



UNLOCKING DETOXIFICATION: THE POWER OF VAMANA KARMA IN AYURVEDA.

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ABSTRACT

Ayurveda comes from the traditional medical system of India where it plays a major role in the psychosocial factors in the process of behaviour change and also the salutogenic process. Ayurveda is the basic holistic approach to cleanse the body . Panchakarma is the group of procedures which effectively removes toxins from the body which is known and considered as a source of different illnesses. Its major role is where it effectively removes the toxins from the body through the detoxification process. [1] Basically five therapies are used for this : Vamana, Virechana, Basthi, Nasya and also the Raktamokshana. These all along with the pathya and apathya following can relieve the disease. Panchakarma helps in balancing tridosha and also the well being of the mind soul body is approached by following panchakarma. Panchakarma should be followed according to indications, contraindications of the specific disease. The drugs selected for the procedures are selected according to the disease and also the body type that is Vata, Pitta, Kapha.[2]

Keywords: Panchakarma, Vamana, Poorva Karma, Pradhana Karma, Paschat Karma.

INTRODUCTION

The traditional Ayurvedic system of specialized treatment , detoxification and also the rejuvenation of the body is termed as the Panchakarma. [1]It majorly involves the entire system of the body, mind and also the soul.[2] It pacifies the increased dosha, manages the normal dosha dhatu and also eliminates the excess doshas out of the body via urdhwa or the adho marga. Poorva karma comes with the snehana, swedana, Pradhana karma consists of the five treatment modalities that is Vamana, Virechana, Nasya, Basti and Rakta mokshana. These therapies are done under the conductance and guidance of the ayurvedic practitioners. Treatment is also specialized according to the need of the patient and also based on the body type, doshas involved and the disease imprint. Majorly the use of herbal or mineral based medicine is being used.

1. Detoxification: Majorly and primarily panchakarma is known for its detoxification and cleansing Helps the ama from the tissues, channels and also the organs which is said to be the root cause of the disease.
2. Balances dosha: When the tridosha is balanced then it leads to health. It harmonizes the doshas.
3. Rejuvenation and replenishment: Abhyangam and swedana helps to stimulate the digestive fire agni and also the assimilation of nutrients. There is better absorption of the nutrients and also elimination of the waste materials. And improve the overall health. [3]

After the disclosure of the above points Acharya Charaka has enumerated the vamana, virechana, niruha, anuvasna, shirovirechana as the general disclosure of panchakarma.

As per Acharya Sharangdhara and Bhavaprakasha has also followed the same as the panchakarma.

As per Acharya Sushruta vamana, virechana, nasya, vatsi and raktamokshana are the process under the panchakarma measures. He has mentioned niruha, anuvasana, asthapana vasti under the single topic vasti and also has included the raktamokshana as the fifth process under the panchakarma therapy. As far as compared in the treatments in Ayurveda Vamana is also playing a crucial role in the elimination of many disorders including the GIT, skin lesions etc. [4]

METHODS AND MATERIALS

Vamana is said to be the procedure or the process which eliminates the dosha through the mouth. The major elimination of the kapha dosha is seen here. Sharangdhara and Bhavaprakasha have also quoted that Vamana is the forceful expulsion of the apakwa pitta and kapha through the mouth and is considered as Vamana. The route in the texts is being described as the urdhwa bhaga

hara. Which means the upper gastrointestinal tract from the amashaya. The elimination of the dosha from the nearest route, and if the doshas gets eliminated through this route then its said that recurrence becomes remote. Amashaya is the place of kapha dosha if the kapha gets controlled in the amashaya it's said that it is controlled in the other parts of the body also by the vamana karma. Sushruta has indicated brimhana for ksheena dosha and shamana for the prakupita dosha and nirharana for the vridha dosha. Persons who have no disease can also opt for the vamana karma.

Place Of Vamana Karma

Ni vata sthana is selected for the vamana Vamana has some pros and cons where the patients who is going to undertake the vamana karma metabolically he is fit by the snehana swedana before that the room and the place should be decided as follows.

Sr. No	Properties	To be followed
1.	Dridam	Strong
2.	Pravatam ekadesham	Entry of air from one direction
3.	Anupatyakam	Not situated near mountain or big house
4.	Nivata	Less ventilated
5.	Anaabhigamaniya	Should not be exposed to Dhoomaatapa, jala, rajas
6.	Anabhigamaniya	Should not be exposed to shabda, sparsha, roopa, rasa, gandha

It must have the following arrangements:

Sr. No		
1.	Udapana	Water reservoir
2.	Musala	Pestle
3.	Snana bhumi	Bath room
4.	Udukhala	Mortor
5.	Varchasthana	Restroom
6.	Mahanasha	Kitchen

