

VAMANA KARMA IN SHALAKYA TANTRA

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ABSTRACT

Vaman, an essential therapeutic procedure in Ayurveda, involves the induced vomiting of doshas, primarily targeting the Kapha and Pitta imbalances. This process is a key component of Panchakarma therapies, particularly within the Shalakyā Tantra branch of Ayurveda, which addresses diseases of the ear, nose, throat, and related sensory organs. This study aims to elucidate the mechanisms and therapeutic significance of Vamana in Shalakyā Tantra, focusing on its roles in detoxification of kapha and pitta dosha, restoration of dosha balance, management of various Shalakyā tantra disorders, enhancement of digestive health (Agni), and improvement of sensory functions. Vamana procedure encompasses three phases according to āchāryas (Charaka, Sushruta and Vagbhata): Purva Karma (preparatory processes), Pradhan Karma (the main therapeutic action), and Paschat Karma (post-procedure care). Preparatory steps include Snehana (oleation), Swedana (fomentation), dietary adjustments, and psychological readiness. The primary action involves administering herbal characteristic **Ushna** (hot), **Tikshna** (sharp), **Sukshma** (subtle), **Vyavayi** (expansive), and **Vikasi** (flourishing) to help in mode of action to induce vomiting, carefully monitoring the patient throughout the process to assess the characteristics of the vomitus An-tiki, Vaigiki, Maniki, Langiki which provide insights into the Kapha and pitta dosha being expelled.

Keywords: Panchakarma, Snehana, Swedana, Vaman, Dosha, Poorva karma, pradhan karma, Paschat karma, An-tiki, Vaigiki, Maniki, Langiki, Usna, Tikshna, Sukshma, Vyavayi, Vikasi, Agni etc.

INTRODUCTION

In Ayurveda, "Vaman" refers to a therapeutic procedure that involves induced vomiting (chardi). It is the main shodhana karma among Panchakarma therapies. Vamana is a procedure in which doshas (waste products or toxins) are eliminated through the upper channels, i.e., the mouth. Specifically, the Kapha and Pitta doshas are brought to the Amashaya (stomach and duodenum) from all over the body through specific preoperative procedures and then eliminated by inducing emesis. Shalaky Tantra is one of the eight branches of Ayurveda, focusing specifically on diagnosing and treating diseases related to the ear, nose, throat, head, and ophthalmology. Vaman Karma is also a primary treatment procedure for various diseases associated with Shalakyatantra. All three Acharyas of Ayurveda—Charaka, Sushruta, and Vagbhata—have explained the significance of Vaman Karma, which plays a vital role in treating various conditions that affect the upper respiratory and sensory organs.

AIM AND OBJECT

To elaborate on and discuss the concept of Vaman in Shalaky Tantra along with its mechanisms of action:

1. **Detoxification**
2. **Restoration of Dosha Balance**
3. **Management of Specific Disorders**
4. **Enhancement of Digestive Health (Agni)**
5. **Improvement of Sensory Functions**

VAMANA KARMA PROCEDURE

PURVA KARMA :

Poorvakarma refers to the preparatory procedures that are essential before performing Vamana Karma (therapeutic emesis) in Ayurveda.

1. **Snehana (Oleation):** This involves administering ghee or oil, either internally or externally, to lubricate the body tissues. It helps loosen toxins and prepares the digestive system for the procedure.
2. **Swedana (Fomentation):** After Snehana, Swedana involves inducing sweating through herbal steam baths or hot compresses. This pro-

cess opens up the channels in the body, facilitating the elimination of toxins.

3. **Dietary Preparations:** Patients are usually advised to follow a specific diet before the procedure, typically consisting of light, easily digestible foods.
4. **Administration of Herbs:** Certain herbal formulations may be given to enhance digestion and prepare the body for Vamana. Vamaka dravya properties are Ushna (hot), Tikshna (sharp), Sukshma (subtle), Vyavayi (expansive), and Vikasi (flourishing). These herbs help stimulate the digestive fire (Agni) and make the doshas more amenable to elimination.
5. **Psychological Preparation:** Educating the patient about the procedure and its benefits can help reduce anxiety and encourage cooperation.

