

A CRITICAL REVIEW 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.^[1]

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.^[2] 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 Vidahiaharsevana and Viruddhashana causes aggravation of Pitta dosha. Normally Pitta has Katu rasa but when Katu rasa is converted into Amla rasa, it causes Amlapitta.^[3]

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.^[10]

Following references regarding Amlapitta were found in Charak Sutrasthana

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

2. Kulattha is mentioned as one of the causative factors of Amlapitta in Charak Sutrasthana.^[11] 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.^[11] Ch. Su. 26/43
4. It described Rajamasha as Amlapittaroganashaka.^[11] Ch. Su. 27/25
5. In Charakchikit sasthan, Amlapitta has been listed as an indication of Kansa Haritaki^[12] 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^[12] Ch. Chi. 15/47

• Sushrutsamhita

1. Symptom like "Amlika" has been described¹³ Su. Ni.21/2.

• Kayashapsamhita

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.^[14]

• Harita samhita

1. The word 'Amlahikka' has been used for Amlapitta and separate chapter has been given in Haritsamhita.^[15]

(3) SANGRAHA KALA

• Madhava Nidana

In Madhava Nidana Amlapitta is described with its nidana, rupa, types and samprapti.^[16]

• Chakradutta

In Chakradutta, Chikitsa of Amlapitta is described in detail.^[17]

- **Sharangadhara samhita**

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

- **Bhavaprakasha**

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

- **Yoga Ratnakara**

Yogratnakar described *nidana*, *rupa*, *prakara*, *samprapti* along with *upadras* of *Amlapitta*.^[20]

- **Bhaishajyaratnavali**

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

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* & *Vamparshvaare* the *Moolsthana* of *Annava srotasa*.^[22]

According to *Acharya Sushruta* *Amashaya* and *Annava hidhamanyas* are the *moola* of *Annava srotasa*.^[23]

Amashaya

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

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.^[25]

Samana Vayu

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

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*^[27]

- **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 srototo dushti^[28]

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 srototo dushti

Four symptoms of the *Annava srototo dushti* 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^[29]

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*".^[30] *Ma.ni* 51/1(*madukoshtika*)

- **Nidana^[31]**

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

1. Viharaja Hetu

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

2. ManasaHetu

Chinta, Shoka, Bhaya, KrodhaMoha

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.

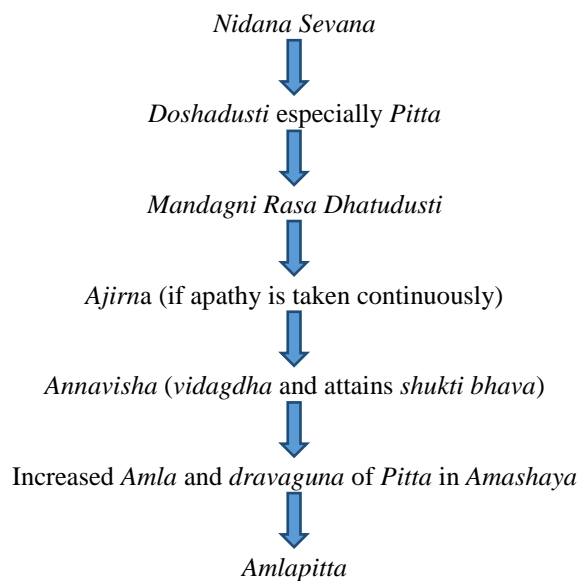
Prakriti

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

4. SAMPRAPTI

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

According to Acharya Kashyapa, the nidanasevana causes Doshaprakopa especially Pitta Dosh. 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^[32]

1. Dosh : Tridosha (mainly Pitta)
2. Dushya : Rasa, Rakta
3. Srotasa : Annavaaha
4. Agni : Jatharagni

8. Vishishta Rupas

Table no. 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 |

5. Ama :Jatharagnimandhyajanya
6. Udbhavasthana :Amashaya
7. Adhithana :Adhoamashaya
8. Sanchara :Annavaaha
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 No -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 | | | | | + |

9. BHEDA (classification)

Table No. 4: Showing *bheda* of *Amlapitta*.

| According to Archarya Kashyapa | According to Archarya Madhava |
|--------------------------------|--|
| VatikaAmlapitta | SanilaAmlapitta |
| PaittikaAmlapitta | SanilaKaphaAmlapitta |
| SlesmikaAmlapitta | SakaphaAmlapitta |
| | SlesmapittaAmlapitta |
| | According to Gati- 1 Udravagata Amlapitta 2 Adhogata Amlapitta |

10. Sapekshanidana (Differential Diagnosis)

- *Vidagdh 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 (kayashapyaSamhita)

Atisara, Pandu, Shotha, Aruchi, Bhrama, Dhatukshinata, Shoola

13. Sadhyasadhya^[33]

- 1) According to *Acharya Madhava Nidana*, *Amlapitta* with recent origin is *sadhya* but in chronic stage it becomes *yapya* or *krichhasadhy*.
- 2) According to *Acharya Kashyapa*, *Amlapitta* becomes *asadhya* (incurable) when its associated with *upadrava*.

14. Chikitsa^[34]

AMLipÄe tu vmn< ^ ^ ^ ^ ^ r'mae]í yu'ya. ya e'r' AMLipÄaixkar Samanya chikitsa of Amlapitta-

According to Acharya Yogaratnakara and Acharya Kashyapa

1. *Vamana is the first line of treatment for Amlapitta (patol+neem + madanf).*
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, Bhumbadi Kwath, guduchi Moodak are given in different Samhita.)*

According to Madhava Nidan

1. *Udarvagat Amlapitta -Vamana should be administered at first. After the Vamana, shamana drug should be used.*
2. *Adhogata Amlapiitta -Virechana should be administrated 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*^[16] 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*^[17] 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.^[18]

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