

**VAMANA CHIKITSA IN RESPIRATORY DISORDERS ACCORDING  
TO KAYACHIKITSA- A REVIEW ARTICLE****Dr. Vandana Bokade\***

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**ABSTRACT**

Vamana is the first among Panchakarmas which is used as Shodhana Chikitsa in which Kapha pradhana Utklishta Doshas are expelled out through oral route. Ayurvedic classics have described the details about scientific approach of Vamana Karma. The only drawback of this therapy can be mentioned as it is a very time consuming procedure which is quite difficult every time for every Rugna. Some conditions also arise where implementation of Vamana in scientific manner is not possible as the situation demands for quick elimination of Doshas. Sadyovamana helps in quick and instant relief of complaints of patient. This concept of Sadyovamana can be used as an emergency management of Atyayika Avasthas depending upon the Utklishta Doshas. Vamana Karma is especially used in Kaphaj disorders. This

theory is preventive, preservative, promotive, curative and rehabilitative. Kapha dosha accumulate and aggravate Hemant Ritu (winter season) and Vasant Ritu (spring season) respectively.

**KEYWORDS:** Vamana, Panchakarma, Shodhana, Utklishta, Rugna, Sadyovamana, VasantRitu.

**INTRODUCTION**

Difficulty in breathing or shortness of breath may be simply termed as Swasa (Asthma). It may be primary - originating from respiratory system, secondary - originating from other systems of the body but the impact is on respiratory system. Bronchial Asthma is a chronic inflammatory disease of airway. It leads to recurrent episodes of wheezing, breathlessness, tightness of chest and cough particularly at night or early morning. As per Ayurveda, Swasa

is mainly caused by the Vata and Kapha doshas. Swasa is broadly classified into five types in Mahaswasa (Dyspnoea major), Urdhwaswasa (Expiratory Dyspnoea), Chinna swasa (Chynestroke respiration), Kshudra swasa (Dyspnoea minor), Tamaka swasa (Bronchial Asthma). Ayurveda believes the state of seasonal changes influence the biological system resulting into the accumulation and aggravation of particular dosha in a particular season like accumulation of kapha dosha in Shishira ritu and aggravation of it in Vasanta ritu. Vasantika vamana is conducted in spring season approximately in the month of March and April for the elimination of vitiated kapha dosha. Kitibha kushta, Sthoulya, Tamaka swasa and Hypothyroidism is a kapha pradhana bahudoshaavstha janya vyadhis. There was aggravation of symptoms are seen in Shishira ritu by adopting the Shishira ritucharya i.e indulging of madhura, amla, lavana rasa, snigdha and sheeta guna ahara as these are the disease provoking nidanas. Hence Vamana karma is done in Vasanta ritu to expel the vitiated Kapha dosha. For Deepana and Pachana- Chitrakadivati was selected. Snehapana with Murchita ghrita is administered till Samyak snigdha lakshanas. Abhyanga with Murchita tila taila followed by Ushnajala snana as swedana karma was advised in Vishrama kaala. Kapha utkleshakara ahara are advised in Vishrama kaala for utkleshana of kapha dosha. Madana phala pippali chorna added with Yashimadhu choorna, Vacha choora, Saindhava lavana and Madhu was administered as vamaka yoga. 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.<sup>[1]</sup>

### **BENEFITS OF VAMANA KARMA**

- The best line of treatment for the Kaphaja disorders is Vamana Karma which is the first measure amongst Panchakarma.<sup>[2]</sup>
- 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.<sup>[3]</sup>
- 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 Grahani dosha, a person should timely undergo vamana karma.

**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 Ritu; hence, Vamana is specified in spring season roughly in the month of March and April.

Different seasonal changes occurring in the environment greatly influence the biological system resulting into accumulation and aggravation i.e Sanchaya and Prakopa of particular dosha in respective season. The Vruddhi or aggravation of Kapha dosha takes place in Shishira ritu due to not following the Ritucharya properly<sup>[4]</sup>, which lead to the Prakopa or vitiation of kapha dosha in Vasanta ritu.<sup>[5]</sup> The vamana karma adopted in this ritu help in normalising this dosha thereby help in maintaining the health. In Shishira ritu, madhura, amla, lavana rasa, food prepared from ikshu rasa, and guda, snigdha guna ahara are advised because of Prabalata of agni.<sup>[6]</sup> These are the nidanas for Kitibha kushta<sup>[7]</sup>, Sthoulya<sup>[8]</sup>, Tamaka swasa<sup>[9]</sup> and Hypothyroidism. These nidanas further increases the symptoms of these diseases. Kitibha kushta, Sthouly, Tamaka swasa and Hypothyroidism are the bahudosha avashta vyadhi. All this disease have the kapha dosha predominant hence Vamana karma is adopted in these disorder in Vasanta ritu to eliminated the vitiated kapha dosha.

