

CONCEPTUL REVIEW ON ROLE OF MANAS HETU IN AMLAPITTA W.S.R.TO PEPTIC ULCER

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ABSTRACT

Amlapitta is most common disease of present time. It is seen in all age, all classes & all community. Ayurveda mentioned *sharirik & manas hetu* of diseases. As *ahara*, consequence of *vihara*, the *manas bhava* like *chinta, shoka, bhaya, krodha* are important factors to aggravate *sadhaka pitta* which further accumulate and cause *vidagdhajirna*. This type of *ajeerna* roots *amlapitta*. These similar factors role in peptic ulcer in modern science. The peptic ulcer occurs in stomach due to life style factors such as diet, stress, **H.pylori** bacteria, smoking, alcohol consumption.....out of which stress is important cause. Nowadays world is looking forward to ayurveda for safe treatment modalities. So it is essential to find out role of *manas hetu* in *amlapitta*, which would be helpful for better treatment.

Keywords: *Amlapitta*, Peptic ulcer, *Manas hetu*

INTRODUCTION

Chinta, Shoka, Bhaya, krodha etc. these are explained to *manas bhava* in *ayurvedic samhita*, are said to be *manas hetu* & cause disease. Charak has mentioned that *sharirik & manas vyadhi* are interdependent i.e. chronic *sharirik vyadhi* can disturb mental health & *mansik vyadhi* can affect *sharirik* health.

Amlapitta is one of most common disease seen in society. *Amlapitta* refers to set of symptoms caused by an imbalance between the acid secreting mechanism of stomach normally secretes acid that is essential in digestive process. When there is excess production of acid in

stomach, it results in condition known as *Amlapitta*. According to theories of ayurveda, all diseases are due to hypo-functioning of *agni*¹. As per *Sushruta*, improperly digested food becomes poisonous or toxic (*shukta*), this toxic juice combines with *pachak pitta* & creates a variety of *pitta* dominant disease. *Amlapitta* is one of them². *Amlapitta* is literary means a condition in which sourness of *pitta* gets increased.

An ulcer is lesion that occurs when skin surface or mucus lining is breached heals quickly. Ulcer occurs in stomach or intestine

known as peptic ulcer or gastric ulcer. Peptic ulcer occurs in stomach, while duodenal ulcers occur in duodenum. Peptic ulcers are the areas of degeneration & necrosis of gastrointestinal mucosa exposed to acid-peptic secretion.³ Though they can occur at any level of alimentary tract that is exposed to HCL & Pepsin, they occur most commonly in either duodenum or stomach in ratio 4:1. In Ayurveda, it is a disease of *tri-doshic* nature, but aggravation of *pitta* is most important.

Psychological stress, anxiety, fatigue may exacerbates as well as predispose to peptic ulcer disease. It occurs more commonly in people faced with more Stress & Strain of life.

AIM AND OBJECTIVES:

- To study etiology of *Amlapitta in ayurvedic view*.
- To study Role of *Manas hetu* in *Amlapitta* in ayurvedic view.
- To study *samprapti* of *Amlapitta* & role of *manas bhava* in it.
- To study etiological factor of Peptic Ulcer & role of stress factor in it.

MATERIAL AND METHOD:

This is a review article. References regarding peptic ulcers etiology from modern textbook and correlating with etiology and *samprapti* of *amlapitta* from *samhita granthas* were collected.

According to modern view, these are the etiological factors of Peptic Ulcer:

1. Life style such as Diet and Stress (psychological factor) – Dietary factors such as spice consumption, caffeine & coffee, also commonly thought to cause or exacerbate ulcers. Psychological Stress, anxiety, fear may cause or exacerbates as

well as predispose to peptic ulcer disease³. It occurs more commonly in people faced with more stress & strain of life.

