

**MANAGEMENT OF AMLAPITTA AN EMERGING LIFE STYLE DISORDER
THROUGH AVIPATTIKAR CHURNA AND KAMDUDHA RAS**Neha Uniyal^{*1}, Dr. Kimmi Seth² and Dr. Dhruv Mishra³¹MD Scholar 3 Year Kayachikitsa Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan Haridwar.²Asst. Prof. of Kaya Chikitsa Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan Haridwar.³Asso. Prof. of Kaya Chikitsa Patanjali Bhartiya Ayurvedigyan Evam Anusandhan Sansthan Haridwar.***Corresponding Author: Neha Uniyal**

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ABSTRACT

Agnimandya leads to the utpatti of almost all vyadhis in the body particularly vyadhis of annavaha and rasvaha srotasa, as agni is prana and oja (immunity) depends upon prana (agni). Therefore, one should regulate and protect the agni by all means. Nevertheless, disturbed life style with derailed eating habits, sleep, anxiety and stress with cumulative negative thoughts are some common factors that negatively affect the metabolic rate of the body. It causes formation of ama in body, the vitiated pitta due to ama formation leads to mandagni. Tryopstambha (ahara, nidra, bhrmcharya) plays a major role in maintaining the swasthawastha of the body in both sharirika as well as mansika level, thus disturbed life style causes the vikriti of tryopstambha leading to agnimandya all these factors accomplished into amlapitta. In modern it involves a bundle of various Acid peptic disorders like dyspepsia, hyperacidity, GERD, acute and chronic gastritis which further leads to ulcers in later stages. The drugs used in the treatment regimen of the disease in modern are quiet helpful in reducing symptoms but arouses various other pathologies like GI mucosa lining degeneration due to vitamin c reduction, calcium deficiency in the body leading to osteoporosis. Thus here is my humble approach to explain the probable mode of action of *avipattikar churna* and *kamdudha ras* in the management of amlapitta. These shamana drugs plays a great role in breaking etiopathogenesis of amlapita. As these drugs are commonly *deepniye*, *pachniye*, *agnivardhaka*, *vibandhanashaka*, *triptighna*, *jwarhara* and *trishnanigrahana* in properties.

KEYWORDS: Agnimandya, amlapitta, ama, tryopstambha.**INTRODUCTION**

Modern era is a boon to everyone in terms of every aspect of fulfilling dreams of perfect life. But is it really true? No, particularly in terms of health, we in order to reach the goals of daily requirement or we can say just for the sake of survival of the fittest in this modern era, we are compromising with our basic needs whether it is food or sleep. Due to this our digestive fire which we call Jatharagni or kayagni in ayurveda is affecting leading to mandagni. This mandagni is responsible for the development of ama (apakva anna) inside our body, in the meantime due to improper life style with derailed activities like hurry, worry and hurry which causes structural, chemical and mental stress leads to vitiation of pitta inside our body. As negative thoughts are cumulative. Thus, the vitiated pitta with prabhava of ama leads to the development of amlapitta. Which negatively affects the samana and udana vayu, as both vayu are responsible for proper digestion.^[2] This entity is a annavaha and rasvaha srotasa vyadhi where amliya gun and drava guna of Pitta increases.

Review of Ayurvedic Literature**Nirukti**

- “Amlam cha pittam amlapittama”| Means when pitta becomes amliya it is known as amlapitta.
- “Amlam vidagdharma cha tat pittam amlapittam”|| (madhukosha) Means when pitta become vidagdha it leads to amliyabhava, the condition known as amlapitta.

Definition

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.

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”.^[3]

According to Acharya Charaka excessive intake of Amla-Katu-Ushna-Tikshna

Ahara even in the condition of Ajirna, creates Agnimandya which generates Annavisha (i.e.

