

A LITERARY STUDY OF AMLAPITTA FROM AYURVEDIC SAMHITAS

Vd. Prajakta Sunil Khairnar^{1*}, Dr. Gayatri S. Sawant²

¹MD Scholar, Department of Ayurveda Samhita and Siddhanta, Sumatibhai Shah Ayurved Mahavidyalaya Hadapsar, Pune.

²Guide and Associate Professor, Department of Ayurveda Samhita and Siddhanta, Sumatibhai Shah Ayurved Mahavidyalaya Hadapsar, Pune.

Article Received on 15 Sept. 2026,
Article Revised on 05 Oct. 2026,
Article Published on 16 Oct. 2026,
<https://doi.org/10.5281/zenodo.23384602>

*Corresponding Author

Vd. Prajakta Sunil Khairnar

MD Scholar, Department of
Ayurveda Samhita and Siddhanta,
Sumatibhai Shah Ayurved
Mahavidyalaya Hadapsar, Pune.



How to cite this Article: Vd. Prajakta Sunil Khairnar^{1*}, Dr. Gayatri S. Sawant². (2026). A Literary Study of Amlapitta From Ayurvedic Samhitas. World Journal of Pharmaceutical Research, 15(20), 595–607.

This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Background: *Amlapitta* is a common digestive disease in which the *Amla Guna* of *Pitta* becomes predominant. Changes in diet and lifestyle are important causes. It is often considered a symptom, but if it persists may lead to other diseases. The *Brihatrayi* do not describe *Amlapitta* as a separate disease, whereas the *Kashyapa Samhita* and *Madhava Nidana* describe it in detail. **Aim:** To study *Amlapitta Vyadhi* in detail from the Ayurvedic *Samhitas*. **Materials and Methods:** References to *Amlapitta* were collected from the *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Kashyapa Samhita* and *Madhava Nidana*. They were studied under *Nidanapanchaka*, *Bheda*, *Upadrava*, *Sadhyasadyatva* and *Chikitsa*. **Observations and Discussion:** The *Brihatrayi* contain scattered references to *Amlapitta* as a symptom, to the

causes of *Amlapitta*, and to drugs indicated for it. Important *Nidana* include *Viruddha Ahara*, *Vidahi Ahara*, *Kulattha* and *Vegadharana*. The *Samprapti* involves *Agnimandya*, *Vidagdha Ahara*, *Shukratva* and aggravated *Pitta*. The commonly described features are *Avipaka*, *Utklesha*, *Amla Udgara*, *Gaurava* and *Hrit-Kantha Daha*. *Kashyapa* classifies *Amlapitta* by *Dosha*, while *Madhava Nidana* describes *Urdhvaga* and *Adhoga* types. *Nava Amlapitta* is *Sadhya* and *Jeerna Amlapitta* is *Yapya*. Treatment includes *Nidana Parivarjana*, *Ama Pachana*, *Shodhana* and *Shamana*, with *Laghu*, *Tikta* and *Sheeta Pathya*. **Conclusion:** The

Brihatrayi mention *Amlapitta* only as a symptom or associated condition, whereas the *Kashyapa Samhita* and *Madhava Nidana* describe its *Nidana*, *Samprapti*, *Rupa*, *Bheda*, *Sadhyasadhyatva*, *Chikitsa* and *Pathya* in detail.

KEYWORDS: *Amlapitta*, *Brihatrayi*, *Nidana*, *Chikitsa*, *Pathya*, *Kashyapa Samhita*, *Madhava Nidana*.

INTRODUCTION

In the present era, changes in lifestyle, irregular food intake, unhealthy dietary habits, consumption of spicy foods, not following *Dinacharya* (daily regimen) and *Ritucharya* (seasonal regimen), suppression of natural urges and night awakening can affect digestive health and lead to various digestive complaints. Among these, *Amlapitta* is a condition characterised by symptoms associated with increased sourness and disturbance in the normal functioning of *Pitta*.

Amlapitta is often considered only as a symptom rather than being recognised as a disease. However, when this condition persists, it can contribute to the development of other diseases. Therefore, understanding *Amlapitta* as a disease and studying its etiological factors, *Dosha* involvement, *Agni* disturbance, *Samprapti* and *Chikitsa* is important from an Ayurvedic perspective.

