

A STUDY ON VASANTIKA VAMANA (THERAPEUTIC EMESIS IN SPRING SEASON) – A PREVENTIVE MEASURE

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ABSTRACT

Ayurveda always emphasized maintaining health by preventing disease and curing the diseased person. Prevention of disease to maintain health is being the first and foremost aim of the holistic science of *Ayurveda* through *Aahar*, *Vihar*, periodical *Shodhan*, and *Ritu charya*, *Dinacharya*, *Ratricharya palana*. Hence, maintain a state of equilibrium of all *Dosha* within the body. *Ayurveda* practices based on the theory of *Tridosha* (*Vata*, *Pitta*, *Kapha*) and *Panchakarma* is the most essential component of the *Ayurvedic* treatment. It is preventive, preservative, promotive, curative, and rehabilitative therapy. *Ayurveda* describes six *Ritus* in a year namely *Shishir*, *Vasant*, *Grishma*, *Varsha*, *Sharad*, and *Hemant*. The seasonal changes are believed to influence the biological systems resulting in the accumulation and aggravation of particular *Dosha* in a particular season like accumulation and aggravation of *Kapha* in *Hemant* and *Vasant Ritu* respectively, accumulation and aggravation of *Pitta* in *Varsha* and *Sharad Ritu* respectively, and accumulation and aggravation of *Vata* in *Grishma* and *Varsha Ritu* respectively. *Ayurveda* emphasized practicing these therapies to eliminate the vitiated *Dosha* in accordance with the seasonal variation like *Vaman* in *Vasant Ritu*, *Virechan* in *Sharad Ritu*, and *Basti* in *Varsha Ritu*. *Vasantika Vaman* is done in the spring season in March and April for the elimination of vitiated *Kapha* and *Pitta Dosha*.

In this study, a total of 37 persons were registered and 18 persons underwent classical *Vaman karma* without any complication. The results were encouraging; hence, further studies may be conducted including a large population in this direction.

Keywords: Periodical *Shodhan*, *Ritucharya*, *Dincharya*, *Ratricharya*, *Vasantika Vaman*, *Virechan*, *Basti*.

INTRODUCTION

Ayurveda is the ancient science of life in which the treatise has clearly described a healthy lifestyle and also the management of disorders. Due to our lifestyle and dietary factors, the quality of food, and the changes in the environment lot of toxins get accumulated in the body which later on turns into diseases. Unless and until these toxins are removed from the body one cannot achieve or maintain a healthy state. *Ayurveda* offers therapies for the detoxification of the body which are broadly known as *Panchkarma*.

In *Panchkarma* five purification therapies like *Vamana*, *Virechana*, *Basti*, *Nasya*, and *Raktamokshan* with *Poorvakarma* and *Pashchat karma* are included. These therapies are advised for diseased conditions and also for a healthy person to maintain health. *Vasantika Vamana*, *Sharadiya Virechana*, and *Varshika Basti* are the preventive measures of *Panchakarma* which are recommended with high emphasis to eliminate *Kapha*, *Pitta*, and *Vata* and thus prevents the diseases throughout the year. Among this *Vamana karma* is the first and foremost therapeutic measure mainly indicated in *Vasant Ritu* to prevent *Kaphaj Vyadhis* and *Kaphaj -Pittaj Vyadhis*.

In *Vasant Ritu*, the sun rays become strong and there is warmth in the weather. As the ice starts melting due to the increased warmth in the weather in the same way the accumulated *Kapha* in the body due to winter starts melting, some with *Kapha* imbalance may get symptoms like cough, cold, indigestion, heaviness, etc. due to this reason, *Vaman karma* has been done in *Vasant Ritu*.

Definition of *Vaman*

Vaman means the action of expelling out the vitiated *Doshas* from the upper part of the body through oral route¹. It is known as therapeutic emesis.

Importance of *Vasantika Vaman*

In *Hemant* and *Shishir Ritu* there is an accumulation of *Kapha Dosha* due to the cold environment. In *Vasant Ritu* climate gets warmer & causes liquefaction of accumulated *Kapha Dosha* that leads to *Kapha Prakopa*. In this season digestion power gets suppressed due to *Kapha Prakopa* caused by the heat of the sun. *Acharya Sushruta* has explained that when the root of the tree is cut then flowers, fruits and branches are destroyed in the same manner diseases caused due to excessive *Kaphadosha* are pacified after its elimination from the body by *Vamana Karma*².

