

Ayurvedic Perspective and Management of Hiccup: A Review

*Dr. Brijesh Kumar Sharma¹, Dr. Ayush Kumar Garg², Dr. Upesh Likhar³, Kavita Sharma⁴

¹ Professor & HOD, Department of Agadtantra, Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan, India

² Assistant Professor, Department of Dravyaguna, Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan, India

³ Assistant Professor, Department of Kriya Sharir, , Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan, India

⁴ Assistant Professor, Department of Samhita and Siddhant, Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan, India.

Corresponding Author: Dr. Brijesh Kumar Sharma, Professor & HOD, Department of Agadtantra, Jayoti Vidyapeeth Women's University, Jaipur, Rajasthan, India.

Type of Publication: ReviewArticle

Conflicts of Interest: Nil

Abstract

Hikka is a disease of serious nature and can cause death if not treated properly. The general causative factors include dietary and environmental pathogens and specific pathogenesis is due to involvement of vata and kapha as major dosha. Thus five types of hikka and shwasa are elaborated. The classification is based upon clinical presentation of disease and includes three types each of hikka and shwasa with bad prognostic signs pointing to imminent death. The description comprehends basic principles of management focused on removing obstruction of kapha and allowing proper flow of vata by means of purification therapies, sudation, nasal errhines, medicated smoking and various formulations. The management emphasizes on nourishment and pacification therapies to successfully treat and prevent the hikka conditions. Depletion therapies are strongly contra-indicated as they may worsen the condition of patient and disease.

Keywords: Shwasa, hikka, dyspnea, hiccups, tamaka shwasa, Ayurveda

Introduction

Hikka is a disease of serious nature and can cause death if not treated properly. In Bruhatatrayee Hikka vyadhi (hiccup) is mentioned under pranavaha srotasa (respiratory system). As compared to the other vyadhi's Hikka (hiccup) and Swasa vyadhi (asthma) are shighrapranaharaka vyadhi's.[1] In hikka vyadhi "hik hik" sound is produced, hence it is named as Disease Hikka.[2] Vitiated vata dosha along with kapha dosha obstructs the pranavaha, udakavaha and annavaha srotasa (respiratory system, watery elements & digestive system) and produces different types of hikka vyadhi.[3] Hikka can be correlated in modern science with hiccup. A hiccup is an involuntary contraction (myoclonic jerk) of the diaphragm that may repeat several times per minute.[4] It is clear that to treat Hikka and Swasa vyadhi as early as possible is needful to avoid further complications as well as possibility of death of the patients. Acharya charaka described five types of hikka vyadhi's i.e. Maha, Gambhira, vyapeta, kshudra, and Annaja.[5] Yamala is mentioned by Madhavakara instead of vyapeta.[6] Acharya vaghbata had described kshudra and Annaja hikka are sadhya (curable) and Mahati and Gambhira are

asadhya (uncurable) or presented with all symptoms in yamala it can be asadhya (uncurable).[7] Ayurvedic classical texts had described different kalpa as well as Ekaldravaya for the management of hikka vyadhi. According to modern medicine management of hiccups many drugs are being used but not particular treatment is known to be especially effective.[8] But it is observed many times that the disease like hikka is relieved immediately by certain Ayurvedic drugs. So we focused to find out effective management on hikka in Ayurveda.

Disease Review

Vayu (udana and pranavaha) moves upward accompanied with sound causing shaking of the liver, spleen and intestines, comes out of the mouth with loud sound and causes troubles to life, hence it is called Hikka (hiccups).[9]

Hikka and shwasa are two diseases of serious nature and can cause death if not treated properly. The etiological factors, site, origin of both hikka and shwasa are same, and hence the line of treatment is also common. The etiological factors related to food, regimen and mental faculties lead to the aggravation of vata in the pranavaha srotas and derangement of kapha situated in the chest region producing lethal blockage of prana vayu.

