

A REVIEW ARTICLE ON AMLAPITTA

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22 May 2024,Revised on 12 June 2024,
Accepted on 02 July 2024

DOI: 10.20959/wjpr202414-33165



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ABSTRACT

Amlapitta is most common disease of Annavaastrotasa (Gastrointestinal tract). In Amlapitta due to continuous intake of improper food items aggravates Pachak pitta by Amla guna which leads to disease into acute condition of Vidagdhajirna which due to ignorance converts into Amlapitta. According to Ayurveda most of the disruption is caused by the confirmed Agni (hunger). Various things and ongoing changes in life such as, getting used to new and new foods, junk food, fast food, changes in cooking style, occupational hazards etc. It has exacerbated the spread of the disease. Along with those factors that contribute to major depression, anxiety had worsened the disease, including Amlapitta (Hyperacidity). This is a lifestyle problem and those who are addicted to tobacco, alcohol and mixed foods that contain salt can easily get the disease. Amlapitta disease,

causes, treatment is reviewed in detail according to Ayurveda in this article.

KEYWORDS: Urdhwaga Amlapitta, Sedentary, Agnimandya.

INTRODUCTION

Due to sedentary lifestyle and dietary inconsistency each person is busy and living stressful life. People are attracted towards the junk foods causing 50% of Gastrointestinal tract (GIT) disorders.^[1] Ayurvedic samhitas have described healthy routine under Dinacharya & Rutucharya but due to busy life style people are unable to follow this routine resulting in Agnimandya which ultimately leads to Ajirna and diseases like Amlapitta. In Ayurveda, all the diseases are due to Agnimandya (Roga Sarveapi Mandagno).^[2] Major causes behind Agnimandya are Adhyashana (eating after meal), Viruddhahar (incompatible food), Vishamashana (Diet on irregular time and quantity). Amlapitta is not mentioned in

Brihatrayi. It was first mentioned in Kashyapa samhita. Madhava Nidana, Bhavaprakasha and Yoga Ratnakara have also described it very well. Vagbhata has described that all diseases are caused due to Mandagni. In Amlapitta due to continuous intake of improper food items aggravates Pachak pitta by Amla guna which leads to disease into acute condition of Vidagdhajirna which due to ignorance converts into Amlapitta.

Causes of Amlapitta (Hetu)

According to Acharya Kashyapa,

विरुद्धादशनाजीर्णादामे चामे च पुरणात् ।

पिष्टान्नानामपववानां मदवानां गोरसस्य च ॥

गुर्वविष्यन्दि भोज्याना वेगानां धारणस्य च ।

फणितेक्ष विकाराणां कुलत्थ्यानां च शीलनात्

भृष्टधान्य पुलाकानां पृथुकानां तथैव च ॥

का खि.१६/३-६४^[3]

Aaharaja Hetu (Dietary cause): This includes a variety of unhealthy eating habits that contradict common practices as mentioned in Ayurveda. According to Kashyap Virudha Ahara (Unhealthy Diet), Adhyasana (after meals), Bhojana (eating food even though the previous meal is not digested), AjeernaBhojana (regular digestion), Guru (hard food), Snigdha Bhojana (fatty foods), Ati Rukshanna (extremely dry food), etc. It causes Agnimandya (loss of appetite) leading to Amlapitta (hyperacidity). Acharya Madhavakara states that an increase in Pitta (juice in the stomach) is a factor in the spread of Amlapitta (hyperacidity).

2. Viharaja: This includes things that go against the rules of normal hygiene. It has two types:

- a. Excess physical activity
- b. No or less work

Excessive physical activity includes more than regular exercise, Ratri-jagarana, Dhatukshaya, Upavasa etc., making Vata Pitta Prakopa. Kashyapa points out that the root cause could be Vegadharana, Divaswapa after eating Bojana, Snana. Thus, the above factor creates Jatharagnimandya leading to the disease Amlapitta.

3. Agantuja Hetu: This group includes items such as alcohol, smoking, tobacco, beverages, and other toxic substances. These substances cause local irritation in the stomach which eventually secretes the stomach juice causes Amlapitta.

