



EFFECT OF KUSHMAND KHAND IN THE MANAGEMENT OF URDHWAG AMLAPITTA

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ABSTRACT- Ayurveda has given more importance to dietary regimen and its variation as per the season, agni, prakriti, type of them in taken food and the disease condition .¹ Variations in the same, may lead to the diseases of the koshta or the GI tract. Depending on the three doshas, which gets disturbed with the pathology, the condition or the disease varies and is named accordingly, in the classics.

Charaka and Kashyapa have clearly discussed that the Grahani dosha and Amlapitta occurs in the person, who could not verify the temptation of food in their life.² The nidana or the etiological factors create agnimandya or impaired digestive mechanism and thus ajirna is developed and leads to the formation of amavisha. This amavisha mixed with the doshas, mainly the Pitta dosha and gets accumulated in the amashaya, then gradually resulting in the diseases like Amlapitta.

KEYWORDS- PITTA, AMAVISHA, AMLAPITTA, SHAMAN CHIKISTA

INTRODUCTION:

Due to globalisation world is becoming increasingly connected as a result of massively increased trade and cultural exchange. People are following food culture of other countries irrespective of their own environment. Result of this life style of people are absolutely altered

or modified, within the last two decades. Likewise, are the habits of food intake as well. Most of the people are not able to compromise much in their food habits. They have unhealthy food habits like irregular intake of meal, excessive use of spices, chillies and masalas, intake on inappropriate time, using processed foods, having food with preservatives, junk food etc. Similarly due to fast life and burden of earning money, psychological imbalances observed in the present-day community.

The altered living style and faulty dietary habits upset the digestion initially. But repeating the same contributory factors in a regular manner, may lead to conditions like Gastro oesophageal reflux disorders (GERD), acid peptic disorders and other disorders of the GI tract.

Due to these alterations in the food and life style, number of people are suffering from disorders of GI tract. The most common abdominal condition experiencing in the primary health care, is dyspepsia. Unhealthy diet pattern and mental stress is responsible for most of disease s of gastro intestinal tract.

Acharya Kashyapa was the first to mention a separate chapter to deal with the Amlapitta.³ Then afterwards different acharya explains Amlapitta with their treatment. Amloudagara, Avipak, Ajirna, Urodaha, Adhaman are main symptoms can be occurred in Amlapitta.⁴

In modern science, Gastritis, Hyperacidity and GERD have been compared and discussed along with Amlapitta. Heartburn, belching, nausea, loss of appetite are similar symptoms that of Amlapitta. Modern medicine is not having the exact as well as ultimate answer for gastric diseases. They provide symptomatic relief to patient with help of PPI, H₂ blockers. Ayurveda have a lot to offer in this regard. Shodhan and many of shaman aushadhi played important role in the treatment of amlapitta. Treatment of Amlapitta categorised in two parts, Shodhan and Shaman chikitsa.

- अम्लगुणोद्विक्तम अम्लपित्तं ।⁵

According to Vachaspatyam, Amlapitta means Pitta leading to sour taste.

- विदाहिअम्लगुणोद्विक्तं पित्तं अम्लपित्तम ।⁶

Vijayarakshita, commentator of Madhava Nidana defines the words as that the Pitta having Vidahi quality give rise to Amla or sour taste.

Therefore, Amlapitta is a condition where amla rasa of the Pitta dosha gets increased in abnormal way. For any dosha, the rise in a peculiar characteristic of it, eventhough it is its natural one, is considered as pathological. The normalcy of the various properties of a dosha is essential for its ideal functioning. In Amlapitta, the Pitta gets vitiated by one or all the gunas, causing various pathophysiological conditions of annavaha strotus and purishavaha strotus.

Madhava Nidana has given a clinical definition of Amlapitta that, the presence of Avipaka, Klama, Utklesha, Amloudgara, Gaurava, Hrit-kantha- daha and Aruchi together should be coined as Amlapitta⁷. This is a disease mainly due to vitiation of Pitta (Pachaka) but Kapha (Kledaka) and Vata (Samana) vitiation is there associated, as mentioned by Shrikanta datta.

Amlaka, dhumaka, vidaha are synonyms of amlapitta.

Pitta dosha which is present in the living body is responsible for the digestion, formation of raktadhatu, colouration of the skin, vision, body temperature etc. In brief, it is more or less responsible for all the biochemical transformations, at the cellular level as well as the supracellular level.

