ROLE OF VAMANA KARMA IN EKA-KUSHTHA BY VACHADI YOGA W.S.R. TO BHAISHAJYARATNAVALI

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ABSTRACT

All skin diseases are described within Kushtha & Kshudra Rogas as per ayurveda; Eka-kushtha is one of the Kshudra Kushtha which can be correlated by Psoriasi of modern medical science. As described by Acharya Charaka and Acharya Sushruta, Eka-Kushtha is Vata and Kapha pradhana Vyadhi. Symptoms involve; Asvedanam (Absence of perspiration), Mahavastu (Extensive localization) & Matsyashakalata (fish like scales). Shodhana Karma is considered as main treatment modality for Kushtha. Acharya Charaka has preached that Vamana Karma is the prime treatment for Kaphapradhana Kushtha therefore in present study Vachha, Vasa, Patola, Nimba and Bark of Phalini were used which possess Tikta Rasa, Katu Vipaka, Laghu Ruksha Guna and Kaphavatashamaka, Kaphapittaggha and Tridosha-shamaka properties, these all drugs are indicated in treatment of Eka-Kushtha.

KEYWORDS: Kshudra Kushtha, Kaphavatashamaka, Kaphapittaggha, Eka-Kushtha.

INTRODUCTION

Skin is the largest organ of human body; it is an organ made up of multiple layers of epithelial tissues that guard underlying muscles and organs. Skin is considered as the barrier to fluid loss and mechanical injury. It performs important functions like protection against pathogens, insulations, temperature regulation, sensation and synthesis of Vitamin D and B. It covers the body and possesses largest surface area of 1.5 - 2 square meters. The weight of skin is 15% of the total body weight. The average square inch of skin acquires 650 sweat glands, 20 blood vessels, 60000 melanocytes and more than a thousand nerve endings. Changes in skin colour may be considered as indicative of homeostatic imbalance in the body. Many interrelated factors affect both the appearance and health of the skin, including nutrition, hygiene, circulation, age, immunity, genetic traits, psychological state and drugs. Various researchers suggests that people with skin disease experience higher levels of psychological & social distress, poor body image and lower self esteem. Other psychosocial effects associated with skin diseases are depression, relationship difficulties and reduction in quality of life.

In Ayurveda, skin diseases are included under the heading of Kushtha or Kshudra Rogas. Out of them Kshudra Kushtha is the Eka-kushtha which can be correlated up to certain extent with Psoriasis. It is chronic, non-infectious & common skin disease of today's world. It is a very attention seeking problem approximately 2-3 % (125 million) population of the world suffering from the disease. It possess symptoms like; Asvedanam, Mahavastu & Matsyashakalata. “Asvaodnamah mahavaastau yannmatyaSakxlaaopamama\[ita Xaud`kuxYzoYau mauKyatÒata\] | tadokxkuxYzM, camaa_KyaM bahlaM histacama_vata\] ||” (carhx icaikxtsaa sqana 7/21)

Eka-kushtha may be characterized as follows
1. Absence of perspiration (Asvedanam)
2. Extensive localization (Mahavastu)
3. It resembles the scales of fish (Matsyashakalata).

Eka-kushtha is curable disease but its relapsing nature causes more harassment for the patient. It is correlated to certain extent with Psoriasis, “ekxkuxYzma\[jita Xaaud`kuxYzoYau mauKyatÔata\] |” (Baava pa’ k xaSa maQya KaND 54/24)

Vamana is one among the Panchakarma by which Prakupita Doshas from all over the body are brought to Kushtha and are eliminated through oral route. However Shodhana Karma is the prime treatment in Kushtha but Vamana Karma is mainly suggested for Kaphapradhana Kushtha according to Acharya Charaka.
“vaataaaroYau saipa_vamanaM SlaoYmaao$saroYau kuxYzoYau | ipa$saoSaroYau maaXao rWtasY ivarocanaM caaga’o ||” (carkx icaikxtsaa 7/39)

Present investigation employed Vamana Karma in Eka-kushtha which is expected to reduce the symptoms like Asvedanam, Mahavastu and Matsyashakalata since Vamana expels vitiated doshas other than Kapha will also be eliminated there by creating kledanasha and affliction of Tvak, Rakta, Mamsa and Ambu.

