

REVIEW ARTICLE ON AMLAPITTA (HYPERACIDITY)

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ABSTRACT

Most common disease seen in society is Hyperacidity. It is seen in all ages, all class and all community. Hyperacidity is caused by an imbalance between the acid secreting mechanism of the stomach and the protective mechanism that ensure their safety. When there is an increase in the secretion of hydrochloric acid by the cells of the lining of the stomach, it is known as the hyperacidity. These increased acid levels can cause many hyperacidity symptoms. It is a condition where there is heartburn felt around the lower chest. It happens as the acid from the stomach, back up into the food pipe leading to a burning sensation. Poor lifestyle is thought to be one of the main reasons for acidity though most people do not realize this aspect and suffer from this condition often. When the symptoms of acidity happen more than twice a week it is diagnosed as a GERD.

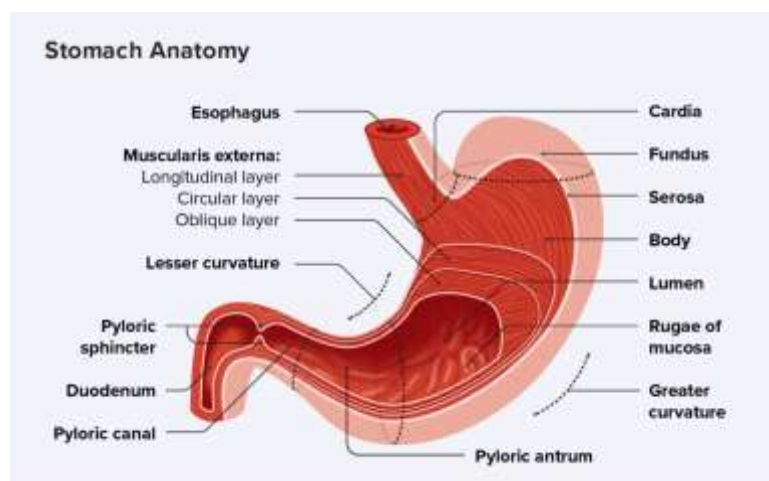
INTRODUCTION

Ayurveda holds a prominent position among the different branches of Indian medicine. Throughout the ages, from the stone age to the space age, people's dietary patterns have undergone countless transformations. While these changes have generally been aimed at improving quality of life, it is still evident that many diseases stem from unhealthy dietary habits and lifestyle choices.

Poor and inadequate dietary habits result in the imbalance and dysfunction of annavaha strotas, leading to various disorders, one of which is Amlapitta.

Amlapitta, also known as acid dyspepsia or hyperacidity, is a health condition that is not mentioned in the

Brihatrayi (the three major Ayurvedic texts), but was first mentioned in the Kashyapa Samhita. Other texts such as Madhava Nidana, Bhavaprakasha, and Yoga Ratnakara have also provided detailed descriptions of Amlapitta. Vagbhata has stated that all diseases are caused by Mandagni (weak digestive fire). Which negatively affects the samana and udana vayu, as both vayu are responsible for proper digestion.^[1] The excessive consumption of Amla (sour), Katu (spicy), Ushna (hot), and Viruddhashana (incompatible food combinations) can lead to an aggravation of Pitta dosha. Normally, Pitta has a Katu rasa (spicy taste), but when it is converted into Amla rasa (sour taste), it results in Amlapitta.



Definition

In Madhava Nidana, Shrikanthdutta has described when various pitta prakopaka nidana sevan is done the Amla guna of Pitta is increased the condition is known as "Amlapitta".^[2]

When vitiation of pitta causes transformation of katu rasa of pitta into amla rasa and also increases dravta of pitta leads to the utpatti of vyadhi known as amlapitta.

Cause of Amlapitta

1. Aharaj(Dietary Cause)

This includes Virudha Ahara (Incompatible diet) and Acharya Kashyap also mentioned the same regarding Virudha Ahara, such as Adhyasana, which refers to having food after a meal, Ama Bhojana, which means consuming food while the previous meal is not fully digested, Ajeerna Bhojana, which implies a persistent difficulty in digestion, Guru, indicating a heavy meal, Snigdha Bhojana, which stands for oily food, Ati Rukshanna, meaning excessive intake of dry food, etc. All these factors contribute to Agnimandya (loss of appetite), which eventually leads to Amlapitta (Hyperacidity). Acharya Madhavkar has stated that an increase in pitta (gastric juice) is an exacerbating factor in the development of Amlapitta (Hyperacidity).

