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Amlapitta : A Critical Review Study

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ABSTRACT: In Veda no indicative situations were found about *Amlapitta* as a illness. Charak, Sushruta and Vagabhata has not described the *Amlapitta* as diseases article. Firstly *Acharya Kashayap, Harita, Madhav* described the *Amlapitta*. *Amlapitta* is stomach oriented, and *Kapha Pitta* are the dominating *Dosha*. *Amlapitta* is disease, which is characterized by the cardinal symptoms like *Avipak, klam, utklesh, tikta-amlu udgar, hrudakantha dah and aruchi*. Dietary pattern of Indian people has been changing and upto certain extent by the influence of western culture. Irregular and untimely eating habits along with certain variations of recipes can be included under the *Viruddhahar*. Ashatang harudyakar quotes that the effects of *Viruddhahar* consumption are likely that of *Garavish*. *Amlapitta* has been included in the list of diseases of caused by *Virudhaasan*. Amlaguna property of the pitta is exaggerated. *Amlapitta* is described as a disease generally resulting after *ajeerna*. It is quite common disease prevailing all over the world. In this article the all information related to *Amalpitta* has been compiled.

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INTRODUCTION:

Historical review–

In Vedic literature no suggestive references were found about *Amlapitta* as a disease. *Acharya Charak* has not mentioned *amlapitta* as a separated entity but *Charak Samhita* many scattered references of *amlapitta* which are as below. *Amlapitta* has been listed as indication of 8 types of milk¹. *Kulattha* has been considered as a chief causative factor of *amlapitta*². Excessive use of *Lawan ras* has been also considered as a causative Factor of *amlapitta*³. Irregular and untimely eating habits along with certain variations of recipes can be included under the *Viruddhahar*⁴. *Vagbhatacharya* quotes that the effects of *Viruddhahar* consumption are likely that of *Garavish*⁵. *Amlapitta* has been included in the list of diseases of caused

by *Virudhahar*⁶. *Rajmasha* has the property of relieving the *amlapitta*⁷. *Amlapitta* has been mentioned as an indication of *Kansa Haritaki*⁸. *Sushruta* has mentioned symptom known as *Amlika*, results from excessive use of *Lavan ras*, is similar to *Amlapitta*. "Amlika" word has found in *sushrutasamhita*⁹. *Kashayapa samhita* is a first available Samhita describing *Amlapitta*. Not only vivid description of *Amlapitta* with its treatment has been mentioned in it but suggestion to change the place, in case where medicine does not work out has also given¹⁰. A separated chapter for *Amlapitta* is available in *Harita Samhita*¹¹. *Vagabhata* has not described the *Amlapitta* as diseases entity. But the description of *Paittika Hridroga*

seems very nearer to the *Amlapitta*. *Madhava Nidana* is the first available text which describes *Amlapitta* and with its aetiopathogenesis and symptomatology in detail along with two clinical sub types viz. (1) *Urdhvaga* and (2) *AdhogaAmlapitta*¹². Two separate chapters (*Upadrava & Arista*) on *Amlapitta* have been devoted in *Bhavaprakasha*.

Derivation and Definition -

The Amla has been said a natural property of *Pitta* along with *katu-rasa* according to *Charaka*¹³. *Sushruta* has enlisted *katu* as its original rasa and mentioned that when *pitta* becomes *vidagdha* then it changes in the *Amla*¹⁴. According to *Dalhanacharya* the commentator of *Sushruta*, *Ranjit Rai Desai* has given two types of *pitta* (1) *Sama pitta* (2) *Niram pitta*. He said that *sama pitta* has an *Amla Rasa* while *Niram pitta* has a *katu rasa* there for in *Amlapitta sama pitta* is there - means a condition created by *sama pitta* is called as an *Amlapitta* (*Ranjit Rai Desai –Nidhan chikitsa Hastamalaka*). *Chakrapani* said that *Amlapitta* is a condition in which *Amla guna* property of the *pitta* is exaggerated. *Madhukoshakara* has also accepted this definition. He has

given the *vidagdha* formation of *pitta* as a causative factor for increasing the *Amlaguna of pitta*. *Shrikanthadatta* in his commentary on the relevant chapter has defined.

Nidana-

Nidana means the causative factors of the disease. They may helps to cure the disease. *Acharya Sushruta* said that *Nidana Parivarjan* is the first line of treatment.

