

## A CLINICAL APPROACH TO AMLAPITTA (HYPERACIDITY) THROUGH AYURVEDA: A SINGLE CASE STUDY

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### ABSTRACT

Amlapitta is a disorder that has become increasingly prevalent due to faulty life style, which often promote unhealthy eating habits and regimens. Stressful living conditions, which often disregard proper food practices, contribute significantly to the condition. Diet and lifestyle play crucial roles in both the pathogenesis and treatment of Amlapitta. Excessive consumption of stale food, sour food, packaged items, alcoholic beverages, fasting, eating between meals, worry, and spicy foods are factors that aggravate Pitta. Amlapitta is a disorder caused by the vitiation of Pitta Dosha and is a functional disorder of the Annava Srotas. It is classified into two types based on its direction of flow: Urdhwaga (ascending) and Adhoga (descending) Amlapitta. Amlapitta is a major disorder influenced by lifestyle modifications and can be managed through Pitta Shamana (pacification) with Virechana (therapeutic purgation) and by following appropriate dietary and lifestyle guidelines (Pathya).

**KEYWORDS:** Urdhva Amlapitta, Virechana, Pathya Apathya Ahara.

## INTRODUCTION

The word *Amlapitta* is composed of two words—‘*Amla*’ and ‘*Pitta*’. *Amla* is one of the six *rasas*<sup>[1]</sup> and three *vipakas*<sup>[2]</sup>, while *Pitta* is one among of the three *doshas*. *Amlapitta* is a lifestyle disease that is prevalent worldwide and is one of the most common conditions in the present era. It affects people of all ages, communities, and classes. Ayurveda has been prescribed ways of living a healthy life, such as *Ritucharya*, *Dincharya*, and *Asthavidhi Ahara*. However, people today often do not follow these Ayurvedic guidelines due to their fast-paced lifestyle. Changing lifestyle, food habits, and behavioral patterns are leading to various functional and psychological disorders.

*Amlapitta* is a *Pitta*-dominant *tridoshaja vyadhi*<sup>[3]</sup> (disease caused by the imbalance of all three *doshas*). It is a disorder of the *Annavaha Srotas*<sup>[4]</sup> (gastrointestinal tract) and, in modern medicine, *Amlapitta* can be correlated with hyperacidity. The *Pitta* is vitiated by consuming incompatible, spoiled, and extremely sour foods and beverages, which aggravate *Pitta*’s *Dravya* (substance) and *Amala Guna* (acidic qualities), resulting in *Amlapitta*.

*Acharya Kashyap* first described *Amlapitta* in a separate chapter and identified *Manasika Bhava* (psychological factors) as a major cause of this disease. He also analyzed *Amlapitta* based on the *Dosha* theory, believing that it is caused by the vitiation of the *Tridosha*, leading to *Mandagni* (weak digestive fire) and *Vidagdhaajirna* (improper digestion), which ultimately manifests as *Amlapitta*<sup>[5]</sup> This concept was later elaborated upon in works like *Madhavanidana*, *Yogaratanakara*, and *Bhavaprakasha*.

In *Madhav Nidana*, *Acharya Madhvakara* described *Amlapitta* as being caused by the vitiation of *Pittadasha*<sup>[6]</sup> (the *Pitta dosha*), while *Acharya Sushruta* considered that it is caused by excessive intake of *Amla*. He considered that the *Amla rasa* of *Pitta* appears in a *Vidagdha* (impaired) state.<sup>[7]</sup> *Acharya Charaka* not separately mentioned but he considered it a result of *Ajirna* (undigested food) when associated with *Pittadosha*.<sup>[8]</sup> It is of two types *Urdhwaga* (ascending) and *Adhoga* (descending) *Amlapitta*.<sup>[9]</sup> The treatment for *Amlapitta* should be *Nidanparivarjanam*<sup>[10]</sup>, which involves avoiding causative factors, such as consuming *Viruddhahara*, food at irregular times, eating spicy, oily, salty foods, following the *Ahara Vidhividhana* and *Aharavidhi*. *Visesayatanag*<sup>[11]</sup> the and managing stress. Timely meals should be consumed, and proper dietary guidelines must be followed. *Amlapitta* is a major disorder caused by lifestyle modifications, which can be managed through *Pitta Shamana*

(Pitta pacification) with *Virechana* (purgation therapy) and following appropriate dietary and lifestyle recommendations (*Pathya*).