Amlapitta is not described as a separate disease in the *Brihatrayi*. However, references related to its concept are found in different contexts. A detailed description of *Amlapitta* is found in later texts such as the *Kashyapa Samhita* and the *Madhava Nidana*. A comparative study of these references helps to understand the description of *Amlapitta* in different Ayurvedic texts.

The present literary review aims to study the references related to *Amlapitta* in the *Brihatrayi*, *Kashyapa Samhita* and *Madhava Nidana*, with reference to *Nidana*, *Purvarupa*, *Rupa*, *Samprapti*, *Bheda*, *Upadrava*, *Sadhyasadhyatva* and *Chikitsa*.

RATIONALE OF THE STUDY

It is considered that *Amlapitta* has not been described as a separate disease in the *Brihatrayi*. The present study found scattered references to *Amlapitta* in different contexts of the *Brihatrayi*. These references were studied along with the detailed description of *Amlapitta* in the *Kashyapa Samhita* and *Madhava Nidana*.

AIM

To study *Amlapitta Vyadhi* in detail from various Ayurvedic *Samhitas*.

MATERIAL

The following Ayurvedic texts were referred for the study:

1. *Charaka Samhita*
2. *Sushruta Samhita*
3. *Ashtanga Sangraha*
4. *Ashtanga Hridayam*
5. *Kashyapa Samhita*
6. *Madhava Nidana*

METHODOLOGY

All references related to *Amlapitta* were collected from the various *Samhitas*. The collected references were studied under the headings of *Nidanapanchaka*, along with *Bheda*, *Upadrava*, *Sadhyasadyatva* and *Chikitsa*, to understand *Amlapitta* in detail.

References of *Amlapitta* in *Charaka Samhita*

Relevant references related to *Amlapitta* were found at different places in the *Charaka Samhita*. These references are:^[1]

1. Reference: Ch. Su. 1/110-111

In *Dirghanjiviteeya Adhyaya*, *Dugdha* is mentioned as a dietary measure for alleviating *Amlapitta*.

2. Reference: Ch. Su. 20/14

In *Maharoga Adhyaya*, *Dhumaka* (smoky sensation), *Amlaka* (sour belching), *Vidaha* (burning sensation) and *Antardaha* (internal burning) are mentioned under the *Nanatmaja Vyadhi* of *Pitta*. These signs and symptoms are seen in the *Amlapitta*.

3. Reference: Ch. Su. 25/40

Kulattha is mentioned as an important causative factors of *Amlapitta*.

4. Reference: Ch. Su. 26/43

While describing the effects of excessive intake of *Amla Rasa*, *Charaka* has mentioned features such as *Kantha-Urah-Hrida Daha* (burning sensation in the throat, chest and cardiac region), which are seen in the *Amlapitta*.

5. Reference: Ch. Su. 26/43

Excessive intake of *Lavana Rasa* aggravates *Pitta* and is mentioned as a cause of *Amlapitta* along with other diseases of *Pitta Dosha*.

6. Reference: Ch. Su. 26/103

In *Atreyabhadarakapiya Adhyaya*, *Amlapitta* is mentioned along with other diseases caused by the intake of *Viruddha Ahara* (incompatible food).

7. Reference: Ch. Su. 27/25

In *Annapanavidhi Adhyaya*, *Rajamasha* (black gram) described as *Amlapittaghna*.

8. Reference: Ch. Chi. 7/148-150

While describing *Kushta Chikitsa*, *Charaka* mentions *Amlapitta* among the indications of *Mahatiktaka Ghrita*.

9. Reference: Ch. Chi. 12/5

In *Shopha Chikitsa*, *Kansaharitaki* is indicated for alleviating *Amlapitta*.

10. Reference: Ch. Chi. 15/44-47

In *Grahani Chikitsa Adhyaya*, *Acharya Charaka* explains that impaired *Agni* leads to improper digestion of food. The undigested food undergoes *Shuktatva* (fermentation), and when associated with *Pitta*, produces *Daha* (burning sensation), *Trishna* (thirst), *Mukharoga* (oral diseases), *Amlapitta* and other diseases of *Pitta*.

11. Reference: Chakrapani Commentary on Ch. Chi. 15/47

While commenting on *Grahanichikitsa Adhyaya*, *Acharya Chakrapani* states that *Amlapitta* is a condition in which the *Amla Guna* of *Pitta* is increased. He further quotes the signs and symptoms of *Amlapitta*, which include *Avipaka* (indigestion), *Klama* (fatigue), *Utklesha* (nausea), *Tikta* and *Amla Udgara* (bitter and sour belching), *Gaurava* (heaviness), *Hrid-Kantha Daha* (burning sensation in the cardiac and throat region) and *Aruchi* (loss of appetite).

