative and rehabilitative. *Kaphadosha* accumulate and aggravate *Hemant Ritu* (winter season) and *Vasant Ritu* (spring season) respectively. *Panchakarma* is also indicated in healthy states (C. Su. 16/13, 16) for *Shodhana*. According to Ayurvedic texts, after doing *Samyak Vamana* (proper *Vamana*) a person experiences lightness of the body, *Kantha* (throat/voice), and *Shirah* (head) and weakness.

Keywords: *Shodhana Karma, Vamana Karma, Samsarjana Krama.*

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INTRODUCTION

The main goal of Ayurveda is maintaining the health of a healthy person by preventing him from illness. This immortal science not only looks into cure of disease, but gives prime importance to the prevention of disease and hence maintain a state of equilibrium of all factors within the body and entire universe. Ayurveda practices on the theory of Tridosha (Vata, Pitta and Kapha). Panchakarma is professed for eliminating the vitiated Doshas from the body. Specific therapy such as Vamana amongst the Panchakarma is practiced for KaphaDosh, Virechana for Pitta Dosh, and Basti for VataDosh predominantly. This therapy is preventive, preservative, promotive, curative and rehabilitative. Literally, Vamana Karma means to persuade therapeutic vomiting or expelling out the contents of the stomach including vitiated Doshas through oral route, which is indicated for the purification of UrdhwaBhaga (upper part) of the body [1], it is main sthana of KaphaDosh. For eliminating the vitiated Dosh, Ayurveda has emphasized to practice these therapies.

DEFINITION

Ch. Ka.1/4 the act or the action of expelling the impurities i.e. vitiated Doshas through the upper channel is known as Vamana (emesis).

SYNONYMS

Chhardi, Chhardana, Vami, Ullekhana, Lekhana, Virechana, Vireka, Samshodhana

PLACEMENT OF VAMANA KARMA

In Panchakarma, before performing any other karma, "Vamana Karma" has to be done first. The reason behind keeping Vamana ahead of Virechana is that, if Virechana is executed without Vamana, it causes the heaviness or might produce Pravahika because the provoked Kapha descends to Grahani and covers it [2].

BENEFITS OF VAMANA KARMA:

- The best line of treatment for the Kaphaja disorders is Vamana Karma which is the first measure amongst Panchakarma [3].
- Sushruta asserts that just like the flower, fruits and branches, which are destroyed at once as soon as the mother tree is rooted out, the diseases originated due to excessive Kapha are subdued after the elimination of Kapha through the process of Vamana [4].
- To prevent oneself from Kasa (cough), Upalepa (stickiness in the throat), Swarabheda (hoarseness of voice), Atinindra (sleepiness), Tandra, Aasya Daurgandhya (foul smell in

mouth), Kapha Praseka, Visha Upasarga (afflictions produced because of toxins) and Grahanidosha, a person should timely undergo vamana karma [5].

- Vasantika Vamana (emesis in spring season)

According to Ayurvedic classics, Vamana procedure is specified for the expulsion of Kapha Dosha. Kapha Dosha is exasperated in Vasant Rutu; hence, Vamana is specified in spring season roughly in the month of March and April [6].

INCLUSION CRITERIA

Age between 15 and 60 years.

Individuals suffering from Kapha or Kapha associated with Pitta disorders.

EXCLUSION CRITERIA

Individuals of hypertension, diabetes, renal diseases, peptic Ulcer, jaundice, acute infections, dehydration and other chronic diseases which are contraindicated for Vamana Karma as detected by clinical history and investigations.

Age group: Less than 15 years and more than 60 years.

Pregnant and lactating women.

AIMS AND OBJECTIVES

To assess the role of Vamana Karma in Kaphaj disorders.

To evaluate the efficacy of Vamana in healthy individuals.

MATERIALS AND METHODS

Vamana karma

The main procedure can be classified as:

1. Purva Karma
2. Pradhana Karma
3. Pashchata Karma

Purva Karma (Pre-operative preparation)

Pachana and Deepana (digestives and appetizers)

- Before starting snehapana Deepana and Pachana drug are given to increase Jatharagni and lightness of body.
- Pachanadravya like TrikatuChurna, PanchakolaChurna, AgnitundiVati, ChitrakadiVati etc. can be used for this purpose.

Abhyantara Snehana (internal oleation)

ShuddhaGhrita or Siddha Ghrita give in increase dose for three to Seven days as per the requirement till achieving the signs and symptoms of proper Snehana.

First day - 50 ml

Second day - 100 ml

Third day - 150 ml

Fourth day - 200 ml, and so on, not beyond seven days.

Abhyanga (massage) and Swedana (fomentation)

After Abhyantara Snehana on next day, do Abhyanga with TilaTaila followed by Sarvanga Swedana.

Dietetic guidelines during Purva Karma

- Diet during the days of Snehapana

Individuals are advised to intake ample amount of liquid and warm food, easy to digest mixed with little fat. It is neither sticky nor complex. Also, one is instructed to drink lukewarm water.

