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Review Article

TO STUDY ETIOPATHOGENESIS OF *AMLAPITTA* AND MANAGEMENT WITH *KAMADHUDHA RASA*.

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ABSTRACT

Introduction: *Amlapitta* has become a common ailment in modern civilized society in view of the irregular dietetic habits. Chronic diet-related diseases are on rise around the world due to new lifestyles and eating habits. In *Ayurveda*, *Amlapitta* is a disease in which secretion of *Amla* and *Ushna guna* of *Pitta* takes place which causes burning sensation. **Material and methods:** In this study, 50 patients randomly divided into two groups. Group A- *Kamdudha Rasa* administered along with honey. Group B- *Kamdudha Rasa* administered with lukewarm for 12 weeks. Diet, exercise and behavior changes was advised along with the treatment, Assessment was done on scoring pattern of subjective parameters. **Result:** In group A, result was found as 88% patients had total relief of all the symptoms within 15 days. Total 3.3% patients had no relief at all. In the group B, 75% of patients got relief within 15th days. 6.6% of patients had no relief. **Conclusion:** The present study concludes that, there is an economic and social burdens of *Urdhwaga Amlapitta*, and it is important for patients to have access to diet and lifestyle modifications. *Amlapitta* can be managed effectively with administration of *Kamadhudha Rasa*.

Keywords: *Amlapitta*, gastritis, heart burning, *Kamdudha*

INTRODUCTION

Ayurveda is the science that imparts the knowledge of life. *Amlapitta* has become a common ailment in modern civilized society in view of the irregular dietetic habits. Chronic diet-related diseases are on rise around the world due to new lifestyles and eating habits.ⁱ Gastrointestinal disturbances are increasing and India is no exception to this. Among them, non-ulcer dyspepsia, a gastrointestinal tract (GIT) disorder, acquires majority of the share. *Amlapitta* is the disease of *Annavaha strotasa* or G.I. tract which is classified according to *pravrutti* into 2 categories i.e. Urdhava *Amlapitta* and Adhoga *Amlapitta*. The description of *Amlapitta* as a separate disease is not found in Brihatrayi but there are many scattered references in Charaka samhita regarding its treatment. Kashyapa Samhita is the first classical text in which details of *Amlapitta* are described.ⁱⁱ *Madhavakar* had also described *Amlapitta*.ⁱⁱⁱ In the society, due to improper *Ahara* (diet) and *Vihara* (lifestyle), incidences of diseases are increasing in day-to-day life. If proper dietary pattern is not followed by the patient, nobody can cure these diseases.^{iv}

According to Ayurveda, *Amlapitta* is mainly caused by intake of *Amla*, *Katu*, *Lavana*, *Guru*, *Abhishandhi Ahara* and addiction like smoking of alcohol, tobacco and also by excessive stress causing disease.^v *Amlapitta* is a disease in which vomiting is observed with different colour before or during digestion of food, bitter or sour belching, heart burn are few other symptoms. In *Samshamana Chikitsa* mainly *Tikta Rasa Pradhana Pachaka Aushadhis & kapha pittaghna chikitsa* should be given as treatment. In Ayurveda a number of result oriented formulations have been recommended in Ayurvedic Classic for its treatment in addition to *Panchakarma Chikitsa*.

The present study is designed with the aim to study the etiopathological aspects of *Amlapitta*., to assess the efficacy of *Kamdudha Rasa* in the management *Amlapitta*., to assess the role of *Anupana* in the efficacy of *Kamadudha Rasa*^{vi}.

Materials & Methods:

The study is based on clinical observation and the patient's narration. A written and verbal consent was taken from each patient before enrolling them into the study. Total 50 patients were enrolled in the study and divided randomly into 2 groups. Detailed case taking was done and each patient was administered *Kamdudha Rasa* with different *Anupana*. Group -A- Total 25 Patients were administered systemic treatment of *Kamadudha Rasa* with honey. Group-B- Total 25 Patients were administered systemic treatment of *Kamadudha Rasa* with lukewarm milk. Each group was treated for 12 weeks. The results were observed and analysed. The patients were examined according to symptomatic relief at every week for 12 weeks and observations were noted in specially prepared research proforma.

Controlled conditions

(A) Dietetic regimen: Patients were advised to take one cup milk and fresh light breakfast in the morning. Patient were allowed to take meal two times a day with strict follow up of advised *pathya* and *apathya*.

(B) Exercise: Daily practice and yoga was advised to the patient. Emphasis was given a special type of *Asana* which was helpful in *Amlapitta* like *Vajrasana*, *Halasana*, *Shalabhasana*, *Pawan muktasana*, *Surya namaskara* etc.

(C) Behavior: Patients were advised to engage at least one hour in his or her hobby like reading. Patients were advised not to suppress natural urges.

Assessment criteria:

Scoring pattern was adopted for assessing the signs and symptoms of *Amlapitta*. Subjective parameters included the following criteria: - *Kantha-Hrut Kukshi Daha* [burning sensation in throat, chest and abdomen], *Aruchi*, *Chardi*.

OBSERVATION AND RESULT

Total 50 patients were enrolled in the study. Among them, 38% patients were having dietetic factor as main cause of the disease followed by 36% patients having psychological factors 26% patients were having behavior factor as a main cause of the disease. The above data indicates the importance of dietetic factor in *Amlapitta*.

