



A PathyaAahar along with Sheetali Pranayama plays an effective role in Amlpitta-Review

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Abstract-

‘Amlapitta’ is the disease prevalent all over the world with life span becoming very fast with the growing rate of urbanization and hap-hazard modernization. The degree of psychosomatic aliments is rapidly increasing throughout the world. It is not only a disorder caused by habitual, irregular diet schedule & activities (aahar-vihar) but also as a result of Amlpitta present is a constant challenge to research workers of Ayurveda. Ideal Lifestyle is based on Aahar, Vihar, Achar and Vichar. Right kind of Aahar has a very important role in our daily schedule. A disease can be cured without any medication just by consuming right kind of wholesome diet. But at the same time, even with proper medication if a patient has improper diet i.e. Apathya-seven; health can worsen as the disease is left untreated. Amlpitta makes a person troubled throughout the day interfering in his daily work schedule, ultimately decreases the efficacy to perform the day to day work. Diet Management along with Pranayama can be the answer for such problem. Sheetali Pranayam works very well in Pitta Vikara, as mentioned in Hathyoga Pradipika It is very essential to make people understand the importance of Diet, the right time and the way have aahar as it is the most integral part of life & its imbalance is the major cause in Vyadhi Samprapti. PathyaAahar along with Sheetali Pranayama plays an effective role in Amlpitta. Pranayam is not only useful on certain disease but also helps to stabilize all the systems/doshas of the body.

Key Words- Amalapitta, pathya ahar, sheetali pranayam

INTRODUCTION:

Ayurveda, the science of life is not merely a system of medicine. Even before the WHO (World Health Organization) gave the definition of total health, Ayurveda had clearly indicated that this involves physical, mental, moral and spiritual well being. Positive health implies an integrated pattern of these four areas of human experience. Ayurveda encompasses not only science but religion and philosophy, as well. The word religion has been used to denote beliefs and disciplines conducive to states of being in which the doors of perception open to all aspects of life. In Ayurveda the whole of life's journey is considered to be sacred. The word philosophy refers to love of truth and in Ayurveda, truth is being pure existence. ‘Amlapitta’ is the disease prevalent all over the world; with life span becoming very fast with the growing rate of urbanization and haphazard modernization. The degree of psychosomatic aliments is rapidly increasing throughout the world. It is not only a disorder caused by habitual, irregular diet schedule & activities (aahar-vihar) but also as a result of Amlpitta present is a constant

challenge to research workers of Ayurveda. Ideal Lifestyle is based on Aahar, Vihar, Achar and Vichar. Right kind of Aahar has a very important role in our daily schedule. A disease can be cured without any medication just by consuming right kind of wholesome diet. But at the same time, even with proper medication if a patient has improper diet i.e. Apathya-seven; health can worsen as the disease is left untreated. Amlapitta makes a person troubled throughout the day interfering in his daily work schedule, ultimately decreases the efficacy to perform the day to day work. Diet Management along with Pranayama can be the answer for such problem. Sheetali Pranayam works very well in PittaVikara, as mentioned in Hathyoga Pradipika Pathya-Aahar along with Sheetali Pranayama plays an effective role in Amlapitta. Pranayam is not only useful on certain disease but also helps to stabilize all the systems/doshas of the body. 'Stress' is an outcome of the modern lifestyle. It is produced out of dis-satisfaction, frustration when there are negative interaction between self projection and the adverse internal as well as external environmental conditions. This is a triggering factor being Manasik Hetu for Amlapitta. Sheetali Pranayama has a calming effect on mind and pacifies increased Pitta Dosha. So keeping the view of this problem, in the present era, current study was planned to developed a certain daily regime, along with Sheetali Pranayam, which helped not only to reduce symptoms of disease, but also helped to analyze its effects on the body. Modern medicine is not having proper medicine on Amlapitta. They only have antacids; H2 receptor blocker like ranitidine, proton pump inhibitors like omemprazol which have much adverse effect too even it doesn't have permanent relief in Amlapitta.

2. Aim & objective

AIM

"STUDY THE EFFICACY OF SHEETALI PRANAYAMA IN AMLAPITTA."

