



REVIEW ARTICLE

CONCEPTUAL STUDY OF THE HOLISTIC HEALTH EFFECTS OF VAMANA KARMA (EMESIS THERAPY) IN AMLAPITTA BY NIMBA (AZADIRACHTA INDICA) KWATH AKSHAY PAWDE¹, SANTOSH E.CHAVAN², SUPRIYA BHALERAO³, SURENDRA M.VEDPATHAK⁴

ABSTRACT

In today's world people are very conscious about Mental Health (*Manas bhava*). The new word added in modern medicine called as Holistic Health. Holistic health comprises two aspect physical as well Mental Health. *Acharya Madhav* mentioned *Amlapitta* (Non ulcer dyspepsia)¹. In this disease patient afflict physically as well as mentally due to *pitta dosha*. *Pitta* may get aggravated because of *Manasik* (Psychological), *aharaj* (dietary regimen) as well as *Viharaj Hetu* (lifestyle regimen) which produce symptoms like *Chardi* (vomiting), *Amlodgara* (sour eructation), *Kanthdaha* (throat burn), *Hrudadaha* (heart burn), *Utklesh* (nausea), *Avipaka* (indigestion) which collectively termed as *Amlapitta* (Non ulcer dyspepsia). *Vamana* procedure has got effects on *Mana* (mind) also. This can be considered as holistic approach of *Ayurveda* means which covers *Sharira*, *Manas* and *Indriyas*. So, here main aim is to study the Holistic Health effects of *vamana karma* (Emesis Therapy) in *Amlapitta* (Non ulcer dyspepsia) by *Nimba* (*Azadirachta indica*) kwath. Objectives are to do literary study about the signs and symptoms of *Amlapitta* (Non ulcer dyspepsia) and to do literary study on the *mansik bhavas* (Psychological factors) with the help of validated questionnaires (viz. The Health - Promoting Life Style Profile II, Quality of life SF-12 Health Survey, Self Efficacy, Beck Anxiety Inventory, Interpersonal Support Evaluation List, Sarason Social Support, The perceived Stress Scale) in *Amlapitta* (non ulcer dyspepsia). By *Vamana karma*, *kapha* & *pitta* may expel out from *amashaya* (stomach) thereby uprooting *pitta dosha*. *Nimba* (*Azadirachta indica*) have *kapha pitta* alleviation property which may helps in curing *Amlapitta*.

Keywords: Holistic Health, *Amlapitta*, *Vamana*, *Nimba* (*Azadirachta indica*)

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INTRODUCTION

In present era, changes in life style and food habits leads to imbalance of *sharirika doshas*, as well as *mansik doshas* which is the cause for *Amlapitta* (Non ulcer dyspepsia). In *Amlapitta* (Non ulcer dyspepsia) there may be severe *amloudgara* (sour eructation), *hruddaha* (heart burn), *kanthdaha* (throat burn), *utklesh*(nausea), *avipaka* (indigestion), resulting in discomfort and agony in the persons which increases the anxiety level and hampered the interpersonal support, social support and also reduces self efficacy which directly increases the stress level. *Vaman* is the main treatment in *amasayagat vyadhi*, *pitta* vitiation occurs in *amasaya* ; with the help of *Vamana*, *kapha* & *pitta* are expelled out of body through oral route which may result in reduction of all symptoms of *Amlapitta* (Non ulcer dyspepsia) and also may improve the quality of life by reducing the agony and discomfort which is due to the *Amlapitta* (Non ulcer dyspepsia). So here we will study effect of *vamana* (emesis therapy) on *saririka dosha* as well as *mansik bhavas* (psychological) in *Amlapitta* (Non ulcer dyspepsia) with the help of standardized questionnaires.

AIM: Holistic effect of the *vaman karm* (emesis therapy) in *Amlapitta* (Non ulcer dyspepsia) by *Nimba* (*Azadirachta indica*) *kwath*.