Indication of *Vaman*³

Peenasa (Coryza), *Kushtha* (All types of skin diseases), *Nava jwara* (Acute fever), *Rajayakshma* (Tuberculosis), *Kasa* (Cough), *Shwasa* (Bronchial asthma), *Galagraha* (Spasm in the throat), *Galaganda* (Goitre), *Shleepada* (Elephantiasis), *Meha* (Diabetes), *Mandagni* (Suppression of digestive fire), *Viruddhanna* (Incompatible diet), *Ajeernaanna* (Indigestion), *Visuchika* (Cholera), *Alasaka* (Intestinal torpor), *Visha-peeta* (Ingesting natural poison), *Gara-peeta* (Ingesting synthetic poison), *Visha-dashta* (Poisonous bites), *Visha-digdha-viddha* (Ailments caused due to injury with weapons laced with poison), *Adhahshonitapitta* (Bleeding from downward tracts), *Praseka* (Excessive salivation), *Durnaam* (Piles), *Hrillasa* (Nausea), *Arochaka* (Anorexia), *Avipaaka* (Indigestion), *Apachi* (cervical adenitis), *Apasmara* (Epilepsy), *Unmada* (Psychotic disorders), *Atisara* (Diarrhea), *Shopha* (Swelling), *Pandu* (Anemia), *Mukha-paaka* (Stomatitis), *Dushta-stanya* (Vitiated breast milk), *Shleshmavyadhayo* (All *Kapha-dosha* disorders).

Contraindication of *Vaman*⁴

Kshata (Injury), *Kshina* (Emaciated), *Atisthula* (Excessively obese), *Atikrisha* (Excessively lean), *Bala*

(Children), *Vridhdha* (Old), *Durbala* (Weak), *Shraanta* (Fatigued), *Pipasita* (Thirsty), *Kshudhita* (Hungry), *Karmahata* (Work related fatigue), *Bhaarahata* (Exhaustion due to carrying heavy weight), *Adhvahata* (Exhaustion due to walking), *Upavaasa* (Excessive fasting), *Maithuna* (Excessive sexual activities), *Adhyayana* (Excessive academic activities), *Vyayama* (Excessive physical exercise), *Chinta* (Anxiety), *Garbhini* (Pregnant Woman), *Sukumara* (tender health), *Samvritta koshtha* (Obstructed bowel), *Dushchhardana* (One who does not respond to emesis easily), *Urdhvaraktapitta* (Bleeding from upper tract), *Prasaktachhardi* (Continuous vomiting), *Urdhvavata* (Upward movement of vata), *Aasthapita*, *Anuvasisa* (Oil enema), *Hridroga* (Heart disease), *Udavarta*, *Mutraghata* (Anuria), *Pleeha-roga* (Splenic disorder), *Gulma*, *Udara-roga* (Abdominal disease), *Astheela* (Enlarged prostate), *Svaropaghaata* (Choked voice), *Timira* (cataract), *Shirahshoola* (Headache), *Shankhashoola* (Pain in temporal region), *Karnashoola* (Pain in ears), *Akshishoola* (Pain in eyes).

Vamana procedure

Vamana karma is carried out in three stages

- *Poorva karma* (pre-operative preparation)
- *Pradhana karma* (Operative procedure)
- *Pashchata karma* (post-operative care)

Poorva karma (pre-operative preparation)

Deepana Pachana

Before starting *Snehapana Deepana and Pachana* drugs are given to increase *Jatharagni* and *Pachana* of *Amadosha*.

Vataja and *kaphaj prakrati* – *Chitrakadi vati* 2 bd,
Panchkola choorna 2gm bd

Pittaja prakrati – *Dhanyaka shundhi* 3gm bd

Abhyantara snehanapana

Abhyantar Snehapana (Internal oleation) done with *murchhit Gau ghris* for three, five, or seven days as per *Agni* and *Koshtha* of the patient till the appearance of *Samyak Snigdha Lakshana*.

Diet During Snehapana⁵

Drava (liquid), *ushna* (hot), *anabhisyandi* properties in appropriate quantity, not more oily food, *asankeerna* (*virudhda bhोजना*) and advised to consume warm water throughout the *Snehapana Kala*.

