

A COMPREHENSIVE AYURVEDIC REVIEW ON AMALPITTA**¹*Dr. Anil Kumar, ²Dr. Kavita Saini and ³Dr. Riyanka Kumari**

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ABSTRACT

Ayurveda has described the way of living healthy life, as in *Dincharya*, *Ritucharya*, *Asthavidhi Ahara* etc. Now a day the life style is totally changed. Most of the people are not follows the rules they are mentioned in *Ayurveda* because of fast life style. They have bad food habits like intake of fast foods, cold drinks, coffee fried foods, late nights foods, alcohol, excessive use of chilly and masala in foods etc. The improper life style and food habits generates the vitiation of doshas as *Vata*, *Pitta* & *Kapha* and various disease may occur. Due to this faulty life style many people are suffering from indigestion, burning sensation in epigastrium and throat. In *Bhruhatrayi*, *Amlapitta* disease has not mentioned. *Amlapitta* has first mentioned clearly in

Kasyapa Samhita, *Madhav nidana*, *Bhavprakash*, and *Yogratnakar* have also described it very well. *Charaka* has also given some reference about *Amlapitta*. The word *Amlapitta* is composed of word *amla* and *pitta*. *Pitta* is a dosha which present in the living body and responsible for the digestion, formation of *rakta dhatu*, colouration of skin, vision, body temperature etc.

KEYWORDS: *Ayurveda*, *Aam*, *Dincharya*, *Ritucharya*, *Amalpit*, *Bhruhatrayi*.

HISTORICAL REVIEW

Among the old *Granthas*, *Vedic* literature showed no suggestive reference about *Amlapitta*.

Charaka Samhita (1000 BC): First time in *Charaka Samhita* 9 places reference regarding *Amlapitta* have been found, however disease has not been listed while counting these diseases in *Ashtodariya* chapter (Ch. Su. 19). Like-

- While describing the indication of milk the *Amlapitta* has been listed (Ch. Su. 1/111).
- The word *Amlaka* has been included in the list of 40 *Pittaja Nanatmaka* diseases (Ch. Su. 20/14).
- Among the chief *Agreya Dravyas* “*Kulattha*” considered as the chief causative factor for *Amlapitta* (Ch. Su. 25/40).
- Excessive use of *Lavana Rasa* causes *Amlapitta* and due to intake of more *Amla Rasa* there is burning sensation in *Kantha*, *Uraha* and *Hridaya* (Ch. Su. 26/42).

Though Acharya **Charaka** has not mentioned *Amlapitta* as a separate disease, but from the above reference it gives a clear cut indication regarding the *Nidana*, *Samprapti* and management in his period.

***Sushruta Samhita* (1000 BC):** Description of *Amlapitta* as a disease or word is not found, but while describing the disease caused due to excessive use of salt has mentioned a disease called “*Amlika*” which is similar to *Amlapitta*.

***Kashyapa Samhita* (1000 BC):** Acharya *Kashyapa* was the first person who mentioned about *Amlapitta* as a separate disease entity. It gives not only the vivid description i.e. etiological factors, signs, symptoms, complications and treatment, but also suggests to change the place for peace of mind in case where medicine doesn't work out.

***Harita Samhita* (1000 BC):** In *Tritiya Sthana* chapter 24 describes *Amlapitta* as a separate disease and treatment. He has given *Guda* is the causative factor and “*Amlahikka*” as a special symptom for *Amlapitta*.

***Vagbhatta* (6th Century AD):** *Amlapitta* has not been described as a disease entity but description of *Paitka Hridroga* seems very nearer to *Amlapitta*.

***Madhava Nidana* (7th Century):** It is the first available text next to *Kashyapa Samhita* which gives description of *Amlapitta* along with two clinical subtypes i.e. *Urdhvaga* and *Adhoga Amlapitta*.

Vangasen (12th Century) has mentioned *Amlapitta* and its treatment. He has mentioned the famous *Avipattikara Churna* along with some other Yogas.

Sharangadhara Samhita (13th Century): Only *Amlapittahara* recipes has been described along with etiopathological concept of disease.

Bhavaprakasha (16th Century): Etiopathological factor similar as Madhava has been described. He has given many recepies along with the famous *Khanda Kushmanda Avaleha* and *Narikela Khanda*.

Bhaishajya Ratnavali (18th Century) gives some recepies for *Amlapitta* also mentioning about the famous *Soubhagya Sunthimodaka* and *Sunthi Khanda* as an effective treatment along with *Pathya-Apathya*.

