

REVIEW ARTICLE ON NABHI MARMA AND IT'S RELATION WITH AMLAPITTA AND IT'S CLASSICAL MANAGEMENT

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ABSTRACT

Marma point is a point where *Prana* is confined. *Marma* is an area where the five anatomical structures *mansa*, *sira*, *snayu*, *asthi*, *sandhi* are simultaneously present. *Marma* are the critical points of body related with divergent organs and nerves. In Upanishads, *Agni* is spoken of as *Prana*. The concept of *Agni* in *Ayurveda* is given supreme importance as life or otherwise depends surely on it. Vitiating of *Agni* in *Amashya* region due to various reasons causes *Amlapitta*. The author has explained in an articulate way the concept of *Prana* and the directional movement of *Prana* with a beautiful illustration. *Nabhi* is believed to possess unseen effects over systemic stability and vitality of the body. *Nabhi* is mentioned as a vital spot (*Marma*) of body. It is

termed as the central point of body in between *Amashaya* (location of undigested food) and *Pakvashaya* (location of digested food). In classical texts of *Ayurveda*; scattered references regarding *Nabhi* are available. *Nabhi* is also included among the fifteen *Koshthagangas* of body. In *Sharirasthana* of *Sushruta Samhita*; Acharya *Sushruta* mentioned that *Sira* and *Dhamani* are originated from *Nabhi*. Acharya *Vagbhata* has quoted *Nabhi* as a dominant place of *Pitta* *Dosha*. *Nabhi* is an abode of *Pranas* (vital energy).

KEYWORDS: *Marma, Prana, Nabhi, Amla Pitta,*

INTRODUCTION

Marma are the vital areas of the body. The word *Marma* comes from Sanskrit origin word '*mri*' meaning death. *Marma* in Sanskrit means hidden or secret *Marmas* are a usual concern in *Ayurveda* classics of *Charak*, *Sushruta* and *Vagbhata*, which provide valuable information on their location, function and application.

Ayurveda considered some vital parts of body as *Prana sthana* & these vital points termed as *Marma*. The injury to these *Marma* points may be responsible for serious consequences. *Acharya Sushruta* defined *Marma* as the vital points of the body which shows various fatal signs and symptoms on traumatic injury. These are superficial and deeply seated points on body that involves *Dhamani*, *Sira*, *Asthi Mamsa*, *Snayu*, *Sandhi* where vital energy resides or flows throughout the body.

Types of marma - Depending upon traumatic effects and prognosis, *Marmas* are classified as

1. *Sadhyapranhar*
2. *kalantarpranhar*
3. *Vaikalyakar*
4. *Vishalyaghna*
5. *Rujakar*

The term *Nabhi* is derived from words '*Nah – Bandhe*' which means to bind or tie to the central point just like the spokes of wheel held at Navel. A binding or connecting media of scattered available structural parts of body is known as *Nabhi*. Location of *Nabhi* is mentioned in between *Amashaya* and *Pakvashaya*. According to *Acharya Sushruta*; *Nabhi* is the site of origin of both *Dhamani* and *Sira*. There are 700 *Sira* and 24 *Dhamani* are there in our body.

Ayurvedic Samhitas have described healthy routine under *Dinacharya* & *Rutucharya* but in present scenario due to busy life style people are unable to follow the norms of *Dinacharya* and *Rutucharya* resulting in *Agnimandya* which ultimately lead to diseases like *Amlapitta*. In *Ayurveda*, all the diseases are due to hypofunctioning of *Agni*. *Amlapitta* is commonly encountered disease of *Annavahasrotas* (GIT). Though it can be described as a disease of

modernization due to irregular eating habits, it is more of psycho-somatic disorder caused due to mental stress and strain along with dietetic indiscrimination. The word “*Amlapitta*” has two words- ‘*Amla*’ (Sour) and ‘*Pitta*’ (juice). In *Amlapitta* the quantity of *Pachaka Pitta* (Gastric juice) is increased, its quality of normal bitter Taste (Alkaline) is changed to more sour Taste (Acidic) as a result of fermentation. Because of increased sour quality it is called as *Amlapitta*. It is discovered that irregular intake excess of salty, spicy food, suppression of natural urges and fluently use of NSAID and antibiotics steroids, asprin like medicine are major role in developing disease *Amlapitta*.