## CASE STUDY

A 40-year-old male patient, a farmer by occupation from Kadakol, was apparently healthy until two years ago. However, he then started experiencing recurrent episodes of nausea, vomiting, sour belching, and a burning sensation in the chest region. He consulted an allopathic physician and has been taking allopathic medication routinely for management, but he did not experience relief. Over the past month, the symptoms have worsened, prompting him to seek further management at the Kayachikitsa OPD at BLDEA's AVS Ayurveda Mahavidyala Hospital and Research Center, Vijayapura.

### Personal History

- Diet: Mixed
- Appetite: Good
- Bowel Movements: Regular and clear
- Micturition: 3 to 4 times/day
- Sleep: Normal
- Habits: None

### General Examination

- Built: Moderate
- Nourishment: Moderate
- Pallor: Absent
- Icterus: Absent
- Cyanosis: Absent
- Clubbing: Absent
- Edema: Absent
- Lymphadenopathy: Absent
- Height: 5'7"
- Weight: 75 kg

### Vitals

- Pulse Rate (PR): 76 bpm
- Blood Pressure (BP): 110/70 mmHg

- Temperature (Temp): Afebrile
- Respiratory Rate (RR): 18 cpm

### Dashavidha Pariksha

1. Prakruti: Pittavataja

2. Vikruti:

○ Hetu:

- Aharaja: Spicy and sour foods, junk foods, irregular food habits
- Viharaja: Ratrijagarana, diwaswapna
- Manasika: Chinta, Krodha

Dosha: Pitta pradhana dosha

Dushya: Rasa

Desha: Jangala

Kala: Sharad rutu

Bala

○ Rogi: Madhyama

○ Roga: Madhyama

3. Sara: Madhyama

4. Samhanana: Madhyama

5. Pramana:

○ Height: 5'7''

○ Weight: 75 kg

6. Satmya: Madhyama

7. Satva: Madhyama

8. Ahara Shakti:

9. Abhyavarana Shakti: Madhyama

○ Jarana Shakti: Madhyama

10. Vyayama Shakti: Madhyama

11. Vaya: Madhyama

### ASTHASTHAN PARIKSHA

Parameter	Observation
Nadi	P↑↑V↑
Mutra	Prakruta
Mala	Prakruta

Jihva	Alipta
Shabda	Prakruta
Sparsha	Anushna
Drik	Prakruta
Akruti	Madhyama

### Systemic Examination

- Cardiovascular System (CVS):
  - S1, S2 heard normal
  - No murmurs
- Respiratory System (RS):
  - Air entry bilaterally equal
  - No added sounds
- Central Nervous System (CNS):
  - Patient is conscious
  - Well-oriented to time, person, and place
- Per Abdomen (P/A):
  - Inspection: No scars, lesions, dilated veins, rashes
  - Auscultation: Bowel sounds present
  - Palpation:
    - No organomegaly
    - No rigidity, guarding, or referred pain
  - Percussion: No abnormality

### TREATMENT GIVEN

Shodhana Chikitsa (9th Dec 2024 - 15th Dec 2024)

Patient is not willing to take Vamana hence planed for Virechana.

Procedure	Details	Duration
1) Snehapana	With Changri Ghrita	3 days
2) Sarvanga Abhyanga	With KsheeraBala Taila followed by Bashpa Sweda	3 days
3) Virechana	With Trivrut Leha (50gm)	1 day
Post-Treatment	Samsarjana Krama advised with pathya ahara and vihara	Ongoing

### SHAMANUSHADHIs

Medicine	Dosage	Frequency	Timing
Syrup Kalm	3 tsp	Twice a day (BD)	Before/After food (B/F)
Tab Amlant	1 tablet	Three times a day (TID)	Before/After food (B/F)
Tab Liv-52 DS	1 tablet	Once a day (BD)	After food (A/F)

**PATHYAS IN AMLAPITTA**

Category	Items
Anna Varga	Yava, Godhuma, Purana Sali, Mudgayusha, Lajasaktu
Saka Varga	Karavellaka, Patola, Kusmanda
Phala Varga	Dadima, Amalaki, Kapittha
Dugdha Varga	Godugadha
Mamsa Varga	Jangala, Mama Rasa
Miscellaneous	Sharkara, Madhu, Narikelodaka

**Vihara (Lifestyle)**

- Shitopachara (**Cooling measures**)
- Vishrama (**Rest**)

**APATHYAS IN AMLAPPITTA****Ahara**

- 1) Guru, vidahi, ushna, katubojana, kulathha, rasona, Navanna, Tila.
- 2) lavana, Amla, Katu rasa, Madya, Preservative foods as well as drugs.
- 3) Adhyasana, Vishamashana, Viruddashana, Bakery items which are excess in salts and oil.
- 4) fermented foods like bread, pickles, maida products.

**Vihara-** vegadharana, atapasevana, sleep aftergood, diwaswapna, vishaa nidra psychological-chinta krodha shoka and bhaya.

