

IMPORTANCE OF DIET AND LIFE STYLE IN THE ETIOPATHOGENESIS ON
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ABSTRACT

Today's life style is completely changed. Most of the people cannot perfect in their food habits. They have bad food habits like irregular intake of food, eating of fried foods, excessive use of chillies & masalas in food etc. The improper living style and faulty diet habits generates the imbalance of the body elements vata, pitta & kapha and thus various disorders may occurs. Due to this change life style, many people are suffering from dyspepsia. Gastric dyspeptic disorders are mainly caused by dietetic pattern, mental stress and strain which is related our digestion, charaka and kashyana have clearly indicated that the Grahani Doshas and Amlapitta occur in the persons who could not check the temptation of food. The Nidana sevana create Mandagni & due to Mandagni, Ajirna is developed and it leads Amavisha production. This Amavisha mixed with pittadi Doshas and lodes in Amashaya then it produces the Amlapitta diseases.

KEYWORDS: Amlapitta, Diet, life style, Hyperacidity, Ayurved.

INTRODUCTION

Amlapitta is common problem in the young age group. Amlapitta increased day by day. Now a days the food opposite qualities fermented food, preserved food, sour, salty, alcohol, hot food, irregular diet intake, late night dinner, spicy food, mental stress are commonest.

Gastric disorders are mainly caused by dietetic pattern, mental stress and strain which is related our digestion. Due to this changed life style, many people are suffering from G.I.disorder.

In the modern medicine the Amlapitta may be compared to be the condition of hyperacidity. In this the secretion of hydrochloric acid increases in the stomach causing burning sensation in the chest and stomach, amlodgara (Acid Eructation) giddiness & heaviness of abdomen and other gastro-intestinal symptoms.

Amlapitta was first mentioned clearly in *kashyapa samhita*. *Madhava nidana*, *bhavaprakash* and *yoga ratnakara* have also described very well.

Acharya kashyapa and *madhavakara* have mentioned psychological problems and bad food habits as the causing factors of amlapitta. *Acharya charaka* said that the ama or undigested food molecules which are

generated from ajirna are absorbed and deposited in different organs of the body and thus produces the metabolic disease like amlapitta.

Acharya Charaka has mentioned that if a person is under some psychological problem even the wholesome food taken in proper quantity does not get properly digested. In this respect *Acharya Charaka* has told that Agni is responsible for vayu, Varna, Bala, Swasthya, Utsaha, Upachaya, Prabha, Ojo & Teja and it also gives the importance as long life in the functioning state and even death, in unfunctioning state of Agni. Also *Acharya Charaka* and *Acharya Vagbhata* has clearly defined the role of Agni in the etiopathogenesis of all the human ailments.

In *Brihtrayi Amlapitta* is not mentioned as a separate disease entity but there are several references in *Charaka Samhita* regarding Amlapitta. *Madhavakara* and *Kashyapa* have described this disease as a separate entity with detailed description. *Kashyapa* has accepted the involvement of three Doshas in Amlapitta while *Madhavakara* has accepted the dominance of Pitta in this disease. This disorder is the result of Grahani Doshas.

The first recorded medical literature *Charaka Samhita* which bases the very systematic and scientific

description has not mentioned the disease Amlapitta. Though a scattered references and the pathogenesis is found in Grahani Adhyaya that Annavisha when associated with Pitta causes burning sensation, morbid thirst and mouth diseases leads to Amlapitta and such other paittika disorders.

Madhavakara has classified the disease into two types namely Urdhwaga and Adhoga Amlapitta. *Madhavakara* followed the *Charaka* that the disease is due to vitiation of Pitta which is already increased due to its own causes. While describing the pathogenesis of Amlapitta *AcharyaCharaka* has mentioned that the ama visha when gets mixed with pitta the disease amlapitta is developed.

संक्षेपतः क्रियायोगेनिदानपरिवर्जनम् | (सु.उ.1/25)

Sushrut has given importance to nidan parivarjan. While explaining he defines nidan parivarjan as to leave or avoid the causing factors. *Sushruta* further said that nidan parivarjan should be the first line action against disease.

