



A STUDY TO EVALUATE THE INFLUENCE OF AGNI ON ANALYTICAL PARAMETERS OF VAMANA KARMA.

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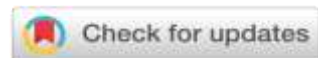
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ABSTRACT

Panchakarma, a cornerstone of *Ayurveda*, encompasses a set of therapeutic procedures aimed at detoxification and rejuvenation. *Vamana* therapy is crucial in cleansing the body of excess *Kapha dosha*. Central to the effectiveness of *Vamana* therapy is the concept of *Agni*, or digestive fire, which regulates metabolism and digestion in the body. This study explores the pivotal role of *Agni* in the *Vamana* procedure, elucidating its significance in preparing the body for purification and ensuring optimal outcomes.

Materials and methods: Different *Ayurveda* textbooks and research articles were reviewed to understand the relation between *Agni* and *Vamana karma*.

Results: *Agni*-wise assessment of this data revealed a statistically significant difference in the duration of *Deepana pachana*. The influence of *Agni* has also been observed in the appearance of Fat and positive Hay's test at different *Vega*. A difference is also observed in pH when analysed from the *Agni* point of view. A change is also noted in the quantity of *Sneha* consumed and the other parameters like *Vega nireekshana kala*, *Akanthapana*, etc., when compared between *Mandagni*, *Madhyamagni* and *Vishamagni*.

Conclusion: Understanding the interplay between *Agni* and *Vamana* therapy sheds light on the intricate mechanisms underlying this ancient detoxification practice, paving the way for its integration into modern healthcare paradigms.

Keywords: *Vamana*, *Pittanta*, *Agni*, Hay's test, Fat analysis, pH analysis

INTRODUCTION

Charaka defines *Vamana* as "A process in which waste products [*Dosha*] are eliminated through upper channels, i.e. mouth". *Chakrapani* mentions that *Urdhva bhaga* should be considered as *Urdhvamukha*. *Sharngdhara* defines *Vamana* as "A process in which *Apakva Pitta* and *Kapha* are removed forcefully through upper channels by an act of vomiting". *Vamana* has a significant role in treating diseases like rhinitis and sinusitis; skin diseases like psoriasis, acne vulgaris, etc., have been proven. *Vamana* is the front-line choice in treating the disorders caused by the aggravation of *Kapha*, a combination of *Kapha* with *Pitta* or the condition in which *Pitta* or *Vata* invade the site of *Kapha*. The collection of metabolic waste in the body forms free radicals, causing tissue damage, and the outcome will be metabolic disorder. In such conditions, *Srothoshodhana* is essential, which is effectively done by *Panchakarma*, i.e., *Vamana* therapy. In classics it is told that *Abhyantara sneha*, *Bahya sneha* and *Swedana* as a *Purvakarma* of *vamana*. With the help of *Snehana* and *Swedana*, the *Dosha* moves from *Shakha* to *Koshtha*, and that *Dosha* (toxins) are expelled through *Vamana*. So, in the analytical study of *Vamana* using analytical methods, we can observe that the *Anthiki shuddhi* (the presence of *Pitta* and the presence of fat) show that *Doshas* are moving from *Shakha* to *koshtha*.

ROLE OF AGNI IN VAMANA KARMA:

With five uniquely designed procedures for internal body cleaning via the nearest path, *Panchakarma* offers a distinctive approach to *Ayurveda*. The need to purify biological systems from gross channels up to molecular levels is classically described in terms of *Samshodhana* and *Panchakarma*. *Panchakarma* is a complex system of the expulsion of vitiated *Doshas*, carried out in three domains: *Poorvakarma*, *Pra-dhanakarma*, and *Paschat karma*.

Role of *Agni* in *Poorvakarma*: *Panchakarma* therapy is preceded by *Poorva Karmas*, *Deepana*, *Pachana*, *Snehana*, and *Swedana*. *Deepana* and *Pachana* advocated for improving the state of *Kosthagni*.

Deepana-pachana (Use of Digestive and Carminative Drugs)

Drugs that quantitatively and qualitatively increase *Agni* are termed *Deepana-pachana Dravyas*. Both medicines aid in bringing the same state of *Nirama*, which is essential for the proper conduct of *Shodhana* therapy. Suppose *Shodhana* therapy is administered in an *Ama* condition. In that case, it will destroy the body in the same way that extracting juice from unripe fruit will, and there is a chance of working the therapy in the opposite direction.

***Snehana* (Oleation Therapy)**

It refers to administering oily substances or lipids of either plant or animal origin internally or externally in the body. The definition of *Snehana* (oleation therapy) given by *Acharya Charaka* implies that the procedure which brings about *Snehana* (oiliness), *Vishyandana* (liquefaction), *Mardava* (softness), and *Kledana* (moistness) is called *Snehana*. These actions are produced both internally and externally. When *Shodhananga snehapana* (Internal administration of *Sneha*) is considered, we must assume that these actions occur in the minute channels inside the body. The *Sneha*, which is administered before *Shodhana* (purification therapy), helps in the *Koshtagati* (movement of *Doshas* towards *Koshtha*) of *Shakha-gata dosha* by bringing about their *Vridhhi* (Increase), *Vishyandana* (*Vilayana*-dissolve), and *Vayunigraha* (controlling *Vata*). Only then can it be expelled through the nearest route. The judicious application of theories regarding *Agni* is evident during the whole course of this therapy. The assessment of the

digestive power of the individual determines the dose of *Sneha* itself.