**Grading of subjective parameters for assessment of urdwaga amlapitta<sup>[11]</sup>**

- **Grade 0:** Absent (No occurrence)
- **Grade 1:** Once in a week
- **Grade 2:** Once in 2-3 days

Symptoms	Absent	Once in a Week	Once in 2-3 Days	Everyday
<b>Tiktaamlodga ra (Bitter &amp; Sour Belching)</b>	Grade 0	Grade 1	Grade 2	Grade 3
<b>Hrith-Kantha Daho (Heart-Throat Burning)</b>	Grade 0	Grade 1	Grade 2	Grade 3
<b>Utklesh (Nausea)</b>	Grade 0	Grade 1	Grade 2	Grade 3
<b>Chordi (Vomiting)</b>	Grade 0	Grade 1	Grade 2	Grade 3
<b>Avipak (Indigestion)</b>	Grade 0	Grade 1	Grade 2	Grade 3

## RESULTS

Symptoms	Before Treatment	After Treatment
1. Nausea	Present (Grade-4)	Absent (Grade-0)
2. Vomiting	Present (Grade-4)	Absent (Grade-0)
3. Sour Belching	Present (Grade-4)	Absent (Grade-0)
4. Burning Sensation in Chest Region	Present (Grade-4)	Grade-1 (After eating spicy or sour foods)

## DISCUSSION

- The word Amlapitta is a combination of the words "*amla*" (sour) and "*pitta*" (gastric juice).
- "*Amla gunodriktam pittam Amlapittam*" – In this disorder, *pitta* is vitiated by an increase in the *amla guna* (sour quality), which is why it is known as *Amlapitta*.
- *Amlapitta* is *Pittapradhan* (dominated by *pitta*) and *Saamavyadhi* (a disease involving multiple doshas). *Kledaka Kapha* and *Pachaka Pitta* are in a predominately liquid (*drava*) state. The increase in the liquid form of *pitta* reduces the sharpness (*Tikshanata*) of *Pachaka Pitta*, while also vitiating *Kledaka Kapha*, leading to *Agnimandya* (diminished digestive power) and an inability to digest small amounts of food.
- Mainly, *Tikta Rasa* (bitter taste), *Laghu* (light), *Snigdha* (unctuous), *Katu* or *Madhura Vipaka* (pungent or sweet aftertaste), and *Seeta Veerya* (cold potency) drugs are advocated by all the *Acharyas* for *Amlapitta*.
- The use of *Shamana* drugs, which are opposite to the qualities of *pitta* and, to some extent, *kapha*, is beneficial for *Amlapitta*.
- *Acharya Kashyapa* has mentioned the involvement of all three *Doshas* in *Amlapitta*, while *Acharya Madhavakara* emphasized the dominance of *pitta* in this disease. *Acharya Charaka* did not mention *Amlapitta* as a separate disease but described it within the context of *Grahaniroga* as one of the conditions.
- According to *Ayurveda*, the majority of disorders are caused by a vitiation of *Agni* (digestive fire). *Amlapitta* is a condition where *pitta* is accumulated previously due to self-aggravating causes, becoming *Vidagdha* (aggravated) due to *Virudha* (incompatible foods), *Dustha* (impure foods), *Amla* (sour), *Vidahi* (hot, spicy), *Pittakar Ahara* (foods that increase *pitta*), and *Drava* substances such as *Phanita*, *Kulattha*, *Ikshu Vikara*, etc. Over time, repeated exposure to these causative factors leads to the deposition of *Shukratva* (toxic elements) in the *Aamashaya* (stomach), which exacerbates the condition *Amlapitta*. can be likened to a gastrointestinal disorder that resembles hyperacidity in modern medicine. Hyperacidity refers to an increased level of acid in the stomach, which

occurs due to an imbalance between the acid-secreting mechanism and the protective mechanisms that normally safeguard the stomach lining.

### ➤ MODE OF ACTION

1) **Snehana** ➡ dissolution of toxic material into oil



(Abhyantara Snehana helps to dissolve the Dosha and to increase the volume  
And makes the Dosha free from their adherence.)



The toxin present in cytoplasm become membrane bound

2) **Swedana** ➡ Cell membrane permeability changes



Excretion of fat soluble protein bound toxin in to circulation



(Swedana help the Dosha to liquefy and disintegrate, and helps to mobilize the Dosha from  
Shakha to Koshta

### Virechana

“*Virechanam pittaharanam*” (cha.su.25/40) it is the best treatment measure for pitta disease. And it is also useful in the disorders in which pitta is associated with vata and kapha.

