



Review Article

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EFFICACY OF VIRECHANA KARMA AND KHANDA PIPPALI AVALEHA IN THE MANAGEMENT OF AMLAPITTA: A REVIEW

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ABSTRACT

Amlapitta is very common disease encountering in present population with more or less severity. 80% of the top ten life threatening disease of the world are due to faults in dietary habits. It is characterized by acid regurgitation, nausea, Heart burn indicating the Vikruti of Pachaka Pitta along with Kledaka Kaphaand Samana Vayu. Though it is not possible to find exact correlation of disease in contemporary system of medicine but some of the diseases explained certainly have similarities with symptoms of Amlapitta which is described under broad category Acid Reflux syndrome but more precisely seems it closely resemblance with Hyperacidity, Gastritis. Modern treatment include PPIs, H₂ blockers, antacids etc. The US Food and Drug Administration (FDA) warned that there is increased risk of fractures with the use of Proton Pump Inhibitors (PPIs) including Esomeprazole, Omeprazole and Pantoprazole. This has encouraged to assess the effect of the Ayurvedic approaches, both Shodhana (Virechana) and Shamana (Khanda Pippali Avaleha) in the management of Amlapitta. Virechanais a method, which is much safer, less complicated and an almost painless procedure as compared to others. In Amlapittathere is a need for purification of GIT which is very well done by Virechanaand oral medication is in the form of Avaleha which form protective coating over gastrointestinal mucosa and prevent it from further erosion, has same efficacy as that of ulcer protective drugs. Thus, this whole treatment can prove to be an efficacious management of Amlapittaby reducing the symptoms and dismantling the pathophysiology.

Keywords: Amlapitta, Hyperacidity, Khanda Pippali Avaleha, Virechana.

INTRODUCTION

In this rapidly growing civilization and multimedia technology life become full with stress having more speed and accuracy are the prime demands. So, people neglect healthy food and are attracted towards the junk food, they are changing their diet pattern, lifestyle and behavioural pattern. People are becoming more stressful with worry, tension and anxiety causing so many psychological disorders which hampers the digestion and is causing hyperacidity, gastritis, dyspepsia, peptic ulcer disorders and anorexia. All these pathological disorders covered under the broad umbrella of "Amlapitta" in Ayurveda.

It is very common disease encountering in present population with more or less severity. It is the one that which bears the direct impact of the dietic errors that a person indulges. 80% of the top ten life threatening disease of the world are due to faults in dietary habits.¹

In Ayurveda Amlapitta cannot be correlated with one particular disease more precisely. But it can be correlated with Acid Reflux syndrome which comprises of GERD, Gastritis, dyspepsia, Acid peptic disorder, hyperacidity etc. In Ayurveda, sign and symptoms of Amlapitta mentioned by Ayurveda stalwart's looks very similar to GERD and Gastritis. Gastroesophageal reflux and gastritis resulting in heartburn affects approximately 30% of the general population

In Ayurvedic terminology, Agni (digestive fire) is considered as the protector of the human body while Ama (toxic) is the cause

of disease.² The main cause is the indiscretion in taking food which leads to three types of Doshik (physical energies) imbalance: Vata, Pitta and Kapha. The three DoshasVata, Pitta and Kapha present in the human body are found in the Grahani (Duodenum) which is considered as the seat of digestive fire or Agni.³ It is also said that eating and fasting during indigestion leads to problem like Acidity, heart burn, gastritis which is referred as Amlapitta.⁴

Before talk about the plan of management and its evaluation there is needed to understand Amlapitta in terms of modern science. The most common causes of gastritis are Helicobacter pylori infections and prolonged use of Non-Steroidal Anti Inflammatory Drugs (NSAIDS) such as Aspirin or ibuprofen. Along with this there is an increased and frequent consumption of tea, Coffee, Chocolate, spicy food, tobacco, smoking and alcohol with an intention to reduce the stress, this has resulted in incompatibility of food and ending in gastric related complaints such as nausea, vomiting and heartburn etc. Treatment is directed at the cause but often includes acid suppression and for H. pylori infection, antibiotics is used. If left untreated it leads to several life-threatening complications such as ulceration, perforation, gastrointestinal bleeding, and adenocarcinoma.