Chikitsa Tatva Pradipa (20th century) has given vivid description of the disease, treatment and compared it with as a symptom of hyperchlorhydria, hyperacidity, acid dyspepsia, gastro-succorhea and gastroxia.

DEFINITION & DERIVATION

The word *Amlapitta* is composed of word *amla* and *pitta*. *Pitta* is a *dosha* which present in the living body and responsible for the digestion, formation of *rakta dhatu*, colouration of skin, vision, body temperature etc. *Amla* word is presented as a qualitative word. It is one rasa among six rasas. Though *amla* has been said a natural property of *pitta* along with *katu rasa* according to *Charaka Sutra Sthan* has enlisted *katu* as its original *rasa* and mentioned that when *pitta* becomes *vidagdha* then it changes in the *amla*. According to *Chakrapani* the exaggeration of of *Amla guna* of *pitta* is *Amlapitta*.

So in *amlapitta*, the *pitta* gets vitiated by one or all *gunas*, causing various pathophysiological condition of *annavaha srotas*. *Kapha* and *vata* vitiation may be there as a secondary cause.

CLASSIFICATION

According to Madhava

- i. Based on location of *Dosha* it is two types-
 - a. *Urdhvaga Amlapitta*
 - b. *Adhoga Amlapitta*

- ii. Again from the point of view of *Dosha* –*Dosha Samasarga Avastha* has been classified into 4 headings.
 - a. *Vatadhika*
 - b. *Vata Kaphadhika*
 - c. *Kaphadhika*
 - d. *Sleshmapittaja*

NIDANAS

It is said that disease can be diagnosed on the basis of *Nidanas* (aetiology), *Purvarupa* (premonitory symptoms), *Linga* (symptoms), *Upashaya* (therapeutic diagnosis) and *samprapti*.

In *Ayurveda* it is mentioned that three types of aetiological factors are responsible for all the disease. Those are –

1. *Asatmendriyarth Samyoga*
2. *Prajna Paradha*
3. *Parinama*

But in the context of *Amlapitta* the aetiological factor may be related with *Aharaja*, *Viharaja*, *Agantuja*, *Manasika* and others.

Aharaja – It includes various types of faulty dietary habits which are against the normal code according to *Acharya Kashyap Virudha Ahara*, *Adhyasana*, *Ajeern Bhojana*, *Ama Bhojana*, *Pishtanna*, *Guru*, *Snigdha Bhojana*, *Ati Rukshanna*, *Bhristadhanya Sevana* etc. causes *Agnimandya* leading to disease *Amlapitta*. Whereas *Acharya Madhavakara* mentions that *Pitta* aggravating factor is responsible for that disease.

Viharaja – this group includes the factors which are against the rules of normal hygienic behaviours. It is of two types –

- i. Excessive physical work
- ii. No or less physical work

Excessive physical work includes more exercise, *Ratrijagarana*, *Dhatukshaya*, *Upavasa* etc., which causes *Vata Pitta* aggravation. *Acharya Kashyap* mentions that the causative factor may be *Vegadharana*, *Divaswapana* after intake of *Bhojana*, more *Snana*, *Avagahana*.

So, all the above factor causes *jatharAgnimandya*, leads to the disease *Amlapitta*.

Manasika Hetus – psychology also plays a great role in the maintaining of health and psychological activities. Acharya Charka gives its importance as ‘*Tridandavata*’.

He mentions equilibrium of *Tridosha*, *Saptadhatu*, *Trimala*, thirteen types of *Agni* along with *Prasanna Atma*, *Indriya* and *Mana* is responsible for proper health. If any abnormality of the above causes production of disease.

So an abnormal psychology in terms of mental stress and strain anger anxiety greed etc. shows their effect upon *Agni*.

Either there would be a lesser secretion of the digestive juice or secreted at improper time and sometimes it may be secreted in excessive quantity, lead to indigestion, which ultimately give rise to *Amlapitta*.

Agantuja Hetu – under this group constant and excessive consumption of alcohol, tobacco, beverages, smoking and other irritant substances are taken. These substances cause local irritation in the stomach which in turn secrets more gastric juice.

Others factors

- *Ayurvedic* drugs especially unpurified and faulty *Rasa Aushadhis*.
- *Ushna* and *Tikshna* drugs if used excessively without proper assessment for a long period.
- *Panchakarma* with *heenayoga*, *mithyayoga* and *atiyoga* by attacking on the seat of *Agni* i.e. *Amashaya*.
- *Upadrava* of some diseases like chronic *vibandha*, *Arsha*, *Ajirna* and *Pandu*.

