



Role of Ayurveda in Digestive Disorders: Prevention & Management

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ABSTRACT: –

The most common type of illness that affects an immense number of people worldwide is digestive system issues. In 2012, disorders affecting the digestive system claimed the lives of nearly 100 million people worldwide, according to the World Health Organization (WHO). Despite this, the majority of scientific bodies ignore the importance of a healthy digestive system and related issues in health discussions. Digestive health is directly impacted by diet and lifestyle, and many problems can be resolved with a balanced diet or lifestyle modification. As per modern perspectives, gastrointestinal disorders pertain to illnesses that affect the digestive tract. Gastroesophageal reflux disease, cancer, IBS, and hiatal hernias are common digestive problems.

In Ayurveda, however, we classify under the *Annavaha* and *Purishvaha srotas Dushti*. *Agnimandya*, *Aruchi*, *Atisara*, *Pravahika*, *Anaha*, *Adhmaan*, *Ajeerna*, *Visuchika*, *Alsaka*, *Vilambika* are a few of the Gastrointestinal illnesses that are discussed in Ayurveda. *Mandagni* and *Ama* are typical causes of these illnesses. Therefore, in these illnesses, *Deepan*, *Pachan*, *Vatanuloman*, *Shoolhara*, and *Virechaka aushadhis* are commonly used. It has been said that a reduced *Agni* is the cause of nearly all problems. Therefore, the restoration of *Agni* has been accorded the greatest priority in the therapy of many disorders.

Keywords – Mandagni, Digestive Health, Ayurveda

INTRODUCTION: -

Nowadays, due to a busy and stressful life, Overeating, and following a Western pattern diet i.e. High intake of pre-packaged food, refined grains, red meat, processed food, high-sugar drinks, and high-fat dairy products the digestion process gets disturbed. As in *Ayurveda*, digestion gets started with the help of *Pachakagni (Jatharagni)* which is present in *Amashaya*, hence by following the above causes digestion gets disturbed leading to various digestive disorders. In *Ayurveda*, it has been mentioned many diseases which involve *Agnidushti*, and *Ama* formation, which come under these digestive disorders.

Digestive disorders are a category of conditions in which the digestive system does not work properly. They are divided into two groups by medical professionals: functional and organic GI diseases.

- ✓ When the digestive system is malfunctioning due to structural abnormalities, it can lead to organic gastrointestinal problems.
- ✓ The gastrointestinal tract may seem anatomically normal in functional GI diseases, yet its functionality is still compromised.

Some common digestive disorders include:

- Irritable bowel syndrome
- Small intestine bacterial overgrowth (SIBO)
- Gastroesophageal reflux disease (GERD)
- Gall stones
- Celiac disease
- Crohn's disease
- Ulcerative colitis

What is the digestive system?

The digestive system is a complex network of organs that helps the body break down and absorb nutrients from food. It includes the gastrointestinal tract (GI tract) and the biliary system. The GI tract, which consists of multiple hollow organs, joins the mouth to the anus. The biliary system, a network of three organs, carries bile and enzymes through the GI tract and bile ducts.

Gastrointestinal (GI) tract

The mouth, esophagus, stomach, small intestine, large intestine, and anus are the organs that comprise the gastrointestinal system, in the order that they are joined.

In Ayurveda, the GI Tract is the largest *Srotas* (Channel) or *Mahasrotas*, which when properly classified will work up as follows:

- ✓ Anatomical division of *Mahasrotas* – *Amashaya*, *Kshudrantra*, *Unduka*, *Sthulantra*, *Uttarguda*, and *Adhoguda*.
- ✓ Physiological or functional division of *Mahasrotas* – *Urdhwa* and *Adho Amashaya*, *Pakvashaya*, and *Purishadhara*.

What does the digestive system do?

The digestive tract is specially designed to convert food into the nutrients and energy required for survival. When it is finished, it neatly bundles stool, or solid waste, to be disposed of during a bowel movement.

Why is digestion important?

The body requires nutrients from meals and liquids to function correctly and remain healthy, which is why digestion is crucial. Water, carbs, proteins, lipids, vitamins, and minerals are examples of nutrients. To use nutrients for vital processes like energy production, cell growth, and repair, the digestive system breaks down and absorbs nutrients from the food and liquids that are absorbed.

