CRITICAL REVIEW OF VAMANAKARMA (THERAPEUTIC EMESIS) PROCEDURE IN PANCHKARMA

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ABSTRACT
Panchkarma (Samshodhana) is specially indicated for the treatment of BahuDosha. Which include Vamana (therapeutic emesis), Virechana (therapeutic purgation), Basti (enema therapy), Nasya(nasal drug therapy), Raktamokshana (bloodletting therapy). Vamana is indicated in the disorder of Kapha, dominancy of Kapha-Pitta and Kapha-VataVikara, VamanaKarma indicated when Kapha and Pitta become Utklishta and comes in Aamashaya which is the main site of Kapha. Before Vamana Purva Karma (preparatory measures) i.e. Bathya Snehana (External oleation), Abhyantar snehapan (internal intake of medicated oil or ghee) and Sarvanga Swedana (Whole Body Sudation) are given to the patient. These procedures further helps in removing toxic materials from the body. In ayurvedic practice VamanaKarma is a difficult procedure and required critical care during and after therapy.

Keywords: Vaman, Snehan, snehapan, swedan, Samsarjankrama

INTRODUCTION
According to Acharya Charaka and Vagbhatta, Vamana is included in Langhana Upakrama¹. The act of expelling the impurities i.e. vitiiated Doshas through the upper channel (mouth) is known as Vamana (emesis).² While Sharangadhara describes the same in other words as the process in which, 'Apakwa' Pittaand Kapha are forcibly expelled out through the upward route. Here the word "Apakwa" literally means "undigested or unriped". When Pitta is undigested or unriped, it metamorphoses into 'Vidagdha state', which is one of the sets of Ajirna in that condition also Vamana is indicated.³ All are well
concerned that Vamana helps to remove all sorts of derangements regarding Kapha and also for Pitta because of its Sthana, but the question arises that why “Apakva” is mentioned, because systematic Panchkarma always deal with elimination of PakvaDosha which come from Shakha to Koshtha. The reason behind this may be the UtklishtaAvastha of AamashayasthaDosha, for that one should not wait for Pakva, and it should be expelled out by VamanaKarma.

According to Vagbhatta, Vamana is indicated in the disorder of Kapha and in the dominancy of Kapha-Pitta and Kapha-VataVikara, in the following conditions as:
- Excessive increase in the levels of Kapha.
- Aggravation of Kapha in its own sites.
- Kapha combined with Pitta or Vata, which is present in a small proportion.
- Vata or Pitta invading the sites of Kapha.

Thus, the indications for Vamana Karma are wide, because it can be applied in such type of Doshika condition present in any type of disease.

VAMANAKARMA PROCEDURE:
The main procedure can be classified as:
1. Purva Karma
2. Pradhana Karma
3. Pashchata Karma

PURVAKARMA:
1. Sambhara Sangraha: Tubs, washbasins, measuring flasks, measuring glass, towel, bowls, rubber catheter, spoons, hot plate, pitchers (small and big) etc
   a. VamanaDravya:
      - Vacha (Acorus calamus) powder : 2 gm
      - Madanphala (Randiadamor) powder : 4 gm
      - Rock Salt : 5 gm
      - Madhu (Honey) : 15 ml
   b. VamanopagaDravyas: VamanopagaDravyas are the supportive Dravyas to the process of vomiting.
      - Milk: 1.5 ltr.
      - MadhuyashthiKwatha: 1.5 ltr.
      - Lavanodaka: 1.5 ltr.
2. AturaSiddhata: Patient should be prepared with the following therapies as PurvaKarma.
   a. Deepana& Pachana: Deepana and Pachana should be carried out with Dravyas like Panchakola Churna until the appearance of NiramaLakshanas of Doshas and Malas.
   b. Abhyantara Shodhanartha Snehapana: The therapy, which produces the fluidity & moistness in the body and makes the body soft &unctuous, is called as the snehana. It is an essential part in Panchkarma treatment, which helps in dislodging the harmful substances from the body tissues. A person, who is undergoing Snehana, should take Aahara that is Drava, Ushna, Anabhishtyandi, Naatisnigdha, and without mixing too many substances, in moderate quantity. The Sneha, which will be digested in 24 hours, 12 hours and 6 hours, is called as Pravara, Madhyama and
**HrasvaSnehaMatra** respectively\(^\text{11}\). For *Shodhana* purpose, the *Sneha* should be taken after the complete digestion of previous night meal\(^\text{12}\). In accordance to the *Koshta*, 3 days, 5 days and 7 days of *Snehapana* is required for *Mridu*, *Madhyama* and *KruraKoshta* respectively. Generally, after 7 days *Snehapana* should not be continued as the body become accustomed to *Snehapana* (*Satmyata*) and *Doshotklesha* may not take place\(^\text{13}\).

