

## A REVIEW ARTICLE ON AMLAPITTA W.S.R TO G.E.R.D

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## INTRODUCTION

Ayurveda has a significant status among the various types of Indian medicine. From stone-age to space age, food pattern of people has undergone innumerable changes these changes have been always for the better aspect of life, yet most of the diseases are firmly rooted in poor dietary habits and life style.<sup>[1]</sup>

Improper and faulty dietary habits causes *dushti* of *annavaha strotas* which leads to various disorders and *Amlapitta* is one of them.

*Amlapitta* is not mentioned in *Brihatrayi*. It was first mentioned in *Kashyapa samhita*.<sup>[2]</sup> *Madhava Nidana*, *Bhavaprakasha* and *Yoga Ratnakara* have also described it very well. *Vagbhata* has described that all diseases are caused due to *Mandagni*. Excessive consumption of *Amla*, *Katu*, *Ushna*.

and *Vidahiharsevana* and *Viruddhashana* causes aggravation of *Pitta dosha*. Normally *Pitta* has *Katu rasa* but when *Katu rasa* is converted into *Amla rasa*, it causes *Amlapitta*.<sup>3</sup>

## MATERIAL METHOD

1. Ayurvedic grantha
2. Internet Aritical and research work
3. Modern medical literature

## Method

## Historical Review

## 3.1 Disease Review

## (1) Vedic Kala

No reference of *Amlapitta* was found in Vedic *kala*.

## (2) Samhita Kala

## Charaka Samhita

Separate references of *Amlapitta* are not found in *Charak Samhita*, but the word "*Amlapitta*" has been used at different places in *Sutrasthana* & *Chikitsasthana*.<sup>[10]</sup>

## Sutrasthana

1. While describing the properties of milk (8 type), *Amlapitta* has been listed as an indication.<sup>[11]</sup> Ch. Su. 1/111:

2. *Kulattha* is mentioned as one of the causative factors of *Amlapitta* in *Charak Sutrasthana*,<sup>[11]</sup> Ch. Su. 25/40.
3. In *Charak Sutrasthana*, *Amlapitta* has been listed as a disease occurring due to excessive use of *lavana rasa* and *viruddhaahar*.<sup>[11]</sup> Ch. Su. 26/43.
4. It described *Rajamasha* as *Amlapittaroganashaka*.<sup>[11]</sup> Ch. Su. 27/25
5. In *Charakchikit sasthan*, *Amlapitta* has been listed as an indication of *Kansa Haritaki*.<sup>[12]</sup> Ch. Chi. 12/52
6. According to *Charaka*, due to *Agnimandya* when the food is not digested properly, it forms *Annavisha* which when mixed with *Pitta* causes *Amlapitta*.<sup>12</sup> Ch. Chi. 15/47

## Sushrutsamhita

1. Symptom like "*Amlika*" has been described <sup>13</sup>Su. Ni.21/2,

## Kayashapysamhita

1. *Kayashapy samhita* is the first which described the *Amlapitta* with its *nidana*, *rupa*, *chikitsa* and *pathya* and *apathya*. Importance of *Desha* and *Kala* in *Amlapitta* has also mentioned in this *Samhita*.<sup>[14]</sup>

## Harita samhita

1. The word '*Amlahikka*' has been used for *Amlapitta* and separate chapter has been given in *Haritsamhita*.<sup>[15]</sup>

## (3) Sangraha Kala

• *Madhava Nidana*

In *Madhava Nidana* *Amlapitta* is described with its *nidana*, *rupa*, types and *samprapti*.<sup>[16]</sup>

• *Chakradutta*:

In *Chakradutta*, *Chikitsa* of *Amlapitta* is described in detail.<sup>[17]</sup>

• *Sharangadhara samhita*:

In *Sharangadhara Samhita*, *Chikitsa* and methods of preparation of different types of food useful in *Amlapitta* is described in detail.<sup>[18]</sup>