“vaataadyaS-ayao duYTastvaga\ r@taM maaMsamambau ca | dUYyainta sa kuxYzanaaM saptaxao d’vyasaMga’h: ||” (carkx icaikxtsaa 7/9)

Investigation involve use of Vacha, Vasa, Patola, Nimba and Bark of Phalini which reduces Rukshata due to the action of Go-ghrita as Abhayantara Snehana followed by Abhyanga with Tila Taila. Vamana Karma with Vachadi Yoga will expel the Doshas and may lead to reduction in Asvedanam, Mahavastu and Matsyashakalata which in turn will lead to reduction in size of lesion automatically.

“vacaa vaasaapaTaolaanaama\ inambasya fxilanaI tvaca: | kxYyaao maQuaanaa paItaao vaaintakRxnmadnaainvata: ||” (BaOYajya rtaavalai 54/3)

(kuxYzzaoga icaikxtsaa pa’kxrNa)

MATERIALS AND METHODS

Aim & Objectives

- To assess the reduction in cardinal signs of Eka-Kushtha viz: Asvedanam, Mahavastu & Matsyashakalata.
- To assess the increase in criteria score before and after treatment of Svedana in Asvedanam lakshana.
- To assess the reduction in criteria score before and after treatment in Mahavastu and Matsyashakalata.
- Standardization of Vachadi Yoga with special reference to Bhaishajyaratnavali.

Inclusion Criteria

- Patients who have scored more than 0 for Asvedanam, Mahavastu & Matsyashakalata lakshana in assessment criteria.
- Patients having signs and symptoms of Eka-kushtha according to Charaka Samhita.
- Age group from 20 to 60 yrs.
- Patient of either sex.
- Vamanartha patients.

Exclusion Criteria

- Patients who have scored 0 for Asvedanam, Mahavastu & Matsyashakalata lakshana in Assessment Criteria.
- Patients below age 20 years and above age 60 years were excluded.
- Patients contraindicated for Vamana Karma.
- Patients with complications like Cardiac Problems, Emphysema, Carcinoma, Timira Roja, Urakshata, Kshatakshina, Gulma, Udhravga Raktapitta, Udara Vyadhi, Krisha, Udavarta etc.
- Pregnant woman and lactating mothers.

Plan of Study

The Kashaya was prepared by classical method of Kvaatha Kalpana mentioned by Acharya Shrarangadharra.

Vachadi Yoga: The Pancha Kashaya decoction was prepared using Vacha (27gm), Vasa (40gm), Patola (40gm), Nimba (40gm) and Bark of Phalini (40gm). Raised 187gm of their coarsely powdered mix and decocted in 3 liter water till it was reduced to approximately 400ml. Add to it Madhu (100gm) and Powder of Madana (2gm). Consumption of this decoction along with Madhu causes Vamana which termed as Pancha Kashaya.

Methodology: Single group of 30 diagnosed cases of Eka-kushtha attended the OPD/IPD level. Patients were selected randomly and placed in to Group i.e. Trial Group or Experimental Group. Patients were selected according to Lakshana mentioned by Acharya Charak. A particular case paper had been designed and follow ups were updated strictly. Consent had been taken from all the patients. Initial assessment was done on day 0 and final assessment was done after 30 days of Vamana.

Administration of Drug

Table 1: Study parameters and protocol.