Amadosha). This Annavisha when mixed with pitta causes "Amlapitta".^[1]

Synonyms – Amlapitta

Shuktaka- Kashyap Samhita (khilsthana ch-16)

Pramilaka - As.Sa.Su.5/27 Indu. Commentary

Pitta Visuchika - As.Sa.Su.5/27 Indu. Commentary

Pittamlaka – Harita

Amlika - Su. Su. 42/9

Ayurvedic texts has mentioned the various nidana (causes) of amlapitta, which can be classified under aharaja, viharaja, mansik and agantuka hetu. Thus improper dealing with tryopstambha (tri-upstambha) is considered as the most significant cause of amlapitta.

Tryopstambha as nidana – *ahara* and *nidra* are the two main component of a balanced life. These two along with *brahmcharya* are known as *tryopstambha*. Which are supposed to be well balanced in order to achieve a disease free life. One should eat food at proper time and in proper quantity according to need of the body, thus proper following of dietary ethics as aharavidhi vidhana, ashtaaharvidh vishesha aytana is necessary and in the meantime as *nidra* (sleep) is necessary for a healthy body, but its insufficiency, *divaswapa*, just after food and even its excessiveness leads to development of *ama* (oxidative stress). Which further causes *agnimandya*, *anna* and *ras vaha* srotodushti. Thus a proper sleep regimen is necessary. However, *Brahmcharya* means to follow the path which is close to Brahma. All *mansika* hetu such as *chinta*, *bhaya*, *krodha*, *shoka* can be included in disturbed path of *brahmcharya*. Which can be easily followed through *Satwavajya chikitsa* by means of Yoga and Pranayama and following good deeds.

Nidana and Samprapti

Acharya Kashyapa had brilliantly described the Amlapitta in his text **Kashyap samhita** and named it shuktaka. He stated that various nidana like *adhyashana*, *vishamashana*, *virudha*, *dushta ahara sevana*, *pishtanna*, *madya sevana*, *sevan of ati ruksha*, *ushna*, *snigdha*, *amla* and *drava* food products, *bhuktwa bhuktwa divaswapnad* means habit of sleeping after meals in day time, *vegvidharana*, *pariyushita* bhojana etc. all are highly responsible for causing the entity *agnimandya*, and due to the impact of this *manda agni* when the food is taken in the presence of above mentioned nidana, causes food to burn, it leads to *vidagdha avastha* of engulfed food which causes *shukta* (*amla*) *bhava* transformation of food. Which is pronounced as *shukta anna rasa* seated in *amashaya*. In this condition when meals are taken in hurry, worry or hurry as a result of *jihwa laulya* manifested by disobeying *astaaharvisheshaytana* and *aharvidhividhana* respectively, thus the food become *dushita* due to *vidagdha pitta*. This condition is entited as *amlapitta* in Ayurveda.

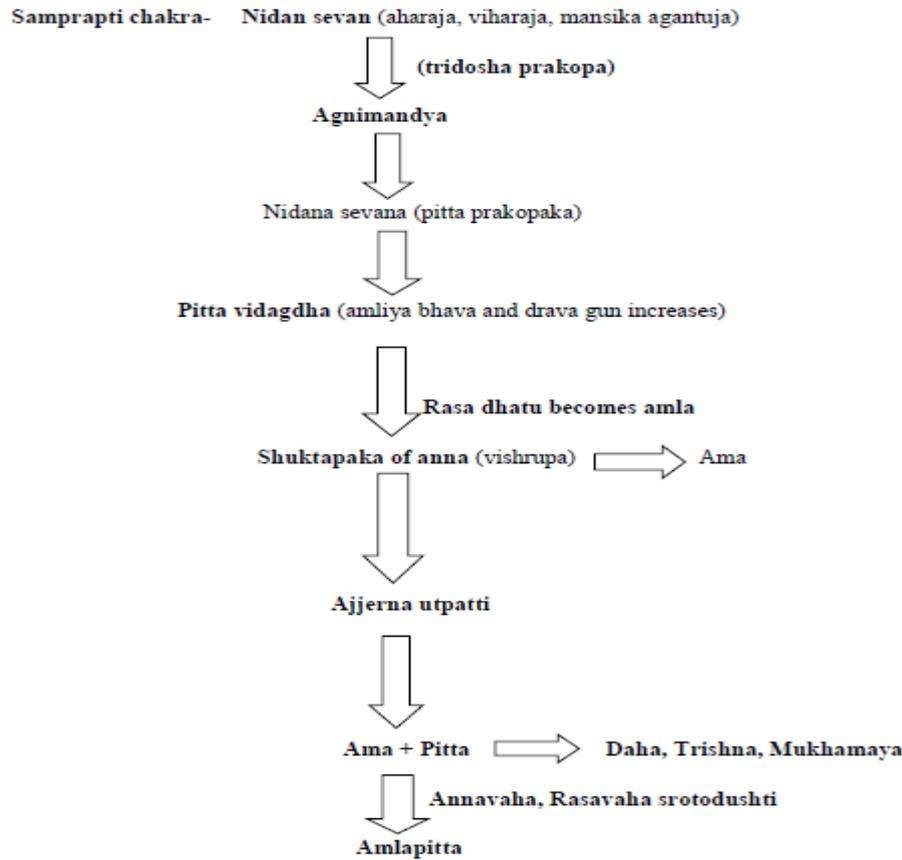
Thus it is clear from ayurvedic texts that formation of