Vamaka dravya Qualities

As vamana dravya possesses ushna, teekshna, subtle and also has the penetrating and expanding qualities. The main actions are possessed by the the madhura rasa, sheeta veerya and madhura vipaka of the vamana dravya. It plays a very pivotal role in bringing up the dosha from shaka to kostha. The urdhwabhaga leading to the doshas getting redirected towards the upper tract and coming out of the mouth. And it gets expelled through the emesis process. It basically gets absorbed into the bloodstream and has the ability to travel the blood brain barrier. All together the emetic effect. Then from there it reached the hridaya due to the prabhava and veerya. From there it gets circulated to the micro channels due to the sukshma and vyavayi gunas. This leads to the dispersion and breaking down of morbid doshas and the accumulated toxins. The dravya also possesses the teekshna guna which plays the major role in the process. The toxins which are removed consist of the Kapha and Pitta dosha along with the harmful substances. [5]

INDICATIONS OF VAMANA KARMA

As said by the Acharyas the vamana karma is categorised by the dosha predominance and the site the provocation of the dosha takes place as follows

Unmada	Psychological disorders
Apasmara	Epilepsy
Bahudosha avastha	
Kustha	Skin lesions
Prameha	Diabetes
Kapha dominant conditions	
Shwasa	Asthama
Kasa	Cough
Agnimandya	Appetite reduced
Peenasa	Cold
Ajeerna	Indigestion
Slipada	Filariasis
Adhogata rakta pitta	Lower tract bleeding disorders

CONTRAINDICATIONS OF VAMANA KARMA

Hridgraha	Heartache
Udavarta	Vata dominant
Kshataksheena	Trauma
Urdhwagata raktapitta	Upper tract GI bleeding
Karshya	Weak
Vriddha	Oldage

VAMANAOPAGA DRAVYA

It is considered as the ingredient which is said to induce the vamana karma. These are the dravya which is given in larger quantity so that the vamana drugs which is madana and all comes out efficiently without any difficulty. The drugs consist of madana, madhuka, kovidara, karbudara, neepa, vidhula, bimbi, sadam pushpi, shatapushpi, prtyeka pushpi. Based on the properties of the drugs used the action occurs. Most of them have the madhura rasa sheeta veerys and madhura vipaka. Till akantha pana its been given .[6]

PRADHANA KARMA OF VAMANA KARMA

As mentioned vamana karma consists of 3 karma that is

1. Poorva karma
2. Pradhana karma
3. Paschat karma

Poorva Karma

Deepana- Pachana

This enhances the agni the known digestive fire and also does the digestion of ama. When the administration of dipan and pachan drugs are given for the agni mandyata it profoundly acts as the amapachana and also the increase of agni. Majorly after the deepana pachana the next step is the snehapana.

Snehapana

When it's said in the samhitas that both external and internal shodhana is required so that first snehapana is said as per acharyas. That is the ghrita can be opted for taila vasa majja according to the patient's condition. It's always given in the morning. Based on the kosta pareeksha, agni bala it is done then only the snehapana is to be done and also see for the previously digested food whether it's digested or not. Duration of the snehapana should be for 3, 5, 7 days accordingly. The symptoms will be shown by 7 days maximum. Person should be on a diet of drava, ushna, pramanyayukta. The dose of snehapana is generally started from the hrasayasi matra that is the test dose and gradually it is increased. Where the digestion of sneha takes place in the heena matra is 6 hours, medium dose is 12 hours and the maximum uttama matra is digested in the 24 hours.

Abhyangam

Before the vamana karma the patient's body should be anointed and a gentle massage is done on the abdomen. Specially for the Vamana karma abhyangam is to be done for 1 day during the

vishrama kala and also on the gap day prior to vamana karma.[7]

Swedana

After the abhyangam the person should be given swedana it can be bhaspa sweda. On the previous night the patient should be given kapha vardhaka ahara so that it's easy to scrape all the dosha out of the body which is ultimately vitiated. The pradhana karma which includes the vamaka yoga, observations specially for the aushada jirnata where the digestion of medicine, observe the shuddhi lakshanasand also managemnet of the vyapat if any. As said in the above point that on the day of vamana the abhyangam and swedana is to be done, the patient should be made to sit on a chair kee high and then the tub with markings is to be kept in front of him.[8] Towel, warm water and a tub also should be kept near him for face wash. The patient is positioned in the vamana chair, Charaka used the word **Janu tulya samam** and **asankirnam**. Which means the vamana seat should have the height up to the level of the knee joint and it must be a comfortable one.[9]

- A chair which is cushioned can be comfortable for the patient to sit upon in a relaxed form.
- The patient is covered with a clean cloth so that the apparel is not spoiled by the vomitus. Towels are required for the patient. Then Vamaka Yoga combination should be given to the pateint which consists of Madanaphala, vacha, saindhava, lavana, madhu mix well like the jarjari it should be and it should be made to lick. [10]

DUE TO VAMAKA DRAVYA PRABHAVA HRIDAYA PRAVESHA AND CIRCULATE THROUGH DHAMANI

- USHNA: It causes vishyandana for the adhered dosha
- TEEKSHNA: vicchandayati which means separate the adhered dosha located in the gross and subtle channels
- SUKSHMA: anumarga gamana
- VYAVAYI: Spreading of vamana dravya quickly to sharira.