<table>
<thead>
<tr>
<th>Parameter of study protocol</th>
<th>Selection range and methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Patients</td>
<td>30</td>
</tr>
<tr>
<td>Vamaka Dravya</td>
<td>Vachadi Yoga</td>
</tr>
<tr>
<td>Procedure</td>
<td>Vamana</td>
</tr>
<tr>
<td>Dose</td>
<td>As per requirement</td>
</tr>
<tr>
<td>Time</td>
<td>6:30 am after consuming Rice Gruel 200 ml with Go-ghrita 10 gm.</td>
</tr>
<tr>
<td>Duration</td>
<td>Till Samyaka Vamana Lakshana appear</td>
</tr>
<tr>
<td>Purvakarma</td>
<td>• Snehapana with Go-ghrita</td>
</tr>
<tr>
<td></td>
<td>• 3/5/7 days Arohana krama</td>
</tr>
<tr>
<td>Table 2: Assessment criteria for various symptoms.</td>
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<tr>
<td>-----------------</td>
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</tr>
<tr>
<td><strong>Asvedanam.</strong></td>
<td><strong>Samsarjana Krama</strong></td>
</tr>
<tr>
<td>Scale</td>
<td>Score</td>
</tr>
<tr>
<td>None - Normal</td>
<td>0</td>
</tr>
<tr>
<td>Mild - Present in few lesion</td>
<td>1</td>
</tr>
<tr>
<td>Moderate - Present in all lesion</td>
<td>2</td>
</tr>
<tr>
<td>Severe – Asvedan in lesion and uninvolved skin</td>
<td>3</td>
</tr>
<tr>
<td><strong>Matsyashakalata</strong></td>
<td></td>
</tr>
<tr>
<td>Scale</td>
<td>Score</td>
</tr>
<tr>
<td>None - No scaling</td>
<td>0</td>
</tr>
<tr>
<td>Mild - Off scaling is mild</td>
<td>1</td>
</tr>
<tr>
<td>Moderate - Off scaling is moderate</td>
<td>2</td>
</tr>
<tr>
<td>Severe - Off scaling is high</td>
<td>3</td>
</tr>
<tr>
<td><strong>Mahavastu: (right leg, left leg, trunk, back)</strong></td>
<td></td>
</tr>
<tr>
<td>Scale</td>
<td>Score</td>
</tr>
<tr>
<td>0% - None</td>
<td>0</td>
</tr>
<tr>
<td>0 &lt; - 6% affected region - Mild</td>
<td>1</td>
</tr>
<tr>
<td>6 &lt; - 12% affected region - Moderate</td>
<td>2</td>
</tr>
<tr>
<td>12 &lt; - 18% affected region - Severe</td>
<td>3</td>
</tr>
<tr>
<td><strong>Mahavastu: (right hand, left hand, head)</strong></td>
<td></td>
</tr>
<tr>
<td>Scale</td>
<td>Score</td>
</tr>
<tr>
<td>0% - None</td>
<td>0</td>
</tr>
<tr>
<td>0 &lt; - 3% affected region - Mild</td>
<td>1</td>
</tr>
<tr>
<td>3 &lt; - 6% affected region - Moderate</td>
<td>2</td>
</tr>
<tr>
<td>6 &lt; - 9% affected region - Severe</td>
<td>3</td>
</tr>
<tr>
<td><strong>Mahavastu: (Genital Organ)</strong></td>
<td></td>
</tr>
<tr>
<td>Scale</td>
<td>Score</td>
</tr>
<tr>
<td>0% - None</td>
<td>0</td>
</tr>
<tr>
<td>0 &lt; - 0.33% affected region - Mild</td>
<td>1</td>
</tr>
<tr>
<td>0.33 &lt; - 0.66% affected region- Moderate</td>
<td>2</td>
</tr>
<tr>
<td>0.66 &lt; - 1% affected region - Severe</td>
<td>3</td>
</tr>
</tbody>
</table>
By using Wilcoxon Sign Rank Test p-value < 0.05 therefore there is significant difference between before treatment and 1st, 2nd and 3rd follow up for Mahavastu Lakshana.

Comparison of Severity of Matsyashakalata Lakshana at before treatment and 1st follow up, 2nd follow up, 3rd follow up.

By using Wilcoxon Sign Rank Test p-value < 0.05 therefore there is significant difference between before treatment and 1st, 2nd and 3rd follow up for Matsyashakalata Lakshana.

DISCUSSION

After the Deepana-Pachana, Abhyantara Snehapana, Bahya Snehana & Bahya Svedana the Vamana procedure was followed. Akanthapano of Vachadi Yoga Yamaka Kashaya was administered to the patient. The minimum amount consumed was 3 liters and the maximum amount was 7 liters. The Lakshana observed during the process Adhmana, Lalasrava, Romaharsha, Sveda Pradurbhava was observed in almost all patients. Tiktasyata was observed in cases of Pittanta Vamana.

