



Title of Article

“

Role of Vamana Karma with *Nimb Patoladi Kwath* in the management of *Urdhwaga Amlapitta*.

”

Rathod (Jadhao) Sanjivani N. , Sonambekar Vinay, Kulkarni Abhay

1. Assistant Professor, Kayachikitsa Department.
2. Professor & HOD Shalya. Mob. No. 9822624890; EMAIL ID – sonambekarchinmay@gmail.com
A.S.S. Ayurved Mahavidyalaya, Nashik – 03, Maharashtra
3. Associate Professor, Ayurved College, Manchi Hill, Sangamner, Dist. Ahamadnagar, Maharashtra.
Mob. No. 9822537240; EMAIL ID – abhaynk@yahoo.com
*Corresponding Author: Mob. No. 9623059379; EMAIL ID – mitin848@gmail.com

ABSTRACT: Modern era's changing life style along with changing food culture has led to the occurrence of many diseases. *Amlapitta* is one of the most common disease seen in the society. In the ancient text books of Ayurveda it is described that irregular food and life style habits are the main causative factors for the disease.

It is a life style disease. Changing eating habits, shift duties disturbs our body metabolism, which in turn causes digestion problems leading to disease like *Urdhwaga amlapitta*. On therapy with vaman karmawe expel all doshas and enhance the metabolism which further relieves *urdhwagaamlapitta*.

In these cases we have used *vamankalpanimbapatol kwath +madhu+Saindhav*. Above mentioned drugs, by their *tiktapradhan rasa* and *laghu- ruksha* properties, leads to *aamapachana* and *doshavashechana* of *samapitta*, on of the important causative factor for the occurrence of *amlapitta*. Thus vaman with above mentioned drugs expel out vitiated *kapha* and *pitta* doshas, which in turn relieves *urdhwagaamlapitta*.

Aims and Objectives: 1. To evaluate the role of *Vamana Karma* with *Nimba Patoladi kwath* in *Urdhwaga Amlapitta*

Method: A clinical study done on 30 patients of both sexes, between age group 16-60 years. *Madanaphalapippalichurna* along with *Nimba, Patola kwath* with *madhu* and *saindhav* was administered to patients undergoing *Vamana Karma*. *Vamana Karma* was done in following order- *Purvakarma*, *Pradhana* and *Pashchata Karma*. Assessment was done after completion of therapy.

Result: Significant improvement was observed in all the parameters like *Amlodgar*, *Tiktodgar*, *Urahda*, *Kanthadaha*, *Adhman*, *Gaurava*.

KEYWORD: *Nimb Patoladi Kwath, Urdhwaga Amlapitta, Vaman Karma*

INTRODUCTION: *Amlapitta* is composed of two words i.e. *Amla* and *Pitta*. The term *Amla* is as significant as a special type of taste has the similarity with sour taste which causes excessive salivation and also a typical natural property of *Pitta* which is bodily chemical substance mainly responsible for the maintenance of the process of digestion, transformation and transmutation. Acharya Sushruta mentioned that *Amla* is the property of *Vidagdha* (fermented) *Pitta*. The term *Amlapitta* may be correlated with Acid Reflux Syndrome which comprises of various types of Gastro-esophageal reflux diseases like Gastritis, Dyspepsia, Heartburn, Peptic ulcer, Hyperacidity, Hypoacidity etc. described in modern science.

Due to various factors in the progressive civilization of the present day like speedy environmental changes, adaptation of newer and newer food materials, changes in the method of cooking, atmospheric pollution, encroachment of various chemical agents in newer life style, occupational hazards etc. have precipitated the increasing trends of the diseases. Along with stimulating factors, tremendous stress, strain, disturbed sleep and anxiety have significantly aggravated the disease including *Amlapitta*. This is the life style problem and those who are addicted with tobacco, alcohol as well as excess of packed food with rich salt content can easily caught by this disease.

Definition:

“*Amlogunodriktampittamamlapitta m.*”(Ma.Ni.) Means when *Amlata* (sourness) of *Pitta* is increased it leads to

Amlapitta. Regarding the clinical definition, the disease has the following symptoms like *Avipaka* (indigestion), *Klama* (exhaustion), *Utklesha* (nausea), *Tiktaamlodgara* (eructation with bitter and sour taste), *Gaurava* (feeling of heaviness), *Hrit-kanthadaha* (burning sensation in the chest and throat), *Aruchi* (loss of appetite) is termed as *Amlapitta*. *Amlapitta* is considered to be a gastrointestinal disorder caused due to suppression of *Jatharagni* (gastric fire) by the increased *Drava Guna* (liquidity) and *AmlaGuna* (sourness) of *VidagdhaPachaka Pitta* affecting the *Annavaaha-Rasavaha-Raktavaha-PurishvahaSrotasa*; *Samana - Prana-ApanaVayu*; mainly *Kledaka* and partially *BodhakaKapha*.