Deshaprabhava: According to Acharya Kashyap the disease is more predominant in *anupa desha* comparing to other *desha* because of *Kapha* provoking nature. In the line of treatment he gives its importance to change the place in untreated cases.

Kalaprabhava: *Amlapitta* is a *chirakalina vyadhi* this *kala* or time factor is responsible for physiological/ anatomical structure of the body i.e. *Balavastha*, *Madhya* and *Vridhdha Vastha*.

The disease is more prevalent in middle age due to *Pittapradhanya*.

Also *paittika* disorders are more prevalent during Pitta provocation time that is during mid-day and mid-night.

Ritu prabhava: This group includes disease which is caused by the meteorological changes such as variations in atmospheric temperature, hot or cold, humidity or dryness, rain and winter, incidental to changes in the seasons. The rainy season is responsible for *amlavipaka* of water (due to weakened digestion power and vitiation of *Vata* and other *Doshas*) and eatables, which in turn vitiates *Pitta* and *Kapha*.

PURVARUPA OF AMLAPITTA

The symptoms that arising before the disease known are manifestation as *purvarupa* that means the *purvarupas* are being appeared before the real manifestation or exhibition of the disease. The importance of *purvarupa* is to make accurate diagnosis and to provide appropriate treatment. *Purvarupa* of this disease are not mentioned in any classical text. While going through the patient history. *Ajirna* is the common symptoms reported before the actual symptoms of *Amlapitta* started. The lower intensity of the cardinal symptoms may be considered here as the *purvarupa* of *Amlapitta*. Some of the symptoms of *Ajirna* and specially *vidagdh ajirna* may be appearing before the manifestation of disease may be considered as their *purvarupa*. In *Charaka samhita* while describing the *samprapati* of *Grahani*, he indicates *Amlapitta* also *Charaka* has mentioned some *purvarupa* of *Grahani* like *Trishna*, *Alasya*, *loss of Bala*, *Annavidaha*, heaviness of body etc. These symptoms may be considered as the *purvarupa* of *Grahani* as well as of *Amlapitta*.

RUPAS (SYMPTOMS & SIGNS) OF AMLAPITTA

Rupa is the *Vyaktawastha* in which the signs and symptoms of the disease will be completely manifested. This is much more useful for the clinical manifestation of a disease. Ancient *Acharyas* have given detailed description about the *Rupas* of *Amlapitta*. They have also given specific *rupas* according to different types of *Amlapitta*.

SAMANYA TIKTA AMLA UDGARA: The most common symptom of *Amlapitta* is *Amlodgar* and *Tiktodgara*. They are found due to vitiated *Pitta Dosha*. Proper *Pitta* has a *katu Rasa*. But when it becomes *Vidagdh*, *Katu Rasa* is converted in to *Amla*. The *Amla guna* and *Dravaguna* of *Pitta* are increased. So *Agnimandhya* and *Ajirna* are produced. The *Ahara* becomes *vidagdh* in *Amashaya* and *Amla/Tikta udgara* are developed.

- **HRIT - KANTHA DAHA:** -The patients of *Amlapitta* feels burning sensation in the throat, heart and abdomen. Sometime whole-body palms and soles are also affected. It is due to vitiated *Pitta Dosha* which leads to *Agnimandhya Ajirna* and *Amadosha* formation.
- **AVIPAKA:** -*Mand Agni* and *Ajirna* are the roots of *Amlapitta*. *Charaka* said that *Annavisha* is produced from *Ajirna*. It mixed with the *Pitta Dosha* and create disease *Avipaka* due to *Mand agni* is automatically generated during and after completion of the *samprapti* of *Amlapitta* and became a symptom.
- **KLAMA ANGASADA & GAURAVA:** -Its mean fatigue, lassitude Ness and heaviness in body. They are co-related with each other patient became tired without any exercise in *Klama*. All these symptoms are present due to *Amadosha vriddhi* in body.
- **UTKLESHA:** -It cannot clearly defined nausea is a word which can be given for it. *Utklesha* is generated due to *Amaldosha* and vitiated *Kapha - vata Dosha*. *Aruchi*, *Avipaka*, & *Udgera* may have some important role of *Utklesha*.
- **ARUCHI:** -We can consider *Aruchi* as anorexia according to modern science. Loss of taste of food and loss of interest of food intake both are considered as an *Aruchi*. *Shushruta* said that *Aruchi* is a disease which has complete loss of interest in food due to *shoka*, *krudha*, *Bhagyadi manasika Bhavas* and vitiated *vatadi Doshas* that staying in *Jihva*, *Hridaya* and *Bhaktayana*.
- **GURUKOSHTHATA:** -Heaviness in abdomen is called as a *Guru Koshthata*. It is due to delayed gastric emptying *Mandagni* in *Amlapitta* is produced *Avipaka* and vitiation of *Doshas*. This *Avipaka* and *Dosha Dusti* are responsible producing this symptom.
- **VIDBHEDA:** -*Mala Pravriti Vega* is increased but the total quantity of *Mala* is maintained as in normal position. *Amlapitta* is created from *Ajirna*, *Vagbhatta* said that *vibandha* or *vidbheda* is found in *Amlapitta*. *vata Dusti* and *Mand Agni* are the main responsible factors for developing *vidbheda*.
- **UDARA ADHMANA:** -It is found in *Amashaya* or in *Pachyamanashaya*. The pain or discomfort may be due to the *sanchara* of *vata* in particular organs. The excessive production of *vayu* is due to fermentation. Fermentation is accrued due to *Avipaka* or *Chirakale paka*. Excessive production of *vayu* leads to increased force upon the wall of *Amashaya* & *Pachyamanashaya*.
- **SHIRORUK - (HEADACHE)** *Acharya Kashyapa* has given this symptom. Mainly it is associated with *Bhrama* in *Amlapitta's* patient. Headache is produced due to vitiated *pita* and *vata Dosha*. *Ajirna* & *Amadosha*, which produced *vibandha*, are also responsible for

