

Assesment of Prakriti in Patients of Amlapitta Through Observational Study**Vd.Sonali Venkatrao Hegadkar**

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(Guide)

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Pune.**Introduction:**

The incidence of lifestyle diseases has been emerged as major health concern and continue to be the major cause of mortality worldwide. Few concepts of Ayurveda can be applied successfully for prevention and treatment of lifestyle disorders. Prakriti is one of such concept. Prakriti means manifestation of special characteristics due to predominance of Doshas (Vatta, Pitta and Kapha the functional component of body). All the physiological processes are directly controlled by Vatta-Pitta, kapha and mansika Dosha thus healthy status can be maintained by maintaining normality of prakriti. Disequilibrium in prakriti greatly increases the risk of lifestyle diseases. Hence in present work an attempt has been made to elaborate the concept of prakriti in Ayurveda and its significance in evading lifestyle disorders. Ayurveda has provided detail guideline in the form of Dinacharya and Rutucharya to maintain normal functioning of Doshas related with specific prakriti. Today, in this ultra-urbanized society man has become intentionally ignorant regarding the quality of life, giving rise to multiple lifestyle disorders. Amlapitta being one such disease has become a chief cause for discomfort in the normal proceedings of day to day activities. 25-30% of people are suffering from dyspepsia. These diseases are chronic in nature and affecting to adults mostly patients of gastritis often results into peptic ulcer. Acid peptic diseases are mainly caused by dietetic pattern and mental stress which is related to our digestion. Charaka and Kashyapa have clearly indicated that the Grahani Dosha & Amlapitta occur in the person who could not check the temptation of food. Ajirna after

encountering the specific doshas & affinity with specific site may cause various diseases. Annavisha produced due to Ajirna when mixed with Pitta dosha & lodges in Amashaya then it produces the Amlapitta diseases.

The incidence of lifestyle diseases such as hypertension, diabetes mellitus, dyslipidemia and obesity associated with cardiovascular diseases is high on the rise with rapid economic development and increasing westernization of lifestyle. The past few decades prevalence of these diseases has reached alarming proportions among Indians in the recent years.¹

Pitta one of the trinity of doshas is also spoken of as Agni for the reason that this factor in the body has been stated to perform actions similar to fire.² Amlapitta can be correlated with Acid peptic disease. Acid peptic disorders are the result of distinctive but overlapping pathogenic mechanisms leading to either excessive acid secretion or diminished mucosal defense. They are common entities present in daily clinical practice that owing to their chronicity represent a significant cost to healthcare.³

Aim:

To assess the Prakriti in patients suffering from Amlapitta through Observational study.

Materials:

- Charak Samhita with Charakrapani commentary.
- Sushrut Samhita with Dalhan commentary.
- Ashtang hrudhya with Arundatta and Hemadri commentary.
- Madhav nidana with Madhukosh commentary.
- Bhavprakash.
- Sharangdhar Samhita.
- Kashyapa Samit.

Review of Literature :

Present work has been done based on critical review of classical information published research work and Ayurvedic literature. To have a complete knowledge of subject, it is necessary to trace out its historical background. For the disease Amlapitta one has to trace out its original concept various developments at present stage and the work done on the subject by various research workers.

Concept of Prakriti :

This constitution comprise of both "physical body" as well as " mental body" prakriti means nature or natural constitution of human body. 'Pra' means the beginning or source of origin and 'Kriti' means to form. Put together prakriti means natural form. Prakriti means manifestation of special characteristics due to predominance of Doshas (Vatta, Pitta and Kapha the functional component of body) and in these prakriti indicates predominance of special Doshas in a human being. There are other factors which also determine the constitution of a body in minor way.⁴ Charaka has mentioned several additional factors which determine the prakriti such as nature of the season, condition inside the uterus, food of mother during pregnancy, other regimens adopted by mother during pregnancy. Shukra-shonita (sperm-ovum) of father and mother mahabhut vikara.⁵

These factors get applied with one or more of the Doshas which are dominantly associated with the above mentioned factors. Therefore, prakriti of some people is dominated by Vatta, some others by Pitta, some others by Kapha and some others by the combination of two Doshas and some cases equilibrium are maintained by Dosha.^{6,7}

A) Vedic kala:

No reference are found about Amlapitta in any of the four vedas.