Bahya snehana swedana

Abhyang was done with *Mahanarayan tail* followed by *Sarvang Swedana* during the resting period and day of *Vamana* in the morning time.

Diet plan on the previous night of the Vamana⁶

Kaphotkleshkar Ahar (for utkleshan of dosha) for example *Maans ras* (meat soup), milk, curd, *Udad* (black gram), etc.

Counselling before Vamana

- (i) Patients were informed about the different steps involved in this procedure.
- (ii) A well-informed written consent was obtained.
- (iii) Patients were advised to relax and remove the negative thoughts.

Pradhana karma (Operative procedure): Pradhana Karma

was started from group chanting of *Mantra* before administration of *vamaka* drug and completes with the observation of the occurrence of last *Vega*. *Vamana* was induced in the early morning between 6 am to 9 am.

Abhimantrana (Chanting of Mantra): Mantra

from *Brihatrayi* were chanted for carrying out the whole procedure smoothly without any complication.

Vamana process

This was organized in the following way

- (a) *Vamana* room & Position of Patient- After performing all the regularities in *Purvakarma*, *Snehana Swedana* is performed on the day of *Vamana*. After this patient is brought to *Vamana* Room. *Acharya Charaka* has mentioned preparing a specific *Vamana* room for *Vamana karma*. Patients were asked to sit on a comfortable *Vamana* chair of the height of the knee joint (*Janu-tulyasan*).
- (b) Examination of vitals- Weight, Blood Pressure, Pulse Rate, Respiratory Rate, and Temperature was recorded before starting *Vamana*, during *Vamana*, and after finishing *Vamana*.
- (c) Administration of *Vamaka* drugs-
 - (1) Participants were asked for *Akantapana* of milk (full stomach). In some patients, *Ikshurasa* was given.
 - (2) *Vamaka yoga* was given to the participants after *Akantapana*. *Vamaka yoga* used- *Madanphala pippali*

choorna (4 parts) + Vacha (2 parts) + Saindhav (1 part) + Madhu mixes and used in Avaleha form.

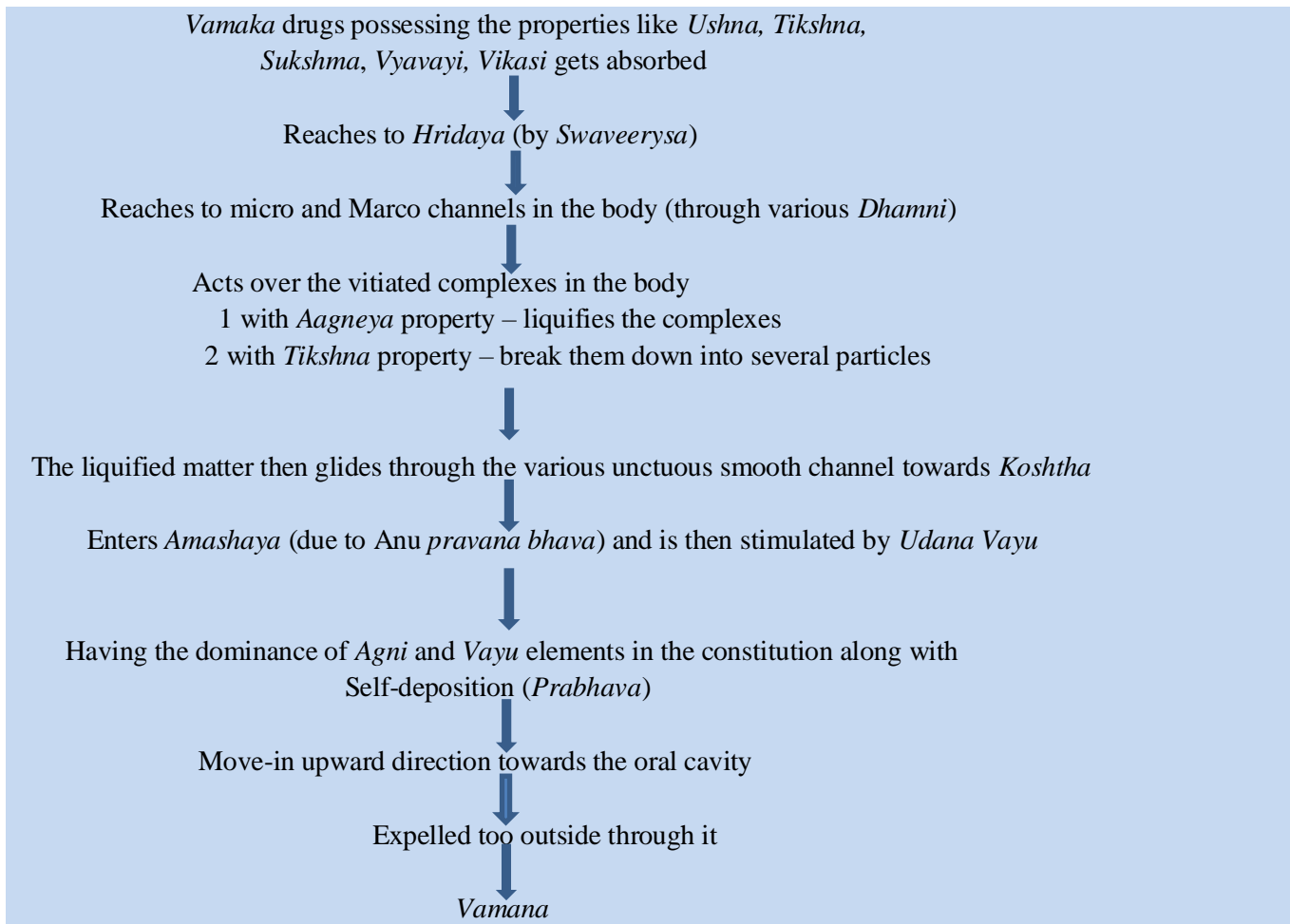
(3) Maximum participants started vomiting within 15-20 minutes after giving Vamaka yoga otherwise wait for one Muhurta i.e., 48 minutes. Then Vamanopaga drug (Madhuyashthi Phanta) was given repeatedly after each Vega to support the act of vomiting till the appearance of Pitta in the vomitus. Gentle massage on the back was done in Pratiloma direction during Vega. Lastly, Lavanodaka was given to expel the remained

