EXPLORATION OF VAMANA KARMA IN THE MANAGEMENT OF SKIN DISEASES VIS A VIS PSORIASIS- AN ANALYTICAL OUTLOOK

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ABSTRACT

Skin disorders are one of the burning problems of modern scientific era. The word psoriasis is derived from the Greek word “Psora” and “Iasis” Psora means Itch or scale and Iasis means condition. Psoriasis is a non-infectious chronic inflammatory disease of skin characterized by well-defined erythematous plaques with silvery scale which have a predilection for extensor surface and scalp and by a chronic fluctuating course. According to Ayurvedic Classics critical analysis of symptoms complex, nearest co-relation is possible between Ekakushtha. There is a limitation of modern medicine too for treating this disease. Treatments may be periodically changed to prevent resistance developing and to reduce the chance of adverse reactions occurring. Systemic corticosteroids, Retinoids, PUVA, and Anti Metabolites are some of the treatment modalities. The same disease can be managed in a better way if the patient adopts ayurveda treatments in terms of quality of life and the recurrence rates of the diseases. The need of the hour is to globalize ayurveda by pioneering in its each fundamental to show its clinical significance. By adopting the Panchkarma techniques like Vamana karma psoriasis can be dealt in an enhanced way.

KEYWORDS: Psoriasis, Panckarma, Ekakushtha, skin diseases.

INTRODUCTION

With continuous changing life styles, environment and dietary habits have made man as main victim of many diseases including skin diseases. Skin diseases are common at any age, but they are particularly frequent in the elderly. The patient always experience physical, psychological and socioeconomic embarrassment in the society. It is not only an envelope of internal structure but also play a vital role in body’s general working and hazards. Ayurveda classic describes the wide spectra of all skin disorders as Kushtha. Amongst all the types of Kushtha, Eka-kushtha is the most embarrassing one. Psoriasis is a non-infectious chronic inflammatory disease of skin characterized by well-defined erythematous plaques with silvery scale which have a predilection for extensor surface and scalp and by a chronic fluctuating course. Eka-kushtha consists of the signs and symptoms i.e. Asvedana, Mahavastu and Matsyashakalopam avastha which can be compared with Psoriasis and hence it has been taken as the analogue to Psoriasis. In Ayurveda Panchakarma Chikitsa (Vamana Karma) is blessing which is able to give satisfactory treatment for various chronic, autoimmune, degenerative, hormonal and metabolic disorders on one side and on the other hand, it is gaining global reorganization for its preventive and promising effect. About 2-3% of world population have incidence of Psoriasis. Large population is suffering with psoriasis in this region of Gujarat. It produces severe psychological impact, badly hampers the quality of life and there is a limitation of modern medicine also for treating this disease. Vamana Karma is the best therapy for the elimination of vitiated Kapha Dosha from all over the body through Aamaasayya by means of vomiting. As Aamaashaya is Mulasthana of Kapha and its diseases, hence Vamana Karma can treat all Kapha dominant diseases; Apart from Kapha it also eliminates the vitiated Pitta to a moderate extent, in turn having its effect on Rakta also.[1] So, it can be said that Vanama is the best procedure for Kapha prdhanakushta.

AIMS AND OBJECTIVES

To explore the role of Vamana Karma in the management of Ek-kushta (w.s.r. to psoriasis).

Importance of Samshodhana

Ayurveda emphasis on three folds therapeutic management of the diseases viz; Samshodhana
(purification), Samshamana (pacification) and Nidana Parivarjyana (Avoiding causative factors).

The morbid Doshas subdued by Langhana and Paachana may sometimes be again provoked, but in the case of those which are subdued by Samshodhana (cleansing procedures), there is no possibility of such recurrence. When the root of the morbid Doshas like that of trees is not destroyed, there certainly occurs the reappearance of disease like that of the tree.

Methodical administration starts with the Paachana and Deepana followed by Snahana and Swedana then administration of suitable Shodhana in accordance to the Dosha and site of the diseases.

Acharya Charaka has defined Vamana as a process in which vitiated Doshas are eliminated through upper channels i.e. mouth. Here commenting on it, Acharya Chakrapani said that Urdhavabhidham is taking as Urdhva mukha. Acharya Sushruta has mentioned that as the whole plant gets destroyed as soon as it is similarly which vitiated diseases. Snehana starts with the disease like that of the tree. not destroyed, there certainly occurs the reappearance of Doshas which are subdued by sometimes be again provoked, but in the case of those Doshas.

Diseases requiring Adhoga Raktapitta Diseases having Vamana Karma.