ama due to *mandagni* in body leads to the formation of *ajeerna* which is due to the the formation of *vidagdha pitta* accomplished by *amlapitta*.

Acharya Charaka in his text *Charak Samhita*^[1] has beautifully explained the condition of development of *ama* as *apachyamanam shuktatwam yatyannam vishruuptam* means due to various *nidana* *sevana* mentioned in *grahni chikitsa adhyaya dushit jatharagni* can't able to digest even *laghu anna* which becomes *shukta*, he mentioned this undigested *shukta anna* as *visha* form, which leads to the development of *ajeerna* in the body. He clearly described that *vishtambha*, *sadana*, *shirso ruka*, *muurcha*, *prishtha kati graha*, *jrambha*, *angamarda*, *trishna*, *jwara*, *chardi*, *pravahana*, *arochaka*, *avipaka* are the classical features of *ajeerna* which is termed as *ghorannavisha*. He later explained that *samsriyamanam pittaen daham trishna mukhamyan/ janyatiamlapittam cha pittajansha apran gadan//* Means this *annavisha* when comes in contact of *pitta* it causes vitiation of *pitta* leading to the formation of *amlapitta* and various vitiated *pittajanya roga* in the body.

*Purvaroop*a of this disease are not mentioned in any classical text. However, *ajeerna* can be considered as a *purvaroop*a.

Lakshana (roopa)- *Avipaka*, *klama*, *utklesha*, *tiktamlodgara*, *gaurava*, *hritkantha daha*, *aruchi* are the main symptoms of *amlapitta* described by *acharya Madhava* in ayurveda text *Madhava nidana*.^[3] However, *Acharya Kashyapa* has described the common *lakshana* as *vidbheda*, *shirah shoola*, *hrit shoola*, *aadhman*, *angasada*, *antrakuujana*, *romeharsha*. These manifestations are commonly find in *amlapitta*.^[2]



Note 1: Acharya charaka has described that, after nidana sevana, particularly pitta prakopaka, when agni become dushit it causes mandagni, which further causes shukta paka of anna due to ama formation known as visha rupa. It leads to the development of ajjerna in the body. Further when, ama combines with pitta (due to pitta prakopaka ahar viharaja) it leads to the development of amlapitta.^[1] Whereas, Acharya kashyapa has described that after nidana sevana (vatadi dosh prakopaka) the agni become manda, due to any one of the prakopit dosha. Meanwhile when pitta prakopaka ahara viharaja are further taken by mandagni purusha it causes vidagdhaavastha of ahara. This vidagdha ahara become shukta(ama). This amliya bhava transformation of pitta with further pitta prakopaka nidana sevana leads to the development of amlapitta due to vidagdha pitta in amashaya.^[2]

2. Acharya charaka in grahani chikitsa has described that even the warm water when added in agni it reduces the flame of agni like cold water, due to its prabhava.^[1]

Samprapti Ghataka- Dosha- Pitta
 Dushya- Rasa, Rakta Srotasa- Annavaha Adhishthana-
 Amashaya
 Srotodushiti- Vimargagamana Agni- Manda
 Swabhava- Ashukari Sadhyaasadhyata- Sadhya

Types of Amlapitta^[3]

According to the Gati of Pitta, Madhava has described 2 types of Amlapitta. i.e.

