

AN OBSERVATIONAL STUDY ON THE COMPARISON ON THE EFFECTS OF AKANTHAPANA DRAVYA BETWEEN IKSHURASA AND DUGDHA DURING VAMANA PROCEDURE

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ABSTRACT

Before initiating *vamana* process, it is suggested to serve *yavagu* at onset followed by various food articles like *Ikshurasa* (cane sugar juice), *mamsarasa* (mutton soup), *godugdha* (cow's milk) etc for *akanthapana* (stomach full) in *sukumara* (tender/delicate) and other *durbala* patients. Generally *godugdha* or *ikshurasa* are used in practice for *akanthapana*. But does the use of different food articles for *akanthapana* make any difference in *vamana* process? To get some idea about the possible changes after using the various food articles for *akanthapana*, *ikshurasa* and *godugdha* were used in 19 patients each during *vamana* process and the results were analyzed. *Utkleshana* of *kapha* and *pitta* will be more with *Godugdha* as *akanthapanartha dravya*. *Samyaka yoga* was observed more in *ikshurasa* group. Appearance of various *vyapadas* was found more in *Godugdha* group and then along with that other observations also observed.

Keywords: *Vamana, Akanthapana dravya, Ikshurasa, Godugdha, Vyapada, Utkleshana*

INTRODUCTION: After completing the *Snehapana*, *Abhyanga* (medicated oleation) and *Swedana* (sudation), with the *Uklesha Kara Ahara* (diet which will provoke and increase the secretions of humours) on the rest day before *Vamana* (Emesis) day, there are certain measures suggested by texts to follow exactly before the *Vamana* procedure.

The patients are suggested to fill the stomach to the fullest with certain liquid food articles like *Dugdha* (milk), *Dadhi* (curds), *Takra* (buttermilk), *Yavagu* (rice with more liquid part), *Mamsarasa* (mutton soup), *Ikshu rasa* (cane sugar juice) etc. This process of filling the stomach with these food articles is called as *Akanthapana*¹. It is advocated in the patients who are weak, having scare, fragile or tender, children, thin, old aged and having the diseases which are curable by *vamana karma*². In the current era,

Akanthapana is routinely used in all patients of *vamana*.

Purpose of Akanthapana- *Akanthapana Dravya*, might help in the further *Utkleshana* of *Doshas* (increase and secretion of humours) prior to *Vamana*. All the consumables given here are having the food value. They might be helping the patient to restore the strength during the strenuous process of *Vamana*. Even, they might also help in preparing the stomach mucosa to bear the further assault of *Vamaka* medicines (medicines that will produce emesis) during *Vamana* procedures.

Need of study - Till yet, nobody has studied the effect of various *Akanthapana Dravyas* on the process of *Vamana*.

Scope of study – *Akanthapana* may be used as per the disease condition as suggested by the word, "*Roganurodhatah*"³ (as per the disease condition). So, in various clinical

conditions, the various food articles can be used for *Akanthapana*. So, after the administration of two different *Akanthapana Dravyas*, the effects were observed and analyzed in the current study.

AIM –To compare the effects of food articles used for *akanthapana* over the *Vamana* process.

OBJECTIVES:

1. To study the *Vamana* process after the administration of *Ikshurasa* as *Akanthapana*
2. To study the *Vamana* process after the administration of *Godugdha* as *Akanthapana*
3. To study the nature of *Vegas* during the process of *Vamana*.
4. To identify various *Vyapadas* during or after the process of *Vamana* in both the groups.
5. To identify various signs and symptoms appearing at the end of *Vamana* in both the groups.

MATERIALS AND METHODS:

In the current study, 38 subjects were selected from the OPD and IPD of *Pakwasa Samanvaya Rugnalaya*, Nagpur. *Vamana* was administered in 38 patients, divided into two groups; *Ikshurasa* group (IG) and *Godugdha* group (GG) consisted of 19 patients each. The difference between the effects over the process of *vamana* was analyzed in both the groups in terms of initiation of *vamana* process, nature of *vamana Vegas*, nature of *vamana* process in all in terms of ease,

achievement of *Samyaka vamana* and nature of *Antiki Lakshanas*. Proper consent of every patient was taken. The process was followed as per standard protocol in both the groups.

Instruments used - For measuring purpose special measuring jars were used. Gloves, vessels for *Vamana* process were used as per requirement.