2. *H.pylori* bacteria - Many peptic ulcer found to have chronic infection of the terminal portions of the gastric mucosa and initial portions of duodenal mucosa, infection most often caused by bacteria *Helicobacter pylori*.⁴
3. Excess secretion of gastric juices – increased secretion may be stimulated by bacterial infections or even in psychic disturbances.⁴
4. Excessive Smoking – Presumably because of increased nervous stimulation of stomach secretory glands.⁴
5. Alcohol Consumption – It tends to breakdown the mucosal barrier.⁴
6. Drugs (NSAID'S) – This drugs that also have strong propensity for breaking down the mucosal barrier.⁴

Etiological factors of Amlapitta in Ayurvedic view:

According to theories of ayurveda, all the diseases are due to hypo-functioning of *agni*.¹ *Mandagni* comes up due to hypo-functioning of *agni*. *Mandagni* comes up due to imbalance of *tridosha* & following eating, physical & mental habits:

- Improper eating habits
- Eating a lot fried foods, meat, sweets, heavy food & over eating.
- Eating incompatible food items
- Eating at irregular times (*vishamashan*)
- Eating before the last meal is fully digested (*Adhyashana*)
- Consuming too much tea, coffee, alcohol & smoking

- Emotional disturbance like stress, anxiety, fear etc
- Taking drug like antibiotics, painkillers, NSAID'S & steroids.

These all are very common & well known factors but, beside this according to Acharya Charak & Kashyapa, *Amlapitta* is generated by *Manas Bhava* which causes *Ajeerna* which is the root cause of all other disease. 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*" which are main causes of recurrence of it.

Samprapti (pathogenesis) of Amlapitta:

Charak has not mentioned *Amlapitta* as separate disease entity. The *samprapti* of *Grahini Roga*⁵ (IBS) mentioned by *charak* is able to explain pathogenesis of *amlapitta*. Ayurveda gives the emphasis on production of disease due to *Mandagni* mainly. Subsequently, Acharya *charak* mentioned that full balanced diet which has timely taken, cannot be digested if one in condition of Jealous, fear, anger or in sorrow mood. These all are psychological states that can cause *Mandagni*.⁵

There are two main conditions from which we must differentiate the disease *amlapitta*, those are *vidagdhajirna* & *sampitta*. Out of which *sampitta* is stage of *Dosha*. In *amlapitta* mainly *Rasdhātu* & *Aam* is involved as *Dushya*. In primary stage of *vidagdhajirna*, *Alpa Jalpana* can relieve the symptoms but in *amlapitta* along with *Amla*, *drava guna* is also increased. To understanding all this we should know *Pitta*, *Pachak pitta*, *Sadhak pitta* & *Manas Bhava* first-

Pitta:

Pitta is concerned with the production of those physical & mental processes which are pronominally *satvika* nature. Its function are vision, digestion, heat production, hunger, thirst, softness of body, lustre, cheerfulness & intelligence.⁶ Its presence to be inferred in such mental phenomenon as intellection & clear conception, as also such physical phenomenon as digestion, assimilation, heat production, healthy appearance, courage, fear, anger, delight, confusion etc.⁷

Pachak Pitta:

The concept of *Pachak pitta*⁸ is pointed to some internal secretion secreted by *agnidharakala* in *grahini* (corresponding to mucosal glands of the duodenum)

The combined bile & pancreatic juice which is discharged into duodenum in general sense exhibits the general characteristics to *achcha-pitta*. The slight viscosity of *pitta-ishat*, *anadhikasneha*, bears a resemblance to bile. The *amla rasa* of *pitta* can be traced to its contamination with gastric contents. The normal smell of *pitta* is apparently *visra gandha* (fleshy smell) & unpleasant, putrid odour due to fermentative & putrifactory changes-*sama* state of *dosha*. Its *tikshnatwa* & *ushnatwa* are possibly inferred from digestive function.

Sadhak Pitta:

Chakrapanidatta described *sadhak pitta* & identified its location as the *hriday*. The functions described by him to this *pitta* are *Shaurya*, *bhaya*, *krodha*, *moha* etc.⁹

Sushrut & *vagbhat* have both made direct mention of *sadhak pitta* & described its location & functions in their respective works. The *pitta* located in *hriday* is to be known as

*sadhakagni*⁸; its function is to enable one to achieve ones aspiration.

Kashyapa has expressed the view that, all indriyas together with *manas* emerge from *hridaya*. The enquiry therefore of *sadhaka pitta* which is stated to be located in *hrudaya* (heart & brain) & held to be responsible for some of higher mental activities as also for some of emotional states may have to be directed more towards the brain rather than to heart.

