

VAMAKA YOGA AND ANUPANA USED FOR VAMANA PURPOSE, THEIR CONTRADICTION AND INDICATIONS

Dr. Sudhir Kisanrao Bhujbale¹, Dr. Chandravijay Radhakishan Bhoyare², Dr. Vijay Ganeshrao Kawale³

¹Associate Professor, Dept. of Panchakarma, Late Shrimati Vandanatai Jagannathrao Dhone Gramin Ayurved Mahavidyalaya, Patur, Dist. Akola, Maharashtra, India.

²Professor & HOD, Panchakarma Department, Dr. Vandanatai Dhone Gramin Ayurved Mahavidyalaya, Patur, Maharashtra, India.

³Assistant Professor, Department of Panchakarma, Dr. VJD Gramin Ayurved Mahavidyalaya Patur, Akola, Maharashtra, India.

Article Received date: 20 August 2025

Article Revised date: 09 September 2025

Article Accepted date: 30 September 2025



*Corresponding Author: Dr. Sudhir Kisanrao Bhujbale

Associate Professor, Dept. of Panchakarma, Late Shrimati Vandanatai Jagannathrao Dhone Gramin Ayurved Mahavidyalaya, Patur, Dist. Akola, Maharashtra, India.

DOI: <https://doi.org/10.5281/zenodo.17276288>

ABSTRACT

Panchakarma is a distinct aspect of Ayurvedic therapy consisting of five cleansing or detoxification procedures designed to eliminate vitiated *Doshas*, and also encompass a number of therapies, including *Swedana*, *Lekhana* and *Snehana*, etc. that can be used to either maintain health status within a normal individual, or provide radical cure within a diseased state. *Vamana* is the procedure for the expulsion of *Doshas* through the *Urdhwabhaga*. *Vamana* has a high priority within the management of *Kaphaja* disorders. The substances involved with the primary emetic drug that some *Anoka* in producing a more timely and effective procedure can be referred to under the name *Vamanopaga Dravya*. The *Vamanopaga Gana* consists of ten drugs *Karbudara*, *Madhu*, *Madhuka*, *Kovidara*, *Nipa*, *Shanapushpi*, *Vidula*, *Bimbi*, *Sadapushpi* and *Pratekpushpi*. Most of them are associated with *Katu Vipaka*, *Tikta Rasa*, *Ushna Virya* and preponderantly *Vayu Mahabhutas*. This article presents general descriptions of *Vamana Dravyas* and their clinical implications.

KEYWORDS: *Ayurveda*, *Panchakarma*, *Vamaka Yoga*, *Emesis*.

INTRODUCTION

Panchakarma is a specific platform within Ayurveda aimed at flushing out the maligned *Doshas* with five clearing procedures. *Vamana*, defined as the removal of *Dosha* through the upper route and is indicated in *Kaphaja* conditions with *Vata* predominating. Ayurveda texts described various *Vamaka Dravyas* including *Madanaphala*, *Rajakoshataki*, *Kutaja*, *Jimutaka*, *Ikshwaku* and *Koshataki*. *Vamaka* drugs with properties including *Tikshna*, *Ushna*, *Sukshma*, *Vikasi* and *Vyavayi* have substantial strength that is immediately effective due to rapid absorption into the bloodstream, and they are subsequently distributed to the heart inducing emesis. Ayurveda described various types of *Vamana Dravyas* for different types of *Vamana* based on intensity of therapeutic emesis as mentioned in **Figure 1**.^[1-3]

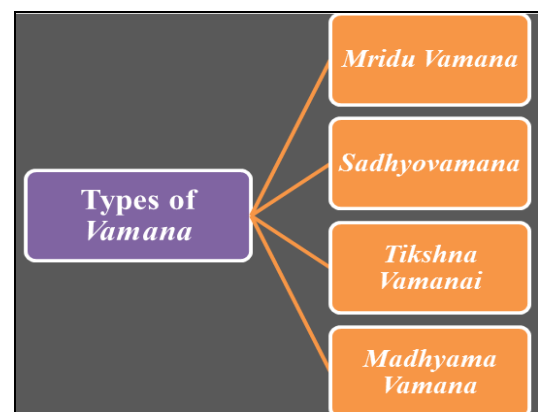


Figure 1: Types of *Vamana* based on intensity of therapeutic emesis.