medicine and Dosha.

Observation during Vamana karma

After administration of the Vamaka drug, the participants were observed. Symptoms observed in participants like the appearance of Sweda pradurbhava (sweating on the forehead), Loma Harsha (pilling of hairs), Kukshi sadhana (distension in the abdomen), and Hrullasa (nausea), Aasya stravana (salivation)⁷, etc. were noted. Record of input, output, and other observations was maintained

Mechanism of Vamana karma



Assessment of Vamana karma⁸

It was assessed as Pravara (highest), Madhyama (moderate), Hina (lowest) Shuddhi (cleansing) on the basis of four criteria as per the classical texts.

1. Vaigiki criteria: It is on the basis of a number of bouts like 4, 6, and 8 Vega (projectile vomiting bouts) for Hina, Madhyama, and Pravara Shuddhi respectively. In addition to projectile bouts, small-

er bouts in every aspect than Vega (Upavega) were also recorded.

2. **Maniki** criteria: It is on the basis of the quantity of elimination of *Dosha*, like 1, 1½, and 2 *Prastha* for *Hina*, *Madhyama*, and *Pravara Shuddhi*, respectively (1 *Prastha* = 540 ml). This is calculated from the total quantity of output minus the total quantity of input.
3. **Antiki** criteria: It is on the basis of the endpoint; it is advised to continue *Vamana* till the appearance of *Pitta* in the vomitus which marks the end of *Vamana*.
4. **Laingiki** criteria: Participants were observed for the symptoms of *Ayoga*, *Samyak yoga*, and *Atiyoga* produced after *Vamana*.

Pashchata karma (post-operative care)

This may be classified as follows

1) Dhumapana⁹

Aacharya Charaka mentioned that after *Samyaka Vamana*, the patient is advised to wash mouth, hands & feet, then to rest for a *Muhurta*. thereafter inhale the smoke from any one of the three types of smoke i.e., *Snaihika* (unctuous), *Vairechanika*, or *Upashamniya* (Sedative), which will be suitable for him. Smoke will help to separate *Kapha* which is stuck to *stories*.

2) Sansarjana Krama¹⁰

After the *Panchakarma* procedure digestive power gets hampered, so one is unable to digest a normal diet. To increase the digestive power, the patient should be gradually shifted to a normal diet from *Peya* (thin rice water), *Vilepy* (thick rice water), *Yoosha* (moonga soup), *Mansrasa* (Meat soup). This type of diet regimen after *Panchakarma* procedure is called *Sansarjana Krama*.