**Samprapti Bhangha:** The Vachadi Yoga used in Vamana Karma which get absorbed due to their Virya and reached to the Heart (Hridaya). Wheremfrom, through Doshha Dhamani circulation and via Shhula and Sukshma Srotas, the Virya of the Dravyas reached at the site of the lesion which may be in the form of Doshha Sanghata. Vacha, Patola & Madanaphala offer Vata niyama by their Ushna Vira. Vacha & Madanaphala possessed Pitta Utklesha by their Kuta Rasa, Ushna Vira and Priyangu, Madanaphala by their Madhura Rasa and Vasa by its Sheeta Vira leads Kapha Utklesha. That after Vachha, Patola & Madanaphala offered Kapha chedana by Ushna Vira. After that Vishyandita Doshha flowed towards Amashaya. Use of Vachadi Yoga and Vamanopaga Dravya, Vata Niymama and Pitta-Kapha Shodhana achieved. The result of Tvak (Rasa), Rakta, Mamsa, Ambu Dushita Dosha ruhita was observed. Therefore Tvak (Rasa), Rakta, Mamsa, Ambu yuktta Lakshana Upashaya occurred and finally Upashaya prapti of Eka-kushtha Vyadhi was observed.

**Study Rationale:** Kushtha is a Tri-doshaja vyadhi. Eka-kushtha is mainly Vata-Kapha pradhanya vyadhi. But generally patient of Eka-kushtha comes in their chronic stage. In Vata predominant Eka-kushtha, Ghrita Pana can only do Vata Shamana. But Vamana is vital for Vata Niyama, Pitta Utklesha and Kapha Shodhana. Shodhana of Tri-dosha require Vamana Karma for Eka-kushtha patients, therefore Vamana Karma were used to all Eka-kushtha patients for getting better results.

**Mode of Action of Vamana Karma:** Vamana is not merely a gastric lavage, but it is a complete therapy of Kapha Dosha as well as disorders caused by Kapha Dosha. Acharya Charak has clearly mentioned that the drugs used in Vamana Karma get absorbed due to their Virya and reach Heart (Hridaya). Wheremfrom, through the circulation and then via Shhula and Sukshma Srotas, the Virya of the drug reaches at the site of the lesion which may be in the form of Doshha Sanghata. The drug first liquefies (Vishyandayanti) Doshha Sanghata then breaks (Vicchandati) it into smaller molecules which can flow through the Anu Srotas of the body and reach to Amashaya, wheremfrom they are expelled out by the act of Vamana. Every step of Vamana Karma has its own importance. Initially Purvakarma performed when Abhyantara Snehapana, it goes up to the cellular level where the Gatra Snigdha, Gatra Mardava, Tvak Sringdha like Samyaka Snehana Lakshanas is produced. Ghrita is considered as an anti-oxidant and source of Vitamin A become loose at cellular level by Snehana. Many substances, which are deposited at cellular level, they become loose by the Snehana. Using Abhyanga and Svedana loosen substance becomes mobilized and comes into the blood circulation. Vamana is always done with full stomach so the pyloric end of stomach is closed. The site of action of Vamana is Amashaya which is mentioned as a Kaphasthama. Vamana dravya, which possess Ushna, Tikshna, Ashukari, Vyavayi, Vikasi properties may acts by two ways, first produced.
medically induced mild inflammation by its Ushna & Tikshna Guna at organ level i.e. stomach and stimulate the vomiting centre of brain with its Ashukari, Vyayayi and Vikasi properties. When inflammations occur, the permeability of blood vessels is increased and the Dosa which are already come into blood steam by the help of Purvakarma come to the stomach. This process is compared with the process of where Dosa comes, in Koshtha from the Shakha, finally vomit being thrown out vitiates Dosa from the body.