it. Most of the patient of *Amlapitta*, have a constipation, which may give a role for producing *shiroruk*.

Urdhvaga Amlapitta

- *Vaman pradhan urdhavaga Amlapitta*, in this type *vaman* is the presenting symptoms. The vomitus may be of various colors.
- *Harita & Pitta Varna yukta chhardi* are due to the presence of bile.
- *Krishna Varna yukta chhardi* is due to occult blood.
- *Raktabh chhardi* is due to presence of excessive blood. It suggests, haemorrhage or perforation in *Amashaya*.
- Sometime the vomiting is related with the food. like *Abhukte vami*, *Bhuktevidaghe vami* etc.
- *Amla vaman* is due to excessive acid.
- Vitiated *Pitta Dosha*, which combined with *Ama* in to the *Bahya - Rogamarga*, are produced *kundu*, *pidika* & *Mandala*.
- *Urdhava Amlapitta* tends to affect the *Annavaha srotasa* predominantly.

No.	SYMPTOMS & SIGNS	M.N	B.P.	Y.R.	B.S.	G.N.	H.S.
1	<i>Kukshidaha</i> (Burning in abdomen)	+	+	+	+	+	-
2	<i>Karacharanadaha</i> (Burning in plam & soul)	+	+	+	+	+	-
3	<i>Kandu</i> (Itching)	+	+	-	+	+	-
4	<i>Pidika</i> (Papules)	+	+	-	+	+	-
5	<i>Mandala</i> (Erythema)	+	+	-	+	+	-
6	<i>Avipaka</i> (Indigestion)	+	+	+	-	-	+
7	<i>Utklesha</i> (Nausea)	-	-	+	+	-	+
8	<i>Klama</i> (Lassitude)	+	+	-	+	-	+
9	<i>Kapha Pittaja Jvara</i> (Fever)	+	+	-	+	+	-
10	<i>Mahati Aruchi</i> (Anorexia)	+	+	-	+	+	-
11	<i>Hritdaha</i> (Heart Burn)	+	+	+	+	+	-
12	<i>Kanthadaha</i> (Burning in throat)	+	+	+	+	+	-
13	<i>Abhukte Amlodgara</i> (Sour eruption on without food ingestion)	+	+	+	+	+	-
14	<i>Abhukte Tiktodgara</i> (Bitter eruption on without food ingestion)	+	+	+	+	+	-
15	<i>Bhukte Vidagdhe Amlodgara</i> (Soureruption occurs during digestive process or after food intake)	+	+	+	+	+	-
16	<i>Bhukte vidagdhe Tiktodgara</i> (Bitter eruption occurs during digestive process or after food intake)	+	+	+	+	+	-
17	<i>Bhuktevidagdhe Amlavami</i> (Bitter eruption occurs	+	+	+	+	+	-

