



## UNIQUE JOURNAL OF AYURVEDIC AND HERBAL MEDICINES

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Review Article

### COMPARATIVE STUDY OF VAMANA KARMA IN BHRIHATTRAYEE – A REVIEW

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Received 20-04-2015; Revised 18-05-2015; Accepted 16-06-2015

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#### ABSTRACT

The aim of *ayurveda* is protecting the health and cure of Diseases. For this achieving this aim *ayurveda* describe a well known procedure which is known as *panchakarma*. In *panchakarma* the first procedure is *vaman* mainly for *kaphaj* disease. The present review article deals with *vamanakarma* as per described in Bhrihatrayee (*Charaksamhita*, *Sushrutsamhita*, *Ashtanghridayam*). The paper would address the *Vamana –Arha*, *Anarha*, *Samyak Yoga*, *Ayoga*, *Atiyoga*, *Upadrava* with each other from *Bhrihatrayee* and put it in tabulated form. And will be studied in detail.

**Keywords:** *Vamana karma*, *Bhrihatrayee*, *kapha*, *Sodhana*, *Panchakarma*.

#### INTRODUCTION

Ayurveda, is a natural health care system, advocates the preventive aspect by means of proper *Ritucharya*<sup>1</sup> and *Pathyasevana*<sup>2</sup>.

These preventive tools help humanity to achieve sound health. Now a day a large population does not follow proper regime of diet and lifestyle, consequently they become easy prey to diseases. For these diseases, they usually take a symptomatic treatment but this treatment suppresses the symptoms rather than curing diseases. Hence, *Dosha* vitiate after some time. These vitiated *Doshas* accumulate in body and in favourable environment start showing their *Prakopa* symptoms on body. Hence, in *Ayurvedic* texts, *panchakarma* therapy is of much importance than other therapy. For preventing, further *Prakopa* of *Dosha* and for curing of disease<sup>3</sup>.

In *Ayurveda* the *Panchakarma* procedure used for; purification of body for *Rasayana* therapy<sup>4</sup>, *Vajikarana* therapy, *Aushadhi* sevana etc.

In this paper we study the *vaman karma* which is mentioned in *Sushruta-Samhita*, *Ashtang-Hridaya* in brief, will be studied in detail from *Charaka-Samhita*.

#### CONCEPTUAL STUDY OF VAMANA

**Synonym:** *Vama*, *Vamana*, *Vami*, *Vamathu*, *Virechana*, *Vireka*, *Chardi*, *Chardana*, *Ullekhan*, *Lekhana*, *Shodhana*, *Samshodhana*, *Udgirana*, *Urdhvamukha Doshaharana*, The vomiting, Emitting, Emission, *Prachhardana*, *Urdhva Virechana*, *Udgara*.

#### Charaka Samhita:

Descriptions regarding *Vamanakarma* are available in *Sutra*, *Kalpa* & *SiddhiSthana*. The details are as follows:

*Charaka Sutra sthan* (Ch. Su.) 1st chapter – In this chapter emetic roots & fruits are mentioned<sup>5</sup>.

Ch.Su.2nd chapter – Some emetic drugs are mentioned<sup>6</sup>.

Ch.Su.4th chapter – Preparations from *Vamaka* drug followed by *Vamnopag* drugs are stated<sup>7</sup>.

Ch.Su.15th chapter – Deals broadly about different aspects of *Vamana*<sup>8</sup>.

Ch.Ka. 1 – 7 chapters are dedicated to *VamanaKarma*<sup>9</sup>.

*Charaka Siddhi Sthana* different aspects of *Vamana karma* have been mentioned.

#### Sushruta Samhita:

*Vamana* has been dealt in detail in *Sushruta Samhita*. The references of *Vamana* are available in *Sutra*, *Kalpa* and *ChikitsaSthana*.

*Sushrut Sutra sthan* (Su.Su.) Su.Su.39<sup>th</sup> chapter – In this chapter, the prescription (*Kalpana*) of *Vamaka* drugs is described<sup>10</sup>.

Su.Ch.33<sup>rd</sup> chapter – Different aspects of *VamanaKarma* have been mentioned in this chapter<sup>11</sup>.

Su.Ch.34<sup>th</sup> chapter – *Vyapada* of *Vamana* described in this chapter<sup>12</sup>.

In addition to these, various scattered references are also available in *Sushruta Samhita*.