Just because of the predominance of agni, vayu mahabhuta and specific action to move upwards, the morbid material gets expelled through the upward tract Prabhava Then the patient should be observed for 1 muhurata that is 48 minutes. When the patient gets salivation then the patient is amde to sit in a comfortable position. Then the vamanopaga dravya is to be given to the patient. Rasa is madhura, laghu rooksha guna, sheeta veerya, madhura vipaka, and it dies the boosting of vamana karma with the vamaka dravya. The patient is amde to widen the lips and open the mouth and the contents are collected in the measuring tub and the tub is kept in front of the person. The patient must not strain and if vomiting is not initiated the stalk of kamala nala

can be used or the finger of the patient itself. When the person is vomiting the flanks are held by the attender and the upward or pratiloma direction the attender should rub the hand over the back and hold the stomach of the patient. Yavagu is made of rice gruel that can be prepared by boiling rice with 6 parts of water. It should be thick in consistency (1:6). [11]

After the vamana things to be noted

Sveda pravartana: This stage enumerates that dosha has started melting (i.e.,) which can be said as pravilayana. Perspiration is due to ushna and tikshna guna possessed by vama dravya and it gets mixed with madhu and saindhava the action occurs due to sukshma and vyavayi gunas and moves towards the micro channels.

Roma harsha: This stage indicates the dosha has started moving from its own position. As vitiated dosha is being prutaktva(separated from dhatu) and dravikrita(antarika sveda by vama dravya, then it moves through the channels and movement are enhanced by lubricated surface which gets attained by abhyantara snehana.

Kukshi adhmavana: This stage signifies the shifting of dosha to kukshi. Dosha agamana to kukshi is by anuparvana bhava of vama drug.

Hrillasa

This stage denotes that dosha has started moving upwards. Due to urdhwabhaga hara prabhava of vama dravya agni and vayu mahabhuta and influence of Udana vata, dosha ultimately starts moving upward for expulsion[12]

Observations

	Uttama	Madhyama	Avara
Vegaki	8	6	4
Maniki	2 prastha	1 ½ prastha	1 prastha
Antaki	Vata	Pitta	Kapha
Langiki	Samyak	Samyak	Samyak

PASCHAT KARMA

Samsarjana krama is to be followed for all the karmas because after the samshodhana the agnimandya is the major drawback, and due to this the patient what he eats is unable to digest the heavy food, even fruits. When the doshas come to the amashaya, that is the stomach. So based on this difficult light diet that is peyadi krama. So that it increases the digestive fire that is agni gradually to the normal level and make teevra agni to digest the guru ahara or bhojana.

Samsarjana krama consists of peya, vilepi, krita/akrita mamsa rasa, krita/akrita yusha rasa. Anna kala is decided according to the patients accordingly as per madhyama, pradhana, avara shuddhi. [13]

DISCUSSION

Evaluation of the vomitus dravya should be assessed by the parameter as follows

- Initial stage the vomitus comes from the stomach which has pH between (5-5.4)
- During last stage the bile comes out and it lies on the surface the pH of the bile lies between (8.1-8.3)
- Colour of vomitus initially (curd milk which is given as akantha pana), later stage- watery and colour of the medicine appears, last stage- master green that is (pittanta)
- Smell during the initial bout is a foul smell and later it will be acidic.

As per the acharyas the vamana yoga have some properties like the ushna, teekshna, vyavayi, vikashi, its minuteness gets absorbed in the heart due to the swaveerya sukshma and vyavayi guna so they move into the dhamani to reach the srotas all over the body. Doshas get its ushnatvam and liquify by vishyandanti in nature. When the liquid nature increases the tendency to flow through the circulation. Teekshna guna fragments everything and vicchandanti mena sfrom the micro channels it liquifies. Then these all go towards the amashaya via tha anusrotas. Then it's removed via the upper tract. Agni and vayu mahabhuta are encouraged by the udana vata which helps the toxins to be removed vua the upper gastrointestinal tract.

CONCLUSION

Vamana karma is the best line of treatment in the panchakarma where the morbid kapha dosha is taken out of the body via tha upper GI tract The apakwa pitta is taken out. Vaman drugs can be

irritant and can irritate the stomach, inflammation and when a person happily undergoes the vamana karma. It can also be said as the mucus or toxins which are getting removed from the upper GI. It helps in the following ways:

- Detoxify the body.
- Alleviates respiratory issues.
- Improves digestive health.
- Enhances skin health.

By understanding the benefits and limitations of the vamana karma individuals can make informed decisions about their health and well being.



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