The maha (severe form), gambhira (having depth) and vyapeta (originating after food and with complications) types of hikka are incurable. If the vyapeta or yamala hikka (with two hiccups together) is associated with symptoms of emaciation, delirium, pain, excess thirst and stupor then it is incurable for treatment, while it is curable in non emaciated and mentally strong individual with unimpaired dhatus and indriyas performing their normal function. Kshudra hikka (minor variety) and annaja hikka (due to improper food intake) are curable types of hikka. Maha (severe form), urdhva (shallow respiration) and chinna (irregular pattern dyspnea) shwasa are incurable

and lead to death very fast. Tamaka (with black outs) and kshudra shwasa (minor variety) are curable if patient is strong, and disease is in early stage, while in weak patients they are yapya (work as palliatives).

The patient suffering from hikka and shwasa should be treated with oleation, unctuous sudation to liquefy the accumulated kapha, soften the channels and to facilitate vatanulomana (movement of vata in its normal direction). This should be followed by the administration elimination therapy in the form of vamana (emesis therapy), virechana (purgation), nasya and following of wholesome diet and regimen. The palliative medications should be administered keeping in view the condition of patient and stage of disease. Avoiding the causative factors and following wholesome regimen is important to prevent progress of disease and to reverse the pathogenesis. In brief shodhana followed by brimhana therapy (nourishing therapy) and shamana treatment (palliative therapy) are the ideal management methods in hikka and shwasa. [10]

Pathogenesis of Hikka

kaphavātātmakāvētau pittasthānasamudbhavau[11] Vayu along with Kapha, having obstructed the channels carrying vital breath, watery elements and food (prana, udaka and annavaha strotasa), causes hiccup.[11]

The great Acharya Charaka, Sushruta and Vagbhata had described five types of Hikka vyadhi and its curability. Acharya charaka had described if the patient is not emaciated, not lost his will power and his dhatus and indriyas (sense organ) are not impaired in those patients yamika (yamala) hikka is sadhya otherwise, it is fatal.[12] According to Acharya Vagbhata kshudra and annaja hikka are sadhya and mahati and gambhira hikka's are asadhya. If yamala hikka present with all signs and symptoms then it becomes asadhya.[13]

According to Acharya Sushruta Mahati and Gambhira are asadhya.[13]

According to ayurvedic classical texts the mahati, gambhira and yamala hikka's are asadhya and it is formed as complications of many other disease. In this article kshudra and annaja hikka are discussed in detail.

Vayu along with Kapha obstructs Prana, Udaka, Annavaaha Srotas and cause Hiccough. In this disease Prana and Udana Vata moves rapidly in opposite direction pulling up liver, spleen, and intestine along with Hic Hic sound production.

Chikitsa

According to Ayurveda the actions which bring about equilibrium of Dhatus (Tridosha) constitute treatment of Disease. By avoiding discordant causing factors and adopting those responsible for the maintenance of equilibrium, discordance of Dhatu is automatically prevented and their normal state of equilibrium is maintained. [12]

Treatment According To Ayurveda

All the efforts of the four, - physician, medicament attendant and patient, possessing requisite qualities for the revival of the equilibrium of Dhatu in the event of their disturbed equilibrium is known as therapeutics.

Principally there are three types of Chikitsa according to Acharya Charaka as 1. Nidana parivarjana 2. Samsodhana 3. Samsamana.

Chikitsa Sutra of Hikka

Charak prescribed the same line of treatme for both hiccup and Shwasa, is because of the similarity in causative factors, location of pathology, Doshas involved and similar pathogenesis. Now, the details of their line of treatment are explained. [14]

The physician should treat the patient afflicted with hiccup and Asthma, in the beginning with Snigdha Sweda - unctuous fomentation therapies like Nadi- Sveda, Prastara- Sveda, after anointing the body with oil, mixed salt. This Snigdha Sweda dissolves knotted and granular