**Symptoms of Samyaka-Snigdha:**
Vatanulomana, Agni Deepti, Snigdha (unctuous) & Asamhata (loose) Purisha, Mruduta (softness) and Snigdhata (unctuousness) of the body are the features of Samyaka Snigdha.\(^\text{14}\)

**3. Abhyanga & Svedana:**

**Abhyanga:** In the content of *PurvaKarma* Abhyanga is considered as *Sakala Dehabhyanga*.

The patient to whom *Vamana* is to be administered should be subjected to the Abhyanga and Svedanaa for 2 or 3times.\(^\text{15}\)

**Svedana:** The therapy which produces *Sveda* (perspiration), and relieve Stambha (stiffness), Gaurava (heaviness) Shita (cold) is known as Svedana.\(^\text{16}\)

**4. Dietetic regimen before Vamana:**

**Diet in the previous night of VamanaKarma.**
The meat of the animals of *Gramya*, *Anupa* and *Audaka* origin and milk and *Dadhi*, *Masha*, *Tila*, *Guda*, etc. should be given for *Shleshmotklesha*.\(^\text{17}\) Arunadatta mentioned that this diet helps *Doshas*, which are provoked due to proper *Snehana* and *Svedana* to move towards *Koshta* due to their similar nature.\(^\text{18}\)

This diet also has the property to excite KaphadiDosha (*Kaphotklesha*) and to minimize the pain and produces the vomiting with much less effort.\(^\text{19}\)

**PRADHANA KARMA:**

*PradhanaKarma* starts from the period of oral administration of *VamanaDravya* and completes with the stopping of *VamanaVega*. It can be classified under the following three divisions.

(A) **Administration of Vamana Yoga-** Before *VamanYogaAakanthapana* is performed by Yavagu or milk or Ikshuras. Aacharya Charaka, described 355 *Vamana-Yogas*, among them Madanaphala -133, Jimutaka-39, Ikshvaku- 45, Dhamargava- 60, Kutaja- 18 and Kritavedhana- 60 Yogas. The *Yoga* is indicated according to the Dosha, Dushya, Avastha and Vyadhi.Madanaphala is the best among all *Vamaka Dravyas* because of its Anapayitva property (Devoid of complications).\(^\text{20}\) Madhu and Saindhava are to be mixed with all *VamanaYoga* for Liquifying and disintegrating the *Kapha-Dosha*.\(^\text{21}\)

Dosage of MadanaphalaPippali is taken according to the patients “Antaranakhamushti” *Pramana*.\(^\text{22}\)

(B) **Observations during Vamana.** After giving *VamanaYoga*, patients should be under observation for a *Muhurta* (48 minute). During that time, *Svedhurt* should be done to the person with hand.
Table 1: Dosha Avastha during Vamana karma procedure

<table>
<thead>
<tr>
<th>Symptoms appeared</th>
<th>Process (due to changes in Dosha)</th>
<th>Factors (producing changes)</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Sweating</td>
<td>Doshas are liquefied</td>
<td>Due to hot and penetrating properties, the Doshas are fragmented and then exuded through major and minor channels.</td>
</tr>
<tr>
<td>• Pilling of hairs</td>
<td>Doshas moving towards Aamashaya</td>
<td>Due to hot property, Doshas exude and move towards Koshtha. These Doshas travels through channels just like water, which flows through vessels, smeared by oily material without sticking to it.</td>
</tr>
<tr>
<td>• Discomfort in abdomen</td>
<td>Enters in the Aamashaya</td>
<td>These Doshas enter the Aamashaya by Anupravana Bhava.</td>
</tr>
<tr>
<td>• Nausea, Salivation.</td>
<td>Urdhvagaman of Doshas towards mouth from stomach.</td>
<td>After excited by Udana Vayu, due to the Agni and Vayu predominance of drug and self-tendency to move upwards, they start to move in upward direction.</td>
</tr>
</tbody>
</table>