INCLUSION CRITERIA:

1. All the *Vamana Arha* (fit for *Vamana*) patients explained in *samhitas*⁴
2. Patients with *Kapha* and *kapha- Pitta* constitutions
3. Patients suffering from *Kapha* diseases
4. Diseases associated with *Pitta* disorders
5. Bronchial asthma, allergic bronchitis, sinusitis, COPD, productive cough, migraine, hyperacidity, anorexia, obesity, overweight, dyslipidemia, diabetes mellitus, skin diseases like acne vulgaris, psoriasis, eczema, dermatitis, lichen planus, vitiligo, urticaria, falling and greying of hairs, inflammatory conditions etc

EXCLUSION CRITERIA:

1. All the *Vamana Anarha* (clinically unfit) patients explained in *Samhitas*⁵
2. The patients with serious heart, brain and Kidney disorders.
3. The patients with IDDM
4. Chronic debilitating disease
5. Malignant hypertension
6. Pregnant ladies
7. Patients not willing for IPD

Clinical observations –

Table No. 1 – Study of initiation of *vega* after *Akanthapana* initiation in IG

Sr. No.	<i>Yavagu</i> given time (a.m.)	<i>Ikshurasa</i> given time (a.m.)	Initiation of first <i>Vega</i> (a.m.)	Time duration between <i>Ikshurasa</i> given and initiation of first <i>Vega</i>
1	9.41	9.45	9.46	1 min
2	9.39	9.40	9.42	2 min

3	9.33	9.37	9.39	2 min
4	9.25	9.28	9.46	18 min
5	9.29	9.31	9.48	17 min
6	9.50	9.51	10.05	14 min
7	9.50	9.52	10.05	13 min
8	9.38	9.51	9.50	-
9	9.40	9.43	9.49	6 min
10	10.18	10.19	10.21	2 min
11	9.21	9.26	9.28	2 min
12	9.17	9.20	9.24	4 min
13	9.28	9.30	9.31	1 min
14	9.36	9.37	9.59	22 min
15	9.56	10.00	10.05	5 min
16	9.01	9.02	9.16	14 min
17	9.22	9.25	9.38	13 min
18	9.32	9.40	9.52	12 min
19	9.32	9.37	9.40	3 min

Average time for Swayamvegpravartana-7.94 min

Table no. 2 - Study of initiation of vega after Akanthapana initiation in GG

Sr. No.	Yavagu Given time (a.m.)	Godugdha given time (a.m.)	Initiation of first Vega(a.m.)	Time duration between Godugdha given and initiation of first Vega
1	10.03	10.06	10.28	22 min
2	9.42	9.43	9.49	6 min
3	9.45	9.47	9.50	3 min
4	9.38	9.48	9.50	2 min
5	9.45	9.57	10.01	4 min
6	9.34	9.36	9.37	1 min
7	10.00	10.08	10.04	-
8	9.19	9.23	9.34	11 min
9	9.35	9.37	9.38	1 min
10	9.18	9.21	9.36	15 min
11	9.07	9.29	9.30	1 min
12	9.07	9.13	9.28	15 min
13	9.33	9.35	9.50	15 min
14	9.55	10.00	10.04	4 min
15	9.39	9.44	9.57	13 min
16	10.00	10.07	10.11	4 min
17	9.50	10.00	9.59	-
18	9.46	9.49	9.51	2 min
19	9.33	9.38	9.41	3 min

Average time for swayamvegpravartana- 6.4 min

Table No. 3 – General observations of VamanaKarma with Akanthapanartha Dravya in both groups

Pt No.	Ikshurasa Group		Pt No.	Godugdha Group	
	Vamana Swarup (Sukhakaraka/Kruchha)	Vega Swarup		Vamana Swarup (Sukhakaraka/Kruchha)	Vega Swarup
1	Sukhakaraka	Swayampravrutta , Last-Kantha pidana-3 times	1	Kruchha, PrabhutaTantul	Kanthapidana – 4 times
2	Sukhakaraka	Swayampravrutta	2	Sukhakaraka	Swayampravrutta
3	Sukhakaraka	Swayampravrutta	3	Sukhakaraka but Arakata Varni – 1 Vega	Swayampravrutta
4	Sukhakaraka, Saghosh	Swayampravrutta	4	Sukhakaraka – Pashchatalpakruchha	Swayampravrutta, Pashchata Kanthapidana -2 times
5	Sukhakaraka	Swayampravrutta	5	AlpaKruchha, StyanKapha	Kanthapidana – 3 times
6	Sukhakaraka	Swayampravrutta ,Kanthapidana- 1 time	6	Sukhakaraka, Saghosh	Kanthapidana – 1 time
7	Purva- Sukhakaraka Pashchat-Kruchha	Kanthapidana-5 times	7	Sukhakaraka	Swayampravrutta
8	Sukhakaraka	Swayampravrutta , Kanthapidana-1 time(end)	8	Ati-kruchha, PrabhutTantulStyanKapha, Saghosh	Kanthapidana – 6 times
9	Sukhakaraka	Swayampravrutta , Kanthapidana-1 time	9	Sukhakaraka	Swayampravrutta
10	Kruchhrata	Kanthapidana-2 times (end)	10	Sukhakaraka but Tantul, StyanKapha	Swayampravrutta
11	Sukhakaraka, PrabhutTantul, StyanKaphaShthivana	Kanthapidana-3 times (At middle of Vamana)	11	Sukhakaraka	Swayampravrutta
12	Sukhakaraka, Saghosh	Kanthapidana- 2 times	12	Sukhakaraka	Swayampravrutta
13	Kruchha,	Swayampravrutta	13	Kruchha	Kanthapidana