### **Astanga Hridaya:**

Three chapters of this text describe fully different aspects of *Vamana*. Eighteenth chapter of *Sutra Sthana*<sup>13</sup>, states the process of *Vamana*, while the one chapter of *Kalpa Sthana* named as "*Vamana Kalpa Adhyaya*"<sup>14</sup> gives the information about the prescriptions (*Kalp*s) of emetic drugs. *Vyapada* are described in third chapter, under the heading of "*Vamana Virechana Vyapad Adhyaya*"<sup>15</sup>.

### **Definition:**

*Charaka* defined *Vamana* as a process in which waste products or Toxins (*Dosha*) are eliminated through upper channels<sup>16</sup> i.e. mouth. *Chakrapani* takes an *Urdhavabhage* as *Urdhavamukha*. *Bhavaprakash* also has same opinion for *Urdhva* as *Mukhmarga*.

### **Qualities of VamanaDravyas<sup>17</sup>:**

*Ushna*, *Tikсна*, *Suksma*, *Vyavayi*, *Vikasi*, *Urdhvabhag Prabava*

### **Importance of Vamana:**

*Vamana* among *Kapha* eliminating ones<sup>18</sup>.

*Vamana* is regarded as the best one among all the therapeutic measures for *kapha*<sup>19</sup>.

### **Procedure:**

**Purva Karma:** It includes:

#### **A) SambharaSangraha:**

All the first collect all the required equipment; drugs, articles etc. well in advance<sup>20</sup>.

#### **B) Selection and Examination of the patient:**

Patient should be thoroughly examined to decide whether the patient is fit for *VamanaKarma* as per norms set by *Acharyas*. (*Vamana Arha* and *Anarha*)

#### **C) Snehana and Swedana:**

The whole *Shodhana* procedure depends upon the proper *Utklesh* of *Dosha* from the channels, which can be achieved by means of *Snehana* and *Swedana*<sup>21</sup>. *Acharya Sushruta* says that if without these, *Shodhana* is given, the body will become like a dry wood.

#### **D) Dietetic Regimen before Vamana Karma:**

Dietetic regimen of the patient before *Vamana* have been considered in the following three headings

Before performing *Vamanakarma* it has been clearly mentioned that patient should take rest for one day after *Snehapana*. On that day, the patient should be given the diet that has *Utklesha* property. *Gramya*, *Anupa* and *Udaka Mamsa Rasa*, *Kshira*, *Dadhi*, *Masha*, *Tila*, *Shaka* etc. are to be taken<sup>22</sup>. It has been narrated in *Charaka Samhita* that this type of diet must be taken on the previous night of performing of *Vamana Karma*. It increases the *Kapha* and *Kleda* and thus *Doshas* start to flow towards the *Kostha*.

➤ On the day of *Vamana* in the morning, *Yavagu* mixed with small quantity of *Ghrta* should be given. However, much quantity of *Ghrta* should not be given. *Vamana* should not be administered to the patients having empty stomach. If it is not possible to take diet in the morning of the day of *VamanaKarma*, one or two liter of milk can be given.

#### **E) Manasopachara:**

*Charaka* advised to perform the *Svasti-Vachana*<sup>23</sup>, praying for God, etc. to keep the patient mentally quite. The patient mind can also be kept quite with the help of taking baths, anointing body with perfumed oil, wearing of garland of flowers having

good smell and wearing of good clothes. In present era, with the help of Audio cassettes of *Shloka* or light classical instrumental music, atmosphere for the patient may be made comfortable.

### **Pradhana Karma<sup>24</sup>:**

After the patient has taken the drug, he should be observed for a while. When there is appearance of sweat, it indicates that the *Doshas* has been liquefied likewise; horripilation will indicate the movement of *Doshas* from its upward tendency. Now the patient be got seated on a cot, which is of knee-height, comfortable, well equipped with carpet, bed sheet and pillow along with accessory support. Spittoons should also be kept there. In supporting his head and sides, pressing the navel and, his very close and gentle favorites, whose presence is non-embarrassing, may offer their services.

Now the physician should instruct the patient "keeping your lips, palate and throat open, exert moderately to produce unrisen urges, while bending the neck and upper part of the body slightly. You may help elimination of the vomit if it is not complete, after the urge or for this, you may touch your throat with two fingers having nails cut or the stalk of water lily and *saugandhika*". Then the physician should observe carefully the bouts of vomit collected in the spittoon. By observing, the one expert in this knows the characters of proper, inadequate or excessive administration. After observing the characters of bouts, he may decide about the necessary action based on symptoms. Hence, one should observe the bouts carefully.