ANNA & AHARA: -

There are two Sanskrit terms for food and diet: "Anna" and "Ahara." *Anna* is consumed through the mouth. All drugs that humans ingest through multiple pathways, including the sense organs and cognition, are included in the term "Ahara." By using the term "Ahara," broader perspectives on the nourishment of the body, mind, sensory organs, and soul are indicated. Food delivers a plethora of interconnected signals, rich in sensory, nutritional, and

other information, to the brain as it enters the mouth and travels through the digestive system, according to the study. As a result, metabolism and digestion are influenced by information received by the brain and nervous system as well as how it is processed after food is consumed.

Quantity of Diet: -

One should intake a diet in a proper manner, the quantity of diet is important. As proper quantity enhances our digestive fire and helps digestion. Quantity should be decided according to light (*Laghu*) or heavy (*Guru*) substances. Heavy meals should be taken less in quantity and light substances should not be taken in large quantities.

Food should always be taken in proper quantity; if it is taken less or more it causes deformity or disease. It is said that when food is taken in less quantity, the strength and energy cannot be fully metabolized, leading to various *Vatavyadhi*. When taken in excess amount then it leads to the aggravation of *Tridosha*.

As a result of improper, imbalanced diet it causes many diseases which interfere with the digestion of food. The diseases such as *Ajeerna*, *Alasaka*, and *Visuchika* are commonly found under this condition. This type of disease is found when the *Agni (Jatharagni)* get disturbed leading to *Agnimandya* which causes *Ama* formation that in later stages causes various Digestive disorders.

Imbalanced or improper diet: -

According to Contemporary science, an Unbalanced diet means an excess or deficiency of dietary parts, such as Proteins, fat, carbohydrates, fibers, vitamins, and minerals. Eating the wrong type of food is a potential cause of a dietary imbalance.

- ❖ Improper cooked, cold, dry, dirty, burned, spicy, and extra salty food.
- ❖ Food in which hair etc. is present. Deep-fried, preserved food should be avoided.
- ❖ Healthy and unhealthy food together should not be taken together.
- ❖ Intake of food when the food is taken before a meal is indigested.
- ❖ A heavy diet should be avoided.

Effect of high sugar intake: - Consuming large quantities of carbohydrates regularly can lead to repeated blood sugar spikes. Over time, these insulin spikes may cause the body's normal insulin response to deteriorate. As a result, more likely to develop sicknesses such as insulin resistance, weight gain, and diabetes (type 2).

Sodium in diet: - Diets high in sodium can lead to water retention, which is why you may feel puffy, bloated, or swollen after eating fast food. A diet high in sodium is also dangerous for people with blood pressure conditions. Sodium can elevate blood pressure and put stress on your heart and cardiovascular system.

Effect on the respiratory system: - Eating fast foods can cause obesity, which then raises the risk of respiratory issues like asthma and shortness of breath. The few extra pounds can put pressure on the heart and lungs, which results in difficulties with breathing when walking, or climbing the stairs.

Effect on mental health: - About 95% of serotonin is produced in the gastrointestinal tract, which is lined with nerve cells. That's why the digestive system not only helps with food digestion but also guides emotions. A study showed that the Mediterranean-style diet decreases the risk of depression, because of its content, vegetables, fruits, unprocessed grains, and fish and seafood, as well as voids of processed and refined foods and sugars.

Obesity: Obesity is a potent risk factor for cardiovascular diseases and type 2 diabetes and is a major contributor to premature death. The escalating level of obesity among children and adolescents is of particular concern. An obese body is the home itself of many diseases. Being overweight (*Atisthoola*) is considered under *Ashta nindita purush* according to *Ayurveda*.

THE DIGESTION PROCESS (According to Ayurveda): -

The Scientific study of *Ayurveda* states that the digestive process begins in the mouth after food is ingested. The complete digestion process can take up to six hours, depending on what is consumed. In *Ayurveda*, there are six stages in the process of digestion, each of which represents one of the six Tastes.

The 6 stages are called:

Madhura Awastha Paka, *Amla Awastha Paka*, *Lavana Awastha Paka*, *Katu Awastha Paka*, *Tikta Awastha Paka*, and *Kashaya Awastha Paka*.

