

## A REVIEW ARTICLE ON AMLAPITTA W.S.R TO GASTRITIS

Vd. Vikas Chitmulwar<sup>1</sup>, Vd. Kishor Tarar<sup>2</sup>, Vd. Trupti Ukey<sup>3</sup> and Vd. Sneha Tiwari<sup>4\*</sup><sup>1</sup>Associate Professor, Sawastha Vritta and Yoga Department of Smt Shalinitai Meghe Ayurvedic College Hospital and Research Center Bhilewada Bandara (M.S)<sup>2</sup>Associate Professor, Samhita Department of Smt Shalinitai Meghe Ayurvedic College Hospital and Research Center Bhilewada Bandara (M.S)<sup>4</sup>Assistant Professor, Dept. of Kayachikitsa Shri. K.R. Pandav Ayurvedic College.**\*Corresponding Author: Vd. Sneha Tiwari**

Assistant Professor, Dept. of Shri K.R. Pandav Ayurved College and Hospital Nagpur.

Article Received on 25/09/2022

Article Revised on 15/10/2022

Article Accepted on 04/11/2022

**ABSTRACT**

Oral contraceptive pills have been extensively studied since 1960 and are currently used by more than 70 million women daily. In US-wide research of contraceptive methods, it was found that oral contraceptive use was the most common and that first-graders were more likely to use oral contraceptives (18.9%) than other age groups. Oral contraceptives, also referred to as birth control pills, are used to prevent pregnancy. Any of a group of synthetic steroid hormones that block the release of luteinizing hormone (LH) and follicle-stimulating hormone (FSH) from the anterior lobe of the female pituitary gland are referred to as "oral contraceptives." Usually, when FSH and LH are present, the ovaries release oestrogen. Combination Oestrogen Contraceptives are one class of hormonal contraceptives. Progestogen contraceptive preparations come in pill, skin patch, and vaginal ring forms. They are also available in monophasic, biphasic, and triphasic forms. solely progestin-based contraceptives A formulation that is available as pills, injections, implants, hormone spirals that only contain one hormone, synthetic progestogen, and emergency contraceptive pills, sometimes known as "morning after pills," is referred to as a "minipill." When used correctly, oral contraceptives can prevent unintended pregnancies in between 92 and 99 percent of cases. Readers will learn about several oral contraceptive methods from this review.

**KEYWORDS:** Oral contraceptive pills, oestrogen, progesterone.**INTRODUCTION**

*Ayurveda* has a significant status among the various types of Indian medicine. From stone-age to space age, food pattern of people has undergone innumerable changes these changes have been always for the better aspect of life, yet most of the diseases are firmly rooted in poor dietary habits and life *Ayurveda* has given utmost importance to optimal dietary regimen and its variation as per the season, Agni, Prakruti. When these are not followed, leads to imbalance in Doshas in turn leading to the manifestation of disease.

Other contributing factors for the change in food habits are frequent traveling and change of environment which in turn has an effect on an individual's health. So it can be clearly understood that imbalanced food habits are considered as the prime cause of the manifestation of disease in an individual. Amlapitta is such a clinical entity manifesting in the Annavaha Srotas. Amlapitta can be correlated with Acid Peptic Disorders which comprises of Gastro-Oesophageal Reflux Disease, Gastritis, Functional Dyspepsia described in modern science.

According to several authors of contemporary science states that, the combination of physiological, environmental, genetic and psychological factors definitely occupy a prime role in the manifestation of the disease. Through this article an attempt is made to compare and understand the Nidana, Samprapti, Purvarupa, Rupa mentioned by various Acharyas and also to analyse through the current lifestyle modifications contributing to the manifestation of the disease Amlapitta.

**Nidana**

In the description of Amlapitta, Madhavakara has mentioned Nidanans which are mainly Pitta Prakopaka1 whereas Kashyapa has mentioned Nidanans leading to Vatadaya Prakopa, which shows the role of three Dosas in the manifestation of Amlapitta. Nidanans of Amlapitta is not only depended on Aharaja but Viharaja along with Manasika factors also plays a major role. Acharya Charaka has advised to take food only after the previous meal is digested otherwise, this type of Adhyashana may cause aggravation of Doshas. In many urban habitation, people do to their busy schedule does not bother to take