References of Amlapitta in Sushruta Samhita

Amlapitta is not described as a separate disease in the *Sushruta Samhita*. However, references to *Amlika* are found at different places. According to *Dalhana*, *Amlika* refers to *Amlodgara* (sour belching).^[2]

1. Reference: Su. Su. 21/27

Amlika is mentioned as a symptom of *Pitta Prakopa*.

2. Reference: Su. Su. 42/10

Acharya Sushruta mentions *Amlika* among the diseases caused by excessive intake of *Lavana Rasa*.

3. Reference: Su. Ni. 2/8

In *Arsha Nidana*, *Amlika* is mentioned among the *Purvarupa* (prodromal symptom) of *Arsha*.

4. Reference: Su. Ni. 6/13

In *Prameha Nidana*, *Amlika* is mentioned among the complications of *Pittaja Prameha*.

References of *Amlapitta* in *Ashtanga Sangraha*

1. Reference: Shashilekha Commentary on A. S. Su. 5/27-30

In the *Indu Tika* on *Roga-Anutpadaniya Adhyaya*, *Pramilaka* is described while explaining the importance of *Shodhana* (purification) for excessively accumulated *Doshas*. Its *Samprapti* involves *Pitta* aggravated by *Vidahi Ahara*, which, along with *Vata*, enters the *Kapha Sthana* and produces *Hritshula*, *Aruchi*, *Daha* and *Chardana* of *Lavana* and *Amla Pitta*. *Indu* further mentions *Amlapitta* and *Pitta Visuchika* as synonyms of *Pramilaka*.^[3]

References of *Amlapitta* in *Ashtanga Hridayam*

1. Reference: A. H. Ni. 5/41

In *Pittaja Hridroga*, *Amlaka* (sour belching) and *Amlapittasya Chardanam* (vomiting of sour *Pitta*) are mentioned as symptoms.^[4]

Amlapitta in *Kashyapa Samhita*

A detailed descriptions of *Amlapitta* as a separate disease is found in the 16th chapter of *Khilasthana*.

1. Nidana and Samprapti

Kashyapa describes *Viruddha Ahara* (incompatible food), *Adhyashana* (eating before the previous food is digested), *Ajirna* (indigestion), excessive intake of *Amla* (sour), *Ushna* (hot), *Snigdha* (unctuous), *Ruksha* (dry) and *Drava Ahara* (liquid food), *Kulattha* (horse gram), *Vegadharana* (suppression of natural urges), *Atisnana* (excessive bathing) and *Atiavagahana* (excessive immersion) as causes of *Amlapitta*. These factors cause *Dosha Prakopa* and *Mandagni*, leading to improper digestion and formation of *Vidagdha Ahara* (improperly digested food), which attains *Shuktatva* (fermentation) and leads to *Amlapitta*.^[5]

2. Lakshana

The signs and symptoms of *Amlapitta* are *Vidbheda* (loose stools), *Gurukoshtatva* (heaviness in abdomen), *Amlotklesha* (nausea), *Shiroruja* (headache), *Hritshula* (chest pain), *Udaradhmana* (abdominal distension), *Angasada* (weakness), *Antrakujana* (intestinal gurgling), *Kantha-Uras Daha* (burning in throat and chest) and *Romaharsha* (horripilation).^[6]

3. Dosha and Sthana

Acharya Kashyapa states that *Amlapitta* originates in the *Amashaya*. He describes *Vataja*, *Pittaja* and *Kaphaja Amlapitta* according to *Dosha* predominance, with *Shula* (pain) and *Angasada* (weakness), *Daha* (burning) and *Vidaha* (burning sensation), and *Gurutva* (heaviness) and *Chhardi* (vomiting), respectively.^[7]

4. Chikitsa

Kashyapa advises *Vamana* in patients without depletion of *Bala* (strength) and *Mamsa Dhatu*, followed by *Langhana*, *Laghu Bhojana* and *Shamana-Pachana*. *Virechana* is advised after restoration of strength of patient.^[8]

Pathya

Kashyapa advises *Laghu* and *Tikta Ahara*, *Gavyaghrita* and *Godugdha*, along with avoidance of the causative factors.^[9]

5. Upadrava

Jwara (fever), *Atisara* (diarrhoea), *Pandutva* (pallor), *Shula* (pain), *Shotha* (swelling), *Aruchi* (loss of appetite) and *Bhrama* (giddiness) are mentioned as *Upadrava* (complications) in *Amlapitta*.^[10]

Amlapitta in Madhava Nidana

Madhava Nidana provides a detailed description of *Amlapitta*, including its *Nidana* and *Lakshana*. It also describes two types of *Amlapitta*, namely *Urdhvaga Amlapitta* and *Adhoga Amlapitta*.

