INACCESSIBILITY OF DOSHAS IN ACID PEPTIC DISEASE - A LITERARY REVIEW

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ABSTRACT
Doshas represent physiological activities going on continuously in our body. They form the elementary basis of living body along with Dhatus and Malas. A healthy state of body is maintained by the normal physiological equilibrium between Tridoshas. Any vitiation occurring to one among them can result in disequilibrium between Doshas and hence result in diseases. In the process of disease manifestation, not a single Dosha but all the three Doshas can get involved in varying degrees based on the Nidanas. The Doshas get aggravated due to various causes and produce different diseases by locating itself in various body parts. Therefore, one should understand a disease after examining the characteristics of a disease, its regional alterations and involvement of Doshadi nidanas. The literary review reveals that Acid Peptic Disease has more similarity to Amlapitta and all the three Doshas are involved in the manifestation of the disease. Vitiation of Pachaka pitta, Prana vayu, Samana vayu, Apana vayu and Kledaka kapha are evident and these are responsible for the manifestation of all the four diseases considered here viz. GERD, Gastritis, Gastric ulcer and Duodenal ulcer.

INTRODUCTION
Ayurveda is the ancient system of medicine which aims in the maintenance and restoration of health of individuals. It has its own scientific way of explaining theories and treatment modalities. This life science explains human body as well as diseases in terms of Doshas, Dooshyas, Malas etc, prime among them being Doshas. Any disharmony between the Doshas can affect the health of individual and is reflected in all diseases. Understanding the Dosha vitiation in diseases can help unveil the pathology behind the disease and intervene successfully in curing it. Since Acid Peptic Disease is showing increased prevalence, this disease is taken for the present study to understand the doshas involved in its manifestation.

Acid peptic disease is a collective term used to include many conditions such as Gastro Esophageal Reflux Disease (GERD), Gastritis, Gastric ulcer, Duodenal ulcer, Esophageal ulcer, Zollinger Ellison Syndrome (ZES) and Meckel's diverticular ulcer. The first four diseases are more common among this. The common symptoms of Acid Peptic Disease include abdominal pain, nausea, heart burn, regurgitation, vomiting, loss of appetite, weight loss etc. These conditions are common in clinical practice and creates great discomfort in daily and social activities of the affected individuals. The prevalence of Acid peptic Disease is about 25-35% of the general population and their cost in terms of health care resource is huge.

MATERIALS AND METHODS
Literary review from Ayurvedic classics of diseases having symptoms similar to Acid peptic Diseases were done.

Diseases in Ayurvedic classics with symptoms similar to acid peptic disease

Though an exact equivalent cannot be seen in Ayurvedic classical texts which could exactly be correlated to Acid Peptic Disease, certain diseases which has similar symptoms are seen in Amlapitta, Annadravasoola, Parinamasoola etc.

Amlapitta

Amlapitta as the name suggests, is a disease caused by the Pitta when it attains excessive Amlata. Amlata is one of the normal properties of Pitta and in the Prakupitavastha increased Amlata is seen.
Madhukosha commentary describes Amlapitta as the Pitta that attains increased Amlata due to Vidaha,\cite{2} Chakrapani Dutta also explains Amlapitta as the Pitta that has increased amla property,\cite{3}

The disease Amlapitta is not seen described in detail in Brihatrayis except mentioning it as a symptom among other diseases like:

- Amlapitta is manifested when the indigested food which is compared to food toxin gets associated with Pitta,\cite{4}
- While mentioning the benefits of milk, it is stated to be beneficial in the treatment of Amlapitta,\cite{5}
- While discussing Agyras, Kulatha is said to be a substance that is prime among those causing Amlapitta,\cite{6}
- While discussing the diseases caused by excessive use of saline substances, Amlapitta manifests,\cite{7}
- Amlapitta is mentioned as one among the diseases caused due to the intake of incompatible foods,\cite{8}
- Rajamasha is said to have Amlapitta alleviating properties,\cite{9}
- While mentioning the benefits of Mahatiktakaghrita, it is said to pacify Amlapitta,\cite{10}
- While describing the properties of Kamsaharitaki, it is said to possess Amlapittahara property,\cite{11}
- Susruthacharya mentions a disease Amlika that is caused by the excessive use of saline taste on which Dalhana comments it as a disease with sour eructuations,\cite{12}
- While discussing the symptoms of Paittika hridroga by Vaghbatacharya and Pittaja nantmajavyadhi in Susruta samhita, a condition called Amlaka is mentioned which can be correlated to Amlapitta.

