

A REVIEW OF AMLAPITTA W.S.R TO GERD**Vd. Shadab Khan^{*1}, Vd. Avinash Jadhav² and Vd. Sanjeev Lokhande³**

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ABSTRACT

The lifestyle-related illness amlapitta is prevalent all over the world. It is a disorder brought on by the environment, an erratic eating schedule, and psychological and physiological observations. Amlapitta is therefore the most prevalent illness in the modern era. The pace of life quickens as cities expand, as does the standard of living. Pitta that has become vitiated consumes unbalanced, rotting, and extremely sour meals and beverages, which can vitiate pitta and strengthen its drava and amla guna. While Madhavkara claimed that pitta is predominate in this situation, Aacharya Kashyapa claimed that Amlapitta involves three Doshas. Amlapitta is mentioned by Acharya Charaka as a symptom rather than a distinct illness. Intermittent loose stools followed by constipation is one of the Lakshana (symptoms) of amlapitta in Granhi. Every nidana panchak of this illness has been explained in different ways by different acharyas, however Amlapitta

Samprapti is specifically mentioned in Grahani Chikitsa Adhyay while describing Grahani Dosha Samprapti. The fundamental tenets of therapy are shodhana, shamana chikitsa, and nidana parivarjana. It may also be related to hyperacidity, acid peptic disorders, and G.E.R.D.

KEYWORDS: Amlapitta, Ahara- Vihara Chikitsa, Agni, Annavahasrotas, Pachak pitta, Hyperacidity, GERD.

INTRODUCTION

Despite the fact that there have been many changes in human behavior, the majority of diseases are still directly related to poor food choices and a sedentary lifestyle. Ayurveda holds an important position among the various schools of Indian medicine. out of stone. These alterations have always improved life in some way. Improper eating habits and lifestyle choices lead to dushti of annavaha strotas, which causes a number of diseases, including amlapitta.^[1]

Brihatrayi makes no reference of Amlapitta. Kashyapa samhita was the first to mention it.^[2] Additionally, Madhava Nidana, Bhavaprakasha, and Yoga Ratnakara have provided accurate descriptions of it. All diseases, in Vagbhata's opinion, are brought on by Mandagni. Amla, Katu, Ushna, Vidahiaharsevana, and Viruddhashana should not be consumed in excess as they aggravate Pitta dosha. Pitta typically has Katu rasa, however Amlapitta is the outcome of changing Katu rasa to Amla rasa.^[3]

MATERIAL METHORD

1. Ayurvedic grantha
2. Internet Aritical and research work
3. Modern Medical Literature

Method Historical Review

Disease Review

(1) Vedic Kala

Amlapitta was not mentioned or Reference in Vedic kala.

(2) Samhita Kala

Charaka Samhita

Although there are no separate references to Amlapitta in Charak Samhita, the word "Amlapitta" appears in Sutrasthana and Chikitsasthana.^[4]

Following references regarding Amlapitta were found in Charak Sutrasthana

1. Amlapitta was mentioned as an indication while defining the qualities of milk (8 types).Ch. Su. 1/111
2. Kulattha is cited in Charak Sutrasthana as one of the causes of Amlapitta. Ch. Su. 25/40⁵
3. According to Charak Sutrasthana, Amlapitta is a sickness caused by excessive usage of lavana rasa and viruddhaahar. Ch. Su. 26/43

4. It referred to Rajyamasha as Amlapittaro ganashaka. Ch. Su. 27/25
5. Amlapitta is cited as an indication of Kansa Haritaki in Charakchikit sasthana. Ch. Chi. 12/52
6. According to Charaka, when food is not digested properly due to Agnimandya, Annavisha forms, which when combined with Pitta generates Amlapitta. Ch. Chi. 15/47.

