ROLE OF MANAS BHAVA IN THE ETIOPATHOGENESIS OF AMLAPITTA IN CONTEXT OF HYPERACIDITY

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ABSTRACT

Amlapitta is the most common disease of present time. Every third person is complaining symptoms of this disease. Especially people of the urban area are more prone to this burning problem as they are always in hurry, worry and curry. As ahara, consequences of vihara (regimen) play an important role in making of a person healthy or ill. Ayurveda mentioned description of dincharya, ratricharya, ritucharya and code of conduct to prevent diseases and for the promotion of health. In them vega vidharana (retention of urges), divaswapa and ati-snana (over bathing) are near causes of amlapitta. Charaka stated nidana of ajeerna i.e. chinta (anxiety), shoka (grief), bhaya (fear), krodha (anger) and dukh-shaya prajagare (else if he sleeps on an uncomfortable bed or remains awake for a long time). Sushruta further added irshya (jealous). All above factors help to aggravate Sadhaka pitta which further accumulate and causes vidagdhajaerna. This type of ajeerna roots amlapitta.

Keywords: Anxiety, Anger, Fear, Sadhaka pitta, Vidagdhajaerna.

INTRODUCTION

Here come wandered men in twenty first century. He is very well equipped now but, going far away from the Prakriti (the Nature). He is earning a lot of wealth with one hand and losing his health with other hand. In today’s men’s words “he has no time.” But don’t bother to think for what he is living as such. Actually he has forgotten how to live a better life and ignoring the important issues for that. Since the time immemorial, ayurveda is being used as an important measure of healthy and happy life. According to the theories of ayurveda, all the diseases are due to hypofunctioning of agni1. Mandagni comes up due to the imbalance of tridosha and following eating, physical and mental habits carried on by individuals-

- Improper eating habits.
- Eating a lot of fried foods, meat, sweets, heavy food and over eating.
- Eating incompatible food items.
- Eating at irregular times (vishmashana).
- Eating before the last meal is fully digested (adhyashana).

- Eating very quickly or mixing too many foods in one meal (viruddhashana).
- Consuming too much tea, coffee, alcohol and smoking.
- Emotional disturbances like stress, grief, and anxiety.
- Taking drugs like antibiotics, painkillers (NSAID) and steroids.

These all are very common and well known factors but, beside this According to Acharya Charaka and kashyapa; Amlapitta is generated by Manas Bhava which causes Ajeerna which is the root cause of all other diseases. Conquering amlapitta is certainly a very important issue. The right way to fight against this disease is to become well-informed about its various aspects specially Manas-bhava (Psychological factors) which are the main causes of recurrence of it. As per Acharya Sushruta due to above reasons, improperly digested food becomes poisonous or toxic (shukta/ anna-visit), this toxic-juice /shukta combines with pachaka-pitta, creates a variety of pitta-dominant diseases. Amla-pitta is one of them2.

Modern aspect of Amlapitta: Amlapitta is literary means a condition in which sourness of Pitta gets increased. Amla-pitta or acid-dyspepsia/hyper-
acidity is the condition of excreting more than the normal amount of hydrochloric-acid in the stomach.

According to modern medicine, hyper-acidity can be a result of inappropriate dietary regimen or stress. It is a problem which when left unattended to, results in peptic ulcer and other complications. It is quite a simple problem when it begins, but it can get out of hand easily if not taken critically. The prime medical factors of Amla-pitta are as follows-

1. Stomach Ulcers - Stomach ulcers are due to bacterial infections.
2. Acid reflex disease - In this condition the acid of the stomach or gastric acid, get refluxed up to the food pipe.
3. Stomach cancers- Although it happens rare, but mortality rate is quite high.

Amla-pitta is generally a simple condition that can be resolved by some simple medication. How-ever, in certain types of people this situation becomes more complicated. Amla-pitta is more dangerous in people if:

- They are above fifty years of age.
- They are trying to lose weight below the normal values.
- They are suffering from anorexia.
- The condition is continuing for more than two weeks.
- There is a feeling of some mass in the stomach.

