

**Review Article****VASANTIKAVAMANA A PREVENTIVE MEASURE FOR KAPHAJA ROGAS****Rashmi. K^{1*}, Swati S. Deshpande²**

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ABSTRACT

The aims and objective of Ayurveda is of two fold i.e., Prevention of disease in healthy individual and cure of the disease in a diseased person. To fulfil the first aim, our *Acharyas* have described *Dinacharya, Rutucharya*. In *Dosha chaya, Prakopaavastha*, if the person consumes more *Apathyakaraahara, Vihara, Doshas* will go in *Prasaraadiavast* has and leads to *Vyadhi*. Ayurveda emphasized to practise these therapies to eliminate the vitiated *Dosha* in accordance to the seasonal variation like *Vamana in Vasantharutu, Virechana in Sharadrutu, Basti in Pravrutrutu*, as a prevention of disease and promotion of health. Person who follows this regimen in each season never suffers from severe disorder

According to *Induteeka*, thus neglected, the vitiated *Dosha* get accumulated over the time to its maximum, and the channels of *rasa* are being obstructed by the vitiated *Dosha* (deposition of debris in the inner layers making the lumen narrowed), nourishment to the tissues is not possible. This causes the diseases like *Sthoulya, Agnisada, Kusta, Meha* etc, which are not amenable for treatment.

4 Maasa (Rutudvaya) for *Sanchaya* of *Kaphadosha*, if it is not early evacuated in *Chaitramaasa* it end up in *Rutujaan rogas*. Hence, while maintaining health itself one must undergo purifactory measures to prevent from occurrence of the diseases by seasonal factors. Hence this conceptual study is made to explain the effect of *Vasantikavamana* a preventive measure for *Kaphaja rogas*.

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Lokapurushasamyasiddanta highlights the influence of macrocosm on microcosm, where in the environmental changes that occur in a particular season will have the direct influence on the human body in terms of *Sanchaya, Prakopa* of specific *Doshas* which may have the tendency to cause disease in order to overcome the effect of season on the body, certain dietetic and regimental modification are to be adopted as per the *Rutu*. In this regard, the concept of *Rutucharya* holds utmost important in conquering the above two objectives of Ayurveda. One should follow dietetic regimen and activities as prescribed in Ayurveda in respective season to maintain the normal health.

According to Sushrutacharya, *Doshas* in the *Ksheenaavastha Brumhanakarma* advised, *Doshas* in *Kupitavastha prashamana* of *Dosha* advised, *Doshas* in *Vruddavastha doshanirharana* Advised, in *Samaavastha Paripalana* of *Dosha* is advised¹.

Meaning of Rutu and Charya

Two *Maasa* are collectively called as one *Rutu*. There are six rutus. ²*Charya* means moving, following. *Rutucharya* is the observance of diet and regimen according to seasonal changes. *Chaitra, Vaishaka* constitutes the *Vasantarutu*, probably in the month of mid march to mid may³

Rationality Behind Rutu Vibhajana

- Depend upon the *Chaya, Prakopa, Prashamana* *Rutu* is divided⁴
- Depend upon the *Shamshodanarutu* is divided⁵
- *Prakopais balavan* compare to *Chayaavasta* for treating the *Prakopaavastha* of *Doshas, Rutu* is divided.

Importance of Sadharana Rutu for Shodhana Karma In Swastha

In *Sadharanarutu*, evacuation therapy such as *Vamanaadi karmas*, should be administered in these seasons, due to moderate cold, heat, rain, the season having common character are most convenient and

unharmful to body and drugs. while due to excessive cold, heat and rain other seasons are inconvenient and harmful to body and drugs.

