

## CONCEPTUAL STUDY ON EFFECT OF LAAJA SAKTU PATHYA IN THE MANAGEMENT OF AMLAPITTA

Remi Elizabeth

Assistant Professor, Department of Swasthavritta & Yoga, Alva's Ayurveda Medical College and Hospital, Moodbidri, Karnataka, India

Corresponding Author: [remieliza11@gmail.com](mailto:remieliza11@gmail.com)

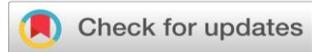
<https://doi.org/10.46607/iamj1610042022>

(Published Online: April 2022)

Open Access

© International Ayurvedic Medical Journal, India

Article Received: 19/03//2022 - Peer Reviewed: 26/03/2022 - Accepted for Publication: 27/03/2022



### ABSTRACT

*Amlapitta*, a disease of *Annavahasrotas* is mainly observed in these days of modernization and industrialization. The main cause is the mechanical lifestyle of the modern era which does not permit the people to adopt a systematic diet which results in various gastrointestinal disorders. Excessive consumption of *Amla*, *Katuahara* is faulty dietary habits, addictions like alcohol, smoking and psychological factors like stress contribute to the disease *Amlapitta*. Hence it is considered a psychosomatic disorder. 30% of the general population is suffering from gastro-esophageal reflux disorders and gastritis resulting in heartburn. *Acharya Sushruta* mentioned *Prakrita rasa* of *Pitta* as *Katu* and *Vikrita* or *Vidagdha rasa* of *Pitta* as *Amla*. Hence, when the *Vidagdhata* increases producing *Amla rasa*, then it is called *Amlapitta*. Excess consumption of *Pitta Prakopakara Ahara*, *Vihara* leads to *Amlatha*, *Dravatha*, *Vridhhi of Pitta* causing *shuktata* of *pitta* and the disease *Amlapitta* manifest. *Amlapitta* is characterized by a group of symptoms such as *Avipaka*, *Klama*, *Tikta-Amlaudgara*, *Hritkanta Daha*, *Gourava*, *Aruchi*, *ShiraShoola* and *Angasaada*. It is curable in the primary stage but if left untreated may lead to chronicity and becomes incurable. Ayurveda with its holistic approach to disease management based on *Pathya* enables to effectively handle many minor ailments that certainly hamper the quality of human life. Hence the attempt is made to find a safe and preventive remedy for *Amlapitta* in the form of *Laaja Saktu Pathya*.

**Keywords:** *Amlapitta*, Non-ulcer dyspepsia, *Pathya*, *Saktu*, *Laaja saktu*

## INTRODUCTION

Amlapitta is one of the *Pitta Pradhana Tridoshajanya Vyadhi*. But Acharya Kashyapa and Madhavakara have given a separate disease *Amlapitta* in the treatises. In today's lifestyle, *Amlapitta* is a very common and major problem due to lifestyle habits. The *Nidanas* like *Ahara*, *Vihara*, and *Manasika* factors lead to *Agnidushti* and vitiation of *Doshas*, causing the disease *Amlapitta*. Therefore, *Agnimandya* and *Ama* are important factors in the pathogenesis of the disease. *Pitta Dosh* is predominant and the other two *Doshas* also play a role in the disease. The important cardinal features of *Amlapitta* are *Avipaka*, *Klama*, *Utklesha*, *Tiktamlodgara*, *Hritkantadaha*, *Gourava*, *Aruchi*, *Shirashoola* and *Angasaada*. In modern science, *Amlapitta* by some *Lakshanas* can be correlated to non-ulcer dyspepsia. People with the intake of spicy, irregular food habits, hectic schedules, sedentary lifestyles, alcohol or anxiety, stress, and depression may be more prone to the disease. Non-ulcer dyspepsia<sup>1</sup> affects about 20-30% of the population and is twice as common as peptic ulcers. Non-ulcer dyspepsia, also known as functional dyspepsia, is pain or abdominal discomfort with no evidence of organic disease or absence of ulcer or evidence of symptom irritable bowel syndrome. *Laaja Sakṭu* is considered one of the *Pathya* in *Amlapitta*<sup>2</sup> which is having *Laghu*, *Ruksha*, *Sheeta in Guna*, *Sheeta Veerya*, *Madhura Vipaka*, *Tridhosha Shamaka*. It has *Karmas* like *Deepana*, *Brhmana*, *Vrishya*, *Hridya* and *Shramahara*<sup>3</sup>.

