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Vamana (Emesis): Scope for its utility in poisoning

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Abstract

Ayurvedic principle of treatment named “*Vamana Karma*” which is very similar to the procedure of “Emesis” has been popular in the Ayurvedic management of various diseases. *Vamana* (Emesis) has also been mentioned as an important treatment procedure among the 24 modalities of treatment in poisoning as per Acharya Charaka. Therefore, this special contribution of Ayurveda needs to be reviewed in this context.

Keywords: *Vamana*, scope, utility, poisoning

Introduction

Emesis has been described as a treatment procedure in the management of poisoning. Theoretically, it is the first and foremost treatment for removal of unabsorbed poisons administered orally. It has been mentioned in the modern medical literature that emesis should be utilized in oral toxicity until 4-6 hours of poisoning, because it will directly remove the poison from the stomach and prevent its absorption in the body. However, modern medical science claims that, there is no utility of emesis after the time period of 4-6 hours, as the poison present in the stomach would have already been absorbed in the body within this period. Therefore, utility of emesis in the cases of poisoning through oral route is limited by the time span and it is utilized as a first-aid measure only.

Kemp (1935) in his writing named "Healing Ritual" has mentioned some vital emetic recipes, intended to induce vomiting. In the management of snakebite poisoning, emetics were indicated and it was advised not to sleep after the emesis. Dog bites poisoning and other animal bite poisoning were also treated by vomiting along with other measures. Hippocrates, in the chapter of regimen in health, advises the use of emetics during the six winter months; for this period engenders more phlegm than does the summer and causes the occurrence of diseases that attack the head and the region above the diaphragm. Indications, detailed process of emesis etc. have also been mentioned (Jonnes 1934).

But in today's era, Gastric Lavage (Stomach Wash) has taken over the utilization of emesis in the oral poisoning, as it is a more sophisticated treatment procedure and can be well utilized even in certain conditions like coma etc. where emesis is generally contraindicated. Due to this, the utilization of emesis as a treatment procedure in the oral toxicity has reduced to a great extent and it has almost reached to a level of extinction in the modern principles of treatment of poisoning.

However, an Ayurvedic principle of treatment named “*Vamana Karma*” which is very similar to the procedure of “Emesis” has been popular in the Ayurvedic management of various diseases. *Vamana* (Emesis) has also been mentioned as an important treatment procedure among the 24 modalities of treatment in poisoning as per Acharya Charaka. Therefore, this special contribution of Ayurveda needs to be reviewed in this context.

Ayurveda is based on the fulcrum of Atharvaveda and is considered as its Upaveda. Hence, various standard principles of Ayurveda can be observed in the Vedic literature, though in a rudimentary manner. Even *Vamana Karma* was observed to be popular in the Vedic period. Atharvaveda has advised to perform *Vamana Karma* with Madanaphala (*Randia dumetorum*) in treatment of poisoning (Atharvaveda 1/6/108). Further, in the snake bite poisoning, the use of Katutumbi (*Lagenaria siceraria*) and Dhaamaargava (*Luffa cylindrica*) for *Vamana* has been recommended (Atharvaveda 5/131). The use of some Rasa mixed with the drugs like Palaasha (*Butea monosperma*) has been indicated for the treatment modality of *Vamana*. One of the prominent Sutra belonging to Atharvaveda i.e. Kaushika Sutra has also described *Vamana*. It has been stated that an emetic drug should be prescribed in the case of injury by a poisoned arrow.

While referring to the treatment of poisoning in Visha chikitsaa, it has been mentioned that Madanaphala should be used for *Vamana*.

According to Vaachaspatyam (Sanskrit Dictionary), the word "Vamana" is described as "Udgaare" (Eructation), "Chhardane" (Vomiting) or "Nihsarane" (Elimination).

According to Monnier William Dictionary (1951), "Vama" means ejection, spitting out, vomiting, giving out, emitting, saliva, eructation, belching, sound, roaring, echo, flowing out, issuing out, etc.

Definition

Acharya Charaka has defined "Vamana" as a process in which waste products or toxins (Dosha) are eliminated through Urdhvabhaaga (Upper channels) i.e. mouth ^[1]. Chakrapaani, the commentator of Charaka Samhita, has elaborated the term "Urdhvabhaage" as Urdhva Mukha (Mouth). Even Acharya Bhaavamishra bears the same opinion for "Urdhva" as Mukha maarga (Mouth).