Unlike Brihatrayis, it is well described with its etiology, symptomatology and treatment in other Ayurvedic literatures like Lakhutrayis, Kashyapa samhita, Gadanigraha, Bhavaprakasha, Yogaratnakara, Vangasena Samhita etc. Kashyapa Samhita is the first text available to describe the disease amlapitta separately.

**Etiology**

Since the disease is related very much to food intake and digestion, the etiological factors can be discussed as- based on factors related to food and those not related to food.

Factors related to food- Intake of incompatible foods, food intake before the previously taken food is digested, Anatva, accumulation of Ama, food made with grain flour, improperly fermented drinks, unboiled milk, heavy and moistening foods, excess intake of too hot, unctuous, dry, sour and liquid foods, intake of molasses, other sugar cane products, horse gram, fried grains, wild growing rice, parched rice, drinking water in between food, eating stale food,\cite{13} intake of unhygienic food, foods causing burning sensation and food and drinks causing vitiation of Pitta.\cite{14}

Others- Suppression of natural urges, sleeping after repeated food intake, excess bath, bathing by immersion in water like in tub or water bodies.\cite{15}

**Pathogenesis**

Resorting to the above etiological factors causes vitiation of Vatadi doshas causing diminution of body heat and digestive power and whatever eaten by the person gets acidified in the stomach due to improper digestion. If due to greediness one consumes food in this indigested state, it leads to the manifestation of Amlapitta as if the milk poured into undried curdpot becomes inspissated and sour. Due to this, Rasadhatu too gets Amlata and whatever is further intaken also attains Amlata thus producing the disease Amlapitta,\cite{16}

**Clinical features**

Clinical features of Amlapitta according to various texts are:

<table>
<thead>
<tr>
<th>Clinical features</th>
<th>M N</th>
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<th>Y R</th>
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<td>Indigestion</td>
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<td>Burning sensation in heart</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>Burning sensation in throat</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>Burning sensation in chest</td>
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</table>
Classification of Amlapitta

Amlapitta is classified in the following two ways

1. Based on the direction of manifestation - Urddwaga amlapitta and Adhoga amlapitta.
2. Based on the involvement of Doshas - Vatika, Paittika and Kaphaja in Kashyapa samhita; and into three as Sanilam, Sanilakapham and Sakapham in Lakhutraysis and Gadanigraha.

Parinamasoola

The word Parinamasoola is used for disease with Soola (piercing) type of pain during digestion of food. The word Parinama means transformation. Here, transformation of food implies disease in the Koshta. Soola implies pain produced as if being pierced by a sharp weapon. Hence Parinamasoola refers to the colicky pain produced during the digestion of the ingested food. It is also called as Parinamaja soola, Annadrapa soola, Pakti soola, Mahagada and Annavidahaja soola.[17]

Etiopathogenesis

Vata vitiation is the prime cause of parinamasoola. The Vata getting aggravated by its own aggravating factors gets enveloped by Pitta and Kapha near it, thus becoming powerful enough to cause colic pain during the period of digestion and thus called Parinama soola.[18]

Clinical features

The Kapha dislodged from its site in association with Pitta along with Vata produces colic pain in the abdomen, flanks, umbilical region, urinary bladder, intermammary area, sacral region and all over the body.

This colic subsides after taking meals, on vomiting and on digestion of the intaken food. It exacerbates on intake of cooked Salī, Vrihi grains etc.[19]

Classification

Parinamasoola is classified into eight types as-Vatika, Paittika, Kaphaja, Samsrishtaja sannipataja and Amaja parinama soola. Whereas, it is classified into only seven types with the exception of Amaja parinama soola in literatures like Madhava Nidana, Yoga Ratnakara, Vangasena Samhita and Gada Nigraha.

Annadrapa soola

This is a digestive disorder characterised by colic that persists always- when food is ingested, during its digestion, or before its digestion. This colic manifests always irrespective of whether conducive food or not is taken, or food is taken or not, or with any other conditions.[20]

Other diseases with similar symptoms

There are also certain other diseases which has some of the symptoms similar to those of Acid peptic disease like Grahani, Gulma, Chardi and Shoola.

In the Purvarupa of Grahani certain symptoms like acid regurgitation, increased salivation, loss of appetite, anorexia, vomiting, abdominal fullness, improper digestion are similar to those of Acid Peptic Disease. When the digestive power is weak, the improperly digested food moves upwards and downwards; when it moves downwards it is termed as Grahani. It could be assumed that the upward movement of this Vidagdhahara is seen in Acid Peptic Disease. Certain symptoms of Paittika grahani like Amla udgara (acid regurgitation), Hrit kanta daha (burning sensation in cardiac region and throat) and Aruchi (anorexia) are also seen in Acid Peptic Disease. Symptoms of Kaphaja grahani like difficulty in digestion, Hrillasa, Chardi, Arochaka, Asyopadeha and Shtevevana also are seen in Acid Peptic Disease.