PRADHANA KARMA :

Pradhana Karma refers to the main therapeutic procedure involved in Vamana Karma (therapeutic emesis) within the framework of Shalaky Tantra. This step is essential for effectively eliminating excess doshas, particularly Kapha and Pitta, from the body. Below is an overview of the Pradhana Karma process for Vaman in Shalaky Tantra:

1. **Preparation of the Patient:** Ensure the patient is calm and well-informed about the procedure.
 - ❖ Conduct a thorough assessment of the patient's prakriti, health and identify any contraindications.
2. **Administration of Medications with Herbal Decoction:** Prepare a specific herbal formulation to induce vomiting. According to Charaka. In Ayurveda, the combination of **Madanaphala**, **Madhu** (honey), **Mulethi** (licorice), and **Phanit** (sugar) can be used to prepare a mixture that supports Vamana Karma (therapeutic emesis).
3. **Induction of Emesis: According to Acharya Charaka Vamaka dravya quantity of decoction for vomiting 4-8 tolas. Wait for one muhurta after administering the vomiting liquid. After that if – When there is an outbreak of sweda means Dissolve of doshas, Loma**

harsha means dosha become prevalent from their place, Aadhymana in abdomen means doshas reach in stomach, Hrillasa and aasyastravana means doshas are facing upward and come out through the nearest place.

4. Observation During the Procedure:

- ❖ Monitor the patient closely as vomiting occurs.
- ❖ The dosage is carefully calculated based on the patient's constitution and condition
- ❖ Pay attention to the characteristics of the vomitus (colour, consistency, and volume), which can

indicate the type of dosha being expelled. For example, a greenish yellow colour often indicates the presence of Pitta.

PASHCHAT KARMA :

- ❖ After the procedure, the patient should be allowed to rest.
- ❖ Provide hydration with light, easily digestible foods to help restore energy and balance.
- ❖ Avoid heavy meals or foods that are difficult to digest immediately after the procedure.

ASSESSMENT OF VAMANA:

Aantiki criteria	Pittanta Vamana is one of the criteria for proper Shuddhi. "Appearance of Pitta" directly by the greenish yellow colored vomitus
Vaigiki criteria	Three types of Shuddhi - Hina 4 vega Madhyama 6 vega Pravara 8 vega
Maniki criteria	This is the quantitative measurement of the vomitus. Hina, 1 Prastha Madhyama 1 ½ Prastha Uttama Shuddhi 2 Prastha
Laingiki criteria	The signs and symptoms of Vamana Karma (Best according to Chakrapani)

VAMAN KARMA PROTOCOL A/C TO AACHARYA

Duration	Event
1-3rd Day	Deepana and Pachana
4-7th Day	Snehapana
A one-day gap may be provided, and on this day, Kaphakara Ahara, along with Abhyanga and Swedana (day 8), is recommended.	
8 Day	Kaphakara ahara, Abhyanga and Swedana
9 Day (Brahmi-Muhurta Dawn)	Vamana Karma followed by Dhoomapana (Snehika, Vairechanika, Prayogika)
Samsarjana Krama	Peya, Vilepi, Akruta-Yusha, Kruta-Yusha, Akruta-Mamsa Rasa and Kruta-Mamsa Rasa are recommended respectively.

