

**EVALUATION OF EFFICACY OF ASANAS AND PATHYA-APATHYA
IN THE MANAGEMENT OF AMLAPITTA****Vd. Supriya Ashok Shelke^{1*} and Dr. Yeshwant Rajpal Patil²**

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ABSTRACT

Modern era's changing lifestyle along with changing food culture has given birth to various diseases. *Amlapitta* is one of the most common symptom (disease) seen in the society. 'Hurry', 'Worry', and 'Curry' are the three main reasons for the disease. *Acharya Kashyapa* was the first to describe *Amlapitta* as disease. *Ahara* is the best preventive medicine and solely responsible for health and illness, sorrow and happiness. Almost all diseases occur due to unwholesome diet and dietary habits. A good & proper diet in disease is worth a hundred medicines & no amount of medication can do well to a patient who does not follow a strict regimen of diet. *Acharya Kashyap* had stressed on the dietary restriction and its importance in the management of *Amlapitta* with utmost concern. This research paper emphasizes on

strict dietary interventions and life style modifications to prevent and to cure *Amlapitta* as *Ayurveda* has given extreme importance to optimal dietary regimen with Pathya Apathya mentioned in Samhitas are studied and analysed to form a Pathya-Apathya diet chart for *Amlapitta* Further, Asanas modalities recommended in the management of *Amlapitta*.

ASANAS: *Pawanmuktasana, Vajrasana, Paschimottanasana, shavasana.*

KEYWORDS: *Amlapitta, Pathya-Apathya, Asanas.*

INTRODUCTION

Ayurveda is the only medical science which has insisted more importance on prevention of diseases & maintenance of health rather than treating any disease.^[1] In the 21st century, the era of competition life it is full with stress having more speed and accuracy are the prime demands. The needs of the human being are infinite, but the availability is less to fulfil the growing needs which have no end. Nowadays, the people are attracted toward the junk food; they are changing their diet pattern, lifestyle, and behavioural pattern working with stress and strain. Hence, the people are becoming more stressful with worry, tension, and anxiety causing, so many psychological disorders which hamper the digestion and are causing hyperacidity, gastritis, dyspepsia, peptic ulcer disorders, and anorexia. All these pathological disorders covered under the broad umbrella of “*Amlapitta*” in *Ayurveda*.

All the diseases are caused by *Mandagni*.^[2] *Agni* and *Pitta* are the main factors responsible for digestion, due to their abnormality, food is not properly digested and produces the *Ama*, which is acidic in nature. It also gives the importance as long life in the functioning state and even death in un functioning state of *Agni*.^[3] Person gets various symptoms including Acidic eructation, indigestion etc. This syndrome is known as *Amlapitta*, which has been separately described as disease by *Madhavakar*. *Acharya Kashyapa* was the first to describe *Amlapitta* as disease and analyze it on *Dosha* basis, whereas *Madhavakar* further classified it according to *Gati* i.e., *Urdhvag Amlapitta* and *Adhog Amlapitta* and also on *Dosha* basis.^[4] *Kashyapa Samhita* is also the first text which has counted *Manasika Bhavas* (psychological factors) as a chief cause of the disease and analyse first it on the *Doshik* basis.

- **Defination of Amalpitta**

Chakrapani 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* are more vitiated.

- **Nidana**

Hurry, Worry and curry found to cause *Amlapitta*. *Mandagni* is the cause of all type of *rogas* (diseases), but especially *Udara Rogas* occurs due to *Mandagni*.^[5] However, *Nidanas* (cause) can be classified into four groups.

1. *Aaharjanya* (Food habits): - *Virudh*, *Dushta*, *Amla*, *Vidahi*, *Pitta Prakopaka Ahara*, *Adhayashana*, *Pishtanna*, *Apakava*, *Madya Atisevan*, intake of water during food etc.

2. *Viharjanya* (Activities): - Immediately *Divasawapna* after food intake, living in *Aanoopdesha*, *Varsha Ritu*.
3. *Mansika Bhawas* (Psychological factors): - Presence of *Mansik Doshas* like *Krodha*, *Shoka*, *Bhaya*, *Chinta* etc.
4. *Kalaja Bhavas*: (Seasonal variations): *Agni* is observed weak during *Vasant* and *Varsha Ritu*.