AIMS AND OBJECTIVE

- To evaluate the correlation of the *Nabhi Marma* with *Amlapitta*
- To discuss the classical management of *Amlapitta*
- To discuss about importance of *Nabhi Marma*

Co-relation of nabhi marma and *Amlapitta*

Available literature and commentary on *Nabhi* interprets it as a Navel but practically it doesn't make a sense to stick with this interpretation. Therefore; it is need to review classical texts of Ayurveda and contemporary literature to get clear and unambiguous meaning of the word “*Nabhi*” now a day. After thoroughly reading and interpreting the literature available regarding *Nabhi*; core of physiological process would be considered by the term *Nabhi*.

Saman vayu is responsible for the inward movement of energy as in the contraction of limbs, and venous flow of the blood. It fascilitates, the breaking down & digestion of food. Its main region in the body is the the *Nabhi* and digestive organs it is connected to the *Marma* located there.

Pachaka pitta is responsible for the digestion of food through the digestive tract. (particularly the small intestine) *Marma* in the Navel area relate to *Pachaka Pitta*. As it governs *Pitta*'s site of accumulation in the small intestine, it is the main form of *Pitta* for the treatment of disease in general.

Kledaka kapha is responsible for lubrication of the digestive tract. It relates to *Marma* in the region of the stomach.

Management of *amla pitta***Line of treatment**

1. Avoid causative factors
2. Palliative treatment as the disease is of Pitta origin, all measures are undertaken to pacify pitta.
3. Panchakarma treatment

When patient cannot be well managed with oral medications 'Panchakarma procedures' like Vamana (emesis) or virechana (purgation) whichever is needed should be administered.

In chronic cases Asthapanavasti (medicated enema) is indicated.

Some important single drugs useful in amlapitta

- Amlaki churna (Indian gooseberry) 3 gm twice a day with water
- Shatavari, 3 gm twice a day with milk
- Yashtimadhu 3 gm twice a day with milk

Preparations

- Kamdudha Rasa 250-500 mg twice a day
- Sutashekhar Rasa 250 mg twice a day
- Prawal Pishti 125 to 250 mg twice a day
- Mukta shukti 125 to 250 mg twice a day
- Prawal panchamrit Rasa 250-500 mg twice a day
- Shankh Bhasma 250 to 500 mg twice a day
- Make a combination of above all drugs and take it twice with Gulkand
- Avipattikar Churna 3-6 gms with Ghee, just before the meal

Domestic remedies

- The Infusion of coriander seeds (Dhanyak) taken with sugar twice a day.
- Coconut water, twice a day.
- Powder of Amlaki churna 3-6 gm, BD with water.
- Powder of Shatapushpa (Anethumsowa) with sugar mixed in a glass of water - 20 ml twice daily for 1 week or till the symptom subsides
- Chewing of half a teaspoon of fennel seeds after food

Do's (Pathya)

- Follow the meal times.
- Light food, Coconut water, articles having cooling properties
- Wheat, old rice, barley, green gram, sugar candy, cucumber,
- Fruits like gooseberry, dry grapes, black grapes, sweet lime, pomegranate, fig, dry fig,
- Medicated water with ushir (wala) or coriander seeds, or laja (puffed rice).
- Dadimpak (sweet preparation made of pomegranate), gulkand (jam made from rose petals) with milk
- One teaspoonful of ghee with warm milk
- Take adequate sleep & rest
- Practice Yoga, Pranayam, meditation & exercise regularly

Don'ts (Apathya)

- Avoid excessive spicy, sour and salty substances
- Avoid fried and junk food items
- Do not remain hungry
- Avoid fast

DISCUSSION

Nabhi being as a center of *Agni*; or a dominant place of *Pitta* with the help of *Samana Vayu* located at *Nabhi* perform the process of digestion through *Grahana* (consumption/selection), *Pachana*(conversion), *Vivechana* (separation) and *Munchana* (give up for next stage)¹. *Acharya Sharangdhara* has narrated beautifully the normal physiology of respiration but by accepting *Nabhi* as umbilicus it seems difficult to get the practical applicability of the procedure mentioned in it. *Nabhistha Prana* means deoxygenated blood available in capillaries; converted into oxygenated blood after connecting through *Hrat Kamalantaram* means lungs. Same way; mode of action of *Basti* described in the definition of *Basti* would be understood by *Vaidya* by accepting *Nabhi* as capillaries. By entering and oiling into central part, surrounding part and lateral part of *Kukshi*; *Basti* expels out the vitiated *Doshas* and *Malas* outside the body. Capillaries available at small and large intestines absorb the medicated oil or decoction on administration of *Basti* and that is the reason behind the efficacy of *Basti* is observed on all over the body.