These are the signs and symptoms of inadequate, proper and excessive administration of drug such as – absence of bouts or occasional bout, vomiting of the entire drug only and bouts with obstruction – these are the symptoms of inadequate administration of drug. If the drug is administered properly, there will be timely vomiting with not much uneasiness, elimination of *dosas* in order and automatic stoppage of vomiting. On proper administration of drug when the patient has vomited well, then we perform *paschat karma*.

### **Observation of Shuddhi Lakshana:**

After *Vamana*, different aspects should assess the *Shuddhi Lakshanas*. *Chakrapani* classifies all the signs and symptoms of *Samyaka Shuddhi* into four group viz. *Antiki*<sup>25</sup>, *Maniki*<sup>26</sup>, *Vaigiki*<sup>27</sup> and *Laingiki*<sup>28</sup>.

#### **Antik:**

In *Vamana Karma* first *Kapha*, then *Pitta* and in the last *Vata Dosha* is eliminated respectively. *Pittanta Shuddhi* is considered as *Antiki Shuddhi* by all the *Acharyas*, which is indicated by the bitter taste in mouth.

#### **Maniki:**

In *Maniki Shuddhi*, 2, 1½ and 1 *Prashta* weight of *Vomit* should be taken as a *Pravara*, *Madhyam* and *Hina Shuddhi* respectively. In practice, measurement of Input and output *Dravyas* give us idea for the *Maniki shuddhi*. The *matra* of Liquid *Dravyas* varies from patient to patient due to stomach capacity.

#### **Vaigiki:**

*Vaigiki Suddhi* is that in which eight, six and four *Vegas* are taken into account for *Pravara*, *Madhyama* and *Hina Shuddhi* respectively.

**Laingiki:**

Sign and symptoms of *Samyaka Vamana* are described by the *Acharyas* and when the end point of *Vamana* is decided, based on it is known as *Laingiki Suddhi*.

According to *Chakrapani*, out of the four types of *Shuddhi* symptoms, the main importance should be given to the symptoms described for *Samyak yoga* of *Vamana*.

**Paschat Karma:**

After completion of *Vamana Karma*, all types of care taken, until the patient is put to his normal diet and regimen may be grouped under *Pashchat Karma*. It may be subdivided in three groups.

**A) Dhumpana:**

*Charaka* mentioned that after patient has vomited well, because of the proper administration of emesis. Washes his hands, feet and face, and has rested for a *Muhurta*, the patient should be made to smoke any one of the three kinds of smokes i.e. unctuous, errhine (*Vairechanik*) or sedative (*Upshamaniya*) such as is suitable for him, and be made to wash again<sup>29</sup>. According to *Dalhana*, *Dhumpana* is very useful for *Kapha* which is still sticking to the *Srotas*. *SnehikaDumapana* should be given to the patient having *VataPrakriti*. If the patient is of *Kapha* or *PittaPrakriti* and or *Utklesha* of *Dosha* is present, *Vairechanika* type of *Dhumpana* prescribed. In the case of *Sama DoshaPrakriti*, *Upshamaniya* type of *Dhumapana* indicated.

**B) Pariharya Visaya:**

Protected him from direct wind and should be on a bed. He should be instructed as follows:

Spend the day without inclining the mind to the loud speech, excessive eating, standing long, walking much, anger, grief, cold, heat, fog, strong winds, riding in vehicles, sex-act, night-vigil, day-sleep. And also eating food that is antagonistic, eating prior to digestion of earlier meal, taking a meal that is unwholesome, untimely, too little in quantity, low of quality, heavy and uncongenial, and the suppression and excitation of the urges<sup>30</sup> should be avoided.

**C) SamsarjanaKrama:**

Vigorous *shodhana* done by *Vamana* causes weakness, loss of weight, freeness of *sandhibandh*, decrease in the *Agni*, and emptiness in respective *Asayas* due to expulsion of *Vata*, *Kapha*, *Pitta* and *Mala*. Due to these, the specific diet prescribed after *Vamana Karma* until the patient start taking his normal diet may be taken as *SamsarjanaKrama*<sup>31</sup>.