- **Purvaroopas:** No specific *Purvaroopas* or premonitory symptoms of *Amlapitta* are mentioned in any of Ayurvedic classical texts.
- **Roopa:** *Madhava Nidana* has given following symptoms of *Amlapitta* i.e., the presence of *Avipaka* (Indigestion), *Klama* (Tiredness without performing task), *Utklesha* (Nausea), *Amlodgara* (Sour Belching), *Gauravta* (Heaviness), *Hrit Kantha Daha* (Heart burn & burning in throat) and *Aruchi* (Anoxia) should be termed as *Amlapitta*.^[6]
- **Samprapti of Amlapitta:** The etiological factors like *Abhojana*, *Atibhojana*, *Veganigraha*, *Panchakarma Vyapat* and seasonal variation etc. cause vitiation of *Doshas* and *Agni* which ultimately results *Mandagni* which is treated as mother of all the diseases. This *Mandagni* leads to *Avipaka* and due to *Avipaka* even light and small meals are not digested. This undigested and ill digested food gets *Shuktatva* which leads to the formation of *Annavisha*. This *Annavisha* is manifested in the form of *Ajirna*.^[7] As per *Charaka* it is said that when diet is not properly digested it gets fermented and forms *Annavisha*. This *Ama* when mixed with *Pitta* develops the disease *Amlapitta*.
- **Chikitsa:** A holistic approach is must, which includes *Nidanaparivarjana*, *Prakritivighata Chikitsa*, observance of *Dincharya*, *Ritucharya*, *Ratricharya*, *Sadvritta* and rules to be followed accordingly, life style modification and recommended *Asana*, along with *Pathya-Apathya* Diet chart.

AIM

The main aim of the article is how *Pathya Apathya* and different *Asanas* procedures are effective in management of *Amlapitta*.

OBJECTIVES

1. To study Ayurvedic concept of *Amlapitta*.

2. To study importance of *Ahara*, *Vihara* and *Asanas* Practices in *Amlapitta*.

METHODOLOGY

Recommended Asanas for *Amlapitta*

Time Schedule: Daily morning at 6 to 7 am.

Procedure Schedule (60 min.)

Asana

1. prarthana: for 2 min.
2. breathing awareness before Asana: for 3 min.
3. *Time for Vajrasana*: 5 min.
4. *Time for Pawanamuktasana*: 10 min.
5. *Time for Paschimottanasana*: 10 min.
6. *Time for Shashankasana*: 10 min.
7. *Time for Shavasana*: 10 min.
8. *Breathing awareness and after Asana*: for 5 min.

- *Vajrasana* can be done immediate after meals.

All above Asanas procedures should be done in morning hours at least 1 hour before breakfast.

Probable mode of action of *Asanas*

Vajrasana

Vajrasana can help to make a number of physical discomforts-for example, problems related to poor circulation, digestion, elimination, low energy, depression etc. People in today's life usually do not sit straight even after meals or they even lie down and sleeps immediately after food consumption. Also eaten food when comes in contact with digested enzymes causes reactions, which releases gases. It is assumed that lying down immediately after food intake causes epigastric sphincter to close physiologically, which obstructs release of gases causing belching, regurgitation resulting in GERD. Sitting in *Vajrasana* after meals helps the eaten materials to move forward to duodenum for further level of digestion. This forward movement is acted upon due to force of gravity during sitting in *Vajrasana*.

Pawanmuktasana

As this *Asana* is done before *Pranayama* deep breathing increases the oxygen intake to the body cells and the oxygen carrying capacity of the blood is increased and it provides more nourishment to the organs. When this *Asana* is practiced the breathing is deep and synchronized and at the end of inhalation the forehead, nose, chin, cheek should touch or be as close as possible. This *Asana* give the excellent massage to the abdomen. In this pose the abdominal muscles are tensed and simultaneously the internal organs are compressed by the folded legs. This increases the blood circulation and stimulates the nerves which connect the organs to the brain. Moreover, upward pressure is also applied through the forward bending of neck, head. On completing this *Asana* fresh blood is soaked up into the muscles. The increase blood flow causes the increased functioning of the organs and increases the creation that can be related to "*Jatharagni*". Therefore, this *Asana* may correct the vitiate *Agni* which is also causative of *Amlapitta*.