VAMANA KARMA IN SHALAKYA TANTRA INDICATION

DISEASE	ROGA
<i>Netra Roga (Disease of Eye)</i>	PillaRoga, Balasgranthita, Sashopha and Ashophaakshipaka Kukunaka and Pakshmosata Vartma LekhanaRoga –KlinnVartma, Utsangini, Bahalvartma, Kardamvartma, Kumbhika, Vartmasharka-

	ra, Shyavavartma, Vridhhavartma, Klishhtavartma, Pothki
Karna-Roga (Disease of Ear)	Karna Daurgandhya, Karnakandu, Karna nada, Badhirya, Karna Vidradhi, Kaphaja Karnashoola, Chinna Karna Pali, Krimikarna, Karnakandu
Nasa-Roga (Disease of Nose)	Apeenasa and Pootinasa Pooyarakta Kaphaja Pratishyaya
Kantha-Roga (Disease of Neck)	Rohini Kaphaja Galaganda
Mukha-Roga (Disease of Oral Cavity)	Pittaja and Kaphaja, Sarvasara Mukha Roga and in Pittaja Mukhapa- ka Upakusha Pooti-Mukha Danta nadi
Shiro-Roga (Disease of Head)	Kaphaja-Shiro-Roga Sannipataja Shiroroga Khalita, Palita Suryavarta and in Ardhavabhedaka Indralupta and Arunshika

VAMANA KARMA IN SHALAKYA TANTRA CONTRAINDICATION

According to acharya Sushruta Vamana Karma (therapeutic vomiting), it is contraindicated in Drishtigata rogas, diseases affecting vision, as mentioned in texts like the Sushruta Samhita. Performing Vamana in such cases could aggravate conditions like Timira (cataract or visual impairment) by increasing doshas that can lead to further deterioration of eyesight. Considering the patient's overall health and specific conditions is crucial before proceeding with Vaman karma in Shalakyatantra.

VAMANA KARMA MECHANISM OF ACTION

The Vamana procedure, often called therapeutic vomiting, is a key aspect of Panchakarma in Ayurveda. It involves the administration of specific "Vamaka" drugs that possess certain qualities—**Ushna** (hot), **Tikshna** (sharp), **Sukshma** (subtle), **Vyavayi** (expansive), and **Vikasi** (flourishing). Here's a breakdown of the process you've outlined:

Vaman Procedure Steps:-

1. **Administration of Vamaka Drugs:** The drugs chosen possess the properties to interact with the body's doshas effectively. Their swavirya (potency) determines how they act on the body.

2. **Movement to Hridaya:** Once administered, these drugs move towards the heart (Hridaya), utilising the body's various **Dhamanis** (channels).

3. **Acting on Vitiated Doshas:**

- ❖ Vamaka dravya properties are **Usna**: Typically means "hot" or "warm," often relating to qualities of food or energy. **Tikshna**: Means "sharp" or "acute," often used to describe intelligence or perception. **Sukshma**: Means "subtle" or "fine," referring to things that are not immediately obvious or tangible. **Vyavayi**: Refers to something expansive or growing, often in terms of reach or influence. **Vikasi** Means "developing" or "flourishing," suggesting growth or evolution.

- ❖ The heat from these drugs helps liquefy compact doshas (imbalanced bodily energies).

- ❖ **With Tikshna Property:** The sharpness aids in breaking down adhered doshas.

Movement Through Channels: The liquefied doshas are then directed toward the Kosta (abdominal cavity) through the body's channels.

4. **Stimulated by Udana Vayu:** Once in the stomach (Amashaya), the presence of Udana Vayu (upward-moving vital force) encourages the movement of these substances upwards.

Expulsion: Dominated by Agni (digestive fire) and Vayu (air), the processed matter ascends to the oral cavity and is expelled from the body.

CONCLUSION

Vaman Karma is a vital therapeutic intervention within Shalaky Tantra, specifically designed to address disorders of the ear, nose, throat, eye, head, oral cavity and sensory organs. Its primary function is to expel excess doshas, particularly Kapha and Pitta, facilitating detoxification and restoring balance within the body. This procedure not only aids in alleviating specific conditions but also enhances overall health by improving digestive function and sensory capabilities. The importance of a thorough patient assessment cannot be overstated, as certain contraindications, especially in Drishtigata rogas necessitate caution. Understanding these limitations ensures that Vaman Karma is applied safely and effectively, maximizing its therapeutic benefits while minimizing potential risks in Shalaky Tantra.

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