The amla rasa is having its own natural physiological functions in the body including digestion, as mentioned under the karmas of the individual rasas.⁸ The rise from the optimum level may cause alterations in the function of the body. That is the reason of a balanced diet being advised, constituting of all the rasas.

Pittadhara kala endows with the digestive juices collectively and functions as jatharagni. These enzymes not only digest the food, but also aids the seperation of the saara and the kittabhaga.

From this discription Pittadhara kala is protective, secreting and absorbing structure of small intestine. It can compared with absorptive area of the small intestine responsible for absorption. So the area responsible for performing the digestion of food, that is localized in the intestine is the “grahani”.

PATHOPHYSIOLOGICAL ASPECTS OF ANNAVAHA SROTUS

Main Reasons for vitiation of the strotus

(1) Atimatra Bhojana

(2) Akala Bhojana

(3) Ahita Bhojana

(4) Agni Dusti

Ati matra bhojana is the excessive intake of food not only in quantity, but also in quality.

Akala bhojana means the irregular pattern of food intake which includes the time factor.

Ahita bhojana means the food taken by the person that is not reliable or ideal for his health.

Agni dusti means the improper digestive power or mechanism which may be contributed by quite a few factors.

The violation in the rules regarding the shodhana procedures also results in the disparity of agni. All the above causative factors create the platform for the manifestation of a disease of the annavaha strotus, including the Amlapitta. They generate the amadosha and abnormality in the functioning of the doshas, which is responsible for the aggravation of the mechanism of the diseases like ajirna, chardi, atisara, arsha, grahani, Amlapitta, alasaka, aruchi, visuchika etc. These causative factors alter the functioning of the annavaha strotus and its components as well as the Pittadhara kala resulting in the manifestation.

DUSTI LAKSHANA

Four cardinal symptoms are mentioned resulting from the annavaha strotodusti. They are the the primary and cardinal presentation of any diseases affecting the strotus including the GI tract. These features are seen as combination in several diseases and are also of the most informative.

(1) Arochaka (2) Avipaka (3) Chardi (4) Anannabhilasha⁹

(1) Arochaka -The loss of exact taste of the food is considered as Arochaka.

(2) Avipaka -Avipaka points to the lack of proper digestion as well as absorption of the food.

(3) Chardi -Chardi is the forceful expulsion of the gastric and / or duodenal contents through the mouth.

NIDAN OF AMLAPITTA:

विरुद्ध दुष्टाम्ल विदा हि – पित्तप्रकोपिपनान्नाभुजो विदग्धम ।

पित्तं स्वहेतुपचितं पुरा यतदम्लपित्तं प्रवदन्ति सन्तः ॥¹⁰

(मा.नि. 51/2)

Nidana is the sum total of all the causative factors of the disease. They include the contributory factors, to the development of the condition, at all levels. They may definitely aid the management of the disease, by preventing further progress and also the reversal of the pathogenesis.

Aharaja and Manasika Hetus

| Aharaja Hetu | Manasika Hetu |
|--------------------|---------------|
| Viruddha bhojana | Kama |
| Asandusta bhojana | Krodha |
| Ati ruksha bhojana | Lobha |
| Vidahi bhojana | Irshya |
| Shuska sevana | Moha |
| Guru sevana | Shoka |
| Atidrava sevana | Bhaya |

KUSHAMAND KHAND:

कुष्माण्डकरसो ग्राह्यः पलानांशतमात्रकम् ।

रसतुल्यं क्षीरं धात्रीचूर्णं पलाष्टकम् ।

धात्रीतुल्यासितायोज्यागत्यमाजं पलद्वयम् ।

मन्दाग्निनापचेत्सर्वयावद्भवतिपिडितम् ।

पलध्रुपलमेकंवाप्रत्यहभक्षयेदिदम् ।

खण्डकुष्माण्डकंख्यातम्लपित्तापहंपरम् ॥¹¹

(भै. र.)

KUSHAMAND

Latin Name: Benincasa hispida.cogn.Thumb.

Family Name: Cucurbitaceae.

Sansrit name: Pushphal, Bruhatphal, Kumbhaphal, Amruta, Kushmandki, Mahaphala

Marathi: Bhuikohala, Kohala

English name: Ash Gourd, White gourd, White pumpkin

Parts used: Fruit, Seed, seed oil.

Guna: Guru, Ruksha

Rasa: Madhura

Vipak: Madhur

Veerya: Sheeta

Prabhav: Medhya.

Doshagnata: Pittashamak, Vatashamak.