When Doshas are accumulated in large quantity (Bahu) then Vamana should be advised. Hence the Vamana Karma is indicated in all condition of Bahu Dosha, among them sign and symptoms like Pidaka, Kotha, Kandu, Shleshma-Pitta-Samuktlesha, Bala- Varna-Pranashra are clearly indicative of skin manifestations.

More specifically Vamana may assist the body in the following conditions as.

- Aggravation of Kapha in its own sites.
- Kapha combined with Pitta, which is present in a small proportion.
- Excessive increase in the levels of Kapha
- Vata or Pitta invading the sites of Kapha

To judge the efficacy of Vamanakarma more clearly, the diseases can be classified as,

i. Diseases expecting Shodhana eg. Unmada, Apasmaraka, Viddha, Vishapita etc.
ii. Diseases having Bahudoshavastha eg. Kushta, Prameha etc.
iii. Diseases requiring Vamana due to Marga Virodhatva eg. Adhoga Rakta pitta
iv. Diseases having Kapha dominancy eg. Svasa, Kasa, Pinasa, Shlipada etc.

Types of Vamana

The thorough study of Samhitas it is be revealed that Vamana is classified as,

1. Mrida Vamana (mild Vamana)
2. Tikshna Vamana (strong Vamana)

1. Mrida Vamana

It is mild type of Vamana which is advised in various condition like Gulma, Yakshma, Kaphavruttvavata, Vatarakta, Pittavruttvavata, Pandu and special condition for Shwasa and Hikka when they are associated with Kasa, Chhardi, Hrudagraha.

2. Tikshna Vamana

It is strong type of Vamana which is advised in different diseases like Unmada (all Acharyas), Pandu, Murchchha and Prameha Pidika.

Procedure of Vamana Karma

Generally Vamana Karma is carried out in three sequential steps as follows.

1. Poorvakarma
2. Pradhana karma
3. Pashchatakarma

POORVAKARMA

It starts from collection of materials require for Vamana and completed just before.

Oral administration of Vamana drugs.

- Sambhara Sangraha (collection of materials): It is necessary to collect all the required materials before going to starting Vamana Karma so that it can be carried out safely as well as the complications may timely handled.

- Equipments: Tub stands, Wash basins, Measuring flasks, Measuring Glass, Towel, Gloves, Rubber Catheter, Spoons, Measuring Glass, Towel, Gloves, Rubber Catheter, Spoons, hot Plate, Stalk of Eranda or Neem and Pitchers etc.

- Instruments: Weight machine, ECG machine, pH paper strips, Sphygmonanometer, Stethoscope and Thermometer etc. should be made available.

- Medicine: The drugs to be used for Vamana Karma and to treating the complications must be kept ready and Ahara articles required for the Kaphotkleshana and for Samsarjana Krama also should be kept. Also diet required for the preceding night and Samsarjana Krama must be kept in reserve.

2. Selection of Vamana and Vamanopaga drugs: It is mainly divided into two sections, i) Vamana dravya ii) Vamanopaga dravya.

a) Vamana drugs: The description about Vamaka drugs is available throughout Samhitas at a plenty of places which can be used according to physician’s Yukt.

Vamanopaga drugs: Vamanopaga drugs help in preceding the act of vomiting, e.g. milk, juice of sugar cane, decoction of Glycyrrhiza glabra. The function of Vamanopaga drugs can be judged by the properties, which they possess. Most of the Vamanopaga drugs are having Madhura Rasa, Shita Veerya, and Madhura Vipaka. Vamanopaga drugs are to be used for “Akanthapana”. Thus they remain in the body for a quite long time and avoid complication like Ayoga. They can be retained in the body with large quantity and much more time without causing harm to the individual.
Supportively if possible, they should supply energy to body to bear strain of Vamana Karma.

b) Other Dravyas: To combat certain complications of Atyoga and Ayoga medicines like Mayur pichchha Bhasma, Pravala Bhasma, Shonitalgarla Rasa, Hemagarbhapotali Rasa, Vasa, Shatavari, Shankhabhasma, Draksharista, Dashmulrista, Madhu, Saudhava, Sarshara, Vacha, Pippali, Anulika etc, have to be collected.

3. Selection and examination of the Patient

Vamya/Avamya: First of all, one should carefully observe the patient and decide whether the individual is Vamya or Avamya.[17]

Analysis of other factors: Before leading to any Karma, Acharya Charaka has advised to scrutinize the difference in variations regarding Dosh, place, time, strength, body, Satmya, mind constitution and age. These factors have a great potency to influence the disease and thus having ability to confuse the Vaidya having great intellect.[18]

Examination of patients

The patient must be hospitalized for Vamana Karma. The patient should be examined by Ashtavidha and Dashavidha Pariksha. In present era, General and Systemic examination should be done as per authentic science. Special examination of diseases is carried out for which Vamana is being done. While the tests like Pathological and Biochemical investigations, ECG should also be done.