Properties of vamana drugs

Vamana drug (Drug inducing emesis) is the main tool for induction of *Vamana*. Apart from the *Vamana* drug, *Vamanopaga Gana* has also been described ^[2]. Drugs included in *Vamanopaga Gana* help in enhancing the process of *Vamana*. These *Vamana* drugs should have the following characteristics for producing *Vamana*.

Bhautika constitution

All the *Vamana* drugs have dominance of Agni and Vaayu Mahaabhuta ^[3-5].

1. Guna

According to Acharya Charaka, *Vamana* drug must possess the appropriate properties to reach at the site of lesion and cause *Sampraapti Vighatana*. These Guna are Ushna, Tikshna, Sukshma, Vyavaayi and Vikaasi ^[6]. Apart from these Guna, Acharya Sushruta has mentioned *Saratva Guna* instead of *Vyavaayi Guna* ^[7]. The role of each Guna in producing the vomiting and thus relieving the *Dosha* is being discussed as here under.

2. Ushna

Ushna is Aagneya, which produces Dahana, Paachana and Svedana ^[8]. Ushna drugs play important role in the process of *Vishyandana* of the *Dosha Sanghaata* responsible for the disease ^[9]. Acharya Sushruta has commented that *Vishyandayati* means "Vilinam Kurvanti". According to Apte (1965), "Vilinam" means to dissolve or to liquefy. Sushruta Samhita commentator Dalhana opines that Ushna drugs are capable to dominate the *Saumya* drugs due to their Ushnatva ^[10]. In this way, due to Ushna property, the drugs used in *Vamana Karma*, liquefy the *Dosha Sanghaata*. In modern parlance, it may be like the action of catalytic agents which may be converting the saturated compounds into the unsaturated ones or in the form, in which they are more reactive.

3. Tikshna

Daaha, Paaka and Sraava are produced by Tikshna Guna. Tikshna Guna acts for *Vichchhindana*. Acharya Chakrapaani mentions that *Vichchhindana* is nothing but the breaking down of morbid matter into smallest possible particles ^[11]. Even Acharya Dalhana has explained that occurring because

of *Tikshna* property. Tikshna Guna is also Aagneya. It produces Shodhana, Paachana, Chhedana and Sraavana of *Dosha* in their places and the waste products (*Dosha*) ooze out immediately. On the basis of the above references, it can be said that due to Tikshna property, *Vamana* drugs break down the bigger molecules into smaller molecules, which may either be water soluble or in such a form so that they may be taken out from the diseased place, and can be brought to the blood circulation where they may be brought into *Koshthha* i.e. *Aamaashaya* in the case of *Vamana*, due to the *Anu Pravanabhaava* of the drugs ^[12].

4. Sukshma

The *Vamana* drugs can pass through minute *Srotasa* due to *Sukshma Guna* only. *Vaayu*, *Aakaasha* and *Agni Mahaabhuta* are dominant in its *Bhautika* constitution. Due to the *Sukshma Guna*, *Vamana* drugs enter *Sthula* and *Anu Srotasa*. Acharya Shaarangadhara has mentioned the same things ^[13]. Acharya Dalhana is also of the same opinion. *Vamana* drugs, after breaking the *Dosha Sanghaata* by its *Ushna* and *Tikshna* properties, bring the *Dosha* into *Koshthha* due to their *Anu Pravanabhaava*.

5. Vyavaayi

Vyavaayi drugs are supposed to act directly on the body. It is generally considered that as soon as this type of drugs are ingested, their action starts even before digestion ^[14, 15]. Due to this property, the *Vamana* drugs get absorbed and then act quickly. Acharya Dalhana mentions that due to this property, *Vamana* drug spreads into the body without changing its form. Acharya Charaka attributes the *Vyavaayi Guna* to *Visha* and *Madya* ^[16, 17]. Acharya Chakrapaani also comments in the *Visha Chikitsaa Adhyaaya* that, *Vyavaayi* means spreading out in the whole body. In *Madaatyaya Chikitsaa*, the property of *Sarva Vyaapakatva* has been attributed for *Vyavaayi Guna*. So, on the basis of above references, it can be said that, due to the *Vyavaayi Guna*, *Vamana* drug spreads out in the whole body and starts its action before its *Paachana* (*Digestion*) just like the action observed in case of *Visha* and *Madya*.