It includes all type of hetu i.e. dosha karak hetu and roga karak hetu, all types of hetu which can be avoided are considered for Nidan parivarjan.

According to *charaka* although treatment in the form of medicine is mentioned, Nidan parivarjan with that medicine is beneficial for getting total relief i.e. apunarbhav chikitsa. Nidan parivarjan destroys form its root; hence chances of recurrence are less.

संशोधनसंशमननिदानस्यचवर्जनम् |

एतावदभिषजाकार्ये रोगे रोगेयथाविधि || - (च.वि.)

Sanshodhana, Shaman etc. kriya are of no use if nidan parivarjan is not achieved. hence parivarjan has given place, prior to sanshodhan and shaman.

In other words if nidan parivarjan is achieved; then probability of getting disease is much more less than other.

In addition nidan parivarjan gives a break through in samprapti. It there will be no samprapti vighatan, then that disease will not be cured totally.

AIM AND OBJECTIVE

Importance of diet and life style in the etiopathogenesis on *Amlapitta*.

Definition of Amlapitta

Chakarpani in his commentary on *charaka Samhita* states that "Amalgunodriktam Pitta Amal Pitta," Here, Udrikta stands for increase or excessive, which means that there is quantitative in pitta. However its Amal and Drava Guna is more vitiated.

MATERIAL AND METHOD

Reference regarding Amlapitta was collected from Bruhatrayi, Laghutrayi Modern textbooks and Published article.

Causes of Amlapitta

Aaharaj hetu

- 1) Virudha bhojana:- Desh virudha, kaal virudha, Agni virudh and Matra virudha etc.
- 2) Sadashta bhojana:- Paryushita Anna Sevana and Contaminated food.
- 3) Atiruksha bhojana:- Fermented food, Teened product and bakery product.
- 4) Vidahi bhojana:- Spicy food, Fast food and junk food.
- 5) Shuska sevana:- Virudha ana.
- 6) Guru Sevana:- Udhad, Tilpishta, Gud and Milk product.
- 7) Upavasa.

Viharaj hetu

- 1) Excessive Physical work
- 2) No or less Physical work
- 3) Ratrijagarna
- 4) Aatap sevana
- 5) Divaswapa

Mansika hetu

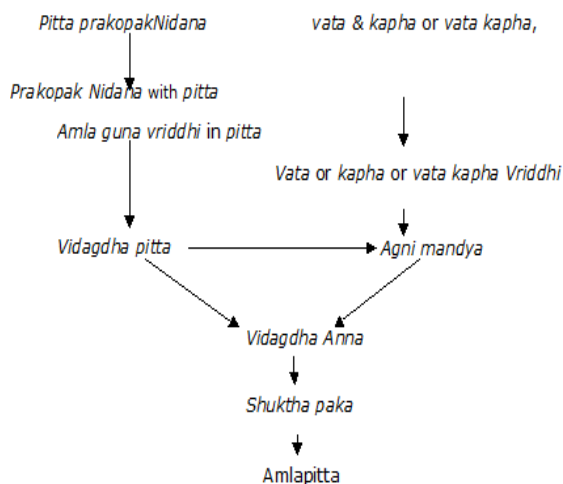
- 1) Krodha
- 2) Shoka
- 3) Bhaya

Vyasan

- 1) Alcohol
- 2) Tobacco
- 3) Beverages
- 4) Smoking

Lakshan

Avipaka (indigestion), Utklesa (Nausea), Aruchi (anorexia), Tikta-Amla-Udgara (Acid bitter eructations), Chardi (Vomiting), Jwara (fever) Gurukosthatuama (Abdominal discomfort) and Hrita Kantha Daha (Pyrosis). *Kasyapa* has added Antrakujana (gargling), Udara Adhmana, Vidabheda (diarrhoea) and Hrid Sula (cardiac pain) Other symptoms are Gaurava (malaise), Klama (Lassitude) and Siroruja (Headache)

Schematic presentation of Samprapti of Amlapitta

Meaning of Samprapti is the process of the disease formation beginning right from the contact of the causative factors with the body to complete manifestation of the disease. It is a course followed by a disease in which the doshas gets vitiated and the path it follows for the manifestation of disease.