OBJECTIVE

PRIMARY:

1. To evaluate effects of Sheetli Pranayama & pathay ahar in Amlapitta .

SECONDARY:

1. To review the literature of Sheetli Pranayama on Amlapitta.

REVIEW OF AMLAPITTA:

According to Acharya Kashyap, the Vidagdha Ahara becomes Amla and remains in the stomach which provokes the pitta dosha, which causes reduction in the digestive power & also causes fermentation of the food. This fermented food in turn causes vitiation of stomach and provocation of pitta, ultimately casing "Amlapitta". In Madhav Nidan, clinical definition of Amlapitta has been given, condition in which vidahi and Amla Guna of pitta is exaggerated, called "Amlapitta". Chakrapani states that the exaggeration of Amla Guna of Pitta is called "Amlapitta". The word "Amlapitta" is comprised of 2 words - 'Amla and Pitta'. Amlapitta is a pathological condition in which there is vitiation and exaggeration of pitta dosha in the body. Here, the original Katu Rasa of Pitta is changed into Amla Rasa. Acharay Charaka has not described Amlapitta separately. But while describing the Samparapti of Granhani roga, he has mentioned Amlapitta as a disease produced due to Agnimandya and Ajiran. Achaarya Sushrut has described katu Ras as natural guna of pitta and had mentioned that when pitta becomes Vidagdha, Katu Rasa is changed into Amla Rasa. Dalhana (commentator of Sushrut Samhita) has described two types of pitta - Sama Pitta and Nirama Pitta which has AmlaRasa and Katu Rasa Respectively. Hence it can be said that Sama Pitta is responsible for the disease "Amlapitta". Presenting Complaints like - Amlika and Hrid Kantha Daha. So, in Amlapitta there is vitiation of pitta causing various pathophysiological condition of annavaha strotas kapha and vata vitiation may also be present as a secondary cause. Prakrut pitta is katu Ras pradhan where as Vidagdha Pitta is Amla Ras Pradhan. When Vidagdha pitta increases, Amla, guna increases and Amlapitta occurs. Almost in all types of digestive disorders, Amlapitta is very common due to changing lifestyle of Modern era, increasing stress, tensions, work pressures, drug addictions, etc.

Etiological factors of Amlapitta -As described in various Ayurvedic texts are classified as aharaja and viharaja Nidan and Our Acharya have not described Mansik Hetu as causative factor of Amlapitta. But now-a-days, Amlapitta has been derived as psychosomatic disease. The symptoms of Amlapitta if there is some psychological problem i.e. stress related; its severity increases. Manas Hetus like- Chinta, Shoka, Bhaya, Krodh, Dinata, Etc. all are responsible for the imbalanced state of Manas

Doshas i.e.Rajadosha in imbalanced state vitiates pitta Dosha and along with manas hetus cause ‘Agnimandya’ which ultimately results in Amlapitta.

As stated earlier many of the Amlapitta symptoms are related to annavaha srotas, especially symptoms of Urdhavaga Amlapitta. Annavaha Srotodusti Hetus themselves can cause Agnimandya that may lead to Amlapitta, Especially Urdhavaga type. Amashaya is the Moolsthana of Annavaha Srotas, due to the Hetus it get affected. Agni, pitta and Amashaya are interrelated. SamanaVayu influences this process of pathogenesis. This combination results in the symptoms of Annavaha Srotodusti, Kapha Pitta dushti and urdhvaga Amlapitta symptoms.

Samprapti of Amlapitta:

Various types of etiological factors have been described in reference to the diseases of Annavaha Srotasa and Purishavaha Srotasa. Because of Hetu Sevena, Mainly Amla & Drava Guna of Pachakapitta increases. These increased Amlata and Dravata produce Agnimandya, which further leads to Avipaka and Rasadushti. Avipaka gives rise to Vidagdhata of Pitta, while Rasa Dushti generates Ama, which once again produces Vidagdhata in Pitta. Both of these (Vidagdhata & Ama) further Vitiates Jatharagni leads to Agnimandya thus this Vicious Cycle continues and produce the disease Amlapitta.

AMLAPITTA (MODERN ASPECT):

In modern medical science, no particular disease can be correlated with Amlapitta. But the signs and symptoms of “Hyperacidity” are similar to that of Amlapitta. Hyperacidity literally means excess of acid or hyper secretion of acid from stomach, when taken in relation of GIT. Hyperactivity is a functional and a very common dietary disorder of the digestive system. The human stomach secretes HCL which is necessary for the digestion of the substances. HCL helps food particles to breakdown in minute form. The oxyntic cells of stomach secrete HCL. Acetylcholine stimulates all gastric glands to secrete HCL. Gastrin and Histamine strongly stimulates the parietal cells to secrete HCL. Deficiency of secretin increases secretion of HCL. Strong emotional stimuli frequently increase the acid secretion. The excessive secretion of acid in the stomach leads to formation of ulcer.

CAUSES OF HYPERACIDITY: Irregular dietary habits. Excessive intake of oily, spicy & highly seasoned food like chilly, pickles, etc. Excessive intake of sour foods that contain high acid content. Going to bed immediately after a heavy meal. Loss of appetite. Inadequate exercise. Excessive mental stress and worries. Insomnia, Prolonged alcohol ingestion, heavy smoking and drug addiction. Addictive consumption of coffee and tea. Prolonged ingestion of aspirin or some anti inflammatory drugs. Diseases of the digestive organs such as the stomach, intestines, gall bladder or the pancreas. Also occurs after surgery or burns or with severe bacterial infection. Peptic ulcers & idiopathic.