OBJECTIVES:

- Literary study about the signs and symptoms of *Amlapiita* (Non ulcer dyspepsia).
- Literary study about the *manas bhava* (psychological factors) with the help of validated questionnaires².

MATERIAL AND METHODS:

Vamana (emesis) procedure by *Nimba* (*Azadirachta indica*) in *Amlapitta* has been studied from *Sharangdhara*.

All the references regarding *Amlapitta* (Non ulcer dyspepsia), *Nimba* (*Azadirachta indica*) *kwath* and *manas bhava* (psychological factors) are collected from *Bruhatrayi* and *Laghutrayi* and compilation is done.

Previous work done

- Conboy L. A Edshten I. Garivaltis H. has published the paper in Harvard Medical School Boston on Ayurveda and Panchakarma: Measuring the effects of a Holistic Health Interventions. The Scientific World Journal (2009) 9, 272-280.
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- Deshpande H, et al. J Evid Based complementary Altern Med. 2016: Assessment of Quality of Life in Patients with skin disorders undergoing *Ayurvedic Panchakarma* as management.
- In *Amlapitta* (Non ulcer dyspepsia), there is *avipika, utklesa, klama, amlodgara, chhardi* resulting in discomfort and agony in persons. *Amlapitta* (Non ulcer dyspepsia) if not treated in time it may leads to various complications such as *parinama shula* i.e. ulceration, hence proper diagnosis & effective treatment is mandatory^[6].
- *Yogratnakar*, priory mentioned *vaman* (emesis) therapy in *Chikitsa Sutra* (Treatment principle). So *Vaman* is emphasized in the treatment of *Amlapitta Vyadhi* (Non ulcer dyspepsia)^[7].
- According to *Sharangdhara*, in *pittaj vikara vamana* (emesis) can be given by *Patola, Vasa, Nimba (Azadirachta indica)*. Hence *Nimba (Azadirachta indica)* bark can be used as *vamak dravya*^[8].
- In today's era due to fast food and irregular diet *pitta* may aggravated which is also the main cause of anger which further disturb the Life Style and Quality of Life, vitiated *pitta* also increases the agony in the persons which indirectly aggravate the Stress and Anxiety level.