AharajaHetu-

Under this group the intake of food against the code of dietetics i.e. *Aharavidhividhana* and *Aharavidhi viseshayatan* is included, excess use of *pitta*, aggravating factors like *katu*, *Amla*, *vidahi* etc. *virudhaahar* are the factors against the dietetic code and they directly disturb the *pitta* equilibrium.

ViharajaHetu -

To keep the health undisturbed is required to have regular habits of defecation to eat properly and to sleep in time. He has not to suppress the natural urges, maintaining the equilibrium of the body constituents and If this is not functioning followed regularly, they will

cause the disturbance of the equilibrium of *pitta* and digestion which ultimately will lead to *Amlapitta*.

ManasikaHetu -

Kama, krodha, lobha, moha, irshya, bhaya etc. would affect the physiology of digestion either there would be a lesser secretion of the digestive juice or secreted at improper times and sometime it may be secreted in excessive quantity. All these conditions lead to indigestion which ultimately gives rise to *Amlapitta*.

Bhedas -

According to the vitiated *Doshas* :-

Kashyapa has given three types.

1. *Vataja Amlapitta*
2. *Pittaja Amlapitta*
3. *Kaphaja Amlapitta*¹⁵

Madhavkar has given four types.

1. *Vatadhika Amlapitta*
2. *Kaphadhika Amlapitta*
3. *Vatakaphadhika Amlapitta*

4. *Shleshmapittaja Amlapitta*

According to *sthanadusti of the srotasa*:-

Madhavkara and Bhavamishra both have described mainly two types of *Amlapitta*.

1. *Urdhavaga Amlapitta*
2. *Adhoga Amlapitta*¹⁶

***Purvarupa*-**

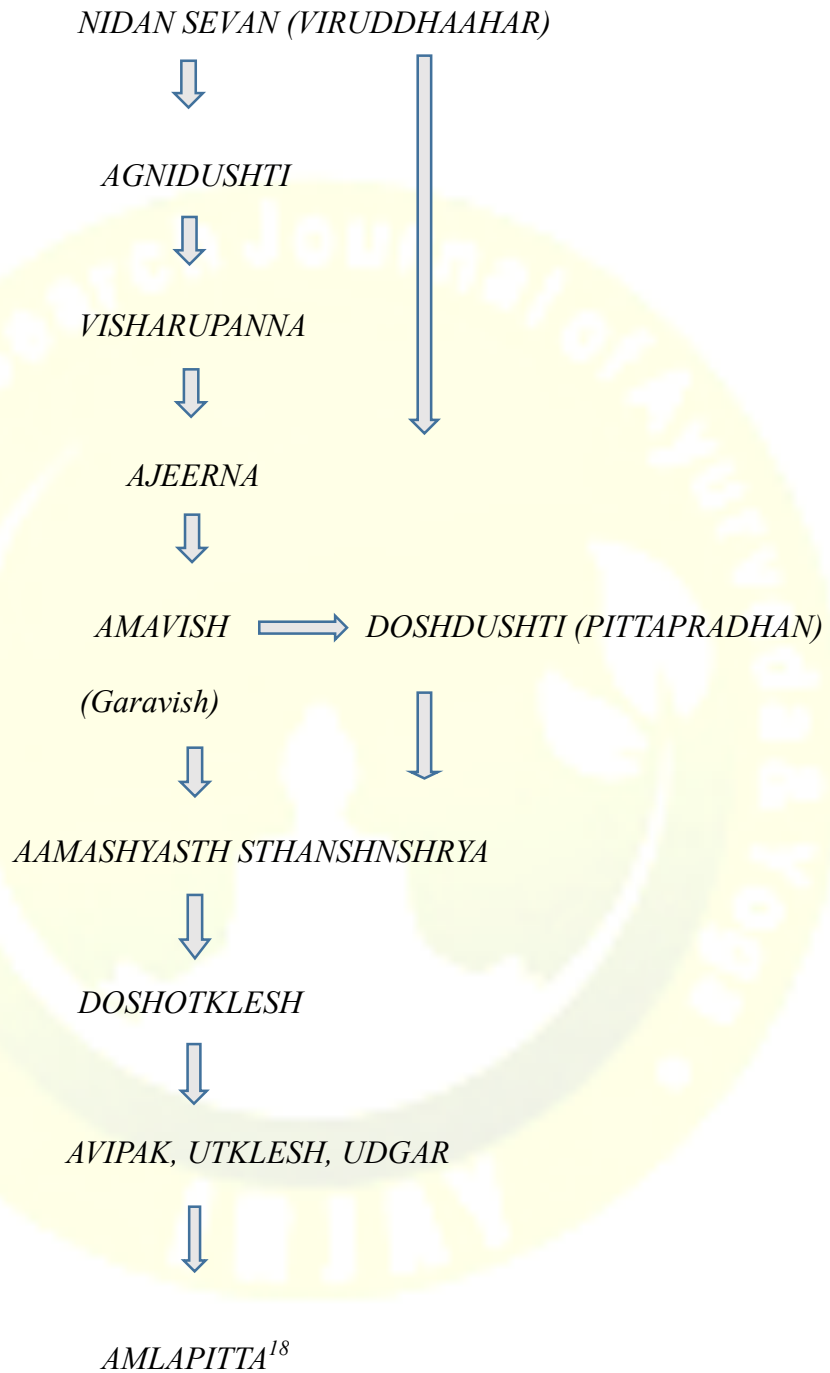
Purvarupa of this disease are not mentioned in any classical text. *Ajirna* is the common symptom reported before the actual symptoms of *Amlapitta* started. The lower intensity of the cardinal symptoms may be considered here as the *purvarupa of Amlapitta*. Some of the symptoms of *Ajirna* and specially *vidagdhajirna* may be appearing before the manifestation of disease may be considered as their *Purvarupa*.

