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 Aacharya 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-ama udgar, hruda-kantha dah and aruchi. Dietary pattern of Indian people has been changing and up to certain extent by the influence of western culture. Irregular and untimely eating habits along with certain variations of recipes can be included under the Viruddhabar. Ashatang harudyakar quotes that the effects of Viruddhabar 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 Amlapitta has been compiled.

Keywords – Amlapitta, Virrudhaahar
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 milk\(^1\). 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 given\(^10\). 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) Adhoga Amlapitta. 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. Sushruta has enlisted katu as its original rasa and mentioned that when pitta becomes vidagdha then it changes in the Amla. According to Dalhanacharaya 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*

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.

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

NIDAN SEVAN (VIRUDDHAHAHAR)

AGNIDUSHTI

VISHARUPANNA

AJEERNA

AMAVISH ↔ DOSHDUSHTI (PITTAPRADHAN)

(Garavish)

AAMASHYASTH STHANSHNSHRYA

DOSHOSTKLESHT

AVIPAK, UTKLESHT, UDGAR

AMLAPITTA\textsuperscript{18}
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. This Aamvisha combines with vitiated pitta dosha and create pittaja disease like Amlapitta.

Sadhya-asadhyata-

Kashypa said that when Amlapitta's patient suffering from Jvara, Atisara, Pandu, Shoola, Bhrama, Dhatukhseenata etc. Updravas, it is incurable stage. Amlapitta is a chronic disease It has complicated pathogenesis. Samprapativighatana is so difficult. So, curability of Amlapitta has getting great efforts. Vangsena 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 Yogaratnakar has mentioned the use of Raktamokshana.
3) Prakritivighata – It means use of drugs resuscitation of Dhatus. Such treatment is termed as shaman 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.

Pathyapathyaa –
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 Mamsarasana

Pathya vihara – Shitopachara, Vishrama etc.

Apathya –


Vihara – Vegavidharana, Atapasevena, Chinta, Krodha, Shoka etc

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Conflict of interest :- Nil
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