- Diet on previous day of Vamana

Heavy diet like plenty of milk, curd, sweets and Khicadi made from black gram recommended to an individual.

Pradhana Karma (Induction of Vamana)

1. Induced Vamana in the early morning.
2. Ask the patient to sit in a comfortable Vamana chair of the height of knee joint.
3. Record Pulse and blood pressure before, during and after the Vamana Karma.
4. Ask the patient to drink milk full of stomach (Aakanthapana)
5. Then give the Vamana Yoga to the patient.
6. Keep a wide mouth vessel ready to collect the vomitus.
7. Then instruct the patient to vomit without straining.
8. The urge may be excited by opening wide the lips, the palate, the throat and by slightly bowing the upper part of the body.
9. The dormant urge may be excited by tickling the throat with two well manicure fingers.
10. In the course of emesis when actual bout is being thrown out, forehead and chest of the patient is held, umbilical region of the patient is pressed and back of the patient is gently massaged in upward direction [7].

11. According to the classical texts, evaluate the VamanabasedonPravara (highest), Madhyama (moderate) and Hina(lowest) Shuddhi (cleansing) [8].

Pashchata Karma (Post-operative care)

1. Keep the patient under observation After Vamana Karma and put the patient on special diet until they achieve Agnideepti and Bala.
2. Advise Dhumapana and Gandusha after Samyaka Vamana [9].
3. Wash mouth, hands and feet after Vamana and take rest for an hour [9].
4. Advise to avoid loud speeches, sitting or standing in one position for long duration, excessive walk, excessive rage or excessive depression, exposure to excessive cold, heat, dew, to flowing winds, long journey, night waking, day sleep, to retain or provoke urges. Frequently, untimely, excessive, less, contradictory and also avoid heavy diet [10].

Samsarjana Krama: (special dietetic schedule)

- 1st day - Thin rice gruel without spices and fat once a day.
2nd day - Thick rice gruel without spices and fat twice a day.
3rd day - Rice and liquid soup of green gram and rice without spices and fat twice a day in moderate quantity.
4th day - Liquid soup of green gram and rice with spices and fat twice a day in moderate quantity.
5th day - Normal diet
6th day - Normal diet
7th day - Normal diet

ASSESSMENT CRITERIA

Vegiki criteria:a. *hina* - 3-4 *vega* b. *madhyama* - 5-6 *vega* c. *pravara* - 7-8 *vega*

Maniki criteria:a. *hina* - 1 *prastha* b. *madhyama* - 1 ½ *prastha* c. *pravara* - 2 *prastha*
(*prastha* = 540 ml).

Antiki criteria:This criterion is on the basis of continuation of the Vamana until the pitta is not appear in the vomitus.

Laingiki criteria: It is on the basis of positive signs and symptoms produced after *vamana* [11].

DISCUSSION:

Properties of *vamakadravyas*

1. *ushna*
2. *tikshna*
3. *sukshma*
4. *vyavayi*
5. *vikasi*
6. *urdhwabhagahara*

- Due to *ushnaguna*, it produces *pachana*, *dahana*, *swedana* and spreading of the drug at cellular level. *vishyandana* in the body is produced due to *lavana*, hence *vamanadravyas* are administered with *lavana*.
- Tikshnaguna of vamakadravya is liable for its quick action, *sodhana*, *pachana*, *chhedana* and *savana* of doshas in their own places.
- With the help of *sukshmaguna*, the *vamanadravya* enters at the level of micro circulatory channels (*srotasas*) and leads to *pachana* and *vishyandana* of doshas and ultimately directs doshas towards *koshtha*, from where they are eliminated easily.
- Due to *vishyandi* and *vikasigunas*, the *vamakadravya* reaches at the cellular level (all *dhatu*s) without being digested and produces *sandhi saithilya* i.e. *doshaslina* in *dhatu*s are attacked by the *vamakadravya* and migrated to *koshtha* for elimination.
- *Vamakadravyas* produce *vamana* due to its “*urdhwabhagaharaprabhava*”. (ch. ka. 1/5)

CONCLUSION

- *Vamana karma* has significant result in *kaphaj disorders*.
- *Akanthapanais* a crucial measure, which has its explicit impact over the duration of *vamana* and amount of the medicine to be ingested.
- *Vamakadravya* mainly acts on stomach of an individual. in the stomach it works on the very root cause of the vitiation of *kapha*. The vitiated *kapha* present in entire body is alleviated and expelled out through the mechanism of *vamana* and disease process is suppressed up to the maximum level. The *snehana* and *swedana* therapy aggravates the *dosha* i.e. *kleda* of the body is increased. *kleda* from the body is eliminated in the form of *vomit*us. this is because of *ushna* and *tikshnaguna* of *vamakadravyas*.
- The channels (*srotasas*) from the *sanga*, created by vitiated *kapha*, *meda* and *ama* are evacuated by *vamanakarama*. maximum doshas are expelled out from the body

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