B) Samhita kala:**Charak Samhita**

In Charak Samhita Amlapitta is not mentioned as a separate entity but word is discussed at several places like;

“pandurog Amlapitta cha.../ (cha.su.1/110)

“Amlakashya vidahascha Antardaahach.../ (cha.su.20/14)

The list of paittika Nanatmaj vyadi includes Amlaka, Dumka, Vidaha which are the symptoms of Amlapitta.

Sushruta Samhita

Sushruta while describing the disease caused due to excessive use of Lavana has mentioned a disease Amlika which is similar to Amlapitta.⁸

Kashyapa Samhita

Kashyapa Samhita is first available text where Amlapitta has been mentioned as separate entity in chapter 16th of Khilasthana. Not only vivid description of Amlapitta with its treatment has been mentioned in it, but suggestion to change the lack of peace of mind in case also given.⁹

Astang sangraha

If Shodhana is not done in time, many diseases occur, one of is Pramilika. Indu says Pramilika is a synonym of Amlapitta.¹⁰

Astang Hrudaya

While describing Pittaj Hrudrog, Vagbhata has used the term Amlapitta.¹¹

Harita Samhita

In 24th chapter of 3rd sthana has described as a separate disease and given the treatment. It has also given special symptoms Amla Hikka (Hiccough with sour taste).¹²

Madhava Nidan

After Kashyapa, Madhava Nidana is the second text which gives importance to Amlapitta and describes its aetiopathogenesis and symptomatology in detail along with two clinical subtype i.e. Urdhvaga and Adhoga Amlapitta.¹³

Definition and Etymology of Amlapitta :

The ‘Amlapitta’ is composed of word Amla and Pitta. The term Amla has been used as an epithet to Pitta. Though, the Amla has been said a natural property of Pitta along with Katu-Rasa according to Charaka.¹⁴

Sushruta has enlisted Katu as its original rasa and mentioned that when Pitta becomes Vidagdha then it changes into Amla.¹⁵

Shrikanthadatta in his commentary on the relevant chapter has defined that Amlapitta is a condition where excessive secretion of Amla Guna Pitta takes place causing vidahyadi conditions. Chakrapani says that

“Amlagunodriktam Pittam Amlapittam”¹⁶

Amlapitta means a condition in which sourness of Pitta gets increased.

In Amlapitta, the Pitta gets vitiated by one or all Gunas causing various pathophysiological conditions of Anna and Purishavaha Srotasa.

Madhava Nidana has given a clinical definition of Amlapitta that presence of Avipaka, Klama, Utklesha, Amlodgara, Gaurava, Hrit-Kantha-Daha and Aruchi should be termed as Amlapitta.

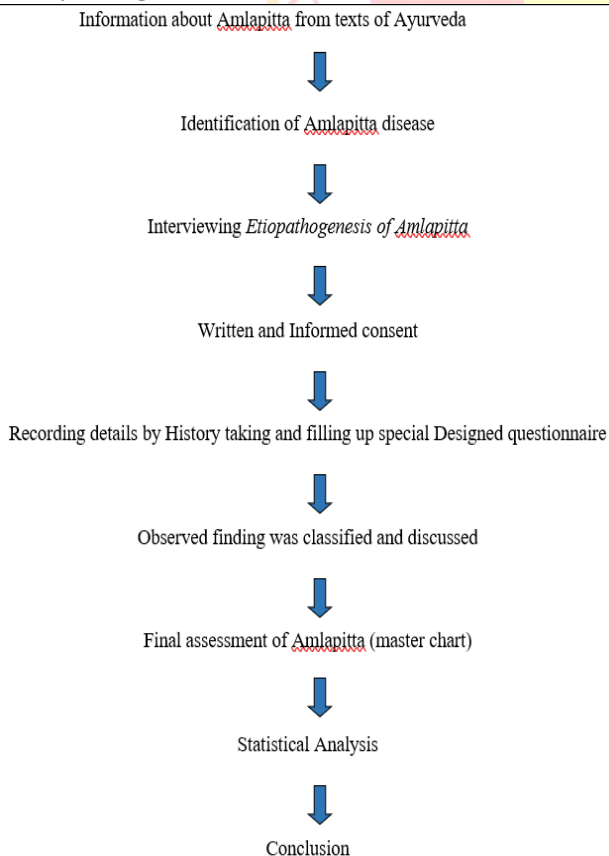
This is a disease mainly due to vitiation of Pitta (Pachaka-Pitta) , Kapha (Kledaka kapha) and Vata vitiation may be there as mentioned by Shrikanthadatta.