1. Nidana of Amlapitta

Madhava Nidana describes *Amlapitta* as *Pitta* aggravated by *Viruddha Ahara* (incompatible food), *Vidahi Ahara* (spicy food) and *Pitta-Prakopaka Ahara* and *Pana*. Due to *Pitta Prakopa*, the *Amla Guna* (sour quality) of *Pitta* increases resulting in *Amlapitta*.^[11]

2. Lakshana of Amlapitta

The signs and symptoms of *Amlapitta* are *Avipaka* (indigestion), *Klama* (fatigue), *Utklesha* (nausea), *Tikta-Amla Udgara* (bitter and sour belching), *Gaurava* (heaviness), *Hrit-Kantha Daha* (burning in the cardiac and throat region) and *Aruchi* (loss of appetite).^[12]

3. Urdhvaga and Adhoga Amlapitta

Madhava Nidana describes *Amlapitta* according to its direction as *Urdhvaga* and *Adhoga*. *Adhoga Amlapitta* is associated with *Trishna* (thirst), *Daha* (burning), *murchha* (fainting), *Bhrama* (giddiness), *Moha* (confusion), *Hrillasa* (nausea), *Kotha* (urticaria) and *Sweda* (excessive sweating).

Urdhvaga Amlapitta presents with *Harita-Pitaka-Nila-Krishna-Araktam* coloured vomiting, *Amla-Tikta Vamana* (sour and bitter vomiting), *Kantha-Hrit-Kukshi Daha* (burning in the throat, cardiac, and abdominal regions), *Shiroruja* (headache), *Aruchi* (anorexia), *Jvara* (fever), *Kandu* (itching) and *Mandala* (rounded elevated skin eruptions).^[13]

4. Sadhyasadyatva of Amlapitta

Madhava Nidana states that *Nava* (acute) *Amlapitta* is *Sadhya*, while *Jeerna* (chronic) *Amlapitta* is *Yapya*.^[14]

References to Amlapitta in the Samhitas

The references to *Amlapitta* found in the *Samhitas* are presented below.

Table 1: References to Amlapitta in the Ayurvedic Samhitas.

Content	Charaka Samhita	Sushruta Samhita	Ashtanga Sangraha	Ashtanga Hridayam	Kashyapa Samhita	Madhava Nidana
<i>Nirukti</i>	✓	—	—	—	—	—
<i>Paryaya</i>	—	—	✓	—	—	—
<i>Nidana</i>	✓	✓	✓	—	✓	✓
<i>Samprapti</i>	✓	—	✓	—	✓	✓
<i>Purvarupa</i>	—	—	—	—	—	—
<i>Rupa</i>	✓	✓	✓	✓	✓	✓
<i>Bheda</i>	—	—	—	—	✓	✓
<i>Upadrava</i>	—	—	—	—	✓	—
<i>Sadhyasadyatva</i>	—	—	—	—	—	✓
<i>Chikitsa</i>	✓	—	—	—	✓	—
<i>Pathya</i>	✓	—	—	—	✓	—

✓ = Present; — = Absent.

DISCUSSION

The Ayurvedic texts provide varying levels of detail regarding *Amlapitta*. *Charaka*, *Sushruta*, *Ashtanga Sangraha* and *Ashtanga Hridayam* contain relevant references, while *Kashyapa Samhita* and *Madhava Nidana* give detailed descriptions. These references can be considered together to understand the *Amlapitta*.

Definition

The term '*Amlapitta*' is derived from *Amla* (sour) and *Pitta*. *Chakrapani* explains that *Amlapitta* refers to *Pitta* aggravated by the *Amla Guna*. Normally, *Nirama Pitta* has *Katu* (pungent) *Rasa*, whereas *Sama Pitta* has *Amla* (sour) *Rasa*.^[15] *Amlapitta* mainly occurs due to *Sama Pitta*.