	during digestive process or after food intake)						
18	<i>Bhukte Vidagbhe Tikta Vami</i>	+	+	+	+	+	-
19	<i>Abhukte Amlavami</i> (Sour vomiting on empty stomach)	+	+	+	+	+	-
20	<i>Abhukte Tikta Vami</i> (Bitter vomiting on empty stomach)	+	+	+	+	+	-
21	<i>Vantam Harita Varnam</i> (Greenish vomiting)	+	+	+	+	+	-
22	<i>Vantam Pitta varnam</i> (Yellowish vomiting)	+	+	+	+	+	-
23	<i>Vantam Nila varnam</i> (Bluish vomiting)	+	+	+	+	+	-
24	<i>Vantam Krishna Varnam</i> (Blackish vomiting)	+	+	+	+	+	-
25	<i>Vantam Rakta Varnam</i> (Reddish vomiting)	+	+	+	+	+	-
26	<i>Vantam Raktabha Varnam</i> (Slight reddish vomiting)	+	+	+	+	+	-
27	<i>Atyamla vamanam</i> (Excessive sour vomiting)	+	-	+	+	+	-
28	<i>Mamsodakabham varnam</i> (Mutton wash like vomiting)	+	-	+	+	-	-
29	<i>Ati piechilam vantam</i> (Excessive sticky vomiting)	+	+	+	-	+	-
30	<i>Achham Vantam</i> (Colourless vomiting)	+	+	+	-	+	-
31	<i>Shleshmanuja Vantam</i> (vomiting associated with mucous)	+	+	+	+	+	-
32	<i>Vantam Lavana rasam</i> (vomiting associated with mucous)	+	+	+	+	-	-
33	<i>Vantam Katurasam</i> (Pungent vomiting)	+	+	+	+	-	-
34	<i>Vantam Tiktarasam</i> (Bitter vomiting)	+	+	+	+	-	-
35	<i>Matsyodakabham vardam</i>	-	+	-	-	+	-

Adhoga Amlapitta: - In *Adhoga Amlapitta sthanadusti* is occurs in the *Adho amashaya* & *Pakvashaya*. All the symptoms of *Pittaja Grahani* are similar to the *Adhoga Amlapitta*. So modern *vaidyas* correlate it with the *Pittaja Grahani*.

No.	SYMPTOMS & SIGNS	M.N	B.P.	Y.R.	H.S.	B.S.	G.N.
1	<i>Nanavidh Adhah pravriti</i> (fluids eliminated through rectum in various colours)	+	+	+	+	+	+
2	<i>Trushna</i> (Excessive thirst)	+	+	+	+	+	+
3	<i>Daha</i> (Burning)	+	+	+	+	+	+
4	<i>Murchha</i> (Fainting)	+	+	+	+	+	+
5	<i>Bhrama</i> (Giddiness)	+	+	+	+	+	+
6	<i>Moha</i> (Fainting)	+	+	+	+	+	+
7	<i>Analasada</i> (poor digestive power)	+	+	+	+	+	+
8	<i>Hrillasa</i> (Nausea)	+	+	+	+	+	+
9	<i>Sveda</i> (Excessive perspiration)	+	+	+	+	+	+
10	<i>Anga Pittata</i> (Yellowish disease-coloration of body)	+	+	+	+	+	+

Nanavidh Adhah pravriti is the main clinical feature of *Adhoga Amlapitta*. *Nanvidh Adhah pravriti* means the passing of different types of stool in colour, smell, quantity, quality etc. It is due to vitiated *Pitta Dosha* that creates the *Dusti of pakvashaya* & *Adhoamashaya*. It leads

to *Dhatukshaya*. So patient suffering from other symptoms, like *Trushna*, *Bhrama*, *Kotha*, *Moha*, etc.

SAMPRAPTI

Samprati means the detailed description about the formation of disease the complete manifestation of the disease. Action of causative factors, vitiation of *Dosha*, *Dushya* & *srotasas*, *Purvarupa* and *Rupas* etc are given the knowledge about manifestation of disease.