- *Bhavaprakasha*

In *Bhavaprakasha* separate chapter of *Amlapitta* have been described with its *upadrava* & *Arishtalakshan* in *Bhavaprakasha*.<sup>[19]</sup>

- *Yoga Ratnakara*

*Yogratnakar* described *nidana*, *rupa*, *prakara*, *samprapti* along with *upadras* of *Amlapitta*.<sup>[20]</sup>

- *Bhaishajyaratnavali*

In *Bhaishajyaratnavali*, *chikitsa* of *Amlapitta* and effectiveness of various *yogas* have been described in detail.<sup>[21]</sup>

### Ayurvedic review of *Annava* *Srotasa*

*Annava srotasa* means the channel which transports the food from the mouth to the anus.

### Moola

According to *Acharya Charaka*, *Amashaya* & *Vamparshva* are the *Moolsthana* of *Annava* *srotasa*.<sup>[22]</sup>

According to *Acharya Sushruta* *Amashaya* and *Annava* *idhamanyas* are the *moola* of *Annava* *srotasa*.<sup>[23]</sup>

### Amashaya

*Chakrapani* has divided *Amashaya* into two parts: *Urdhva amashaya* and *Adho amashaya* which are the places of *Kapha* and *Pitta* respectively.<sup>[24]</sup>

### Pittadhara Kala

*Acharya Sushruta* has described the sixth *kala* situated between *Pakvashaya* and *Amashaya* as *pittadhara kala*. According to him *grahani* is covered by *pittadhara kala*. Its main function is to provide *Pachaka Pitta*, which is necessary for the digestion of the food.<sup>[25]</sup>

### Samana Vayu

According to *Vagbhatta*, *sthana* of *Samanavayu* is just near the *Agni* and it is responsible for the *Pachana* (digestion), *Vivechana* (separation) and *Munchana* (propulsion & expulsion) of the food.<sup>[26]</sup>

### Ahara Paka Kriya

Following two phases (*avastha*).

1. *Avasthapaka* (1st phase of digestion)
2. *Nisthapaka* (2nd phase of digestion)

### Avasthapaka

The process of digestion by *Pachakagni* is known as *Avasthapaka*.

1. *Madhura Avasthapaka*
  2. *Amla Avasthapaka*
  3. *Katu Avasthapaka*<sup>[27]</sup>
- *Madhura Avasthapaka*

It is the first stage of *Avasthapaka* which takes place in the upper portion of the *Urdhva amashaya* i.e. fundus of the stomach

- *Amla Avasthapaka*

It is the second stage of *avasthapaka* in which the food attains the *Amlabhava*, after the secretion of *Amla rasa* secreted by *Urdhva amashaya*

- *Katu Avasthapaka*

It is the third stage of *avasthapaka*. In this stage, the *pakvapakva ahara* is propelled forward to the *pakvashaya* where *Agni* makes it *ruksh*. The undigested food materials are converted into *mala*.

### Nidan of *Annava* *astroto dushti*,<sup>[28]</sup>

1. *Ati matra bhojana*: Excessive intake of food.
2. *Akale bhojana*: Irregular pattern of food intake.
3. *Ahita bhojana*: Intake of food which is harmful for health.
4. *Agni dusti*: Imbalance of digestive power (due to *doshavaishamya*)

### Lakshana of *Annava* *astroto dushti*

Four symptoms of the *Annava sroto dusti* described by *Acharya Charaka*

- *Anannabhilasha* - Lack of interest in food
- *Arochaka* - Loss of taste of food
- *Avipaka* - Indigestion of food
- *Chhardi* - Vomiting

### Definition of *Amlapitta*<sup>[29]</sup>

According to *Acharya Kashyapa*, the *Vidagdha ahara* becomes *Amla* and remains still in the stomach which provokes the *Pitta dosha*. *Vitiated Pitta* causes *mandagni* due to this *katu rasa* get converted into *Amla rasa* causing "*Amlapitta*". *Ka.kil* 16/9.

