

A REVIEW ON AMLAPITTA & ITS MANAGEMENT IN AYURVEDA

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ABSTRACT

Ayurved is science of life. In recent year health level are decreasing due to changes of life style, diet pattern mental stress and strain. Nowadays because of changing life style, there is tremendous increase in disorder related to *mahasrotas*. *Amlapitta* is one of them. It is a *pitta* predominance disease of *Annavaha strotas* which affect also *Purishvaha Srotas* occurs due to *mandagni* and *ama*. When *Amla guna* of *pitta* is increased is called *Amlapitta*. *Acharya Kashyap* is the first person who mentioned *Amlapitta* as separate disease. *Acharya Charak* has not been described this disease separately but *Samprapti* of *Amlapitta* is clearly mentioned in *Grahani chikitsadhyay* while describing *samprapti* of *Grahani Dosha*. The basic principle of treatment namely *nidana parivarjana*, *shodhana*, and *shamana chikitsa*. *Vamana* and *Virechana* are mentioned for *urdhva gati* and *adho gati* of *doshas*. In modern science it can be correlated with Gastritis.

Keywords: *Amlapitta*, *Nidaan parivarjan*, *shodhana*, *shamana*, Gastritis.

INTRODUCTION

Ayurved is science of life. The objective of *Ayurved* is to accomplish of physical, mental, social and spiritual wellbeing by any of adopting preventive and promotive approach as well as to treat the diseases with its various curative approaches. A balanced diet and regular exercise are the keys to good digestive health. But in current era, faulty dietary habits, sedentary life and stress are main causative factors for diseases. People eats a lot of fast and junk food with preservative and lack of exercise all these factors result in various disease of *Annavaha strotas*. *Amlapitta* is one of them. *Amlapitta* was first mentioned

clearly in *Kashyap samhita*. *Amlapitta* is developed from *Amashaya* (stomach) and *kapha* and *pitta dosha* are having *ashrayas*^[1]. *Madhav nidana*, *Bhava Prakasha* and *Yoga Ratnakara* have also described it very well. *Acharya charak* has not described *Amlapitta* separately but while describing *samprapti* of *Grahani roga* he mentioned that *Agni* dearranged (*dushtagni*) becomes unable to digest even the light food and food being undigested get *Shuktatva* and toxic. That indigestion exhibit many symptoms of *Amlapitta* like *dah*, *thishna* and other *pittaja* disor-

der^[2]. It can be correlated with Gastritis in modern science.

GASTRITIS- The term Gastritis is commonly used for any clinical condition with upper abdominal discomfort like indigestion or dyspepsia in which the specific clinical sign and radiological abnormalities are absent^[3].

DEFINITION OF AMLAPITTA – *Amlapitta* is composed of two words *Amla*+ *Pitta*. Also it is said that *Amla* has been a natural property of *pitta* along with *Katurasa*^[4]. Whereas *susruta* has enlisted *Katu* as its original *ras* and mentioned that when *Pitta* becomes *vidagdha* changes into *Amla*^[5].

- The augmented or increased *Amla guna* of *pitta* is known as *Amlapitta* ^[6].
- The *pitta* which attains *amla guna* and *vidagdhata* is called as *Amlapitta*^[7].

NIDAN OF AMLAPITTA –

Aharaj nidan^[8]- *Virudhasana, ajirna, ame purnat, pishtanna, ama apakva madya, goras atisevan, guru bhojan, abhishyandi bhojan, ushnatisevan, snigdhatisevan, rukshatisevan, amlatisevan, dravatisevan, fanit sevan, ikshu vikar, kultha sevan, bhrisht dhanya, pulak, prithuk sevan.*

Viharaj nidan –

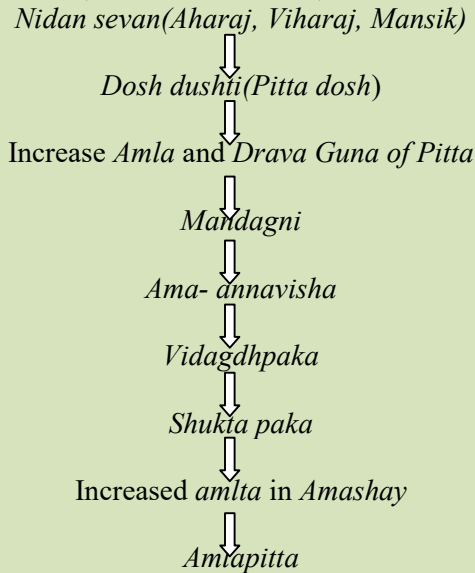
Bhuktva bhuktva divaswapnat

Ati snana

Ati avgahanat,

Mansik nidan- *Acharya charak* mentioned that even the wholesome food also taken in proper quantity, does not get digested due to anxiety, grief, fear, anger, uncomfortable bed and vigil^[9]. It produces *ama* and that cause *Amlapitta*.