food at its proper time rather have the habit of eating irregularly and also snacks between the meal timings, tea, coffee, addiction of smoking, tobacco all these contribute to the Nidana for Agnidushti. Ikshuvikara Sevana is also one among the Nidana, where Acharya Cakrapani states that machines pressed Ikshu which is market available these days are DahaJanaka. Dushtanna Sevana includes those food items which are overcooked, reheated, frozen food items and readymade food preparations which contains preservatives when consumed will harm the mucous membrane of the stomach. Atisnigdhanna and Guru Bhojana diminishes the Agni and causes Agnimandya, as it is Prithvi and Ap Mahabhuta predominant becomes heavy Amlapitta is also influenced by the seasonal changes. In the Varsha Rtu, the Jala attains the Amla Vipaka, which in turns Vitiates Pitta and Kapha Dosha. Here the Sanchaya of Pitta Dosha is to be concentrated, wherein an individual continues to have Pitta Vardhaka Ahara, Viharas then such individuals are prone to get diseases like Amlapitta. Also in Sharad Ritu, there is vitiation of Pitta Dosha due to Kala Swabhava this also leads to the manifestation of Pitta Pradhana diseases like Amlapitta. On analyzing the above factors of Nidana, a conclusion can be drawn that Amlapitta is manifested in two ways, one which is due to vitiation of Pittadosha by its Kala Swabhava wherein Sanchaya occurs during Varsha Rtu due to its own vitiating factors. When this is acted upon by Pitta Karaka Nidan, Pittaprakopa occurs and produces Amlapitta. On the other hand, Due to various Nidana Sevana, Agnimandya takes place leading to the formation of Annavisha. When this Annavisha gets associated with Pittadosha, it leads to Pitta vitiation and produces Pittaja Vyadhis like Amlapitta.

### **Samprapti**

According to Kashyapa Samhita, Nidana Sevana leads to the vitiation of Vatadi Doshas which causes Mandagni. So here not only Pitta Dosha but also Vata Dosha along with Kapha Dosha is included which shows the importance of understanding three Doshas in the Samprapti of Amlapitta. When we look at the Ahara Paka Kriya, each Dosha has its own important role in maintaining the Prakruta Avastha. Like, Prana Vata possesses the Karma “Anna Praveshanadhi Kriya” where with the help of Prana Vata food consumed enters into Koshta. Next, Kleda present splits the consumed Ahara into small particles where Kledaka Kapha action “Anna Sanghata Kledanath” is understood followed by Snehana where food gets softened further. Samana Vata which is located near Agni will always stimulates and maintains the Agni for the Pachana Kriya to occur normally as it possesses the Prakruta Karma likes Grahana, Pachana, Vivechana, Munchana (withholds- digests - separates - eliminates) provides if these two conditions like “Kala Bhuktam” (food taken at right time) and “Samam Samyak” (proper quantity). When these all factors are taken into considerations, this suggests the same concept mentioned under Ahara Parinamakara Bhavas<sup>3</sup> which includes Ushma, Vayu, Kleda, Sneha, Kala, Samayoga.

### **Purvarupa**

Purvarupa of the disease is not mentioned in classics by looking at the manifestation process of the disease, it is Agnimandya leading to Ajirna, Ama followed by the manifestation of the main disease. So here Agnimandya and Ajirna in specific Lakshanas of Vidagdha Ajirna like Bhrama, Trsna, Murcha, Sweda, Daha are considered as the Purvarupa. Rupa Rupa can be understood based on these two categories, Pratyatma Lakshana and SamanyaLakshana PratyatmaLakshana Avipaka, Klama, Utklesha, Tiktodgara, Amlodgara, Gaurava, Hritdaha, Kanta Daha, Aruchi. Details of Each Lakshanas Avipaka The presence of the Jeernahara Lakshanas like Udgara Shuddhi, Uthsaha, Yathochita Vegotsarga, Laghuta, Yathochita Kshuth and Pipasa suggest the proper Ahara Paka. For this proper Agni along with various other factors like Ahara Parinamakara Bhava, Ahara Vidhi Vidhana, Ashta Vidha Aharayatana all these factors are required, so that Samana Vata, Pachaka Pitta, and Kledaka Kapha are maintained normally. When any one of these factors gets disturbed it may be either Vrddhi or Kshaya, it results in Avipaka where “Kinchit Pakwam Kinchit Apakwam” is the norm. Avipaka is the result of Agnimandya, where the Udgara Shuddi Lakshanas is not attained. Avipaka is one among the Lakshana seen in Kapha Prakopa Avastha particularly in Koshta, Drava Guna Vrddhi of Pitta Dosha and a Lakshana in Sama Dosha Avastha. Avipaka plays an integral part in the Samprapti of the Amlapitta, where proper Paka is hampered and Vidagdha is seen. Klama The person gets tired without any exertion or strain is termed as Klama, “Anayasa Srama”. Klama arises due to the accumulation of Ama Dosha in the body where the Poshana of Rasa Dhatu is attained. Klama suggests the presence of Amadosha in the body as it is one among the Samanya Lakshanas of Samadosha. It is also one among the Lakshana in Adhovata Vega Dharana where Vata Prakopa occurs, in turn, disturbs the Agni leading to this Lakshana. Utklesha “Doshanam Sthanath Chalanam” is Utklesha, where the vitiated Doshas dislodged from its Sthana and develops the tendency to move outwards. Utklesha indicates the Kapha Prakopa and Ama Ajirna Avastha along with other Lakshanas like Praseka and Gaurava. Utklesha is one among the Kapha Prakopa Lakshana and Rasa Vrddhi Lakshana where insufficient Poshana due to Ama, hampering the nourishment of Rasa Dhatu. It is considered as Purvarupa Avastha of Chardi, where Utklishta Kapha in Amashaya tries to come out exhibiting Hrlasa and Praseka as Lakshanas. Tikta-Amlodgara Udgara is found due to vitiated Pitta Dosha. Pitta by nature has Katu Rasa. When it becomes Vidagdha, Katu Rasa is converted into Amla. Udgara is the Urdhwa Gati of the contents of the Amashaya by the Pratiloma Gati of Vata Dosha. The Ahara becomes Vidagdha in Amashaya and Tiktamlodgara is developed. Acharya Dalhana mentions Udgara as “Urdhwa Vata” where it is understood that the Anulomana Gati of Vata Dosha is affected. It is also mentioned as a Lakshana, in specific to Urdhwaga Amlapitta. Pitta Dosha in Prakruta Avastha possess Katu Rasa but in Vidagdha Avastha

