

A DETAILED CRITICAL REVIEW ON VAMANA KARMA

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INTRODUCTION

Since time immemorial man is in quest of attainment of the ideal health and longevity of life with happiness. It is the necessity felt by many to lead a long and better life. Ayurveda is an applied science which is practiced from the Vedic era, having an unbroken continuity till today. According to Ayurveda.

“Dharmarth kam mokshanamarogyam mullottama”| Cha. Su. 1/15

In healthy life is very essential. It means Dhatu Samya is Tantrasya Prayojanm. In Ayurveda, so many types of the diseases describe among them persons suffering with disease like Sthulata, Krishta, Atigaurava, Atikrishta, Atiloma, Aloma are called as Nindita Purusha.

In Ayurveda three types of treatment described for the diseases, they are Samshodhana, Samshamana and Nidanaparivarjanm. According to Ayurveda, Samshodhana Karma is Mula Chikitsa.

The Shodhana therapy consists of five potent specialized therapeutic procedures i.e., Vamana, Virechana, Basti, Nasya & Raktamokshana. By this therapy the vitiated Dosha which are the cause of the disease get completely eliminated. Vamana Karma is considered as best treatment for elimination of vitiated Kapha out of body by means of vomiting. Similarly Virechana Karma eliminates Pitta and associated other Dosha and similar substances by means of purgation. Ruksha Udvartana has been emphasized in the treatment of obesity (reduces Kapha) by its specific properties like Kaphahara, Medasa Pravilayana (liquifies), Sthirakarana Anganam (stability to the body parts) etc. (A.H.Su.-2/15)

Importance of samshodhana: The vitiation of the Doshas alleviated by palliative therapy like Langhana, Pachana etc. is likely to vitiate again, where as the Doshas alleviated by cleansing therapies like Samshodhana will not vitiate again.

Panchakarma procedures are mainly indicated in severe diseases where Dosha accumulation is excessive and when only palliative therapy is not sufficient to combat with the situation. According to Vagbhata Niruha Basti, Vamana, Kayavirechana (Virechana), Shirovirechana (Nasya) & Raktamokshana are the five Samshodhana therapies and according Charaka other than Raktamokshana four are the Samshodhana therapies. Hence both the Acharyas have included Virechana & Niruha Basti under Samshodhana Chikitsa only.

MATERIALS AND METHODS**Conceptual review**

The historical aspect of Vamana: A few stories about the famous Vaidya Jivaka suggest that Vamana Karma in the form of Panchakarma therapy was practiced in ancient time. Vaidya Jivaka induced Vamana to King Pradyota

of Ujjain after Ghritapana. Vamana has been mentioned in Atharva Veda, Garuna Purana, Agni Purana and in Manu Smriti. Detailed description of Vamana Karma is found in Samhitas and Samgraha Grantha. References of Vamana are as follows.

Table no. 1: The historical aspect of vamana.

Sr. No.	Text	References
1	Charaka samhita	Sutra Sthana (cha.1,2,4,15,16,20), Chikitsa Sthana, Kalpa Sthana (cha.1-6), SiddhiSthana (cha.1,2,6)
2	Sushruta samhita	Sutra Sthana (Cha.39,41, 43), Chikitsa Sthana (cha.33,34,)
3	Kashyapa samhita	Siddhi Sthana cha.3, cha.7, Khila Sthana 7.
4	Bhela samhita	Kalpa Sthana, Siddhi Sthana
5	Harita samhita	Vamana has been described in various disorders
6	Astanga samgraha	SutraSthana 27, KalpaSthana 1, 3.

Etymology of vamana

By applying 'dluit' suffix to the root verb "vamne" the word Vamana (masculine gender) is derived. It accords four meanings as Mardane, Chharadane, Nissarane and Svargabhishyand.

- **Mardane:** (derived from the root "Mrd" by adding suffix "Bhave lut" means "Curnanam, Samvahanam (S.K.D.). V.S. Apte and Anthony Arthur Macdonell decode the meanings like destroying, crushing, grinding, laying waste or breaking up.
- **Chhardane:** derived from the root verb "Chhard" meaning Vamane.
- **Nissarane:** The prefix 'Nhi' (meaning out or away from) combined with the root verb "Sarana" (meaning running or following) exhibits the expressions like running away from, following out, Nirgama, going out, expelling driving or turning out (V.S.A.)
- **Svargabhishyand:** The prefix 'Svarga' is appended to the word 'Abhisyaanda'.