Columnar mucous secreting cells line the gastric pits and extend over the luminal surface. The mucous secreted by this layer was earlier regarded to form a protective layer over the gastric mucosa. The gland of the body and funds consist of tubular acini extending from the base of the gastric pits to muscularis mucosa and are lined by various types of specialised secretory cells which secrete HCL & Intrinsic factors and chief cells secrete mucoproteins & pepsinogen. The glands of antral mucosa are lined by cuboidal or columnar cells which secrete an alkaline mucous containing pepsinogens. Gastrin is released from G-cells deep in the antral glands. Acid secretion is described to take place in three phases- (a) Cephalic phase, (b) Gastric phase, (c) Intestinal phase.

(a) Cephalic phase- This phase is initiated by the thoughts, sight, smell or taste of food, and then mediated by the vagus nerve in response to the above psychic stimulants acting on higher centers like the hypothalamus.

(b) Gastric phase- This phase is initiated by stimuli arising in the stomach and is mediated by the release of Gastrin from the antral mucosa. Particularly protein containing food influences gastrin, secretion by the three mechanisms, Distension, Buffering acid and the third is Chemical stimulation.

(c) Intestinal phase- It is mediated by intestinal gastrin that is related but not chemically identical with antral gastrin. This and possibly some other hormones that stimulate acid secretion are secreted by small intestine when chyme reaches there.

Hyperacidity:

This word is composed of two components i.e. hyper and acidus. Hyper means over or excess and acidus means sour. So a straight meaning may be derived as excess of acid i.e. any acid not particularly the HCL in stomach and a disease which contains this abnormal pathology is defined as hyperacidity.

Hyperchlorhydria:

The word indicates the condition in which there is an excessive production of HCL in the stomach. It is a characteristic observation in certain forms of dyspepsia particularly associated with duodenal ulcer. It causes heart burn and water brash. This term indicates about the functional abnormality i.e. hyper activity of the secreting glands. Delay in digestion may be caused by-

i. Deficient peristalsis of the stomach walls,
ii. Deficient quality or quantity of the gastric juice,
iii. Consumption of indigestible article or
iv. The dilution of the gastric juice by drinking too much fluid at meal time.

Samprapti (pathogenesis) of Amlapitta-

Charaka has not mentioned amlapitta as separate disease entity. The Samprapti of Grahani Roga (IBS) mentioned by Charaka is able to explain the pathogenesis of amlapitta. Ayurveda gives the emphasis on the production of disease due to Mandagni mainly. Subsequently Acharya Charaka mentioned that a full balanced diet which has timely taken, cannot be digested if one in the condition of jealous, fear, anger or in sorrow mood. These all are psychological states that can cause Mandagni.

There are two main conditions from which we must differentiate the disease amlapitta, those are VidagdhaJirna and Samapitta. Out of which Samapitta is the stage of Doshas. As there is no specific Doshas-Dushya- Sammurechana taken place that’s why it cannot be called as a disease, in amlapitta mainly Rasadhatu and Aamashaya is involved as Dushya. Actually if we look out the symptomatology and treatment of various diseases of G.I.T., it is clear that these are sequential diseases, means Vidagdhajirna is acute stage, if it occurs repeatedly it may results into amlapitta. From treatment point of view we must differentiate these stages and diseases, which may change the line of treatment. In primary stage of Vidagdhajirna (acid dispepsia), Alpa Jalapana (bare water drinking) can relieve the symptom but in amlapitta along with Amla (sour), drava-guna (liquid property) is also increased.

To understanding all this we should know Pitta, Pachaka Pitta, Sadhaka pitta & Manasa Bhava first-

Pitta:

Pitta is concerned with the production of those physical and mental processes which are predominantly satvik (with maintaining the equilibrium) in nature. Its functions are; vision, digestion, heat production, hunger, thirst, softness and suppleness of the body, lustre, cheerfulness and intelligence. Its presence is to be inferred in such mental phenomenon as intellection and clear conception, as also such physical phenomenon as digestion, assimilation, heat production, healthy appearance, courage, fear, anger, delight, confusion and lucidity etc.

