CONCEPTUAL 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 secrets 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 agni¹. 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. 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 disease. 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.

3. Excess secretion of gastric juices – increased secretion may be stimulated by bacterial infections or even in psychic disturbances.

4. Excessive Smoking – Presumably because of increased nervous stimulation of stomach secretory glands.

5. Alcohol Consumption – It tends to breakdown the mucosal barrier.

6. Drugs (NSAID’S) – This drugs that also have strong propensity for breaking down the mucosal barrier.

**Etiological factors of Amlapitta in Ayurvedic view:**

According to theories of ayurveda, all the diseases are due to hypo-functioning of agni. 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 (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 Jelous, 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 vidaghdajirna & sampitta. Out of which sampitta is stage of Dosha. In amlapitta mainly Rasdhatu & Aam is involved as Dushya. In primary stage of vidaghdajirna, 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. Its presence to be inferred in such mental phenomenon as intellecction & clear conception, as also such physical phenomenon as digestion, assimilation, heat production, healthy appearance, courage, fear, anger, delight, confusion etc.

Pachak Pitta:
The concept of Pachak pitta 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 ressemblance 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.
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
sadhakagni⁸; its function is to enable one to achieve ones aspiration.

Kashyapa has expressed the view that, all indriyas together with manas emerge from hriday. 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 charak 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)⁹. If a person is suffering from any sharirika diseases further it could be converted into mansik 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 Shuktatva, 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 produces 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. Dimished 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-kaphavritta Vata_ mainly _Prana & Samana_.14

_Kashyapa_ has described that this disease occurs mostly to the person having the _Jivhalaulya_.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 vruddhi_) 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_ nd 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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