Kappa. It makes sticky Kapha detach from the respiratory channels (Pranavaaha Srotas). It softens channels and causes normal movement of vata Dosha by relieving obstruction. As the snow melts over the creepers the stable Kapha in the body gets dissolved on account of the hot rays of the sun, so does the stable Kapha the body gets dissolved on account on the heat generated by these fomentation therapies. After ascertaining that the patient is properly fomented, the patient should be given rice mixed with ghee, or soup of the fish or pork, followed by the cram of curd. This causes aggravation of Kapha Dosha, the patient is then be given emetic therapy, mixed with - long pepper, Saindhava - rock salt and honey. Care is taken that no vats- aggravating Ingredients are added to the recipe. The patient get relief after the vitiated kapha eliminated. When the channels of circulation are made clear (free from impediments) then vayu moves in the channels at ease without obstructions.[15]

Vyatyasa Chikitsa in Hikka

Hikka is Vayu and Kapha dominant disease. Increased Vayu vitiates the Urahsthanagata Kapha, obstructs the Pranavayu and produces Hikka. While explaining of Nasya Prayoga in Hikka Chikitsa, Ushna Ksheera and Sheeta Ksheera along with Madhu is mentioned alternatively, it results in early prognosis of disease. Ushna Ksheera balances Vata and Sheeta Ksheera along with Madhu balances Kapha without harming other Doshas. Ushna Ksheera with Madhu may show harmful effect to the body so only Ksheera is used without adding Madhu . Astanga Hrudaya opines that Sita (Sharkara) and Madhu used alternatively with Ushna Ksheera and Sheeta Ksheera respectively in Hikka Chikitsa.[16]

Drug Review

Hikka Nigrahana Gana- Acharya Charak mentioned some drugs in the group 'Hikka Nigrahana Gana' for the treatment of Hikka.[17]

S.N.	Drugs	Botanical Name
1.	Shati	Hedychium spicatum
2.	Pushkarmula	Inula racemosa
3.	Badara	Zizyphus jujuba
4.	Kantakari	Solanum xanthocarpum
5.	Bhrihati	Solanum indicum
6.	Vruksharuha	Dendrophthoe falcate
7.	Abhaya	Terminalia chebula
8.	Pippali	Piper longum
9.	Durlabha	Fagonia cretica
10.	Kulirashrunji	Rhus succedanea

1. Kantakari (Solanum Xanthocarpum Schrad & Wendl):

It has Katu, Tikta rasa, Laghu, Ruksha, Sara gunas, Usna virya, Katu vipaka. It has Kapha Vatashamaka properties. This was considered as best in the treatment of Kasa and Svasa vikaras by Ayurvedic Acharyas [18]. It was mentioned under hikka nigrahana and kasahara mahakashayas by Charaka.

2. Brihati (Solanum Anguivi Lam):

It has Katu, Tikta rasa, Laghu, Ruksha, Tikshna gunas, Usna virya, Katu Vipaka. It has Kapha Vatashamaka, Pittavardhaka properties. It was mentioned under Hikka nigrahana Mahakashaya by Charaka.[19]

3. Puskaramoola (Inula Racemosa Hook. f.)

It has Katu, Tikta rasa, Laghu guna, usna virya katu Vipaka. It has Kaphavatajit [16]. It is said as best drug for curing hiccup, dysphonia, cough and pain in the chest. It was mentioned under Hikka nigrahana and Swasahara mahakashayas by Charaka.

Sati (Hedychium Spicatum Buch.- Ham. ex Smith)

It has Katu, Tikta, Kashaya rasa, Laghu, tikshna gunas, usna virya katu Vipaka. It has Kaphavataghna properties

[17]. It was mentioned under hikka nigrahana and Swasahara mahakashayas by Charaka.

4. Haritaki (Terminalia Chebula Retz.)

It has Madhura, Amla, Katu, Tikta, Kashaya rasas, Laghu, Ruksha gunas, Usna virya, Madhura Vipaka and Tridosha shamaka properties [17]. It was mentioned under Hikka nigrahana Mahakashaya.