SAMPRAPTI (PATHOGENESIS) OF AMLAPITTA –



SAMANYA LAKSHAN^[10]-

- *Avipaka*
- *Klama*
- *Utklesh*
- *Tikta udgar*
- *Amlaudgar*
- *Gaurav*
- *Hrid dah*
- *Kanth dah*

- *Aruchi*

CLASSIFICATION OF AMLAPITTA-

1. *Madhavkara* classified *Amlapitta* in two ways-

A) According to *pravritti*^[11]

- *Urdhavaga*
- *Adhoga*

B) According to *Dosh*^[12]

- *Vataja*
- *Vata –kaphaja*

- *Kaphaja*
2. *Kashyapa* described this disease into three types according to prominent of *Dosha*^[13]

- *Vataja*
- *Pittaja*
- *Kaphaja*

CHIKITSA OF AMLAPITTA - According to *Acharya Charak chikitsa* of all disease can be divided in 3 part^[14] -

1. *Nidan parivarjan*
2. *Samshodhana*
3. *Shamana*

Nidan parivarjan- Withdrawal of the aetiological factors of the disease is called *nidan parivarjana*. *Acharya shusrut* mentioned *nidana parivarjana* as the first line of treatment of all the diseases^[15]. In *amlapitta* excessive *nidana sevana* leads to *Mandagni* and *Pitta vriddhi*. So *nidan* of *amlapitta* should be removed in its first treatment.

Sanshodhana chikitsa- *Samshoshana karma* eliminates the vitiated *doshas* from their root cause and thus cures the disease entirely so that there is least probability of recurrence of disease. *Acharya Kashyap* has mentioned *Amlapitta* is developed from *Amashaya* (stomach) and *kapha* and *pitta dosha* are having *ashrayas*. *Vamana* and *virechana karma* as the best treatment for *Amlapitta*, for an example as if we cut down the root of any tree, the stem of the tree dies automatically^[16].

Sanshamana chikitsa- *Samshamana karma* or *chikitsa* means *prakruti vighata*. According to *Acharya Kashyap* after *vamana karma* if some of the vitiated *doshas* remains in the body then they should be pacified through *langhana*, *laghu bhajana*, *satmya kala*, *desh* and *pachana karma* with *Shamana yoga*^[17].

Sanshamana yoga in Amlapitta

- *Shunthi khanda*^[18]
- *Avipattikar churna*^[19]

SHUNTHI KHANDA-

Ingredients- *Shunthi*, *Goghrita*, *Godugdha*, *Amlaki*, *Dhanyaka*, *Mustaka*, *Jeeraka*, *Pippali*, *Vamshlo-*

chana, *Twaka*, *Tamala*, *Ela*, *Haritaki*, *Marich*, *Nag-keshara*.

Mode of action of *Shunthi khanda* in *Amlapitta*- Most of the ingredient of *Shunthi khanda* *Katu*, *Tikta*, *Madhura*, *Kashaya Rasa*, *Ushna Virya*, *Laghu*, *Ruksha*, *Tikshna Guna*, *Madhura* and *Katu Vipaka*. *Shunthi* is main ingredient of *Shunthi Khanda*. *Shunthi* having *katu ras*, *Laghu* and *Snigdha Guna*, *Ushna Virya* and *Madhura Vipaka* so it is useful in *Samprapti bhang* of *Amlapitta*. Hence *Shunthi* is *Madhura Vipaka* It subsides the *Ama* but does not provoke *Pitta*. Hence *Ushna Virya* and *Katu Ras* it has *Ama Pachana* and *Deepana* properties. Hence *laghu guna* it has *Shrotoshodhaka* and *Agni Deepana* properties.

In *Shunthi Khanda Dugdha*, *Sharkara* and *Goghrita* also used, they reduced *Ushna* and *Tikshna* Property of *Shunthi*. *Ghrita* having *Vatapitta Shamaka* properties. *Dugdha* has *Rasayana* and *Pitta shamaka* properties, and *Madhu* is best *Yogavahi*, possesses nutrition properties and improves general health. All the drug in *Shunthi khanda* having *Deepana-pachana* property which improves *Agni* and prevent *Ama* formation. *Ushna Virya*, *Laghu*, *Ruksha*, *Tikshna Guna* and *Katu Vipaka* help alleviation of *Kapha*. Once *Kapha* is alleviated *Avarana* of *Vata* gets removed and *Vata* transvers through its own path leading to relief pain.