In emergency, therapy should be administered carefully after modifying the seasonal affects by artificial means (*Krutrimaupakarana*).⁶

Vasantha Ritu Lakshana and its Charya

For identification of particular *Ritu* knowledge of *Rutulakshana* is important. The wind blows from south in *Vasantarutu*, the sun rays appear like coppery red in colour. The trees are full of new tender leaves and bark. All the area around are clean, and adorned with the trees such as *Kimshuka*, *Ashoka*, *Chut*, spread all over with melodious sounds of the bees and the cuckoo bird.⁷

Vasantarutucharya

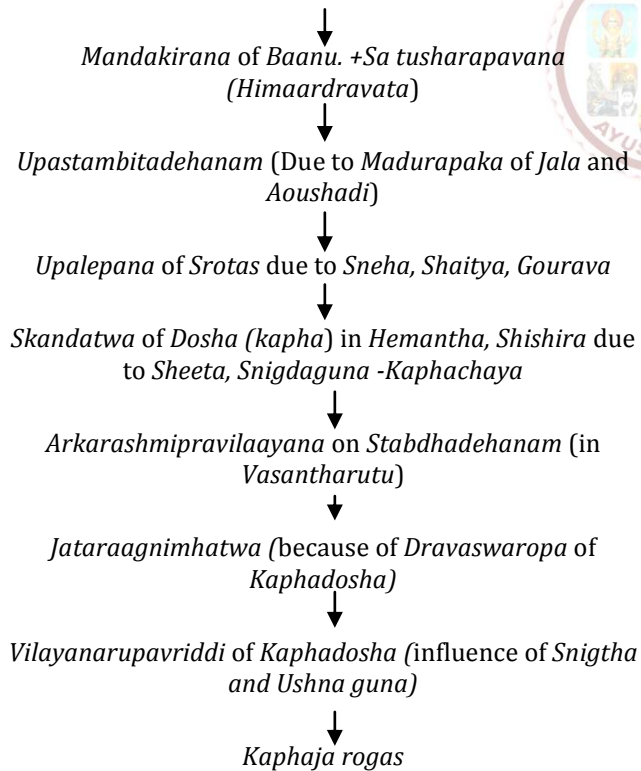
Teekshna vama, *Teekshna dhuma*, *Teekshna gandusha*, *Teekshna naavanam*, *Vyayama*, *udvartana*, *Chandana*, *Agarubyam Upalipatah* Usage of *Asava*, *Arishta*, *Madhu*, *Seedhu*, *Maadveeka*, *Kshoudravari*, *Mustambu*, *Shuntijala*, *Saarambu-asana*, *khadhira*, *Chandana*, *Saarasamskrutaambu*.

Avoidance of *Guru*, *Sheeta*, *Snigdha*, *Amla*, *Madhuraaharas* and *Divaswapna*.

Nidana & Samprapti of Kaphaja Roga-

In Hemantha Ritu & In Vasantha Ritu

Atyartha Upayujyamana of *Snigda*, *Guru*, *Sheetaahara*



Kapha Sanchaya, Prakopa, Prashamana

Snigdhadi qualities of *Kapha* if associated with *Sheeta* causes *Kaphasanchaya*.

Snigdhadi qualities of *Kapha* if associates with *Ushna* properties leads to *Kaphaprakopa*.

Ruksadi qualities of *Kapha* if associates with *Ushna* brings pacification in *Kapha*.⁸

Indication of Shodhana, Shamana Chikitsa in Vasanta Ritu

In *Vasantarutu* we can understand the *Chikitsa* in two ways, 1. *Shodana* and 2. *Shamana*

Shodhana Chikitsa in Vasanta Ritu⁹

- *Akritayam Poorva Ritu Charya* (one who is not Following *Purva Ritu Charya*)
- *Purva Ritu Sanchita Doshas* will go to *Prakopa Avastha*
- *Apathya Nimittaja Dosha Prakopa* (*Purvarutu Sevita ApathyaJatat*)
- *Chaya Purvaka Kapha Prakopa* in these above conditions *Shodana Chikitsa* Should be Adopted.

Shamana Chikitsa in Vasantha Ritu¹⁰

- *Achayaporvakakaphaprakopa condition*
- *Pathyanimittajakaphaprakopaavastha*
- *Agantu Nimittaja Kapha Prakopa*
- in these above conditions shaman *Chikitsa* should be adopted.