Action:

कुष्माण्डं शीतलं वृष्यं स्वादुपाकरसं गुरु ।
हृद्यं रुक्षं सरं स्यन्दि श्लेष्मलं वातपित्तजित ।
बालं पित्तहरं शीतं मध्यमं तु कफापहम् ।
पक्वं तु सर्वदोषघ्नं दीपनं बस्तिशोधनम् ॥¹²

(कै. नि.)

Pathya: Madhur ras Ahar, Yava , Wheat, Old Rice, warm water, milk, Fresh diet and proper sleep.

Apathya: Spicy food, Bakery products, Oily food curd, pickle.

Dose of Kushamand khand -1 tablespoon TDS. With milk.

Total duration of Administration- 1 month.

DISCUSSION- Amlapitta is disease caused by faulty dietary habit and life style. Charak has given detailed description of digestive process and described the pathogenesis of G.I.T. in Grahani roga. Kashyapa has explained detailed samprapti of Amlapitta. Due to etiological

factors doshas are vitiated. Tridosh prakop was observed in Amlapitta. Vitiating Vatadi doshas causes mandagni thereby causes mildness of agni and food remains in Amashaya and turns to shukta avastha due to improper burning. Mandagni is the root cause of Ama formation and it is Ama which is responsible for development of vidagdhajirna. Due to excessive intake of food in this stage the pitta gets vitiated in drava roopa and the disease Amlapitta develops.

Kashyapa has mentioned Rasa as dushya of Amlapitta. The disease involves mainly Rasavaha, Purishavaha and Annavaha strotus. Purvaroop of disease was not mentioned in classical text. Madhavakara has given general symptoms of Amlapitta as Avipak, Klama, Utkesh, Amla-tiktodgara, aruchi, Hritkanthdaha. Amlapitta is mostly chirakari in nature. Pathya Apathya in this disease is important part of treatment and non-compliance with pathya may make this disease incurable. Chikitsa of Amlapitta was mentioned by various Acharyas, in the form of Shodhan and Shaman chikitsa.

Balya, Dipan, Hridya, Vrishya, Basti-shodhak, Tridoshahara, Jeernaanga PushtiPrada, Arochakahara, Vatpittajit.

Leaves: cooling, juice rubbed on bruises. Fruit decoction: laxative, diuretic, nutritious, styptic (given for internal haemorrhage and disease of the respiratory tract.) Juice of fruit: used in treating epilepsy, insanity and other nervous system diseases. seeds: Anthelmintic.

Chemical composition: The fruit contain lupeol, beta-sitosterol, their acetate and several amino acids.

The roots of mature plant contain a pentacyclic triterpene, which exhibit antiallergic activity against both homologous passive cutaneous anaphylaxis and delayed hypersensitivity in mice.

The kushmand gives strength and peace to the brain. It is sleepy, this increases the ability of the intellect to hold knowledge. The mind becomes calm by eliminating irritability and insomnia.

The kushmand makes the blood vessels and heart muscles strong. Performs blood prasadana. Eliminates air and feces and relieves constipation. It helps in stopping the bleeding caused by nose, vulva, anus and urine. It is useful in internal burning, thirst, acidity, haemorrhoids, chronic fever.

MODE OF ACTION OF KUSHAMAND KHAND:

Kushamand, Amalaki, Godugdha, Goghrit, Sita,



All ingredients in Kushamand khand have madhura ras, sheeta virya and madhura vipak

Which Pacifies pitta dosha, Agnideepan by Amalaki and ghrita.



Reduces vidagdhatta of pitta, Reduces Amavisha in amashaya.



Soothes the stomach lining and modulates gastric secretions.



Reduces pungency and sharpness of gastric secretions



Reduces symptoms like Hrit kanthdaha, Amlodagara, shirashool, hrulhas

Kushmand has madhura ras, sheeta virya and madhura vipak. By its properties it is pitta and vatashamak. Amalaki is tridoshgna. It was observed during study that Kushmand khand reduces the symptoms of burning sensation in chest and acid reflux and hyperacidity.

CONCLUSION-

- it can be concluded that changing life style, faulty dietary habit and mental stress is responsible for Amlapitta.” Hurry, worry, curry is main causative factor for disease. Hence to follow code and conduct of healthy eating is important to achieve early and better result in the treatment as Nidan parivarjan.
- Administration of kushmand khand in regular coming patients on opd basis patients also seen relief of symptoms of urdhwag Amlpaitta. But it was in later stage of study towards the end of one month. More recurrence was observed in this group when patients were off medicine or if patients did not follow dietary regimen of Amlapitta.

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