**MATERIALS AND METHODOLOGY**

*Vamana karma* will be studied according to following points:-

*Arha-Anarha*

*Samyak-yoga*

*Ayoga*

*Ati-yoga*

*Heena-yog*

*Vyapada*

All this collected data will be compiled in relative groups.

Collected data will be correlated with *Charaka- samhita*.

**OBSERVATION AND RESULTS**

**TABLE 1: Vamana Arh**

SR.NO.	INDICATION	CHARAKA <sup>32</sup>	VAGBHATA <sup>33</sup>	SUSHRUTA <sup>34</sup>
1.	<i>Peenasa</i>	+	+	+
2.	<i>Kushtha</i>	+	+	-
3.	<i>Navajvara,Rajayakshma</i>	+	+	+
4.	<i>Kasa ,Shwasa</i>	+	+	+
5.	<i>Galagraha, Galaganda</i>	+	-	-
6.	<i>Shleepada ,Prameha</i>	+	+	+
7.	<i>Mandagni, Vishapeeta</i>	+	-	+
8.	<i>Visoochika ,Alasaka</i>	+	-	-
9.	<i>Vishadagdha,Viddha</i>	+	-	-
10.	<i>Adhoga raktapitta</i>	+	+	+
11.	<i>Mukhpraseka</i>	+	-	+
12.	<i>Arsha</i>	+	-	-
13.	<i>Hrillasa, Apachi</i>	+	+	+
14.	<i>Aruchi</i>	+	-	+
15.	<i>Avipaka</i>	+	-	-
16.	<i>Granthi</i>	-	+	-
17.	<i>Apasmara</i>	+	-	+
18.	<i>Unmada, Atisara</i>	+	+	+
19.	<i>Shopha, Pandu</i>	+	-	-
20.	<i>Mukhapaka</i>	+	-	+
21.	<i>Stanya dushti</i>	+	+	+
22.	<i>Arbuda, Vidarika</i>	-	-	+
23.	<i>Medoroga, Hridroga</i>	-	-	+
24.	<i>Chitta vibhrama</i>	-	-	+
25.	<i>Visarpa, Vidradhi, Putinas</i>	-	+	+

26.	<i>Kantha paka, Karna srava</i>	-	-	+
27.	<i>Adhijivhika, Upjivhika</i>	-	-	+
28.	<i>Galashundika</i>	-	-	+
29.	<i>Kaphaja vyadhi</i>	+	+	+
30.	<i>Ajirna</i>	+	-	+
31.	<i>Osthapaka</i>	-	-	+
32.	<i>Urdhvajatru gat roga</i>	-	+	-

TABLE 2: *Vamana Anarh*

SR.NO.	INDICATION	CHARAKA <sup>35</sup>	VAGBHATA <sup>36</sup>	SUSHRUTA <sup>37</sup>
1.	<i>Kshatakshina</i>	+	+	+
2.	<i>Atisthoola</i>	+	+	+
3.	<i>Atikrisha</i>	+	+	+
4.	<i>Balaka, Vriddha, Durbala</i>	+	+	+
5.	<i>Shranta</i>	+	-	-
6.	<i>Pipasita</i>	+	-	+
7.	<i>Kshudhita</i>	+	+	+
8.	<i>Karmahata, Bharahata</i>	+	-	-
9.	<i>Adhvahata, Upavasita</i>	+	-	-
10.	<i>Maithuna prasakta</i>	+	-	-
11.	<i>Adhyayan prasakta</i>	+	-	+
12.	<i>Vyayam prasakta</i>	+	-	-
13.	<i>Kshama, Chinta prasakta</i>	+	-	-
14.	<i>Garbhini</i>	+	+	+
15.	<i>Sanvrita koshta</i>	+	-	+
16.	<i>Krimi koshta</i>	-	+	+
17.	<i>Dushchhardan</i>	+	+	-
18.	<i>Urdhva raktapitta</i>	+	+	+
19.	<i>Prasakta chhardi</i>	+	+	+
20.	<i>Urdhva vata, Asthapita</i>	+	+	+
21.	<i>Anuvasita, Hridroga</i>	+	+	-
22.	<i>Udavarta, Mootraghata</i>	+	+	+
23.	<i>Pleeha dosha, Timira</i>	+	+	+
24.	<i>Gulma, Udara</i>	+	+	+
25.	<i>Astheela</i>	+	+	-
26.	<i>Svaropaghata</i>	+	-	+
27.	<i>Shira, Karna, Akshishoola</i>	+	-	-
28.	<i>Nitya dukhi, Arsha</i>	-	+	-
29.	<i>Bhrama, Parshvaruka</i>	-	+	-
30.	<i>Vata vyadhi</i>	-	+	+
31.	<i>Sukumar</i>	+	-	-
32.	<i>Ruksha, Jvara, Atyagni</i>	-	+	+