AVIPATTIKAR CHURNA-

Ingredient- *Shunthi*, *Maricha*, *Pippali*, *Amalaki*, *Haritaki*, *Bibhitaki*, *Mustaka*, *Vidanga*, *Ela*, *Tejpatra*, *Lavanga*, *Trivritta*, *Sharkara*

Mode of action of *Avipattikar Churna* in *Amlapitta* – Most of the ingredient of *Avipattikar churna* having *Katu*, *Tikta*, *Madhura Rasa*, *Laghu*, *Ruksha*, *Snigdha*, *Tikshna Guna*, *Ushna Sheet Virya*, *Madhura* and *Katu Vipaka*. The main ingredient of *Avipattikar Churna* is *Nishotha*. It has *Katu Rasa*, *Laghu*, *Ruksha*, *Tikshna Guna*, *Ushna Virya* and *Katu Vipaka*. It has *bhedana* and *Rechana* properties by *Prabhav* so it leading to *Pitta virechana* so useful in *Samprapti bhang* of *Amlapitta*. It has also contained *Triphala* which is mild purgative. All the drug

of *Avipattikar Churna* having *Deepana-pachana* property which improves *Agni* and prevent *Ama* formation. *Katu Rasa*, *Ushna Virya*, *Laghu*, *Ruksha*, *Tikshna Guna* and *Katu Vipaka* help alleviation of *Kapha*. Once *Kaph* is alleviated *Avarana* of *Vata* gets removed and *Vata* transverse through its own path leading to relief pain. *Avipattikar Churna* contain 66 part of *sharkara*. Which has *Pitta shamaka* properties and *Sheet Virya* causes *Shamana* of *Pitta* and *Daha*.

PATHYA & APATHYA FOR AMLAPITTA-

Pathya ahar^[20]

- *Puranshali, mudga, masur, harenuk*
- *Goghrit, Godugdha, jangal mansa*
- *Kalay shak, pautik, vasa pushp, vastuk*
- *Rason, Haritaki, pippali, puran madira*

Pathya vihar

- *Vamana, Virechana, Basti, shital jalpan*

Apathya Ahar^[21]

- *Til, Urad, kulthi*
- *Avi dugdha, Dhanyamla*
- *Lavana, Amla, Katu Rasa dravya*
- *Guru anna, Dadhi, Madya*

Apathya Vihar

- *Veg dharan*
- *Atap sevan*
- *Diwaswap*

DISCUSSION

Amlapitta shows its direct impact on *Annavaha Strotas*. *Amlapitta* is a psychosomatic disorder, where psychological factors play an equally important factor along with the dietary indiscretion. Principle of *Asta ahar vidhi visheshayatana* and *dashvidh ahar vidhi vidhan* mentioned in *charak samhita* are most important aspect for preventive and curative aspect of health. They are to be examined before food intake and are to be followed during food intake. The *samprapti* of *Amlapitta*, the normal function of *amla ras* are basically attributed to *pitta dosa*. *Amla ras* and *Amla Vipaka* plays important role in the pathogenesis of *Amlapitta*. *Dosha*, *Dushya*, *Strotas*, *Adhistan*, *Agni*, *Ama* are basic component of any

disease process and also *Amlapitta*. *Urdhva gati Amlapitta* symptoms related to *Annavaha Srotodushti* and *Adho gati* symptoms of *Amlapitta* is related with *Purishvaha strotodushti*. Due to the incidence and importance of *Amlapitta*, *Acharya* may have given detailed explanation of *Amlapitta* and its way of approach in management. A person living in *Anup desha* is prone for *Amlapitta* and *Anup Desh* is *Ahita Desha* according to *Acharya Charak*^[22]. *Acharya Kashyap* says to “Shift the place” where the all told treatment modalities fails^[23].

CONCLUSION

Amlapitta is most irritating disease due to faulty life style, dietetic indiscrimination and mental stress. Vitiating of *pitta* is necessary for the clinical manifestation of *Amlapitta*. Vitiating of *Vata* and *Kaph* may be associated with this disease. If not treat this disease properly it may be give various complications in our body like *Jwara*, *Atisara*, *Pandu*, *Shoth*, *Aruchi*, *Bhrama*. The basic principle of treatment is *Nidan parivarjana*, *Sanshodhana*, *Sanshamana chikitsa*. Along it *Pathya ahar* and *vihar* also plays an important role of management of *Amlapitta*. “ A person by performing appropriate diet and mode of life doing befitting exercise, free from greed , having control upon oneself and also being truthful the disease subsides”.

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