gives rise to Amla Rasa. Agnimandya leading to Vidagdhajirna, where Amlodgara is one among the Lakshanas and “Amlika” meaning Amlodgara is also mentioned as one of the Pitta Prakopa Lakshana. Gourava “Kriyasu Asamarthyam” means Gourava is one among the Samanya Ajirna Lakshana that which indicates the presence of sama dosha. Ama Ajirna which is Kapha Pradhanva is caused due to Ama Dosha. In Amlapitta, when the digestion is not proper, the Rasadhātu will not be formed properly where Poshana to Rasa Dhātu is not attained in turn gets vitiated. Due to this vitiation, some of the Rasapradoshaja Vikaras like Aruchi, Hrilasa, and Gourava are caused. Hrit-KantaDaha Daha is the Pratyatma Lakshana of increased Pitta, whereas Astanga Samgraha further specifies Pitta Vrddhi in Koshta causes Lakshanas like Trsna, Daha. Amlika and Hrit Kanta Daha are the Lakshanas to understand that the Pitta is in Sama Avastha. Due to Agnimandya, Ahara remains Vidagdhata in Pachyamana and further undergoes Suktatwa, where it leads to Pitta Samsarga giving rise to Lakshanas like Daha. Hrit-Kanta Daha occurs due to vitiation of Pitta Dosha by its Ushna, Tikshna properties. Pitta Dosha which has attained Amlata due to Vidagdhata and also due to increased Dravata along with Vimargagamana of Vatadosha, regurgitation takes place irritates the mucous membrane and produces Daha. Aruchi Aruchi is manifested when Vatadi Dosha Prakopa in Bhaktayana, where Bhaktayana means Anna Vaha Srotas. One among the Dushti Lakshana of Annavaha Srotas is Aruchi. Aruchi is a disease where one has absolute loss of interest in food due to vitiated Vathadi Doshas taking Ashraya in Jihva, Hridaya, and Bhaktayana along with Manasika Bhavas like Shoka, Krodha, Bhaya. This indicates the somatic as well as the psychic components for the causation of Aruchi. Bodhaka Kapha, Prana Vayu, and Samana Vayu should be in a normal state to perceive Ruchi. Any impairment leads to Agni Dushti leading to Aruchi which is one of the Rasa Pradoshaja Vikara. Upashaya.

### Aruchi

Aruchi is manifested when Vatadi Dosha Prakopa in Bhaktayana, where Bhaktayana means Anna Vaha Srotas. One among the Dushti Lakshana of Annavaha Srotas is Aruchi. Aruchi is a disease where one has absolute loss of interest in food due to vitiated Vathadi Doshas taking Ashraya in Jihva, Hridaya, and Bhaktayana along with Manasika Bhavas like Shoka, Krodha, Bhaya. This indicates the somatic as well as the psychic components for the causation of Aruchi. Bodhaka Kapha, Prana Vayu, and Samana Vayu should be in a normal state to perceive Ruchi. Any impairment leads to Agni Dushti leading to Aruchi which is one of the Rasa Pradoshaja Vikara. Upashaya-Anupashaya Acharya Kashyapa explains Upashaya of Vataja, Pittaja and Kaphaja varieties of Amlapitta individually as Snigdha and Ushna is Upashaya for Vataja, Madhura and Sheeta for Pitta and Ruksha, Ushana for Kaphaja Amlapitta. The Anupashayas for Amlapitta are not

described in the classics. However the Nidanans themselves may be taken as Anupashayas.