2. Viharaj

The concept described here is divided into two parts, each representing factors that go against normal hygiene rules. These factors are

- a) Excessive physical work
- b) Lack of physical work

Excessive physical work refers to engaging in more exercise than normal, such as fasting (Upavasa), depletion of bodily tissues (Dhatukshaya), and staying awake at night (Ratrijagrana). These factors can lead to Vata Pitta Prakopa, a disturbance in the balance of Vata and Pitta doshas.

Additionally, Acharya Kashyapa identified certain causative factors that can lead to Jatharagnimandya, a decrease in digestive fire. These factors include holding back the urge to pass stool or urine (Vegadharna) and daytime sleep after a meal (Divaswapan). Ultimately, these factors can result in a disease called Amlapitta, characterized by hyperacidity.

3. Agantuja Hetu

This condition is caused by an excessive intake of factors such as alcohol, smoking, tobacco, beverages, and other irritant and toxic substances. The stomach is irritated due to the excessiveness of these substances, leading to increased secretion of gastric juice, which in turn causes Amlapitta.

4. Manasika Hetu

In this disease, there are numerous psychological factors that play a significant role in maintaining overall health.

Additionally, there are other causes of the disease, including living in Anoopadeshai or during the Sharad ritu, as well as addiction to alcohol, smoking, tobacco chewing, long-term use of NSAIDs. All of these aforementioned factors are responsible for the excessive increase of Pitta dosha and consequently lead to the development of Amlapitta symptoms.

Symptoms of Amlapitta

According to the concept of Dosha Dushti, as mentioned in Kashyap Samhita and Madhava Nidan, there are various symptoms and manifestations of Amlapitta (hyperacidity) based on the involvement of different doshas:

1) Kashyap Samhita

- a) **Vataja Amlapitta:** Symptoms include Angasada (body ache), Jrumbha (yawning), sensitivity to oily foods, and relief with oily or lubricating substances.
- b) **Pittaja Amlapitta:** Symptoms include Bhrama (dizziness), Vidah, sensation of cold, relief with cold substances, and altered taste sensation.
- c) **Kaphaja Amlapitta:** Symptoms include heaviness, nausea, dryness, relief with dry substances, and sensitivity to heat.

2) **Madhava Nidan:** Avipaka, klama, utklesha, tiktamlodgara, gaurava, hritkantha daha, aruchi are the main symptoms of amlapitta described by acharya Madhava in ayurveda text Madhava nidana.^[3]

- a) **Vatadhikya Amlapitta:** Symptoms include tremors, delirium, fainting, restlessness, body stiffness, body pain, dizziness, confusion, joyfulness.
- b) **Kaphadhikya Amlapitta:** Symptoms include increased Kapha, lack of appetite, heaviness, dullness, tastelessness, coolness, vomiting, weak digestion

According to their types

1) **Adhoga Amlapitta:** This condition is characterized by symptoms such as thirst, a burning sensation, fainting, giddiness, delusions, various forms of diarrhea leading to downward movement, occasional chest oppression, rashes on the skin, poor digestion, horripilation (goosebumps), excessive perspiration, and a yellowish appearance in the skin.

2) **Urdhvaga Amlapitta:** In this type of Amlapitta, the individual experiences vomiting of material that can vary in color from green, yellow, blue, black, slightly red, or bright. The vomit is highly sour and sticky, resembling mutton wash. It is often followed by the production of kapha (mucus). Vomiting can occur during the digestion of food or even on an empty stomach. The individual may also experience bitter or sour tasting belching. Other symptoms include a burning sensation in the throat, chest, and upper abdomen, headaches, burning sensation in the palms and soles of the feet, excessive heat sensation, loss of appetite, appearance of rashes, and itching.

Treatment of Amlapitta

In Ayurveda, the treatment of Amlapitta (hyperacidity) can be approached from two perspectives: general principles of management and management based on specific symptoms.

According to Charaka, almost all diseases can be treated in three ways:^[4]

1. Apakarshana (shodhana): This involves the removal of the causative dosha through detoxification therapies. In the case of Amlapitta, when the vitiated doshas are located in the amashaya (stomach), vamana (therapeutic emesis) is considered the best treatment. If the vitiated doshas are located in the Pachyamanashya (small intestine), virechana (therapeutic purgation) is recommended. And if the doshas are situated in the Pakwashya (colon), vasti (therapeutic enema) is the ideal therapy.

