



ROLE OF AYURVEDIC MANAGEMENT IN AMLAPITTA

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ABSTRACT

In 21st century, human is unable to follow Dincharya and Ritucharya; because fast track lifestyle has made human restless to achieve his unlimited desires in a very short period. These desires produce different types of anxiety, worry, anger, fear and depression, which directly or indirectly lead to various types of gastrointestinal tract disorders. According to Ayurveda to maintain the health, one has to follow the basic principles like; Dincharya and Ritucharya which balances the Tridosha viz. Vata, Pitta, Kapha. If anyone does not follow these principles and they have been under psychological problems, and cannot digest the food properly. The undigested food molecules (AMA) generated from Ajirna and Annavisha which disturbs the "Pitta" Dosh which causes disturbances in "Annavaaha Srotas"(GIT) causing "Amlapitta". In this present paper Amlapitta disease and its management is reviewed according to Ayurvedic view through Shodhana (Vamana and Virechana) and Shaman therapy along with various Pittashamak drug compounds which have Deepan and Rechana properties.

KEYWORDS : Dincharya, Ritucharya, Ajirna, Annavaha Srotas.

INTRODUCTION:

In present scenario *Amlapitta* is a common disease in the society due to which all age group affected. It's one of the commonest *Vyadhi* of *Annavaaha Srotas* (Gastrointestinal tract disorder) caused by vitiated *Agni* and *Pitta* is predominant *Dosha* in *Amlapitta*. Normally *Pitta* has *Katu Rasa* but when *Pitta* has become *Vidagdhata* then it is converted into *Amla Rasa* it is called vitiated *Pitta Dosha*.

This disease is not separately described in *Brihatrayi* but mentioned as a symptom or complication of many disorders in it. *Acharya Kashyap* has first separately mentioned the disease *Amlapitta* and he has also mentioned *Mansik Bhava* as an important cause of this disease.

Amlapitta is an established entity from the time of *Acharya Madhava*, He described cause of *Amlapitta* in '*Madhava Nidana*' (*Rogavinishchaya*), Among the three *Doshas*, *Pitta* plays a key role for the genesis of *Amlapitta*. According to *Madhava Nidana*, *Amlapitta* of recent origin (*Naveen Amlapitta*) is *Sadhya* whereas *Chronic Amlapitta* is *Yapya* that is maintainable. If proper dietary care is taken, then even *Kashtha Sadhya* type of *Amlapitta* is treatable. In *Chakradatta*, detailed description of symptomatology and treatment of *Amlapitta* is given in the *Amlapitta Rogadhikar* chapter.

Acharya Charak and *Kashyap* have clearly indicated *Amlapitta* occur, in the person who could not check the temptation of food. The *Nidan Sevana* (Spicy food, junk food, over workload and mental stress) create *Mandagni*, due to *Mandagni*, *Ajirna* is developed and it leads to *Amavisha* Production.

This *Amavisha* mixed with *Pittadi Dosha* and accumulate in *Amashaya* then it produce the *Amlapitta* disease. It is characterized by *Avipaka* (indigestion), *Klama* (Lassitude), *Utklesha* (nausea),

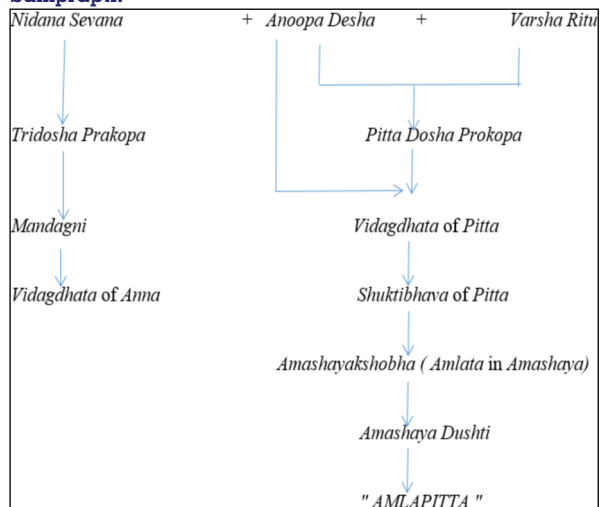
Tiktamlotgara (Sour eructation), *Gaurava* (Heaviness), *Hritkanthadaha* (Retrosternal burning sensation) and *Aruchi* (Anorexia).

Causes / Factors

RESPONSIBLE FOR AMLAPITTA :

1. Excessive intake of acidic - substances
2. Excessive intake of hot drink.
3. Excessive intake of alcohol,tea and tobacco
4. Irregular habit of diet.
5. Irregular time of taking diet.
6. Excessive intake of *Kulatthta* dal.
7. Living in *Anoopa Desha* i.e; Assam, Bengal & Costal region
8. Suppression of natural urges.
9. Stress and anxiety.
10. *Sharad Ritu* and *Pitta* diet excess.