5. Pippali (Piper Longum Linn)

It has Madhura, Katu, Tikta rasas, Laghu, Snigdha gunas, Anusna virya Madhura Vipaka and Tridosahara properties [18]. It was mentioned under Hikka nigrahana and Kasahara Mahakashayas by Charaka

6. Tulasi (Ocimum Sanctum Linn.)

It has Katu, Tikta, Kashaya rasa, Laghu, Ruksha, Tikshna gunas, Usna virya, katu Vipaka. It has KaphaVatahara, Pittavardhaka properties. It was mentioned under Swasahara mahakashayas by Charaka.[19]

7. Amalaki (Emblica Officinalis Linn.)

It has Madhura, Amla, Katu, Tikta, Kashaya rasas, Laghu, Ruksha gunas, Sita virya madhura Vipaka and Tridoshashamaka especially Pitta shamaka property[20]. It was mentioned under Kasahara Mahakashaya by Charaka

8. Hingu (Ferula assa-foetida Linn)

It has Katu rasa, Laghu, Sara, Snigdha, Tikshna guna, Usna virya Katu Vipaka. It has KaphaVataprasamana pitta Vardhaka properties[21]. It was mentioned under Swasahara mahakashaya by Charaka

9. Ela (Elettaria Cardamomum (Linn.) Maton)

It has Madhura, Katu rasas, Laghu guna, Sita virya Madhura Vipaka and Tridoshashamaka property. It was mentioned under Swasahara mahakashaya by Charaka.[22]

Conclusion

By the above works we can conclude that herbs act in different mechanisms to perform their activity. Some drugs

act by bronchodilator activity, some by anti histamine activity, some by antitussive properties some by mast cell stabilizing activity, antibacterial/viral properties etc. The drugs like Punarnava, Gokshura which are also have been mentioned in the treatment of Svasa, Kasa etc., though didn't have any direct effect but due to their diuretic effect they reduce the congestion in the lungs which will give the symptomatic relief in congestive conditions in lung tissue.[23]

References

1. Acharya Shukla Vidyadhar, Prof. Tripathi Ravidatta Agnivesha, Charaka Samhita, Chikitsa Sthana, Hindi ed. India Chaukhambha Sanskrita Pratishthana, delhi. Shloka 17/6, 2000; 2: 417.
2. Acharya Yadunandana Upadhyaya, Commentetar- by Shri Sidarshana Shashtri, Mdhava Nidana, part 1 Hindi 30th ed. India, Chaukhambha Sanskrita Sansthana Varanasi, Shloka, 2000; 12/3: P-283.
3. Acharya Shukla Vidyadhar, Prof. Tripathi Ravidatta Agnivesha, Charaka Samhita, Chikitsa Sthana, Hindi ed. India Chaukhambha Sanskrita Pratishthana, delhi. Shloka 2000; 2(17/21); P-418.
4. en.m.wikipedia.org/wiki/Hiccup:, 2014.
5. Acharya Shukla Vidyadhar, Prof. Tripathi Ravidatta Agnivesha, Charaka Samhita, Chikitsa Sthana, Hindi ed. India Chaukhambha Sanskrita Pratishthana, delhi. Shloka 17/22-41, 2000; 2: 419-420.
6. Acharya Yadunandana Upadhyaya, Commentetar- by Shri Sidarshana Shashtri, Mdhava Nidana, part 1 Hindi 30th ed. India, Chaukhambha Sanskrita Sansthana Varanasi, Shloka, 2000; 12/4: P-283.
7. Dr. Surendra Kumar Verma, Dr. Ayush Kumar Garg, Dr. Mangal Singh, Dr. Nikita Panwar, Dr. Manisha Meena and Dr. Chandan Singh, Evaluation of Analgesic Activity of Syzygium Aromaticum w.s.r.to Painful Tooth, World Journal of Pharmaceutical Research.2018; 5(7): 827-834.
8. Ayush Kumar Garg, Amit Singh, Harish Vishnoi, Gulab Chand Meena, Chandan Singh, Manoj Adlakha. Swine Flu- The Changing Scenario and Preparedness with Formulation of "Win Flu Air Freshener Gel. International Journal of Ayurveda and Pharma Research. 2017;5(11):14-20.
9. Dr. Ganesh Krishna Garde, Ashtang Hriday, Marathi commentary, Nidana Sthana, reprinted ed. Pune Anamol Prakashana, Shloka, 1999; 4/0: P-176.
10. /en.m.wikipedia.org/wiki/Hiccup/Treatment, 2014.
11. Indu, Commentator, Ashtanga Sangraha, Sutra Sthana, Bhesajaavacharniya Adhyaya, 23/21. Sharma SP, editor, 1 st edition. Chaukhambha Sanskrit Series Office, Varanasi, 2006; 180
12. Ayush Kumar Garg, Chandan Singh, Manoj Kumar Adlakha. Traditional Relation between Ayurveda and Modern Medicine on the molecular basis. Indian journal of Agriculture and Allied Sciences.2017, 3(4):133-137, Available from: <http://www.ijaas.org.in>
13. Agnivesh, Charaka Samhita, Chikitsa Sthana, English ed. Indian Chaukhambha Sanskrita series office Varanasi -1, ed. Reprinted, Shloka 17/74-76, 2009; 4th: 135-136.
14. Ayush Kumargarg Et Al: Role of Medhya Rasayan in Geriatric Health Care W.S.R. To Mental Health. International Ayurvedic Medical Journal {online} 2017 {cited February, 2017} Available from: http://www.iamj.in/posts/images/upload/330_337.pdf
15. Dr. Ganesh Krishna Garde, Ashtan g Hriday, Marathi commentary, Nidana Sthana, reprinted ed. Pune Anamol Prakashana:1999. Shloka 4/ 21½ – 22, P-41.
16. Agnivesh , The Charaka Samhita, Chikitsa Sthana, English ed. Indian Chaukhambha Sanskrita series