Sushrutsamhita

A symptom similar to "Amlika" has been documented in Su. Ni.21/2.^[6]

Kayashapysamhita

The first to describe the Amlapitta with its nidana, rupa, chikitsa, pathya, and apathya is the Kayashapy samhita. This Samhita also mentions the importance of Desha and Kala in Amlapitta.^[7]

Harita samhita

Amlapitta is referred to as "Amlahikka," and a separate chapter is included in the Haritsamhita.^[8]

(3) Sangraha Kala

•Madhava Nidana

Madhava Nidana Amlapitta is described in Madhava Nidana Amlapitta with its nidana, rupa, kinds, and samprapti.^[9]

• Chakradutta

Chikitsa of Amlapitta is detailed in great detail in Chakradutta.^[10]

• Sharangadhara Samhita

Chikitsa and ways of preparing various types of food beneficial in Amlapitta are discussed in depth in the Sharangadhara Samhita.^[11]

• Bhavaprakasha

In Bhavaprakasha, a separate chapter of Amlapitta has been described with its upadrava and Arishtalakshan.^[12]

• Yoga Ratnakara

Yogratnakar described nidana, rupa, prakara, samprapti, and upadravas of Amlapitta.^[13]

• Bhaishajyaratnavali

The chikitsa of Amlapitta and the efficacy of various yogas are discussed in depth in Bhaishajyaratnavali.^[14]

Annavaḥa Srotasa

ayurvedic review Annavaḥa srotasa refers to the channel that transfers food from the mouth to the anus. Ayurvedic review of Annavaḥa Srotasa Annavaḥa srotasa means the channel which transports the food from the mouth to the anus.

Moola

According to Acharya Charaka, Amashaya and Vamparshva are the Moolsthana of Annavaḥasrotasa.^[15] According to Acharya Sushruta, Amashaya and Annavaḥidhamanyas are the moola of Annavaḥasrotasa.

Amashaya

Chakrapani separated Amashaya into two parts. Urdhva amashaya and Adho amashaya, which correspond to Kapha and Pitta, respectively.^[16]

Pittadhara Kala

Pittadhara kala is defined by Acharya Sushruta as the sixth kala located between Pakvashaya and Amashaya. According to him, grahani is protected by pittadhara kala. Its primary role is to provide Pachaka Pitta, which is required for food digestion.^[17]

Samana Vayu

According to Vagbhatta, the sthana of Samanavayu is located near the Agni and is in charge of the food's Pachana (digestion), Vivechana (separation), and Munchana (propulsion and expulsion).^[18]

Ahara Paka Kriya

After two phases (avastha),

1. Avasthapaka (the first stage of digestion)
2. Nisthapaka (the second stage of digestion)

Avasthapaka^[19]

Pachakagni's digesting process is termed as Avasthapaka.

1. Madhura Avasthapaka

2. Amla Avasthapaka

3. Katu Avasthapaka

- Madhura Avasthapaka

It is the first stage of Avasthapaka that occurs in the upper portion of the Urdhva amashaya, i.e. the stomach fundus.

- Amla Avasthapaka

It is the second stage of avasthapaka in which the meal attains Amlabhava after the secretion of Amla rasa by Urdhva amashaya.

- Katu Avasthapaka

It is the third step of avasthapaka. At this point, the pakvapakva ahara is propelled ahead to the pakvashaya, where Agni makes it ruksh. Undigested food is turned into mala.

Nidan of Annavaastroto dushti

1. Ati matra bhojana: Excessive intake of food.
2. Akale bhojana: Irregular pattern of food intake.
3. Ahita bhojana: Intake of food which is harmful for health.
4. Agni dusti: Imbalance of digestive power (due to doshavaishamya)

Lakshana of Annavaastroto dushti

Four symptoms of the Annava sroto dusti described by Acharya Charaka

- Anannabhilasha - Lack of interest in food
- Arochaka - Loss of taste of food
- Avipaka - Indigestion of food
- Chhardi - Vomiting

Definition of Amlapitta

According to Acharya Kashyapa, the Vidagdha ahara transforms into Amla and lingers in the stomach, causing Pitta dosha. Mandaagni is caused by vitiated Pitta, and as a result, katu rasa is changed into amla rasa, resulting in "Amlapitta."Ka.kil 16/9.