6. Vikaasi

The drugs having *Vikaasi Guna*, produce *Shaithilya* in *Sandhi* and specially in *Oja* ^[18]. It has been mentioned in *Sushruta Samhita* that *Vikaasi* are those which loosen (*Vimokshayet*) the *Dhaatu Bandhana*. Acharya Dalhana explains that, the *Vamana* drugs pervade through whole body without digestion due to *Vikaasi* property also, just like that of *Vyavaayi Guna*. Further, he mentions that loosening (*Vimokshayet*) of *Dhaatu Bandhana* means *Dhaatu Shaithilya* occurs due to this *Guna* ^[19].

7. Saratva

Saratva Guna of *Vamana* drugs has been mentioned by *Sushruta Samhita*. Acharya Dalhana opines that due to *Saratva Guna*, *Anulomana* is possible ^[20, 21]. At other juncture, Acharya Dalhana himself describes that, *Anulomana* is nothing but *Vaata* and *Mala Pravartanam* ^[22]. Acharya Gayi, another expounder, is of the opinion that *Saratva* is *Visarana* i.e. sliding, spreading. It is possible that due to *Saratva Guna*, *Mala* brought towards the *Koshthha* from *Shaakhaa* may be evacuated. Thus, removal of *Dosha* may be enhanced.

Veerya

Mostly, all the *Vamana* drugs should have *Ushna Veerya*.

Due to *Ushna Veerya, Dahana, Svedana, Vivaara* and particularly Paachana drugs are first brought to Hridaya; from where they are circulated through *Dhamani* to *Sthula* and *Anu Srotasa* of the body [23]. Thus, *Ushna Veerya* helps the *Vamana* drugs in their circulation all over the body and also in breaking up the *Dosha Sanghatana*.

Vipaaka

Due to *Vyavaayi Guna*, *Vamana* drugs get absorbed without their digestion. Therefore, it seems that *Vipaaka* does not play any role in the *Vamana Karma*.

Prabhaava

Acharya Charaka clearly mentions that, the main action of *Vamana* is due to its *Prabhaava*. It is very evident from his quote as *Urdhva Bhaaga Prabhaavaat Aushadhasya Urdhvam Utkshipyate* [24]. Elaborating *Prabhaava* of *Vamana* drugs, Acharya Chakrapani mentions that, due to dominance of *Agni* and *Vaayu Mahaabhuta* in their *Panchabhautika* constitution, there is a tendency of *Urdhva Gati* of *Vamana* drugs. It may be initiated by *Udaana Vaayu*. However, Acharya Chakrapani emphatically mentions that it is the *Prabhaava* of *Vamana* drugs, which plays an important role in their *Urdhva Gati*.

Role of Udaana Vaayu in Urdhva Gati

Acharya Charaka has mentioned the *Udaana Vaayu* as “*Udaano Pranunno*” [25]. In this perspective, Acharya Chakrapani comments that *Vamana* drugs are set in motion in upward direction (*Urdhva Gati*) by *Udaana Vaayu* only. Even *Ashtaanga Samgraha* has the same view.

Procedure of vamana karma

First of all, it should be decided that the patient is fit for *Vamana Karma* or not; indicated as a *Vaamy* or *Avaamy* by the Acharya [26-29]. Even modern medical science has described the indications and contraindications of emesis. Emesis is strictly contraindicated in the cases of corrosive poisons, convulsant drugs like *Strychnine*, *Petroleum distillates*, conditions like *coma*, *severe cardiac* and *respiratory distress*, *advanced pregnancy* etc.

The administration of *Vamana Karma* is a vast procedure and needs to be undertaken with very minute details. However, it can be concised in the tabular form as below and an overview of this procedure can be obtained. The readers interested to explore the detailed procedure can follow the exhaustive list of references from the table.