The condition in which *Vidahi* and *Amla guna* of *Pitta* is exaggerated, is called "*Amlapitta*".<sup>[30]</sup> *Ma.ni* 51/1 (*madukoshtika*)

- *Nidana*<sup>[31]</sup>

The etiological factors of *Amlapitta* can be broadly classified as

- *Aharaja*
- *Viharaja*
- *Manasika*
- *Agantuja*

Table 1: Showing *Aharaj hetu* of *Amlapitta*.

Sr	Nidanas	K.S	M.N	B.P	Y.R	S.N	REF
1	Kulatthasevana	+					<i>k.s khil16-3-6</i>
2	Pulakasevana	+					
3	Guru ahara sevana	+					
4	Abhishyandi ahara	+					
5	Ati snigdha ahara	+					
6	Ati ruksha ahara	+					
7	Pishtanna sevana	+					
8	Apakva anna sevana	+					
9	Phanita sevana	+					
10	Ikshuvikara sevana	+					
11	Paryushita anna sevana	+					
12	Bhurjitadhanya sevana	+					
13	Ati ushnanna sevana	+					
14	Adhyashana	+					
15	Atidrava	+					
16	Ajirnebhajana	+					
17	Madhyasavana	+					
18	Go rasavarga sevana	+					
19	Annahinamadhya sevana	+					
20	Antrodakapana	+					
21	Akalebhajanam	+				+	<i>s.namlapiita adhikar373-378</i>
22	Akaleanashana	+				+	
23	Vishamashana	+				+	
24	Vidahianna sevana		+	+	+		<i>Ma.ni 15/1 b.p 10/1</i>
25	Vidahipana sevana		+	+	+		<i>y.ramlapiitaadhikaruutara237</i>
26	Dushtanna sevan		+	+	+		
27	Viruddhashana		+	+	+	+	
28	Atiamla sevana		+	+	+	+	
29	Kaphaprapakopianna sevana		+	+	+	+	
30	Vidagdhaahara sevana			+	+		
31	Pitta prakoaana sevana			+	+		
32	Ati tikshana sevan						
33	Katuannapana sevana	+					
34	Vega vidharan	+					
35	Bhukte diwa swapna	+					
36	Bhuktaatyashana	+					
37	Bhuktaavagahan	+					

**1. Viharaja Hetu**

- *Ati snan* (Taking excessive bath)
- *Ati avagahanat* (Excessive swimming)
- *Bhuktwabhuktwadivasvapna* (Sleeping in day time after meals)
- *Veganam dharanam* (Suppression of natural urges)
- *Shayyaprajagaraihi* (Improper sleeping schedule)

**2. ManasaHetu**

*Chinta Shoka, Bhaya, Krodha Moha*

**3. Agantuj**

- *Desha,*
- *Kala,*
- *Ritu*
- *Prakriti*

**Desha**

According to Acharya *Kashyapa* the disease is more predominant in *Anupa Desha*, because of *Kapha provocation* nature.

**Kala**

*Kala* or time factor is responsible for physiological/ anatomical structure of the body *Balyavastha, Madhya* and *Vridhdhavastha*.

**Retu**

The rainy season is responsible for *Amlavipaka* of water (due to weakened digestion power and vitiation of *Vata* and *other Doshas*) and eatables, which in turn vitiates *Pitta* and *Kapha*.

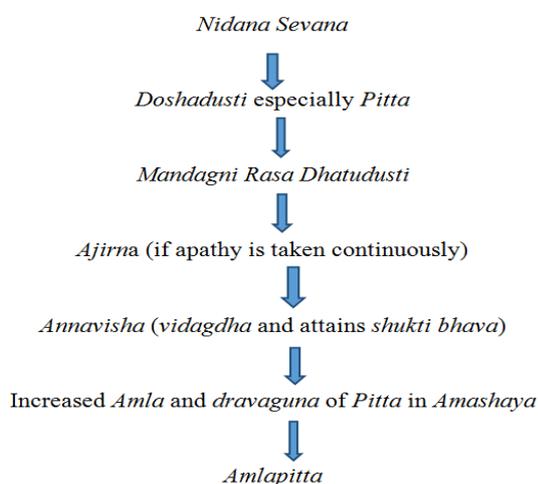
**Prakriti**

*Pitta Prakriti* persons are also more susceptible for the process of aggravation of the diseases.

