A REVIEW OF AMLAPITTA IN AYURVEDA “AN EMERGING LIFESTYLE DISORDER

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ABSTRACT

Ayurveda is a science of life and more than just a medical system. The health is supreme foundation for the achievement of happy life. The objective of Ayurveda is to accomplish the 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. Due to its simplicity and scientific nature, Ayurveda has drawn the attention of the global population since the dawn of the civilisation. The life style is one such most important field of life. The same subject has been brought into focus and witness by Ayurvedic classics. In these sequences, Amlapitta is most irritating disease due to faulty life style, dietic indiscrimination, and mental stress/strain and due to complication of certain disease and medications. It is a Pitta predominance disease of the Annavaha which affects also the Purishvahastrotas occurs due to Mandagni and Ama. Acharya Charaka has mentioned in Nidana Sthana that the “irregular dieting habits and faulty life style” are the etiological factor for almost all the diseases including Amlapitta in brief. While describing the prognosis of Amlapitta, it has been stated that it can be cured easily if promptly treated at the earliest with proper pathyapthya and Upashaya. Paying due consideration to the quality and time, a self- controlled men can avoid the condition.

Keywords: Amlapitta, Ama, Mandagni, upashaya, life style

INTRODUCTION

Ayurveda is a science of life and more than just a medical system. The health is supreme foundation for the achievement of happy life. The objective of Ayurveda is to accomplish the 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. The life style is one such most important field of life. In these sequences, Amlapitta is most irritating disease due to faulty life style, dietic indiscrimination, mental stress/strain and due to complication of certain disease and medications [¹] It is a Pitta predominance disease of the Annavaha which also affects the Purishvaha strotas & occurs due to Mandagni and Ama. Acharya
Charaka has mentioned in Nidana Sthana that the “irregular dieting habits and faulty life style” [2] are the etiological factor for almost all the diseases including Amlapitta in brief. Ayurveda is working since long in the direction of WHO recent motto of ‘Health for all’. Although there is a significant advancement in the field of modern medicine, still the mankind is suffering from many different diseases. Amlapitta is one of them, and is very distressing due to its chronic, relapsing and remittent nature. Modern era’s changing lifestyle along with changing food culture and depending upon one’s body constitution, Amlapitta is one of the most common symptom (disease) seen in the society. ‘Hurry’, ‘Worry’, and ‘Curry’ are the three main reasons for the disease.

Stressful daily routine, insufficient sleep at night, irregular meal times or skipping meals, eating too late at night, spicy food habits like pizza, burger, Chinese food, oily foods, pickles, salty and sour foods like chips, over eating of stale and fermented foods (bakery foods, idli, dosa, etc), sleeping immediately after meals, lack of rest, fast moving lifestyle, suppression of urges, worries, walking for long hours during night.

All these above factors result in excessive increase of ‘Pitta dosha’ which tries to find its way out of the body either through oral or rectal pathway and along with it exhibits symptoms of Amlapitta[3] .While describing the prognosis of Amlapitta, it has been stated that it can be cured easily if promptly treated at the earliest with proper pathyapthyay.

MATERIAL AND METHODS
The basic and conceptual materials were collected from the Ayurvedic classics viz. Brhat-
tioned in the reference of Amlapitta like Am-
laka, Dhumaka, Vidaha etc.\footnote{17}

**CAUSES OF AMLAPITTA:-**

After a careful screening and analysis of the etiological factors of Amlapitta, may be discussed under following groups.

**AHARAJA HETU (Dietary factors):**

The first and the foremost group of etiological factors of Amlapitta may be considered as the dietary factors. Under this group the intake of food against the code of dietetics i.e. *Ahara Vidhi Vidhana* [8] (Dietetic Rules) and *Ashta Ahara Visheshayatana* (Causative factors responsible for the wholesome and unwholesome effect of the methods for diet intake) is included.

*Ahara group.*

(a) According to the type of Ahara- Kulattha, Pruthuka, Pulaka (Husky food).