	SakaphaSthivana(Prabhuta)				– 6 times
14	Kruchhrata	Swayampravrutta but initiation of Vega was late	14	Alpakruchha	Swayampravrutta
15	Sukhakaraka, TantulKapha(Prabhuta)	Kanthapidana	15	Sukhakaraka, Saghosh	Swayampravrutta
16	Sukhakaraka, Saghosh	Swayampravrutta	16	Kruchha	Swayampravrutta
17	Sukhakaraka	Swayampravrutta	17	AlpaKruchha	Swayampravrutta
18	Sukhakaraka, TantulKapha	Swayampravrutta	18	Purva- Sukhakaraka, Pashchata – AlpaKruchha	Pratham-Swayampravrutta, Pashchata-Kanthapidana - 5 times
19	AlpaKruchha	Swayampravrutta , Kanthapidana-4 times(end)	19	Sukhakaraka	Kanthapidana – 3 times (end)
	Sukhen - 14 Kruchhraten (alpa / ati) - 5	KP – 9 Without KP - 10		Sukhen - 12 Kruchhraten (alpa / ati) –7	KP – 8 Without KP - 11

Table of 4–Nature of Vamana karma in both groups

Sr no	Nature of vamana	Ikshurasa group	Godugdha group
1	Samyaka Yoga	15	10
2	Ayoga	3	7
3	Atiyoga	1	2

Table No. 5 - Study of AntikiLakshana in both groups

Sr. No.	AntikiLakshana	Ikshurasa	Godugdha
1	Pitta Darshana	4	4
2	Tiktasyata	8	4
3	Katukasyata	1	0
4	Amlasyata	2	0
5	Vistragandha	5	8
6	Atiswedappravutti	4	7
7	Kanthadaha	1	0
8	swayamchavasthanam	3	3

Table no 6 – Study of various vyapadas(complications) in both groups

Sr. No.	Vyapada	Ikshurasa	Godugdha
1	RaktaChandrika darshana	0	3

2	<i>Jeevadana</i>	0	3
3	<i>BhramaPrachiti</i>	2	2
4	<i>Dravamala Vega</i>	2	3
5	<i>PrabhutaKlama</i>	2	2
6	<i>Vibhramsha</i>	1	2
6	<i>UdaraGaurava</i>	1	3
7	<i>Udarashoola</i>	1	4
8	<i>Shirashoola</i>	2	4
9	<i>Kanthashoola</i>	1	0
10	<i>Urahashoola</i>	0	1
11	<i>ShwasaKashtata</i>	0	1
12	<i>Netraarakata</i>	2	6

DISCUSSION - Table no 1 & 2 -

Initiation of process was earlier in *Godugdha* group (6.4 min) when compared with *Ikshurasa* group (7.94 min). The duration was calculated in between the time of administration of first glass of *ikshurasa* or *godugdha* and the appearance of the first bout of *vega* after that. This might be the indication of the quickness of *utklesha* generated by medium used for *akanthapana*. So it can be said that *godugdha* might be able to generate the *utklesha* faster than *ikshurasa*. The stimulation to initiate *vamana* also depends upon the temperature of the medium used. *Godugdha* is generally used in a lukewarm or hot mode while *ikshurasa* is used as it is. So, the comparatively lesser temperature than *godugdha* might be contributing factor in late initiation of the first bout of *vamana* when given by *Ikshurasa*.

Table no 3 – The nature of *vamana* depending upon the nature of *vamana vegas* were divided into two categories as follows –

1. *Sukhen vamana*
2. *Kruchhren vamana*

Sukhen/ Kuchhren– the *vamana* was said to be on the basis of general ease of the process felt by the patient and doctor, the

ease of expelling bouts from the mouth, the feeling of comfort for the patient during expulsion of vomitus material.