In Charaka Samhita while describing the *samprapati of Grahani*, he indicates *Amlapitta* also Charaka has mentioned some *purvarupa of Grahani* like *Trishna, Alasya, loss of Bala, Annavidaha, heaviness of body* etc. These symptoms may be considered as the *purvarupa of Grahani* as well as of *Amlapitta*¹⁷.

RUPAS - Ancient Acharyas have given detailed discription about *the Rupas of Amlapitta*.

No.	SYMPTOMS & SIGNS	K.S.	M.N.	B.P.	Y.R.	B.S.	G.N.	H.S.	S.N.
1	<i>Amlaudgar</i> (sour eructation)	-	+	+	+	+	+	+	+
2	<i>Tiktaudgar</i> (Bitter eructation)	-	+	+	+	+	+	-	-
3	<i>Hruddah</i> (Heart burn)	-	+	+	+	+	+	+	+
4	<i>Kanth dah</i> (Burning in throat)	+	+	+	+	+	+	+	+
5	<i>Avipak</i> (Indigestion)	-	+	+	+	+	+	-	-
6	<i>Klam</i> (Exhaustion without any exertion)	-	+	+	+	+	+	-	+
7	<i>Utklesh</i> (Nausea)	-	+	+	+	+	+	-	-
8	<i>Aruchi</i> (Tastelessness)	-	+	+	+	+	+	-	-
9	<i>Gaurav</i> (Feeling of heaviness)	-	+	+	+	+	+	-	-
10	<i>Shiroruk</i> (Headache)	+	-	-	-	-	-	+	+
11	<i>Angasada</i> (Fatigue)	+	-	-	-	-	-	-	-
12	<i>Antrakunjana</i> (Gargling in intestine)	+	-	-	-	-	-	-	-
13	<i>Vidbheda</i> (Diarrhoea)	+	-	-	-	-	-	-	-
14	<i>Gurukoshthata</i>	+	-	-	-	-	-	-	-
15	<i>Romaharsha</i> (HorriPulation)	+	-	-	-	-	-	-	-
16	<i>Hritshula</i> (Pain in heart region)	+	-	-	-	-	-	-	-
17	<i>Urovidaha</i> (Burning in chest)	+	-	-	-	-	-	-	-
18	<i>Amlotklesh</i>	+	-	-	-	-	-	-	-

Samprapti-



In *Grahani Roga Chiktsha* mentioned by Charak is able to explain the pathogenesis of *Amlapitta*, *Amlapitta* is described as a disease generally resulting after *Ajeerna*. Repeated consumption of *viruddhaahar* leads to *agnidushti* and such *dushtagni* is unable to digest even light food. lead to *Agni mandhya*. *Agnimandhya* create *Ajirna*, Due to *Ajirna*, *Aamvisha* is produced. *Aamvisha* probably has the nature of *Garavisha*¹⁹. This *Aamvisha* combines with vitiated pitta dosha and create pittaja disease like *Amlapitta*¹⁸.