According to Acharya Kashyapa: - said that the *Nidana* causes, the *Dosh prakopa* especially of *Pitta Dosh*. This *Dosha prkopa* create *mandagni*, & Due to *mandagni* ingested food becomes *vidagdha* and *shuktibhava*. This *Vidagdha* & *shuktibhava* of food create *Amlata* in *Amashaya*. This condition is called *Amlapitta*. *Kashyapa* has given an example for explaining the *samprapati* of *Amlapitta*. The vessels containing some curd or uncleaned vessel which containing *Amlarasa*, If one adds milk, immediately milk becomes *Amlarasi* and converted in to curd same processors in *Amashya* - due to vitiated *Dosha*, the *Ahara* becomes *vidagdha* & *shuktibhava*. The *Rasa Dhatu* is also vitiated. It creates more *Mandagni*. So, a person who intake more *vidhahi Ahara* generate more *shuktibhava* of food, which is responsible for the development of *Amlapitta*. *Acharya Kashyapa* has given the importance of *Desha* as a main causative factor of the *Amlapitta*. He said that *Amlapitta*. Is shown mainly in *Anup Desha*. In *Anup Desha* the climate is always look like as rainy season. So, the *Ahara* of this *Desha*, creates *Pitta vriddhi* just like during *varsharitu* in another *Desha*. This *Pitta vriddhi* lies in human body is called a *sanchaya kala* of *Pitta*. In this condition, if a person takes excessive *vidahi*, *katurasa* & *virudha Ahara*, the *sanchita Pitta* becomes *prakupitta*. *Amla* & *Drava Guna* of the *Pitta* are increased and lead to *mandagni*. So, the *Ahara* is not digested properly and become *vidagdha* & *shuktibhava* in *Amashaya* and this condition is called *Amlapitta*.

UPASHAYANUPASHYA OF AMLAPITTA

Those factors which relieve and aggravate the signs and symptoms of the disease are known as a *Upasaya* and *Anupasaya* of the specific disease. The disease which difficult to diagnose can be diagnosed easily by the *upasayanupashya*. When patient is come with the complain of *Amlodgar*, *udaradaha*, *Trushna*, *Murcha* etc. it is difficult to differentiate that whether it is *Amlapitta* or *Vidagdhajirma*. At that time in *Vidagdhajiana sunthi churna* becomes *upasaya* while in *Amlapitta* it becomes *Anupashya*.

UPDRAVAS OF AMLAPITTA

In the progressive stage, if the *Nidana sevana* continues, *samprapti* spreads to other *Adhisthana* causing different disease or symptoms other than pertaining to *Amlapitta*. *Kashyapa* has given the *upadravas* of *Amlapitta*. *Gananthasena* has also given *upadravas* according to modern medicines.

No.	UPADRAVAS	K.S.	G.N.
1	<i>Jvara</i> (fever)	+	-
2	<i>Atisara</i> (Diarrhoea)	+	-
3	<i>Pandu</i> (Anemic condition)	+	-
4	<i>Shotha</i> (Oedema)	+	-
5	<i>Aruchi</i> (Anorexia)	+	-
6	<i>Vibhrama</i> (Hallucination)	+	-
7	<i>Kshina dhatvah</i>	+	-
8	<i>Shita – Pitta</i>	-	+
9	<i>Shoola</i>	+	-
10	<i>Udarda</i>	-	+
11	<i>Kotha</i>	-	+
12	<i>Kandu</i>	-	+
13	<i>Mandala</i>	-	+
14	<i>Vicharchika</i>	-	+
15	<i>Visphota</i>	-	+
16	<i>Amashayakshata</i>	-	+
17	<i>Grahani Kshata</i>	-	+
18.	<i>Grahani Roga</i>	-	+

SADHYA - SADHYATA OF AMLAPITTA

Acharya Kasyapa has given a reference on *sadhyas* of *Amlapitta*, *jvara*, *Atisara*, *Pandu*, *Shoola*, *Bhrama*, *Dhatukhseenata* etc. *Updravas*, it is incurable stage. *Amlapitta* is a chronic disease It has complicated pathogenesis. *Samprapti vighatana* is so difficult. So, curability of *Amlapitta* has getting great efforts. *Bangsena* said that when *Amlapitta* is in acute condition it is curable when it becomes chronic it is *yapya* or *kruchshadhya*.

ANSHANSHAKALPANA

In the pathogenesis of *Amlapitta*, first there is production of *Shuktapaka* due to *Agni dusti* and if it mixes with *Pitta* it produces the disease. Means along with excessive HCl secretion there may be production of organic acids. So whenever patients complain about hyperacidity, his thorough examination as per *Ayurvedic* point of view should be done. We must analyse by which property *Pitta* is vitiated and mixed with *Shuktapaka*, as treatment differs in these situation. Mainly *Drava* and *Amla Guna* is increased in this disease. By observing the sign

and symptoms of patients, we can guess by which *Guna* (property) *Pitta* is vitiated which is described here.

