

ROLE OF PANCHAKARMA IN AMLAPITTA**1.Vd. Amit Babasaheb Patil****(P.G. Scholar in Panchakarma)****2. Vda. Alakananda D. Kulkarni****(M.D, Kayachikitsa, Professor, Guide and HOD, Dept. of Panchakarma)**

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ABSTRACT:

Amlapitta is a very common disease of present era and a disease of Annavaha Strotas and is commonly observed in these days of modernization and industrialization. 30% of the general population is suffering from gastro-oesophageal reflex and gastritis resulting in heartburn. It is very troublesome disease and can give rise to many serious problems if not treated in time. Sign and symptoms of Amlapitta are very similar to gastritis or hyperacidity which are like vomiting(chhardi), belching(amlaudgar), salivation with or without nausea(utklesha and hrullas), retrosternal burning and throat burning(hrut kant daha), headache(shiroshool). According to conventional medical science the most common causes of gastritis are H. Pilory infections and prolonged use of Non Steroidal Anti Inflammatory Drugs (NSAIDS). Gastritis is believed to affect about half of people worldwide. Today's lifestyle like improper food intake, unhealthy way of living, lack of proper sleep, mental stress is one of the prime reason to develop such a disease which has troublesome effect on one's day to day life. It is one of the chronic diseases affecting

many people as the condition worsens if early intervention is not done. Keeping this in mind ayurvedic management is one such method which plays an important role in giving relief to patients. The five procedures of Panchakarma done through several procedures purify the body system by removing morbid doshas from the body. These purification methods are essential components of the curative management of these diseases that are not controlled by palliative management.

KEYWORDS: curative management, palliative management.

INTRODUCTION:

The word 'disease' literally means lack of ease. According to Taber's encyclopaedic medical dictionary, disease means "A pathological condition of the body that presents a group of symptoms peculiar to it and that sets the condition apart as an abnormal entity differencing from other normal or pathological body states". Amlapitta is a disease which is commonly found in almost all parts of the world. Peculiarities of this disease are, increased prevalence, vast field of manifestation of symptoms, requires prolonged dietetic control, if not treated in proper time, it may create major problems, relapses are very common. An Ayurveda, drug or diet articles that reverses or break the samprapti without producing any side-effect has been looked as ideal drugs or diets. G.I.T disorders are being treated successfully by Ayurvedic physician. Ayurveda has a lot to offer in the management of Amlapitta. In ayurveda, chikitsa is mentioned in two group i.e Shodhan and Shaman. In this research work, I have decided to study the effect of both therapies i.e. shodhanapurvaka shaman and shama chikitsa in amlapitta comparatively.

Thus while going through different ayurvedic texts 'GUDUCHYADI KWATHA AFTER
VAMANA IN AMLAPITTA' satated by Bhaishajya

Ratnavli (Amlapitta chikitsa 56/13)

छिन्नखदिरयष्टयाहृदाव्यम्भो वा मधुद्रवम् | (भै.र. ५६/१३)

Which contains Guduchi, Yastimadhu, Khadir Daruharidra fulfils all the above criteria.

AIM: Role of Panchakarma in Amlapitta.

OBJECTIVE:

1. To study amlapitta in detail.
2. To study treatment of amlapitta in detail.

AMLAPITTA:

As the base of disease is 'Aama'. Amlapitta is a disease of Annava shrotasa. Due to vividha hetu sevana like viruddha dushtaahara , vihara like Ratra-jagarana, Vegadrodha and manasikahetu like Chinta, bhaya, krodha pitta dosha of body get vitiated with increase in amla and drava guna, Again and again hetusevancauses Aamasanchiti and dusti of annava shrotasa. Vitiated pittadosha , aama and annava shrotas dushti leads to disease calledas 'Amlapita.'

Amlapitta is Drava, Amla pittajanyam, Aamashyagata,Aamajanya vyadhi , treatment described for it, is Shodhana asvaman, virechana, etc and then shaman chikitsa. The treatment should be given to alleviate Drava, Amla guna of pitta and to alleviate samata.

CAUSES:

The Amlapitta Vyadhi is caused due to Viruddhashana and Pittaprakopaka Bhojana and Pana. Individuals with a Pitta imbalance are susceptible to hyperacidity, peptic ulcers and some types of inflammatory disorders. The pathogenesis of Amlapitta involves three important factors i.e. Agnimandya, Ama and Annava Srotodushti. Along with this, the vitiation of Pitta leading to quantitative and qualitative increase of Pachaka Pitta especially in its Ama and Drava Guna gives rise to Amlapitta.^[9] The gastric glands produce acids, which help break down food during digestion. Excess production of acids in stomach is termed as the hyperacidity. There are varieties of reasons which cause excess acid production. The most important among these are,^[10]

1. Excessive use of the oily and spicy foods
2. Excessive intake of alcohol, smoking, keeping stomach empty for long time, Skipping breakfast causes acidity.