TABLE 3: *Vamana Samyak yoga*

SR.NO.	INDICATION	CHARAKA <sup>38</sup>	VAGBHATA <sup>39</sup>	SUSHRUTA <sup>40</sup>
1.	<i>Kalvega pravritti</i>	+	-	-
2.	<i>Kapha, vata, pittaharana</i>	+	+	+
3.	<i>Svayama avashthana</i>	+	+	-
4.	<i>Hridaya shuddhi</i>	+	-	+
5.	<i>Parshva shuddhi</i>	+	-	-
6.	<i>Moordha shuddhi</i>	+	-	+
7.	<i>Sroto shuddhi</i>	+	-	-
8.	<i>Indriya shuddhi</i>	+	-	-
9.	<i>Laghuta</i>	+	-	+

10.	<i>Karshya, Daurbalya</i>	+	-	-
11.	<i>Kantha shuddhi</i>	-	-	+
12.	<i>Kapha ansaravasthana</i>	-	+	+
13.	<i>Anati mahati vyatha</i>	+	+	-

TABLE 4: *VamanaAyoga*

SR.NO.	INDICATION	CHARAKA <sup>41</sup>	VAGBHATA <sup>42</sup>	SUSHRUTA <sup>43</sup>
1.	<i>Nisthivana</i>	-	+	-
2.	<i>Kevalaushadha pravriti</i>	+	+	-
3.	<i>Vega vibandha</i>	+	+	-
4.	<i>Hridaya ashuddhi</i>	+	-	+
5.	<i>Sroto ashuddhi</i>	+	-	-
6.	<i>Gurugatrata, Sphota</i>	+	-	-
7.	<i>Kotha</i>	+	+	-
8.	<i>Kandu</i>	+	+	+
9.	<i>Kapha praseka</i>	-	-	+
10.	<i>Jvara</i>	-	+	-

TABLE 5: *Vamana Atiyoga*

SR.NO.	INDICATION	CHARAKA <sup>44</sup>	VAGBHATA <sup>45</sup>	SUSHRUTA <sup>46</sup>
1.	<i>Phenila Vamana</i>	+	+	-
2.	<i>Raktachandrika nishthivana</i>	+	+	-
3.	<i>Trishna, Moha</i>	+	-	-
4.	<i>Murccha</i>	+	-	+
5.	<i>Vataprakopa</i>	+	+	-
6.	<i>Nidrahani, Balahani</i>	+	-	-
7.	<i>Hritpida</i>	+	-	+
8.	<i>Kanthapida</i>	-	+	+
9.	<i>Tama, Bhrama</i>	-	+	-
10.	<i>Pitta-pravriti</i>	-	-	+
11.	<i>Mrityu, Daha</i>	-	+	-
12.	<i>Vak apravratti, Krish</i>	+	+	-

TABLE 6: *Vamana Upadrava*

SR.NO.	INDICATION	CHARAKA <sup>47</sup>	VAGBHATA	SUSHRUTA
1.	<i>Adhamana, Parikartika</i>	+	-	-
2.	<i>Parisrava, Angagraha</i>	+	-	-
3.	<i>Hridayaupsarana</i>	+	-	-
4.	<i>Jeevadana, Klama</i>	+	-	-
5.	<i>Vibhramsha, Stambha</i>	+	-	-

## DISCUSSION

### Table 1: *VamanaArha*

It is very difficult to post any fixed law by looking at the list given by Charaka for *VamanaArha*. Mostly for *Kapha* and *Aamashaya* vitiation, this Karma is indicated. Broadly, we can classify it as

1. *Kapha Pradhanata: Shwas, Kasa, Peenas* etc
2. Shodhan necessarily : *Vishroga, Viddha*
3. *Bahu Doshatva: Kushtha, Prameha* etc.
4. *Virodhi Chikitsa: Adhoga Raktapitta*.
5. *Mansa Meda Dushti: Arbuda, medorog* etc.

The symptoms given by Sushruta and Vagbhata can be included in any one of the above class.