(b) According to the quality of food- Abhisyandi, Atisnigdha (Unctuous), Atiruksha (Very coarse and dry), Gurubhojana (heavy diet) and *Vidahi Anna-Pana*.

(c) According to the Samskara of the Ahara- Apakwanna (uncooked food) Bhristadhanya (Roasted paddy), Ikshuvikara (Sugar-cane products), Pishtanna (flour).

(d) According to the Pitta provocative potency of diet

- *Adhyashana* (eating before the digestion of previous diet).
- *Ajirnashana* (intake of food in indigestion condition).
- *Ati Tikshna, AtiPana* (Over drinking).

(e) Faulty dietary habits:

- *Akalabhojana* (untimely eating).
- *Antarodakapana* (drinking of excess water during meals).
- Kala anashana (not taking the diet at proper time).
- Vishamashana.

**VIHARAJA HETU (Habit factors)**

- *Atisnana* (Taking excessive bath).
- *AtiAvagahana* (Excessive swimming or tub-bath).
- *Bhuktwadiwasvapna* (Sleeping immediately after meals in daytime).
- *Vega Vidharana* (Suppression of natural urges).
- *Shayya Prajagarana* (Improper sleeping schedule).

**Manasika Hetu (Psychological factors)**

*Manasikabhavas* plays an important role in maintaining the health. On the other hand an abnormal psychology, in terms of anger, anxiety, greediness etc. would affect the physiology of digestion. Either there would be a lesser secretion of the digestive juice or secreted at improper time and sometimes it may be secreted in excessive quantity. All these conditions lead to indigestion which ultimately gives rise to Amlapitta [12]

**Agantuja Hetu (Miscellaneous factors):**

Allied factors can be taken under this factor. Under this group constant and excessive consumption of alcohol, tobacco, beverages, smoking or other irritant substances etc. are taken. These substances cause a local irritation in the stomach which in turn secretes more gastric juice.
SAMPRAPTI
Due to nidanasevan, pitta prakopa may occur and this prakupitta pitta mixes with san-chit pitta and it leads to Amlodgara (sour belching), Daha (burning sensation) etc. symptoms. It results in Amlapitta. If nidanas are Amlarasa pradhan (sour taste), prominent 2nd stage of avasthapaka takes place which leads to increase pittodirana (Own properties AtiUsnata / Atitiksnata). This Amapitta (Premature pitta) produces Amlodagara, Daha etc.[16] (Chart 1)

Chart 1: Pathogenesis of Amlapitta

<table>
<thead>
<tr>
<th>NidanaSevana</th>
<th>Aharaja</th>
<th>Viharaja</th>
<th>Mansika</th>
<th>Agantuja</th>
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</tr>
<tr>
<td>DoshaDushti (Pitta)</td>
<td>(Increase in Amla and Drava Guna of Pitta)</td>
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</tr>
<tr>
<td>Mandagni</td>
<td>Ama-annavisha</td>
<td>VidagdhaPaka</td>
<td>Shukta Paka</td>
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<tr>
<td>Increased Amlata in Amashaya</td>
<td>Amlapitta</td>
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</table>

CLINICAL FEATURES OF AMLAPITTA:
There are various clinical features have been mentioned in our ayurvedic literatures i.e. Avipaka (Indigestion), Tikta-Amla Udgara (Bit-
ter-sour eructions), Aruchi (Loss of appetite), Gaurava (Heaviness in body), Klama (Mental fatigue), Utklesha (Nausea), Hrita-Kantha dha (Retrosternal burning), Udara-Adhamana (Flatulence), Chhardi (Vomiting), Shiro-ruja (Headache), Antrakujana (Gurgling of intestine), Vidbhedha (Diarrhoea), Romharsha (Horripilation), Hrita shula (Pain in heart region).