SYMPTOMS OF HYPERACIDITY: A steady pain of short duration in upper abdomen immediately following a large or spicy meal or aspirin ingestion. Nausea, vomiting, and loss of desire to eat which may persist for 1-2 days. Heart burn or sour belching with an aftertaste of the already eaten food. Early repletion or satiety after meals. A sense of abdominal distension or bloating. Flatulence (Burping, Belching,) indigestion, Constipation. Stiffness in the stomach. Vomiting of blood or blood in stools. If gastritis persists there may be eventual development of anemia.

COMPLICATIONS OF HYPERACIDITY: Chronic gastritis, Gastric ulcers and Heart burn.

PATHYAPATHYA IN AMLAPITTA:

Pathya Means the wholesome ahara and following the regimen which does not adversely affect the body and mind. While those which adversely affect the body and mind are considered as Apathya. According to Acharya Dalhana and Chakrapani, without any internal medications, diseases can be treated through pathya palana alone. Pathya palana is one of the parts of chikitsa as it helps in curing the disease while Apathya sevan are the causative factors of the disease. On the other hand, if a person is exposed to apathy ahara vihara, there is not value and result of internal medications. As we are known with the fact that the basic principle of Chikitsa is Nidanparivarjan and Pathyapathy concept, According to Acharya Kashyap, pathyapathy of Amlapitta are

PATHYA
❖ Shuka : godhuma, puran raktashali, yava
❖ Shimbi : mudga
❖ Shaka : karkotaka, karvellaka, patola, vetagra, Kushmanda, (Bhendi, padval, dudhibhopla, etc.)
❖ Phala : Dadhima, narikela, kapitha, dhatri
❖ Dugdha : go dugdha

❖ Mansa : jangala
❖ Jala : Shruta shita (Jalani tapta shitani)
❖ Kanda : Haridra, aardraka, kamala Kanda
❖ Madhu : all types, esp. Karavi
❖ Others : Draksha, sunthi, jeerak, sharkara, dhanyaka, Haritaki, sauf, coriander, saatu, ela, nutmeg, dalchini, laghu-dipan-pachan dravya, kaphapittanashak, padartha.
APATHYA
❖ Shuka : navanna (all esp, nava shali), poha
❖ Shimbi : tila, masha, kulatha, curry made of all the pulses
❖ Shaka : methika, karvellaka (excess quantity) cauliflower
❖ Phala : nimbuka, chincha, tomato, orange, pineapple
❖ Dugdha : avi dugdha, dadhi, takra
❖ Mansa : fish, pork cock meat, etc. Jala : ati shita /ushna, dushta jala
❖ Others : asuna, lavana-amla-katu-guru anna, navamadya, Abhishyandi vidahi bhojan, virudhahar, Fermented eastables pishtanna, atiushna Snighdha-ruksha-aamla drava sevan, phanita, Ikshu vikaar, bhrusta dhanya, pulaka, Pariushitanashanat.

Vihar : Diwaswap immediate sleep after meals, atisnana /Avagahanat

Plan for Sheetali Pranayama: first used to do Prarthana (pray) for two minutes, followed by Breathing Awareness before Pranayama for 3 min. Shawasana after Pranayama was performed for two minutes. Avoid oral intake before and after Pranayama

IMPORTANCE OF PRANAYAM

Pranayam helps to concentrate the mind and to make the mind more stable. Due to Pranayam one can keep control on physical and mental activities. Pranayam reduces the respiratory rate by which body can conserve the vital energy and force. Final outcome of this is, person becomes long lived with good quality of life. By proper practice of Pranayama all diseases are cured. Improper practice of Pranayam (on the other hand) gives rise to all sorts of diseases. Effect of Pranayam on the functions of brain is very important. Systemic coordination of nervous system functions by which one can achieve the stability of mind and emotion is the primary aim of Pranayam.

So long as breathing goes on the mind remains unsteady, when (it) stops, (the mind) becomes still and the yogi attains complete motionless. Hence one should restrain one's breath.

