HOLISTIC APPROACH FOR THE PREVENTION OF AMALAPITTA

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ABSTRACT

Amlapitta (Acid Peptic Disorder) is a very common emerging which is an abnormal pathological condition of pitta occurring due to indulgence in aahara, vihara and manasika bhava which are of incompatible combination, faulty dietary habit, persistent intense stress, excess alcohol consumption, spicy and oily food and sedentary life style. The condition can be cured using medication but the condition may relapse as soon as nidana sevana is done. So the holistic approach is a must to tackle this problem like intake of pathyahara, sodhana kriya (yamana, virechana etc), yogic kriya (Jala Dhauti), yogasana (vajrasana, shavasana, salabhasana, and yoga nidra), pranayama (Shitali, Shitkar), life style modification (avoidance of unwholesome diet, tobacco chewing, and alcohol intake), etc. By the use of these approaches the condition can be treated to its root. Moreover, amlapitta can be prevented by the use of pathyahara and practice of good lifestyle habits (Vihara), following the charya traya ( dinacharya, rutucharya and ratricharya) and avoidance of nidana.The present paper focuses on the holistic approach for the prevention (primary, secondary and tertiary) of amlapitta Thus preventing disease from gaining a foothold in the system.

KEYWORDS: Amlapitta, holistic, pathya-apathyaya.

INTRODUCTION

Amlapitta is a common disease now-days due to changing diet habits, social structure, lifestyle, environmental and mental stress and strain. The word amlapitta is derived from अम्लम् + कल्य + अष्ठ प्रयत्य which means sour or amla. अम्लम् च पतल्म अम्लम् पतल्म | The condition in which pitta becomes amla is called amlapitta. अम्लम् दर्धपल्म च तत् पतल्म, अम्लम् पतल्म | (अम्लोचोप) The condition in which pitta becomes vidadgda and cause amalata is called amlapitta. Normally pitta has katu rasa but when converted to amla rasa cause amlapitta.

We do not get direct reference of Amlapitta in Samhitta. In Madhava Nidana it has been described in a separate chapter. In Kashyapa Samhita it has been described as shuktaka. In Caraka Samhita, in grahami adhyaya,[1] among the diseases caused due to aama, amlapitta has been described. In the pathogenesis of Grahami roga, the pathogenesis of Amlapitta has been explained. Nidana sevana[2] (viruddha, dushta aahara, atyamla aaharaa, vidahi aahara, pittala aahara) creates mandagni and it further leads to ajirna which leads to amavisha production. This amavisha mixed with pittadi dosha and lodges in amashaya and produce amlapitta.[3] And produces the symptoms like avipaka, klama, utklesha, tiktalaodgara, kritkantha daha, aruchi, etc.

The amlapitta has been classified as urdhvaga and adhoga[4] according to gati bheda and vaataadhika, vaata-kaphadhika and kaphadhika according to the predominance of dosha along with pitta.[5] The navina or acute amlapitta is sadhya, whereas the chronic or chira amlapitta is yapya and if the person is following the proper aahara and vihara the kashtasadhya also becomes sadhya.[6]

According to modern concept we can correlate amlapitta with hyperacidity or acid peptic disorder. In this condition the Hydrochloric acid in the stomach is increased, which causes inflammation of the gastric mucosa leading to hyperacidity, causing symptoms like heart burn, nausea, pain in epigastrium, vomiting, anorexia and hiccough.

Prevention is defined as an action which is aimed at eradicating, eliminating or minimizing the impact of
disease and disability, or if none of these are possible, retarding the process of the disease and disability. The dictionary meaning of prevention is the act of stopping something from happening or arising. In the context of health, prevention plays major role in halting disease process as well as stop the disease from emerging. In modern days, the concept of prevention has become broad-based. Prevention not only means stopping the disease from occurring but also to intercept the disease cause and disease process. This was rightly described in Ayurveda as aim of Ayurveda which is to promote health of healthy and cure disease of diseased person.

According to the state of disease the levels of prevention differ and also the modes of intervention. Amlapitta is one of the fast emerging diseases in the present era; all the levels of prevention can be applied according to the stage of pathogenesis of the disease.

Holistic measure for the prevention of Amlapitta
Modern era changing lifestyle along with changing food culture and also depending upon ones body constitution amlapitta is one of the most common symptoms seen in the society. Although it can be managed efficiently with proper medication and following wholesome aahara and vihara, it has high chances of remission if one of the nidana sevana ( aahara, vihaaraj or manasika bhava) is done. So, it will be better to apply holistic measures for the prevention of amlapitta.