Different phases of Digestion:

The phases of digestion are associated with the *Tridoshas* in addition to *Shadrasa* (six tastes). The first and second stages (*Madhura & Amla*) are associated with the *Kapha dosha* because they are the *Guru* in nature; the third and fourth stages (*Lavana & Katu*) are associated with the *Pitta dosha*; the final two stages (*Tikta & Kashaya*) are associated with the *Vata Dosha* because they are the final stages before the body becomes *Laghu* again. All individuals experience all six phases of digestion, irrespective of their primary *Dosha*. People often eat again during the six phases, which can lead to a range of issues in the Digestive system or irregular gut functions, accumulate *Ama visha*, and hinder the digestion cycle from going through all of the stages.

Madhura Awastha Paka

When the food is ingested, the digestion process starts through saliva by breaking it down into small pieces. The *Kapha Dosha*, which is associated with the *Prithvi* and *Jala* parts of the body, has an impact on this process. Blood sugar levels rise during the first stage, known as the sweet stage, as a result of the body absorbing simple carbohydrates from the meal. This stage is associated with the *Kapha Dosha*, during which the stomach becomes more acidic to combat potentially harmful dietary germs.

Amla Awastha paka

The second stage, known as the sour stage, starts when HCL in the stomach replaces the amylase in the digestion process and begins to break down proteins. Because individuals with high stomach acid naturally have very high stomach acid, this stage is associated with the *Pitta Dosha*. The necessity for the stomach to defend itself against ulcers and other digestive problems is linked to the *Kapha dosha*.

Lavan Awastha paka

During the third stage, known as the salty stage, food is broken down into various particles and covered with stomach acid for 30 to 60 minutes. After entering the duodenum, the first segment of the small intestine, these particles create an alkaline mucus to counteract any hydrochloric acid. After that, the partially digested meal is broken down even further by mixing it with pancreatic secretions and bile from the liver and gallbladder. The partially digested food is moved down the length of the duodenum over an hour by peristalsis.

Katu Awastha paka

The jejunum, the second section of the small intestine, is where the fourth stage—the pungent stage occurs. This stage is composed of *Pitta* and *Vata Doshas*. Pungent stages are characterized by their occasional heat, subtlety, and sharpness. Excessive *Vata* can cause excessive bloating or gas, whereas excessive *Pitta* can cause overheating and skin rashes.

Tikta Awastha paka

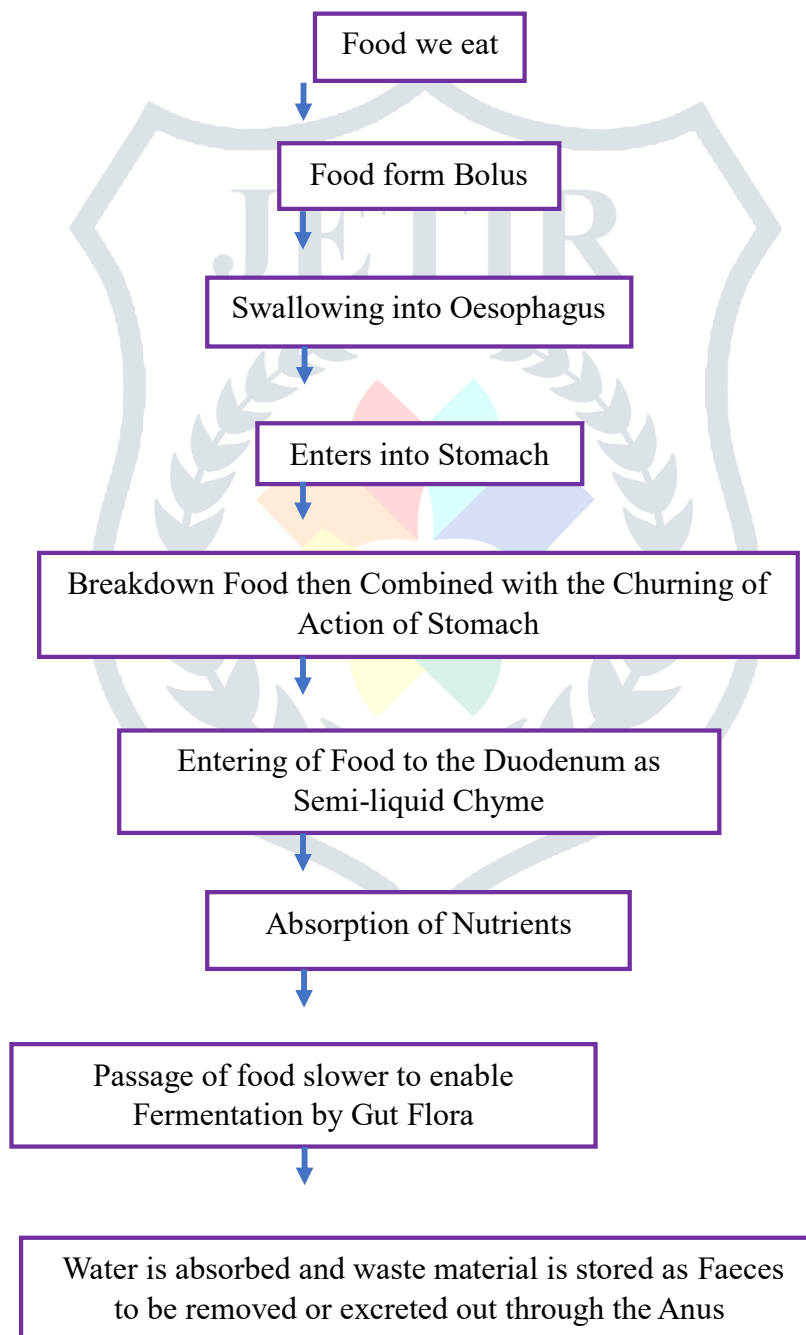
In the ileum, the longest and last section of the small intestine takes place in the fifth stage, also known as the bitter stage. During this phase, the body's *Prithvi* and *Vayu* energies aid in the continued digestion of the food. Although feelings of hunger are common during this time, it is crucial to wait until the entire digestive process