Samprapti:



Updrava (Complications):

Complications of *Amlapitta* have not been described by ancient *Acharyas* except *Kashyap* He has mentioned *upadravas* and stated that the disease is incurable in their presence. The complications are; *Jwara*, *Atisara*, *Pandu*, *shoola*, *Shotha*, *Aruchi*, *Bhrama* and *Grahani Roga*.

Also Acharya Ganannath Sen has given Upadrava of Amlapitta, these are Grahanikshata ,shitpitta, Udarda, Kandu, Mandala, Vicharchika, Vishphotaka .

Pidika And Amashakshata.

Though Madhavakara has not mentioned the complication of Amlapitta, but included Shoola in its Vatika predominant variety. Hence, Parinama and Annadrava Shoola can be taken as complication of Amlapitta.

Pathyapathya:

	Do's(Pathya)	Don't(Apathya)
Cereals	Barley	Rice,Chikpea flour(besana)
Pulses	Green gram(Mudga)	Black gram(Udada),Kulath
Fruits & Vegetables	Potato,bittergourd(karvellaka),whitegourd melon(kushmanda) green vegetables except Methi	Potato,Brinjal
Others	Cold water medicated water with Ushir(wala),or coriander seeds, or Laja (puffed rice)	Sour vinegar (Kanji),rock salt, spicy food, tea, coffee, alcohol, fast-food.
Lifestyle	Therapeutic emesis (Vamana) therapeutic purgation (Virechana), therapeutic enema(Basti)	Day sleeping, suppression of natural urges.

Chikitsa:

In Ayurveda the Chikitsa of any type of Vyadhi can be divided in three groups.

- Nidan Parivarjana
- Sanshodhana Karma
- Sanshamana Karma

Nidana Parivarjana-

Nidana Sevana leads to Mandagni and Pitta Vriddhi in Amlapitta Vyadhi. So, after Nidana Parivarjana, which is the root cause of Amlapitta, further treatment like; Sanshodhana and Sanshamana will rule out the disease.

Sanshodhana Karma-

As Sanshodhana Chikitsa for Amlapitta various ancient Acharyas have suggested Vamana, Virechana, Basti and Raktamokshana therapy.

Acharya Kashyap has described Vamana as the first line of treatment in Amlapitta. Bhavaprakash has also indicated same treatment as shown in Kashyap.

As a second line of treatment in Amlapitta, Chakradatta and Yogaratnakar haven given Mrudu Virechana. Yogaratnakar also mentioned the Raktamokshana in the Amlapitta treatment.

Shamana Karma (Prakrutivighata)-

Shamana Chikitsa alleviates the remaining Doshas which are not expelled out through Sanshodhana Chikitsa and increases the Agni also.

Acharya Kashyap has mentioned Langhana, Laghu Bhojana, Satmyakala and Desh Sevana, Pachana Karma with the help of Shamana Yoga as Sanshodhana Chikitsa in Amlapitta.

1. Avipattikara Churna (Bh.R.)-

[Triphala, Trikatu, Ela, Tejpatra, Lavang, Musta, Vaividang,

Trivrut, Mishri]

It is most effective to curing the imbalance of Pitta that leads to acidity, indigestion and heartburn.

It helps to manage the indigestion due to its Deepana (appetizer) and Pachana (Digestive) properties.

Due to its Rechana (laxative) and Vata balancing property, it reduces constipation, which is caused by imbalance of Vata Dosh.

Due to its Rechana (laxative) and Pitta balancing property, it helps to reduce acidity and improves the metabolism and controls the excess amount of Pitta.

Sutashekhar Rasa (Bh.R. & Y.R.)-

[Shuddha Parada, Shuddha Gandhak, Tamra Bhasma, Shuddha Vatsnabh, Swarna Bhasma, Tamra Bhasma, Shankh Bhasma, Shunthi Marich, Pippali, Dalchini, Tejpatra, Nagkeshar, Ela, Bilva, Kachur, Bhringraj, Shuddha Dhatura].

It works on Pitta Dosh and helps to reduce the symptoms like; heartburn, nausea, vomiting, abdominal pain. It possesses Ama Pachak (Detoxifier), Antacid, carminative, antispasmodic and other various properties. Due to these properties it reduces Tikshna and Amla qualities of Pitta Dosh and helps in curing the diseases which are leading to aggravation of Vata and Pitta together.

Patoladi Kwath (B.P. & Y.R.)-

(Patola, Triphala, Nimba, Guduchi, karanj, Dhavani, Vasa) Its works on Pitta Dosh due to its Pachana (digestive) and Agnideepana (appetizer) property. This improves mainly the status of Agni. It work on Kaphapittaja Vyadhi and act like a cooling agent due to its Dahaprashamana property.