Paschimottanasana

Sit on the floor with your legs stretched out. Move the flesh of each buttock out to the side with your hands, so that you are resting on the buttock bones. Keep your thighs, knees, ankles and feet together. Place your palms on floor beside your hips, with your fingers pointing forward. Lift your chest. Lock your elbows and straighten your arms.

1. Sit with the legs stretched out in front of the body, hands on the knees.
2. Inhale while raising the hands above the head and keeping the back straight.
3. Exhale while bending forward from the hips and keep the head between the shoulders so that the spinal column is stretched.
4. Clasp the big toes or ankles with the hands and bring the head down to rest on the knees.
5. If this is not possible, hold the calf muscles. The back should not curve or hunch.
6. In the final position you can hold the breath or breath normally, concentrating on the navel.
7. When releasing the position inhale and raise the arms above the head while sitting up.
8. Exhale while bringing the hands down to the knees.

The increase blood flow causes the increased functioning of the organs and increases the creation that can be related to "*Jatharagni*". Therefore, this *Asana* may correct the vitiate *Agni* which is also causative of *Amlapitta*.

Shashankasana

It improves gastritis, indigestion, constipation. It improves diabetes, poor physique, shortness of height and poor circulation etc. Improves flexibility and strength of the spine which can counter all the adverse effects of sedentary life.

Shavasasana

Basically, *Shavasana* relaxes the whole physiological and psychological system of the body. It aims at slowing down the breathing rate to improve the exchange of oxygen and carbon dioxide in the lungs as well *asnas* to induce mental tranquillity. Digestive ailments are generally caused by tension. Tension interferes with the normal digestive function which in turn cause ailment. Therefore, as the mental cause the damage to gastric mucosa results in fluctuations in the production of gastric secretions. All the tension, stress, problem etc. are flowing out via the exhaled breath. Also, this is a meditation procedure and it calms the mind, reduces stress and emotional tension.

Pathya-Apathya Diet Chart

Timings	Food items	Amount	Instructions
Early morning (6:00-7:00 am)	1.Cow Milk OR 1. Coconut water OR 1.Aloe Vera juice. OR 1. Fennel (Saunf)Tea OR 1. Dhanyaka Him	1 glass (300-350ml) 1 glass ½ glass 1 cup (150 ml) 1 cup	-Do not add sugar. -Do not add Elachi (cardamom) - Avoid buffalo milk
Breakfast (9-10am)	1.Oats/ corn flakes <i>Upma</i> . OR 1.Dal (<i>Munga</i> , <i>Masura</i> , <i>Matar</i>) OR 1.Vegetable (<i>Kaddu</i> (Pumpkin)/ <i>Gheeya</i> (Bottle gourd/ Karela (Bitter gourd)/broccoli/ spinach/ carrots/ Beans/ <i>Bathua Saaga</i> (white goose foot)/ Green Peas/ cauliflower/ / Tori/ dark green and orange	1 bowl (200 ml) 1 bowl 1 bowl	Cooked in olive oil/canola oil/safflower oil/ vegetable oil. - Avoid mustard oil and butter. -No omelette. -No sauces, pickles. -Go for Home-made <i>Pudina</i> (mint) or <i>Imily</i> (Tamrind) chutney. -Always add <i>Mridvika</i> (<i>Kishmisha</i>) in above chutneys. -Avoid any type of bread.