2. Prakritivighata (shamana): This involves the use of drugs that have properties opposite to those of the causative factors, in order to pacify the doshas. These drugs, known as dosha shamaka, are used in shamana chikitsa (palliative treatment). Various drugs with pitta shamaka properties have been mentioned in Ayurvedic texts for the treatment of Amlapitta. Additionally, specific dietary guidelines (ahara) that have tikta (bitter) taste, sheeta virya, madhura rasa, and snigdha guna are recommended.

3. Nidana Parivarjana: This involves avoiding the factors responsible for the development of the disease. Sushruta was the first to describe the role of nidana parivarjana in pacifying the doshas that cause the disease. Therefore, it is important to avoid causative factors such as improper dietary habits and lifestyle practices. Foods and activities that are Ushna (hot), teekshna, vidahi, vishtambhi, and pittavardhaka (increasing pitta) should always be avoided in the case of Amlapitta.

In summary, Ayurvedic treatment of Amlapitta involves detoxification therapies to remove the causative dosha, the use of drugs to pacify the doshas, and avoiding factors that contribute to the development of the disease. Following these principles, along with adhering to specific dietary guidelines, can help in the management of Amlapitta.

Pathya-Apathya

Pathya & Apathya for Amlapitta

Pathya ahar (Beneficial diet)

- Puranshali, mudga, harenuak are beneficial for amlapitta.
- Goghrit, Godugdha, jangal mansa are also suitable for amlapitta.
- Kalay shak, pautik, vasa pushp, vastuk are good choices for amlapitta.

- Haritaki, pippali, puran madira are recommended in amlapitta.

Pathya vihar (Beneficial lifestyle)

- Vamana, Virechana, Basti, shital jalpan are beneficial for amlapitta.

Apathya Ahar (Harmful diet)

- Til, Urad, kulthi should be avoided in amlapitta.
- Avi dugdha, Dhanyamla are not suitable for amlapitta.
- Lavana, Amla, Katu Rasa dravya should be avoided in amlapitta.
- Guru anna, Dadhi, Madya are not recommended for amlapitta.

Apathya Vihar (Harmful lifestyle)

- Veg dharan (suppression of natural urges) should be avoided in amlapitta.
- Atap sevan (exposure to heat) should be minimized in amlapitta.
- Diwaswapn (daytime sleep) should be avoided in amlapitta.

DISCUSSION AND CONCLUSION

Discussion

The impact of Amlapitta on the Annava Strotas is direct. Amlapitta is a psychosomatic disorder, where both psychological factors and dietary indiscretion play significant roles. The principles of Asta ahar vidhi visheshayatana and dashvidh ahar vidhi vidhan, as mentioned in the Charak Samhita, are crucial for preventing and treating this health condition. These principles are to be examined before food intake and followed during food consumption.

The samprapti (pathogenesis) of Amlapitta is primarily attributed to the vitiation of pitta dosa and the normal function of amla ras. Amla ras and Amla Vipaka also play important roles in the development of Amlapitta. Dosha, Dushya, Strotas, Adhistan, Agni, and Ama are fundamental components of any disease process, including Amlapitta. Symptoms related to Annava Strotodushti are associated with Urdhva gati Amlapitta, while symptoms related to Purishvaha strotodushti are associated with Adho gati Amlapitta.

Due to the incidence and significance of Amlapitta, it is likely that Acharya Charak provided a detailed explanation of the disorder and its management approach. Living in Anup Desha is a risk factor for Amlapitta, and according to Acharya Charak, Anup Desh is considered an Ahita Desha. Acharya Kashyap advises shifting the location if all other treatment modalities fail.

CONCLUSION

Amlapitta is an extremely bothersome disease caused by a faulty lifestyle, dietary indiscriminations, and mental stress. The vitiation of pitta is essential for the

manifestation of Amlapitta, while vitiations of Vata and Kapha may also be associated with this condition. Failing to properly treat Amlapitta can lead to various complications in the body, such as Jwara (fever), Atisara (diarrhea), Pandu (anemia), Shoth (inflammation), Aruchi (loss of appetite), and Bhrama (dizziness). The basic principles of treatment for Amlapitta include Nidan parivarjana (avoidance of causative factors), Sanshodhana (cleansing therapies), and Sanshamana (pacifying therapies). Additionally, following a proper diet and lifestyle (Pathya ahar and vihar) also play important roles in managing Amlapitta. "By performing appropriate diet and mode of life, practicing exercises, restraining greed, having self-control, and being truthful, the disease subsides."

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