Amlapitta (Hyperacidity) is a disease that prevalent all over the world. The increasing prevalence rate is a constant challenge to the research workers. The disease Amlapitta (Hyperacidity) is a common functional disease of Annavaha srotas. Materialistic life style provokes people to run behind a busy, stressful life with least concern towards proper food habit. Amla+ Pitta = Amlapitta (Hyperacidity) the term Amla (Sour) refers to a particular type of taste equated with the sour taste which causes excessive salivary secretion. *Pitta* is a bodily chemical substance which is mainly responsible for the maintenance of the process of digestion, transformation and transmutation. The above classical description of *Amlapitta* (Hyperacidity) emphasizes that *Amlapitta* is a patho-physiological condition in which the *Pitta* gets vitiated in terms of *Vruddhi* (excessiveness) and sourness of *Pitta* is increased. Change in function of *Agni* (Appetite) leads to various diseases. It is common for many of us to face a burning sensation in stomach and chest at times. This is in most cases due to excessive secretion of acidic material in the stomach. In Ayurvedic terminology, this is referred as *Amlapitta* (Hyperacidity).

CONCLUSION

Nabhi Marma controls the digestive, blood and circulatory systems (Annavaha and Raktavaha Srotamsi) main pranic center for digestion and exertion. Controls *Agni* (digestive fire), Pachaka Pitta (digestive juices), Ranjaka Pitta (coloring of blood and bile), Saman vayu (balancing energy), Pitta Dosha and the fire element in the body as a whole. One has to follow code of dietetics for better health. Appropriate quantity and quality of food consumed helps to prevent and control hyperacidity. One should also take food considering one's own capacity of digestion. With the complaints of *Amlapitta*, following the dietary do's and don'ts helps to produce soothing effect on the inner layer of the stomach, reverses inflammatory changes and controls the digestive secretions by which hyperacidity can be tackled

It is clear that *Amlapitta* is mainly due to aggravation of *Pitta*. Factors responsible for aggravation of this *pitta dosha* are excessive intake of pungent and sour food items, alcoholic preparations, salt, hot and sharp stuff which cause burning sensations. Anger, fear, excessive exposure to sun and fire, intake of dry vegetables and alkalis, irregularity in taking food, etc. should be avoided as far as possible. As a rule, all persons with acidity can take a milk diet excellently, although some, at first have trouble in absorbing milk. This is because the large amount of acid in the stomach forms hard curds combined with the proteins of the milk. Often these are vomited. Yet milk is excellent in the condition, especially when preceded by

a fast, adjusted to your general condition. The milk diet should be adhered to several weeks if possible. Along with this, drink warm water freely. Ayurveda insists on this because, according to it, "hot destroys hot" (*ushnam ushnena hanti*). Moreover, it has been found by physiological experiments that cold water increases the amount of acid secreted in the stomach. When the stomach seems to be in better condition, the milk may be taken with an evening meal consisting of easily digestible and non-irritating foods. For a time, it is better to use foods requiring only moderate mastication, since mastication naturally increases the flow of gastric juice with its acid. Yet insufficient mastication of the food chosen will aggravate by causing gastric irritation. So, mastication should always be moderate in this particular condition. It is important not to overeat, but to take small meals, three times a day. Avoid artificial stimulants, all of which raise *Pitta*. Alcohol, in any form, is like throwing fuel on the *Pitta* fire. The drawback of the caffeine in coffee and tea is that it increases acid production in stomach if consumed excessively. *Saman Vayu* facilitates the breaking down and digestion of food. *Pachaka Pitta* is responsible for the digestion of food through the digestive tract (particularly the small intestine).

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