Definition

"Vamana" means a process in which vitiated Doshas are eliminated through the upper channels i.e. the mouth. Chakrapani opines that Virechana is used for both Vamana and Virechana.

The process by which Apakva Pitta and Kapha are forcibly expelled out through the oral root is called Vamana.

- **Synonyms of vamana:** Samshodhana, Shodhana, Chhardana, Chhardi, lekha, Ullekha, Vireka, Vami, Virechana.

Indication of vamana**1) As doshapratyanika chikitsa**

- Excessive of Kapha Dosha.
- Kapha combined with Pitta like VidagdhaJeerna.
- Vata or Pitta invading the sites of Kapha like Amlapitta, Aamashyagata Vata.
- Bahu Doshas condition (having excess of Doshas) like Kustha.

2) As vyadhi prtyanika chikitsa

- Kapha Sthanagata Vyadhi like Hrudaroga Urdwajatrugata Roga.

- Disease having deep seated pathology likes Unmada, Apasmara.
- Acute condition to save life of patient like Vishapeeta, Shwasa. Viddha etc.
- Disease involving multiple Doshas and Dushyas like Prameha etc.
- Disease in which Marga Virodha as a treatment is indicated like Adhoga Raktapitta

3) As both Dosha and Vyadhi prtyanika chikitsa

- Disease dominated by Kapha like Shvasa, Kasa. Pinasa, Shlipada.
- Diseases caused due to Jatharagni Mandya like Ajirna, Agnimandya, etc.
- Disease caused by Aam like Alsaka.

Special case Tikshna Vamana (Strong Vamanaes where Vamana can be used despite of its contra-indications:

- **Udara:** Though contraindicated by Charaka, Gangadhara advised it in Kaphaja type and Harita did the same in Jalodara.
- **Gulma:** In Kaphaja Gulma.
- **Hridroga:** Charaka has indicated it only in Kaphaja Hridya Roga while Sushruta has indicated Vamana in all type of Hridya Roga.
- **Vata vyadhi:** Vamana is advised in several types of Vatavyadhi, viz...
- Gridhrasi
- Pakshagata, Trikagata, Skandhagata and Manyagata Vata (Vangasen)
- Pratyadhmana
- Ardita, when associated with Shopha (Vangasen)
- Paksaghata: Mild type of Samsodhana after Snehana and Svedana (Su.chi.5/19). Dalhana mentions that Vamana should be given first followed by Virechana (after 15 days)

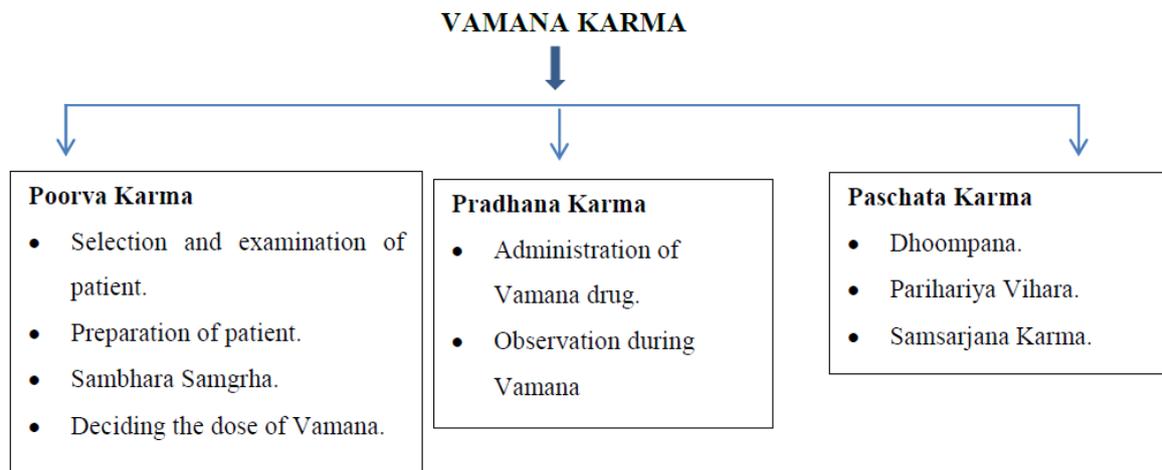
DISCUSSION**Types of vamana**

As such, no subtype of Vamana has been mentioned but on the basis of line of treatment of various diseases, Vamana can be classified in the following two types. Maidu type of Vamana is indicated in the diseases having Anubandh of Vayu so that Vayu may not aggravate. Tikshna Vamana is indicated where Doshas are deep seated.

