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CRITICAL ASSESSMENT OF APPLICATION OF RASAKRAMA IN PITTAJ VYADHI WITH SPECIAL REFERENCE TO AMLAPITTA ACCORDING TO ANCIENT AND MODERN REVIEW.

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ABSTRACT

Aahardravya and *aaushadidravya* have *shadras* among them. Uses of these *dravya* depends on *samanya vishesh sidhanta*. According to the *rasa* which the *dravya* contains help us to use it for treatment of *vataj ,pittaj ,kaphaj vyadhi*. According to *charaka* , the order of *rasa* is given for the cure of *doshaj vyadhi* .These *rasas* originates from the *panchamahabhuta* ; 5 elements – *Akash, Vayu, Agni, Jal, & Bhumi* & thus possess their properties. *Ayurveda* recommends that as far as possible we include these six flavours in every meal & adjust the ratio of each in line with our individual constitutions. Maintaining a balance between the six *rasas* is imperative because each of them impacts our *tridoshas* (*vata ,pitta,kapha*) in different ways. An imbalance between the *rasas* will affect the *tridoshas* ,thereby causing several disorder & disease. The cause behind the order of particular *rasa* in *vata ,pitta, kapha* disorder with special reference to *pittaj vyadhi* (



International Research Journal of Integrated Medicine & Surgery

Amlapitta). Order in *Vataj vyadhi – Madhur ,Amla , Lavan. For Pittaj vyadhi – Tikta, Madhur ,Kashaya and for Kaphaj vyadhi- Katu ,Tikta ,Kashaya.*

KEYWORDS

Pitta , Amlapitta, Tikta, Madhur , Kashaya , Rasa , Agni Hyperacidity.

INTRODUCTION

The disease has been defined as the state in which both body and mind are subjected to pain. *Charkacharya* defined disease as any disturbance in equilibrium of *dhatu*s and on other side the state of their equilibrium is health (*aarogya*). In *Ayurveda dravyaguna* subject is related to medicinal plants. All medicinal plants mentioned in *Ayurveda* are described to cure the disease. The basic concept of drug action is depended on *Rasa panchak* i.e. *Rasa ,Guna ,Virya,Vipak & Prabhav* .The basic cause of disease manifestation is vitiation of *doshas* .Here vitiation of *doshas* can be depended on the *kshaya*(decrease) & *vridhi* (increase). In *Ayurveda* there are total 20 *gurvadi gunas* are mentioned. Destruction of pathology according to *ayurved* is changes in qualities from increased or decreased condition to their normal condition by administration of drug having similar or opposite qualities of *doshas*. *Rasa ,virya,vipaka*, having these qualities which are utilized to normalize the qualities of vitiated *doshas*.

Rasa is main aspect of drug which comes in contact directly with the *doshas* situated in Gastrointestinal tract while

administering food substance or drug material of various *rasa*. So in pathogenesis of disease due to improper food ingestion causes vitiation i.e. *Kapha doshas* in *amashaya* (stomach), *pitta doshas* in *pachyamanashaya* (duodenum, small intestine), *vata doshas* in *pakvashaya* (large intestine). vitiation of *doshas* starts from mouth to anal region after ingestion of improper food material. The *gunas* of *rasa* are having more importance in the manifestation of disease as well as curing of disease .So the *rasa* of food material as well as drug / medicinal plants are having importance in manifestation & curing the disease.

AIM

To study the role of *rasa* according to *gunas* in *pittaj vyadhi* with special reference to *Amlapitta*.



International Research Journal of Integrated Medicine & Surgery

Importance of *rasakrama*

Rasa is the main factor from *rasapanchak* of medicinal plants and food material which comes in contact of *doshas* present in Gastrointestinal tract after its administration. *Gunas* of every *rasas* help them to normalize the increased / decreased quality of *doshas*. In *Ayurveda* the disease is classified according to *doshas* i.e *vattaj, pittaj, kaphaj*.

So, *charaka* has explained the order of *rasa* according to *doshaj vyadhi*.

1. *Vataj – Madhur, Amla, Lavan.*
2. *Pittaj – Tikta, Madhur, Kashaya*
3. *Kaphaj - Katu, Tikta, Kashaya.*

Every *rasa* consist of their *guna*/properties.

- a) *Madhur – Snigdha, Sita, Guru.*
- b) *Amla – Snigdha, Ushna, Laghu.*
- c) *Lavana – Snigdha, Ushna, Laghu.*
- d) *Katu – Ruksha, Ushna, Laghu.*
- e) *Tikta – Ruksha, Sita, Laghu.*
- f) *Kashaya – Ruksha, Sita, Guru.*

AMLAPITTA

*अम्लगुनोद्विक्तं पित्तं अम्लपित्तम् ॥ (मा
.नि./अम्लपित्त ? टीका.)*

Amlapitta (hyperacidity) is one of the commonest *vyadhi* (disease) of *annavahastrotas* (Gastrointestinal tract

disorder) caused by vitiated *agni*. *Amlapitta* is a condition where *amlaguna* of *pachak pitta* increases due to *samata*.

