

**UNDERSTANDING AND MANAGING AAMLAPITTA: UNRAVELING THE CAUSES AND EFFECTIVE STRATEGIES FOR RELIEF****Dr. Akshay Madhukar Dhore<sup>1\*</sup>, Dr. Ashish Keche<sup>2</sup> and Dr. Jayshree Katole<sup>3</sup>**

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**ABSTRACT**

Acid reflux, commonly known as Aamlapitta in Ayurveda, is a prevalent digestive disorder affecting millions worldwide. This article offers a thorough examination of Aamlapitta, a prevalent digestive disorder colloquially known as acid reflux or heartburn. The exploration begins by elucidating the multifaceted causes underlying Aamlapitta, encompassing lifestyle factors, dietary choices, and physiological contributors. A comprehensive overview of symptoms follows, delineating the spectrum from mild discomfort to more severe complications, emphasizing the diverse ways in which Aamlapitta manifests. Central to the article is the exploration of effective management strategies. The piece delves into both pharmacological and lifestyle interventions, providing readers with a nuanced understanding of available options. It underscores the importance of personalized approaches, acknowledging that management plans may vary based on individual circumstances and severity of symptoms.

Furthermore, the article addresses the impact of Aamlapitta on daily life, highlighting potential complications and quality of life considerations. By elucidating the intricate interplay between causes, symptoms, and management strategies, this article aims to empower readers with a holistic comprehension of Aamlapitta. Ultimately, it serves as a valuable resource for those seeking not only to comprehend the intricacies of this digestive

ailment but also to adopt proactive measures in its effective management, fostering improved well-being and digestive health. This article delves into the intricacies of Amlapitta, exploring its causes, symptoms, and most importantly, effective strategies for relief.

**KEYWORDS:** Central to the article is the exploration of effective management strategies.

## INTRODUCTION

Amlapitta, derived from Sanskrit, translates to "sour belching," a fitting description for the discomfort it brings. The condition occurs when stomach acid flows back into the oesophagus, causing a burning sensation and other symptoms. Amlapitta is caused by vitiation of agni in the Amashaya (stomach) area for a variety of reasons. Several typical pitta-vitiating causes include fasting, eating in between meals, anxiety, rushing, and spicy foods, among others. These elements disturb the digestive enzymes, or pachakapitta, which leads to pachakapitta vitiates. The resulting condition is known as Amlapitta. When hydrochloric acid is not properly used and is created in significant amounts in the stomach region, it can lead to stomach inflammation, or gastritis. This could throw the digestive processes off. Elevated or regular HCl levels have the potential to damage the lining of the oesophagus, stomach, duodenum, and other soft tissues (epithelium). If left untreated, this may result in ulceration (breach in tissue). Gastric reflux, often known as heartburn, is caused by the stomach acid leaking past the oesophageal sphincter muscle, which normally contracts to stop it from entering the oesophagus. However, if this muscle is not working properly, the acid may still flow past it.

Nearly every region of the world has a high prevalence of amlapitta. Distinctive features of this illness include a higher frequency, a wide range of symptom expression, the need for strict dietary management, the potential for serious complications if treatment is delayed, and a high rate of relapses. Getting into our Samhitas is the most crucial step in gaining a better understanding of the ailment and obtaining its correct result.

Amlapitta is referenced in multiple places in the Charaka Samhita, although it is not mentioned as a separate entity.

### In Charak Samhita

#### *Pandurogo Amlapitta Cha*

While describing the indication of i has been listed.

*Kulathaha Amlapitta Janakanam*

Kulattha has been considered as chief etiological factor of Amlapitta.

*Lavana Rasatiyogajanya Vikara*

The excessive use of Lavana Rasa causes Amlapitta

*Viruddha Aharajanya Vikara |*

Amlapitta has been included in the listed of diseases caused by Viruddhahara.

*Visarpamamlapittam ----- Jitanmahavikara |*

Mahatikta Ghrita has been indicated in Amlapitta

*Amlakasya Vidahascha Antardaahascha |*

The list of Paittika Natmaja Vyadi includes Amlaka, Dhumaka, Vidaha which are the symptoms of Amlapitta.

