

VAMAN KARMA IN THE MANAGEMENT OF (URDHVAG) AMLAPITTA

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ABSTRACT

Introduction: Panchakarma means five therapeutic procedures that bring about homeostasis by way of evacuation of accumulated morbid Doshas through nearest root of the body and it is the comprehensive method of internal purification of the body through Vamana (emesis), Virechana (purgation), Basti (enema), Nasya (snuffing) and Raktamokshna (elimination of vitiated blood). **Aims And Objectives:-** 1) To study the Nidan, Samprapti and Lakshana-Samuchay of Amlapitta according to Ayurveda science. 2) To evaluate the role of VAMAN KARMA in Samprapti Vighatan of Amlapitta. 3) The role of Sodhan Chikitsa in the management of Amlapitta.

Observation: *Acharya Kashyapa* has described *Vamana* as the first line of treatment followed by *Langhana* and *Laghu Bhojana*. *Kashyapa* opines that just like a tree is destroyed with its trunk and branches by striking blow at its root. **Conclusion:** In our *Vedic* literature, *Amlapitta* is not mentioned. *Charak* has given some references. *Kashyapa* was the first to describe it as a separate chapter. *Sangrahakalin Acharyas* have given detailed description on it.

KEYWORDS: *Vaman, Amlapitta, Panchkarma.*

INTRODUCTION

The basic fundamental principles of Ayurveda in the management of the disease are Shamshodhana (purification), Samshamana (pacification) and Nidana Parivarjana (avoid causative factors)^[1] However, Panchakarma therapy is one of the important parts of Chikitsa which comes under the Shamshodhana. Panchakarma means five therapeutic procedures that bring about homeostasis by way of evacuation of accumulated morbid Doshas through nearest root of the body and it is the comprehensive method of internal purification of the

body through Vamana (emesis), Virechana (purgation), Basti (enema), Nasya (snuffing) and Raktamokshana (elimination of vitiated blood).

Importance of Shodhana

The morbid humors subdued by Langhna and Pachana. Sometimes it may be again provoked, but in the case of those which are subdued by purification procedures, there is no possibility of such recurrence. When the root of the morbid humors like that of trees is not destroyed, then reappearance of disease is certain.

Therefore, a person should take Panchakarma procedures at the proper time skillfully. As a result his Agni gets enhanced; disorders fade away and achieve his normal health. His Indriya, Mana, Buddhi and Varna become unambiguous and acquire Bala, Pushti, Tushti and Vrushata. He hardly gets aged and lives a long life free from diseases.^[2]

Procedures included in the Panchakarma therapy

In Chikitsa-Kalika, Acharya Tisatacharya has mentioned Panchakarma therapy which consists of Pachana, Snehana, Swedana, Vamana, Virechana, Niruhabasti, Anuvasanabasti, and Nasyakarma in sequence.^[3] Thorough study of Ayurvedic texts reveals that Panchakarma procedures are carried out in three sequential steps which are as follow:

1. **Poorvakarma:** Deepana-Pachana, Snehana and Swedana therapies are enumerated as Poorvakarma (preliminary procedures).
2. **Pradhanakarma:** These are primary procedures which include Vamana, Virechana, Basti (Niruhabasti and Anuvasana basti), Nasya and Raktamokshana.
3. **Pashchatakarma:** It includes Samsarjana Karma, Tarpanadi Karma, Rasayanadi Karma and Shamanaprayoga.

Acharya Sushruta and Acharya Vagbhatta have included Raktamokshana as fifth Karma in Panchakarma therapy. These Karmas have specific influence on different Doshas in the body therefore among the five Karmas, Basti, Virechana and Vamana are best procedures for Vataja, Pittaja and Kaphaja Vyadhi respectively.^[4]

Vamana Karma is Pradhana- procedure of Panchakarma therapy. Acharya Bhavmishra has also mentioned that Vamana Karma should be done first in Panchakarma therapy.

AIMS AND OBJECTIVES

- 1) To study the Nidan, Samprapti and Lakshana-Samuchay of Amlapitta according to Ayurveda science.
- 2) To evaluate the role of VAMAN KARMA in Samprapti Vighatan of Amlapitta.
- 3) The role of Sodhan Chikitsa in the management of Amlapitta.

METHODOLOGY

Definition of *Vamana*

Acharya Charakahas defined Vamana as a process in which vitiated Doshas are eliminated through upper channels i.e. mouth.^[5] Here commenting on it, Acharya Chakrapani said that Urdhavabhagam is taken as Urdhvamukha. Acharya Sushruta has mentioned that as the whole plant gets destroyed as soon as it is similarly the diseases originated due to excessive Kapha are subdued after the elimination of Kapha known as Vamana Karma.^[6] The process in which, Apakva Pitta and Kapha are forcibly expelled out through the upward route is known as Vamana.^[7]

Samprapti of Amlapitta according to Acharya Kashyapa

According to Acharya Kashyapa Nidana sevana causes Doshaprakopa, especially of Pitta Dosha. This Dosha Prakopa creates Mandagni & due to Mandagni ingested food becomes Vidagdha and possesses Shuktibhava. This Vidagdha & Shuktibhava of food creates Amlata in Amashaya. This condition is called Amlapitta.