Vamana Karma should be continued, until the appearance of Pitta. Vamana Karma should be considered successful which is accompanied with elimination of Pitta in the end\(^{24}\). After appearance of the symptoms of proper Vamana, if any part of the medicine was left in the body, it should be eliminated by continuing vomiting until the occurrence of lightness in the body and thinning of the Kapha.\(^{25}\)

(C) Observations regarding four criteria: Vamana is the Samshodhana processes carried out to remove the morbid Doshas mainly Kapha and Pitta from body. To assess the quantity and nature of the vitiates Doshas and to assess the effects achieved after Samshodhana, Charaka at first coined some definite parameters and Chakrapani categorized them by naming as: Aantiki, Vaigiki, Maniki and Laingiki criteria.\(^{26}\)

Antiki criteria: As per classical text, PittantaVamana is one of the criteria of proper Shuddhi. "Appearance of Pitta" can be perceived directly by the greenish yellow coloured vomitus and indirectly by Tikta or KatuAsyata, Urodaha, Kanthadaha, Netradaha etc.\(^{27}\)

Vaigiki criteria: This criteria is based on the number of Vega (projectile vomiting). Three types of ShuddhiHina, Madhyama, Pravara are described based on number of Vega like 4, 6 and 8 respectively. Noticeable difference is observed in the nature of Vega in different patients; hence, they must be defined as Vega and UpaVega based on Quantity, Force and Time etc.\(^{28}\)

Maniki criteria: This is the quantitative measurement of the vomitus. It is defined as Hina, Madhyama and UttamaShuddhi for 1, 1 ½ and 2 Prashta respectively. The word “Prashta” indicates only quantity. But looking at the Panchabhatika constitution of Kapha i.e. Parthiva and Apya Mahabhuta Pradhanatva. It is to be measured by both weight and volume. Hence, the quantitative
measurement for different Shuddhi may be defined as follows.
According to Chakrapani 1 Prastha = 13 ½ Pala = 54 Tola = 540 ml.

**Laingiki criteria:** The signs and symptoms of SamyakaVamanaKarma can be considered under ‘Laingiki Criteria’. Chakrapani undoubtedly declares that ‘LaingikiShuddhi’ is the best among all the criteria.

**KalePravrutti, YathaKrama:** KaphaPitta VataDoshaHarana, Swayam Cha Avasthanam, HrudayaParshwaShuddhi, MurdhaShuddhi, StrotoShuddhi, IndriyaShuddhi, Laghuta, Karshya, Daurbalya, KanthaShuddhi, KaphaSamsravaShhiti, AnatiMahati Vyatha.\(^{29}\)

**PASHCHATA-KARMA:**
After the completion of VamanaKarma, The person should be looked after carefully till subjected to normal diet. During that period person should be kept on special dietetic and behavioural restrictions, which are considered as PaschataKarma.

**Dhoompana:** Afterwards one is advised to inhale the smoke from any one of the three types of smoke i.e. Snaihika, Vairechanika or Upashamaniya, which will be suitable to individual. Then the mouth should be cleaned with warm water. This smoke will help to separate Kapha that is sticked to Strotasas.\(^{30}\)

**Code of conducts:** (i) Loud speeches, sitting & standing in one position for long duration, long walks should be avoided. (ii) Exposure to excessive cold, heat, dew, flowing winds, long journey and sleeplessness in the night, sleeps during daytime, to retain strong urge or provocation of the urges should be avoided.

**SamsarjanaKrama:** As the SamshodhanaKarma cleanses the whole body in general and AnnavahaStrotas in particular, eliminates the large quantity of Dosha and involves various procedures so the Agni is weakened and the person is devoid of strength, to bring the Agni back to normal state gradual kindeling is to be done with specific diet of Samsarjan Krama.\(^{31}\)

**SamsarjanaKrama:**
It is based on the type of purification done by VamanaKarma. The duration is 3, 5 and 7 days for Avara,\(^{32}\)Madhaya and PravaraShuddhi, respectively.\(^{33}\)