The majority of *Vamanopaga Dravyas* have properties of *Sheeta Virya*, *Madhura Vipaka* and *Madhura Rasa* to counteract the irritant qualities of *Vamaka Dravyas* and

serve to conduct the procedure more easily. *Vamanopaga Gana* is one of the seven *Upaga* groups explained by *Charaka* which includes *Virechanopaga*, *Snehopaga*, *Swedopaga*, *Vamanopaga*, *Asthapanopaga*, *Shirovirechanopaga* and *Anuvasanopaga*. An *Upaga* medicine can be defined as supportive medicines that serve to help the primary medicine; this group comprises *Karbudara*, *Nipa*, *Madhu*, *Madhuka*, *Kovidara*, *Vidula*, *Bimbi*, *Sadapushpi*, *Pratekyapushpi* and *Shanapushpi*.^[3-6]

Anupana (Combination of herbs for inducing Vamana)

The decoction of *Madanaphala* mixed with *Pippali* and *Sarshapa* is used for emetic therapy. *Acharya Vagbhata* has elaborated some combination drugs that act for *Sadhyovamana*, *Mridu Vamana*, *Sadhyovamana*, *Tikshna Vamanai* and *Madhyama Vamana*. Choices of drugs depend on *Dosha Avastha*, *Roga Bala* and *Rogi Bala*. These drugs are also used in pathologies from *Kapha Dosha*, dermatological pathologies and other conditions of the diseased state. For example, in *Raktapitta Chikitsa*, *Acharya Vagbhata* prescribes *Vamana* section under *Adhagate Raktapitta* with *Madanaphala* and in combination with *Tarpana Dravyas*. In cases of *Jirnajvara Avastha*, where *Doshas* are settled in the *Amashaya*, the practice of *Vamana* with *Pippali* mixed in *Lavanodaka* is advised.^[4-6]

Vamana Drugs

The significant *Vamana Dravyas* found in Ayurvedic texts includes *Bimbi*, *Dhamargava*, *Aragwadha*,

Ashmantaka, *Hastiparni*, *Ikshuwaku*, *Ela*, *Haimavati*, *Koshataki*, *Kutaja*, *Madhanaphala*, *Jimutaka*, *Karbudara*, *Kovidara*, *Madhu*, *Madhuka*, *Matulunga*, *Neepa*, *Nimba*, *Pratyekapushpi*, *Sadapushpi*, *Patola*, *Pippali*, *Salavana*, *Ushnajala*, *Shanapushpi*, *Trapusa* and *Vidula*. *Vamanopaga* medicines, acting mainly at the level of *Amashaya*, shall relate *Vamaka*, which can exert a more systemic effect, as they can travel through the system due to the *Vyavayi* and *Vikasi* property. After the *Vamaka* drugs liberate the *Doshas* from their settlements in the *Amashaya*, the *Vamanopaga Dravyas* may help incite upward movement of the *Doshas*. Their action seems to be most effective at a local level, supporting the body's strength because of their *Sheeta Virya* and thereby offsetting the extreme severity and penetrating nature of the *Vamaka* modalities. *Vamanopaga* drugs are designed to reinforce the ability of *Vamaka* agents to assure the *Dosha* gets expelled in a slow, steady and methodical manner, but also to reduce the irritative nature or discomfort of vomiting. *Kovidaraadi Kashaya* is a commonly used *Vamanopaga* formula. The formula includes *Kovidar*, *Karburdar*, *Nipa*, *Vidula*, and *Bimbi*, along with *Shanapushpi*, *Sadapushpi*, and *Pratekpushpi*. Any of those single drugs may be given in a decoction as *Vamanopaga* with the *Vamaka* agent. *Vamaka Yoga* and *Anupana* used in *Vamana* therapy are depicted in **Tables 1 and 2**.^[5-8]

Table 1: Vamaka Yoga and Anupana used in Vamana.