4. Manasika Hetu: It is a psychological factor and plays an important role in maintaining health. Other causes- Living in anoopadeshai, Sharad ritu (autumn season), alcoholism, smoking, tobacco chewing, long-term NSAIDS (pain killers). All of the above lead to an excessive increase in 'Pitta dosha' in the body and show symptoms of amlapitta.

Purvaroopas

Symptoms that arise from diseases are called Purvaroopas, Purvaroopas are being appeared before manifestation of diseases. In case of Amlapitta Agnimandya and Hrullas symptoms appeared before actual symptoms of Amlapitta started. Acharya Charaka in Charaksamhita Grahani chapter has mentioned Purvaroopas of Grahani like Trishna, Alasya, Balakshaya, Annavidha, gauravata.^[4] These symptoms may be considered as Purvaroopas of Grahani as well as Amlapitta.

Rupa

Actual sign and symptoms of disease are called Rupas.^[5] According to Acharya Sushruta Rupa are appears in the Vyakti stage i.e. 5th Kriyakala. Rupa or Lakshana classified into two types.

- 1) Samanya Lakshana
- 2) Vishesh Lakshanas

- 1) Samanya Lakshana

अविपाकवलमोत्के शक्तिताम्लोद्गारगोरखैः ।

हृत्कंठदाहारुचिभिश्वम्लपित्तं वदेमिदम् ॥

मा.नि.७२/२^[6]

Types of Amlapitta (Prakara)

i) Kashyapa Samhita:^[7] Here three types are mentioned:

- a. Vataja Amlapitta-Shoola, Angasada, Jrumbha, Snigdha guna Upasaya.
- b. Pittaja Amlapitta- Bhrama, Vidaha, Sitaupasaya, Svadupasaya.
- c. Kaphaja Amlapitta-Gaurava, Chhardi, Rukshaguna, Upasaya, Usmaguna, Upasaya.

ii) **Madhava Nidan**- here four types are mentioned

- Vatadhikya Amlapitta- Kampa, Pralapa, Murchha, Chimchimitva, Gaatraavasada, Shoola, Tamodarshana, Vibhrama, Moha, Harsha.
- Kaphadhikya Amlapitta- Kapha, Nishthivana, Gaurava, Jadata, Aruchi, Shita, Saada, Vami Lepa, Agnimandya, Kandu, Nindra.
- Vata-Kaphadhikya Amlapitta-Lakshanas of Vataja Amlapitta and Kaphaja Amlapitta are combined.
- Shleshma-Pittaja Amlapitta-Tiktodgara, Amlodgara, Katu Udgara, Hrididaha, Kukshidaha, Kanthadaha, Bhrama, Alasya, Shiroruja, Praseka.

According to Sthana Dushti

1.Urdhwaga Amlapitta:^[8] Chardi-Harita, Pitta, Neela, Krushna, Rakta, Raktabha, Mansodakabha Varna, Ati Amla, Ati Pichhila, Accha Shleshmanujata, Vividha Rasa, Abhukta Amla/ Katu Bhukta, Vidagdhe Amla/ Katu. Amlodgara (Abhukte/ Bhukte Vidagdhe) Tiktodgara (Abhukte/ Bhukte Vidagdhe) Kantha-Hrid-Kukshi Daha Shirshoola Kara-Charana Daha and Ushnata Mahati Aruchi Kapha-Pittaja Jwara Kandu Mandala Pidaka.

2. Adhoga Amlapitta:^[9] Trushna, Daha, Murcha, Bhrama, Moha, Hrullhas, Kotha, Mandagni, Harsha, Sweda, Anga Pittata.

Samprapti

The word Samprapti reflects the process of disease formation right from the beginning of causative factor to complete manifestation of the symptoms. It is a course followed by a disease where Doshas gets vitiated and path it follows for the manifestation of the disease.

The aim of the *Chikitsa* is to break the *Samprapti* i.e *Samprapti Vighatan Chikitsa*. So it is very important to understand the Samprapti of disease.