**4. Samprapti**

Sholoka-“*vatady> àkuPyiNt te;amNytmæ yda, mNdIkraeit kayai¶m¶Ae madRvmagte @taNyeV twa ÉUy> sevmanSy dumRte> yiTkiÂdizt< pIt< deihnStiĪ dýit ivdGx< zu'ta < yait zu'mamazye iSwtm œ, tdMlipÄimTyahuÉURiyó< ipÄdU;[at jNtaey RdnubXnait laELYadinytaTmn>, ka^ io^”16, 7-9*

According to *Acharya Kashyapa*, the *nidanasevana* causes *Doshaprakopa* especially *Pitta Dosha*. This eventually creates *Mandagni* due to which ingested food become *Vidagdha* form and attains *Shuktibhava*). This *Vidagdha* and *Shuktibhava* of food creates *Amlata* in *Amashaya*. This condition is called *Amlapitta* (k.s 16 /10 -12)

**5. Samprapti Ghatakas<sup>[32]</sup>**

1. *Dosha : Tridosha (mainly Pitta)*
2. *Dushya : Rasa, Rakta*
3. *Srotasa: Annavaha*
4. *Agni :Jatharagni*
5. *Ama :Jatharagnimandhyajanya*
6. *Udbhavasthana:Amashaya*
7. *Adhithana:Adhoamashaya*
8. *Sanchara: Annavaha*
9. *Swabhava: Chirkari*
10. *Pradhanta: Pitta Doshapradhana*

**6. Purvarupa**

In ancient *Ayurvedic* texts, no specific *purvarupa* are given for *Amlapitta*.

**7. Rupa**

According to *Acharya Sushruta*, *rupa* appears in the *vyakti* stage. *Rupa* of *Amlapitta* are as follows.

**Table 2: Showing the classical rupas of Amlapitta.**

Sr	Rupa	K.S	M.N	B.P	Y.R	S.N
1	Avipaka		+	+	+	
2	Klama		+	+	+	+
3	Utklesha		+	+	+	
4	Tiktodgara		+	+	+	
5	Amlodgara		+	+	+	+
6	Gaurava		+	+	+	
7	HridDaha	+	+	+	+	+
8	KanthaDaha	+	+	+	+	+
9	Aruchi		+	+	+	
10	Vidbheda	+				
11	Gurukosthata	+				
12	Amlakosthata	+				
13	Shiroruja	+				+
14	Hridshoola	+				
15	Adhmana	+				
16	Angasada	+				
17	Roma harsha	+				
18	Antrakujana	+				
19	Urovidaha	+				
20	Tiktasyata					+

## 8. Vishishta Rupas

**Table 3: Showing vishishta rupas according to Dosha dusti.**

Vishishta Rupas	Vata	Pitta	Kapha
According to Kashyapa Samhita	Shoola, Angasada Jrimbha	Bhrama, Vidaha	Gaurava, Chhardi
According to Madav Nidan	Kampa Pralapa, Murchha, Chimchimitva, Shoola, Vibhrama, Vimoha Harsha, tamodarshan	Tiktodgar, Amloudagar, Katuudagar, Hridhdaha, Bhrama, Aruchi, Chharadi, Alasya,	Kaphanishthivana, Gaurava, Jadata, Aruchi, Shita, Saada, Vami, Lepa, Agnimandya, Kandu, Nindra