Nidana

The *Nidana* of every disease can be classified under *Ahara* and *Vihara*. Thus, the references are grouped under these two headings.

Table 2: *Nidana* (causative factors) of *Amlapitta*.

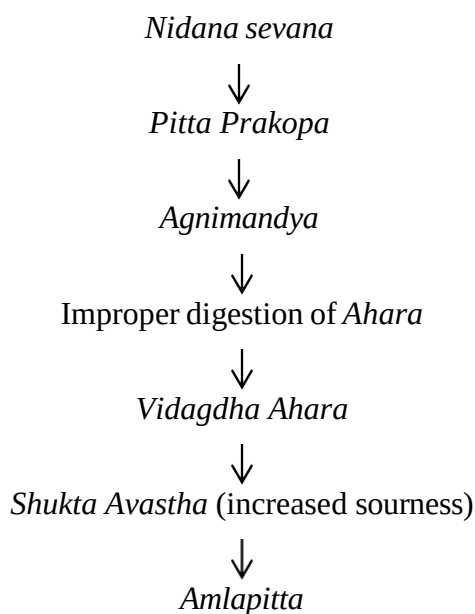
Category	<i>Nidana</i> (Causative factors)
<i>Ahara</i>	<i>Viruddha Ahara</i> (incompatible food) <i>Adhyashana</i> (eating before the previous meal is digested) <i>Ajirna</i> (indigestion) <i>Guru Ahara</i> (heavy-to-digest) <i>Ati Ushna-Snigdha-Ruksha-Drava Bhojana</i> <i>Abhishyandi Ahara</i> (food that obstructs channels of the body) <i>Ati Amla Lavana Rasa</i> (excessive intake of sour and salty food) <i>Vidahi Ahara</i> (spicy food)
	<i>Paryushita Anna</i> (stale food) <i>Kulattha</i> (horse gram) <i>Antarodakapana</i> (drinking excessive water in the middle of a meal)
<i>Vihara</i>	<i>Vegadharana</i> (suppression of natural urges) <i>Bhojannotara</i> <i>Divaswapna</i> (day sleep after meals) <i>Ati-snana</i> (prolonged and frequent bathing) <i>Ati Avagahana</i> (excessive immersion in water)

Thus, the references show that improper food, impaired digestion and inappropriate daily habits have an important role in the development of *Amlapitta*.

Samprapti

The *Samprapti* of *Amlapitta* described by *Acharya Charaka*, *Kashyapa* and *Madhavakara* shows some differences. *Charaka* and *Kashyapa* describe *Agnimandya* (reduced digestive fire), followed by improper digestion of *Ahara*, formation of *Vidagdha Ahara* and *Shuktatva* (increased sourness), leading to *Amlapitta*.

Madhavakara gives greater importance to *Pitta Prakopa* in the development of *Amlapitta*. The *Samprapti* of *Amlapitta* derived from the literary study is presented below.



Regarding the *Udbhavasthana* (site of origin), *Kashyapa* states the *Amashaya*, and the same can be inferred from *Charaka* from the context of *Grahani Chikitsa*. According to *Madhavakara*, it can be inferred to be the *Pachyamanashaya*, as *Pitta* is situated there.

Purvarupa

Specific *Purvarupas* (prodromal symptoms) of *Amlapitta* are not clearly described in the available references. The occasional occurrence of *Amlapitta* symptoms can be understood as *Purvarupa*. If these symptoms are ignored, the *Samprapti* of the disease progresses with the involvement of other components.

Rupa

The signs and symptoms described in the *Samhitas* are:

- *Avipaka* (indigestion)
- *Utklesha* (nausea)
- *Amla-Tikta Udgara* (sour or bitter belching)
- *Gaurava* (heaviness)
- *Hrit-Kantha Daha* (burning in the cardiac and throat region)
- *Aruchi* (loss of appetite)
- *Klama* (fatigue)

- *Adhmana* (abdominal distention)
- *Shula* (abdominal pain)
- *Shiroruja* (headache)

Amla Udgara, Utklesha, Avipaka, Gaurava and *Hrit-Kantha Daha* are found repeatedly in the descriptions. The other symptoms vary according to the *Dosha* association and the type of *Amlapitta*.

Bheda (Types)

Kashyapa describes *Vataja, Pittaja* and *Kaphaja Amlapitta* according to *Dosha* predominance. This is related to the *Amashaya* being the *Udbhavasthana*, where *Doshas* are formed during *Avasthapaka*.