1. Urdhvaga Amlapitta
2. Adhoga Amlapitta

According to the involvement of Dosha, Kashyapa and Madhava both have divided Amlapitta as;

Kashyapa	Madhava
Vatika Amlapitta	Sanila Amlapitta
Paittika Amlapitta	Sanila Kapha Amlapitta
Slesmika Amlapitta	Sakapha Amlapitta
	Slesmapitta Amlapitta

Upshaya Anupshaya^[2] Specific mentioning about Upasaya and Anupasaya was done only by Kashyapa on the basis of doshas. of Amlapitta.

Vataja Amlapitta - Snigdha Upasaya
 Pittaja Amlapitta - Swadu and Sita Upasaya
 Kaphaja Amlapitta - Ruksha and Ushna Upasaya

Updrava

Sno.	UPDRAVA	Kashyap Samhita	Siddhant Nidan
1.	Jwara	+	-
2.	Atisara	+	+
3.	Pandu	+	-
4.	Shotha	+	-
5.	Aruchi	+	-
6.	Bhrama	+	-
7.	Dhatu ksheenata	+	-
8.	Shoola	+	+
9.	Udarda	-	+
10.	Kotha	-	+
11.	Kandu	-	+
12.	Mandala	-	+
13.	Vicharchika	-	+
14.	Visphota	-	+
15.	Amashaya-kshata	-	+
16.	Grahani-kshata	-	+
17.	Grahni roga	-	+

Sadhya-asadhyata

Naveen Amlapitta - Sadhya Chirothitta Amlapitta - Yapy

However, if dietary habits are not strictly followed, it is difficult to cure.

Chikitsa of Amlapitta^[12]

In Ayurveda the general line of treatment is considered under three main principles i.e. *Nidana parivarjana*, *Sanshodhana chikitsa*, *Sanshamana chikitsa*.

Thus, the line of treatment of *Amlapitta* may be considered in 2 ways viz. general principles of management and also management according to Lakshana.

According to Charaka also almost all diseases may be treated in 3 ways.^[16]

1. *Apakarshana (shodhana)*
2. *Prakritivighata (shamana)*
3. *Nidana Parivarjana*

- *Apakarshana*- Means to remove the causative dosha, thus *shodhana* of dosha is considered under *apkarshana*. In *Amlapitta* when vitiated doshas are situated in *amashaya*, as it is a *amashyotha vyadhi* thus *vamana* is considered as best treatment. When vitiated doshas are situated in *Pachyamanashya* then *virechana* is considered as best treatment, however, when vitiated doshas are situated in *Pakwashya* then *Vasti* is the ideal treatment therapy.
- *Prakritivighata*- Means use of drugs which are against the properties of causative factor of disease thus, helps in pacifying the doshas, these drugs are called as *dosha shamaka* and the treatment is termed as *shamana chikitsa*. Various vitiated *Pitta shamaka* drugs have been described under treatment regimen of *Amlapitta* in various Ayurvedic texts. Not only medicines they also mentioned the *amlapitta nashaka* food (*ahara*). They emphasized the fact that

these drugs and *ahara* are *tikta rasa*, *sheeta virya*, *madhura rasa* and *snigdha guna pradhana* in properties.

- *Nidana Parivarjana*- Means avoiding those factors which are responsible for development of pathogenesis of disease. Acharya Sushruta has first described the role of *nidana parivarjana* in pacifying the doshas causing the disease. Thus all those various causative factors including faulty dietary habits and disturbed life style should be avoided to cure the disease. Thus *Ushna*, *teekshna*, *vidahi*, *vishtambhi*, *pittavardhaka ahara* *vihara* should be avoided always in *amlapitta* as these dietetics are responsible for the disease.