## 9. BHEDA (classification)

**Table 4: Showing bheda of Amlapitta.**

According to Archarya Kashyapa	According to Archarya Madhava
Vatika Amlapitta	Sanila Amlapitta
Paittika Amlapitta	Sanila Kapha Amlapitta
Slesmika Amlapitta	Sakapha Amlapitta
	Slesmapitta Amlapitta
	According to Gati- 1 Udravagata Amlapitta 2 Adhogata Amlapitta

## 10. Sapekshanidana (Differential Diagnosis)

- Vidagdha ajirna,
- Pittaja atisara,
- Pittaja grahani

## 11. Upasaya Anupasaya (According to Acharya Kaypasha)

1. Vataja Amlapitta - Snigdha upasaya
2. Pittaja Amlapitta - Swadu and sita upasaya
3. Kaphaja Amlapitta - Ruksha and ushna upasaya

## 12. Upadrava (kayashapya Samhita)

Atisara, Pandu Shotha, Aruchi, Bhrama, Dhaturkshinata, Shoola

## 13. Sadhyasadhya<sup>[33]</sup>

1) According to Acharya Madhava Nidana, Amlapitta with recent origin is sadhya but in chronic stage it becomes yapy or krichhasadhy.

2) According to Acharya Kashyapa, Amlapitta becomes asadhya (incurable) when its associated with upadrava.

## 14. Chikitsa<sup>[34]</sup>

AMLipÄe tu vmn < r' mae ] i yu 'ya . ya e r ^ AMLip Äa ixkar Samanya chikitsa of Amlapitta- According to Acharya Yogaratnakara and Acharya Kashyapa -

1. Vamana is the first line of treatment for Amlapitta (patol+neem + madanfal).
2. Virechana –after that mrudu virechan is indicated for Amlapitta (triphala +madhu).
3. Basti – Anuvasan and Asthapan Basti should be administered in Chronic Amlapitta.
4. Shaman chikitsa- Shodhan Chikitsa is followed by Shaman chikitsa .Ahar, and aushdi according to predominance Dosha .(Patoladi Kwath, Bhunimbadi

Kwath, guduchi Moodak are given in different Samhita.)

5. According to Madhava Nidan

6. Udarvagat Amlapitta -Vamana should be administered at first. After the Vamana, shamana drug should be used.

7. Adhogata Amlapiitta -Virechana should be administered for adhogata Amlapitta. Then shaman therapy to be performed.

## DISCUSSION AND CONCLUSION

Amlapitta is a dominant disease in the present scenario of unhealthy food habits and regimens. The Brahtrayi Granthas has a scattered references about the Amlapitta but doesn't give detailed explanation or protocol of treatment for Amlapitta. Acharya Madavakara has divided Amlapitta into Urdwva and Adha on the basis of Doshagati,<sup>[16]</sup> and Madavanidana is a compilation of all Samhitas and is limited to the Nidana aspect only. Acharya Kashyapa was the first person to give detailed protocol of treatment for Amlapitta. Acharya gives instruction to do Vamana where the Dushita Drava Yukta Pitta,<sup>[17]</sup> goes out and Agni gains its normalcy. After this Aushadi is given to do the Pachana of Dosha and further is eliminated from the body through purgation. Advice for change of place in Amlapitta treatment also considered as the peculiarity of Kashyapa Samhita where the Acharya says to change the habitat where all the above treatment modality fails. Acharya says Amlapitta is more common in marshy land so one should be away from the Desha which is more prone for it.<sup>[18]</sup>

Interpretation of Chikitsa with Panchamahabhuta siddhantha Most of the drugs (in samana aspect) are having Tikta Rasa which has Vayu + Akasha Mahabhuta.<sup>[19]</sup> This Vayu Mahabhuta dries up the

Dravtva of Dushita Pitta and this Akasha Mahabhuta removes the Srotorodha which in turn is the Samprapti Vighatana. So by applying Samuchaya Tantrayukti one should understand that all Tikta Rasa drugs can be used in the treatment of Amlapitta. Further Acharya says about the Pathya to be followed which is good for the Srotas, does the Dipana of Agni and promotion of Bala.

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