Madhavakara describes *Urdhvaga* and *Adhoga Amlapitta* according to *Gati* (direction), which depends on the *Dosha* associated with *Pitta*. *Kapha* association leads to *Urdhvaga Gati*, while *Vata* association leads to *Adhoga Gati*.

Upadrava (Complications)

The *Upadrava* mentioned by *Kashyapa* can be understood in relation to the *Udbhavasthana, Dosha* and *Guna* involved in *Amlapitta*.

- *Jwara* is related to the *Amashaya*, the *Udbhavasthana* of *Amlapitta*.
- *Atisara* results from the *Sara Guna* of aggravated *Pitta*.
- *Pandu* is associated with *Agnimandya* in relation to the *Drava Guna* of *Pitta*.
- *Shula* results from *Vata Avarodha* by the other aggravated *Doshas*.
- *Shotha* occurs with increased *Dravatva*.
- *Aruchi* develops in the presence of aggravated *Doshas* in *Amashaya*.
- *Bhrama* is associated with increased *Ushna* and *Tikshna Guna* of *Pitta* with *Sthana Samshraya* (localisation) in the *Shiras* (head).

Sadhyasadyatva

Newly developed *Amlapitta* is considered *Sadhya* because the *Nidana, Purvarupa* and *Rupa* are mild in the early stage of the disease. In contrast, a chronic disease progressively causes greater depletion of the *Dhatus*, making it difficult to treat or requiring continuous management. Therefore, *Jeerna Amlapitta* is considered *Yapya*.

Chikitsa

The treatment described by *Kashyapa* considers the *Dosha* and *Agni* involved in *Amlapitta*.

- *Nidana Parivarjana* prevents continued exposure to the causative factors and further *Dosha* aggravation.
- *Vamana* is advised in patients whose *Bala* and *Mamsa Dhatu* are not depleted, to remove the aggravated *Kapha-Pitta Dosha* from the *Amashaya*, the site of origin of the disease.
- *Langhana* and *Laghu Bhojana* are advised after *Vamana* for restoration of *Agni*.
- *Pachana* and *Shamana* are advised for the pacification of residual *Doshas*.
- Once the *Bala* is restored, *Sramsana* (*Virechana*) is advised to eliminate the remaining *Dosha* from the *Pakvashaya*.

Pathya

The *Pathya* described for *Amlapitta* is related to *Agni*, *Ama* and the properties of aggravated *Pitta*.

- *Laghu* and *Tikta Ahara* support *Agni* and *Ama Pachana*, while *Tikta Rasa* helps counter the *Amla* quality of *Pitta*.
- *Dugdha*, *Godugdha* and *Gavyaghrta* are *Sheeta Veerya* and *Snigdha*, which help reduce the *Ushna* and *Tikshna* properties of *Pitta*.
- *Rajamasha* has *Madhura* and *Kashaya Rasa*, which help pacify *Pitta*. Thus, these dietary measures support *Agni* and help reduce the aggravated *Pitta* involved in *Amlapitta*.

Principles of Treatment Revealed from the Study

1. Nidana Parivarjana

Avoidance of the causative factors is the primary principle of treatment.

2. Ama Pachana

In *Amlapitta*, *Pitta* is aggravated with predominance of the *Amla* quality. When *Pitta* is associated with *Ama*, it becomes *Amla* in nature. Therefore, for *Ama Pachana*, *Dravyas* possessing *Tikta Rasa*, which is opposite to *Amla Rasa*, should be used. For example *Musta*, *Patola Patra* and *Ativisha*.

3. Shodhana

Amlapitta is associated with the aggravation of *Pitta Dosha* and originates in the *Amashaya*, where *Kapha* is also present as the *Sthanika* (local) *Dosha*. Therefore, *Vamana* and *Virechana* are useful *Shodhana* measures for these aggravated *Doshas*.

4. Shamana

In *Amlapitta*, *Pitta* is aggravated with the qualities of *Ushna*, *Tikshna*, *Laghu*, *Vistra*, *Sara* and *Drava*. Therefore, treatment should include *Dravyas* possessing qualities opposite to these, such as *Shita*, *Guru*, *Sthira* and *Sandra*. For example *Gairika*, *Amalaki* etc.