Cakradatta has explained the treatment of *amlapitta* under four measures as,^[18]

In *amlapitta*, *emesis* followed by mild *purgation* should be given. Thereafter proper *unction*, *unctuous* and *nonunctuous enema* should be applied in chronic cases according to *dosha*.

In combination of doshas after *evacuation*, *pacificatory* measure in terms of drugs and diet should be applied considering the association of *dosha*.

In upward and downward types *dosha* should be eliminated with *emesis* and *purgation* respectively.

Thus, *vamana* should done in *urdhvaga amlapitta*, *virechana* should done in *adhogamlapitta*, while *Asthapana* and *anuvasana basti* should done in *jeerna amlapitta*.

Thus in order to breakdown the pathogenesis of *amlapitta* it is necessary to work on *jataragni* means various *agnipradeepaka* *dravya* with *laghu annapana* should be enrolled in treatment structure of the disease to combat the formation of *ama*. As *pradipta jatharagni*

able to digest the food properly. However, nidana parivarjana means avoiding all those causes which leads to entity *shuktak*, should be done with proper loyalty.^[2] According to ayurvedic texts as amashaya is the ashrya of kapha, pitta and origin of amlapitta occur from amashya thus vamaana should done at first as a first line treatment regimen. After that agni pradipaka dravya should be used with laghu annapana for jatharagni vardhana meanwhile when body gain bala for sharira the vitiated pitta dosha in pakwashya should be removed by sransana.^[2] It is also described in the texts that if the disease become chronic then asthapana basti should be used for the removal of vitiated doshas from the body. When there is doshik anubandha of other doshas then shaman chikitsa should be done with tikta rasa (bitter) Pradhan ahar dravya.

Shamana drugs for amlapitta- Mulethi Guduchi Draksha Nariyal Shankha bhasma Ativisha Yava Trivrit.

Pathya-Apathya

Pathya ahara- Chakradatta preffers tikta(bitter) diet as pathya. Particularly products of barley and wheat, without irritant processing, or parched paddy mixed with sugar and honey should be taken in liquid form.^[18]

Acharya Kashyapa has mentioned, Purana Shali Chawala, Mudga, Masoora, Harenu, Goghrita, Godugdha, Jangala mansa, Kalaya shaka, Pautikama and Vasa pushpa, Bathua and other laghu, tikta shaka should be taken as pathya ahara in amlapitta. He mentioned that avidahi and satmya ahara should be consumed as an ideal amlapittanashaka ahara. And for the vridhhi of kala, agni and bala one should consume Lahshuna, Haritaki, Pippali, Ghrita and Jernna madira.^[2] Black grapes, sweet lime, Pomogranate, Figs (dry or wet), Black resins can be taken among fruits.

Pathya vihara -One should follow the meal times, Vyayama, Desha parivartana means to change the climate by moving to another place. Either from one desha to another or even from one room to another.^[9] However, the change must be in fresh air and clean place.

Apathya ahara -Avoid eating spicy foods, or foods containing excess amount of garlic, salt, oil, chillies, etc. *methi* which should be definitely avoided among green leafy vegetables. Avoid adhyashana, vishamasana, samashana, viruddha ahara, Jihvalaulya.^[2]

The anupana and sahpana of drug is sheetal jala, dharoshna dugdha or narikela jala.

Drug	Botanical / eng. Name	RASA	GUNA	VIRYA	VIPAK
1.Pippali	<i>Piper longum</i>	Katu	Laghu, snigdha, tikshna	Anushnashee ta	Madhura
2.Marich	<i>Piper nigrum</i>	Katu	Laghu, tikshna	Ushna	Ushna
3.Haritaki	<i>Terminalia chebulia</i>	Pancharasa	Laghu , ruksha	Ushna	Madhura
4.Amlaki	<i>Emblica officinalis</i>	Pancharasa	Guru ,ruksha, sheet	Sheeta	Madhura
5.Vibhitaki	<i>Terminalia belerica</i>	Kashaya	Ruksha, laghu	Ushna	Madhura
6.Nagarmot ha	<i>Cyperus rotundus</i>	Tikta, katu, kasha ya	Laghu, ruklsha	Sheeta	Katu

Apathya vihara- Diwaswapa, dharana of adharniye vega, ratri jagrana, adharna of dharniye vega i.e. kama krodha, mada, moha, lobha.