Benefits of Vasantika Vamana

- It prevents *Rutujaan rogas*.
- It arrests *Doshagati*, i. e., *Prakopa* to *Prasaradi kriyakalas*.¹¹
- It prevents *Kaphajarogas*.
- It helps in *Dosha paripalana* in *Swastha*.
- It prevents *Rasavahasrotovikaras*.
- It helps to improve *Vyadhikshamatva*.
- Because *-Prakrutakapha dosha* gives *Bala* to *Deha*.
- The levels of antioxidants Super oxide dismutase have increased highly significantly after *Shodhana*.
- *Shodana* therapy increases the antioxidants and decreases the free radicals in the body, by this pathogenesis of various diseases and ageing can be controlled/ prevented.

DISCUSSION

Masa, *Rashi*, *Swaropa* (month, constellation, characteristic) are the 3 components in a season. They are strength in succeeding order according to that we should follow *Vasantha ritu charya*.

Masa swaropa – Two *Maasa* are collectively called as one *Ritu*. *Vasantha ritu* consists of *chaitra* and *vaishaka maasa*(mid jan – mid march)

Raashi swaropa – *Raashi swaropa* means , each *ritu* is predominant of specific constellation as per the *Raashi chakra*

Example:

Karkataadi dhanuhu paryantam raashishatkam

Makaraadi mithuna paryantam raashishatkam

Swalakshana swaropa:¹² characteristic of particular *Ritu* (*Vasantha ritu*).

- Season supported by *Maasaswaroopa* and not supported by the constellation i.e., *Raashiswaropa* in these condition *Swalpayojya of Vasantharutu* regimen we should follow.
- Season supported by constellation and not supported by the *Swaroopalakshana* (characteristic) in these conditions *Kicchithpariporaneeya vidhi* should follow.
- Season supported by *Raashiswaropa* not by a *Maasaswaropa* in these conditions *Madyavidhi* of *Vasantha* regimen should follow
- Season supported by the month, constellation and characteristic of the *Rutu* in these condition *Paripornavidhi* of *Vasanthacharya* should follow.
- *Swaropalakshana* is *Balavan* so in this condition *Pornavidhi* of *Vasanthacharya* should follow¹³

Rationality behind *Madhava Prathame Mase Vamana Karma*

4 *Maasa (Rutudvaya)* for *Sanchaya* of *Kaphadosha*, if it is not early evacuated in *Chaitramaasa* it end up in *Rutujaan rogas*.

Atisheetata causes *Atidaarunibhuta Dosha* and *Avabaddadosha*, in these conditions as early as possible *Dosha* should be evacuated from body.

According to *Induteeka*, thus neglected, the vitiated *Dosha* get accumulated over the time to its maximum, causes the diseases like *Sthoulya*, *Agnisada*, *Kusta*, *Meha* etc, which are not amenable for treatment.

The channels of *Rasa* are being obstructed by the vitiated *Dosha* (deposition of debries in the inner layers making the lumen narrowed), nourishment to the tissues is not possible. Hence, while maintaining health itself one must undergo purifactory measures to prevent from occurrence of the diseases.

Vasantika Vamana is highly beneficial for *Kapha* and *Kapha-Pitta* constitution and patients suffering from *Kapha* disorders and associated *Pitta* disorders or diseases originating or settled in the place of *Kapha*. *Vasant Rutu* supports for proper conduction of *Vamana Karma* as majority had *Madhyama Shuddhi* without any complications.¹⁴

They conclude that understanding of *Koshta* individuals in various conditions, is essential to decide the Dosage of *Snehapana*, *Vamanadravya* and *Shuddhis* of *Vamana*, before conducting the *Vamana karma*.¹⁵

CONCLUSION

- *Vasantavamana* holds good for *Nirharana* of *Dosha*, *Paripalana* of *Dosha*.
- In this modern era, most of people do not follow the *Shastraniyamitaachara*, and *Viharas*, so every individual should take *Vasantika vamana* for prevention of *Kaphajaroga*.
- After some period, debries forms even in pure water or in a gem similarly even after following regimens, according to seasons, some amount of abnormalities of *Dosha* are seen.

- In order to prevent diseases and curtail the accumulation of *Doshas* one must undergo *Shodanachikitsa*.

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