### Nidana-

Sl. No	Aharaja Hetu <sup>14</sup>	Viharaja Hetu <sup>15</sup>	Manasika Hetu <sup>16</sup>
1.	Viruddha bhojana	Bhukte divaswapna	Kama
2.	Atiruksha bhojana	Bhukte snana	Krodha
3.	Vidahi bhojana	Ati madya sevana	Lobha
4.	Guru sevana	Vegadharana	Irshya
5.	Shushka sevana	Akala bhojana	Moha

**Purvarupa-** Acharya Charaka has mentioned a few *Lakshanas* like *Trishna*, *Alasya*, *Annavidaha* and these symptoms may be considered as *Purvarupa* of *Amlapitta* as well as there is involvement of *Agni*<sup>17</sup>.

## AIM & OBJECTIVES

1. Literary study about the signs and symptoms of *Amlapitta*.
2. Literary study about the efficacy of *Laaja saktu Pathya* in the management of *Amlapitta*.

## MATERIALS AND METHODS

- All the references regarding *Amlapitta* are collected from *Bruhatrayi*, *Laghutrayi*, and various textbooks are compiled.
- Concept of *Laaja saktu pathya* in *Amlapitta* has been studied in detail.

## LITERARY SEARCH

### Disease Review:

In *Atharvaveda*, there is a description of *Agni* which plays important role in causing *Amlapitta*<sup>4</sup>. Acharya Charaka did not mention as a separate disease *Amlapitta*, but scattered references are available. Acharya Sushruta describes that excessive intake of *Lavana Rasa* causes a disease called “*Amlika*” which is similar to *Amlapitta*<sup>5</sup>. *Amlapitta* is a separate disease mentioned by Acharya Kashyapa<sup>6</sup> and also by Harita with the synonym of disease as ‘*Amla hikka*’<sup>7</sup>. *Amlapitta* with detailed description given by Chakradatta<sup>8</sup> with *Chikitsa* and *Pathya*, *Bhavaprakasha*<sup>9</sup>, *Madhava nidana*<sup>10</sup>, *Yogaratnakara*<sup>11</sup>, and *Vangasena*<sup>12</sup>. In *Bhaishajya Ratnavali* explains several recipes for the *Amlapitta*<sup>13</sup> along with *Pathya Apathya* in *Amlapitta Chikitsaparakarana*.

**Rupa-** *Avipaka*, *Klama*, *Tikta-Amlaudgara*, *Hritkantadaha*, *Aruchi*<sup>18</sup>, *ShiraShoola* and *Angasaada*<sup>19</sup>.

**Samprapti-** Acharya Kashyapa explained *Samprapti* of *Amlapitta* in detail. Due to *Nidana Sevana Doshaprapakopa* takes place especially *Pitta Dosh*. This

*Prakupitha Dosha* leads to *Mandagni*. If person continues *Nidana Sevana* even after *Mandagni* it attains *Vidagdha*. This *Vidagdha Annarasa* stays in *Amashaya* for longer time, and it undergoes *Shuktapaka*. Finally, this *shuktabhava* and *vidagdha ahara* create *amlata* in *Amashaya* and results in *Amlapitta*<sup>20</sup>.

