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Review Article

### 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-shayya 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 *vidagdhaajeerna*. This type of *ajeerna* roots *amlapitta*.

**Keywords:** Anxiety, Anger, Fear, *Sadhaka pitta*, *Vidagdhaajeerna*.

#### 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 *agni*<sup>1</sup>. *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-vish*), this toxic-juice /*shukta* combines with *pachaka-pitta*, creates a variety of *pitta*-dominant diseases. *Amla-pitta* is one of them<sup>2</sup>.

#### 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 *Dosha*. As there is no specific *Dosha-Dushya-Sammurcchana* 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 dyspepsia), *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 *satvika* (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<sup>3</sup>. 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.<sup>4</sup>

#### Pachaka Pitta:

The concept of *pachakapitta*<sup>5</sup> is pointed to some internal secretion or secretions secreted by the *agnidharakala* 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 *anadhikasneha*, 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<sup>6</sup>.

Sushruta and *Vagbhata* 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 *Sadhakagni*<sup>7</sup>, 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<sup>8</sup>, "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."

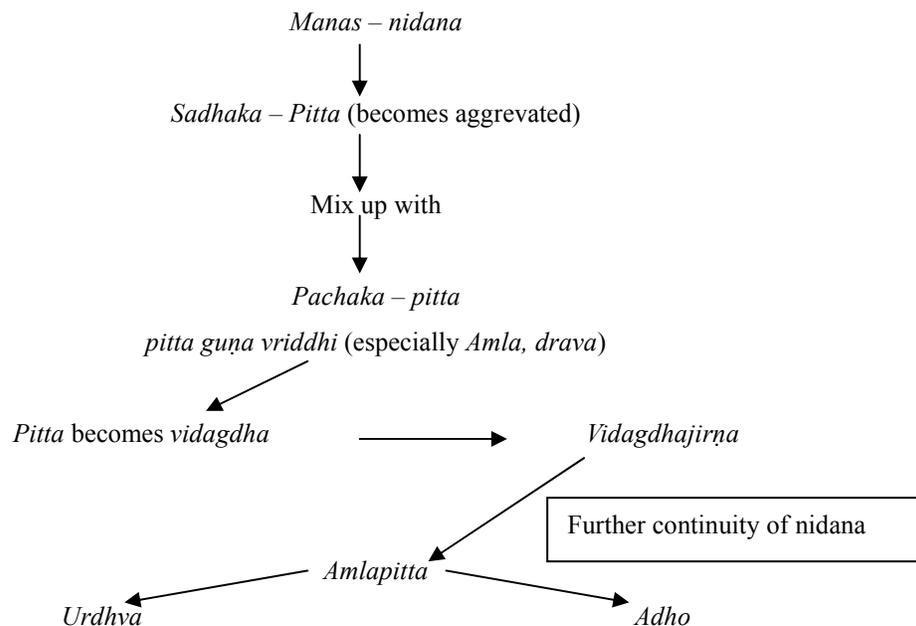
*Acharya Sushruta* also described that "The food is also not properly digested if taken by a person who is emotionally upset due to jealousy, fear, anger, or greed, or who is distressed due to suffering from other diseases or who has taken food not to his liking<sup>9</sup>.

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)<sup>10</sup>. 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 disorders<sup>11</sup>.

Diagrammatic presentation of *Samprapti* according to *Manas- bhava*



**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 *Shukratva* (fermented/acetonus), which leads to formation of *Annavisha*. This *Annavisha* produces *Ajirna* (indigestion)<sup>12</sup>. Once *Agnidushti* occurs it results in *Avipaka*, *Ajirna* and this further damage the *Agni*. *Agnidushti* 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*)<sup>13</sup>. Few of them result in *Dushya Daurbalya* e.g. *Panchakarma Vibhrama* and *Vyadhikarshan*. *Madhavakara* has given two types i.e. *Adhoga* and *Urdhvaga*, *Doshika* varieties<sup>14</sup>.

Charaka has mentioned that if *Annavisha* Produced by this pathogenesis mixes with *Pitta*, it will produce *Amlapitta*. *Acharya Kashyapa* has described the *Samprapti* of *Amlapitta* in detail first time and it seems similar to the *Samprapti* of *Grahani Roga* described by *Charaka*<sup>15</sup>.

*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*. *Kanthadatta* has clarified that like *Kotha*, the causative factors of *Amlapitta* are also *Kapha* and *Pitta*. *Kanthadatta* has also told that *Gaurava* (heaviness), *Udgara* and *Kampa* (tremors) symptoms are due to involvement of *Kapha* and *Vata* respectively<sup>16</sup>. 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 that vice 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 *Kapha*<sup>17</sup> 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 *Samana*<sup>18</sup>.

*Kashyapa* has described that this disease occurs mostly to the persons having the *Jihvalaulya*<sup>19</sup>. 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 *quatitative* increase in its consistency (*Drava guna vrddhi*) 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 vitiated 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*.

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