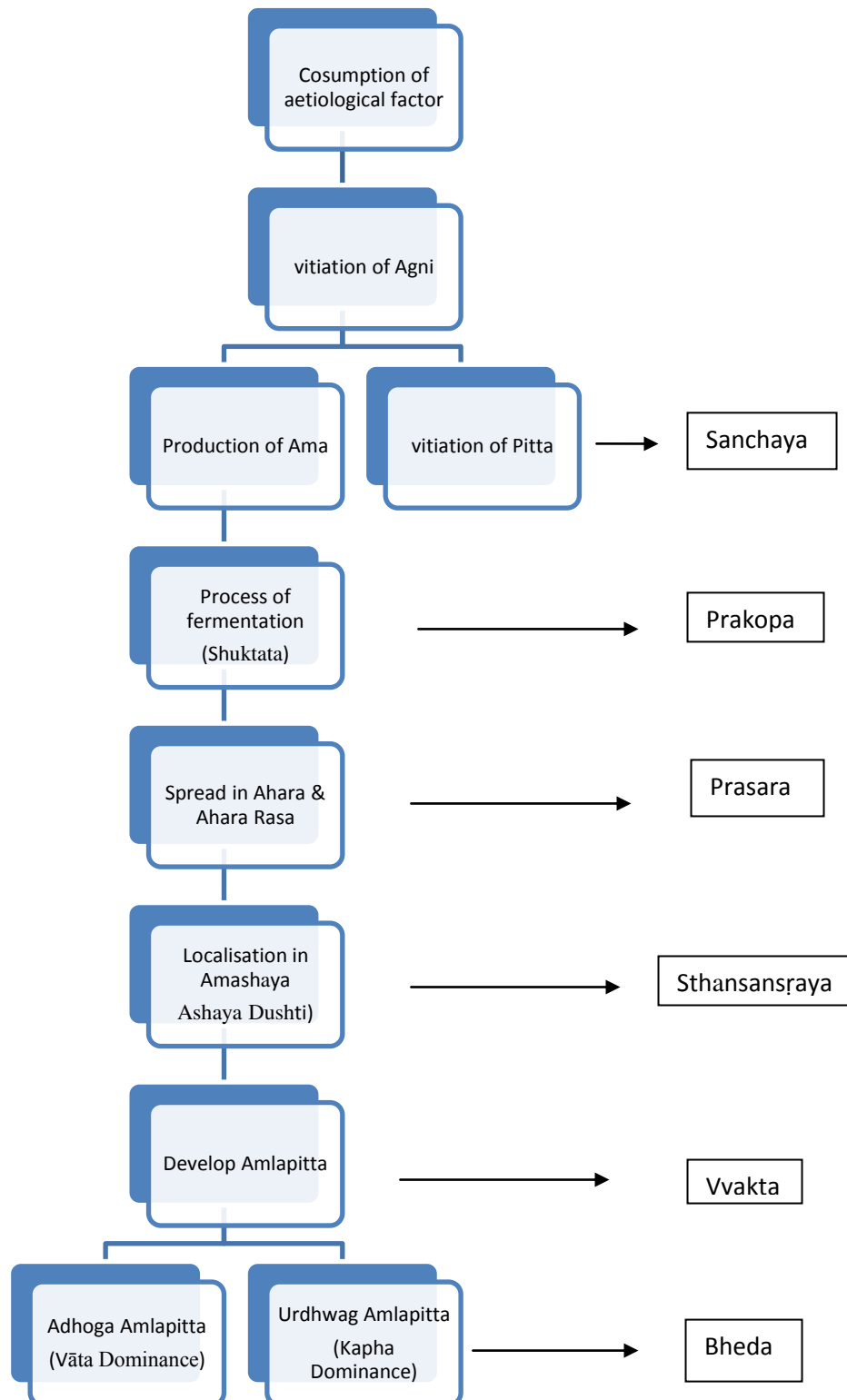
Literary search:

- As the main focus is on the Holistic so, according to *charaka vamana karma* (Emesis therapy) also has effect on the *buddhi, indriya, satva* etc^[3].
- According *sushrut, hridaya, kantha* and *mastishka shuddhi* occur after *vamana* (Emesis therapy) viz. *mana, buddhi, indriya sthana*. It means *vamana* (Emesis therapy) has effect on *mana, buddhi* and *indriya*.^[4]
- *Ayurveda* is an ancient science which has described health science in the form of day regimen, seasonal regimen, night regimen, etc. Changes in lifestyle leads the disease like *Amlapitta* (Non ulcer dyspepsia)^[5].