However the antacid are among the one of the most widely used medicine all over the world. The US food and drug administration (FDA) warned that there is increased risk factors with the use of Proton Pump Inhibitors (PPIs) used to treat Gastro-esophageal Reflux Disease (GERD), Stomach and Small intestine ulcers and inflammation for esophagus for one year or longer or at high doses. The first line of treatment is the same in Allopath and Ayurveda, i.e. life style modification and avoidance of the food stuff which aggravates the condition.

In *UrdhwagaAmlapitta* vitiated pitta is the key factor for whole pathological process. *Vamana Karma* is indicated as *Shodhana Karma* for *UrdhwagaAmlapitta*. Considering all these factors it was decided to evaluate the efficacy of *vamana Karma* in *Urdhwagaamlapitt*

Materials and Methods:

Selection of Patients:

30 patients suffering from *UrdhwagaAmlapitta* were randomly selected from OPD and IPD of Kayachikitsa and Panchakarma departments.

Inclusion Criteria:

1. Age group: 16 to 60 years.
2. Patients having sign and symptoms of *UrdhwagaAmlapittai.e. Amlodgara,Tiktodgara, Hrit-KanthaDaha, Urah-KukshiDaha, Shirashulaetc.*
3. Patients from all socio-economic status.
4. Patients of both sexes.

Exclusion Criteria:

1. Patients below 16years and above 60 years of age.
2. Patients with severe vomiting and diarrhea and those who could not take medicine orally.
3. Patients with known case of chronic non healing Gastro-duodenal ulcers, acid peptic diseases more than two years, Gastric malignancy and Alcoholic gastritis were excluded.

Materials: Table No. 1-
Constituent for *Vamana Karma*

Sr.No.	Use	Drug Name
1	Snehapana	Panchatikta ghrita
2	Sarvanga	Tila Tailam

	Snehana	
3	Sarvanga Swedana	Bashpasweda
4	Akanthapana	Yashtimadhu Phanta
5	Vaman Kalpa	Patol nimba kwatha- Madanphala Pippalichurna, Madhu,Saindhava.

Methods:

No. of Patients	Treatment Modality	Duration
30	Vaman Karma	6-10 days

Procedure:

A] *Vamana Karma*:

1. *Poorva Karma* (Pre-procedure stage):

Included selection and examination of patients for *Vamana Karma*, selection and preparation of drug and preparation of patient.

- Rukshan-Pachanachikitsa* with *HingwashtakaChoorna* 3gm, *Anupana-Goghrit*, before meal, *AamapachakaKwath-* 15ml BD Before meal, *Gandharva-haritaki* 1.5gm HS with luke warm water for 3-5 days.
- Snehapana*: Before administration of *Vamana* drug patient had given internal *Snehapana* with *TiktaGhrit* in increasing dose i.e.30-60-90-120ml for four days or 3/5/7 days

as per the patient's constitution, disease condition, season and *Koshtha* (*Mrudu*, *Madhya* and *Krura*). Patient was advised to take luke warm water, *Krushara* (light diet), avoid heavy/excessive work, cold weather, *Divaswapa* (sleep in day time) and *Ratri-jagarana* during *Snehapana Kala*.

- iii. After observing the *Samyaka Snigdha Lakshanas* like the patient was advised to take *Kaphotkleshaka Ahara* (i.e. *Dahi*, *Udidwada*, *Dahi-Bhaat*, *Lassi* etc.), *Sarvanga Snehana* with *Tila Taila* and *Sarvanga Swedana* with *Dashmoola Kwath*.

2. Pradhana Karma (Operative procedure):

- On *Vamana* day patient was advised to pass natural urges before the procedure and then kept on *Sarvanga Snehana* and *Sarvanga Swedana*.
- Patient was examined thoroughly i.e. Pulse, B.P., R.R. etc. before *Vamana* procedure.
- Then were administered *Akanthapana Dravya* with Milk/Sugar cane juice/*Yashtimadhu Phanta*- 1-1.5 lit.
- Vamana Kalpa*- *Vasa, nimb, patol kwath* + *Madanaphala Pippali Choorna* + *Madhu* + *Saindhav*
- Vamanopaga*- *Yashtimadhu Phanta*.
- Examined the whole procedure as per said in ancient texts, i.e. *Vaigiki*, *Laingiki*, *Antiki* and *Maniki*. Also examined the Pulse, B.P., R.R. during and after the procedure.

4. Paschata Karma (Post-operative procedure):

After *Samyaka Vamana* Vegas, Patient was kept on *Paschata Karma* i.e. *Dhoompana*, *Samsarjana Karma* (*Peya*, *Vilepiin* diet for 3-5 days) with complete rest.

Assessment Criteria:

Subjective Parameters:

- Amlodgar*
- Tiktodgar*
- Hrit-Kantha Dahi*
- Uraha-Kukshi Dahi*
- Gaurava*

For all these symptoms following grades were applied.

Grade	Score	Remarks
+++	3	Persistent throughout the day
++	2	Only at the time of meal
+	1	Occasionally
)	0	Absent

Observations and Results:

Table No. 4- % Relief in all symptoms

Sr.No.	Symptoms	B T	A T	Mean Difference	% Relief
1	Amlodgar	26	2	24	92.30
2	Tiktodgar	23	5	18	73.26
3	Hritkantha Dahi	24	3	21	87.50
4	Uraha-Kukshi Dahi	20	7	13	65

5	Gaurava	20	3	17	85
---	---------	----	---	----	----

1. From the table no.4 there is significant improvement was observed in all the parameters like *Amlodgar*, *Tiktodgar*, *Hrit-KanthaDaha*, *Uraha-KukshiDaha* and *Gaurava*.

