Impact of Vamana dhauti in Amalapitta: A Critical Review

Rekha BV, Chaudhari Krishnakumari Balvantbhai*

ABSTRACT

“Amlapitta” is one of the most common lifestyle disorder which leads to many complication like ulcer, gastritis, anemia, IBS, and malabsorption etc. The burden of lifestyle disorders is rapidly increasing worldwide. In spite of many available drugs in market there is no significance reduction in the prevalence and incidence of this illness which remarkably emphasis on the need of novel approaches in combating those illnesses. Ayurveda and Yoga an Ancient system of medicine which gives importance for Shodanakarma (purificatory processes) for disease free life. In Yoga shastra, Shatkarma is mentioned for purification, Vamana dhauti is one of them. Vamana dhauti is a type of Antar dhauti. Which removes Kapha and Pitta from stomach and helps in breaking the pathology of amlapitta.

Key words: Amlapitta, Vamanadhauti, Shadkarma, Kunjalakriya, Gastritis.

INTRODUCTION

Changing in environment and lifestyle has led to different diseases one among them is amlapitta, amlapitta related to annavaha srothas and various research shows that the etiand of viruddha ahara (incommpatible food) will cause agnimandya and there by ajeerna which is root cause for all the diseases. According to the Center for Disease Control and Prevention (CDC), more than 72 million adults are suffering from GERD and no state has a GERD rate less than 15% - the national goal. It also leads many complication like ulcer, gastritis, anemia, IBS, and malabsorption etc In spite of many available drugs in market there is no significance reduction in the prevalence and incidence of this illness which remarkably emphasis on the need of novel approaches in combating those illnesses.

Etymology of Word Amlapitta

The word Amlapitta made up of two words, “Amla” + “Pitta”

DEFINITION OF AMALAPITTA

Chakrapani has defined Amlapitta as “Amlapittam cheti amlagoundriktam pittam”\(^1\) Amlapitta is a condition in which Amla Guna of Pitta is increased. According to Kashyapa, Vidagdha Annarasaya staying in Aamashaya attains Shuktata and produces Amlapitta.\(^2\)

NIDANA OF AMALAPITTA

Nidana pertaining to Amlapitta are explained in the different classics, which can be summarized under three headings, Ahara sambhandhi, Vihara sambhandhi, Anya (includes kala, desha, manasika vikaras etc.) Table 1.

SAMPRAPTI OF AMALAPITTA\(^6,7\)

| Vata – Kapha or VataKapha, Prakopa Nidana with Pitta |
|-----------------------------------------------|
| Amla guna vridhi in Pitta                      |
| Vidagdha pitta                                 |
| Vidagdha Arna                                  |
| Shukkha puda                                   |
| Amlapitta                                     |

POORVAROOPA OF AMALAPITTA

The poorvarupa of Amlapitta are not explained in the classics. Still however the Alpamatra of Roopa may be considered here as the poorvarupa of Amlapitta Table 2, Roopa of Amlapitta in Table 3.

BHEDAS OF AMALAPITTA

Two types:\(^10\)
1. Urdhvaga Amlapitta
2. Adhoga Amlapitta

According to Acharya Kashyapa and Madhava Table 4.

VAMANA DHAUTI REVIEW

Shatkarma are 6 major procedures explained by yoga shastra for cleaning of the body these are the pre requisite for doing pranayama. Vamana dhauti one among them to remove toxins and promote proper digestion. This procedure is practiced early in the morning in empty stomach for cleaning GI track it is done by drinking lukewarm saline (Akanta pana).
Systemic and local examination of the patient. Preparation of the *Vamana dhauti Dravya.*

3-4 liters of lukewarm water, Tamra patra.\footnote{17}

**Method of preparation of Vamana Dravya**

Take 3- 4 Liters of water and boil it well, add salt to the water in a proportion of one teaspoonful per liter of water. Stir well and keep in separate jar for drinking. We recommend that the water be lukewarm as of body temperature.\footnote{18,19}

**b. Pradhana Karma**

After examination, the patient is made to sit on the chair in a comfortable posture. Asked the patient to drink the *Vamana dhauti Dravya* i.e. the warm salted water. Until he feels the stomach and throat is full.

### POSTURE

Sit in the chair comfortably with back bend forward so that vomiting becomes easier.

### PROCESS OF VAMAN DHAUTI

Subject is made to drink water continuously, uninterruptedly until the stomach is full and can no more take a single drop of water further then given one more glass. This may be a little difficult but it is essential to fill the stomach as fully as possible. Under these circumstances the urge to throw out the water from the stomach hardly needs to be stimulated, it may even occur spontaneously. 6 medium sized glasses (300ML) of water are about the average number required to fill the stomach. Then from a standing position bend forwards to any container dedicated to collect vomitus. Make sure the trunk is as horizontal as possible. Then open your mouth as wide as possible. This should induce the water to suddenly and effortless. Gush out from the stomach.