CONCLUSION

1. The literary study identified 11 references to *Amlapitta* in *Charaka Samhita*, 4 references to *Amlika* in *Sushruta Samhita*, 1 in the *Ashtanga Hridayam* and 1 in *Indu's* commentary on the *Ashtanga Sangraha*. Thus, *Amlapitta* was known in the *Brihatrayi* as a symptom or associated condition, while the *Kashyapa Samhita* and *Madhava Nidana* describe it as an independent disease.
2. *Amlapitta* mainly occurs due to *Pitta Prakopa* and *Agnimandya*, with specific *Hetus* such as *Viruddha Ahara*, *Adhyashana*, *Vidahi Ahara*, *Kulattha Sevana* and *Vegadharana*.
3. The *Sthana* of *Amlapitta* is *Amashaya* according to *Kashyapa Samhita*, while *Pachyamanashaya* can be inferred from *Madhava Nidana*. When the vitiated *Doshas* are present in *Amashaya*, *Vamana* is preferred, whereas *Virechana* is preferred when the vitiated *Doshas* are present in *Pachyamanashaya*.
4. *Laghu*, *Tikta*, *Sheeta* and *Snigdha Dravyas* are advised along with avoidance of the causative factors.
5. *Chakrapani* explains that the *Amla Guna* of *Pitta* increases in *Amlapitta* and is a *Guna* of *Sama Pitta*. Therefore, *Ama Pachana*, *Shodhana* (*Vamana* and *Virechana*) and *Shamana* are the main principles of treatment.

REFERENCES

1. Acharya YT, editor. The Charaka Samhita of Agnivesha with Ayurveda Dipika commentary by Chakrapanidatta. Varanasi: Chaukhambha Surbharati Prakashan; 2019.
2. Acharya YT, editor. Sushrutasamhita of Sushruta with Nibandhasangraha commentary of Sri Dalhanacharya and NyaychandrikaPanjika of Sri Gayadasacharya, Varanasi :Chaukhambha Sanskrit Sansthan, 2019.
3. Athavale A, editor. Shreemadvagbhatavirachitam Ashtangasangraha with Induvyakhya, Sutrasthana, Roganutpadaniya, Chapter 5, Verse no. 27-30. Pune: Shreemad Atreya Prakashan, 1980; 33.
4. Paradakara HSS, editor. Astangahrudaya of Vagbhata with Sarvangasundar commentary by Arunadatta and Ayurvedarasayana commentary of Hemadri, Nidanasthana,

- Rajayakshamadi Nidanam: Chapter 05, Verse no. 41, Varanasi: Chaukhambha Sanskrit Sansthan, 2022; 482.
5. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 3-9. Varanasi: Chaukhambha Sanskrit Sansthan, 2012; 335-336.
 6. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 14-15. Varanasi: Chaukhambha Sanskrit Sansthan, 2012; 336.
 7. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 16-18. Varanasi: Chaukhambha Sanskrit Sansthan; 2012; 336.
 8. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 19-21. Varanasi: Chaukhambha Sanskrit Sansthan; 2012; 336-337.
 9. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 38-40. Varanasi: Chaukhambha Sanskrit Sansthan; 2012; 338.
 10. Sharma H, editor. The Kasyapa Samhita or Vrddhajivakiya Tantra, Khilasthana, Amlapittachikitsa Adhyaya, Chapter 16, verses 49. Varanasi: Chaukhambha Sanskrit Sansthan; 2012; 338.
 11. Madhava. Madhava Nidana. Shastri NN, commentator. Amlapitta Nidanam, Chapter 51, verse no. 1. Varanasi: Motilal Banarsidass, 1994; 641.
 12. Madhava. Madhava Nidana. Shastri NN, commentator. Amlapitta Nidanam, Chapter 51, verse no. 2. Varanasi: Motilal Banarsidass, 1994; 642.
 13. Madhava. Madhava Nidana. Shastri NN, commentator. Amlapitta Nidanam, Chapter 51, verse no. 3-6. Varanasi: Motilal Banarsidass, 1994; 643.
 14. Madhava. Madhava Nidana. Shastri NN, commentator. Amlapitta Nidanam, Chapter 51, verse no. 7. Varanasi: Motilal Banarsidass, 1994; 644.
 15. Madhava. Madhava Nidana. Shastri NN, commentator. Lakshanam, Chapter 1, Commentary on verse no. 5. Varanasi: Motilal Banarsidass, 1994; 19.