Table 2: Indication of Mridu and Tikshana vamana.

Mridu vamana (Mild vamana)	Tikshna vamana (Strong vamana)
Shvasa, Hikka (A.S.Chi.Shvasa)	Prameha Pidika (A.S.Chi.4)
Pandu (Da. on Su.Ut. 44/14,15)	Unmada (Su.Ut. 62/14,15)
Gulma (Gang. on Ch.Chi.5/3,7,88)	Pandu (Ch.Chi.16/40)
Yakshma (Cha.Chi.8/87,88)	Murchha (Vangsen, Murchha, 29)
Vata Rakta If Vata is obstructed by Kapha or Pitta (Ch.Chi.9/9)	

Procedure of Vamana Karma: As any other procedure the overall procedure of Vamana can be classified in three consecutive phases e.g.



✚ Purva karma

Selection & Examination of the patient consideration of Vamya/Avamya

Patients should be examined thoroughly on the basis of indication and contraindication of Vamana then only decision should be made that whether the patient is ideal for Vamana or not. Analysis of other factors: The detailed examination of Dosha, Bhesaja, Desha, Kala, Bala, Sharira, Satva, Satmya, Agni etc. should be performed. The Kostha of patient must be confirmed with certainty as dose and duration of Deepana-Pachana, Snehapana and dose of Samsodhana drug depends on it. In case of diabetic patient thorough medical history is of prime importance as they may be associated with many cardiovascular ailments like hypertension, Coronary Artery Disease and old Myocardial Infarction. So, in every case prior to Vamana, ECG must be done.

Preparation of the patient

It comprises of;

- a) Deepana-Pachana
- b) Snehapana
- c) Abhyanga and Svedana
- d) Diet on previous day of Vamana

✚ **Deepana-Pachana:** Before starting Sneha Pana Deepana and Pachana drug are given to increase Jatharagni and lightness of body. Pachana Dravya like Trikatu Churna, Panchakola Churna, Agnitundi Vati and Chitrakadi Vati etc. can be used for this purpose. This process enables the body to digest all the Aam Dosha and Agni is increased enabling the body to digest and assimilate the Sneha.

✚ **Snehapana:** As water can be taken out easily from a pot smeared with oil, similarly Kapha etc. can be taken out easily by therapies from the body of the patient who is oiled. (Ch.Si.6/11). Chakrapani elaborates it saying Snehana helps to increase the 'Drava' Guna needed for the transfer of vitiated Doshas (Chakrapani on Ch.Si.6/11). According to

Chakrapani here Snehana includes both Snehapana and Abhyanga.

✚ **Time of snehapana:** Sushruta mentions; a patient having 'Laghu Koshtha' should ingest the Sneha when rising Sun is still yellowish red like heated gold. According to Dalhana Laghu Kostha means, the time when digestion of the previous diet is completed, Purisa (Anna mala), Ama have been evacuated and there is absence of heaviness in abdomen. According to Charaka, the appropriate time to give Snehapana for Samshodhan Karma is when the diet taken on the previous night has been digested.

On it Chakrapani opines that at this time Srotas are Klinna so, the Sneha help to aggaravate the Doshas. In this way the Doshas get „Vrudhi" needed for their successful elimination.

Duration of snehapana

Generally three to seven days should be required for Samyaka Snehana; according to the Kostha of the patients Charaka says that after 7 days Sneha becomes Satmya to body and works as food. Kalyankara has clearly mentioned that Snehapana should be given in increasing doses only. Vangasen also advocated the "Vardhamana dose schedule".

Observation during snehapana

After giving Sneha Dravya, appearance of some Lakshanas signifies that body is properly oiled. i.e Vatanulomana, Deeptagni, Snigdha Varcha, Asamhata Varcha, Snigdhangta, Angamaardava Snigdha Twaga, Vit shaithilya, Glani, Anga Laghava, Adhatah Snehadarshanam, Snehadwegha and Klama. If, these Lakshana don't appear in 7 days as in Krura Koshti patients, Snehapana should be given again with increased dose.

Precautions during snehapana

During the Snehana Karma patient must follow the regime as below.

- ✚ Use lukewarm water for every purpose.
- ✚ Avoid sex, sleeping during day time and waking during night.
- ✚ Should not withhold any natural urge.
- ✚ Avoid speaking loudly, anger and grief, excessively cold or hot eatables.
- ✚ Should rest at a place where air velocity is not much.