“*Virechanam tu pittasya jayarthe paramoushadham| yascha tatranvayaha shleshma tasya cha anadhamam smritam*” | (cha.ni.2/13) virechana is best for subsiding pitta and Anadhama for kapha which is associated with pitta.

### Virechana in Amlapitta

- Effect at the Dosha Level: Virechana helps expel the excessive *Dravata* of *Pitta* and *Snigdha Kapha*, while also acting as *Vatanulomana* (helps in the proper movement of *Vata*).
- Effect on *Ama* and *Agni*: Due to the qualities of the *Ushna* (hot), *Tikshna* (sharp), *Sukshma* (subtle), *Vyavayi* (pervasive), and *Vikasi* (spreading) of the *Virechana* drugs, it helps to clear *Ama* (toxins) and correct *Agni Dushti* (digestive fire imbalance).



- At the Level of *Srotas*: *Virechana* acts as *Srotoshodhana* (cleansing of the channels), helping to clear the obstructed pathways in the body.
- Psychological Benefits: The *Mana Indriya Prasadana* (calming of the mind and senses) property of *Virechana* helps in rectifying the psychological factors involved in the condition, such as stress and emotional imbalances
- Changeri Ghrita is a traditional Ayurvedic preparation made from a blend of potent herbs, including *pippali*, *pippali moola*, *gaja pippali*, *shwadamshttra*, *chitraka*, *dhanyaka*, *bilwa*, *yavani*, and *patha*. *Ghrita* is known for its unique ability, referred to as *Sanskarasya Anuvartanaat*, which allows it to absorb the qualities of the herbs with which it is processed, without losing its own inherent properties. In the context of *Amlapitta*, *Ghrita* is considered *Pathya* (beneficial), and it is utilized as the primary medium for drug administration. Its qualities are multifaceted: it is *Vata-Pittahara* (pacifies both *Vata* and *Pitta*), *Na Shleshma Vardhana* (does not increase *Kapha*), *Daha Shamaka* (relieves burning sensation), and *Agnideepana* (enhances digestive fire), making it an effective remedy for balancing and restoring harmony in the body.
- SYP Kalm is a proprietary Ayurvedic syrup manufactured by Prakruti Remedies Pvt. Ltd. It contains key ingredients such as *narikela lavana* (coconut salt), *yastimadhu* (licorice), *jeeraka* (cumin), and *pippali* (long pepper). This syrup plays an important role in the formation of gastric juices and offers rapid relief from the discomfort associated with gastritis. The primary ingredient, *narikela lavana*, has a cooling effect that aids in digestion and helps restore balance to the digestive system.
- Tab Amlant, by Maharishi Ayurveda, is a synergistic combination of powerful herbs like *sunthi* (dry ginger), *pippali* (long pepper), *haritaki* (terminalia), *mulethi* (licorice), *nisoth* (plumbago), and *swet parpati* (sulfur). These herbs work together to balance the *pitta dosha*, addressing underlying causes of indigestion and supporting digestive health.
- Tab Liv-52 DS is a formulation that includes *Capparis spinosa*, *Cichorium intybus*, *Solanum nigrum*, *Terminalia arjuna*, *Achillea millefolium*, *Tamarix gallica*, and *Mandur Basma*. It is a hepatotonic traditionally used in the treatment of liver disorders. *Liv-52* works by significantly improving liver function, acting as a stimulant, and offering protection against liver damage caused by alcohol consumption and *hepatitis B* virus infections, all without any noted side effects.

## CONCLUSION

Amlapitta is a disorder of the *Annavaha Srotas* (digestive channels), primarily affecting younger and middle-aged individuals due to the prevalence of unhealthy diets and lifestyle habits. Ayurveda offers various treatment modalities for Amlapitta, as described by different *Acharyas*, including *Nidana Parivarjan* (elimination of causative factors), *Shodhana* (detoxification therapies), *Shamana* (palliative treatments), and *Pathyapalana* (diet and lifestyle regulation), which together can effectively cure the disease. The treatment of hyperacidity is based on factors such as *Rogi Bala* (patient's strength), *Roga Bala* (severity of the disease), *Prakruti* (constitution), *Vikruti* (imbalance), *Ahara* (diet), *Desha* (environment), and *Kala* (time). *Pathyapathya* plays a significant role in managing hyperacidity, with *Kashyapa* explaining that just as milk poured into a curd pot immediately turns sour, repeatedly consumed improperly digested food leads to *Vidagdha* (impaired digestion), which aggravates the condition. Over time, hyperacidity can become complicated, making it essential to arrest the progression of the disease, a crucial step that can be achieved through strict adherence to *Pathya-Apathya* (proper and improper practices).

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