Guna - Lakshana (Symptoms)

Drava - Hrillas, Chhardi

Amla - Amlika, Amlasyata, Amlodgara, Amlarasayukta,

Chhardi Tikshna - Vedana, Vrana (ulcer)

Ushna - Ura-Udara-Kantha Daha, Jwarapratiti, Aaushnya, Sarvangadaha

Vistra - Aasyadaurgandhya, Loha-Ama Gandha, Utsahahani

Sara - Asamhatmalapravritti

By analyse these *Guna* we can change the line of treatment accordingly e.g. if *Ushna-Tikshna Drava Guna* is involved then “*Pravala Panchamruta*” can be used, for *Ushna-Tikshna Guna* “*Candrakala Rasa*”, for *Drava Guna Lilavilasa Rasa*, for *Amla-Vistra-Drava Guna* involvement – “*Sutashekhar*” can be used. If we are able to differentiate these properties then we can treat the patient easily and get better result. Likewise, if these properties involved different *Dhatu*s then also we can change line of treatment and it should be according to progression of pathogenesis.

CHIKITSA SUTRA

Ayurveda has 3 basics of *chikitsa* regarding any types of diseases.

(1) *Nidan Parivarjana*

(2) *Apakarshana*

3) *Prakrutivighata*.

(1) NIDAN PARIVARJANA

Withdrawing of the alleviating factors of the disease is called as *Nidana Parivaryana*. *Sushruta* has given it as a first line of treatment of all the disease. *Nidan parivarjana* and *Pathya Palana* both are responsible to stop the formation of *vishama Dhatu* and both are promoted the formation of *Sama Dhatu*. So *Nidana parivarjana* has important role in removing the disease. Removal of alleviating factors of *Ahara* and *Vihara* which are responsible for cause of the disease. It is to be advised to patient to avoid such type etiological factors which are responsible for the manifestation of disease *Katu Amlarasi Anna Pana*, *Viruddha Ahara sevan*. *Vegavidharana*, *Vishamasana Bhukte Divaswapa* etc. causative factors given in *Nidan* chapter have must be removed the process of *Mandagni* &

Pitta vriddhi will be stopped if *Nidana parivarajana* is there. So the root may be cured by it then after remaining processes of the disease can be ruled out with the help of *Prakruti vighata* and or *Apakarshana*.

(2) APAKARSHANA

Apakarshana means the *Sansodhana karma*, *sanshodhana* can rule out excessive vitiated *Doshas*. Recurrence of the vitiation of the *Doshas* is not possible with only *sanshodhana chikitsa*. It may be recurred if only *shaman chikitsa* have done. So, *sanshodhana chikitsa* is more reliable for all the disease. *Amlapitta* is chronic & complicated disease. Re-occurrence of *Amlapitta* is occur in the patient as early as possible after removing the treatment (*shaman chikitsa*) so, all the ancient *Acharyas* of Indian medical science give *sanshodhan karma* for it.

- *Vamana*, *virechana*, *shirovirechana*, *Niruha Basti* and *Rakta mokshana* are the *shodhana karma* given by the *vagbhatta*.
- *Kashyapa* has described *Vamana* as the first line of treatment followed by *langhana* and *laghu Bhojana*. *Kashyapa* opines that just like a tree with its trunk and branches is destroyed by striking blow at its root. As per *chakradatta*, *yogaratanakara*, the second line of treatment is to carry out *Mrudu virechana*. - *Chakrapani* has given two parts of *Amashaya*. *Urdhva* & *Adho*, *urdhva Amasaya* is the place of *kapha* while. *Adho* is *Pitta* place. *Urdhva Amasaya* is cleaned by *vaman karma* & *Adho Amasaya* is cleaned by *virechana karma*, because *vaman* is best for the *kaphanisharna* while *virechana* for the *Pittanisarana*. So *Amasaya* can be cleaned with *Vaman* & *Virechana karma*.
- *Bhavaprakasha* has given the specific treatment like *Vaman karma* for *urdhawaga Amlapitta* and *Virechana karma* for *Adhoga Amlapitta*.
- The main *vaman yogas*, mentioned by *Acharyas* are given us under.

(a) **Kashyapa:** *Lavanambu*, *sukhoshna Dugdha*, *Ikshurasa* or *Madhodaka*, *Vaman* have been done respectively with using the *tikta Dravyas*.

(b) **Yogaratanakara:** *Patolapatra* & *Madanphala churna* with the help of *Madhu* & *Saindhava*

(3) PRAKRUTIBIGHATA

Prakrutibighata means the *sanshaman chikitsa* the root of the disease must be ruled out for curation and it can be possible with the help of *prakrutivighata*. Without *sanshodhan karma*, only *samsaman* may help for removing the vitiated *Doshas*. The drug that removes the

vitiation of the *Doshas* and not expulses it from the body is called as *samsaman karma*. *samsaman chikitsa* brings the imbalance *Doshas* in to its normal position.