Methology:

A survey study was conducted in Ayurved Hospital. Selection of patient of Amlapitta of both gender Male/Female from OPD & IPD in Ayurveda Hospital had been selected for the study. Simple random sampling was done.

Sample size: Sample size was calculated by the Cochran’s formula and the prevalence rate of the disease is 8% . Hence sample size calculated was 120.

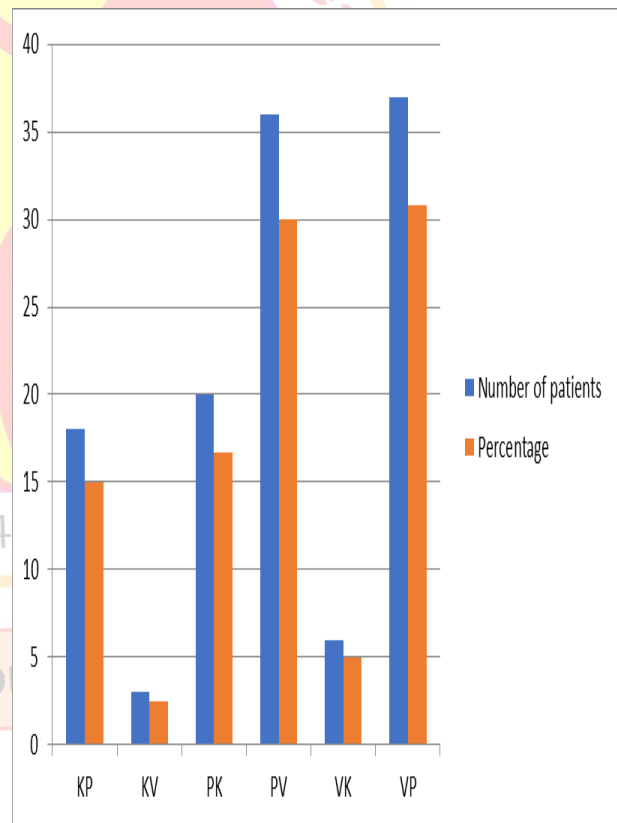
Study Design :



Observations:

Observations were drawn from the collected data of the patients through CRFs. Frequency distribution of the patients with respect to Prakriti has been classified in the table and bar graph which is given below:

Prakriti	Number of patients	Percentage
KP	18	15.00
KV	3	2.50
PK	20	16.67
PV	36	30.00
VK	6	5.00
VP	37	30.83



Discussion:

Today’s lifestyle is completely changed by all means. Our diet pattern lifestyle and behavioral pattern is changed and it is not suitable for our normal physiology of digestion of body. We had developed western culture and it is more harmful to us. We adopted their diets, behavioral pattern and this is the reason for most

of the diseases. Especially gastric dyspeptic disorders are mainly caused by dietetic pattern which is related to our digestion. The food articles which are not according to normal code and conducts, creates these problem. Western people are mostly suffering from gastric problem in comparison to Indians. It seems that our old pattern of diet and behaviour was up to mark for nourishing and carrying physiological processes.

Amlapitta is one of the disorders caused by faulty dietetic and behavioral pattern. Amlapitta is not a disorder caused only by the habitual, irregular diet schedule and activities, but also as a result of physiological and psychological aberrations. The increasing rate of Amlapitta presents a constant challenge to research workers of Ayurveda.

Classification according to prakruti concluded that 2.4 were Vata-Kaphaj, 30.8 % were Vata-Pittaj and 16.6% were Kaph-Pittaj, 15% were Pitta-Vataj, 30% were Pitta-Kaphaj and 16.6% were Kaph-Vataj.

The patients with Vata- Pittaj Prakriti and Pitta Vataj prakriti comprised of the 60.8% proving that the inclination of the Amlapitta is most in these two types of Prakriti.

Conclusion:

From the observational study it can be concluded that Vata Pittaj Prakriti and Pitta Vataj Prakriti were found to be dominant in the Amlapitta disease.

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