Yavadi Kwath (Y.R.)-

This effectively cures vomiting caused by Amlapitta. Along with this Sheeta Virya of Vata and Madhur Rasa helps to pacify Pitta Dosh. Kashaya Rasa, Laghu, Ruksha Guna of drugs helps to pacify Kapha Dosh. Agnivardhaka Karma of Yava may act on Mandagni.

Khandkushmanda Avaleha (B.P. & Y.R.)-

[Kushmanda pulp and swarasa, Amalaki Choorna, Sharkara, Goghrita, Godugd, Madhu]

The maximum ingredients of Khandakushmanda Avaleha are having Madhura, Tikta and Kashaya rasa i.e; Pittashamaka property and Tikta and Kashaya Rasa also subside the Kapha Dosh. Due to Madhura Rasa having soothing effect promotes strength and pacify Pitta and Vata Dosh and useful in Daha.

Drakshadi Gutika (Y.R.)-

[Draksha, Hareetaki, Sita]

It's having Shita Veerya, so it is useful in case of dyspepsia, heartburn and it is claimed to be laghu and Amlapittahara property.

Narikela Khanda (B.P. & Y.R.)-

[Narikela, Goghrita, Khanda Sharkara, Narikela jala, Dhanyaka, Pippali, Musta, Vanshalochana, Shweta Jeeraka, Twak, Ela, Tejpatra, Nagkeshara]

It act as Dahashamaka nature and is claimed to be Vatapittahara property.

Guduchyadi Kwath (B.P. & Y.R.)-

[Guduchi, Dhanyaka, Nimba, Raktachandana, Padmaka]

This decoction is used for burning sensation and vomiting etc. its effect on Tridosha is-balances the Vata and Kapha Dosh.

Bhoonimbadi Kwath (B.P. & Y.R.)-

[Bhoonimba, Ativisha, Lodhra, Musta, Indrayava, Amuta,

Balaka, Dhanyaka, Bilva]

It helps to keep balance of *Pitta Dosh* and thus reduce heat in the body.

Shatavari Ghrita (B.P. & Y.R.)-

[*Shatavari, Goghrita, Ksheera, Vidari, Chandana, Tugaksheeri, Mridveeka, Yashtimadhu, Utpala, Kamala, Musta* etc.)

It has antioxidant and antidyspeptic action and has *Vatapitta Shamaka* property. It balances the *Pitta* and *Vata*.

DISCUSSION:

Mostly drugs using in *Amlapitta* having *Madhura*, *Tikta* and *Kashaya Rasa*.

In *Amlapitta* natural *Rasa* of *Pitta* i.e; *Katu* is converted into *Vidagdha Amla Rasa* due to *Agnimandya* by virtue of *Dravata* increase of *Pitta Dosh*. *Tikta Rasa* containing drugs directly act on *Vidagdha Pitta* and converted into *Nirama Pitta*.

Tikta Rasa alleviates the *Pitta Dravata Vriddhi* There is beneficial in pacifying symptoms such as *Utklesh*, *Amlodgara* and *Avipaka*.

In *Shaman* therapy, *Deepan*, *Pachana* drugs having *Tikta Rasa* and the formulation which includes these ingredients like; *Patola*, *Neem*, *giloy*, *Triphala Shatavari*, *Hareetaki*. *Tikta Rasa* is having *Deepan Pachana Karma* as well as it subside *Pitta* and *Kapha* in contrast to *Katu Rasa* which is *Pittakar*. The necessary properties in *Amlapitta Chikitsa* like; *Laghu*, *Ruksha*, *Sheetal* are also attributed to it. This formulation also contains drugs having *Laghu* and *Ruksha* property which are exactly against the *Gunas* of *Amlapitta*.

The *Vamana* is mainly indicated in *Urdhoga Amlapitta*, where the *Kapha Dosh* goes to upward. For *Vamana* firstly use of the decoction *Madhu Yukta Patolapatra*, *Nimbapatra* and *Madanaphala*, which alleviate the *Kapha* and the other up above *Doshas*. *Virechana* is mainly indicated in *Adhoga Amlapitta*. Where the *Pitta* goes downward. After *Vamana* for the elimination of *Pitta* use *Trivruta Churna* or any other mild laxatives.

CONCLUSION:

It is the disease of *Annavaha Srotas* in which there is vitiation of *Pitta* and *Agni* which are the important factors for the pathogenesis of the disease. Thus the *Shodhana* therapy plays an important role in removing the vitiation of *Pitta* and *Kapha* from the body.

After *Koshthoshuddhi* the *Shamana* therapy should be given for remnant *Doshas*. It is given in the form of various drug compounds. This is also effective in *Amlapitta*.

Acharya Kashyap has said that *Shaman Chikitsa* might not give good result during *Doshotklesha (K.S.Khi 16)*. Therefore for the removal of *Doshotklesha* *Shodhana* therapy is necessary there after *Shamana* should be given.

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