Continue in this way until there is no more water in the stomach. This is indicated when tickling the back of the throat does not bring up any more water. Now it completes the vamanadhauti procedure.

**c. Paschat Karma**

Patient is advised to face wash, Kavala, and Gandusha with lukewarm water and Rapid exhalation to remove the water remaining in the GI tract, then rest in Shavasana.

### CONTRAINDICATION

Most people can do this practice but it is contraindicated in hernia, Hypertension, CVD Cardiovascular diseases, Headache (migraine, Tension headache, cluster headache etc.) Epilepsy, recent surgeries, pregnancy and menstruation.\footnote{21}

### DISCUSSION

**ROLE OF NIDANAPANCHAKA AS A DIAGNOSTIC TOOL IN AMLAPITTA**

**PROBABLE MODE OF ACTION OF VAMANDHAUTI KARMA**

*Amlapitta* is maily due to pitta dosha, acharya madhava has narrated all the treatment modalities aiming towards maintaining equilibrium

---

**Table 1: Nidana of Amlapitta.**\footnote{3-5}

| Ahara | Vihara | Anya |
|-------|--------|------|
| Abhojana | Ikshuvikara atisevana Ushna rasa atisevana Drava atisevana Kulatha atisevana Madya atisevana Rukhya atisevana Bhrustadhangya atisevana | Bhukte bukte snana Bhukte bukte avagaha Bhukte bukte divaswapa Vegadharana | Manasika Chinta Shoka Krodha Bhaya KALAJA Varsha Pravrut |
| Athishajana Ajiroma Amrapurana Vishamahasansana atisevana Katurasa atisevana Amla Adhyasana Gurubhojana Gorasatisevana Phanita-atisevana Pishita-atisevana | |

**Table 2: Roopa of Amlapitta.**\footnote{6}

| Avipaka | Tiktodgara | Hriddaha |
|---------|------------|---------|
| Klama | Amlodgara | Kanthadaha |
| Utklesha | Gaurava | Aruchi |

**Table 3: Vishistha Rupa.**\footnote{7}

| Vataja | Pittaja | Kaphaja |
|--------|--------|--------|
| Shoola | Bhramaha | Shareera guruta |
| Angasada | Vidaha | Chardi |
| Jumbha | |

**Table 4: Bheda on amlapitta.**\footnote{8}

| Kashyapa | Madhava |
|----------|---------|
| Vatika Amlapitta | Sanila Amlapitta |
| Paittika Amlapitta | Sanila Kapha Amlapitta |
| Slesmika Amlapitta | Sakapha Amlapitta |
| | Slesmapitta Amlapitta |

**Table 5: Upashaya and anupashaya according to Kashyapa.**\footnote{9}

| Vataja | Snigdha Upashaya |
|--------|-----------------|
| Pittaja | Mahura and Sita Upashaya |
| Kaphaja | Raksha and Ushna Upashaya |

**TERMINOLOGY**

Vamana dahauti made of two words vamana means vomiting – eject matter from the stomach, dhauti means to cleanse. It is also known as kunjala kriya because water forcefully expelled from stomach just like elephant spray water from trunk.\footnote{15}

**Vamana dhauti procedure**

a. Purva Karma.

b. Pradhana Karma.

c. Paschat Karma.

a. Purva Karma

Time of the procedure: early in the morning in empty stomach.\footnote{16}
Rekha and Krishna.: Role of Vamana dhauti in Amlapitta

Rekha and Krishna.: Role of Vamana dhauti in Amlapitta

of kapha and pitta dosha, to achieve the same vamandhouti is the best. Vamandhauti mainly acts on Amashaya and Annavaha Srotasa. It neutralizes the acid balance in stomach thus helpful in counteracting Tivra Jatharagni. Salt water- helps in osmosis removes toxins from cells. And also help in liquification of Achadita and Avalipta Dhatugata Ama. Suddhikriya resulting in metabolism. In this way Vamana dhauti is the best possible helps to maintain the homeostasis of the stomach through its cleansing effect.

CONCLUSION

The Vamana dhauti is best possible technique of cleansing and removal of toxins of the upper GI track. Vamana dhauti is the simple processor which cleans stomach very effectively without much dietary rule as in vamana. Impact of Vamana dhauti is all most equal to vamana with all the benefits of shodhana kriya thus it prevents all the diseases which produced by indigestion. Cannot change your food habits and certainly cannot remove mental and emotional tension. And hence in the current global crisis of lifestyle disorder, practice of Vamanadhauti can give a major breakthrough by preventing most of the complication of Amalpitta and suppressing it in rudimentary stage.