It was observed generally that if the counselling was good and if the patient gets convinced for the process, the process automatically becomes easy for the patient. So *vamana* was observed as *sukhakaraka* in both the groups (14 and 12 patients for *Ikshurasa* and *dugdha* respectively). Only some patients felt difficulty in *Godugdha* group in comparison to *ikshu rasa* group.

During *vamana*, *kanthapeedana* was used in 9 and 8 patients respectively in *Ikshurasa* and *Godugdha* group. *Vegas* during *vamana* were analyzed on the basis of their nature of expulsion. They were either expelled on their own from the body (*swayampravrutta*) or being forced out by irritating the pharynx using rubber catheter (*Kanthapeedana*).

Generally, *Kanthapeedana* is used when the *vegas* are expelled out with difficulty. So it is used whenever it becomes mandatory.

Table no 4 -

In all, from *Ikshurasa* group 15 patients completed the *vamana* process with *Samyaka yoga*, 3 patients got *Ayoga* and 1 patient suffered *Atiyoga*. In *Godugdha* group, 10 patients finished process with *Samyaka yoga* while 7 patients had *Ayoga*

and 2 patients got *Atiyoga* in *vamana* process.

Table no 5 –

Vamana was stopped after finding *pittanta* signs and symptoms. The *vamana* was considered as *Samyaka* if the following symptoms were found towards the end of *vamana* process. Several signs and symptoms like - direct expulsion of *Pitta*, *Tiktasyata* (bitterness in the mouth), *Katukasyata* (pungent taste in mouth), *Amlasyata* (sour taste in mouth), *swedadhikya* (excessive sweating), *Kanthadaha* (burning sensation in throat), *Visragandhata* (foul smell to the vomitus), *kale cha avasthanam* (cessation of the *vamana* process on its own) were observed at the end of the procedure in the patients of *vamana*.

It was found that using *godugdha* in comparison to *Ikshurasa* may create more *vyapada* after *vamana*. 9 patients were found to be having *Ayoga* and *Atiyoga* in *godugdha* group in comparison with *Ikshurasa* group (n=4).

Tiktasyata was found at maximum times (n=8) when *vamana* was arriving near to end in *Ikshurasa* group, while *visragandhata* to vomitus helped physician to conclude the process in *Godugdha* group (n=8). Direct expulsion of *Pitta* was observed in both the groups with equal frequency (n=4 each). Excessive sweating was also a major sign helping to take the decision in cessation of process in *Godugdha* group (n=7), but less observed in *Ikshurasa* group (n=4). There was complete absence of (n=0) in *katukasyata*, *amlasyata* and *kanthadaha* symptoms in *godugdha* group in comparison to somewhat presence in *Ikshurasa* group (n=1,2,1 respectively). *Vamana* was stopped on its own

(*swayamchavasthanam*) in both the groups (n=3).

Table No. 6 -

Various *vyapadas* were observed during *vamana*. *Ayoga* and *Atiyoga* are the two main categories in which the ten *vyapadas* can be subdivided, as suggested by Chakrapani.⁶ But apart from the complications explained in texts, there are some other *vyapadas* also can be observed. During the process, *raktachandrika* were observed in 3 patients in *Godugdha* group, while in *ikshurasa*, there were no patients. Hematemesis was observed in 3 patients in *Godugdha* group where in *Ikshurasa* group, nobody suffered from *jeevadanam vyapada*. More number of patients were found to be suffering from *godugdha* group (n=4 each) with *udarashoola* and *shirahshoola* than *ikshurasa* group (n=1,2 respectively).

Netra araktata was found in more patients (n=6) in *Godugdha* group than *Ikshurasa* group. *Urahshoola* and *shwasakruchhrata* were also found to be troubling in *godugdha* group while *Ikshurasa* group patients did not show any of these symptoms. Also, *Kanthashoola* was found in one *Ikshurasa* group while *godugdha* group did not show any.

Excessive exhaustion (*balakshaya*) due to repetitive efforts to expel the morbid matter was found to be troubling equally to both groups (n=2 each) while *vibhramsha* due to *atiyoga* was observed in 2 patients of *godugdha* group and 1 patient in *ikshurasa* group.

Arousal of Urge to defecate during the process and passage of fluid feces were also observed in both the groups almost equally with 2 patients in *ikshurasa* group and 3 patients in *godugdha* group.

So in all, a lot of vyapadas can be observed if the patient does not follow the instructions properly.

CONCLUSIONS:

Utkleshana of kapha and pitta will be more with Godugdha as akanthapanartha dravya. Samyaka yoga was observed more in ikshurasa group. Appearance of various vyapadas was found more in Godugdha group. Appearance of various signs and symptoms indicative of pitta expulsion was almost same in both the groups, but the frequency and nature may be different in both the groups.

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