Because of increase trend of the disease, scholars of different system of medicine are working hard to develop various means and measures to overcome it. Modern treatment include PPIs, H₂ blockers, antacids etc. But these have their own limitations. However the antacids are among the one of the most widely used medicine all over the world. The US Food and Drug

Administration (FDA) warned that there is increased risk of fractures with the use of Proton Pump Inhibitors (PPIs) including Esomeprazole, Omeprazole, and Pantoprazole.⁵ All these modern treatment modalities burn a hole in the pocket without permanently curing the disease and are only effective until used, with a very high rate of relapse on leaving medicine.

Looking into the above mentioned facts there is a need for treatment which can prevent complication of the disease, safer, cost effective and easily available as well as reduce the recurrence effectively. The Ayurvedic scientists have claimed that the natural drug materials or approaches used according to the Ayurvedic system of medicine are not found to produce any resistance or side effects. This has encouraged to assess the effect of the Ayurvedic approaches, both Shodhana (Virechana) and Shamana (Khanda Pippali Avaleha) in the management of Amlapitta.

References of Amlapitta in Ayurvedic texts

Disease Amlapittahas very long history.

It was mentioned in Kashyapa Samhita, Madhava-Nidana, Yogaratnakara, Bhavaprakasa, Cakradatta and Rasaratna-Samuccaya.

Acharya Charaka, Sushruta and Vagbhaṭa have not described disease Amlapitta in a separate chapter though it has been referred at certain places in their Samhita.

1. Acharya Charaka has given some references about Amlapitta.⁶ In Charak Samhita Amlapitta has not been directly described as disease, he has mentioned that when Amavisha get directly mixed with Pitta, Amlapitta will develop.⁷
2. Acharya Kashyapa has first of all mentioned the disease Amlapitta in a separate chapter and he has also mentioned

Manasika Bhava (psychological factors) as a chief cause of this disease as well as the analysis of Amlapitta on the basis of Doṣha has been done by Acharya Kashyapa, whereas Kashyapa believed that the disease is caused by the vitiation of Tridoshas causing Mandagni leading to Vidagdha jirna ultimately manifesting as Amlapitta.⁸

3. Acharya Vagbhaṭa has described that all the diseases are caused by Mandagni.⁹ Acharya Charaka and Kashyapa have clearly indicated that Grahaṇi Doṣha and Amlapitta occur in the persons who could not check the temptation of food.
4. Acharya Madhavakar has given detailed description about this disease including classification of the same according to Gati.e. Urdhvaga Amlapitta and Adhoga Amlapitta.¹⁰
5. Chikitsa of Amlapitta has been described by Bhavmishra.

Description of Drug (Khanda Pippali Avaleha)

For selection of the drug should be kept in the mind –

- a) Non – controversial b) easily available c) safety profile of the drug d) acceptable form of presentation e) economic criteria is also important.

The treatment of Amlapitta is very difficult because usually the patients cannot follow the Pathya – Apathya all the time. Ayurveda has a lot to offer in the management of G.I.T. disorder. Many single and compound drugs have been tried on Amlapitta. In Shamana (Ayurvedic palliative drugs) Chikitsa, Acharyas have mentioned the drugs, which are mainly having Tikta and Madhura –Rasa (pungent and sweet taste) , Sheeta – Virya (cold in potency) and Katu – Vipaka, Laghu and Ruksha property.