Modern review

In modern it involves a bundle of various Acid peptic disorders like dyspepsia, hyperacidity, GERD, acute and chronic gastritis which further leads to ulcers in later stages. The drugs used in the treatment regimen of the disease in modern are quiet helpful in reducing symptoms but arouses various other pathologies like GI mucosa lining degeneration due to vitamin c reduction, calcium deficiency in the body leading to osteoporosis. The pharmacological treatment of Acid peptic disorders has focused on correcting imbalance between acid secretion and gastric mucosal defenses by either improving mucosal defenses with drug such as sucralfate, bismuth, and prostaglandin analogs, neutralizing acids with antacids, or decreasing acid secretion with Histamine2(H2)- receptor antagonists or more recently, Proton pump inhibitors. PPI were shown to be more effective in the treatment of Acid Peptic disorders than H2 receptor antagonists^[19] but there are numbers of adverse effects of PPI such as nausea, loose stools, headache, abdominal pain, muscle and joint pain, dizziness, rashes, leucopinea and hepatic dysfunction may also occur infrequently however, on prolonged treatment atrophic gastritis has been reported occasionally. There is a belief of reduced testosterone level thus reports of gynaecomastia and erectile dysfunction are also observed in few reports of patients on prolonged use of Omeprazole. Accelerated osteoporosis among elderly due to reduced calcium absorption has been recently associated with high dose long term use of PPIs for GORD.^[20]

Thus a successful step is done here with shamana drugs of Ayurveda to break the etiopathogenesis of amlapita with Avipattiakar churna and Kamdudha ras.

Review of Drugs

Avipattikar churna^[4] –Bhaeshajya ratnawali 56/24-28
Avipattikar churna –Its contents are – Shunthi, Pippali, Maricha, Haritaki, Vibhitaki, Amlaki, Ela, Tejpatra, Nagarmotha, Vidlavana, Vayvidanga all in equal parts with eleven parts of Lavanga, fortyfour parts of Trivrit root and sixtysix parts of Sita.

7.Vidlavana	<i>Ammonium salts.</i>	Lavana	Tikshna, ushna, vyav ayi	Ushna	Katu
8.Vayvidang a	<i>Embelica ribes Burm.</i>	Katu, kashaya	Laghu, ruksha, teekshna	Ushna	Katu
9.Shunthi	<i>Zingiber officinale</i>	Katu	Laghu, snigdha	Ushna	Madhura
10.Ela	<i>Elettaria cardamomum um Maton</i>	Katu Madhura	Laghu, ruksha	Sheeta	Madhura
11.Tejpgatra	<i>Cinnamomum zeylanicum</i>	Katu, tikta madhura	Laghu, ruksha, teekshna	Ushna	Katu
12.Lavanga	<i>Syzygium aromaticum</i>	Tikta, katu	Laghu, snigdha	Sheeta	Katu
13.Trivrita	<i>Operculina turpethum</i>	Tikta katu	Laghu, ruksha, teekshna	Ushna	Katu
14.Sharkara	<i>Saccharum officinarum</i>	Madhura	Guru, snigdha	Sheeta	Madhura

Shunthi.^[10,11] It is *triptighna* in prabhava thus act on breaking the utpatti of *trishna* in amlapitta. It is rich in katu rasa and ushna in virya (potency) thus helps in digesting rasa dhatu gat *sama dosha*. Due to katu rasa it also reduces medo dhatu ashrit kapha and kleda in the body. It is *srotoshodhaka* thus helps in pacifying vata-kapha vikara. It is *agnipradeepaka* in nature thus helps in reducing gaurava (heaviness), shotha (swelling) and atisara.