Table 1: The exhaustive list of references

Purva Karma	Pradhaana Karma	Pashchaata Karma
A) <i>Sambhaara Sangraha</i> [30] B) Selection and examination of the patient [31-34] C) <i>Snehana & Svedana</i> [35-38] Dose of <i>Sneha</i> [39-45] <i>Svedana</i> [46, 47] D) Dietic regimen before <i>Vamana Karma</i> [48-52] E) <i>Maanasopachaara</i> [53]	A) Administration of <i>Vamana Yoga</i> [54-58] B) Observations during <i>Vamana Karma</i> [59-63] C) Ascertaining of <i>Vamana Vega</i> [64] D) Observation of <i>Shuddhi Lakshana</i> [65, 66]	A) <i>Dhumapaana</i> [67] B) <i>Parihaarya Vishaya</i> [68] C) <i>Samsarjana Krama</i> [69]

However, in the cases of acute poisoning, *Sadyo Vamana* (Instant emesis) is proposed with salt and lukewarm water only, even without any pre-measures (*Purva Karma*) and post-measures (*Paschaata Karma*). But in the cases of chronic poisoning like heavy metals, *Dushivisha*, *Garavisha*; special medicines are indicated for *Vamana* by utilizing the complete procedure with all the pre-therapeutic and post-therapeutic measures (*Purva Karma* and *Paschaata Karma*).

Indications in Visha chikitsa

- It is indicated within 4-6 hours of oral poisoning when poison is present in stomach.
- It is used in 1st & 2nd *Vega* of *Sthaavara Visha* (Inanimate poison) [70-72]
- Darveekara Sarpa Damsha* (2nd, 4th, 5th & 6th *Visha Vega*) [73]
- Mandali Sarpa Damsha* (3rd *Vega*) [74], *Mandali Sarpa Damsha* (2nd, 3rd, 4th, 5th & 6th *Vega*) [75]
- Raajimaana Sarpa Damsha* (2nd, 4th & 5th *Vega*) [76-78]
- In *Dushivisha* [79, 80]
- In *Garavisha* – *Vaman* with *Taamra Raja* [81]
- When *Visha* present at seat of *Kapha Dosha* [82]
- Lutaa* poisoning (in exaggerated stage or *Kaphaja Lutaa bite*) - *Vamana* by *Yashtimadhu, Madanaphala, Ankola, Jaalini, Nirgundi Kalka* with *Triphalaa Kwaatha* or *Shirisha* (Leaves, stem, root & fruits), *Ankola root Kalka* with *Triphalaa Kwaatha* [83]
- In *Insect bite* [84]

- In *Mushaka Visha* (Rat bite) – *Vamana* by *Jaalini Kwaatha* or *Shirisha Kwaatha* or *Ankotha Kwaatha* or *Shirisha, Katutumbi mula, Madanaphala & Devdaali phala* or *Koshaataki, Shirisha, Jeemutaka, Madana powder* with *Dadhi* (Curd) or *Vachaa, Madanaphala, Jeemutaka & Kushthha* [85-87]. Or *Nishpaava, Kadali mula, Bandhujiva phala* or *Suvarchalaa, Raamatha, Swarjika, Ativishaa dvaya* or *Shyaamaa, Karnikaa mula* [88].
- Aamaashayagata Savisha Anna* (when poisoned food is present in stomach) – *Vamana* by *Madanaphala, Katutumbi* [89].
- When symptoms like *Gaurava, Utklesha, Hrullaasa* occur [90].

Conclusion

Looking at all the references and various indications of *Vamana* (Emesis) in *Sthaavara* and *Jangama Visha* (Inanimate and animate poisons), the wide range of utility of this treatment modality is quite evident. It is very clear that *Vamana Karma* (Emesis) is not to be used for oral toxicity only, but it can be utilized in diverse conditions like animate bites as well as chronic poisoning. Therefore, the utility of emesis should not be limited to the cases of poisoning through oral route only and shouldn't be restricted as a first-aid measure.

Also, the time limit of 4-6 hours given by modern science literature for performing this treatment procedure doesn't stand anymore, if we think about emesis in the Ayurvedic

perspective i.e. *Vamana Karma*. Therefore, we should take one step ahead to explore the scope for utilization of *Vamana* in various cases of poisoning. Even the instances of utilization of emesis in snake bites or dog bites in 1930s give the contemporary evidences in this direction. As we find abundant information about *Vamana* (Emesis) in Ayurvedic literature, there's a need to utilize this great legacy to explore the scope of *Vamana Karma* in diverse conditions of poisoning.

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