Sadhya-asadhyata-

Kashyapa said that when *Amlapitta*'s patient suffering from *Jvara*, *Atisara*, *Pandu*, *Shoola*, *Bhrama*, *Dhatukhseenata* etc. *Updravas*, it is incurable stage²⁰. *Amlapitta* is a chronic disease It has complicated pathogenesis. *Samprapativighatana* is so difficult. So, curability of *Amlapitta* has getting great efforts. Vangsen said that when *Amlapitta* is in acute condition it is curable when it becomes chronic it is *yapya* or *kruchshadhya*.

Chikitsa Sutra -Ayurveda has 3 basics of chikitsa regarding any types of disease.

(1) ***NidanParivarjan*** -Withdrawing of the alleviating factors of the disease. *Nidanparivarjana* and *PathyaPalana* both are responsible to stop the formation of *Vishama Dhatu* and both are promoted the formation of *Sama Dhatu*. So *Nidanaparivarjan* has important role in removing the disease It is to be advised to patient to avoid such type etiological factors which are responsible for the manifestation of disease *Katu Amla ras Anna Pana*, *Viruddha Aharasevan*. *Vegavidharana*, *Vishamasana Bhukte Divaswapa* etc.

(2) ***Apakarshana*** – *Apakarshana* mean pacification of Doshas either by *Shodhana* or *Shamana* or by both. So far *Amlapitta* is concerned, it is originated in *Amashaya* and mostly the *Doshas* are localized there. For this condition *Vamana* is the best treatment. If *Doshas* are localized in *Pachyamanashaya*, then *Virechana* is the ideal therapy. In *Shodhana* therapy *Vamana* is advocated in *Urdhaga Amlapitta* and *Virechana* in case of *Adhoga Amlapitta* use of *Niruhabasti* is stated by *Chakrapani*, *Vrinda Madhava* and *Govind Das* whereas *Vangasen* and *Yogaratanakar* has mentioned the use of *Raktamokshana*.

3) Prakritivighata – It means use of drugs resuscitation of *Dhatus*. Such treatment is termed as *shamana* therapy.

According to Kashyap – *Amlapitta* is stomach oriented, and *Kapha Pitta* are the dominating *Dosha*, *Vamana* should be first administered. After *Vamana*, *Shamana* drugs should be used. At the same time *Pachana* drugs should be given. When the *Samsarga Doshas* are elevated and stomach becomes clear, *deepana* drugs should be administered. If *Doshas* have shifted into *pakwashaya*, *virechana* and *shamasana* drugs should be used to eliminate the *Doshas*²¹.

Drugs used in Amlapitta- *Shatavari, Parpataka, Musta, Amalaki, Dhanyaka, Yastimadhu, Patola, Bhringaraja, Narikel, Guduchi, Vasa, Kusmanda, Kiratatikta, Nimba, Yavasa, Trivrita, Vidanga, Draksha, Shankha, Shukti, Abhraka, Mandoora, Swarna, Lauha, Raupya, Swarnamakshika, Varatika, Kaparda, Avipattikarchurna, Bhunimbadi Kwath, Chinodbhavadikwath, Patoladikwath, Dashangkwath, ShatavariMandura, NarikelaKhanda, ShatavariGhrut, Kushmanda Avaleha,*

Kamdugdha Rasa, Sutashekhara Ras, AvipattikaraChura.

Pathyapathya –

Pathyaahara –

a) Annavarga – *Yava, Godhuma, PurnaSali, Mudga Yusha, Lajja*

b) Saka varga – *Karavellaka, Patola, Kushmanda etc.*

c) Phalavarga – *Dadima, Amalaki, Kapittha etc.*

d) Dugdhavarga – *Godugdha*

e) Mamsavarga – *Jangala Mamsarasa*

f) Miscellaneous – *Sarkara, Madhu, Narikelodaka*

Pathya vihara – *Shitopachara, Vishrama etc.*

Apathya –

Ahara – *Guru, Vidahi, Viruddha, Kulatha, Udada, Navanna, Tila, Fermented Foods Like Bread.*

Vihara – *Vegavidharana, Atapasevena, Chinta, Krodha, Shoka etc*²².

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