Pachaka Pitta:

The concept of pachakapitta is pointed to some internal secretion or secretions secreted by the agnidhavakara in the grahani (corresponding to the mucosal glands of the duodenum). The combined bile and pancreatic juice which is discharged in to the duodenum in a general sense exhibits the general characteristics ascribed to achcha-pitta. The slight viscosity of
pitta-ishat or anadhyaksmeha, bears a resemblance to bile. The amlarasa of pitta can be traced to its contamination with the gastric contents. The normal smell of pitta is apparently visra gandha (fleshy smell) the unpleasant and putrid odour attributed to it by certain authorities may be due to its contamination with food substance which may have been subjected to fermentative and putrifactory changes-sama state of the dosha. Its tikshnatwa (sharpeness) and ushnatwa (hot) are possibly inferred from its digestive functions.

Sadhaka Pitta-
Chakrapanidatta described Sadhaka pitta and identified its location as the hridaya. The functions described by him to this pitta are shaurya (valour, courage, and bravery), bhaya (fear-complex), krodha (anger or rage), moha (delusion, confusion) etc.6. 
Sushruta and Vagbhatta have both made direct mention of sadhaka-pitta and described its location and functions in their respective works. Says the former,’the pitta located in hridaya is to be known as the Sadhakagni7, its function is to enable one to achieve ones aspiration.’ Dalhana his commentator observes on the above that ‘It enables one to achieve ones manoratha viz, dharma, artha, kama, and moksha.’ Kashyapa has expressed the view that, all indriyas (cognitive and co native organs) together with the manas (mind) emerge from hridaya. 
The enquiry therefore of Sadhaka-pitta which is stated to be located in the hridaya (heart & brain) and held to be responsible for some of the higher mental activities as also for some of the emotional states may have to be directed more towards the brain rather than to the heart.

Manas – Bhava–
In present era people, especially educated people are becoming very much conscious about their health. Everyone tries to eat proper and according to their body and work. They can control their diet, but still they fall ill. What are the reasons behind it?
About three thousand years ago, Acharya Charaka described very clearly that, “Even salutary food taken in an appropriate quantity (according to individuals agni) does not get digested, if the person is in a state of chinta (anxiety), shoka (grief), bhaya (fear), krodha (anger) and dukh-shayya prajagare (else if he sleeps on an uncomfortable bed or remains awake for a long time).”
Acharya Sushruta also described that “The food is also not properly digested if taken by a person who is emotionally upset due to jealousy, fear, anger, or greed, or who is distressed due to suffering from other diseases or who has taken food not to his liking5.
It will be seen from the foregoing that such emotional tensions of stresses as anger, anxiety, worry, fear, libidinal etc. to which is correlated Sadhakapitta are stated to cause various somatic diseases. Notwithstanding the above it has been recognized that cortical activity due to psychic causes viz., anxiety, worry, excitement etc. may prevent sleep. Ayurveda has given the prime importance to manas bhava for the occurrence of diseases. Diseases are divided in two types i.e. sharirika (Somatic)) and manasika (Psychological) 10. If a person is suffering from any sharirika diseases further it could be converted into manasik diseases after some duration and same Samprapti (pathogenesis) is for conversion of manas diseases in to sharirika disorder. If we discuss another point of view the manasik bhava play a vital part for the generation of this disease.
As well as Tridosha, Triguna (Satva, Raja & Tama) are constituent part of manas-bhava behavior of a person commanded by manas depends upon satva, tama, and raja guna, when raja and tama are dominant in a person it generate different negative emotions which causes many mental and physical disorders11.

Diagrametic presentation of Samprapti according to Manas- bhava

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\begin{align*}
\text{Manas – nidana} & \\
\text{Sadhaka – Pitta (becomes aggrevated)} & \\
\text{Mix up with} & \\
\text{Pachaka – pitta} & \\
\text{pitta guṇa vṛiddhi (especially Amla, drava)} & \\
\text{Pitta becomes vidagdha} & \rightarrow \text{Vidagdha}jirṇa & \\
\text{Further continuity of nidana} & \\
\text{Urdhva} & \rightarrow \text{Amlapitta} & \rightarrow \text{Adho}
\end{align*}
\]
Role of manas – Bhava in Samprapti (pathogenesis)