The *Samsarjana krama* was planned according to the type of purification i.e., for *avara shuddhi*, *madhyama shuddhi*, and *pravara shuddhi*; it is of 3 days, 5 days, and 7 days respectively. *Samsarjana krama* started on the day of *vamana* (evening). *Charak* classified *samsarjana krama* in two types (a) *Peyadisamsarjana krama* (b) *Tarpanadi karma*. After *vamana* process, the '*Peyadi* sequence' was advised as a diet regimen for maximum participants and some persons were advised to *Tarpanadi karma*.

3) Pariharya vishaya (behavioral and Dietetic restrictions)¹¹

Aacharya charaka mentioned that *Pariharya vishaya* in *Astamahadoshakara bhava*, Patients were advised to avoid loud speeches, ridding vehicle, excessive walking, sitting in one position for a long duration, and standing in one position for a long duration. Diet during *Ajirna* State, *Apathya* diet, meals at wrong times, *Visham* diet, sleep during the daytime, and sexual intercourse should be avoided.

Clinical Study

Aims and objectives

To study the role of *Vamana karma* in *Vasantika* season.

1. To observe & evaluate the efficacy of *Vasantika Vamana* in healthy volunteers and patients.

Materials and Methods

Healthy volunteers and certain patients who are indicated for *Vamana Karma* were selected from the OPD and IPD of Pt. Khushilal sharma Govt. Ayurvedic Hospital, Bhopal (MP). 37 persons were registered, and 18 persons completed the whole treatment.

Inclusion criteria

- Age between 18 and 50 years.
- Persons who were fit for *Vaman karma*.

Exclusion criteria

- Age below 18 years and above 50 years.
- Persons suffering from Tuberculosis, Heart disease, Hypertension, and any other systemic illness.

Investigation

CBP with ESR, Lipid profile, LFT, RFT, RBS, ECG, USG Whole abdomen, X-rays Chest PA view (to find the persons that fit for *Vamana karma*).

Observations: The observations of the *Vamana* procedure are shown in Tables

Table 1: Age-wise distribution of the persons

Age (Years)	Average
21 - 30	66.66
31 - 40	11.11
41 - 50	22.22

Table 2: Sex-wise distribution of the persons

Sex	Average
Male	27.77
Female	72.22

Table 3: Koshtha wise distribution of the persons

Koshtha	Average
Mridu	11.11
Madhyam	72.22
Krura	16.66

Table 4: Agni wise distribution of the persons

Agni	Average
Sama	55.55
Vishama	22.22
Manda	11.11
Teekshna	11.11

Table 5: Prakriti wise distribution of the persons

Prakriti	Average
Vatta - Pitta	33.32
Vatta - Kapha	27.77
Pitta - Kapha	38.88

Table 6: Dose of Snehapana according to Koshtha

Koshtha	Minimum dose (Average)	Maximum dose (Average)
Mridu	32.5 ml	152.5 ml
Madhyama	40.53 ml	198.46 ml
Krura	51.6 ml	286.66 ml

Table 7: Sneha prakarsh kala (total Sneha pana days) according to Koshtha

Koshtha	Average days
Mridu	3.5
Madhyama	5.6
Krura	6.66

Table 8: Aushadhi pana wise distribution

Aushadhi	Average
Madanphal	6.11gm
Vacha	3.05gm
Saidhava	1.52gm
Milk	1001.11ml
Yastimadhu phanta	1396.66ml
Lavanodaka	799.77ml

Table 9: Vitals changes before and after Vamana karma

Vital parameter	Average Increase
Systolic BP (mmHg)	5.52
Diastolic BP (mmHg)	1.50
Pulse rate (per min)	3.86

Table 10: Average Shuddhi wise distribution

Shuddhi	Average
Vegiki	61.11
Maniki	55.55
Antiki	72.22
Laingiki	88.88

Table 11: Types of Shuddhi wise distribution

Shuddhi prakara	Average
Pravara	22.22
Madhyama	66.66
Heena	11.11

Table 12: Time relation in Vamana Karma

Subjects	Average time
Time taken to start the first Vega	12.35 min
Time taken for completion of Vamana karma	41.32 min