On the basis of above description Khand Pippali Avaleha has been selected for the treatment of Amlapitta which is a classical reference mentioned in the Yogratnakar Uttaradh Amlapitta nidanam as its contents are as follows:¹¹

| Name | Rasa | Guna | Virya | Vipaka | Doshagnata |
|---|-----------------------|---------------------|--------|--------|------------------|
| Kapura (<i>Cinnamom camphora</i>) | Tikta | Laghu | Sheeta | Katu | Tridosahar |
| Jaatiphala (<i>Myristica fragrans</i>) | Tikta | Laghu | Usna | Katu | Kapha-Vatahar |
| Jeeraka (<i>Cuminum cyminum</i>) | Katu | Laghu | Usna | Katu | Kapha-Vatahar |
| Daalchini (<i>Cinnamomum zeylnica</i>) | Tikta, Madhur | Laghu, Ruksha | Usna | Katu | Pittashamak |
| Naagkesar (<i>Messuae ferreae</i>) | Kasaya, Tikta | Laghu, Ruksha | Usna | Katu | Kapha-Pittahar |
| Elaichi (<i>Elletaria cardamamum</i>) | Katu, Madhur | Laghu, Ruksha | Sheeta | Madhur | Tridosahar |
| Tejpatra (<i>Cinnamomum cassia</i>) | Madhur, tikta | Laghu, Ruksha | Usna | Katu | Vata- Pittahara |
| Dhyanak (<i>Coriandarium sativum</i>) | Kasaya, Tikta, Madhur | Laghu, Snigdha | Usna | Madhur | Tridosahar |
| Nagarmotha (<i>Cyperus rotundus</i>) | Kasaya, Tikta | Laghu, Ruksha | Sheeta | Katu | Kapha-Pittahara |
| Pippali (<i>Piper longum</i>) | Katu | Laghu, Snigdha | Usna | Madhur | Vata- Slesmahara |
| Vanslochan (<i>Bambusa arundinaceae</i>) | Kasaya, Madhur | Laghu, Ruksha | Sheeta | Madhur | Vata- Pittahar |
| Satavari (<i>Asparagus racemosus</i>) | Madhur, Tikta | Guru, Snigdha | Sheeta | Madhur | Vata-Pittahar |
| Haritaki (<i>Terminalia chebula</i>) | Kasaya Pradhana | Laghu, Ruksha | Usna | Madhur | Tridosahara |
| Amlaki (<i>Emblca officinalis</i>) | Madhura, Amla Pradhan | Guru, Ruksha, Sheet | Sheeta | Madhur | Pittashamak |
| Krisnajeera (<i>Carum carvi Linn.</i>) | Katu | Ruksha | Usna | Katu | Kaphahara |
| Maricha (<i>Piper nigrum</i>) | Katu | Laghu | Usna | Katu | Kapha- Vatahara |
| Sarkara | Madhur | Snigdha, guru | Sheeta | Madhur | Vata-Pittahara |
| Godugdha | Madhur | Laghu | Sheeta | Madhur | Tridosahara |
| Goghrita | Madhur | Snigdha, Guru | Sheeta | Madhur | Tridosahara |
| Madhu | Madhur | Laghu | Sheeta | | Tridosahara |

Method of Preparation

Pippali churna, Goghrita, Sarkara, Satavari, Amla Swarasa, Godughda will be taken in dose of 1 kudava (184 gm), 2 kudava (368 gm), 16 pala (736 gm), 8 pala (368 gm), 16 pala (736 gm), 2 prastha (1kg, 472 gm) cook them till Samyak Avaleha Paak Vidhi lakshan will present. When Avaleha get ready Daalchini, Elachi, Tejpatra, Jeera, Nagarmotha, Haritaki, Vanslochana, Dhaniyawill be added in amount of 2 karsa (11.5 – 23 gm), Krisnajeera ½ karsa (5.75 gm), Naagkesar, Jaayphala, Maricha, Karpura in amount of ½ - 2 Karsa (5.75 – 23 gm) stirred them properly, when Avaleha get cooled add honey and will kept in vessel smeared with Ghrita.

Virechana

Right from Kashyapa, Chakradatta, Bhavamishra and all the scholars of Ayurveda have given emphasis to Shodhana procedure especially Vamana and Virechana in the management of Amlapitta. Virechana is best measure for Pittika disorder and in which Pittais associated with Vata or Kapha as a Shodhana remedy. In Amlapitta vitiation of Annavaaha, Rasavaha, Purishvaha, Raktavaha Srotas occurs, Virechana is clearly indicated in Annavaaha Srotas Vyadhi. For this reason Virechana has been chosen for present study.