### Table 2: *Vamana Anarha*

Charaka has given very extensive list of symptoms, which can be classified as

1. *Ashukari Avastha: Hridroga, Udavarta*
2. *Karshan diseases: Kshatsina*
3. *Urdhvagati Diseases: Urdhva Raktapitta*
4. *Durbal: Bala, Vriddha*
5. *Marma affected diseases: Shirorog, Bastirotog*
6. Tender stages: *Garbhini, Sukumar*

Mostly the symptoms given by Sushruta and Vagbhata can be included in any one of the above class. The symptoms like *Krimikoshtha, NityaDukhi, Ruksha* and *Atyagni* cannot be included in the above list. Hence, they should be considered as separate entities. Charaka while discussing the same topic has

mentioned that *Vaidya* should wisely decide whether to give *Vamana* or not in particular contraindicated disease. E.g. in *Hridroga* and *GulmaVamana* have been indicated at particular stage.

**Table 3: Vamana Samyak Yoga**

The list given by *Charaka* is inclusive of all symptoms as compared to other authors. This list mainly comprise of timely and systematic evacuation of *doshas*. In addition, it contains cleansing of different organs. The different symptoms given by *Sushruta* are *KanthaShuddhi* and *KaphaSamsravyaAvastha*. Out of which *KanthaShuddhi* can be included in organ cleansing. *Dalhana* considers *KaphaSamsravyaAvastha* as symptom of *LaingikShuddhi*.

**Table 4: Vamana Ayoga**

In this list, mostly the symptoms are related to *Vega*, *Amavastha* and improper cleansing of *Srotas*. *Kaphaprasek* and *Jvara* are the two different symptoms given by *Sushruta* and *Vagbhata*. These two symptoms can be included in *Amavastha* and improper cleansing of *Srotas*.

**Table 5: Vamana Atiyoga**

The list given by *Charaka* mostly contains the symptoms related to *Dhatukshaya* and *PittaVata Prakopa*. All the symptoms given by *Sushruta* and *Vagbhata* can be included in above list. E.g., *TamaPravesh* and *Bhrama* can be included in *Moha* and *Murccha*. The only symptom different in *Vagbhata* is *Mrityu*. *Mrityu* is very acute stage. Excess blood flow can lead to death as blood is considered as *Jeevan*.

**Table 6: VamanaUpadrava**

*VamanaUpadrava* is the great contribution of *Charaka*. No other author mentioned separate *Vamana Upadrava*. *Sushruta* has mentioned *SamshodhanaVyapad<sup>[re]</sup>*, which are also described by *Charaka*. Mostly the *VamanaUpadravas* are due to excess *Dhatukshaya*. *Jeevan* given by *Charaka* as *Upadrava* has been mentioned by *Vagbahata* in *Atiyoga* symptoms.

**CONCLUSION**

Now whatsoever the conclusions are being to presents here as follows. *Vamana Karma Arha* symptoms comprise of *Kapha*, *Mansa*, *Meda Dushti* and *BahuDoshatva*.

1. *Vamana Karma Anarha* symptoms comprise of *Aashukari* diseases, *Karshan* diseases and *Marma* disorders.
2. *Vamana Samyak Yoga* mainly comprise of timely and Systematic evacuation *Dosha*.
3. *Vamana Ayoga* symptoms mainly deal with *Vega*, *Aamavastha* and improper cleansing.
4. *Vamana Atiyoga* symptoms mainly related *Dhatukshya* and *Pitta Vata Prakopa*.
5. *Vamana Upadrava* is the contribution of *Charaka* since no other author has described *VamanaUpadrava*.
6. It is found that there is definite and positive co-relationship between concepts of *Vamana* in *Bhrihatrayee*. But there are some additional symptoms are also given by *Sushruta* and *Vagbhata*. So while preceding the *Vamana* we must follow the *Charaka Samhita*, *Sushruta Samhita* and *Ashtanghriday*.

**ACKNOWLEDGEMENT**

It has been a real privilege for me to get an opportunity to work under the experienced guidance of **VD. Manoj V. chaudhari**, Assistant professor of Sanskrit Samhita & Siddhant, at Ashtang Ayurved Mahavidyalaya, Pune. Who in spite of his academic and administrative involvements, always found time to ask, supervise and encourage me to be able to complete this work. His guidance has shown me right path. I wishfully hope that he will continue to be a source of inspiration for me during my future career.

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Source of support: Nil, Conflict of interest: None Declared