Burning sensation in abdomen, cardiac region, chest, and feeling of acidic fumes coming through throat along with acid regurgitation are the features of paittika gulma which are similar to those of Acid Peptic Disease.

Symptoms of Pittaja shoola which are similar to those of symptoms mentioned in Acid Peptic Disease are burning sensation and pain in umbilical region that increase on Vidaha kala. Similar symptoms in Kaphaja shoola are Hrillasa, Aruchi, Praseka, Shoola in Amasaya that increase immediately after the ingestion of food. Similar symptoms in Kaplapitta shoola are shoola in the region between Hrit and Nabhi. Similar symptoms seen in Amaja shoola are Atopa, Hrillasa, Chardi, Gaurava, Anaha, Kapha praseka.

H pylori is attributed to be a proven cause for the causation of Gastritis, Gastric ulcer and Duodenal
ulcer and this could be correlated with *Amasyaja krimi*. Most of the symptoms of *Amashayaja krimi* like *Hrillasa, Asyasamsravana, Arochaka, Avipaka, Anaha, Chardi* and *Karshya* are seen in *Amashayaja krimi*.

**Analysis of symptoms of acid peptic disease based on Doshas**

The cardinal symptoms of Gastro Esophageal Reflux Disease are heart burns and acidic regurgitation. Associated symptoms include acidic taste in mouth, water brash, chest pain, sore throat, nausea, dry cough, gum inflammations and mouth ulcers.

Symptoms of Gastritis are anorexia, nausea, vomiting, hemetemesis, malena, abdominal pain, bloating, burping, indigestion, hiccups, weight loss, diarrhea, early satiety and flatulence.

Symptoms of Gastric ulcer are abdominal pain, anorexia, indigestion, nausea, vomiting, bloating, early satiety, heart burns, acid reflux, burping, hemetemesis, malena, weight loss, fatty food intolerance and pain on food intake (within an hour of food intake).

Symptoms of Duodenal ulcer are abdominal pain, anorexia, indigestion, nausea, vomiting, bloating, heart burns, acid reflux, burping, hemetemesis, malena, weight gain fatty food intolerance and pain after digestion (after 2-3 hours of food intake).

The symptoms of the diseases in Acid Peptic Disease are more or less overlapping. Presenting symptoms are analysed in terms of involvement of dosha in the following way.

**Table 2: Analysis of symptoms of Acid Peptic Disease**

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Similar symptom in Ayurveda</th>
<th>Predominant dosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heartburns</td>
<td><em>Hrit daha</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Acid regurgitation</td>
<td><em>Amlodgara</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Acidic taste in mouth</td>
<td><em>Amla rasata</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Waterbrash</td>
<td><em>Praseka</em></td>
<td><em>Kapha vridhi</em></td>
</tr>
<tr>
<td>Chest pain</td>
<td><em>Hrit shoola</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Sore throat</td>
<td><em>Kanda paka</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Nausea</td>
<td><em>Hrillasa</em></td>
<td><em>Kapha vridhi</em></td>
</tr>
<tr>
<td>Dry cough</td>
<td><em>Sushka kasa</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Gum inflammations</td>
<td><em>Dantamoola paka</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Mouth ulcers</td>
<td><em>Asya paka</em></td>
<td><em>Pitta vridhi</em></td>
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<tr>
<td>Anorexia</td>
<td><em>Arochaka</em></td>
<td><em>Kapha vridhi</em></td>
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<tr>
<td>Vomiting</td>
<td><em>Chardi</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Haematemesis</td>
<td><em>Rakta chardi</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Malena</td>
<td><em>Raktatisara</em></td>
<td><em>Pitta vridhi</em></td>
</tr>
<tr>
<td>Abdominal pain</td>
<td><em>Shoola</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Bloating</td>
<td><em>Adhmana</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Burping</td>
<td><em>Udgara</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Indigestion</td>
<td><em>Avipaka</em></td>
<td><em>Kapha vridhi</em></td>
</tr>
<tr>
<td>Hiccups</td>
<td><em>Hidhma</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Weight loss</td>
<td><em>Karshya</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Diarrhoea</td>
<td><em>Atisara</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Early satiety</td>
<td><em>Tripti akshamatva</em></td>
<td><em>Vata vridhi</em></td>
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<tr>
<td>Flatulence</td>
<td><em>Adhovata</em></td>
<td><em>Vata vridhi</em></td>
</tr>
<tr>
<td>Haematemesis</td>
<td><em>Rakta chardi</em></td>
<td><em>Pitta vridhi</em></td>
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<tr>
<td>Malena</td>
<td><em>Raktatisara</em></td>
<td><em>Pitta vridhi</em></td>
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<tr>
<td>Fatty food intolerance</td>
<td><em>Avipaka</em></td>
<td><em>Kapha vridhi</em></td>
</tr>
<tr>
<td>Pain on food intake</td>
<td><em>Shoola</em></td>
<td><em>Kapha vridhi</em></td>
</tr>
<tr>
<td>Pain after digestion</td>
<td><em>Shoola</em></td>
<td><em>Vata vridhi</em></td>
</tr>
</tbody>
</table>
Analysing these symptoms, it is to be understood that the feature of vitiation of all the three doshas can be seen in Acid Peptic Disease.