3. Excessive use of Analgesics esp. NSAIDs
4. Anxiety, depression and anger
5. Irregular eating habits.
6. Consumption of Maida products in large quantity.
7. Sleeping just after taking meal.
8. Drinking excessive water
9. Excessive intake of the caffeine and nicotine products.
10. Constipation
11. Carbonated drinks
12. Foods which are rich in fats, such as chocolates cause acidity or acid reflux diseases.
13. Other causes of acidity or heartburn are pregnancy, aging, obesity and bad eating habits, like eating junk foods.

SYMPTOMS:

Signs and symptoms of Amlapitta mentioned in the Ayurvedic texts are very similar to gastritis or hyper acidity. The most important presenting sign of Amlapitta is burning sensation of the stomach, heart and throat. This sign is most prominent and is in the middle stage of the disease. This is due to increasing Drava Guna and Vidagdhatva of the Pitta. The symptoms of the Amlapitta varies from Avipaka, Klama, Utklesha, Amlodgara, Angagaurava, Hridaya/ Kantha Pradesha Daha and Aruchi.^[11]

ROLE OF PANCHAKARMA :

Ayurveda classics mentioned the utility of Panchakarma in Amlapiita. The utility of Panchakarma can be understood if analysed under the role of the Purvakarma and Pradhanakarma. Some Acharya's have mentioned externally and internally purification therapy for management of Amlapitta.

Poorvakarma - Pachana, Deepana, Snehana, Swedana

Pradhanakarma - Vamanadi karma

Poorvakarma:

Deepana-Pachana:

Deepana drugs are those which are capable of performing stimulation of Jatharagni, according to Sharangadhara drugs having Deepana Karma does not digest the Ama but increase Agni, Deepana-Pachana drugs Mishi (foeniculum vulgare), Chitraka (plumbago zeylanica). Deepana drugs helps in separation of Dosha from Dhatus.^[12]

Mode of action

Before expulsion of Dosha from the body. It is mandatory for the Dosha to be in a Pakva state. This process of transformation of morbid doshas from their unripened state to ripened state is achieved by Deepana Pachana Chikitsa.^[13]

Snehana:

Snehana means oleation therapy, the therapy which produces Snigdha or oiliness in the body. Snehana is the major preparatory procedure to be performed before Shodhana. The entire Shodhana procedure depends upon the proper mobilization of Dosha from the Sakha, which is achieved with the help of Snehana and Swedana .

Mode of action of Snehana

Snehana helps in the proper Gati of Vata, brings Gaatra Mardavata and removes the Srothorodha. Sneha overcomes Rukshatha by its Snigdha property and the Sanga is corrected.^[14]

In Paittika disorders, Kevala Ghrita should be given.

In Vatika disorders, it should be mixed with Lavana.

In Kaphaja disorders, it should be combined with Trikatu and Yavakshara.

The Veerya of drugs present in Sneha are absorbed into the skin which is the site for Brajaka Pitta. According to Dalhana, The oil used in Abhyanga reaches upto the different Dhatus if applied for

the sufficient time. When Snehana drug reaches to the particular Dhatu, it subsides or cures the diseases of that particular Dhatu.

Swedana:

Swedana is the prime modality of treatment for vitiated Vata and Kapha dominant disease.^[15] Swedana is done to liquefy the vitiated Dosha which are spread throughout the body. As a result of application of Swedana the vitiated Dosha are easily expelled out with the help of Pradhana Karma such as Vamana, Virechana, Basti.^[16]

Mode of action of Swedana:

Ushna Guna of Swedana does Srotoshuddhi and Ama Pachana, so it relieves stiffness. Due to elimination of Kleda, lightness is achieved. Klama, Gourava, Angagaurava are the symptoms of Amlapitta. To relieve these symptoms Swedana is helpful.^[17]

Pradhana Karma: Panchakarma is the management protocol for the Prabhoota Dosha in any condition.

Vamana:

In Amlapitta, even though it is a Pitta dominant disorder, the Sthanasamsraya is in the Amashaya, which is the Kaphasthanagata. The primary route of Shodhana mentioned in Vyadhi affecting the Amashaya is the Urdwa Shodhana, Vamana. The Shodhana which eliminates the Doshas through the easiest route is always considered as the ideal one. Vamana as the first line of treatment, followed by Langhana and Laghu Bhojana.^[18] Even though the Amlapitta is a Paikka disease, the most effective Shodhana is Vamana. Kashyapa opines that just like a tree with its trunk and branches are destroyed by striking the blow at its root. He says that, peculiarly for the chronic conditions; Vamana is to be done definitely. He also gives another example for the relevancy of Shodhana. If we are pouring pure milk in a vessel in which we have already kept Takra (butter milk) and not properly cleaned, the milk even though fresh, is having a chance to get fermented. In fact, the Shamana drugs applied after doing Vamana will have the expected effect. The Amashaya with the Doshas associated with the Ama is defective in absorbing the drugs even though Shamana drugs are being advised, without proper Shodhana. Such significance is there for Shodhana, in the context.