Preparations just previous to vamana

- ✚ **Abhayanga & Svedana;** Abhyanga & Svedana should be performed for 1 or 3 days. In accordance with Ch.Su.13/81 Chakrapani opines that oil massage and fomentation can be given for 3 days, i.e. on the last day of oral oilation therapy, on the intervening day and on the day when Kapha exciting food is to be given. Significance of Snehana-Svedana; For elimination of Doshas it is mandatory that they leave the Shakha and reach the Kostha prior to administration of Samsodhana. Acharya Charaka has mentioned that by Vriddhi, Vishyandana, Pakvata, Srotomukha Vishodhana and Vata Nigraha the vitiated Doshas leaves the Shakha and reach to Koshta. 31Here Snehana provides Vriddhi and Vishyandana while Svedana causes Paka of Doshas. Vata Nigraha and Srotomukha Vishodhana are achieved by both.
- ✚ **Diet on the previous night of vamana:** The person scheduled to take Vamana on next day should eat mostly liquid, Kapha aggaravating and easily

digestable diet on the previous night. This type of diet helps to provoke the Kapha Dosha and so minimizes the discomfort during Vamana. 35 The Kapha neither desiccated nor solidified.36 Such diet helps provoked Doshas to float towards Koshtha as both have same nature.37 Practically, the patient is advised to have plenty of curd and Khichdi made from Masha in dinner on the prior day of vomiting.

- ✚ **Diet just before the vamana:** Just before giving the Vamana medicine, gruel mixed with Ghrita should be given to the patient.38 Sushruta says that in subjects who are Sukumara, Bala, Vriddha, Durbala etc. prior to Vamana, Yavagu and milk, Dadhi or Takra should be given in full capacity of patient (Akanthapana)
- ✚ **Pradhana karma:** It starts from the period of oral administration of Vamana drug and ends after getting the proper features of Vamana.
- ✚ **Observation & Management of vamana karma:** Appearance of Sveda denotes the liquefaction of Doshas of body, Romaharsha represents the mobilization of Doshas towards the Kostha, discomfort in abdomen is due to collection of Doshas in the stomach while Praseka is the indication that the Vamana is about to commence.
- ✚ **Observation of shuddhi lakshanas;** Ashadha Varma, Commentator of Charaka Samhita has described four types of Shuddhi Lakshana. Acharya Sushruta has mentioned only Laingiki Shuddhi. Chakrapani has indicated that out of four types, the priority should be given to the Laingiki Shuddhi. These are,

Table 3: Criteria for assessment of different type of shuddhi.

Type of Shuddhi	Pravara	Madhyama	Jaghanya
Vaigiki	8 Vega	6 Vega	4 Vega
Maniki	2 Prastha	1.5 Prastha	1 Prastha
Aantiki	Pittanta	Pittanta	Pittanta
Laingiki	To get the Samyaka Lakshana of Vamana Karma as described below.		

These types of Shuddhi Lakshana are given as a general rule and are based on the amount of Doshas present in the body.

Samyaka, Atiyoga & Ayoga lakshana of vamana

Vyapada (complication) of Samshodhana (both Vamana and Virechana) may produce ten Vyapada due to Ayoga or Atiyoga of the Aushadha Yoga (recipe) due to defects in the attendant, the medicine, the physician or the patient.

Of these ten Vyapada, Parikartika, Jeevadana and Vibhramsa (SangyAvibhramsa) in Vamana and Guda-Vibhramsa in Virechana are due to Atiyoga while remaining seven is due to Ayoga.

Paschata karma

After the completion of Vamana process, "Paschat Karma" are employed that includes the following.

Dhuma-Pana: On completion of Vamana, patient should be rested for a Muhurta after washing mouth, hands & feet with lukewarm water. Then according to patient's Prakruti, any one of Snaihika, Vairechanika or Shamaniya, Dhumpna is given to alleviate the aggravated Kapha in the head region.

Parihariya vishaya: After Vamana Karma the patient should avoid loud speaking, Vega Vidharana, sitting in one posture for long time, Maithuna, excessive walking, Ratrijagarana, intake of incompatible diet, Divaswapna, Krodha, use of vehicle, Shoka, strenuous exercise, exposure to direct wind, sun, smoke, fog, dust etc. These Parihariya Vishaya are also described in Charaka as

“Ashta Mahadoshakara Bhava” viz. Uccha Bhashana, Ratha Kshobha, Atichan Kramana, Asana Ajeerna Bhojana, Ahita Bhojana, Diwaswapsna and Maithuna.

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