The goal of medicine is to promote health, to preserve health, to restore health when it is impaired and to minimize suffering and distress. These goals are embodied in the word prevention. The holistic prevention of amlapitta can be described according to the four levels of prevention. The four levels of prevention are primordial, primary, secondary and tertiary prevention. Normally, if we discuss about the word prevention, we think it as stopping something from happening. But it also means stopping from aggravation of the condition. Even giving treatment is also a part of prevention. Each and every action taken from birth to death all are embodied under prevention.

Primordial Prevention
Primordial prevention is the prevention of emergence of risk factors in population groups that have not yet appeared In this stage, the amlapitta can be prevented by giving proper health education about the do’s and do not’s for the disease. And encouraging the people from adopting healthful lifestyle and habits the concept of sadvritta, achara rasayana, aapta sevana can be taken under this level of prevention. As no action is taken in this level of prevention, the main mode of intervention in this level is to give proper education about the prevention modalities of amlapitta to the mass as well as individual and encourage to adopt healthy habits in the family and community.

Primary Prevention
Primary prevention is described as “action taken prior to the onset of disease, which removes the possibility that a disease will ever occur” It signifies the intervention at the prepathogenesis phase of the disease. The main prevention modality for any disease is nidana parivarjana or avoidance of causative factors Which holds true for Amlapitta also. One should avoid excessive intake of amla-ushna aahara, alcoholic beverages, abhisyandi-pistiana sevana, doing adhyashana, viruddhasanasana, intaking food during ajima, excessive sevana of kulattha, vegadharana, junk food, etc. Among the seasons, during varsha and sharada rutu and in anupa desha the pitta is aggravated. So, the rutucharya should be followed according to the rutu.

The charya traiye (dinacharya, rutucharya and ratricharya) should be followed properly. If an individual follows these charyas, the dosha-dhatu in the body will be in equilibrium and the health will be maintained. The regimen which are liha ubhayaloka are the dinacharya. For example, brahimi mutual jagarana- if an individual do jagarana at this time, which is vata kaala, all his physiological functions will be normal as vata is responsible for all the physiological functions in the body. As for rutucharya also, it is told that in particular rutu particular rasa should be taken as per the rutu, to tackle the changes in the dosha in the body according to rutu so that the disease pertaining to change of rutu will not occur.

The pathya or wholesome diet barley, wheat, green gram, old rice, warm water, sugar candy, inflorescence of the plantain, cucumber, matured ashgourd, pomegranate, gooseberry, dry grapes, etc. should be taken. And the apathy like tila, masha, kulatha, milk of goat, dhanyaml, etc should be avoided.

Similarly, one can practice yogasana, pranayama, yogic kriya, dhyana and mudra. These measures improves the well being and happiness of an individual, also improves all the dimensions of health so that an individual can enjoy positive health.

Secondary Prevention
Secondary prevention can be defined as action which halts the progress of a disease at its incipient stage and prevents complications. At this stage the disease has already step foot on the body. The general measure for the treatment of any disease is nidana parivarjana, sanschodhana chikitsa and samshamana chikitsa.

As explained by Acharya Caraka at this stage of disease we can go for nidana parivarjana, shodhana and shaman chikitsa. The main keyfactor for treating amlapitta is to improve digestion. Vamana is indicated in diseases that are originated from Aamashaya. Acharya Kashyapa says as the disease is developed from Aamashaya where the kapha and pitta have ashraya so the wise physician should give vamana form the very beginning to the one...
who have lost his strength and bulk. Yamana is considered as the best modality of treatment in amlapitta. It is just like destroying the tree by cutting its roots.

In one study it has been found that yamana is effective in the treatment of urdhwogata amlapitta.[15]

For urdhwoga amlapitta we can advise yamana due to samsarga of kapha and virechana in case of adhoga amlapittu.[16] In amlapitta first yamana should be done then nirudvirechana followed by anuvasana vasti.

One has to follow code of dietetics for better health. Appropriate quantity and quality of food consumed helps to prevent and control hyperacidity. One should also take food considering one’s own capacity of digestion. With the complaints of amlapitta following the dietary do’s and don’t helps to produce soothing effect on the inner layer of the stomach, reverses inflammatory changes and controls the digestive secretion.

The single drugs like shatavari, vastimadhu, amalaki, shunthi, etc and compound formulation like kamudhu rasa, sutasekhar rasa, praval pishhti, praval panchamritta, dhati laudha, shankha bhasma, swarnamasksika bhasma, avvipattikar churna, amalaki rasayana, shattavari ghrīta, dasmadighrita, etc can be used as shaman aushadha.