- **Antiki Pariksha:** Pittita Vanama was found in 17 patients.
- **Vegiki Pariksha:** Uttama Shuddhi observed in 9 patients.
- **Maniki Pariksha:** Patients have taken Vamakayoga in range of minimum 3 litres and maximum 7 litres. The Vamanaotrashtta Dravya i.e. difference between input and output was 150 ml to 200 ml.
- **Laingiki Pariksha:** Certain Sanyak Yoga Lakshana i.e. Kanta Shuddhi & Gatra Laghavata were noted in most of the patients.

**Pashchata Karma**

1. After finishing the Karma, again blood pressure, pulse, temperature & weight were recorded. Patients were asked for the presence of any other symptoms.
2. Then one was provided a glass of warm water for gargling & washing the hands & allowed to rest for 5 minutes.
3. Dhumapan was done with Vacha Churna through each nostril for 3 puffs.
4. Patient was instructed to avoid Divasvapa, not to sit in fan or air-conditioned environment, not to move outside in the flowing winds & sunlight and advised to take rest.
5. The individual was instructed not to have any food article till the evening & if needed may use lukewarm water to drink.

**Samsarjana Krama**

1. By analysing the procedure, conclusion regarding the grade of purification was deduced. It was judged whether the purification was Uttama, Madhyama or Hina and accordingly the sequence of Samsarjana Krama was planned.
2. For the respective three types (Grades) of the purification, the regimen of 7, 5 and 3 days were opted.

**Study perspective towards disease**

- **Eka-kushtha** as a Kshudra Kushtha has Vata-Kapha dominance & even involvement of tridosha can be evident from its signs & symptoms.
- Maximum number of patients had lesion in lower extremity, especially feet followed by in hands; the 2nd common site of affliction.
- Among the Aharaja Hetus sour food like tomato, lemon are commonly seen, among the non-vegetarians chicken, mutton, fish also observed.
- Dugdha, Lavana Ati-sevana and Ati-snigdha Ahara are also noticed.
- Among the Viharaja Nidanas Divasvapa, Ratri Jagarana and Sheetoshna Viparyaya was also found among the patients of present study.
- There was strong involvement of psychological factors in the causation of Eka-kushtha like Cittodvega and Krodha were observed.

**Study perspective towards Karma:**

- **Vamana Karma** expels huge amount of morbid Dosa hence it has shown highly significance in Asvedanam, Mahavastu & Matsyashakalata lakshana.
- **Vamana Karma** is the Pradhana Karma for Kapha thus drastic reduction in lakshana like Asvedanam, Mahavastu & Matsyashakalata was observed.
- Relapsing nature of Eka-kushtha is most common, which suggest that, long term intensive therapy is necessary for eradication of the disease.

**CONCLUSION**

The following conclusions can be drawn after completion of the study.

- **Eka-kushtha** as a Kshudra Kushtha has Vata-Kapha dominance & even involvement of Tridosha can be evident from its signs & symptoms.
- **Eka-kushtha** in modern view has similarity with Psoriasis.
- **Kushtha** is a Bahu-dosha condition even it implies to Eka-kushtha also; hence repeated Shodhana is essential.
- Reports of allergic contact dermatitis from shampoos are mainly case based. Shampoos can cause dermatitis of the scalp, face and neck.
- Maximum number of patients had lesion in lower extremity especially feet followed by in hands which are 2nd common site of affliction.
- Among the Aharaja Hetus sour food like tomato are commonly seen, among the non-vegetarians chicken, fish also observed. Kulattha, Mulaka Ati Sevana and Ati Snigdha (oil fried things) also noticed.
- Among the Viharaja Nidanas Divasvapa, Ratri Jagarana and Sheetoshna Viparyaya also found among the patients under investigation.
- There are strong involvement of psychological factors in the causation of Eka-kushtha like; Cittodvega and Krodha.
- Persons who have taken oily & spicy food in excess and those who have taken dinner very late are mostly affected with Eka-kushtha.
- Tea, Tobacco and Non-vegetarian foods are the main factors.
- Most of the patients were reported in chronic stage.
- Relapsing nature of Eka-kushtha is most common, which suggest that, long term intensive therapy is necessary for eradication of the disease.
- **Vamana Karma** with Vacchdi Yoga in Eka-kushtha was found to be highly significant in symptoms of
Asvedanam, Mahavastu and Matsyashakalata lakshana.

REFERENCES