It was observed in the study that *Amlapitta* is a common disease in all the age groups of present era. It is more common in young elder group due to *Pittapradhanayata*. The ratio of male to female was 24:36. The occurrence of *Amlapitta* is highest in middle income group (58%) followed by lower income group (24%). Incidence of *Amlapitta* is more in urban area (82%) Highest occurrence of *Amlapitta* is observed in *sharada ritu* (12%). People having addiction of tea-coffee, are more prone to *Amlapitta* (70%) followed by addiction of tobacco & tea-coffee (28%).

The occurrences of symptoms in both the group were same. The symptoms relived in the patients of both the groups were compared & also shown graphically. It showed that *Kamadudha Rasa* given systematically worked more effective in reliving all the symptoms.

In group A, result was found as 88% patients had total relief of all the symptoms within 15 days. Total 3.3% patients had no relief at all.

In the group B, 75% of patients got relief within 15th days. 6.6% of patients had no relief.

DISCUSSION

In the study, efforts were made to use Ayurveda drug *Kamadudha Rasa* which is cost effective & alternative treatment for modern line of treatment of *Amlapitta*. *Amlapitta* has become very common problem in the present era and very important to have effective, economic & without any side-effect medicine on it. So, here an attempt was made to treat *Amlapitta* with *Kamadudha Rasa*

Mode of Action of Kamadugha Rasa- *Kamadugha Rasa* is a unique *kharaliya Rasayana* [Medicine prepared in mortar and pestle] which contains equal amount of *mukta bhasma* [calcined pearl], *pravala bhasma* (calcined coral: *Carallium rubrum*) *Shankha bhasma*, *shakti bhasma* and *varatika*, *shuddha gairika* and *guduchi satva*. It is having *Pitta Shamaka* property and useful in alleviating *Pitta Dosha* and also having *Vranaropana* property which helps to reduce burning sensation.

Some of the ingredients of *Kamadugha Rasa* such as *pravala* and *mukta* have *dipana* (appetizer) and *pachana* (digestive) properties (Kulkarni, 2006) maintain the normalcy of *agni* (digestive fire) and thus help in curing and preventing the production of ulcers (Ghosh and Baghel, 2011). The *kshariya* (alkaline) nature of these drugs would reduce the *amliyata* (acidic nature) and help in *vrana ropana* (promotes wound healing). These are *sita virya dravyas* (the drug having cold potency or cooling effect usually resembles to endothermic) which does *Pitta shamana* (pacify the biological fire) and *Vrana ropana*. *Shankha Bhasma* being *Sita Virya*, alkaline in nature, *Grahi* (absorption enhancing), it is indicated in gastrointestinal disorders like *Amlapitta*, *Parinama Shula*, *Grahani* (Irritable bowel syndrome) and *Agnimandhya* (Shastri, 1989) which is clinically proved (Pandey, 2000). *Gairika* is another ingredient which is *madhura* (Sweet), *kashaya* (Astringent), *snigdha* (smooth), *hima* (cold), *rakta pitta hara* (effective in bleeding diathesis) and *Vrana ropaka*. These properties are very necessary in the healing of ulcer. *Guduchi Satva* being another important ingredient is known for its *Rasayana* property (Upadhyay et al., 2010). It is having *tikta* (Bitter), *kashaya rasa* with *madhura vipaka* (post digestive effect which is sweet in nature), *snigdha guna* and is *tridosha shamaka* (pacify three Bioenergy Principles, *Vata*, *Pitta*, and *Kapha*), *dipaniya*. These all would support in the anti ulcer activity along with Rejuvenation. *Pitta* is having *tiksna* (sharpness), *usna* (heat), *sara* (mobility), *laghu* (lightness), *snigdha*, etc. properties by which it brings biochemical changes at the cellular and tissue levels. *Pitta* maintains digestion, thirst, appetite energy production and body temperature, colour, complexion. *Pitta* is *Drava* (liquid) in consistency, in spite of which, it performs actions similar to *Agni*, in the course of process of digestion, largely due to its actual *Teja* (heat) component (discarding its *Liquidity-Drava*). This fact is inferred from the way in which *Pachaka Pitta* (digestive component of biological fire) performs *pachana* (digestive) *Karma* (action). The capacity of digestion also depends on the qualitative increase of *Usna Guna* of *Pitta*. Conceptually it was concluded that substances having the properties like *ruksha*, *kasaya*, *laghu* had the effect to decrease the *drava guna* of *pitta* and maintaining the proper function of *agni*. Similarly, substances having *madhura*, *sita* properties, decreased the *usna* property of *pitta* to maintain the proper function of *agni*.

CONCLUSION

Urdhwaga Amlapitta is a chronic recurring condition that affects health-related quality of life. As a result of the economic and social burdens of Urdhwaga Amlapitta, it is important for patients to have access to diet and lifestyle modifications. The results of the study suggest that unwholesome diet, fast and stressful lifestyle with sedentary habits play an important role in the manifestation of this disease. This study can conclude that *Amlapitta* can be managed effectively with *Kamadhudha Rasa* along with following diet, exercise and behavior regime

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