Caution: If the patient is having some other disease or complications arise from Snehana or Swedana, then it should be treated first.[19]

4. Deciding the dose of Vamana drugs

This is the most important part of the Vamana Karma as it depends upon the various factors. The physician must be well aware about the pharmacokinetic as well as pharmacodynamics properties of drug. The drug which is in less quantity or in excess quantity leads to Ayoga or Atiyoga respectively. Therefore, the appropriate quantity of drug which is able to expel out vitiated Doshas can be considered as the dose for Samshodhana. This dose will differ in every patient accordingly.[20] He has also elucidated the dose of Madanaphalapippali as the bulk of the same which can be kept inside the first of an individual.[21] Acharya Sushruta has said that dose of Vamana drugs is depends upon the Vyadhibala, Agnibala and Rugnabala and the dose of the Vamaka Kwatha, Churna, Avalaha and Kalka can be determined after analyzing the Koshtha of the patient[22] while Acharya Vagbhata has mentioned that dose depends upon Vyadhi, Bala, Koshtha, Vaya, Desha and Kala. For the person, undergoing the Vamana process for the first time he must be administered Kaniyasi Matra in the beginning.

DRUGS USED IN VAMAN KARMA

For the Vamana Karma generally Madanaphala is widely used whereas other Vamaka drugs & their formulations are not being practiced. Total 355 formulations for Vamana are described in classics, one of them is Krutavedhana Kalpa. Acharya Charaka described Krutavedhana Kalpa separately in which 60 formulations of Krutavedhana (Luffa acutangla Lin Roxb) are described. Apart from Vamaka Prabhava in general the drug has specific indication for some diseases and disturbed Dosha condition. Krutavedhana is specifically mentioned for Kuṣṭha, Gadha Dosha & Gara Visha.[23]

In the description of Vamaka drug Acharya mentioned drug having the Vamaka property is Agni and Vayu Mahabhat dominant,[24] so, therefore here below Raspanchaka of drug Krutavedhanaa is mentioned.

Raspanchak of Krutavedhana

Ras : Katu
Guna : Tikshana, Ruksa, Virya : Ushna
Prabhava : Udbhayatabhaghar
According to Aacharya Charaka,

Hence, it can be said that, Krutvedhana acts by its Raspanchak and by observing the Vyadhiviprita effect of drug Krutvedhana, it is useful in disease which occurs by Dosa situated in deep Dhatu (Ghada) of the body. Katu rasa of krutavedhana removes srotavrodh. Hence Psoriasis is chronic skin disorder and as per Ayurvedic classics, Kuṣṭha is a disease which is deeply situated in body and stands in body for long time among all other disease and in the description of the Krutvedhana’s property mentioned by Aacharya Charak is given in following words.[25] So by Raspanchak, Doshviprita and Vyadhiviprita effect of Krutavedhana we can conclude the probable mode of action and efficacy of Krutavedhana in the disease psoriasis.

CONCLUSION

Kuṣṭha (Ek kuṣṭha) is one among Ashta Mahagada. So, it is difficult to cure. It is stated as a Kshudrakushta and Sadhya Kuṣṭha by Acharya Charaka, but practically it needs repeated Shodhana Therapy as said by Acharya Shushruta. Due to its maximum similarity in chief symptoms, Ekakushta is quite similar to the Psoriasis. Stress, Smoking and Viruddha Aahara have a leading role in developing Ekakushta. Ati Snigdha Aahara like Cotton seed oil is also a causative factor for Ek-kuṣṭha. Due to its chronic nature Psoriasis is Yapyaa, So, for remission and regression repeated Shodhana and non-harmful Shaman therapy is required. Instead of medicated Grita. Samyak Snigdha Lakshana can be achieved by Goglita also. It’s cost effective also in present time. Krutavedhana has more effective Vamaka property for Kuṣṭha roga. So, it should be practiced for Kuṣṭha. After Vamana with proper Yojana of Pathya
more results can be achieved and *Satavavajaya Chikitsa* plays an important role to improve mental state in psoriasis.

The practice of *Vamana karma* can be indulged with the intervention of *Krutvedhana* which can be more effective as per the classics. The role of *Vamana Karma* is therefore re-established and the drug can be changed as per the patient condition and severity of the disease. The role of Ayurveda in the management of non-communicable disease like psoriasis is immense, we practitioners just need to explore the hidden potential by practising the principles described in classics.

REFERENCES