Amlapitta has been considered as *kapha pradhan tridoshaj vyadhi*.

Amlapitta can be co-related with hyperacidity as far as modern science is concerned. It simply mean an increased level of acid in the stomach. The stomach secretes hydrochloric acid, a digestive juice that breaks down the food particles into their smallest form to aid digestion. When there is an excessive amount of HCL in the stomach the condition is known as Hyperacidity. It is a disease of gastro intestinal tract due to abnormal secretion of gastric juices. In medical science it is described as peptic disorder (APD). In *Ayurveda* it is described as *Amlapitta*. *Dravyas* used in treatment of *Amlapitta* according to their taste.

1. *Tikta rasa*

GUDUCHI –

गुडुचितिक्ता पित्तकफापहा॥

सुश्रुत -सू ४६

Latin name – *Tinospora cordifolia wild.*

Family- *Menispermaceae*

Synonyms- *Maduparni, Amruta, Amrutvalli, Chakrika.*

Rasa – Tikta, Katu, Kashaya.

Virya- Ushna.

Vipaka- Madhur.



International Research Journal of Integrated Medicine & Surgery

Guna - Fresh – *Snigdha*, *Mrudu*
Dry- *Ruksha*, *Laghu*, *Mrudu*.

Tikta rasa of *guduchi* plays a important role in *aampachan* and *agnidipan*. In *amlapitta*, *Samamta* of *pitta* increases & *dravyaguna* increases. *Ruksha* & *laghu guna* of *tikta rasa* in *guduchi* helps in *pachana* of *sampitta*. *Shita guna* of *tikta rasa* helps in *shaman* of *nirampitta*. *Tinospora cordifolia wild* has been shown to reduce ulcer index total acidity, with an increase in the Ph of gastric fluid in pylorous ligated rats & in the ethanol induced gastric mucosal injury in rats.

2 *Madhur rasa*

YASHTIMADHU

मधुयष्टिः स्वदुरसा शीतपित्तविनाशिनी II

(ध. नि.)

Latin name – *Glycyrrhiza glabra linn*

Family- Leguminosae.

Synonyms- *Madhuka*, *Klitak*, *Mulethi*.

Rasa- *Madhur*.

Virya- *Shita*.

Vipak- *Madhura*.

Guna- *Guru* & *snigdha*.

Madhur rasa of *yashtimadhu* plays a important role in anuloman of increased *pitta* in *aamashaya* & remaining *pitta* is suppressed.

Madhur rasa of *yashtimadhu* decreased the *pitta* in *aamashaya*. *Guru guna* of *madhur rasa* helps to remove the excess *pitta* from *aamashaya*.

Shita guna of *yashtimadhu* helps in suppressing the *pitta*.

3 *Kashaya rasa*

HARITAKI

आमेषु अजिर्णेषु ----आमेष्वजिर्णेषु गुदाम्येषु ,
वर्चोविबन्धेषु च नित्यमद्यात् । गुडेन पथ्यां
तृतीयाम्I I (भा . प्र)

Latin name – *Terminalia chebula retz*

Family- *combretaceae*

Synonyms- *Abhaya*, *Amrta*, *Vayastha*, *Pathya*
Rasa- Pancharasa (except *lavana*) *Kasaya* mainly.

Virya- *Ushna*.

Vipaka- *Madhura*.

Guna- *Laghu* & *Ruksha*.

Ruksha guna of *kashaya rasa* in *haritaki* helps to reduce the excessive *pitta* in *amashaya* by *shoshan karma*. *Shita guna* helps in suppressing the excessive *pitta* in *amashaya*.

DISCUSSION

All above description of using *rasa* in order as medicine and food is based upon the basic concept of *samanyavishesh siddhant* of *Ayurveda* i.e use of similar & opposite quality of drugs maintain the qualities present in the body elements (*doshas* & *dhatu*) at normal level. In *Ayurveda*, health



International Research Journal of Integrated Medicine & Surgery

is based on several factors like *rasa* , *guna*, *virya* , *vipaka* & *agni* that compliment each other. The order of intake of *rasa* help in proper nourishment ,assimilation & adequate formation of *doshas*. The continuous use of single *rasa* increases the same *guna* of *doshas* in the body of individual result in variety of disorder due to aggravation of *doshas* . So the order of *rasa* in the diseased condition will help us to maintain the equilibrium between the *guna* of *doshas* by using the *rasa* with opposite *dosha*. The order of *rasa* has the importance as the *vyadhi* can be cured by only using the drugs of *rasa* according to the order given for *vataj* ,*pittaj* & *kaphaj vyadhi* .Due to this concept we can maintain our body & mind at healthy condition & cures the disease effectively .

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