### Table 2: Peyadi Sequence” advised as Aahara regimen is as follows:

<table>
<thead>
<tr>
<th>Days</th>
<th>Annakala</th>
<th>PravaraShuddhi</th>
<th>MadhayaShuddhi</th>
<th>AvaraShuddhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I day</td>
<td>Morning</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Evening</td>
<td>Peya</td>
<td>Peya</td>
<td>Peya</td>
</tr>
<tr>
<td>II day</td>
<td>Morning</td>
<td>Peya</td>
<td>Peya</td>
<td>Vilepi</td>
</tr>
<tr>
<td></td>
<td>Evening</td>
<td>Peya</td>
<td>Vilepi</td>
<td>KritakritaYusha</td>
</tr>
<tr>
<td>III day</td>
<td>Morning</td>
<td>Vilepi</td>
<td>Vilepi</td>
<td>KritakritaMamsarasa</td>
</tr>
<tr>
<td></td>
<td>Evening</td>
<td>Vilepi</td>
<td>AkritaYusha</td>
<td>Normal Aahaara</td>
</tr>
<tr>
<td>IV day</td>
<td>Morning</td>
<td>Vilepi</td>
<td>KritaYusha</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Evening</td>
<td>AkritaYusha</td>
<td>AkritaMamsarasa</td>
<td>-</td>
</tr>
<tr>
<td>V day</td>
<td>Morning</td>
<td>KritaYusha</td>
<td>KritaMamsarasa</td>
<td>-</td>
</tr>
</tbody>
</table>
DISCUSSION

Vamana Karma, the first measure amongst Panchkarma has been considered as the best line of treatment for the Kaphaja disorders.

Sushruta asserts that just like the flower, fruits and branches, which are destroyed at once as soon as the mother tree is rooted out, the diseases originated due to excessive Kapha are subdued after the elimination of Kapha through the process of Vamana. A person who undergoes timely Vamana Karma will be prevented by following diseases like Kasa (cough), Upalepa (stickiness in the throat), Swarabheda (hoarseness of voice), Atinidra (sleepiness), Tandra, AasyaDaurgandhya (foul smell in mouth), KaphaPraseka, VishaUpasarga (afflictions produced because of toxins) and GrahaniDosha.

According to Ayurveda the vitiated and increase Dosha move with Ama from Koshta to Shakha (Dhatu) or MadhyamaRogamarga and settle in different Dhatu, Avayava, Srotofas resulting in to the Doshas-DushyaSamurchhana (Amalgation of Dosha and Dushya) and producing the various sign and symptoms of diseases. Doshas can be brought back to Koshta from Shakha by producing increase in their volume by liquefication, making them free from Aama, cleaning the mouth of channels & regularising the movement of Vata.

The stepwise procedure of PuravaKarma starts with Pachana, which makes the DoshaNirama and bring them to Koshta. According to Hemandride to Snigdha, DravaGuna of SnehaDravya it causes Vriddhi and Vishyandana of Dosha (volumetric increase) resulting in to Utkleshana of Dosha. This type of Utkleshana was carried out by Sneha in all over body i.e for Koshthagata, Dhatugata, SrotolinaDoshas. Snehana cleanses the channels by dissolving the accumulated Mala and regulate the activity of Vata. Due to Swedana the Doshas will be further liquefied and disintegrated in to smaller particles causing free flow of Dosha from Shakha to Koshta. Swedana procedure using hot steam increases the local skin blood flow thereby enhancing the exchange process. It is known that the fat soluble toxic substances are stored in the body fat. Fat in human body is largely located below the skin and inside abdomen around the mesentery of the gut. During various Panchkarma procedures, exposure of skin and gut mucous membrane (which are very close to the fat stores) to a large quantity of oil seems to be a logical and ideal procedure. Repetition of these procedures over several days will largely remove the toxic wastes by concentration gradient. During procedure the dosage of all SamshodhanaDravyas depends upon individual person. The dosage should be the
one which eliminates of the morbid Doshas and does not produces symptoms of Ayoga and Atiyoga.\textsuperscript{36}

**CONCLUSION**

Panchkarma therapy is believed to impart radical elimination of disease causing factors and maintain the equilibrium of Doshas. To eliminate the deranged Kapha, Vamana should be given with proper method with drugs not antagonist to Vata. The proper Vamana Karma Procedure with Purva Karma and Pashchat Karma help in vitiated and stagnant Kapha to expel out from the system, thus patient attains ease and body channels (srotas) are purified which help to cure the diseases from its root.

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