has finished and the body has had a chance to thoroughly absorb the food before snacking or eating again, because of an increase in *Vata*.

Kashaya Awastha Paka

The sixth and final stage of digestion is called the astringent stage. The body has finished processing the food at this point, absorbed all of the nutrients, and converted it into *Mala*. This stage is composed of *Prithvi* (Earth) and *Vayu* (Air) energies; the earth energies produce a stool, while the air energies increase peristalsis, which moves food along the last section of the gut. The body becomes hungry again after processed food has gone through the intestines and been eliminated from the body.

PHYSIOLOGY OF THE DIGESTIVE SYSTEM: -



CAUSES OF DIGESTIVE DISORDERS: -**i. Caused by food quantity (less or more quantity):**

Due to an excess amount of food, the digestion Phenomena get disturbed leading to various disorders whose symptoms are similar to *Sthoola ama rasa* in which the body tries to eliminate it in either way, if it is in abundance at *Amashaya* it naturally causes *Utklesha/Chhardi* or if it is in abundance at *Adho amashaya* it causes *Atisara*, this condition have similarity with *Visuchika*, which is caused by an excess amount of food intake.

ii. Caused by Srotodushhti (Purishavaha & Annavaaha):

Srotas (channels) help in the movement of substances from one part to another. In our body there are different types of *Srotas* that help in the movement of *Dosha*, *Dhatu*, and *Mala* and are therefore responsible for the physiological process. *Annavaha & Purishavaha Srotas* are known to be important channels that plays an important role in digestion process i.e. from ingestion to excretion. If any disturbance or *dushti* occurs due to *Ama* or *Agnidushti*, deformity of *Srotas* (channels) occurs leading to blockage (*Sanga*) or *Vimarga gamana* resulting in various types of Digestive disorders such as *Atisara* (Diarrhea), *Vibandha* (Constipation), *Chhardi* (Vomiting).

iii. Caused by Ahara Kala

In *Ayurveda*, *Ahara Kala* is very important for the normal physiology of digestion as mentioned in *Matrashiteeya Adhyay*.

- Due to disturbance in meal time, it leads to various disorders. When healthy (*Pathya*) and unhealthy (*Apathya*) food are taken together it leads to *Samashana Avastha*.
- When the previous meal has not been digested and food is consumed again, then this condition is called as *Adhyasana*.
- When too much or too little food is eaten at odd hours, this condition is called as *Vishamashana*.

These 3 conditions mentioned are known to be very dangerous and lead to various life-threatening disorders, hence *Ahara kala* is very important.