**PROPERTIES AND MODE OF ACTION OF VAMANA DRAVYAS**

Generally any measure of Shodhana therapy cannot be under taken directly without preparing the patient. Vamana is somewhat strainful process to the patient and may cause complications also if not performed properly. Therefore it is necessary that all the aspects should be taken into consideration before performing this karma. Shodhana therapy is generally applied mostly in chronic disease where vitiated doshas are at higher level and where shamana drugs may not have significant role. In this situation we have to take care at every step of treatment and procedure. Some process should be done before treatment as poorvakarma and some are after treatment as paschat karma. Vamaka Dravya acts on stomach at very root cause of Kapha vitiation. It eliminates the Kleda, open srotas and pacify Ama thus offer significant relief in Kapha. Thus vamana karma relieves symptoms of Amavata.

**GUNA AND KARMAS**

Vamana drug must have properties to reach at the site of the doshas and causes sampraptivighatana. These gunas are usna, tikshna, sukshma, vyavayi and vikasi.<sup>[10]</sup> The role of each guna is producing the vamana and thus relieves the dosha. The vamana aushadha is comprised of qualities like usna, tikshna, sushma, vyavayi and vikasi and formed with

predominance of agni and vayu mahabhoota. But the main action is attained by the urdhvabhaga hara prabhava possessed by these drugs. The drugs due to their virya will reach hridaya and dhamani there by reaches sthula and anu srotas in the body. The vyavayi guna of the drug helps in quick absorption and movement of the drug. vikasi guna helps in breaking the binding of doshas and dushya. due to ushna guna drug will cause vishyandhana and due to tikshna guna causes chedhana of doshas. the sukshma guna helps to reach minute channels. The agni and vayu mahabhutha because of its quality like laghutva and tendency to move upwards will help in bringing vamana effect. more importantly prabhava of the drug is especially responsible in bringing about the vamaka action.<sup>[11]</sup>

For the Vamana Karma, mainly Madanaphala is widely used, and the other Vamaka drugs and their formulations are not in usual practice. Apart from Madanaphala, five other drugs and in total 355 formulations are described in Charaka Samhita, one of them is Krutavedhana Kalpa, which indicates the selection of different drugs and formulations in accordance to the Dosha, Dushya (tissues), and disease.

Krutavedhana is specifically mentioned for a Garha Dosha condition, like Kushtha, Pandu (anemia), Pliha Roga (splenomegaly), Shopha (edema), Gara Visha, and so on. Ekakushtha has been taken for present study. Ekakushtha is one among the Kshudra Kushtha (minor skin diseases) with the dominance of Kapha and Vata Dosha in particular, and the Rakta (blood) is vitiated in general. Ekakushtha can be co-related with psoriasis. Thus, in the present study Vamana Karma has been conducted by Madanaphala and Krutavedhana in the patients of psoriasis.

## DISCUSSION AND CONCLUSION

Among panchakarmas, Vamana should be conducted first to eliminate the vitiated kapha dosha. Vamana dravya mainly acts on amashaya at very root cause of the vitiation of kapha. The vitiated kapha present in the entire body is expelled out through the mechanism of vamana and disease process is suppressed up to the maximum level. Conventionally, Vamana is conducted as per general guidelines mentioned in ancient Samhitas for the maintenance of health in healthy individuals as well as in diseased patient to relieve its symptoms and to eliminate the root cause of disease. But every time, it is not possible to follow all the instructions in scientific manner in the management of certain conditions like Ajeerna, Amlapitta, etc, where Utklishta Kaphapradhana Doshas are required to expel out from the body immediately. Vamana is the first among Panchakarmas which is claimed as Shreshtha

Kaphahara Chikitsa. Ayurvedic classics have enlighten the Vamana therapy from selection of patient upto Pathya to be followed after Vamana. Each and every basic thing in relation with preparation of patient by Pachana, Snehana and Swedana, herb selection, method of preparation of Vamaka Yoga, time, place and method of administration of Vamaka Yoga, signs and symptoms of proper, inadequate and excessive administration along with its management is explained in detail. Though Vamana is well known for complete elimination of root cause of Kaphaja disorders, it takes quiet large period of time to conduct all the steps involved in it. Also, sometimes it became difficult to follow all the instructions during the therapy.

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