Discussion:

In *UrdhwagaAmlapitta* vitiated *Pitta* is the key factor for whole pathological process. *Vamana Karma* is indicated as *Shodhana Karma* for *UrdhwagaAmlapitta*. *Bhunimbadi*kwath having *Tikta*, *Madhura Rasa* *YuktaDravya* having specific effect on vitiated *Pitta*. Considering all these factors it was decided to evaluate the efficacy of *vamana Karma* in *UrdhwagaAmlapitta*.

Probable mode of action of *Vamana Karma*:

VamanaDravyas possess the characters of *Vyavayi*(diffuse), *Vikasi* (spreading nature-without digestion) by virtue of *Veerya*(potency) they get quickly absorbed and circulate into cells (*Srotasa*) through *Hridaya* and large and small capillaries of the body (*Sakaladehagatadhamanyaanusaranam-sthulaanusrotobhya*). By virtue of its *Ushna* (hot) and *Tikshna* (acute) the accumulated *Doshas* liquefies and breakup into small pieces at cellular level. (*Agneyatvatvishandayativilinamkurvanti*, *Tikshnatvichhinnamkurvanti*). Whenever perspiration (*SwedaPradurbhava*) is observed on patient's forehead, it indicates that, *Doshas* have started melting in the body due to *UshnaGuna*. When patient get horriification (*Lomaharsha*), the *Malas* have detached from cells and tissues

because of its *VikasiGuna* (*Sandhishaitilyata*). Detached *Malas*(toxins) float in extra cellular fluids (*Pariplavan- itastatogacchan*). By virtue of *SookshmaGuna* and *Anupravana* (*Anutvatpravanabhavaccha-anutvamanumargasancharitam*) the *Malas* or *Doshas* (endo-toxins) float because already body has got *SamyakaSnigdha* (internal oleation) and pass through smallest capillaries and ultimately reaches to stomach due osmotic pressure. When patient feels *Adhmana* (fullness of stomach), it means *Doshas* are shifted to stomach. *VamanaDravyas* are predominant of *Agni*and *VayuMahabhutas*. When patient feels nausea (*Hrillas*) it indicates the *Doshas* are *Urdhwagami* and patient gets *Vamanavega* at any time.

As said by *Yogaratanakara* "*Poorvamtuvamanamkaryam...*" *Amlapitta* is a disease of *AmashayaSamudbhava* and caused due to vitiation of *Kapha-Pitta*. In *UrdhwagaAmlapitta* one should go through the *Vamana* procedure in patient having strong immunity and will power.

The above mentioned drugs, that is *nimba* and *patola kwath*, all being *Laghu*, *Ruksha* by their properties (*Guna*), *TiktaPradhan Rasa* leads to *Aampachan* and *Dravashoshan* of *Samapitta*-the causative factor of *Amlapitta*. Thus *Vamana* with above mentioned drugs expels out vitiated *kapha* and *pitta dosha*, which in turn will provide relief in *UrdhwagaAmlapitta*.

Conclusion:

From this study it is concluded that *Vamana Karma* with nimbapatol kwath is more effective in *Urdhwaga Amlapitta*.

References:

- 1) CharakaSamhita with Vd. Manorama commentary by AcharyaVidyadhar Shukla and Prof.RavidattaTripathi; Chaukhamba Sanskrit sansthan, 2nd edition, 2010.Siddhistan.page no 919
- 2) SushrutSamhita Ayurveda Tatwasandipika by KavirajAmbikadattaShastri; Chaukhamba Sanskrit sansthan, 2nd edition, 2007.su.chi 33 page no 176
- 3) Ashtang Hridayam by brahmanandaTripathi; Chaukhamba Sanskrit sansthan2013.page no 219
- 4)Yogaratanakar with Vidyotini by Vd LaxmanTripathi;Chaukhamba Sanskrit sansthan 7th edition 1999.Amallapita chikitsa page no 239.
- 5) Bhavaprakash, with Vidhyotinihindi commentary by Pandit shri Bhrama Sankara Mishra, Chaukhamba Sanskrit Sansthan, 3th, 1961.amalapitta adhikar;page no 121
- 6) DravyagunaVidnyan by V.M. Gogate; Vaidyamitra publishers, 1stedition 2008.page no 474,483,556.
- 7) AyurvediyaPanchakarmaVidnyan, Vd. HaridasKasture, Baidyanath Ayurved Bhavan, 7th, 2006.page no. 212

Cite this article:

Role of Vamana Karma with Nimb Patoladi Kwath in the management of Urdhwaga Amlapitta.
Rathod (Jadhao) Sanjivani N., Sonambekar Vinay, Kulkarni Abhay

Ayurlog: National Journal of Research in Ayurved Science-2017; 5(2): 100-105