Manas Bhava:

In present era people, especially educated people are becoming very much conscious about their health. Everyone tries to eat proper & according to their body & work. They can control their diet, but still they fall ill. What is reason behind it? About three thousand year ago, Acharya Charaka described very clearly that, even salutary food taken in an appropriate quantity does not get digested, if the person is in state of *chinta*, *shoka*, *bhaya*, *krodha*. It will be seen from the foregoing that such emotional tensions of stresses as anger, anxiety, worry, fear etc. to which correlated *sadhakapitta* are stated to cause various somatic diseases.

Ayurveda has given the prime importance to *manas bhava* for occurrence of disease. It divided in two types: i.e. *Sharirika* (somatic) & *Manasika* (psychological)¹⁰. If a person is suffering from any *sharirika* diseases further it could be converted into *manasik* diseases after some duration & same *samprapti* is for conversion of *manas* diseases into *sharirika* disorder. If we discuss another point of view the *manasik bhava* play a vital part for the generation of diseases.

As well as *Tridosha*, *Triguna* (Satva, Raja & Tama) are constituent part of *manas*

bhava of a person commanded by *manas* depends upon *satva*, *tama* & *raja guna*, when *raja* & *tama* are dominant in a person it generates different negative emotions which causes many mental & physical disorders.¹¹

Role of Manas – Bhava in Samprapti (Pathogenesis)

Manas hetu (psychological factors) causes vitiation of *Doshas* & *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 in *amashaya* and produces *Shukratva*, which leads to formation of *Annavisha*. This *Annavisha* produces *Ajirna*(indigestion).¹² Once *Agnidushti* occurs it results in *Avipaka*,*Ajirna* and this further damage the *agni*.*Agnidushti* causes *Shuktpaka* of *Aahara*, it further disturb *Agni*.

Charaka has mentioned that if *Annavisha* produced by this pathogenesis mixes with *pitta*, it will produce *Amlapitta*.¹³

Manas bhava play vital role in 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 causes *Mandagni*. In this state of *Mandagni* whatsoever food material are consumed by a person, become *Vidagdha* and convert into *Shukta* (acid) form. This *Vidagdha* and vitiated *Pitta* later manifests in form of *Amlapitta*. Thus it makes clear that *manas bhava* mentioned above conceived in any form impairs the process of digestion and *amlapitta* occurs.

According to Modern view, the pathogenesis occurs in either of two ways:

(Due to psychological factor- Stress)

1. Excess secretion of acid and pepsin by gastric mucosa⁴

2. Diminished ability of the gastro-duodenal mucosal barrier to protect against the digestive properties of stomach acid pepsin secretion.⁴

DISCUSSION

Amlapitta is the commonest disease of fast food based modern life. There is involvement of *Tridosha* but with the dominancy of *pitta* and *kapha* 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 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 & Samana*.¹⁴

Kashyapa has described that this disease occurs mostly to the person having the *Jivhalauya*.¹⁵ Patients generally know the etiological factor of diseases but due to consume them and this disease progress to *Kasthasadhya* stage and it may manifest the *Upadrava*.

Agni in human body is not blazing fire as in phenomenal world; it is incorporated in the *Pitta*. The *Pitta* is direct indicator of status of *Agni* in body. *Amlapitta*, as is clear by it 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 aetiological factors, *Pitta* is vitiated, and so there is quantitative increases in its consistency (*Drava guna vrudhi*) and qualitative reduction in its functions (*Sva Karma Hani*).¹⁶

Manas bhava play vital role in generation of *amlapitta* even after considering conduct of diet. As a result, *Dosha* especially

Sadhaka Pitta is vitiated and mix up with *Pachak pitta* and cause *Mandagni*. In this state of *Mandagni* whatsoever food material are consumed by an unwise person, become *vidagdha* and converted into *Shukta* (acid) form, This *Vidagdha* and vitiated *Pitta* later manifest 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. So, also the psychological Stress factor aggravates the peptic ulcer due to mucosal digestion from hyperacidity most significant factor. Protective gastric mucus barrier may be damaged.³

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, fear etc. would affect the physiology of digestion. These factors tend to affect the secretion of gastric juice and by that; they are disturbing the homeostasis, which interns *Amlapitta*.

Stress factor plays important role in to produce *Amlapitta* and also to aggravate the peptic ulcer due to hyperacidity.

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