



A CRITICAL REVIEW ON AMLAPITTA W.S.R TO PATHYA APATHYA

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INTRODUCTION

The word Pathya derives its origin from root word Patha which literally means a way or channel. Pathya (wholesome) and Apathya (unwholesome) are defined as the substance or regime which do not adversely affect the body and mind are regarded as Pathya (wholesome); those which adversely affect them are considered to be Apathya (unwholesome). As evident from above definition, Pathya (wholesome) and Apathya (unwholesome) include both material substances and specific regimes but in general these words had been particularly used for food articles in the text.

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*. *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 *Vidahi*harsevana and *Viruddhashana* causes aggravation of *Pitta dosha*. Normally *Pitta* has *Katu rasa* but when *Katu* rasa is converted into *Amla rasa*, it causes *Amlapitta*.

Material Method

- 1 Ayurvedic grantha
- 2 Internet Arirical 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*.

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. Ch. Su. 1/111 :
2. *Kulattha* is mentioned as one of the causative factors of *Amlapitta* in *Charak Sutrasthana*. 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*. Ch. Su. 26/43
4. It described *Rajamasha* as *Amlapittaroganashaka*. Ch. Su. 27/25
5. In *Charakchikitsasthana*, *Amlapitta* has been listed as an indication of *Kansa Haritaki*. 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* Ch. Chi. 15/47

• *Sushrutsamhita*

1. Symptom like “*Amlika*” has been described 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*.

• *Harita samhita*

1. The word ‘*Amlahikka*’ has been used for *Amlapitta* and separate chapter has been given in *Haritsamhita*.

(3) SANGRAHA KALA

• *Madhava Nidana*

In *Madhava Nidana* *Amlapitta* is described with its *nidana*, *rupa*, types and *samprapti*.

• *Chakradutta*

In *Chakradutta*, *Chikitsa* of *Amlapitta* is described in detail.

- *Sharangadhara samhita*

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

- *Bhavaprakasha*

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

- *Yoga Ratnakara*

Yogratnakar described *nidana*, *rupa*, *prakara*, *samprapti* along with *upadrasvas* of *Amlapitta*.

- *Bhaishajyaratnavali*

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

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*.

According to *Acharya Sushruta* *Amashaya* and *Annava hidhamanyas* are the *moola* of *Annava srotasa*.

Amashaya

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

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.

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.

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*
- *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

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

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*

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

- *Aharaja*
- *Viharaja*
- *Manasika*
- *Agantuj*

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

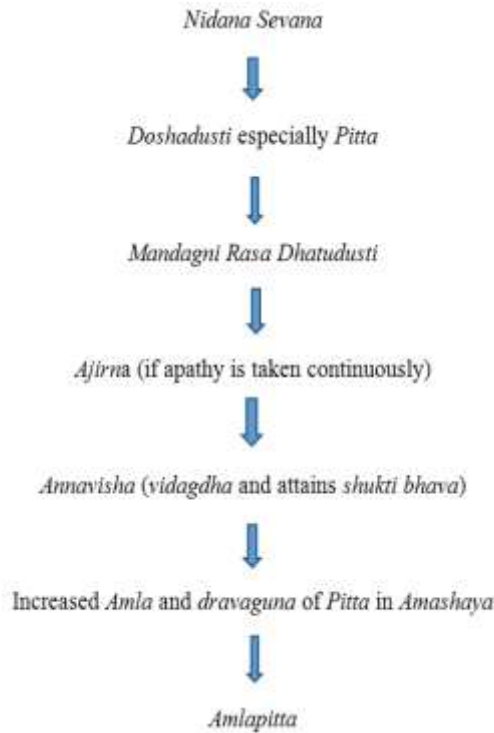
The rainy season is responsible for *Amlavipaka* of water (due to weakened digestion power and vitiation of *Vata* and other *Doshas*) and eatables, which in turn vitiates *Pitta* and *Kapha*

Prakriti

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

1. SAMPRAPTI

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)



2. Samprapti Ghatakas

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

10. *Pradhanta: Pitta Doshapradhana*

3. Purvarupa

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

4. Rupa

According to *Acharya Sushruta*, *rupa* appears in the *vyakti* stage.

Table 3: Showing vishishta rupas according to Dosha dusti.

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

5. BHEDA (classification)

Table No-4 showing *bheda* of *Amlapitta*

6. Sapekshanidana (Differential Diagnosis)

- *Vidagdh ajirna,*
- *Pittaja atisara,*

- *Pittaja grahani*
- 7. **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*
- 8. **Upadrava (kayashapyaSamhita) Atisara, Pandu Shotha, Aruchi, Bhrama, Dhatukshinata, Shoola**
- 9. **Sadhyasadhyaata**
 - According to Acharya Madhava Nidana, Amlapitta with recent origin is *sadhya* but in chronic stage it becomes *yapya* or *krichhasadhy*.
 - According to Acharya Kashyapa, Amlapitta becomes *asadhya* (incurable) when its associated with *upadrava*.

10. Chikitsa

Samanya chikitsa of Amlapitta-

According to Acharya Yogaratnakara and Acharya Kashyapa -

- 1) *Vamana* is the first line of treatment for Amlapitta (patol+neem + madaanf).
- 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 *aushti* according to predominance *Dosha* .(*Patoladi Kwath, Bhunimbadi 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 Amlapiita -Virechana* should be administrated for *adhogata Amlapitta*. Then *shaman* therapy to be performed.

Pathya Apathya in amlapitta

Pathya and apathya is used for prevention as well as a part of treatment of the diseases. Acharya Charak had stated *Pathya*(wholesome)as a synonym for treatment. This indicates the importance of *Pathyapathya* in *Ayurveda* It emphasizes on diet and regimen along with medicine. *Ayurveda* describe the *pathyavyavastha* (planning of diet-dietetics) in a very scientific way.

The diet beneficial to the body and mind are called as *pathya* (wholesome) *aahar* whereas which adversely affect mind and body are called as *apthyaahar* (unwholesome diet)

Most of the disorders develop due to faulty eating habits and *Amlapitta* is one of them. The first and the foremost group of the etiological factors of *Amlapitta* may be considered as the dietary factors. In this group, the intake of food against the code of dietetics i.e.

Aharavidhividhana and *Aharavidhivisheshayatana* is included.

For *Amlapitta ahar* having properties like *Laghu, snigdha, shitaguna, madhur rasa, madhurvipak, shitaviry* is considered as *Pathya*. *Ahar* having above properties prevents aggravation of *pitta*, pacifies *samanavayu*, and causes *agnidipana, amapachan* and *vatanulomana*. *Snigdhaahar* decreases *rukshata* of intestinal mucosa and regulates the *Vayu*.⁹²

According to *Kashyapa samhita, puranashaali, mudra, masura, harenu*, milk and *gogrita, jangalamamsa, kalayashaaka, pautika*, flowers of *Vasa* and *vasuka* are considered as *Pathya* in *Amlapitta*

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* 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* 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.

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