**Sushruta Samhita**

When discussing the illness brought on by consuming Lavana excessively, Sushruta brought up Amlika, a condition that is comparable to Amlapitta.<sup>[1]</sup>

**Kashyapa Samhita**

In chapter 16 of Khilasthana, Amlapitta is addressed as a separate entity for the first time in any literature that is currently available, the Kashyapa Samhita. It includes a detailed description of Amlapitta and its treatment, as well as advice on how to alter your lack of peace of mind in the event that medication is ineffective.<sup>[2]</sup>

**Madhava Nidana**

Madhava Nidana is the second text after Kashyapa that emphasizes Amlapitta and provides a detailed description of its aetiopathogenesis, symptomatology, and two clinical subtypes: Adhoga and Urdhvaga Amlapitta.<sup>[3]</sup>

**Etymology**

Amlapitta is composed of two words.

Amla + Pitta = Amlapitta.

When we talk about Amla, we're talking about a specific kind of flavor that's similar to sourness and increases saliva production. An internal molecule called pitta is primarily in charge of sustaining the digestion, transformation, and transmutation processes. The phrase "Amallapitta," which is created by combining these two words, refers to a condition or illness where the pita becomes more sour.

**Definition**

1-Amlaya Pittam Amlapittam |

(Vachaspatyam) According to Vachaspatyam, Amlapitta means Pitta leading to sour taste.

2-Vidahyاملagunodriktam Pittam Amlapittam | (Vijayaraksita)

The words are defined by Madhava Nidana commentator Vijayarakshita as follows: Pitta with Vidahi quality gives rise to Amla, or sour flavor.

3-Amlapittam Chaiti Amlagunodriktam Pittam | (Chakrapani)

Which means the qualities of Pitta i.e. sourness is increased leading to Amlapitta.

**Synonyms**

Pramilaka - As.Sa.Su.5/27 Indu. Commentary Pitta

Visuchika - As.Sa.Su.5/27 Indu. Commentary

Pittamlaka - Harita Amlika - Su. Su. 42/9

**Nidan**

Understanding the root causes is crucial for effective management. Factors such as poor dietary choices, excessive spicy or acidic foods, obesity, and a weakened lower esophageal sphincter contribute to Amlapitta. Stress and certain medications can also play a role. Aharaja Hetu (dietary factors), Viharaja Hetu (habit factors), and Manasika Hetu (psychogenic factors) are the four categories under which the etiological variables of Amlapitta can be categorized after thorough screening and analysis.

**1. Aharaja Hetu (Dietary factors)<sup>[4]</sup>**

The dietary factors might be regarded as the primary group of etiological factors of amlapitta. Food intake that is in violation of the dietetics code, namely Ahara Vidhividhana and Aharavidhi Visesayatana, falls under this category. Many incompatible material kinds, an overabundance of Pitta-aggravating elements such as Vidahi, Katu, and Amla, etc.

**a. According to the type of Ahara<sup>[5]</sup>**

I. Kulattha

II. Pruthuka

III. Pulaka (Husky foo)

**b. According to the quality of Ahara**

I. Abhisyandi

- II. Atisnigdha (Unctuous)
- III. Ati Ruksha (Very coarse)
- IV. Gurubhojya (heavy diet)
- V. Vidahi Anna
- VI. Vidahi Pana

**c. According to the Pitta provocative potency of diet**

- I. Adhyasana
- II. Ajirnasana
- III. Amapurnata
- IV. Ati Usna (Very hot)
- V. Ati Amla (intake of excessive acidic diet)
- VI. Ati Panam (Over drinking)
- VII. Ati Tikshna (intake of very sharp substance)
- VIII. Virruddhasana (incompatible diet)

**d. Faulty dietary habits**

- I. Akala Bhojana (untimely eating)
- II. Antarodaka Pana (drinking of excess water during meal)
- III. KalaAanasana (avoiding the diet in proper time)
- IV. Visamasana v. Annahina Madya (Alcohol without eating),
- V. Madya Sevana (alcohol drinking)
- VI. Gorasa Sevana (milk products).

**2. Viharaja Hetu (Habit factors)<sup>[6]</sup>**

One must abide by the code of habits in order to keep themselves sound and healthy. Regular adherence to all codes would undoubtedly preserve the equilibrium of the body's components, which would logically preserve one's health and allow the body to function properly. If this is not done on a regular basis, the body will not function properly, which will eventually lead to an imbalance in the Pitta and digestion, which will result in Amlapitta.

