



UNDERSTANDING OF AMLAPITTA W.S.R. TO ACID PEPTIC DISORDER WITH ANCIENT INDIAN SYSTEM OF MEDICINE – A REVIEW ARTICLE

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ABSTRACT

In present era habitual changes occurs in life styles, food habits responsible for impairment of *Agni* causes *Agnimandyatva* leads to formation of *Amavisha* which arises manifestation of many *Annavaaha Strotas* diseases. *Amlapitta* is one of the *Annavaaha Strotas* disease causes due to *Amavisha*. It's characterized by qualitatively and quantitatively increased *Amla Guna* of *Pitta*. The cardinal classical clinical features of *Amlapitta* are *Avipaka* (indigestion), *Klama* (tiredness), *Utklesha* (nausea), *Tikta Amlaudagar* (sour and bitter belching), *Hrutakantha Daha* (heat and throat burn) and *Aruchi* (anorexia). Based on clinical presentation it classified into *Urdhawag* and *Adhoga Amlapitta*. *Ayurvedic* science helps for removing root cause of diseases, with the help of various *Shodhan*, *Shaman* treatment along with *Pathyapathya*. *Amlapitta* can be correlated with Acid peptic disease. Symptoms of Acid peptic disease include nausea, acid regurgitation, dyspepsia, fatigue, loss of appetite etc which are much more similar to *Amlapitta* so, here attempted has been made to on review on *Amlapitta*.

KEYWORDS : Amlapitta, Pathyapathya, Agni, Acid peptic disorder

INTRODUCTION

According to *Ayurveda* the common cause for every disease is *Mithya Aahar-vihar*. Due to lot of stress, lack of self-awareness, improper follow of *Rutuchrya* and faulty diet habits '*Amlapitta*' disease of *Annavaaha Strotas* will produce. Acharya's said "*Rogaha Sarveapi Mandagno*"¹ means vitiation of *Agni* is pathophysiological factor in all diseases. *Amlapitta* is also caused due to *Jatharagnimandyatva*. *Prakruta Pitta* is of *Katu Rasatmaka* and *Vikruta* is of *Amla Rasatmaka* due to *Mandagni Prakruta Pitta Avastha* gets converted into *Vikruta Pitta Avastha* then indigested food becomes *Vidhagdha* and *Pachaka Pitta* attains excessive *Amlata* and causes *Vidaha*. Disease possesses highly prevalence rate. Prevalence rate in India is 38.1%²

Reference of *Amlapitta* has been mentioned as symptoms for some diseases or it has been mentioned as a separate disease entities. Direct description of disease not described in *Bruhatrayi* but terminology has been explained indirectly. *Kashyapa* gave a detailed description of *Amlapitta* and classified it on *Dosha* basis³. *Madhavakara* also described and further classified as per *Gati*.⁴

It is very difficult to correlate *Amlapitta* with a single disease of modern science it can be homologues with Acid peptic diseases. Acid peptic disease includes many terms like GERD, Gastritis, Gastric ulcer, duodenal ulcer etc.

GERD – Gastro esophageal reflux disease develops when oesophageal mucosa is exposed to gastro duodenal contents for prolonged period of times. Symptoms include heartburn and regurgitation⁵. Gastritis – Divided into acute and chronic gastritis. Acute gastritis includes epigastric pain, nausea, vomiting, anorexia and massive haematemesis. Chronic gastritis is characterised by absence of grossly visible mucosal erosion but chronic inflammatory changes leads to mucosal atrophy⁶. Gastric and Duodenal ulcer – Early symptoms includes Anorexia and Nausea⁷.

NIRUKTI-

Amlapitta is composed of two words, *Amla + Pitta*. *Pitta* is a *Dosha* present in body and according to *Charak Amla* is a natural property of *Pitta* along with *Katu Rasa*.⁸ *Sushruta* has enlisted *Katu* as its original *Rasa* and mentioned that when *Pitta* becomes *Vidhagdha* then it changes into *Amla Rasa*.⁹

NIDANAPANCHAKA

NIDAN-

*Aaharaja Hetu*¹⁰ – *Guru, Abhishandi, Atiushna, Parushita Aahar, Aadhyashan Ajirna, Anshan, Virudhashan, Kulattha, Dahi, Lavanrasa, Amlarasa, Katurasa* is responsible for the formation of *Pittaja Vyadhi*. *Viharaja Hetu* – *Vegvidharan, Diwaswap,*

Aatapsevan, Ratrijagran, Ushnasevan are included in *Viharaj Hetu*. *Manasika Hetu* – These *Hetu* also play an important role in the production of *Amlapitta*. *Chinta, Krodha, Bhaya, Shoka, Dwesha, Matsara* are included in *Manasika hetu*.

PURVARUPA-

Purvarupa are being appeared before manifestation of diseases. In case of *Amlapitta Agnimandya* and *Hrullas* symptoms appeared before actual symptoms of *Amlapitta* starts.