Maricha.^[10,11] *Maricham katukam teekshnam deepanam kaphavatjit* It is *deepniye* in prabhava, thus play a major role in reducing *mandagni*. Due to katu rasa and ushna virya it causes *deepana* and *pachana* thus used in *agnimandya janit vikara*.^[10] It is anti-oxidant, anti-convulsant, analgesic, antipyretic, anti-inflammatory, lipolytic in pharmacological activity.^[11]

Pippali It is rich in katu rasa thus *deepniye*, *kaphashamaka* and *triptighna* in nature, due to snigdha and ushna guna it is *vatanulomaka*, *shoolaprashmana*^[10], *vatshamaka* and *mridurechaka*. It is also *ykrituttejaka* and *plihavriddhihara*. Due to its katu, teekshna properties it is *krimgna*. Thus it plays an important role in reducing various GIT disturbances like aruchi, agnimandya, ajeerna, vibandha, gulma, udarshoola, various ykrit vikara, plihavridhi, and krimiroga. It is antibacterial, antitubercular, anti-inflammatory, hepato-protective, anti-oxidant in pharmacological activity.^[11]

Haritaki- *Doshanulominim laghveem vidyaddeepenpachani*^[11]

It is tridoshara thus helps in pacifying all three vitiated doshas, but mainly act on vitiated vata. It consists of all six rasa except lavana thus explained beautifully in texts as *haritaki panchrasam ushnam alavanam shivam*.^[11] Due to madhur, tikta, Kashaya rasa it is vitiated pitta shamaka, due to katu, tikta Kashaya rasa it is vitiated kapha shamaka and due to amla, madhura rasa it is vitiated vata shamaka. It is *deepniye*, *pachniye*, *ykrituttejaka*, *anulomaka*, *mridurechaka* and *krimgna*^[10] in properties thus helps in treating

symptoms of amlapitta such as aruchi, agnimandya, udar shoola, vibandha and anaha. It is described as *Shrestha srotoshodhaka* and *kosthaamyaghi* in ayurvedic texts. It is antimicrobial, antifungal, antisterol, hypotensive, hypolipidemic, antihelminthic, purgative in pharmacological activity

Vibhitaki^[10,11].

Swarbhedkaphotkledpittarogvinashanam

It is *chedaniya (shleshmhara)* in prabhava. It is *tridoshahara* but mainly act on vitiated kapha. Due to ruksha, laghu, Kashaya rasa properties it pacifies vitiated kapha, due to madhura rasa pacifies vitiated pitta, and its ushna property helps in pacifying vitiated vata. As it is *deepniye*, *anulomaka*, and *krimgna* in nature thus helps in reducing aruchi, agnimandya, adhmaana and krimiroga. Its half ripened fruit is beneficial in vibandha (constipation) as it is *rechaka* in properties, however its fully ripened fruit is *grahi* in nature. It is described as *trishna* and *chardi nigrhana* in texts. It is purgative, antifungal, antihistaminic, broncho-dilator, anti-spasmodic, amoebicidal, anti-stress.

Amlaki.^[10,11] It is *tridoshahara* but particularly pitta shamaka. Due to amla rasa it pacifies vitiated vata, madhura rasa and sheeta guna in it pacifies vitiated pitta in the body whereas, ruksha guna and Kashaya rasa pacifies vitiated kapha. It is *dahprashamaka*, *deepniye*, *anulomaka*, *amlatanashaka*^[10] thus act on aruchi, agnimandya, udar roga, udavarta, vibandha and yakritvikara. It is sransaka in nature thus helps in pitta shodhana through *virechana*. It is spasmolytic, mild CNS depressant, hypolipidemic, immune-modulatory, hypoglycemic, anti-bacterial, anti-oxidant in pharmacological activity.^[11]

All these above three drugs are *rasayna* in prabhava thus play a major role in improving oja as immunity in the body.

Ela-It is *chardi nigrhana*, *mukhashodhana*, *durgandhanashaka*, *trishnanigrhana*, *rochana*, *deepana*, *pachana* and *anulomaka*^[10] thus play a major role in *vamana* and helps in reducing symptoms such as

asyavairasya, aruchi, agnimandya, pratiloma gati of vayu, udarshula adhman (flatulence). It is also *dahaprashamaka* and *mutrajanana* and thus help in thermoregulation of the body.^[11]

Tejpatra^[10]- Due to katu, tikta rasa and ushna guna it is *deepniye* and *pachaniye*, *vatanulomaka*, *yakrituttejaka* and *grahi*. It kills microbes also thus pacifies amadosha, agnimandya, aruchi, udarshoola and krimi roga and antrik jwara.