Kashaypa has mentioned following *sanshaman chikitsa* in *Amlapitta*.

(1) *Langhana*

(2) *Laghu bhojana*

(3) *Satmya Kala & Desha Sevana*

The principle of treatment is of two types

1. *Samsodhana*

2. *Samsamana*.

Samsodhana chikitsa is the process of treatment by which once the disease cures never relapse. That means it cures the disease from root cause. This done by *Panchakarmas*. *Samsamana chikitsa* is the process of treatment where relapse of the disease may occur. In this process trials are taken to bring out the *Vikrit dosas* into their normal state by means of using different types of drugs according to *dosas*.

According to *Bhaisajya Ratnavali* the *samsodhana* therapy adopted for *Amlapitta* are *vamana*, *virechana*, *niruha* and *anubasana vasti*.

- *Vamana therapy*:- *Vamana* should done in *Urdhaga Amlapitta* by using emetic drugs like *patola*, *nimbi*, decoction of *madana phala* with honey are used.
- *Virechana therapy*:- In *adhoga Amlapitta* *virechana* should be done in the form of mild laxatives like *trivrut churna*, *aragwadha majja* etc. are used.
- *Vasti therapy*: - *Niruha Vasti* and *Anubasana Vasti* are given to the patient after *snehapana* in chronic type of *Amlapitta*.
- Above *samsodhana* therapy should be done in the patient who can tolerate this therapy.

Samsamana therapy includes

- *Aousadhi* (Medicine)
- *Ahara* (Diet)
- *Vihara* (Regimen)
- *Aousadhi* – In the treatment of *Amlapitta* some single and combined drugs of Herbo mineral preparations been described by various ayurvedic authors. These are described in the last.

- **Ahara** – Diet regimen has occupied a vast portion on the treatment of any disease for the treatment of *Amlapitta*, some wholesome and un-wholesome items those can and can't be prescribed are discussed in *pathyapatya* chapter. Along with medicine, the perfect regimen should be come under *Samsoman* thrapy.
- **Vihara** – *Pitta* vitiating regimen like *atapa* sevana, irrelevant exercise, mental tension, depression, and anxiety should be avoided.

PATHYA APATHAYA (SITOLOGY)

Pathya- Old *Shalidhanya*, *Yava*, *Godhuma*, *Mudga*, *Patola*, *Karela*, *Amlaki*, *Coconut*, *Sharkara*, *Madhu*, *Sattu*, *Bathua*, cool boiled water, *tikta*, *kasaya*, *madhura rasa yukta dravya* are wholesome for this disease.

Apathya – *Nava dhanya*, *Virudha*, *Vidahi*, *Dushita ahara*, *Pitta Vadhaka ahara* like fish, *Till*, *Oil*, *Kulatha*, *Alcohol*, *Cord*, *Kanji*, *Katu*, *Lavana rasa yukta dravya* are unwholesome for this disease.

Aousadha – It may be classified into two groups

- ✓ Single
- ✓ Compound Drug

Single drug Useful in Amlapitta

- *Nimba*
- *Patola*
- *Bhunimba*
- *Amalaki*
- *Dhataki*
- *Yastimadhu*
- *Aswagandha*
- *Kusmanda*
- *Guduchi*
- *Satabari*
- *Bhringraja*
- *Parpataka*
- *Dhanyaka*
- *Nagakeshara*

Jangam Drug

- *Sankha*
- *Pravala*
- *Baratika*
- *Mukta*
- Cow Milk
- Cow Ghee

Parthiva Drug

- *Abhra Sphatika*
- *Gairika*
- *Rajata*
- *Louha*
- *Mandura*
- *Banga*

Their Purifying agents should be used to purify the drugs.

CONCLUSION

Most of the people are not follows the rules they are mentioned in *Ayurveda* because of fast life style. *Ayurveda* has described the way of living healthy life, as in *Dincharya*, *Ritucharya*, *Asthavidhi Ahara* etc. Now a day the life style is totally changed. The word *Amlapitta* is composed of word *amla* and *pitta*. *Pitta* is a *dosha* which present in the living body and responsible for the digestion, formation of *rakta dhatu*, colouration of skin, vision, body temperature etc. *Amla* word is presented as a qualitative word. It is one *rasa* among six *rasas*. Though *amla* has been said a natural property of *pitta* along with *katu rasa* according to *Charaka Sutra Sthan* has enlisted *katu* as its original *rasa* and mentioned that when *pitta* becomes *vidagdha* then it changes in the *amla*.

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