REVIEW ON VAMANA KARMA (THERAPEUTIC EMESIS)

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ABSTRACT
Vamana Karma is considered as the first, major Pradhana Karma procedure of Panchkarma therapy. Vamana Karma means to induce therapeutic vomiting or to expel the vitiated Doshas through oral route, which is indicated for the purification of Urdhwa Bhaga of the body. Vamana is process by which the contents of the stomach including Kapha & Pitta are expelled out of body through oral route. The main place of Kapha is UrdhwaBhaga & Amasaya. It is a general principle to expel vitiated Doshas from the nearest route, while the oral route is the nearest route for expelling Kapha Doshas in the form of Vamana Karma. So, the removal of vitiated Kapha Dosha from Amasaya is the best way to cure a disease. Due to the specialty of Vamana Drugs (Agni and Vayu Mahabhuta dominant) these accumulated Doshas in the stomach move in the upward direction and get expelled out, resulting in Vamana Karma. All the drugs which possess emetic effect cannot be used for Vamana Karma. The specialty of Vamana drugs is Anu Pravanabava, Due to this drugs are not deposited in the cells therefore not causing any complication. The Vamana drug goes to minute channels and returns quickly after exerting their effect at the site of action. This is the main difference between poisonous drug and Vamana drugs, though they have some similar property.

Keywords: Kapha Dosha, Vamana Karma, Panchkarma, Mahabhuta

INTRODUCTION
Panchakarma are the Sodhana procedures meant to expel the Dosha from the body and they are Dosha specific. Vamana for Kapha Dosha and Virechana for Pitta Dosha. Vamana Karma is indicated for Kushta, Galganda, Sthoulya, Slipada, Unmad, Apasmar, Ajirana, Avipaka, etc.¹ conditions. The process which is applied for vomiting is called Vamana. Charaka defined Vamana as a process in which waste products or Toxins (Dosha) are eliminated through upper channels i.e. mouth². It is the frontline choice in the treatment of the disorders caused by the aggravation of Kapha at its own site, combination of Kapha with Pitta or the conditions in which Pitta or Vata invade the site of Kapha³.

AIM AND OBJECTIVES:
Vamana Karma is main Shodhan Karma among the Panchkarma procedures. It has therapeutic effect in Kapha as well as Pitta dominating conditions and has purification action in disease conditions as well
as in healthy individuals to maintain general health. The main aim is to understand the process of Vamana Karma along with its practical utility in present era.

**INDICATION AND CONTRAINDICATION OF VAMANA KARMA**

**INDICATIONS:** Indications of Vamana Karma can be categorized as per the Dosha dominance and the site in which provocation of Doshas take place such as Diseases where Sodhana (Detoxification) eg. Unmada (Psychological disorder), Apasmara (Epilepsy) is required, conditions having ‘Bahudosavastha” e.g. Kushta (Skin disorders), Prameha (Diabetes) etc, in Kapha dominant conditions e.g. Svasa (Asthma), Kasa (Cough), Agnimandya (reduced appetite), Pinasa (cold), Ajirna (Indigestion), Slipada (filarialsis).etc and where need of Vamana Karma is due to “Marga Virodhatva” e.g. AdhogaRaktapitta (lower tract bleeding disorders).

**CONTRAINDICATIONS**

Diseases with acute onset eg. Hrdgraha (Heart ailments), Udavarta, conditions in which body is emaciated eg. Ksataksina, where Doshas move in upward direction eg. Urdhwaga Raktapitta (upper tract bleeding disorders) and in weak, old aged individuals, and diseases involving vital organs

**VAMANOPAGA:**

The Vamanopaga Gana (group) described has been considered as helping in inducing Vamana Karma. The drugs which help the Vamana drugs in their Vamana action may be known as Vamanopaga. The drugs are Madhu (honey) Madhuka (Glycerrhiza variagata), Kovidara(), Karbudara (White variety of Bauhinia variagata), Nipa (Anthocephalus indicus), Vidual (Selix caprea), Bimbi (Coccina indica), Shanapupsi (Crotalarererrucosa), Sadapupsi (Alotropis Gigantrica) and Pratyakpuspi (Acyranthus aspera). The function of Vamanopaga Gana can be judged by the properties which they possess. Most of the drugs having Madhura (Sweet) taste, cold potency and Madhura Vipaka. These drugs are used for Akanthapana. They remain in the body for long time and help to reduce the irritative property of Vamana drugs.

**VAMANA KARMA PROCEDURE:**

Vamana Karma is conducting in three steps-

1. Poorva karma which includes: Deepana, pachana, snehana, Svedana
2. Pradhan karma: Vamana drug administration
3. Paschat karma it includes Samsarjana Karma as per Suddhi

**DIPANA - PACANA:**

Which enhances the Agni (digestive fire) and does the digestion of ama. In the patients with Agnimandya, administration of DipanPacana drugs are useful for Amapacana and to increase the Agniof the patient. Thereafter Snehapana is given.