Amlapitta is a condition in which the Vidahi and Amla gunas of Pitta are accentuated. Madukoshtika (Ma.ni 51/1).

Nidana

Amlapitta's etiological factors can be broadly characterized as follows

- Aharaja
- Viharaja
- Manasika
- Agantuja

1. Viharaja Hetu

- Ati snan (Taking excessive bath)
- Ati avagahanat (Excessive swimming)
- Bhuktwabhuktwadiwasvapna (Sleeping in day time after meals)
- Vegganam dharanam (Suppression of natural urges)
- Shayyaprajagaraihi (Improper sleeping schedule)

2. ManasaHetu

Chinta, Shoka, Bhaya, KrodhaMoha

3. Agantuj

- Desha,
- Kala,
- Ritu
- Prakriti

Desha

According to Acharya Kashyapa, the sickness is more prevalent in Anupa Desha due to the Kapha provocative nature.

Kala

The time factor, Kala Kala, is responsible for the physiological/anatomical construction of the body in Balyavastha, Madhya, and Vriddhavastha.

Retu

The rainy season causes Amlavipaka of water (due to decreased digestion and vitiation of Vata and other Doshas) and food, which vitiates Pitta and Kapha.

Prakriti

Pitta, Prakriti Prakriti people are also more vulnerable to the disease-aggravation process.

Samprapti

Doshaprakopa, namely Pitta Dosha, is caused by nidanasevana, according to Acharya Kashyapa. This eventually produces Mandagni, as a result of which consumed food takes the shape of Vidagdha and attains Shuktibhava). Amlata is created in Amashaya by the Vidagdha and Shuktibhava of food. This is known as Amlapitta.

5. Samprapti Ghatakas

- Dosha: Tridosha (mainly Pitta)
- Dushya: Rasa, Rakta
- Srotasa: Annavaha
- Agni: Jatharagni
- Ama: Jatharagnimandhyajanya
- Udbhavasthana: Amashaya
- Adhisthana: Adhoamashaya
- Sanchara: Annavaha
- Swabhava: Chirkari
- Pradhanta: Pitta Doshapradhana

6. Purvarupa

There is no unique purvarupa for Amlapitta in ancient Ayurvedic writings.

7. Rupa

Rupa appears in the vyakti stage, according to Acharya Sushruta. Amlapitta Rupa are as follows.

Vishishta Rupas

Table 1 depicts the vishishta rupas according to Dosha dusti.

8. BHEDA (classification)**9. Sapekshanidana (Differential Diagnosis)**

- Vidagdh ajirna,
- Pittaja atisara,
- Pittaja grahani

10. Upasaya Anupasaya (According to Acharya Kaypasha)

1. Vataja Amlapitta - Snigdha upasaya
2. Pittaja Amlapitta - Swadu and sita upasaya
3. Kaphaja Amlapitta - Ruksha and ushna upasaya

11. Upadrava (kayashapyaSamhita)

Atisara, Pandu Shotha, Aruchi, Bhrama, Dhatukshinata, Shoola

12. Sadhyasadyata

- 1) According to Acharya Madhava Nidana, Amlapitta in its acute form is sadhya, but in its chronic stage, it is yapya or krichhasadya.

According to Acharya Kashyapa, when Amlapitta is linked with Upadrava, it becomes asadhy (incurable).

13. Chikitsa

Samanya chikitsa of Amlapitta

According to Acharya Yogaratnakara and Acharya Kashyapa -

1. Vamana (patol+neem + madanfai) is the first line of treatment for Amlapitta.
2. Virechana - After that, mrudu virechan is recommended for Amlapitta (triphala + madhu).
3. Basti - Anuvasan and Asthapan Basti should be administered in Chronic Amlapitta,
4. Shaman chikitsa- Shaman chikitsa comes after Shodhan Chikitsa. Predominance Dosha dictates the use of Ahar and Aushdi. (Various Samhitas include Patoladi Kwath, Bhunimbadi Kwath, and Guduchi Moodak.).