Over indulgence in above-mentioned factors cause Vitiating of Vata and Pitta doshas. Especially due to the pitta prakopak nidana sevana, the amla guna of pitta increases and it is called as vidagdha pitta, which leads to Agni mandya, i.e. Jatharagnimandya.

During this stage, what so ever food is consumed becomes vidagdha. Then it becomes shukta and it lies in the stomach stagnant. Any food, which is taken, becomes Vidagdha. At this stage Vidagdhajirna manifests which is the Purvarupa of the disease Amlapitta.

Samprapti Ghataka of Amlapitta

Udbhava	: Amashaya and Pittadharakala
Sanchaya	: From Pittadharakala to Sleshmadharakala of Amashaya and Pachyamanashaya.
Adhithana	: Adhoamashaya
Dosha	: Pachaka Pitta, Samana Vayu, Kledaka Kapha
Dushya	: Ahara Rasa
Agnimandhya	: Jatharagnimandhya
Ama	: Jatharagnimandhyajanya Ama
Swabhava	: Chirakari
Vyadhi	: Amashaysottha
Rogamarga	: Abhyantara Roga Marga
Paradhanta	: Pitta Dosha Pradhanya

Pathya-Pathyam

Pathya means the wholesome drugs & regimen which do not adversely affect the body & mind. While those which adversely affect the body & mind are considered as Apathya.

If a person follows the rules for particular disease there is vary little significance of drug treatment & when a person is exposed to Apathya then drug treatment has no value because taken drug can't be able to cure the disease.

The following list of pathyapathya found in the disease:

PATHYA**Ahara**

Anna varga - Yava, Godhuma, Purana Sali, Mudga, Lajasaktu
 Shaka Varga - Karvellaka, Patola, Kusmanada
 Phala varga - Dadima, Amalaki, Kapittha
 Dugdha varga - Godugdha
 Mansa Varga - Jangala mansa
 Miscellaneous - Sarkara, Madhu, Narikelodaka, Goghrita
 Vihara - Shitopachara, Vishrama

APATHYA**Ahara**

- Guru Anna, tila, Masha, Kulattha, Navanna
 - Shimbidhamya
 - Dadhi, Avidugdha
 - Madhya, Sandhana Kalpa
 - Pitta - prakopa Anna, Lavana Rasa, Amla Rasa, Katu Rasa
 - Rasona

Vihara

- Ajeerne Bhojana
 - Vegavidharana
 - Atapasevana
 - Chinta
 - Krodha

DISCUSSION

The fast emerging lifestyle diseases in India today inflict heavy burden on the society and is a new national reality. By and large, they are born out of faulty diet and lifestyle modifications. Comprehensive, workable, and cost-effective preventive alternatives are available in Ayurveda, which need recognition and promotion. In the present study, most of the etiological factors were found to be related with the diet and lifestyle. If one does not follow proper dietary habits, his/her Agni will be diminished due to irregularities in the digestion and finally will lead to Amlapitta. But prevention of the disease is better than cure so also Nidana Parivarjana has been suggested as the first line of treatment in Amlapitta. Nidan like aharyanya, viharjanya, manshika bhawas and kalaj bhawas are effect to evaluate Amlapitta. So nidana parivarjan is most important is prevention of Amlapitta.

CONCLUSION

Amlapitta is the most common problem due to change of life style, stress, habits like alcohol, modern lifestyle-dietary habits.

To take regular healthy diet in proper time , proper sleep, exercise are the important factor to leave out Amlapitta . *Amlapitta* is a chronic recurring condition that affects health-related quality of life. As a result of the economic and social burdens of *Amlapitta*, it is important for patients to have access to diet and lifestyle modifications. The results of the survey study suggest that unwholesome diet, fast and stressful lifestyle with sedentary habits play an important role in the manifestation of this disease.

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