Table 13: Sansarjana Krama according to Shuddhi

Types of Shuddhi	Sansarjana krama
Pravara	7 days
Madhyama	5 days
Heena	3 days

DISCUSSION

In Ayurveda vamana karma specially indicated in Vasant Ritu for preventive purpose. Vamana is a process in which vitiated Dosha, predominantly Kapha Dosha are expelled through the upper route i.e., mouth. Before Shodhana or body purification few procedures are administered called Poorvakarma. Pachana and Deepana help to digest the Ama and make the Dosha Nirama and improves the function of Agni, Abhyantara Snehana helps the Dosha to excite along with their separation from the adherent channels, and Abhyanga and Swedana help the Dosha to liquefy and disintegrate. All these preparatory measures help to mobilize the Dosha from Shakha to Koshta. Vamana

was induced in the early morning as this is *Kapha Kala* helpful to remove the *Kapha Dosha* easily. *Ksheera* (milk) belongs to *Kapha Vardhaka* and palatable to most the persons and hence selected for *Akanthapana* which facilitates the *Vamana* process. *Vamana Dravya* were *Madanaphalapippali choorna* 4 parts, *Vacha choorna* 2 parts, *Saindhava Lavana* 1 part, and Honey was used in the required quantity. In the routine practice generally, this combination of *Vamaka yoga* is used for *Vamana karma* due to devoid of complication. *Peyadisansarjana krama* is advised to improve the *Agni* (digestion) gradually, support the *Prana* (vitality) and nourish the body gradually. In this study maximum patients were found with *Madhyama Koshttha* (72.22%) and *Samagni* (55.55%). Maximum patients were given with *Madhyama matra* of *Sneha* for *Shodhana* purpose (*Shodhanarth snehapana*). The fixation of the dose of *Sneha* depends upon the *Koshtha* and *Agni* of the individuals as a requirement. In this study, the maximum *Sneha matra* was 286.66 ml average in *Krura Koshtthi* patients and the minimum *Sneha Matra* was 32.5 ml average in *Mridu Koshtthi* individuals. The *Sneha Prakarsh Kala* was 6.66 days average found in *Krura koshtthi* individuals whereas in *Mridu koshtthi* individuals it was 3.5 days average. The *Vamaka yoga* is used by all individuals according to the *Koshtha*, *Agni*, and *Bala*. The average quantity of *Vamanopaga Drava* (*Yastimadhu phanta*) was 1396.66 ml for inducing *Vamana karma* after intake of the *Vamaka yoga*. An average of 41.32 minutes time was required for completion of the whole *Vamana* process. It was seen that average of 12.35 minutes was required for the initiation of the first *Vega* of *Vamana*. Maximum patients were found with *Laingiki Shuddhi* and *Antiki Shuddhi*. *Pitta Darshana* during the *Vamana* process indicates the completion of the *karma* because the chronological order of *Dosha Nirharana* is *Kapha*, *Pitta*, and lastly *Vata*, so *Pittant* denotes the complete evacuation of gastric contains after which the *Vamana* induction should be stopped because it may cause harm the stomach wall.

CONCLUSION

Panchakarma is the most essential part of *Ayurveda* treatments, which can be practiced as preventive, preservative, promotive, curative, and rehabilitative therapy. *Ayurveda* emphasized to practice *Vamana* in *Vasant Ritu*, *Virechana* in *Sharad Ritu*, and *Basti* in *Varsha Ritu* for the preservation and promotion of health and prevention of disease. In various *Panchakarma* procedures, *Vamana karma* is the first and foremost therapy mainly indicated for *Kapha Dosha* and *Kaphaj - Pittaj* disorders especially practiced in *Vasant ritu* because in *Vasant ritu* physiological provocation *Kapha Dosha* occurs in the body. In *Vasant Ritu* due to the warmness of the weather, the accumulated cough of *Hemant Ritu* gets liquified due to the environmental effect on the body so symptoms like cough, cold, indigestion, heaviness, etc. appears. *Vamana karma* in *Vasant ritu* probably helps in eradication of these disorders and It maintains appetite, cures diseases, and increases the strength, complection, and efficacy of an individual. However long-term efficacy of *Vamana karma* in preventing *Kaphaj* disorders and promoting overall health would again more comprehensive controlled study for a long duration follow up period.

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