Acharya Kashyapa has given an example for explaining the *Samprapti* of Amlapitta.

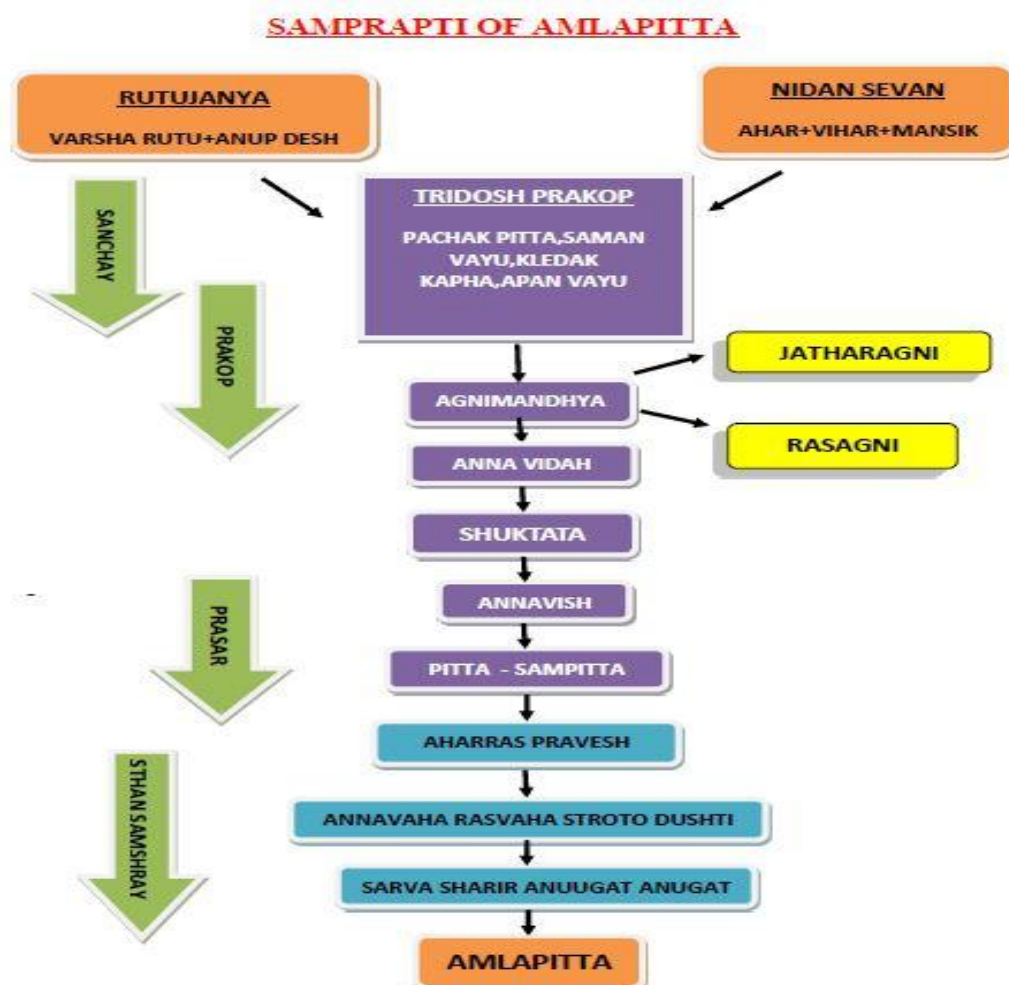
In a vessel containing some curd or uncleaned vessel containing *Amlarasa*, if one adds milk, immediately milk becomes *Amla Rasa* and is converted into curd. Same process occurs in *Amashaya* - due to vitiated *Dosha*, the *Ahara* becomes *Vidagdha* & *Shuktibhava*. The *Rasa Dhatu* is also vitiated. It creates more *Mandagni*. So, a person who does excessive intake of *Vidhahi Ahara* generates more *Shuktibhava* of food, which is responsible for the development of Amlapitta.

Acharya Kashyapa has given the importance of *Desha* as a main causative factor of the Amlapitta. He said that Amlapitta is found mainly in *Anup Desha*. In *Anup Desha* the climate always looks like as that of rainy season. So the *Ahara* of this *Desha*, creates *Pitta Vriddhi* just like during *Varsha Ritu* in other *Desha*. This *Pitta Vriddhi* in human body is called

Sanchaya Kala of *Pitta*. In this condition, if a person taking excessive *Vidahi*, *Katu Rasa* & *Viruddha Ahara*, the *Sanchita Pitta* becomes *Prakupitta*. *Amla* & *Drava Guna* of the *Pitta* are increased and leads to *Mandagni*. So the *Ahara* is not digested properly and become *Vidagdha* & possesses *Shuktibhava* in *Amashaya* and this condition is called *Amlapitta*.