Acharya *Charak* considered *Amlapitta* as symptoms of diseases during description of *Grahani* he mentioned *Purvarupas* like *Trishna, Alasya, Balanasha, Annavidha, Gauravata* etc. these symptoms also can be considered as *Purvarupa for Amlapitta*¹¹.

RUPA-

Acharya *Charak* in *Grahani* elaborates concept of *Amlapitta*.¹² He mentions *Lakshanas* of *Amlapitta* as, *Avipaka, Klama, Utklesha, Aruchithese* has been considered as *Samanya Lakshanas* of *Amlapitta* by most of authors.

BHEDA-

1. According to *Gati – Dosha Gati* is called movement of *Dosha*. *Madhavakara* and *Yogratnakara* has described two types of *Amlapitta* as follows

a.) *Urdhawaga Amlapitta* – When *Doshas* pathologically move in upward direction called as *Urdhawag Amlapitta*. *Chardi* is the main symptom. Colour of are *Harita, Pitta, Neela* or *Krushna, Aarakta varna*. Other symptoms includes *Lavanasyata, Amlodgara, Vidaha, Sheerashoola, Hrutashoola, Aatopa, Hastapadadaha, Sarvangadaha, Jwara, Kandu, Mandalotapati*

b.) *Adhoga Amlapitta* – When *Doshas* pathologically move in downward direction so it is called as *Adhoga Amlapitta*. *Atisara* is main symptom. Colour of *Pitta* are *Harita, Pitta, Krushna* and *Raktavarna*. Other symptoms includes *Trushna, Daha, Murcha, Shrama, Moha, Hrullas, Mandalotapati, Agnimandya, Romaharsha, Sweda*, colour of the body becomes yellowish etc.

2. According to involvement of *Dosha – Madhavakara, Kashyapa* and *Yogratnakar* divides *Amlapitta* into

a. *Vatanubandhi Amlapitta* – *Kampa, Pralap, Murcha, Chimchimayan, Gatravasada, Shool, Tamadarshan, Vibhrama, Vimoha, Harsha*.

b. *Kaphanubandhi Amlapitta* – *Kaphanishthivan, Gaurav, Aruchi,*

Sheetasada, Dahan, Bala, Kandu, Nidradhikya.

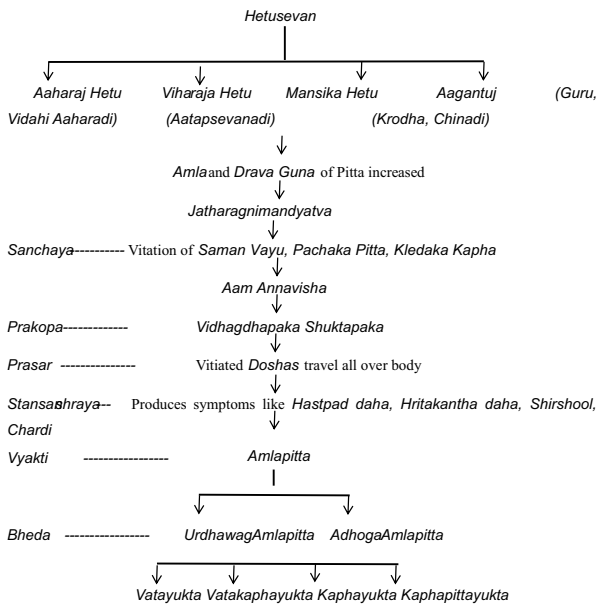
c. Vatakaphanubandhi Amlapitta – both Vata and Kaphanubandhi Amlapitta symptoms are seen

d. Kaphapittanubandhi Amlapitta – Bhrama, Murcha, Aruchi, Chardi, Aalasya, Shiroruja, Praseka, Mukhamadhurya.

SAMPRAPTI¹³

Kashyapa explained that the Nidan causes the Doshaprakopa especially Pitta Dosh. Here mostly Drava Gunatamaka Pitta increased. This leads to Mandagni and Vitaion of Doshas situated near Amashaya. Here ormation of Aamvisha takes place due to Aamvisha ingested food becomes Vidhagdha and Shuktibhava. This Vidhagdha and Shuktibhava food create Amlata in Amashaya and travels all over body produces symptoms according to the involvement of Dosh and Gati.

Fig. 1 Shows Samprapti of Amlapitta according to Shatakriyakaal



UPADRAVA¹⁴

Jwara, Pandura, Shotha, Bhrama, Atisara, Shoola, Aruchi and Grahami Rogta are eight Upadravas mentioned by Acharya Kashyapa.

SADHYASADHYATA¹⁵

According to Madhavakara when the diseases of recent origin it is considered as Yapya, when chronicity occurs it becomes Kricchrasadhya and further Asadhya.