### Pathya-Apathya<sup>22</sup>

Sl. No	Pathya ahara	Apathya ahara	Apathya vihara
1.	Goksheera	Guru anna	Atisnana
2.	Purana shali	Madya	Vegadharana
3.	Mudga	Atiruksha ahara	Ati avagahana
4.	Jangala mamsa	Adhyashana	Divaswapna

### Drug Review:

**Laaja-** When cereal grains are fried with husk till, they swell, and crack is known as *Laaja*<sup>23</sup>. Fried Vrihi called as *Laaja Dhana* is *Triphthikaraka* and *Pit-tanashaka*<sup>24</sup>. In *Shabdakalpadruma* *Laaja* is explained under *Shaalyadivarga*.

**Saktu-** Grains (particularly cereals and millets) fried in a vessel, grounded in a machine are known as *Saktu*<sup>25</sup>. Due to *Mrudutva Guna* it is easily digestible and *Balakara*<sup>26</sup>. *Saktu* is soft and if eaten in the form of paste with sugar then it is easily digestible<sup>27</sup>. By *Samskara*, *Laaja* becomes *Laghu* than *Vrihi*, *Saktu* is *Laghu* than *Siddha Pindaka*<sup>28</sup>.

**Laaja Saktu-** *Laaja Saktu* is considered as *Pathya* in *Amlapitta*<sup>29</sup>.

Method<sup>30</sup>: Take 1 part of *Laaja*, remove all the impurities from it manually, and roast. Add ¼th part of water, the quantity of sufficient sugar to the roasted *Laaja*, and heat till it gets semisolid consistency. *Laaja Saktu* is taken with the quantity of sufficient honey.

Rules for eating *Laaja saktu*:

- Don't drink water in between eating *Saktu*.
- *Laaja Saktu* is not taken twice a day.
- Don't eat at night.
- Don't eat after the meal.
- Don't eat by crushing your teeth.

Properties of *Laaja saktu*<sup>31</sup>:

*Guna-* *Laghu*, *Ruksha*, *Sheeta*

*Rasa-* *Madhura*, *Kashaya*

*Virya-* *Sheeta*

**Chikitsa-** Acharya Kashyapa explained in the context of *Amlapitta Chikitsa* about *Nidana Varjana* and advised to avoid *Ushna*, *Amla*, *Teekshna*, *Vidagdha*, *Katu Padartha*<sup>21</sup>.

*Vipaka-* *Madhura*

*Karma-* *Deepana*, *Brhmana*, *Vrishya*, *Hridya*, *Tridosha Shamaka*, *Shramahara*

Indications- *Pittavikara*, *Raktapitta*, *Daha*, *Murcha*, *Jwara*, *Amlapitta*.

### DISCUSSION

In the present era, improper diet and regimens followed by individuals with *Amlapitta* are very relevant.

**Probable mode of action of *Laaja Saktu Pathya* on *Amlapitta***

*Laaja Saktu* is having *Madhura Rasa*, *Sheeta Virya* and *Madhura Vipaka* and is *Tridosha Shamaka*. Due to *Madhura*, *Kashaya Rasa* of *Laaja*, it counteracts the *Tikshna Guna* of vitiated *Pitta Dosha*, and it is pacified. *Laaja Saktu* having the property of *Deepana Karma* also acts against *Mandagni*. In *Samprapti* of *Amlapitta*, *Mandagni* leads to the formation of *Ama*. *Laaja Saktu* is the best *Pathya* for *Amapachana* and also alleviates *Srotorodha*. Natural *Rasa* of *Pitta* is *Katu*, converted into *Vidagdha Amla Rasa* due to *Ag-nimandya* and increases the *Dravata* of *Pitta Dosha*. *Madhura* and *Kashaya Rasa* directly act on the *Vidagdha Pitta* and converts it to *Nirama Pitta*. This decreases the *Dravata* of *Pitta*. Hence, its beneficial in pacifying the symptoms like *Avipaka*, *Klama*, *Utkle-sha*, *Tiktamlodgara*, *Hritkantadaha*, *Gourava*, *Aruchi*, *Shirashoola* and *Angasaada*.

## CONCLUSION

Therefore, it can be concluded that *Laaja Sakṭu Pathya* is very effective in the management of *Amlapitta*.