Virechana is given by Triphala and Trivrita Yavakuta (coarse powder) and honey will be taken in dose of 100gm, 40 gm and 20 gm. After adding 8 times of water it will be boiled until it reduces to ¼ of initial amount.

Virechana is also given by different Dravyas as per the condition of patients or after assessing the Kostha, Agni, and Rogi- Roga Bala.

In Mridu, Madhyamaand Krura Kostha persons, Mridu, Madhyam and Teekshna Dravya should be given respectively. If the Kostha of the patient is unknown then he should be administered Mridu Aushadhi.

DISCUSSION

Probable mode of action of Khanda Pippali Avaleha

Most of the drugs are Tikta (pungent), Kashaya (astringent) and Madhura Rasa Pradhana (sweet). Madhura, Tikta and Kashaya Rasa are Pitta Shamaka. Tikta Rasa and Kashaya Rasa also subsides Kapha Dosh. 50% of drugs have Madhura Rasa counteract the Tikshna Guna of Vitiated Pitta having soothing effect promotes strength and pacify Pitta and Vata Dosh and useful in Daha (burning sensation). 8 ingredients have Tikta Rasa, according to Charaka Samhita, Tikta Rasa (pungent) is having following properties like Krimighna (anti- microbial), Murcha (syncope), Daha (burning sensation), Kandu (itching), Trishna (thirst), Jwaraghna (anti-pyretic), Agnidipana (increase digestive fire) and Pitta Sleshma Upasoshana (antagonist to Pitta and Sleshma). In pathogenesis of Amlapitta, Mandagni (impaired digestive function) leads to Ama (substance resulting in the process of transformation before attaining finality) formation. Pippali is the best medicine for Amapachana and alleviates the Srotorodha (obstruction in channels) by Ushna, Tikshna Guna. Natural Rasa of Pitta i.e. Katu is converted into Vidagdha Amla Rasa due to Agnimandhya (diminished metabolism) by virtue of Dravata (fluidity) increase of Pitta Dosh occurs. Tikta Rasa drugs directly act on the Vidagdha Pitta and converted it into Nirama Pitta (digestive form of Pitta), also decreases the Pitta Dravata Vriddhi, so its benefits in pacifying symptoms like Utklesha (nausea), Amlaudgara (acid regurgitation), Avipaka (indigestion) are seen. Vatanulomana (downward movement of vayu) property of Haritaki and Amalaki helps in expelling the excessive Vidgdha Pitta from the body. All the drugs having Deepana- Pachana (digestive and carminative) property which improves the status of Agni. Srikanth and Venkatesh evaluated the anti- stress activity of

aqueous extract of *P. longum* in stress rat models. With this evidence stress- induced memory loss was found to be reversed by aqueous extract of *P. longum*. Treatment with *P. longum* decreased the latent period indicating extract produced nootropic activity. Thus, it helps in counteract the Psychological factors.¹² *Shatavari* has been reported to have Antiulcer and Antisecretory activity.¹³

From the above discussion, we can say that Khanda Pippali Avaleha acts on four main etiological factors i.e. Aharaja (dietic), Viharaja, Manasika (psychological), Agantuj (external factors). Thus it helps in unearthing the pathogenesis.

Probable mode of action of Virechana (Purgation)

Shodhana (Purification) therapy has been given an importance as it is based on expulsion of vitiated Doshas produced by the non-homological factors from the body and avoids the relapses of diseases. Virechana is best measure for Pittika disorders as a Shodhana remedy of disease. As per Ayurveda the Virechana drug acts in Pachymana Awastha i.e. the digestion of drug is in process. So, Virechana drugs starts action in stomach.