### Upashaya-Anupashaya

Acharya Kashyapa explains Upashaya of Vataja, Pittaja and Kaphaja varieties of Amlapitta individually as Snigdha and Ushna is Upashaya for Vataja, Madhura and Sheeta for Pitta and Ruksha, Ushana for Kaphaja Amlapitta. The Anupashayas for Amlapitta are not described in the classics. However the Nidanans themselves may be taken as Anupashayas.

### Anupashaya

Acharya Kashyapa explains Upashaya of Vataja, Pittaja and Kaphaja varieties of Amlapitta individually as Snigdha and Ushna is Upashaya for Vataja, Madhura and Sheeta for Pitta and Ruksha, Ushana for Kaphaja Amlapitta. The Anupashayas for Amlapitta are not described in the classics. However the Nidanans themselves may be taken as Anupashayas.

Hrit- KantaDaha Daha is the Pratyatma Lakshana of increased Pitta, whereas Astanga Samgraha further specifies Pitta Vrddhi in Koshta causes Lakshanas like Trsna, Daha. Amlika and Hrit Kanta Daha are the Lakshanas to understand that the Pitta is in Sama Avastha. Due to Agnimandya, Ahara remains Vidagdhata in Pachyamana and further undergoes Suktatwa, where it leads to Pitta Samsarga giving rise to Lakshanas like Daha.

Hrit- Kanta Daha occurs due to vitiation of Pitta Dosha by its Ushna, Tikshna properties. Pitta Dosha which has attained Amlata due to Vidagdhata and also due to increased Dravata along with Vimargagamana of Vatadosha, regurgitation takes place irritates the mucous membrane and produces Daha.

### Modern view of gastitities

Gastritis is irritation, inflammation, or erosion of the stomach lining. The inflammation in gastritis is mostly associated with the same bacterium that is responsible for causing most stomach ulcers.

The condition is caused by various factors, including alcohol, abdominal pain, infection, indigestion, nausea, particular medications, feeling full, and some allergic and immune conditions.

Gastritis can be of two types: Acute (that lasts for a day or two) or Chronic (that causes loss of appetite on a long-term basis or nausea). In many cases, people don't experience any symptoms. In other words, they are asymptomatic.

Acute gastritis can result in abdominal pain and stomach swelling but usually does not last for more than two days. Chronic gastritis, on the other hand, lasts for a longer duration. People who have this condition may not realize it because of the symptoms that may appear dull

and not severe, unlike acute gastritis, where the symptoms can be painful.

## CONCLUSION

When these factors are understood properly, then the Samprapti with appropriate Ghatakas with the Tara, Tama Bhava can be made out by which Samprapti Vighatana can be planned in turn Doshas are brought to Prakruta Avastha, thereby health of an individual can be maintained.

## REFERENCES

1. Sri Madhavakara, Madhava Nidana, Madhukosha Sanskrit Commentary of Srivijayaraksita and Srikanthadatta, Chaukhambha Prakashan, Varanasi, Reprint, 2013; Part:2, Chapter- 51, Pp: 606, Pg: 203.
2. Acharya Vrddha Jivaka, Kashyapa Samhita, with English Translation and Commentary, Edited by P.V. Tewari, Chaukhamba Visvabharati, Varanasi, Reprint, 2008; Khila Sthana, Chapter-16, Pp:792, Pg:630.
3. Agnivesha, Charaka Samhita, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Trikamji Acharya, Choukambha Krishnadas Academy, Varanasi, reprint-2015, Sareera Sthana-6/14, Pp: 738, Pg: 332.
4. Agnivesha, Charaka Samhita, Ayurveda Dipika Commentary of Cakrapanidatta, Edited by Vaidya Jadavji Trikamji Acharya, Choukambha Krishnadas Academy, Varanasi, reprint-2015, Vimana Sthana-1/22, Pp: 738, Pg: 236.
5. Sri Madhavakara, Madhava Nidana, Madhukosha Sanskrit Commentary of Srivijayaraksita and Srikanthadatta, Chaukhambha Prakashan, Varanasi, Reprint, 2013; Part:2, Chapter- 51, Pp:606, Pg: 203.