CONCEPT OF AMA: -

An essential idea in *Ayurveda* is *Ama*. Although the term "*Ama*" refers to undigested food, it actually denotes to a systemic process that includes various physiological and metabolic functions. Three perspectives are used in *Ayurveda* to characterize *Ama*: accumulation of unexcelled wastes, defective digestive byproduct, and initial manifestation of physiological process abnormalities. It also symbolizes the change from physiology to pathology, which is a prelude to processes that become infected, inflammatory, and degenerative and eventually lead to full-blown disorders.

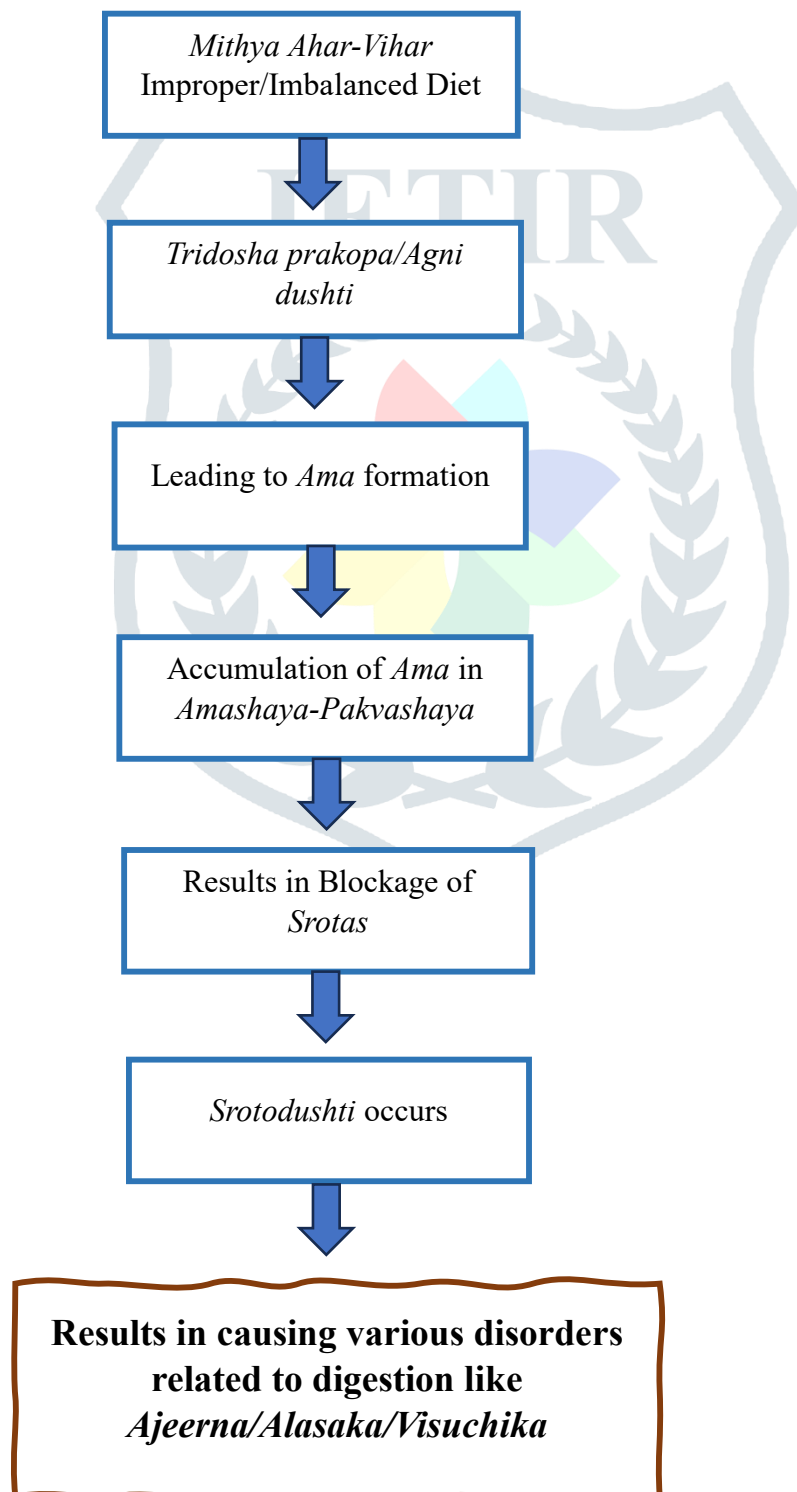
The phases are represented as follows:

- **The formative phase:** *Ama* forms and builds up within the body during this phase. Indigestion in general does not result in *Ama*; only when *Kapha* is present does it. Indigestion produces distinct results in other *dosha* cases. Indigestion due to *Vata* is called *Viṣṭabdha* and causes degeneration and drying out. Indigestion is called *Vidagdha* when *Pitta* is included, and it causes inflammation.
- **The interaction phase:** *Ama* interacts with the three *doṣhas* at this stage, becoming increasingly complex and vigorous. *Sama Vata* is the state that results from *Ama* and *Vata* interacting. *Sama Pitta* and *Sama Kapha* are in the same situation with *Pitta* and *Kapha*. *Ama* has the same ability to communicate with the *Dhatu*s.

- **The phase of disease manifestation:** The degenerative, inflammatory, and infectious diseases show symptoms during this phase. This is an acute state that is referred to be the first stage of the disease. This is technically known as the *Sama* stage of diseases.
- **The phase of complications:** *Amavisha* is developing during this time. This crisis stage has the potential to be fatal.
- **The resolution phase:** The body may recover with mild, moderate, severe, or no damage at this point because the active interactions between *Ama*, *doṣhas*, and *dhatu*s have subsided. Additionally, the illness may continue in a chronic stage. This is referred to as the disease's *nirama* stage.

In Ayurveda, the idea is that diseases can be prevented early by treating degenerative, inflammatory, and other progressive pathologies at an early stage.

PATHOGENESIS OF DIGESTIVE DISORDERS: -



DISORDERS OF AMA: -

Ama causes *Visuchika* (non-infectious gastroenteritis) and *Alasaka* (sluggish bowels), two different forms of illnesses. Abdominal pricking discomfort, diarrhea, and abrupt vomiting are typical signs of *Visuchika*. Even with hard pressure, a weak, poorly digested person with an aggravated *kapha* condition cannot get the undigested food out of the passage. We call this state *Alaska*.

ALASAKA: -

“*Amashayaalasibhutena*”

It means the ingested food get stuck and accumulated like a hard substance in stomach itself. It results in various types of pain and deformities.

Alasaka's signs and symptoms consist of

- Extreme distension of the abdomen.
- Unconsciousness.
- Obstruction of belching, feces, thirst, and flatus. It also makes some sounds from the throat.
- The flatus becomes blocked downward (does not move downward easily) and starts moving upward (reaching the area of the heart and throat).

This disease is completely opposite to the symptoms of *Visuchika*. Its *Asadhya* condition is called as *Dandalasaka*, in which the whole body becomes stiff like a stick.

VISUCHIKA: -

If the *Amadosha* comes out from the mouth (*Mukha marga*) in the upper part and from the Anus (*Guda marga*) in the lower part of the body, then the disease with these symptoms is called *Visuchika*.

Sign and symptoms of *Visuchika* consist of

- Profuse stool followed by watery or frothy diarrhea.
- Urine retention, frequent thirst, and dryness of mouth.
- Body sweating, coldness in touch, voice becomes weak.
- Gradually pulse rate becomes weak and BP decreases.
- Cramps in hands and legs.

In many Tantras it is said that due to the extreme aggravation of the *Vatadi Doshas*, many kinds of pain are caused to the body parts like pricking by needles, this is called *Visuchika*.

AJEERNA: -

Acharya Gananath Sen has given a simple definition of *Ajeerna* that inability to digest food easily in *Ajeerna* (indigestion) and this is the root cause of many diseases. The main reason for *Ajeerna* is slowing down of the *Agni* (gastric fire) because when the *Agni* becomes slow, the food eaten is not able to nourish the *Rasadi Dhatu*. Therefore, the root cause of all intestinal disorders including *Alasaka*, *Visuchika* is usually *Ajeerna*. Although *Ajeerna* is not an independent disease, it is only the result of *Mithya ahara*. This disease is not described independently in *Charak* and *Vagbhatta samhitas*, but *Acharya Madhavkar* and *Acharya Sushruta* have described its types:

- i. ***Amaajeerna*** – It originates from the excess of *Kapha dosha*.
- ii. ***Vidagdhaajeerna*** – It originates from the aggravation of *Pitta dosha*.
- iii. ***Vishtabdhajeerna*** – It originates from the aggravation of *Vata dosha*.
- iv. ***Rasasheshajeerna*** – It is named so because when the *Rasa* is not fully digested, it causes symptoms like *Visha* (Poison) in the body. *Acharya Sharangdhar* has called it *Vishajeerna*.
- v. ***Dinpaki Ajeerna*** – *Ajeerna* that occurs due to *Akala bhojan*, *Atibhojan*, and *Guru bhojan* is called *Dinpaki Ajeerna*.
- vi. ***Prakrit Ajeerna*** – *Ajeerna* that is inevitable for a person after eating food for a certain period of time is called *Prakrit Ajeerna*.

PREVENTION OF AMA FORMATION: -

Strict adherence to the dietary guidelines (*Ahara vidhi*) is necessary to stop *ama* from producing. Eating simply twice a day is a crucial step in preventing the development of *ama*. In *Ayurveda*, eating at night is strictly forbidden. Meal times are therefore advised for day two to preserve health. When someone feels hungry in the morning and in the evening just before dusk are the best times.

For optimal digestion, *Bhavamishra* recommends eating after three hours of sunrise and refraining from eating past the afternoon. You can have the second meal before dusk. It is best to eat as much as will be absorbed in a full day without interfering with regular physical activity.

MANAGEMENT OF DIGESTIVE DISORDERS: -

Clinical assessment of complete digestion

The following features are observed after complete digestion and are applied for assessment for complete digestion.

- Clear belching (*Udgar shuddhi*)
- Enthusiasm (*Utsaha*)
- Timely evacuation of feces and urine (*Vegotsarga*)
- Lightness of body (*Laghuta*)
- Natural feeling of hunger and thirst (*kshut pipaasa*)

This assessment is essential to know while treating indigestion.

Management principles (*Chikitsa Siddhant*): -

Ama is the preliminary cause for many disorders; hence the term '*Aamaya*' (which means indigestion) is enlisted as the synonym of disease. Physicians should assess the status of *Agni* and the severity of *Ama* before starting any treatment or therapeutic procedure. Treatment in '*Saama*' (presence of *ama* in the pathogenesis of disease) and '*Niraama*' (absence of *ama* in pathogenesis) conditions are different.

Contraindication of *Shodhana* in *Ama*-associated state

Saama dosha, which are spread all over the body, remain latent/dissolved in tissues (*Dhatu*) and are not dislodged from their sites, should not be expelled by eliminative (*Shodhana*) therapy. It can lead to destruction of the substratum, similar to the extraction of juice from an unripe fruit. Therapeutic elimination procedures should commence once a person is free from *ama* state.

Primary treatment measures

Langhana (measures of fasting and lightness by removing wastes) and *Pachana* (digestive therapy) are the foremost treatments used to treat *ama* disorders. Fasting helps to digest *Ama* and kindles the digestive fire. Absolute fasting or liquid light food is advised considering the state of *ama*. *Agni* is responsible for the digestion of food; kindled digestion in the absence of food will digest increased dosha or remnant of *ama* in the body. Fasting should be performed to an extent which will not hamper the vitality or strength of an individual. After *Langhana* and *Pachana* therapies, the patient should be advised to follow a special dictum dietary regimen starting from thin gruel (*peyadi sansarjana krama*) to ignite the digestive process.

Secondary treatment (in Niraama state)

When the patient is relieved from excessive morbidity of *ama*; the *dosha* are free from the *Ama* state (*pakava avastha*) and once digestive fire is kindled; *abhyanga*, *snehapana*, *asthapana* and *anuvāsana* types of *basti* should be administered.

Emesis treatment (Vaman)

Due to the impairment of *Agni*, the ingested food will not be digested properly and this undigested food material is termed *Ama*. This *Ama*, which is inert (*Alasaka*), is to be expelled through emesis with the use of lukewarm saline water. If it is not achieved properly, the use of strong emetics like *Madanphala*, *Pippali*, *Nagadanti*, and paste of *Siddharthaka* are advised.