Manas hetu (psychological factors) causes the vitiation of Dosha and Agni which results in Agnimandya (loss of digestive fire) and Avipaka (indigested) and in this stage even light diet cannot be digested. It remains as it is in Aamashaya and produces Shuktavat (fermented/acetous), which leads to formation of Annavisha. This Annavisha produces Ajirna (indigestion) 12. Once Agnidushthi occurs it results in Avipaka, Ajirna and this further damage the Agni. Agnidushthi causes Shuktapaka of Ahara, it further disturbs the Agni. Thus, Amavisha produced disturbs the Grahani and once it happened it further produces the Amadosha and vicious cycle starts. Few etiological factors directly provoke Dosha (Pitta) 13. Few of them result in Dushya Daurbalya e.g. Panchakarma Vibhrama and Vyadhikarshan. Madhavakara has given two types i.e. Adhoga and Urdhvaga, Doshika varieties14. Charaka has mentioned that if Annavisha Produced by this pathogenesis mixes with Pitta, it will produce Amlapitta. Acharyar Kashyapa has described the Samprapti of Amlapitta in detail first time and it seems similar to the Samprapti of Grahani Roga described by Charaka15.

Chakrapani has given good commentary on it to describe whole procedure. Madhavakara has mentioned the involvement of only one Dosha i.e. Pitta but Kashyapa has given the involvement of three Dosha by writing the word “Vatadyavaha” with the dominance of Pitta. Kanthadhata has clarified that like Kotha, the causative factors of Amlapitta are also Kapha and Pitta. Kanthadatta has also told that Gaurava (heaviness), Udgarana and Kampa (tremors) symptoms are due to involvement of Kapha and Vata respectively16. Hence from above discussion it is clear that Kapha and Pitta Dosha i.e. Kledaka Kapha and Pachaka Pitta are the main Dosha but same time we know thatvice versa relation of Pachaka Pitta and Samana Vayu.

DISCUSSION

Disease hyperacidity is the commonest disease of the fast, fashionable, & fast food based modern life. There is involvement of Tridosha but with the dominancy of Pitta and Kapha17 in this disease. The pathogenesis of Amlapitta can be categorized as mainly Pitta on first place and Kapha on second place and the least involved is Vata. The conditions Pittavrita (Vata) prana are nearer to symptomatology of Amlapitta.

Hence it seems that the Amlapitta is a disease condition produced due to Pitta-Kaphavrita Vata mainly Prana and Samana18. Kashyapa has described that this disease occurs mostly to the persons having the Jihvalaulyav19. Patients generally know the etiological factor of the diseases but due to greed, he continues to consume them and this disease progress to Kasthasadhya stage and it may manifest the Upadrava (complication) like Parinama Shula etc.

Agni in the human body is not blazing fire as in the phenomenal world; it is incorporated in the Pitta. The Pitta is a direct indicator of the status of Agni in the body. Amlapitta, as is clear by its etymology is a pathological condition in which Pitta assumes Amlaguna; which is its Vikrta Guna.

Kledana Karma of Amlarasa in its hyperactive state is seen in the patients of Amlapitta. Due to the aetiological factors, Pitta is vitiated, and so there is quantitative increase in its consistency (Drava guna vrdhdi) and qualitative reduction in its functions (Sva Karma Hani).

Manas bhava play vital role in the generation of amlapitta even after considering conduct of diet. As a result, Dosha especially Sadhaka pitta is vitiates and mix up with Pachaka Pitta and cause Mandagni. In this state of Mandagni whatsoever food material are consumed by an unwise person, become Vidagdha and are converted into Shukta (acid) form, This Vidagdha and the vitiated Pitta later manifests in the form of Amlapitta. Thus it makes clear that manas bhava mentioned above conceived in any form impairs the process of digestion and amlapitta occurs.

CONCLUSION

Hence, it can be concluded that Psychology also plays a great role in maintaining the health of a person. An abnormal psychology of a person in terms of anxiety, anger, greediness, etc. would affect the physiology of the digestion. These factors tend to affect the secretion of the gastric juice and by that; they are disturbing the homeostasis, which interns Amlapitta.

REFERENCES


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