Mode of action:

In the Samprapti of Amlapitta main involvement of Kapha and Vata is found. Vamana Dravyas by their Sukshma Guna reaches Anu Srothas by Teekshna and Ushna Guna does Chedana and Lekhana of Kapha and Medas and also removes Dusta Anna Rasa. Thus Vamana Karma directly acts over Kapha, Medas and Dushta Annarasa, thereby checks the Samprapti.^[19]

Virechana:

Kashyapa states that after Vamana Karma when the patient regains the Deha Bala. The Pakwashayagatha Dosha Nirharana should be done through Virechana Karma. According to Bhavaprakasha, the decoction of Patola, Nimba and Madanaphala with Saindhava Lavana should be used for Vamana in Amlapitta. Nishotha Churna and Amalaki are prescribed for the Virechana.^[20] Avipattikara Choorna is one of the most commonly used Yogas for Virechana, which is mentioned by Bhaisjyaratnavali.^[21] In Kaphadhika condition of Amlapitta, Patola Patra, Nimba Patra, Madanaphala Kwatha, Madhu and Saindhava Lavana should be mixed. With this preparation Vamana should be done.^[22]

Mode of action:

Virechana is important among Shodhana; because it not only act over Pitta but also on Kapha, Vata and Meda. Removes Avarana of Vayu in Kostha and corrects Agni Vaigunyata. By Virechana drugs there will be increased bile secretion and increased peristaltic movements. During relaxation phase of peristalsis; sphincter of oddi being relaxed, as bile come to the G.I.T. Thus this bile can be compared to Pitta, which will be eliminated during Virechana with other toxins. Hence Virechana reduces Pitta Dushti and normalizes Agni.

Basti:

The next regimen consists of administration of Anuvasana followed by Asthapana, in the chronically afflicted patients. The drugs such as Tiktaka Gritha, Indukanta Gritha, Aragwadhadi Gana Gritha etc. are usually used for the purpose of Anuvasana. Madhuyashtyadi Taila and Ksheerabala Taila are also used in this regard. After Anuvasana, in chronic cases, Niruha Basti is mentioned. Usually Ksheera Basti is the ideal one to be administered here. Instead of plain Ksheera, Ksheera Kwathas with Guduchyadi

Gana, Tiktaka Kwatha, Indukanta Kwatha, Aragwadhadi Gana is usually used. Plain Ghrita is observed to cause Utklesha in these patients.^[23]

Action of Basti:

Basti is the best therapy to control the Vata and thus it controls the Pitta and Kapha also. The given Basti when enters the Pakvasaya by its Virya, draws the vitiated Doshas lodged in the entered body from foot to the head, just as the sun situated in the sky sucks up the moisture from the earth. The Tikshna Guna of Basti helps in overcoming the Sroto Dushti resulting due to Sanga. Thus Basti Dravya after reaching to large and small intestine get absorbed, due to Laghu, Ushna, Tikshna, and Ruksha Guna of Dravyas, it breaks the obstruction and expel out the morbid material from all over the body. In the disease with Kapha, Pitta (Kapha Pittanubandhaja) and located in Amashaya, Vamana and Virechana are indicated and Purana Ghrita Pana is also used therein. In the disease with Vata and located in Pakvashaya, Anuvasana Basti preceded by Asthapana is prescribed.^[24]

Raktamokshana:

Yogaratanakara added Raktamokshana as a tool if Amlapitta is not cured by both of the Shodhana procedures, Vamana and Virechana.^[25] Even though, Amlapitta is not mentioned as such, the symptoms resembling the disease are mentioned as Katu and Amla Udgara may happen in one with the vitiation of Rakta. Moreover in some of the patients with Amlapitta, symptoms of Rakta Dhatu Dushti are also observed. So in such a condition, Raktamokshana is having significant role, the technique being decided by considering all the related factors.^[26]

DISCUSSION:

Amlapitta is mentioned in Ayurvedic classics as a Annavaha Srotas Vikara produces due to Sanga. Panchakarma is a preventive, promotive and curative therapy. For the correction of abnormalities of Tridosha specific therapies are practiced like Vamana for Kapha Dosha, Virechana for Pitta Dosha and Basti for Vata Dosha predominantly. Various diagnostic factors like Dosha, Dushya, Bala, Kala, Prakriti, Agni, Vaya, Satva, Satmya and Roga Avastha are carefully assessed. After proper diagnosis for the better result, Panchakarma modality should be selected in accordance to the condition. This paper is focused on preliminary guidelines for selection of Panchakarma procedures in management of Amlapitta.

CONCLUSION:

Amlapitta a disease of Annavaha Srotas caused due to Ama and Pitta. In this condition Pitta gets Vidagdha and becomes Amla. Panchakarma removes the vitiated Dosha and balances the morbid humour of body. Panchakarma have a key role to play in the management of Amlapitta. One need to be careful in selection of appropriate procedure as it is based on Rogi and RogaBala.

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