- a) Atisnat (Taking excessive bath),
- b) Ati Avagahanat (Excessive swimming)
- c) Bhuktwa Diwasvapnat (Sleeping in day time after meals)
- d) Vega Dhararam (Suppression of natural urges)
- e) Shayya Prajagarae (Improper sleeping schedule)

### 3. Manasika Hetu (Psychogenic factor)<sup>[7]</sup>

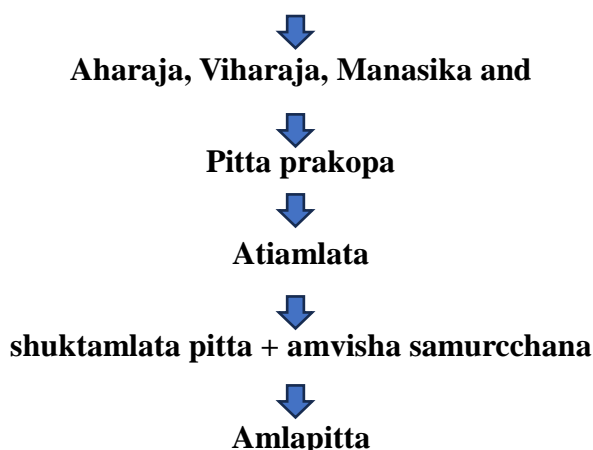
In order to sustain psychological activity and overall health, psychology is also very important. On the other hand, aberrant psychological traits such as avarice, fear, or rage would have an impact on digesting physiology. The digestive juice might either secrete less or at inappropriate times, or it would secrete more than usual at times. Pitta is aggravated by all these situations and leads to Amlapitta in the end.

### Samprapti<sup>[8,9]</sup>

Samprapti refers to the entire process of a disease developing, from the moment the causative element comes into touch with the body until all of the symptoms have shown.

It is an illness-related process where the Dosha becomes vitiated and the path it takes for the ailment to manifest. Certain Samprapti of Amlapitta have been referenced by Kashyapa, Madhava, and Gananatha Sen.

### Kashyapa, Madhava and Gananatha Sen Samprapti of Amlapitta



### Purvaroop

In Ayurvedic classics, no specific Purvarupas of Amlapitta are mentioned, but by applying Tarka and practical knowledge, some important inferences can be drawn.

### Roop<sup>[10]</sup>

Symptoms of Amlapitta have been described by Kashyapa, Madhava Kara and Harita. Later workers of Sangraha-kala like Bhavamishra, Vangasen and Yogaratnakara have followed Madhavkar. On analysing the classical references pertaining to Amlapitta. Recognizing the symptoms early is vital. Heartburn, regurgitation, chest pain, and difficulty swallowing are

common indicators of Amlapitta. Chronic cases may lead to complications such as esophagitis or Barrett's oesophagus.

### Types of Amlapitta<sup>[11]</sup>

According to the Gati of Pitta, Madhava has described 2 types of Amlapitta. i.e.

1-Urdhvaga Amlapitta

2-Adhoga Amlapitta

According to the involvement of Dosha, Kashyapa and Madhava both have divided Amlapitta presented in Table 1.

Kashyapa	Madhava
Vatika Amlapitta	Sanila Amlapitta
Paittika Amlapitta	Sanila Kapha Amlapitta
Slesmika Amlapitta	Sakapha Amlapitta
	Slesmapitta Amlapitta

### Upasaya Anupasaya<sup>[12]</sup>

Specific mentioning about Upasaya and Anupasaya is given only by Kashyapa while describing Dosaja types of Amlapitta.

- Vataja Amlapitta - Snigdha Upasaya
- Pittaja Amlapitta - Swadu and Sita Upasaya
- Kaphaja Amlapitta - Ruksha and Ushna Upasaya

### Upadrav<sup>[13]</sup>

With the exception of Kashyapa, no other ancient Acharya has mentioned an amlapitta's complications. The illness is incurable when eight Upadravas are present, according to the author. Jvara, Atisara, Panduta, Shula, Shotha, Aruchi, Bhrama, and Gauhani Roga are the Upadravas.

### Sadhyasadyata<sup>[14]</sup>

The disease's Sadhyasadyata has been explained by Madhava. With the right treatment, an illness that has recently developed can be cured. When treatment is interrupted for a chronic disease, recurrence occurs. Even with the right care, curing some patients becomes more challenging. Asadya could be Chronic Amlapitta if it is accompanied by other Upadravas.

**Chikitsa of Amlapitta<sup>[15]</sup>**

The line of treatment of Amlapitta may be considered in 2 ways viz. general principles of management and also management according to particular condition.

According to Charaka also almost all diseases may be treated in 3 ways.