According to Madhava Nidan

1. Udarvagat Amlapitta -Vamana should be administered at first. After the Vamana, shamana drug should be used.
2. Adhogata Amlapiita -Virechana should be administrated for adhogata Amlapitta. Then shaman therapy to be performed.

Modern review of Amlapitta

Various studies on Amlapitta and its relationship to current sickness have been discovered, including the following: Vidya Tripathi connects Amlapitta to GERD. Vaidya Purushttam is

linked to chronic gastritis, Vaidya S.N Tripathi is linked to non-ulcer dyspepsia, and Vaidya Harinath Jha is linked to hyperacidity gastroesophageal reflux disease.

Approximately 30% of the general population suffers from GERD, which causes heartburn

Pathophysiology

Reflux is usually followed by esophageal peristaltic waves, which efficiently evacuate the gullet, alkaline saliva neutralizes leftover acid, and symptoms are avoided. When the esophageal mucosa is exposed to the gastro-duodenal component for an extended amount of time, GERD develops.

Causes

1. Lower esophageal sphincter abnormality - When the tone of the lower esophageal sphincter decreases, the interabdominal pressure rises.
2. Hiatus hernia - Increased pressure in the abdominal and thoracic cavities, pinching the hiatus and causing reflux.
3. Delayed esophageal clearance - Patients with esophagitis frequently exhibit defective esophageal peristaltic activity. Increased acid exposure duration is caused by poor esophageal clearance.
4. Gastric content is the most significant esophageal irritant.
5. A rise in intra-abdominal pressure.
6. Environmental and dietary variables.

Clinical Features

- Heart burn
- Regurgitation
- Water brash (salivation)
- Dysphagia

Complications

- Esophagitis
- Barrett's esophagus (pre-malignant condition)
- Anemia
- Benign esophageal stricture
- Gastric volvulus

Investigation

- 1) PH value of gastric juice
- 2) PH Gastro-esophageal junction by terminal radio telemetry
- 3) Endoscopy.

Management

- Managed by relieving the causative factors.
- Drugs like antacids, H₂ receptor antagonists, proton pump inhibitors, prokinetics, anticholinergics
- Surgery in advanced stage like (anti-reflux surgery)

DISCUSSION AND CONCLUSION

Amlapitta is a common illness in today's world of unhealthy eating practices and exercise routines. Although Amlapitta is occasionally mentioned in the Brahtrayi Granthas, neither a comprehensive explanation nor a recommended course of action are given. Acharya Madavakara divided Amlapitta into Urdwva and Adha based on Doshagati (16), and Madavanidana is a compendium of all Samhitas that only includes the Nidana component. The first person to offer a precise treatment plan for Amlapitta was Acharya Kashyapa. Vamana, in which the Dushita Drava Yukta Pitta is ejected and Agni returns to normalcy, is discussed by Acharya. The Dosha Pachana is then delivered to Aushadi, who is then purified in order to leave the body. In the Kashyapa Samhita, the Acharya advises changing the habitat if all other forms of treatment are unsuccessful when it comes to Amlapitta treatment. Acharya asserts that since amlapitta is more prevalent in marshy areas, you should avoid the Desha because it is more susceptible to it. Interpretation of Chikitsa using Panchamahabhuta Siddhantha Tikta Rasa, which contains Vayu + Akasha Mahabhuta, is present in the majority of drugs (in terms of samana). This Vayu Mahabhuta eliminates the Samprapti Vighatana's Srotorodha, and this Akasha Mahabhuta eliminates the Dravtva of the Dushita Pitta. One should understand that Amlapitta can be treated with any Tikta Rasa medication by employing Samuchaya Tantrayukti. The Pathya to be followed, which is advantageous to the Srotas, as well as the Dipana of Agni and the advancement of Bala are other topics covered by Acharya.

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