Anal suppositories (Phala varti)

After emesis, the anal suppository (*Phala varti*) plays a significant role to expel the feces and flatus and to restore the downward movement of *apana vayu*. *Swedana* (sudation therapy) is effective in removing obstruction and pacifying *Vata dosha*.

Stimulation of digestion

After complete elimination of food toxins, to breakdown the remaining *dosha* and to ignite the digestive power, *Hingvadi Churna* and *Mustadi Kwath* is effective.

Treatment of abdominal pain due to Ama

A paste prepared from barley powder and *yavakshar* (alkali prepared from the ashes of burnt green barleycorns) mixed with buttermilk is very effective in curing abdominal pain caused due to indigestion.

Cauterization (Agni karma)

In severe cases of *Visuchika* (Non-infectious gastroenteritis), cauterization on the heels is recommended.

Role of Samana Vata in Ama Chikitsa: -

Samana chikitsa in *Amadosha* after *Samshodhana karma* is to be aimed in two aspects.

- I. To get digestion of *Lina doshas* in *srotas*.
- II. To prevent further formation of *Ama*.

In both the above targets maintenance of *Agni* is the key factor. *Samanavata* is near and at the *Agni*, it moves all over the *Koshtha* mainly in *Mahasrotas* (GIT) which receives, digests the food, and eliminates the *Mala*.

Clinically it is observed that, in prevention of *Amotpatti Vatanulomana* is to be maintained which is possible only by regulating *Samanavata*. So, drug therapy in *Ama* condition must possibly be successful only by regulating *Samanavata*.

The main aim of *Samanavata chikitsa* in *Sama* condition is in 2 aspects:

- I. By giving *Pachana dravyas* opsonising the *Ama dosha* in the body.
- II. After *Amapachana* by administering *Deepan dravyas* it ignites the *agni* to prevent further formation of *Ama* and to help in *Dhatunirmana*.

DISCUSSION: -

Many principles have been described in *Ayurveda*. Out of which *Tridosha* (*Vata*, *Pitta*, *Kapha*) is the main one, hence they are called *Tristambha*. *Trayopastambha* has also been described as their Supporting pillar, which are *Ahara*, *Nidra*, and *Brahmacharya*. In these, *Ahara* is mentioned first because the body gets nourished and

developed by *Ahara*. Therefore, *Ahara* should be consumed keeping health in mind. For food intake, *Acharya Charak* has described *Ashta ahara vidhi visheshayatan* in *Ayurveda* and *Acharya Sushruta* has described *Dwadash ashan pravichara*. By following these, one gets health, and diseases do not come.

But in Modern times, the trend of Sedentary lifestyle and Unhealthy dietary habits is increasing. Due to the use of Ultra-modern types of machinery, man has become lazy and full of diseases. In this, Digestive disorders are the most important, which starts from the stomach of the person and affects the entire body. There can be many types of diseases in this, starting from indigestion of food to cancer of the GI Tract. *Agni* plays an important role in the digestion of food and its *Dushti* gives rise to many types of diseases. *Ayurveda* described the origin of *Ama* as indigestion caused by *Agnidushti*. This *Ama* further gives rise to many diseases in the form of *Amadosha* like *Alasaka*, *Visuchika*, *Ajeerna*, *Grahani*, etc. Hence, the treatment of *Ama* is very important. For this, some principles have been given in *Ayurveda* like *Langhan*, *Deepan*, *Pachan*, *Vaman*, *Basti*, *Phala varti*, etc. Besides, the origin of diseases can be prevented by following the *Pathya-apathya* described by *Ayurveda*.

CONCLUSION: -

If we look at Digestive disorders from *Ayurvedic* point of view, we come to know that this condition probably arises from the *Agnidushti*, which has been related to *Pitta dosha* by *Acharya Sushruta*. If we pay attention to the causes of *Agnidushti*, then they are *Atibhojan*, *Abhojan*, *Akala bhojan*, and *Avyayama*. If we follow *Pathya-apathya* and follow *Dincharya*, *Ritucharya*, *Sadvritta*, and *Achara Rasayan*, then we can prevent the progressive occurrence of *Ama*, *Amadosha*, *Amavisha*, etc. in advance. But if the disease has occurred, then the disease can be alleviated and the GI Tract can be purified by *Dravyas* of *Ayurveda*, *Chikitsa Siddhant*, and *Panchakarma* therapies described in *Ayurveda*.

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