1. Apakarshana
2. Prakritivighata
3. Nidana Parivarjana

**1) Apakarshana<sup>[16]</sup>**

In terms of Amlapitta, it is primarily localized in Amashaya, where it originates. The most effective medication for this illness is Vamana. The best course of treatment is Virechana if the Doshas are concentrated in Pachyamanasaya. The best course of treatment is basti if the doshas are localized in Pakwasaya. In the context of Shodhana therapy, Vamana is recommended for Urdhwaga Amlapitta and Veerchana for Adhoga Amlapitta. Niruhabasti's application is mentioned by Chakrapani.

**2) Prakritivighatan**

The term "Prakritivighata" describes the use of medications that suppress the Doshas. We refer to this type of care as Shamana therapy. Additionally, Shamana therapy is recommended in Amlapitta, and several Pitta Shamaka recipes have been suggested. The Shamana medication should be of the opposite of Pitta, namely Madhura and Tikta Rasa, Snigdha Guna, and Sheeta Veerya.

**3) Nidan Parivartan**

Nidana Parivarjana refers to avoiding those factors from the diet which are Dosha aggravating and disease producing. Naturally only those dietetic articles are advisable to be used which are wholesome and beneficial.

**According to Kashyapa<sup>[17]</sup>**

1. Since the disease is Amashaya oriented and Kapha and Pitta are the dominating Doshas, Vamana should be administered at first.
2. After the Vamana, Shamana drug (anti-Pitta, Kapha drugs) should be used. At the same time Pachana drugs should be given.



3. When the Samsarga Doshas are eliminated and stomach becomes clear, Deepana drug should be administered.

If the Doshas have shifted into Pakwashaya, Virechana or Sransana drugs should be used to eliminate the Doshas.

### Drugs used in Amlapitta

#### (a) Single drug

- Ativisha
- Patola
- Sukti Bhasma and Pisti
- Bhringaraja
- Satavari
- Shankha Bhasma.
- Guduchi
- Mukta Pisti
- Pravala Bhasma

#### (b) Famous formulations

- Drakshavaleha
- Sootasekhar Rasa
- Kamadudha Rasa
- Satavari Mandura
- Avipattikara Churna
- Satavari Ghrita

### Pathyapathya<sup>[18]</sup>

Various references of Pathya Apathya can be found in various classics. Here some are quoted in table 2.

	<b>Pathya</b>	<b>Apathya</b>
<b>Ahara</b>	Purana Shali, Mudga, Goghrita, Godugdha, Jangala Mamsa, Patola, Vastuka, Dadima, Amalaki etc	Amla, Lavana, Katu, Vidahi, Guru, Tila, Kulattha, Madya etc.
<b>Vihara</b>	Sitopachara, Visrama	Atapasevana, VegaVidharana, Krodha, Soka, Chinta etc

## DISCUSSION

When we delve deeper into the discussion of Amlapitta, we see that a different approach is required to understand and manage this serious intestinal disease. Identifying causes ranging from lifestyle changes to physical consequences underscores the need for individualized intervention strategies. Lifestyle changes such as dietary changes and weight control play an important role in preventing and reducing Amlapitta disease. The debate on the complex symptoms associated with Amlapitta continues, highlighting the importance of knowing the various symptoms of this disease. From heartburn to less noticeable symptoms like chronic cough or reflux, understanding the many ways Amlapitta manifests is crucial to accurate diagnosis and treatment. Efficacy management strategies, along with drug and non-drug reviews, form the basis of this discussion. The article acknowledges that a one-size-fits-all solution does not solve all problems and therefore emphasizes the importance of personalized treatment plans. Lifestyle changes, including dietary and activity changes, are explored along with medication options, providing comprehensive advice for those seeking solutions. The discussion also covered the general impact of Amlapitta on daily life, possible problems and quality of life considerations. Exploring the discrepancies between causes, symptoms, and management strategies, this article will help better understand Amlapitta and facilitate decision-making by individuals and physicians.

## CONCLUSION

Amlapitta is the most bothersome disease because of poor lifestyle choices, indiscriminate eating, and psychological stress. The clinical presentation of amlapitta requires vitiation of the pitta. This disorder may be linked to vitiation of Vata and Kapha. Several Acharayas expounded on nidan, poorvarupa rupa, samprapti, and chikitsa in relation to amlapitta'spathya and apathya. If this illness is not adequately treated, it may cause a number of physical issues for us, including Jwara, Atisara, Pandu, Shoth, Aruchi, and Bhrama. Sanshodhana, Sanshamana chikitsa, and Nidan parivarjana form the foundation of the treatment. Along with it, Pathya ahar and vihar are crucial to Amlapitt management.

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