वाताचः प्रकुप्यन्ति तेषामन्यतमो यदा ।

मन्दिकरोति कावाग्निमग््नौ मर्दवमागते ॥

एतान्येव तथा भूयः सेवमानस्य दुर्मतेः ।

यत्किन्विदशितं पीतं देहिनस्तद्विद दाति ॥

विदग्धं शुक्तां याति शुक्तामामाशवे स्थितम् ।

तदम्लपित्तमित्याहुर्मुषिष्ठं पित्तदुषणात् ।

जन्तोर्दनुबध्नाति लौल्यादनियतात्मनः ।

का.सि १६/७, ८, ९^[10]

Samprapti Ghataka

Dosha - Pachaka Pitta, Saman Vayu, Kledaka Kapha Dushya Rasa, Rakta Strotodushti- anga, Vimargagaman, Attipravruti Udhavsthan – Amashaya Adhishtan - Urdhawag Amashaya Sanchayasthan - Rasavaha Strotas, Annavaha Strotas Rogamarga – Abhyantar Swabhav – Chirkari.

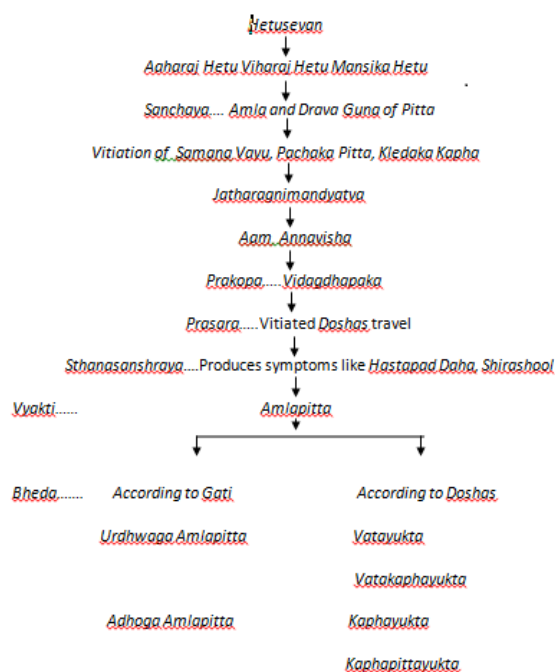


Figure 1: Flow chart of samprapti of Amlapitta.

Upadrava

Upadrava means complication produced by same Dosha which is responsible for the formation of main disease. If the patient of Amlapitta continues Niadan sevana then it may lead to the chronic stage of Amlapitta which then can cause serious upadhravas. If the patient of Amlapitta, in its chronic stage does not stop nidana sevana then it causes aggravation of all doshas and may vitiate other dhatus (e.g. Ras, Rakta, Mansa etc) to create new disease.

Jwara, Atisara, Pandu, Shoola, Shotha, Aruchi, Bhrama^[11]

Sadhasayasadhyata

According to *Madhvakara* when the disease of recent origin, it is *Yapya* when chronicity occurs it becomes *Krichasadhya*, when duration of disease is long and cured with great difficulty and *Asadhya* when the patient have different *Upadhravas* and symptoms of *Dhatu Kshaya*.

Kashyapa has indicates that if it is accompanied with other Upadravas and Dhatukshinata then it becomes Asadhya.^[12]

Chikitsa

पूर्वम् तु वमनं कार्यम् पश्चान्मुट विरेचनम् ।

कृत्वान्तिविरेकस्य सुस्निग्धस्यानुवासनम् ॥

आस्थापनं चिरोत्थेऽस्मिन्देयं दोषाद्यपेक्षया ।

दोषसंसर्गजे कार्यम् औषध आहार कल्पनम् ॥

पाचनं तिक्तं बहलं पथ्यं च परिकल्पयेत् ।

यो.र.^[13]

According to Acharya Yogaratnakara and Acharya Kashyapa

1. Vamana is the first line of treatment for Amlapitta (patol+neem + madanfai).
2. Virechana-after that mrudu virechan is indicated for Amlapitta (triphala +madhu).
3. Basti Anuvasan and Asthapan Basti should be administered in Chronic Amlapitta,
4. Shaman chikitsa- Shodhan Chikitsa is followed by Shaman chikitsa. Ahar, and aushdi according to predominance Dosha. (Patoladi Kwath, Bhunimbadi Kwath, guduchi Moodak are given in different Samhita.)^[14]

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.