Amashaya is the specific seat of Pitta and Kapha. Amlapitta is Amashaya (stomach) and Grahani (duodenum) Sthanjanya Vyadhi: as per modern science also i.e. *H.pylori* bacteria resides in antrum part of stomach, 90% of acid peptic disorders are mainly due to this bacteria but reason behind this is not yet clear. Acid peptic disorder is mainly pathology of antrum or oxyntic part of stomach which is nothing but Pachymanashaya as per Ayurveda. Action of Virechana occurs more specifically up o Grahani which is the seat of Agni and it also draws the Doshas which is resides in Amashaya as mentioned by Acharyas it is necessary to do the Vamana (emesis) prior to Virechana otherwise it draws the Kapha from Amashaya and causes Pravahika (dysentery) and Mandagni.¹⁴ Though Virechana is a specific therapy for Pitta Dosh, it may also be used for eliminating Kapha Dosh.

In Amlapitta vitiation of Pitta and Kapha Dosh. The main pathological factors associated with this disease are Kapha and Pitta Dosh, Rasa Dhatu, Ama and vitiated Agni. Breaking the pathology is the key to successful outcome so; every procedure involved here is focused on alleviation of Pitta and Kapha and correction of Agni.

Every Panchakarma procedure is started with Deepana-Pachana Karma. These medicines digest Ama and remove the obstruction in Srotas (channels). In Amlapitta, Mandagni present. Samarasadhatu (metabolic stage) are most affected in this. Therefore, Deepana-Pachana is important in Amlapitta. Deepana-Pachana is followed by Purva Karma i.e. Snehana and Swedana (oleation and sudation therapy). Snehana and Swedana as Purvakarma (pre- operative) cause aggravation (Vridhdhi), increase the fluidity (Vishyandana), suppuration (Pakata), removal of the obstruction in the channel of circulation (Srotomukha Vishodhanat). Due to these Purvakarma procedures the vitiated Doshas leave the periphery and come to the central part of the body (Kostha) and then get eliminated by Virechana.

Virechana effect at Dosh level- Virechana is said to be the best treatment of Pitta but it is also a treatment of Kapha Dosh especially which is situated in Pitta Sthana.¹⁵

Effect at Ama and Agni- As it is a disorder arising due to vitiation of Agni, mainly Dhatvagni, Virechana removes Avarana of Vayu in Kostha and corrects the Agnivaigunya.¹⁶ Thus, the production of Ama Annarasa is stopped.

Effect at Srotas level- Srotas Vaigunya is involved in pathogenesis and Srotovishuddhi¹⁷ is achieved by proper

Virechana. So, by breaking pathology at Srotas level it pacifies the disease.

Deepana – Pachana along with Virechana helps in the proper functioning of Agni, as a result Amla Rasa of Pitta will not get increased which is nothing but Vidagdha Awastha of Pitta and it no longer get accumulated in stomach. Further proper formation of Rasa Dhatu takes place.

Virechana by Vata anulomana property helps in expulsion of Vidagdha Pitta Dosha after converting it in Samawastha (normal stage) from Adhomarga which is responsible for mandagni in Amlapitta. So, by the Virechana process increase in Agni is observed and it helps in purification of Srotas (Sroto shodhana) as a result Ama Dosha was pacified.

Charaka Samhita has cleared that wholesome food taken even in proper quantity do not get properly digested when the individual is afflicted with grief, fear, sorrow, excessive sleep and excessive vigil. These factors are the major cause Agnimandya. Agnimandya is involved in Amlapitta.

As psychological factors are also involved in pathogenesis of disease. Manindriya Prasadana (normal functioning of sense organs and mind) property of Virechana helps in rectifying the physic factors involved.

By seeing its above discussion, we can say Virechana helps in dismantling the pathogenesis of Amlapitta, may provide effective and longer lasting remedy for Amlapitta.

CONCLUSION

Virechana Karma and Khanda Pippali Avaleha by correcting the vitiated state of Pitta corrects the whole digestion process and results in proper functioning of Agni. It also helps in abolishing all the four major factors involved in pathogenesis of disease. Hence, proves to be an effective measure in treating Amlapitta. This study can prove a real breakthrough in the coming times for the treatment of Amlapitta.

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