**Possible Srotases vitiated in acid peptic disease**

Since the disease shows symptoms relating to Koshta and the symptoms described above points out that the possible Srotases which may get vitiated in this disease are Annavahasrotas, Rasavahasrotas and Pureeshavahasrotas.

The symptoms of vitiated Annavaha srotas seen in Acid Peptic Disease are disinclination for food, anorexia, indigestion and vomiting. Rasavaha Srotodushti lakshanas like dislike for food, anorexia, nausea, anaemia, fatigue and emaciation are seen in Acid peptic Disease. Altered bowel habits like constipation and diarrhoea are seen in Acid peptic Disease which may be correlated to purishavahasrotodushti.

**DISCUSSION AND RESULTS**

As per Ayurvedic classics, it is not possible to name all the diseases and one need not be ashamed of this. Mere naming of diseases will not serve the purpose of treatment and naming is adopted only for the ease of distinguishing diseases. Instead, one should try to analyse the diseases based on available information like Vikara prakriti (cause of diseases), Vikara adhishtana (site of manifestation of the disease), Vikara hetu visesha (diversity of causes), altogether named as the Trividhabodhya sangraha. Here, Vikara prakriti is the Vatadi doshas, Adhishtana is the gastro intestinal tract and Hetu visesha includes the causes for vitiation of Doshas.

Though Tridoshas are all pervading in the body, they have their predominance with respect to function as well as structure in different parts of the body. Since Acid Peptic Disease is related to the digestive system, the Doshas predominant in this part of the body can have its influence in manifestation of the disease. Digestion of food is the main function of stomach. Even though all the three Doshas are involved in the process of digestion, this function is mainly carried out by Pitta among the three Doshas, especially Pachaka pitta. Pachaka pitta is devoid of Dravya and hence is Agnaya thereby capable of digesting food. Susruthacharya says, Jataragni is the Pachaka pitta itself, Agni is dependent on Pitta and any vitiation caused to it is due to vitiation of Pitta and not directly. And this Agni is protected by Prana vayu, Samana vayu and Apanavayu. The manifested symptoms with respect to Vata may be due to the derangement of Prana vayu, Samana vayu and Apana vayu; and the symptoms with respect to Kapha may be due to derangement of Kledaka kapha.

*Kledaka kapha* moistens the food thereby helps in disintegrating it for digestion. The Kapha kopa nidanas may also cause Dushti to Kledaka kapha thereby making the food more Kledabahula, which causes Avipaka and delayed digestion. This also accounts for Suktapaka, Amlata and increased Vidahitwa.

**CONCLUSION**

Acid Peptic Disease as such is not mentioned in Ayurvedic classics. In Ayurveda all the unnamed diseases should be understood in terms of characteristics of the disease, site of its manifestation and causes. *Dosha* vitiation is considered as the sole causative factor of diseases in Ayurveda. So observing the Doshas involved in the disease helps in understanding Acid Peptic Disease in Ayurvedic perspective and treat it effectively.

The above literary review shows that Acid Peptic Disease has more similarity to Amlapitta and the most prevalent among them viz., Gastro Esophageal Reflux Disease, Gastritis, Gastric ulcer and Duodenal ulcer can be understood in terms Amlapitta. Equivalent symptoms of the selected Acid Peptic Disease in terms of Ayurveda were taken to understand the Dosh involvement. It could be seen that all the three Doshas are vitiated in Acid Peptic Disease, and in varying degrees. Considering Vatadushti; Pرانavayu, Samanavayu and Apanavayav seems to be vitiated. Considering Pitta signs of Pachaka pitta vitiation is evident and considering Kapha; Kledaka kapha vitiation is evident. So Dosa vitiation in the disease with respect to individual Dosa variations and associated conditions should be observed well for framing an effective treatment protocol.

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