## REFERENCES

1. Davidson's medicine, principles and practice of medicine, edited by Christopher Haslett, 19<sup>th</sup> ed. chapter 17<sup>th</sup>, p 788-789.
2. *Sri Chakrapanidatta, Chakradatta*, Hindi commentary by Dr. Indradev Tripathi, Chaukhambha Sanskrit sansthan, Varanasi, Ed-2010, Chapter- 52, *Amlapitta Chikitsa Adhyaya*, shloka no 5, page, no.444.
3. *Kaiyyadeva, Kaiyyadeva Nighantu*, Hindi commentary by Dr Guruprasad Sharma & Acharya Priyavriith Sharma, Choukhambha Orientalia, Varanasi, Ed-2006, Chapter-5, shloka no 185-195, Page. no.430-431.
4. Atharvaveda. Devi Chand M.A, Sanskrit text with English translation, introductory remarks by M.C Joshi, Munshiram Manoharlal Publishers Pvt Ltd, New Delhi: Chaukhambha publications; ed. 1999. 32<sup>nd</sup> Sutra, 7<sup>th</sup> Khanda, p 297.
5. Sushruta. Sushruta samhitha, commentary of Dalhana, by Kaviraj Kunjalal Bhishagranta edited by Dr Jyotir Mitra Vol 1, 1<sup>st</sup> ed. Varanasi: Chowkhambha Krishnadas academy; Reprint 1998. Sutrasthana 42/13, p 185.
6. Vridda Jeevaka. Kashyapa samhitha, by Prof P.V Tiwari, Varanasi: Chowkhambha Visvabharati; Reprint 2008. Chapter 16, p 630-635.
7. Hareetha. Hareetha samhitha, Hariprasad Tripathi, Hindi commentary, Varanasi: Chowkhambha Krishnadas academy; Reprint 2005. 24/1-2, p 367.
8. Chakradatta. Srichakrapanidatta, by Sri Indradeva Tripathi, 2<sup>nd</sup> ed. Varanasi: Chowkhambha Sanskrit sansthan; Reprint 2010. Chapter 52, p 444-452.
9. Bhavaprakasha. Bhavamishra, K.R. Srikantamurthy, Madhyamakhandha, Vol 2, 4<sup>th</sup> ed. Varanasi: Chowkhambha Krishnadas academy; Reprint 2005. 10 /1-2, p 223-228.
10. Sri Madhavanidana. Madhavanidana (Roga Vinichaya) with Sanskrit commentary Madhukosha by Vijayarakshita and Srikantadatta edited by Dr. Brhmananda Tripathi Vol 2, Varanasi: Chowkhambha Surbharati Prakashana; Reprint 2011. 52 /1-12, p 225-230.
11. Yogaratnakara. Vaidya Lakshmiapati Sastri edited Bisagranta Brahmasanskar Sastri, Varanasi: Chowkhambha Prakashana; Reprint 2009. Amlapittanidana, p 237-244.
12. Nirmal Saxena. Vangasena samhitha, Varanasi: Chowkhambha sankrit series; Reprint 2004. 62/47, p 770.
13. Bhaishajyaratnavali. Kaviraj Ambika Dutt Shastri, Rameshwar Dutt Shastri editors, Hindi commentary, 7<sup>th</sup> ed. Chowkhambha Sanskrit sansthan; Chapter 56, p 345.
14. Agnivesha. Charaka samhitha, commentary of Chakrapanidatta, Chowkhambha Sanskrit Bhavan; Reprint 2009. Chikitsasthana 15/42-44, p 517.
15. Vridda Jeevaka. Kashyapa samhitha, by S Bhisagacharya, Varanasi: Chowkhambha Sanskrit Sansthan; Reprint 2012. Chapter 16/1, p 630-635.
16. Agnivesha. Charaka samhitha, commentary of Chakrapanidatta, Chowkhambha Sanskrit Bhavan; Reprint 2009. Chikitsasthana 15/45, p 517.
17. Agnivesha. Charaka samhitha, V Shukla, Vaidya Manorama Hindi commentary, Chowkhambha Sanskrit Prakashan; Delhi, Vol 2, Reprint 2010. Chikitsasthana 15/55, p 369.
18. Hareetha. Hareetha samhitha, Hariprasad Tripathi, Hindi commentary, Varanasi: Chowkhambha Krishnadas academy; Reprint 2005. 24 /1-2, p 367-368.
19. Vridda Jeevaka. Kashyapa samhitha, by Prof P.V Tiwari, Varanasi: Chowkhambha Visvabharati; Reprint 2008. Chapter 16/8-9, p 631.
20. Vridda Jeevaka. Kashyapa samhitha, edited by P.V Tewari, English translation and commentary, Varanasi: Chowkhambha Visvabharati; Reprint 2008. Khilasthana 16/7-13, p 630-631.
21. Vridda Jeevaka. Kashyapa samhitha, Sanskrit introduction by Nepal Rajaguru, Pandit Hemaraja Sharma with the Vidyotini Hindi commentary and by Srisatyapala Bhisagacharya, Varanasi: Chowkhambha Visvabharati; Reprint 2010. Khilasthana 16/44-45, p 338.
22. Vridda Jeevaka. Kashyapa samhitha, Sanskrit introduction by Nepal Rajaguru, Pandit Hemaraja Sharma with the Vidyotini Hindi commentary and by Srisatyapala Bhisagacharya, Varanasi: Chowkhambha Visvabharati; Reprint 2009. Khilasthana 16/38-40, p 338.
23. Bhavamishra Bhavaprakasha, commentary by Dr. Bulusu Sitaram, forward by Prof K.C Chuneekar, Varanasi: Chowkhambha Orientalia; Reprint 2011; Kritannavarga 6/174-175, p 512.
24. Raja nighantu of Pandit Narahari. Dr Indradev Tripathi, Varanasi: Chowkhambha Krishnadas academy; Shalyadivarga/139-141, p 555.
25. Bhavamishra. Bhavaprakasha, commentary by Dr. Bulusu Sitaram, forward by Prof K.C Chuneekar, Varanasi:

- Chowkambha Orientalia; Reprint 2012. 6/165, p 171-172.
26. Dr. K. Rama Chandra Reddy. Bhaishajya kalpana vijnanam, 2<sup>nd</sup>ed. New Delhi: Chowkambha Sanskrit Bhawan; Reprint 2012. Chapter 3<sup>r</sup>, p 385.
27. Sushruta samhita. Prof K.R Srikantamurthy, Varanasi: Chowkambha Oreintalia; chapter 46, p 410-414.
28. Vagbhata. Ashtanga Hridaya, Prof. K.r Shrikanta Murthy edited, Vol 1, Varanasi: Chowkhamba Krishnadas academy; Reprint 2007. 27/339, p 479.
29. Sri Chakrapanidatta. Chakradatta, Hindi commentary by Dr. Indradev Tripathi, Varanasi: Chowkambha Sanskrit sansthan; Reprint 2010. 52/5, p 444.
30. Sri Chakrapanidatta. Chakradatta, Dr. G. Prabhakar Rao edited English translation, Varanasi: Chowkambha Orientalia; Reprint 2014. 52/4, p 483.
31. Kaiyyadeva. Kaiyyadeva Nighantu, Hindi commentary by Dr Guruprasad Sharma, Varanasi: Chowkambha Oreintalia; Reprint 2006. 5/185-195, p 430-431
- 

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Remi Elizabeth: Conceptual Study On Effect Of Laaja Saktu Pathya In The Management Of Amlapitta. International Ayurvedic Medical Journal {online} 2022 {cited April 2022} Available from: [http://www.iamj.in/posts/images/upload/949\\_953.pdf](http://www.iamj.in/posts/images/upload/949_953.pdf)