	vegetables) 2.Chappati	2-3	
Mid morning (12:30-1 am)	<i>Amala</i> (Indian gooseberry), <i>Kela</i> (Banana), <i>Naspatti</i> (pear), <i>Seba</i> (Apple), <i>Anara</i> (pomegranate), <i>Aloobakhara</i> (plums), <i>Tarbuja</i> (water melon) <i>Chiku</i> (Sapota), <i>Papita</i> (Papaya), <i>Kharbuja</i> (Musk melon).	1 bowl (2-3 fruits)	Avoid citrus fruits including Gauva, Mango, orange, Mausambi (sweet lime). -Sprinkle <i>Lavana</i> (Table salt) and <i>Kalimaricha</i> (black pepper)
Lunch (1:30-2pm)	1. <i>Mudaga Yusha</i> – corn/vegetable etc. with added veggies, dried beans	1 bowl	Spices- <i>Methi</i> (fenugreek), <i>Lavanga</i> (cloves), <i>Haladi</i> (Turmeric), <i>Jeera</i> (cumin), <i>Dhaniya</i> (coriander), <i>Adraka</i> (Ginger), <i>Lahsuna</i> (Garlic) can only be used.
Evening (4:30-5pm)	1.Ginger Tea (Avoid coffee) OR 1.Fennel tea (<i>Saunf</i>) OR 1. <i>Guda</i> (jaggery) Tea	1 cup 1 cup 1 cup	-No biscuits, cookies, candy, frozen foods, muffins, pancakes, chocolates etc (no bakery items). -No Maggi, No pasta, No noodles. -No jam, jellies, Sauces -Avoid caffeine, alcohol.
8:00pm	Dal OR Salad – (<i>Chukundar</i> (beet root), <i>Khira</i> (cucumber), lemon, <i>Draksha</i> (Dried grapes), pomegranate, garlic paste)	1 bowl Half plate	-Sprinkle Liquorice (<i>Mulethi</i>) or <i>Jeera</i> (cumin) on salad. -Avoid Heavy pulses (<i>Masha, channa, Kultha</i>) Dinner. -No curd at night. No milk at night.

MATERIAL AND METHOD

For this case study 30 patient of both sexes in age group of 20 to 60 of Amlapitta are selected.

Criteria for selection of patients

Inclusion criteria

1. Classical symptoms of *Amlapitta* as described in ayurvedic texts, viz., *Hrid Kantha Daah* (burning sensation in epigastric region), *Aruchi* (loss of appetite), *Utklesha* (Nausea), *Tikta Amla Udgaar* (acid regurgitation), *Udar Adhmana* (flatulence), *Avipaka* (indigestion).
2. Age 20-60 years
3. Gastroesophageal reflux disease (hyperacidity) without any metabolic complications.

Exclusion criteria

1. Known case of gastric and duodenal ulcer
2. Known case of gastric cancer.

OVERALL ASSESSMENT OF THERAPY

On the basis of percentage relief in sign, symptoms and investigation reports further scores have been allotted. To establish the results statistically each sign & symptom may be given a specific score.

Subjective criteria

1. *Hrit Kantha Daha* (Heart burn & burning in throat).
2. Amlodgara.
3. Hrilasa/chhardi/Asyapraseka.
4. Shula.

OBSERVATION AND RESULT

Effect of therapy on Subjective Parameters by applying **WILCOXON'S SINGED RANK TEST**.

1. *Hrit Kantha Daha* (Heart burn & burning in throat)

	Mean	SD	SE	Wilcoxon's singed rank W	P value
BT	2.600	0.6215	0.1135	45.00	0.0034
AT	2.300	0.5350	0.09767		

On Daha is significant as the P value is 0.0034.

2. Amlodgara

	Mean	SD	SE	Wilcoxon's singed rank W	P value
BT	2.100	0.8030	0.1466	91.00	0.0005
AT	1.633	0.6687	0.1221		

At the end of treatment its P value is 0.0005 which is statistically significant.

3. Hrilasa/chhardi/Asyapraseka

	Mean	SD	SE	Wilcoxon's singed rank W	P value
BT	1.800	0.6644	0.1213	91.00	0.004
AT	1.367	0.7649	0.1396		

At the end of treatment therapy significant as the P value is 0.0004.

4. SHULA

	Mean	SD	SE	Wilcoxon's signed rank W	P value
BT	1.700	0.7022	0.1282	36.00	0.0060
AT	1.433	0.8172	0.1492		

P value is 0.0060 the treatment is significant.

DISCUSSION

The symptoms of *Hrit Kantha Daha* (Heart burn & burning in throat), Amlodgara, Hrilasa/chhardi/Asyapraseka, Shula, is lowered because the action of therapy. No side effects were observed during the present study.

CONCLUSION

On the basis of this study, it can be concluded that this therapy is effective in the management of amlapitta along with pathyahaar and panchkarma is the good solution as the management and prevention of disease.

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