- office Varanasi -1, ed. Reprinted, Shloka 17/70-73, 2009; 4th: 135-136.
17. Prof. K. R. Srikantha Murty, Susharuta Samhita, Uttara Sthana, Chaukhambha Orientalia Varanasi, ed 4th, Shloka 50/30, 2010; 3: 335.
 18. Prof. K. R. Srikantha Murty, Susharuta Samhita, Uttara Sthana, Chaukhambha Orientalia Varanasi, ed 4th, Shloka 50/30, 2010; 3: 335.
 19. Agnivesh, The Charaka Samhita, Chikitsa Sthana, English ed. Indian Chaukhambha Sanskrita series office Varanasi -1, ed. Reprinted, Shloka 17/77-80, 2009; 4th: 137-138.
 20. Agnivesh, The Charaka Samhita, Chikitsa Sthana, English ed. Indian Chaukhambha Sanskrita series office Varanasi -1, ed. Reprinted, Shloka 17/88-90, 2009; 4th: 141.
 21. Prof. K. R. Srikantha Murty, Susharuta Samhita, vol 3, Uttara Sthana, Chaukhambha Orientalia Varanasi, ed 4th, Shloka 50/ ½ 21, 2010; P-334.
 22. Ayush kumar garg, Amit Singh, Harish Vishnoi, Chandan Singh, Manoj Kumar Adlakha. Traditional Dietary Pattern of Indian Food and its Scientific Basis: An Overview. AYUSHDHARA, 2016; 4(1):983-985.
 23. Dr. Ayush Kumar Garg et al., 2019, Madanaphala (Randia Dumetorum): A Pharmacological and Pharmacognostical Review. Int J Recent Sci Res. 10(04), pp. 32061-32064. DOI: <http://dx.doi.org/10.24327/ijrsr.2019.1004.3391>
 24. Prof. K. R. Srikantha Murty, Susharuta Samhita, vol 3, Uttara Sthana, Chaukhambha Orientalia Varanasi, ed 4th, Shloka 50/ ½ 16, 2010; 333