According to gunas clinical features of amlapitta are:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Guna</th>
<th>Lakshana (Symptoms)</th>
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<tbody>
<tr>
<td>1.</td>
<td>Drava</td>
<td>Hrillas, Asyastravana, Chhardi</td>
</tr>
<tr>
<td>2.</td>
<td>Amla</td>
<td>Amlika, Amlasyata, Amlodgara, Amlarasayuktta, Chhardi</td>
</tr>
<tr>
<td>3.</td>
<td>Tikshna</td>
<td>Vedana, Vrana (ulcer)</td>
</tr>
<tr>
<td>4.</td>
<td>Ushna</td>
<td>Ura-Udara-KanthaDaha, Jwarapraititi, Aushnya, Sarvangadaha</td>
</tr>
<tr>
<td>5.</td>
<td>Vishra</td>
<td>Aasyadaurgandhya, Loha-AmaGandha, Utsahahani</td>
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<tr>
<td>6.</td>
<td>Sara</td>
<td>Asamhatmalapavratti</td>
</tr>
</tbody>
</table>

**PATHYA AHARA – VIHARA** [9]

**PATHYA AHARA:**
- Purana Shali, Mudga, Masura Harenu Go-ghrita
- Go-dugdha Jangala Mansa Kalaya Vasa pushpa
- TiktaShaka Avidahi Lashuna Haritaki Pippali
- Yava Godhuma Sharkara Karvellaka Patola
- Vriddha Kushmanda Kapittha Madhu Saktu
- Dhatri

**PATHYA VIHARA:**
- SatmyaPrayoga
- NidanaParivarjana
- Samuchitavayyama
- Deshantaragamana

**APATHYA AHARA-VIHARA** [9]

**APATHYA AHARA**
- NavannaVirrudhaanna Pitta-prakopakaahara
- Masha Kulattha Taila Sandhana Kalpana
- Avidugdha Amla-Lavana-Katuanna
- Guru anna Dadhi Madya Dhanyamla

**ApathyaVihara:**
- Vega vidharana Chinta
- Krodha Shoka
DISCUSSION

The faulty food habits and lifestyle have a definite impact on biorhythm of intestinal function. The Mahabhautik constitution of Amla Rasa (Prithvi + Agni) helps to explain the Urdhva and AdhoGatis (upward and downward movements) of Amlapitta. [10] The Dravyas constituting above two Mahabhutas are Ubhayagami (Acting upwards as well as downwards). In brief Nidanas (cause) of Amlapitta are divided into four groups i.e. Ahara, Viharaja, Manasika and Agantuja. Ahara plays an important role in maintenance of health. If Ahara is not consumed in prescribed way it may lead to diseases. In this era of modernization and civilization the society is conscious enough about "What to eat? How to eat?" The awareness about the food items, their quantity, quality and nutritional values etc. is increasing gradually, and then also the popularity of fast food is greater due to the fast life.

Principles of Ashtahar vidhivisheshayatana and dashvidha vidhan are most important aspect from the preventive and curative aspect of health. They are to be examined before food intake and are to be followed during food intake. In the Samprapti of Amlapitta, the normal and abnormal functions of Amla Rasa are basically attributed to Pitta Dosha. Amla Rasa and Amlavipaka have important roles in the pathogenesis of Amlapitta. Dosha, Dushya, Srotas, Agni and Ama are the five basic most components of disease process. Involvement of these factors, with different Gunas is responsible for different symptoms of Amlapitta. Urdhvaga and Adhoga are two Gatis of Amlapitta. Among these, Urdhva Gati symptoms tend more towards Annavaha Sroto Dushti and Adhoga Amlapitta is related with Purishavaha Srotas. Though Amlapitta has got its effect almost on all the Srotas, the above two Srotas are most important in the development of disease Pitta and Kaphadushti is more prominently observed in Urdhvaga, while Vata is vitiated in Adhoga Amlapitta[11] While mentioning dietary rules it is already considered that they should be applied along with proper diet. Wholesome diet if taken in improper way can lead to diseases. In the same way improper diet even taken in proper manner leads to disorders.

CONCLUSION

Amlapitta is very common and major problem due to changing lifestyle habits. In the ancient text books of Ayurveda it is described that irregular food and lifestyle habits are the main causative factor for the disease. While describing the total management for this disease, it is very much emphasized that treatment will be only successful if the causative factor are corrected and implementation in the proper approach.

REFERENCES


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