Kalpas

➤ According to Yogratanakara

Churna - Eladichurna, Trikatukadichurna

Kwatha- Yavadikwatha, Guduchyadikwatha, Bhunimbadi kwatha, Patoladikwatha, Kantakaryadikwatha Gutika - Drakshadi Gutika

Avaleha - Khandamalaki, Gudakushmanda, Abhyadyavleha, Khandpippali

Khandapaka - Narikelakhandapaka

Yoga - Madhupippalyadi Yoga, Modaka - Gudadimodaka

Ghruta- Mahanarayan Ghruta, Shatavari Ghruta, Pippalighruta

Rasaushadhi - Sutashekhar Rasa, Rasamruta, Lilavilas

➤ According to Bhaishajyaratnavali

Churna - Panchanimbadi Churna, Abhayadichurna, Avipattikar Churna

Kwatha - Vasadidashanga Kwatha

Gutika - Panchanangagutika, PaniyabhaktagutikaModaka - Amlapittantakamodaka

Khandapaka- Shunthikhanda, Khandakushamanda, Pippalikhanda

Ghruta-Jirakadyaghruta, Pippalighruta, Shatavarighruta, Drakshadighruta, Narayanghruta

Mandura - Triphalamandura, Sitamandura

➤ According to Chakradatta

Kwatha - Patoladi Kwatha, Shringbera Kwatha

Churna - Hingwadi Churna

Ghruta - Jeerakadi Ghruta, Pippali Ghruta, Drakshadi Ghruta

➤ According to Sharandhara

Kutajavleha, Vasantakusumakararasa

Pathyapathya

Pathya is referred to the Aahara and Vihara which causes pacification of disease where Apathy is referred to the Aahara and Vihara which causes aggregation and complication of diseases. According to Yogratnakar aahar (Food), Aushadhi (Medicine) and Pathya has same importance during treatment.^[15]

Pathya Aahar

Annavaarga: Yava, Godhuma, Purana Shali, Mudga Yusha, Lajja Saktu

Shakavarga: Karavellaka, Patola, Kushmanda

Phalavarga: Amalaki, Kapittha

Dugdhavarga: Godugdha

Mamsvarga: Jangala Mansarasa

Miscellaneous: Sita, Madhu, Narikela Udaka

Pathya Vihara - Shitopachara, Vishrama

Apathya Aahara - Guru, Vidahi, Viruddha, Kulatha, Masha, Navanna, Tila, Dadhi, Madya, Avidugdha

Apathya Vihara -Vegavidharana, Atapsevan, Chinta, Krodha, Shoka

DISCUSSION AND CONCLUSION

In the present era Amlapitta is a dominant disease of unhealthy food and lifestyle. The Brahatrayi Granthas has scattered references about Amlapitta. Acharya Madhavakara has divided Amlapitta into Urdhwa and Adha on the basis of dosha gati. Acharya Kashypa was the first person to give detailed protocol of treatment for Amlapitta. Acharya gives instruction to do Vamana where the Dushita Drava Yukta Pitta goes out and Agni gains its normalcy. After this Aushadi is given to do the Pachana of Dosha and further is eliminated from the body through purgation.

Acharya says Amlapitta is more common in marshy land so one should be away from the Desha which is more prone for it.

Interpretation of Chikitsa with Panchamahabhuta siddhantha Most of the drugs (in samana aspect) are having Tikta Rasa which has Vayu + Akasha Mahabhuta. This Vayu Mahabhuta dries up the Dravtva of Dushita Pitta and this Akasha Mahabhuta removes the Srotorodha which in turn is the Samprapti Vighatana. So by applying Samuchaya Tantrayukti one should understand that all Tikta Rasa drugs can be used in the treatment of Amlapitta. Further Acharya says about the Pathya to be followed which is good for the Srotas, does the Dipana of Agni and promotion of Bala.

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