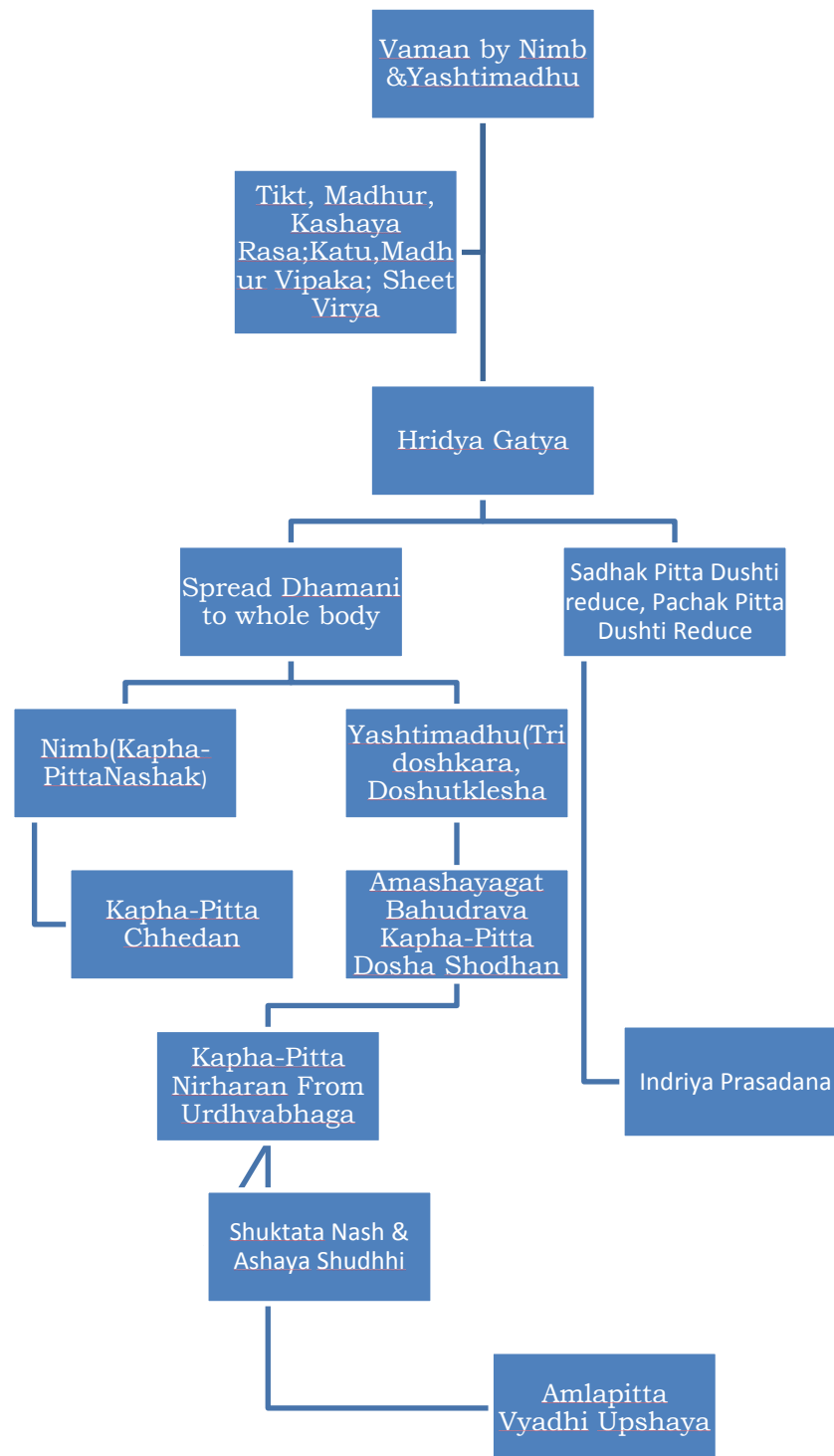
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DISCUSSION:

Pathophysiology of *Amlapitta* (Non ulcer dyspepsia)



Probable *Samprapti Bhanga* of *Amlapitta* (Non ulcer dyspepsia)



Role of *vaman* in *Amlapitta*:

In *Amlapitta* (Non ulcer dyspepsia) *vyadhi pitta dushti* occur in *Amashaya* (Stomach) particularly in *Urdva amashaya*. *Nimba* (*Azadirachta indica*) may induce gastric

irritation and there by stimulates the vagus nerve. The vagus nerve may immediately activate the Vomiting centre via CTZ (Chemoreceptor trigger zone). From vomiting centre, impulses go to the skeletal muscle of

abdominal wall, smooth muscle of stomach and muscle of diaphragm. It may result contraction develop in the diaphragm and anterior abdominal muscle. Contraction of abdominal muscle may rise of intra abdominal pressure and rise pressure of stomach also. Therefore lower oesophageal spincter get relax & there by leading to initiation of bouts. It may resulted vitiated pitta get expelled out by bouts of Vamana.

