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 Rahnakara 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 Shukatatva and toxic. That indigestion exhibit many symptoms of Amlapitta like dah, thishna and other pittaja disor-
der. 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.

**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*. Whereas *susruta* has enlisted *Katu* as its original *ras* and mentioned that when *Pitta* becomes *vidagdhata* changes into *Amla*.

- The augmented or increased *Amla guna* of *pitta* is known as *Amlapitta*.
- The *pitta* which attains *amlaguna* and *vidagdhata* is called as *Amlapitta*.

**NIDAN OF AMLAPITTA** –

*Aharaj nidan* - *Virudhasana, ajirna, ame purnat, pishtanna, ama apakva madya, goras atisevan, guru bhojan, abhishyandi bhojan, ushnatisevan, snigdhatisevan, rukshtisevan, 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. It produces *ama* and that cause *Amlapitta*.

**SAMPRAPTI (PATHOGENESIS) OF AMLAPITTA** –

- *Dosh dushti* (*Pitta dosh*)
- Increased *Amla* and *Drava Guna* of *Pitta*
- *Mandagni* *Ama-* *annavisha* *Vidagdhapaka* *Shukla paka*
- Increased *amlta* in *Amashay* *Amlapitta*

**SAMANYA LAKSHAN** -

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

**CLASSIFICATION OF AMLAPITTA** -

1. *Madhavkara* classified *Amlapitta* in two ways-
   A) According to *pravrtti* -
   - *Urdhavaga*
   - *Adhoga*
   B) According to *Dosh* -
   - *Vataja*
   - *Vata –kaphaja*
• Kapha
2. Kashyapa described this disease into three types according to prominent of Dosha\textsuperscript{[13]}
• Vata
• Pitta
• Kapha

CHIKITSA OF AMLAPITTA - According to Acharya Charak chikitsa of all disease can be devided in 3 part\textsuperscript{[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\textsuperscript{[15]}. In amlapitta excessive nidana sevana leads to Mandagni and Pitta vridhi. So nidan of amlapitta should be removed in its first treatment.

Sanshodhana chikitsa- Samshodhana 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. Yamana 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\textsuperscript{[16]}.

Sanshamana chikitsa- Sanshamana 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 bhogjana, satmya kala, desh and pachana karma with Shamana yogad\textsuperscript{[17]}.

Sanshamana yoga in Amlapitta
• Shunthi khandad\textsuperscript{[18]}
• Avipattikar churnad\textsuperscript{[19]}

SHUNTHI KHANDA-
Ingredients- Shunthi, Goghrita, Godugdha, Amlaki, Dhanyak, Mustaka, Jeeraka, Pippali, Vamshlo-
chana, Twaka, Tamala, Ela, Haritaki, Marich, Nagkesara.

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 ingrediant of Shunthi Khand. 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 subsites 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 Khand Dugdha, Shankara 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 Deepanapachana property which improves Agni and prevent Ama formation. Ushna Virya, Laghu, Ruksha, Tikshna Guna and Katu Vipaka help alleviation of Kapha. Once Kapha is alliviated 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, Shankara

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 Gun 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 jalan

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 Srotas. Amlapitta is a psychosomatic disorder, where psychological factors play an equally important factor along with the dietary indiscretion. Principle of Asta ahar vidhi visheshyatana 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, Srotas, Adhisthan, Agni, Ama are basic component of any disease process and also Amlapitta. Urdhva gati Amlapitta symptoms related to Annavaha Srotodushhti and Adho gati symptoms of Amlapitta is related with Purishvaha srotodushhti. 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 de- sha 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 lifestyle, dietetic indiscrimination and mental stress. Vitiation of pitta is necessary for the clinical manifestation of Amlapitta. Vitiation 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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