CHIKITSA

According to Acharya Charaka almost all disease can be treated in 3 steps¹⁶ –

1. Nidanparivarjan
2. Prakrutivighata
3. Apakarshan

Nidanparivarjan states that avoiding those factors from diet which are Doshaggregating and disease producing. Nidana parivarjana is the first line of treatment of the diseases. Faulty dietary habits, excessive physical and mental work, stress, anger, alcoholic beverages etc must be withdrawn. Prakrutivighata refers to use of drug which suppress Doshas. Such treatment is called as Shaman therapy. The Shaman drug should be of Madhura and Tikta Rasa, Snigdha Guna and Sheeta Virya opposite to that of Pitta dosha. Apakarshan is referring as Shodhan therapy. If Doshas are localized in Amashaya then Vaman, in Pachyamanashaya then Virechan and in Pakavashaya then Basti is indicated. Vaman is recommending in Urdhawag Amlapitta whereas Virechan is in Adhoga Amlapitta. Use of Niruhabasti is accordance by Chakrapani, Madhava. Yogaratnakar mentioned use of Raktamokshan as well¹⁸.

According to Kashyapa¹⁹

1. Origination of disease is from Amashaya, Kapha and Pitta are dominating Dosh “Vaman” should be administrated first. After that

Shaman and Pachan drug should be given.

2. If the Dosh have shifted into Pakavashaya, Virechan or Sransama drug should be used to eliminate Dosh.

Kalpa mentioned in Samhitas are as follows -

Table 1: Various Kalpas mentioned in Samhitas

1. Khandapipali Avleha ²⁰	2. Kamududha Rasa ²¹
3. Avipatkar Churna ²²	4. Narikelakhandapaka ²³
5. Lilavilas Rasa ²⁴	6. Sutashekhara Rasa ²⁵

PATHYAPATHYA²⁶

Pathya

Annavaarga: Yava, Godhuma, Purana Shali, Mudga Yusha, Lajja Saktu, **Shakavarga:** Karavellaka, Patola, Kushmanda, **Phalavarga:** Amalaki, Kapiththa, **Mamsvarga:** Jangala Mansarasa, **Miscellaneous:** Sita, Madhu, Narikela Udaka

Apathya

Guru: Guru, Vidahi, Viruddha, Kulatha, Masha, Navanna, Tila, fermented foods, **Vihara:** Vegavidharana, Atapsevan, Chinta, Krodha, Shoka etc

DISCUSSION

For process of digestion Pran Vayu is responsible for taking food in and for passage and movement of Food into Koshtha²⁷. Saman Vayu takes food from Pran and brings it to Koshtha. All secretory regulations can be said the function of Saman Vayu²⁸. Any disturbance of Saman Vayu will cause the Agni Vaishamyia, which will lead to Ajirna and start the Pathogenesis. The function of Apan Vayu is to excreta formed Mutra and Purish from the body²⁹. Pachaka Pitta has function of digestion and transformation of food with the help of Agni³⁰. It also separates Saar and Kitta from food. Breaking of solid food in the smaller form and softening of food bolus for easy digestion done with the help of Kledaka Kapha.³¹

Ashtaahar Vidhi Visheshayatan³² and Aahar Vidhan³³ play an important role in maintaining the equilibrium of body, maintaining good health and functioning of body. If this is not kept to properly disturbance of Agni occurs create Agnimandya and produces Ajirna and leads to formation of Amavisha. These Amavisha gets mixed with Doshas mainly Pitta dosha gather in Amashaya leads to manifestation of disease like Amlapitta.

It is a disease of Annava Strotas so Aaharaja Hetu plays an important role. Due to excessive intake of Katu, Amla and Lavan Rasa by Samanya Siddhanta tend to increase Amla and Drava Gunatamaka vridhhi in Pitta dosha and ultimately produce Mandagni. Viharaja Hetu also plays an important role in vitiation of Pitta. Manasika Hetu causes impairment of Agni. Either there would be excessive secretion of Pitta or less secretion which leads to indigestion or finally land up in Amlapitta. In present era due to hurry worry curry and constant and excessive consumption of alcohol, tobacco, beverages this substance hampers process of digestion causes local irritation in stomach and causes Amlapitta.

Pathya is referred to the Aahar and Vihar which causes pacification of disease where Apathya referred exactly opposite of it causes aggregation and complication of diseases.³⁴ According to Yogratnakar Nidan, Aushadhi and Pathya are equally important during treatment of diseases.³⁵ As per him if we take medicine and doesn't follow proper Pathya then diseases got aggravated. Pathay described for Amlapitta possess properties like Laghu, Ruksha Gunatmaka, Tikta, Madhur Rasatmaka and Sheeta Viratmaka Gunas.

When treating Acid peptic diseases in modern medicine they are used PPI, Antacid. Prolonged usage produces many side effects. The last resort remains surgery. But in Ayurvedic medicine they are mentioned many Kashaya Kalpana as well as Panchakarma procedures for removing root cause of disease.

CONCLUSION

In case of Amlapitta mostly Madhura and Tikta Rasatmak Dravyas are indicated because these Dravyas possesses properties to reduce Vikruta Pitta. For Urdhawag Amlapitta Kashaya Kalpana is beneficial and for Adhoga Amlapitta Churna Kalpana will be obliging as action of Kashaya in Amashaya and Churna in Pakavashaya is at faster rate

respectively so with these ideas we can overcome on *Amlapitta*.

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