Vamaka Yoga	Anupana
<i>Madana Phala</i>	Honey + <i>Saindhava Lavana</i>
<i>Vacha</i>	Honey
<i>Ikshvaku</i>	Honey / Decoction
<i>Jimutaka</i>	Honey / Decoction
<i>Dhamargava</i>	Honey / Decoction
<i>Kutaja</i>	Honey
<i>Krishna Dhatura</i>	Honey / Decoction
<i>Yashtimadhu</i>	Phanta (infusion)
<i>Ikshuraka</i> , <i>Kovidara</i> , <i>Kapittha</i>	Honey / Decoction

Table 2: Common Anupana in Vamana.

Anupana	Purpose
<i>Madhu</i>	<i>Yogavahi</i>
<i>Saindhava Lavana</i>	Liquefies <i>Kapha</i> , clears channels
<i>Madhuyashti Kwatha</i> / <i>Phanta</i>	Acts as both <i>Vamaka</i> and supporting drink
<i>Ksheera</i>	Used in <i>Pittaja/Kshataja</i> conditions
<i>Kashaya</i>	Facilitates proper action of <i>Vamaka Yoga</i>
<i>Ushna Jala</i>	Given repeatedly to sustain <i>Vamana Vegas</i>

CONCLUSION

Vamana therapy is a principal treatment, in Ayurveda, for eliminating aggravated *Kapha Dosha* and related pathological factors by the mouth, as part of *Panchakarma*. In the classical literature, a wide range of *Vamaka Dravyas* such as *Kutaja*, *Madanaphala*,

Jimutaka, *Koshataki* and *Ikshvaku*, etc. are cited to demonstrate their rapid ability to induce vomiting due to their potencies of *Ushna*, *Tikshna*, *Sukshma*, *Vikasi* and *Vyavayi*. *Vamanopaga Dravyas* possess *Sheeta Virya*, *Madhura Vipaka* and *Madhura Rasa* thus produces vomiting. The uses of *Vamaka Dravyas* and supportive

Anupana provides safe and successful elimination of vitiated *Doshas*, while ensuring that there are minimal discomforts and avoid other complications. *Vamaka Dravyas* plays vital role to producing therapeutic emesis for relieving *Kapha* related disorders.

REFERENCES

1. Shivprasad Sharma (Edited by). Commentary: Shashilekha by Indu on Ashtang Sangrah Samhita, Sutrasthana, Chapter-27, verse no. 4 Varanasi; Chaukhamba publishers, 2019; 203.
2. Shivprasad Sharma (Edited by). Commentary: Shashilekha by Indu on Ashtang Sangrah Samhita, Kalpasthana, Chapter-1, verse no. 2 Varanasi; Chaukhamba publishers, 2019; 579.
3. Yadavji Trikamji (Edited by). Commentary: Ayurvedadipika by Shri Chakrapanidatta on Charaka Samhita, Sutrasthana, Chapter-15, verse no. 4 Varanasi; Chaukhamba publishers, 2019; 92.
4. Shivprasad Sharma (Edited by). Commentary: Shashilekha by Indu on Ashtang Sangrah Samhita, Chikitsasthana, Chapter-2, verse no. 13 Varanasi; Chaukhamba publisher, 2019; 432.
5. Agnivesha, Charak Samhita, revised by Charaka & Dridhabala with Ayurved dipika Commentary of Chakrapanidutta Edited by Yadavaji Trikamji Chaukhamba Surbharati Prakashan Varanasi, kalpasthana, 2017; 1/14.
6. Agnivesha, Charak Samhita, revised by Charaka & Dridhabala with Ayurved dipika Commentary of Chakrapanidutta Edited by Yadavaji Trikamji Chaukhamba Surbharati Prakashan Varanasi, Kalpasthana, 2017; 1/5.
7. Sharangadhara (with Shri Radha Krishna Parashar Commentary), 3rd edition, editor Baidyanath Ayurveda Bhavan limited, Purvakhanda, 1984; 4/7-8. 4.
8. Agnivesha, Charak Samhita, revised by Charaka & Dridhabala with Ayurved dipika Commentary of Chakrapanidutta Edited by Yadavaji Trikamji Chaukhamba Surbharati Prakashan Varanasi, Chakrapani on Sutrasthana, 2017; 4/8.