Arunadatta states it is unwise to administer *Sneha* without taking the power of *Agni* into account. Initially, *Sneha* should only be given in *Hrasva matra* (the lowest dose). If *Sneha* is administered in *Prabhuta matra* (the highest dose), it may result in the loss of life of the patient. Even though *Diptagni* is mentioned as a *Samyak snigdha lakshana* by all the *Acharyas*, *Agni Deepthi* should be there from the beginning to continue the procedure of *Snehapana*. Thus, we can say that the commencement, sustainability, and stoppage of *Snehapana* exclusively depend on the status of *Agni*. The dose fixation of *Snehapana* also solely relies on the status of *Agni*. While selecting the *Sneha dravyas* for *Snehapana*, the physician should analyse the *Agni*, as the *ChathuSnehas* are indicated in different *Agni* status.

Swedana (Sudation Therapy)

It is one of the essential parts of *Poorvakarma* for all *Panchakarma*. *Swedana* aids in *Doshagati* from *Sakha* to *Koshta*. It produces *Paka* of *Dosha* because of its *Ushna Guna*. It does *Srotomukha vishodhana* (to clean the orifices of *Srotas*), and *Swedana* supposedly instils *Nirmalatva* (cleanliness) in the *Srotas*, according to *Acharya Sushruta*. *Dosha dravatva* is produced by *Swedana*, which helps eliminate vitiated *Doshas* easily. The *Ushna* and *Teekshna* properties of *Swedana dravya* help digest *Ama dosha* and stimulate *Agni*. If proper *Jeerna ahara lakshana* exists, then only *Swedana* can be done. For that, proper *Agni* should be there.

Pradhanakarma, i.e. Vamana (Therapeutic Emesis)

The first and most important *Pradhana karma* (primary procedure) of *Panchakarma* therapy is *Vamana karma*, which is recommended to purify the *Urdhwabhaga* of the body. It means causing therapeutic vomiting or expelling the vitiated *Doshas* through the oral route. It is the process through which the stomach's contents, including *Kapha* and *Pitta*, are expelled from the body through the oral route. The basic rule is to expel vitiated *Doshas* through the road nearest them, and the oral route is the closest

route for the expulsion of *Kapha dosha*, which manifests as *Vamana karma*. Even though *Vamana* is indicated in *Mandangi*, the *Acharya Charaka* and *Susrutha* opine that it can be administered only to a person with *Samyak agni deepthi*. After *Poorvakarmas*, *agni* will be in *Samavastha*, and *Avastha Vamana dravyas* should be administered.

MATERIALS AND METHODS: Different *Ayurveda* textbooks and research articles were reviewed to analyse the relationship of *Vamana* with *Agni*.

DISCUSSION & CONCLUSION

The *Vamaka dravyas* possess *Ushna*, *Tikshna*, *Sukshma*, *Vyavayi*, *Vikasi*, and *Urdhwabhagahara* properties; these drugs contribute significantly to the physiological action of *Vamana* therapy. These help spread the drugs at the cellular level and impart quick action. The drugs reaching the site of action cause *Pachana* and *Vishyandana* of *Doshas*, which, after morbid *Doshas*, get eliminated from the body easily.

The course of *Vamana*, starting from *Deepana pachana*, influences *Agni*. Cortisol is released, which also influences inflammation. It promotes the mobilisation of amino acids due to gluconeogenesis, which aids repair. Hence, this process shows a significant involvement of *Agni*, which can be understood under the metabolism process.

The influence of *Vamana* on various analytical parameters was discussed, which is detailed in a different article. The results suggest that the pH changed from the 1st *Vega* to the last *Vega*, which shows an alteration of gastrointestinal activity throughout the *Vamana karma*. A striking relation with *Agni* was seen when the days of *Deepana pachana* were analysed between *Mandagni* and *Madhyamagni*. A statistically significant ($P > 0.05$) change was observed in the days required for *deepana pachana*. Hay's test and other analytical parameters also point towards the direct influence of every stage of *Vamana karma* on *Agni*.

Since digestive fire (*Agni*) is one of the fundamental biological components of living organisms, *Ayurveda* places a high value on it. The therapeutic effect of *Sodhana* and *Shamana chikitsa* depends on *Prakriti*,

Dosha, Agni bala, Koshta, and other factors. So, before administering any therapeutic procedure, it is mandatory to assess the person's *Agni*. According to *Acharya Charaka*, when an individual's *Agni* is *Sama* (standard), they are in good health. However, when their *Agni* stops functioning, they die. However, if a person's *Agni* is vitiated, it will lead to poor health and disease. The body's entire range of digestive and metabolic activity is supported by biological fire or *Agni*. All the *Panchakarma* procedures are described in a specific order, from *Poorva Karma* to *Paschat Karma*, which is also based on *Agni* (digestive fire). Almost all procedures are contraindicated in a *Mandagni* state.

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