YOGIC BREATHING (i.e. PRANAYAM)

The nose is one of the most vital organs in the practice of Pranayam. Apart from its function as air-conditioner, heater, filer and moisturizer, it has a direct effect of our physical, mental and spiritual states. Because of healthy nose, we can practice Pranayam easily. Pranayam is a technique in which, the lungs are completely filled with air and conscious control and regulation of the diaphragm is important. The intercostal muscles of the ribs, Abdominal and other muscle are also used in this breathing. In the practice of Pranayam, conscious and full inhalation starts with the downward movement of the diaphragm pushing out the abdominal muscles, followed by an outward and upward movement of ribcage. The initial movement of diaphragm causes compression of the abdominal organs against a relaxed. Abdominal wall is then moved outward. Further, the necessary muscles in the neck and shoulder girdle are used to lift the ribcage which allows complete inhalation. Conscious and full exhalation is produced by the contraction of the internal intercostal muscles which moves the ribcage inwards and the abdominal muscles which push the abdominal contents upwards against the diaphragm. Normal unconscious breathing moves 500ml of air into and out of the lungs. Out of it 150ml of air is not used, because it occupies the space of the trachea and bronchi, where exchange of gases does not take place, therefore, very small volume of fresh air actually enters in the alveoli. While in conscious yogic breathing a much larger quantity of (almost 5 liter of air) reaches in the alveoli. Thus, more O₂ is available for gas exchange with the blood.

SHEETALI PRANAYAM:

Having inhaled air through the tongue and having performed Kumbhak as before (as in Suryabhedana) an intelligent Sadhak should slowly exhale the air through both the nostrils. This Pranayam is called Sheetali. Sheetali the name of this Pranayam is derived from its cooling effect on the body. 'Kumbhika' is a feminine form of 'Kumbhak' and 'Seetali' is the feminine form of 'Sheetal' meaning cool and qualifies 'Kumbhika'.

TECHNIQUE: The lines from *Hath Yoga Pradipika* quoted below do not explain the whole technique. But the tradition is very clear in this regard and the commentary i.e. *Jyotsana Tika* leaves us no doubt. Similar ref in *Shiva Samhita* 3/84. Similar technique is used for the study.

1. The practice of this Pranayam starts with putting forth the tongue about $\frac{3}{4}$ of an inch outside the lips.
2. When this is done the tongue is to be folded double lengthwise, both inside and outside the mouth, so as to form a sort of a channel almost making a tube like formation below the lower lip.
3. The outer end of the tongue will naturally form a narrower channel sloping towards the tip of the tongue.
4. When thus arranged the tongue assumes the form of the lower part of bird's beak.
5. This lingual channel is to be used for inhaling air from outside at the time of Purak. Inhalation over, the tongue is to be withdrawn and lips are to be closed.
6. Kumbhak is of usual type.
7. Rechak is to be performed slowly, but through both the nostrils at the same time.

Discussion-

Probable Mode of Action of Sheetali Pranayama : The meaning of word "Sheetali" is cooling down, it is taken from the original word "Sheetal" that process which can cool down our body and gives feeling of coldness. The practice of sheetali breathing calms the mind, reduces the stress and anxiety. It cools the body and mind, this pranayama is very beneficial in Amlapitta (hyperacidity or even ulcers). The purpose of the Sheetali breathing is to reduce the body temperature; this may have positive effect on the endocrine glands and nervous system. This pranayama removes excess heat accumulated in the system, reduces the excess bile and corrects the disorders of spleen. As Pranayama deep breathing increases the oxygen intake to the body cells and the oxygen carrying capacity of the blood is increased and it provides more nourishment to the organs. Sheetali Pranayama can help to make a number of physical discomforts-for example, problems related to poor circulation, digestion etc. This increases the blood circulation and stimulates the nerves which connect the organs to the brain. The increase blood flow causes the increased functioning of the organs and increases the secretion that can be related to "Jatharagni". It is ultimately balance the vitiate Agni which is also causative of Amlapitta. Overall diet, herbal medicine and Yogic practices like Sheetali Pranayam help to produce soothing effect on inner layer of stomach, reverses inflammatory changes and controls the digestive secretions by which Amlapitta can be tackled.

Conclusion-

In spite of these Modern era's changing lifestyle along with changing food culture, food habits Amlapitta is one of the most common symptom (disease) seen in the society. 'Hurry', 'Worry', and 'Curry' are the three main reasons for the disease.

- ❖ Irregular meal times or skipping meals.
- ❖ Stressful daily routine and tension at workplace, too much of worries.
- ❖ Insufficient sleep at night.
- ❖ Eating too late at night.
- ❖ Spicy food habits like pizza, burger, Chinese food, Oily foods, and pickles.
- ❖ Over eating of stale, fermented foods (bakery foods, idli, dosa, etc), Salty and sour foods like chips. Lack of rest, fast moving lifestyle, sleeping immediately after meals.
- ❖ Suppression of urges.

Because of *Hetu* above Sevena, Mainly Amla & Drava Guna of Pachakapitta increases. These increased Amlata and Dravata produce Agnimandya, which further leads to Avipaka and Rasadushti. Avipaka gives rise to Vidaghata of Pitta, while Rasa Dushti generates Ama, which once again produces Vidaghata in Pitta. Both of these (Vidaghata & Ama) further Vitiate Jatharagni leads to Agnimandya thus this Vicious Cycle continues and produce the disease Amlapitta

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