ACKNOWLEDGEMENT

The authors will extends heartfelt thanks to the editorial team, technical team of IJMEDPH for their rapid response in publishing the article. Authors will also extends cordial gratitude to principal and all teaching staff of Department of Swasthavritta, Mysuru

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

REFERENCES

1. Acharya YT . editor, chapter 15, verse 45-49 (teeka). Varansi; chaukhambha orient aliy. In: Agnivesha, Ayurvedadipika commentary of sri Chakrapanidatta on Charaka Samhita of Agnivesha, Chikitsa sthana; Grahani Chikitsitam. Vol. 2019; 2019;517 .
2. Hemraj Sharma Pandit, chapter 16/7-9 [reprint. p. 2009]. Vruddhajivakiya Tantra, kashyapa Samhita. In: Varanasi chowkhmbha Sanskrit samsthan, kila sthana, P .-336.
3. Satyapala. In: Bhisagacharya, editor Kashyapa Samhita of Vrddha Jivaka revised by Vatsya with Sanskrit introduction by Pandit Hemaraja Sharma , Khila Sthana, 16/3-6. Reprint ed. Varanasi: Chaukhambha Sanskrit Sansthan; 2009:335.
4. Dr. Tripathy Bramhananda ed. Madhava Nidanam of Madhavakara with Madhukosha commentary by Vijayarakshita and Shrikantadatta vol. reprint ed. Vol. II(51/1). Varanasi: Chaukhambha Surabharati Prakashana; 2003:225.
5. Pandit Sri Bhisagratna, Misra Bramha Sankara ed. Bhava Prakash of Sri Bhavamishra, Uttarardha (part 2). 9th ed 2005. Varanasi: Chaukhamba Sanskrit Bhawana, pp 121.
6. Satyapala. In: Bhisagacharya, editor Kashyapa Samhita of Vrddha Jivaka revised by Vatsya with Sanskrit introduction by Pandit Hemaraja Sharma , Khila Sthana, 16/7-9. Reprint ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2009:335.
7. Dr. Tripathy Bramhananda ed. Madhava Nidanam of Madhavakara with Madhukosha commentary by Vijayarakshita and Shrikantadatta vol. reprint ed. Vol. II, 51/1-2. Varanasi: Chaukhamba Surabharati Prakashana; 2003:225.
8. Madhavakara, Madhava Nidana Part 2. With Madhukosha Sanskrit commentary by Sri Sudarshan Sastri. 13th ed. Varanasi: Chaukhamba Sanskrit
Sansth an; 2001; 51/1-2.
9. Jivaka Vr udha, Samhi ta Kashyapa. With Sanskrit introduction by Pandit Hemraj Sharma. Varanasi: Chaukhamba Sanskrit Sansthan; 2006; 16/7-10.
10. Madhavakara, Madhava Nidana Part 2nd. With Madhukosha Sanskrit commentary by Sri Sudarshan Sastri. 13th ed. Varanasi: Chaukhamba Sanskrit Sansthan; 2001; 51/3-4.
11. Jivaka Vr udha, Samhita Kashyapa. With Sanskrit introduction by Pandit Hemraj Sharma. Varanasi: Chaukhamba Sanskrit Sansthan; 2006; 16/16-17.
12. Jivaka Vr udha, Samhita Kashyapa. With Sanskrit introduction by Pandit Hemraj Sharma. Varanasi: Chaukhamba Sanskrit Sansthan; 2006; 16/16-17.
13. Available from: https://moonladyyoga.wordpress.com/2012/02/12/hatha-yoga-kunjalkriya-by-swamisatyandasantawanaraswati/ [cited 5/1/2022].
14. Svami Niranjanananda Sarasavati, Gheranda Samhita, Varansi, Bhusan Press, Shat Karma; Chapter 1, verse 38-39. 1st ed; 1997: 68.
15. Samagandi Vaidya Kashinath, Svasthavrttamrutam. Jaipur, Ayurved Sanskrit Hindi Pustak Bhandar, Sata karma. 1st ed; 2019: 303.
16. Saraswati Swami Satyananda. A Systematic course in the ancient tantric techniques of Yoga and kriya. Vol. 104.
17. Dr. Prashanth Shetty Naturopathy and Yoga for Wellness and healing. Vol. 63.
18. Samagandi Vaidya Kashinath, Svasthavrttamrutam. Jaipur, Ayurved Sanskrit Hindi Pustak Bhandar, Sata karma. 1st ed; 2019: 305.

Cite this article: Rekha BV, Krishnakumari BC. Impact of Vamana dhauti in Amalapitta: A Critical Review. Int J Med Public Health. 2022; 12(1): 8-11.