Yoga is one of the most effective and natural cures for acidity. It is also one of the easiest and quickest way not only to overcome the acidity but also to improve the digestion. For the cure of amlapitta we can advise the yogasana like bājrasana, pavanamuktasana, ushtirasana, paschimotanasana, suryanamaskara, shalabhasana, etc, pranayama like nadiṣodhana, bhramari, shitali, shitakari, Chandrabhedi pranayama, etc, yogic kriya like jala dhaatust, neti etc and mudras like prithivi mudra, pranamudra, etc will also be beneficial in prevention as well as cure of amlapitta. The yogasana described above will improve the circulation in the gastrointestinal tract and also removes the toxin form the body so that the agni will become proper. These asana also helps relax the mind. The practice of pranayama not only improves physiology of the body but also improves the mental function and well being of the individual. As the psychological factor is one of the cause of amlapitta, the practice of pranayama is certainly beneficial. Also the shitali, chandrabhedi and shitakari pranayama are soothing and cooling in nature and balances the aggravated pitta. The prithivi and prana mudra decreases the aggravated pitta in the body which will help to tackle the increased pitta in the body.

In one study it was found that, marked improvement was found in all the symptoms of amlapitta after practicing specified yogasana for 21 days.[17]

Tertiary prevention
When the disease process has advanced beyond its early stages it is still possible to accomplish prevention by what might be called as tertiary prevention.[18] If the disease is not managed in its early stage it will become yapya and complications occurs. Strict adherence with food habits, proper diet, healthy lifestyle and regimen along with medication mostly gives total cure form acid peptic disorder. If not treated timely or if unwholesome diet, regimen and habits continued, it may lead to ulcer, anaemia and various health problems like chronic gastritis, duodenitis, IBS, malabsorption, peptic stenosis.

At this stage, the nidana sevana varjana is a must. As the disease is of pitta origin, all measures are undertaken to pacify pitta; otherwise the medicament should subside the irritation. So, first of all, in worsened conditions, emesis is carried so as to take out the accumulated acidic substances from the stomach. After once complete remission of the complaints, rasayana are prescribed so as to check the re-manifestation of the similar episode. Along with these treatment modalities the adherence to wholesome aahara and vihara should be done. In jirna amlapitta asthapana and anuvasana vasti can be carried out.[19] Similarly, if the amlapitta is still persistant after shodhana kriya, the raktamokshana can be done followed by shitala dravya lepa and shamsarjana karma with pittagpana aahara.

The yogasana, pranayama, yogic kriya, dhyan and mudra described above can be adopted as adjuvant to the treatment in this level.

DISCUSSION
The goals of preventive medicine are to promote health, to preserve health, to restore health when it is impaired, and to minimize suffering and distress. The objective of preventive medicine is to intercept or oppose the "cause" and thereby the disease process. Often times, removal or elimination of a single known essential cause may be sufficient to prevent a disease. Prevention is not only the process of stopping the cause of disease but also action which halts the progress of a disease at its incipient stage and prevents complications, which is embodied in secondary prevention. So prevention acts in each and every stage of the disease.

It is clear that amlapitta is mainly due to aggravation of pitta where the pitta becomes amla rasa. Factors responsible for aggravation of this pitta dosha are excessive intake of pungent and sour food items, alcoholic preparations, salt, hot and sharp stuff which cause burning sensations, anger, fear, excessive exposure to sun and fire. Now-a-days due to change in lifestyle and dietary habits has increased the prevalence of this disease worldwide. The irony is that though ample research has been carried out for alleviating the disease, it still remains persistent. As the definition of health goes on as health is a state of complete physical, mental and social well beings and not merely the absence of
Similarly, the physiological as well as mental and social changes in an individual should be tackled so as to prevent the occurrence of amlapitta.

CONCLUSION

Amlapitta is one of the most common diseases seen in the society. It is seen in all age groups, all classes, and all community which decreases the quality of life significantly. The stomach normally secretes acid that is essential in the digestive process. When there is excess production of acid in the stomach, it results in the hyperacidity.

Amlapitta has become the burning issue in the present era. It can be cured with the simple medicament but long term medicine use may possess side effects. For prevention and total cure of the disease not only the physiological function of the body should be in balanced state but also the mental function should be well functioning. This can be achieved through the holistic approach. This holistic approach may be pharmacological or non-pharmacological can be applied in each and every stage of the disease so that the disease will not put foot on the system and if any one suffer from the disease also it will not aggravate and transform from disease to disability. It is like stamping a spark rather than calling fire brigade. And it is rightly called “Prevention is better than cure”

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