Samprapti Ghataka

- (1) *Dosha: Pitta (main), Kapha, Vata.*
- (2) *Dushya: Rasa*
- (3) *Srotas: Annavaha, Rasvaha*
- (4) *Ama: Jatharagnijanya Ama*
- (5) *Agni: Jatharagni*
- (6) *Samuthatva: Amashayoth*
- (7) *Adhistan: Urdhva & Adho Amashay*
- (8) *Dosha Prakar: Saman Vayu, Pachak Pitta, Kledak Kapha.*
- (9) *Dosha Adhistan: Pakwashay, Nabhi, Urah, Amashay*



DISCUSSION

The modern time is an era of extra ordinary speed enormous, complexities and professional hazards. So in the present time most of the people can't be very particular in maintaining an ideal food habit. Modern life style & versatility in their profession compel them to have bad food habit, like irregular intake of food, eating of fried & fast food, excessive use of stale & soiled diet, bring about imbalance in the body, promoting *Vata*, *Pitta*, *Kapha* & other multifarious disorders.

Due to rapid & unplanned industrialization, urbanization, influx in population, environmental pollution, hurried life style, bring restlessness, anxiety, worry, fear, anger, depression etc. human physic can't corroborate the aforesaid mental perplexity, causing discord within itself. This discordance generates problem of indigestion. Many *Ayurvedic* scholars have narrated in their literature that a man under Psychological problem cannot digest food properly even if it is delicious, adequate and with appropriate food value. (*Ch.vi.2/9*). Therefore, most of the people are affected with this problem and other disease or syndrome.

This has been observed that the formation of *Ama* or undigested food molecules, those are absorbed and deposited in different organs of the body and promotes disease ranging from Rheumatoid Arthritis, Ulcerative Colitis, Hyper acidity (Gastritis), Liver Cirrhosis and even metabolic disease like “*AMLAPITTA*”

In *Samhita Amlapitta* is not mentioned as a separate disease entity but there are several references in *Charaka Samhita* regarding *Amlapitta*. *Madhavakara* and *Kashyapa* have described this disease as a separate entity with detailed description. Later workers followed the same.

Kashyapa has accepted the involvement of three *Doshas* in *Amlapitta* while *Madhavakara* has accepted the dominance of *Pitta* in this disease. This disorder is the result of *Grahani Dosh*.

Gastritis and non-ulcer dyspepsia have been correlated with *Amlapitta* by several P.G. and Ph.D. scholars of *Ayurveda*. Modern medicine is not having proper medicament for gastric dyspepsia. *Ayurveda* has a lot to offer in this regard. *Ayurvedic* physicians are providing cure for the patients of these chronic dyspeptic disorders. Several single and compound drugs have been tried in this disease. *Shodhana* procedure has been given a due importance in this

disease by *Sangraha Granthakara*. But it is not used in practice due to more time consumption.

Acharyas told to use the drugs which are having *Tikta-Madhura Rasa*, *Madhura Vipaka*, *Sheeta Virya* and *Laghu, Ruksha* property with *Kapha-pittahara* action.

- *Acharya Kashyapa* has described *Vamana* as the first line of treatment followed by *Langhana* and *Laghu Bhojana*. *Kashyapa* opines that just like a tree is destroyed with its trunk and branches by striking blow at its root.
- *Chakrapani* has given two parts of *Amashaya-Urdhva & Adho*. *Urdhava Amasaya* is the place of *Kapha* while *Adho*, is place for *Pitta*. *Urdhva Amasaya* is cleaned by *Vaman karma* & *Adho Amasaya* is cleaned by *Virechana Karma*. So *Amasaya* can be cleaned with *Vaman & Virechana Karma*.
- *Bhavaprakasha* has given the specific treatment like *Vaman Karma* for *Urdhawaga Amlapitta* and *Virechan karma* for *Adhoga Amlapitta*.

CONCLUSION

In our *Vedic* literature, *Amlapitta* is not mentioned. *Charak* has given some references. *Kashyapa* was the first to describe it as a separate chapter. *Sangrahakalin Acharyas* have given detailed description on it. In *Brihatrayi Amlapitta* has not been considered as a separate disease entity. *Kashyapa* and *Madhavakara* have given a separate disease status to *Amlapitta*. According to present knowledge the normal functioning of the *Agni* is controlled by *Pachaka Pitta* which is deranged in this disease.

REFERENCES

1. *Ch.Vi.7/30*
2. *Ch.Su.16/17-18-19*
3. *Chi.Ka.69-70*
4. *A.S.1-25*
5. *Ch.Ka.1/4*
6. *Su.Su.33/13*
7. *Sha.Pu.Kh. 8/7-8*