In *Amlapitta* (Non ulcer dyspepsia) *raja* and *tama* attributes of *mana* has been affected due to the vitiation of *kapha* and *pitta*. After *Vamana* (emesis) vitiated *kapha* and *pitta* get expelled out from the body which may reduces *rajaguna* and *tamaguna* of *mana* which directly fulfill the main aim of the study i.e. *indriya shudhhi* and *mana prasadana*.

Chaardi (vomiting), *amlodgara* (sour eructation), *kanthdaha* (throat burn), *hrudadaha* (heart burn), *utklesh* (nausea), *avipaka*(indigestion) symptoms may get reduced after *Vamana* (emesis) due to maximum *dosha* expulsion and *ashaya shudhhi*, *ama dosh nirharan*, *shuktata nash*, *vidagdhtanash* and *malibhuta shleshma nasha* by *Vaman* (emesis).

Role of *vamana* in holistic health:

According to *charaka vamana karma* (Emesis therapy) also has effect on the *buddhi*, *indriya*, *satva* etc ^[3]. According *sushrut*, *hridaya*, *kantha* and *mastishka shuddhi* occur

after *vamana* (Emesis therapy) viz. *mana*, *buddhi*, *indriya sthana*. It means *vamana* (Emesis therapy) has effect on *mana*, *buddhi* and *indriya*.^[4]

Improvement in health promoting life style and quality of life after performing *Vamana* therapy due to eradication of *dushit pitta*, *kleda nash* results into *Agnivrudhhi*, along with *dhatwagnideepan* manifests in terms of all symptoms like improvement in energy level and locomotors activities. Patient may be more communicable with other people. Another reason is that, after *Vamana* (emesis) therapy i.e. *mana shudhhi* takes place. Purification after *Vamana* therapy i.e. *malibhut shleshma* expulsion, *kleda* expulsion, *vata niyaman* happens as the obstruction may be released which may result in *prakrit rasa nirman*, *samyak vyana vahan*, *mana shudhhi*. This *Kapha Shuddhi* may result in lowering anxiety scale, which is mainly related to *rasavaha srotas dushti*, *pranavaha strotas dushti*, and vague symptoms related *vataavydhi*. After *Vamana* (emesis) therapy subject may show slight improvement i.e. reduction in the symptoms of stress related to *Manovaha Strotas*.

Role of action of *vamak kashay* in *Amlapitta*:

Vamana (emesis) with *Nimba* (*Azadirachta indica*) *kashay* mixed with *Madhu* and *Saindhava* as *vamaka*, (emetic drug) and

Yashtimadhu (*Glycyrrhiza glabra*) *kashaya* as *Vamanopaga* may absorbed due to their *virya* and reached to the *hridaya* and through *dasha dhamani* circulate in whole body and reaches into the *sthula* and *sukshma srotas*. *Nimba* (*Azadirachta indica*) may do the *pitta utkleshna* by its *Katu* (bitter) *rasa*. *Yashtimadhu* (*Glycyrrhiza glabra*) by their *Madhura* (sweet) *rasa* and *shita virya* (cold potency) may do *kapha utkleshana*. *Madhu* with its *yogavahi* and *chhedan guna* does *kapha vilayana* which helpful to facilitates *vaman karma* and due to *Lavana* (salty) *rasa* of *Saindhava*, *kapha vilayana* may occur.

After the *dosha* expelled through *urdhwabhaga*, *suktata nash* and *Vata niyamana*, *pitta-kapha sodhana* may occurs and results in *upashaya* in *Amlapitta* (*Non ulcer dyspepsia*).

CONCLUSION:

On the basis of observations and discussion it can be concluded that *Vamana* (*emesis*) *karma* with *Nimba* (*Azadirachta indiica*) as a *Vamaka* (emetic drug) and *Yashtimadhu* (*Glycyrrhiza glabra*) as a *Vamanopaga* may be effective in context of Holistic Health Effects (*manas*

bhava) and also may effective in *Amlapitta* (*Non ulcer dyspepsia*) disease.

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