**SNEHAPANA:**

Prior to purification therapy external and internal oleation is required. For internal oleation Sneha (fatty product) is to be administered in morning when the food is well digested of the previous evening. The Sneha should be administered with hot water. The duration of Sneha Pana should be 3, 5 or maximum 7 days. The dose of Sneha should be according to Agnibala and Kostha, in such a quantity, that the desired symptoms of Snehapana are obtained within 7 days. During these days Drava (liquid), Usna (warm), Pramanayukta (in suitable quantity), diet should be given. Generally the dose of Snehapana is started from Hrsiyasi Matra (testing dose) and gradually may be increased upto Uttama Matra (which is digested in 24 hours). After proper Snehana, Abhyanga (whole body massage) and Svedana (sudation) are done at least once daily.

**ABHYANGA:**

Application of medicated oil which is prescribed by the physician on the whole body is known as Abhyanga. For Vamana Karam Abhyanga should be conducted for 1 day during Vishraam kala (gap day) and on the day prior to Vamana Karma.
**SVEDANA:**
After Abhyanga, Baspa sveda (dry fomatation) is generally employed among all types of Svedana. Before Vamana Karma diet which does increase 'Kapha' is preferred.

**PRADHANA KARMA:**
This includes administration of Vamaka Yoga, observations specially for Ausadha Jirnata (digestion of medicine), observations of Suddhi Laksanas and management of Vyapada (complications) if occurs.

On the day of Vamana Karma, after Sarvanga Abhyanga followed by Svedana patient is asked to take Yavagu or milk up to the full stomach. Vamaka Yoga combination of Madanphala, Vacha, Saindhvalavana, Madhu is administered to the patient. After administration of Vamana drug, the patient should be watched carefully for a Muhurta (48 minutes). When salivation starts, the patient is instructed to sit in a comfortable position. The Urge may be excited by opening wide the lips, the palate, the throat & by slightly bowing the upper part of the body. For collection of vomitus, a vessel should be kept ready in front of the patient. Patient is advised to vomit without much straining. Gentle massage of the back from below to upward direction should be given during the act of Vamana Karma. Thus, by counting these major Vega only, one can reach nearer to counting set by Acaryas as 4, 6 & 8 Vegas in Hina, Madhyama or Pravara Shuddhi respectively.

**ASSESSMENT OF VAMANA:**
To assess the quantity and effects achieved after Samshodhana, Chakrapani categorized them by naming as:

1. **Aantiki criteria:** Pittanta Vamana 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 Katu Asyata, Urodaha, Kanthadaha, Netradaha etc.

2. **Vaigiki criteria:** Three types of Shuddhi Hina, Madhyama, and Pravara are described based on number of Vega like 4, 6 and 8 respectively.

3. **Maniki criteria:** This is the quantitative measurement of the vomitus. It is defined as Hina, Madhyama and Uttama Shuddhi for 1, 1 ½ and 2 Prastha respectively.

4. **Laingiki criteria:** The signs and symptoms of Vamana Karma can be considered under “Laingiki Criteria” Chakrapani declares that “Laingiki Shuddhi” is the best among all the criteria.

**POST-OPERATIVE PROCEDURE OR PACATA KARMA:**
Samsarjana Krama: After Samsodhana (bio purification), Agnimandya (reduced digestive fire) occurs because the Dosas (toxins) come to Amasaya (stomach), so peyadi Krama is recommended to increase the Agni (digestive fire) gradually up to the normal level, and make Tivra (great) to digest Guru Anna (heavy diet) too(11) In the Peyadi Krama Peya, Vilepi, Akryusa, Krtayusa, Akrtmamsarasa, Krtmamsarasa should be given for 3, 2 and 1. Annakala (diet schedule) for Pradhana, Madhyama and Avara Shuddhi patients respectively(12).

**DISCUSSION**
The Vamaka Yoga having the properties like Ushna Tiksna, Suksm, Vyavayi, Vikasi, get absorbed & reach to heart due to their Swavirya (Potency). Suksm & Vyavay properties they move into Dhamani to reach Shrotas (micro channels) throughout the body. Due to above said qualities they liquefy (visyandanti) the Doshas by their “Usna Guna”. Increased liquidity will further help to flow through circulation. Afterwards these complexes are fragmented into smaller molecules due to “Tiksna Guna” which will help them to extricate (Vicchindanti) from the micro channels. These liquefied & fragmented molecules are leading eloquently to Amasaya, flowing through “Anu Shrotas” (Anu Pravana bhava) without adhering to them. This advancement takes place in the similar manner in which the water floats through the pot layered by unctuous material without sticking to the same. Then
they encouraged by “Udana Vayu”& owning the ‘Agni and VayuMahabhautika Constitution”, they march in upward direction to expel the vitiated dosas, brought along with them.

**CONCLUSION**

In *Panchkarma, Vamana Karma* is the best treatment modality for morbid and increased *Kapha* as well as for *Apakva Pitta*. Mainly *Vamana* drugs are quite irritant to the stomach which cause inflammation, due to this the permeability of the membrane changes and those substances came out due to the changed permeability which cannot come out in normal condition.

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