Vayvidanga^[10,11] It is ushna in potency thus it is kapha vata shamaka. It is *jantughna* in nature thus mentioned as best *krimighna* drug. It has *deepana*, *pachana* and *anulomaka*^[10] properties thus reduces agnimandya, ajeerna, chardi, adhma, udar shoola, vibandha and krimi roga particularly gandupad krimi. It is vermicide, estrogenic, hypoglycemic, antihelminthic, antibiotic in pharmacological activity.

Vidlavana- Due to ushna, teekshna, and *vyavayi* in properties it is *jatharagni pradeepaka*, *shoolanashanam* and *vatanulomyakaram*.

Nagarmotha.^[10] It is kapha pitta shamaka. Due to tikta rasa it is *grahi*, *deepniye* and *pachaniye* in nature. Thus helps in reducing aruchi, agnimandya, utklesha, chardi, ajeerna and krimiroga. It is mentioned as best drug in *grahi*, *deepana* and *pachana* properties.

Nishotha.^[10] It is *sukhvirechinye* in prabhava, *bhedana* and *rechana* in properties. It reduces swelling as mentioned as *shothahara* in texts. It is used in kapha pittaja roga, chronic flatulence, constipation, udarroga as

GIT disorders in the body. Due to its ushna virya it causes vishyandan and chedana of dosha sanghata of whole body, bring it in koshta and pacifies the vitiated doshas through purgation from adhobhaga of the body. It is *kaphapittasanshodhaka* and *vatavardhaka* in doshkarmukta.

Lvanga.^[10] It is *chedniye* in prabhava, thus play a beneficial role in chedan of kapha from the body. Due to its richness in tikta, katu rasa it is *deepniye*, *pachniye* and *ruchivardhaka*. Snigdha guna in it makes it *vatanulomaka* and shoola prashmana. It is also *ykrituttejaka*. Thus it is mentioned as prashasta drug in amlapitta as it acts on reducing symptoms such as aruchi, agnimandya, ajeerna, adhma, udar shola, chardi and trishna. It plays a beneficial role in digesting ama thus increases *jatharagni* and improves digestion. It pacifies the vidah of vitiated pitta and reduces the increased vitiated *dravatva guna* of pitta. The caryophyllene present in clove bud oil also known as beta caryophyllene is widely considered to provide digestive protection, pain relief and act as antibacterial agent. It is good for neuropathic pain and neurodegenerative diseases. It is an antioxidant agent and an antimicrobial compound.

Sita- It is rich in madhur rasa thus *pittavishmarutghna*, *shadindriyaprasadano*, *dahmurchahprashamanah* snigdha sheeta and guru in properties.

Kamdudharasa (Mauktika yukta) –Ras yog sagara

Kamdudha rasa –Its contents are motipishti, pravalpishti, muktashukti pishti, kapardak bhasma, shankha bhasma, swarna gairika and guduchi satva all contents are in equal parts.

DRUG NAME	Botanical/ENG. Name	RASA	GUNA	VIRYA	VIPAK
1.MotiPishti	<i>Pearl</i>	Madhura	Sheeta	Sheeta	Madhura
2.PravalPishti	<i>Coral</i>	Madhura	Laghu	Sheeta	Madhura
3. Mukta shukti Pishti	<i>Pearl</i>	Madhura	Sheeta laghu snigdha	Sheeta	Madhura
4.Varatika Bhasma	<i>Cowry/Marine shell</i>	Katu,Tikta	Guru, Ushna	Ushna	Madhura
5.Shankha Bhasma	<i>Conchshell CaCO₃</i>	Kashaya, Katu, kshara	Grahi	Sheeta	Madhura
6.Swarnagairika	<i>Ochre / Haemetite</i>	Madhura, Kashaya	Snigdha	Sheeta	Madhura
7.Giloy satva	<i>Tinosporia cordifolia</i>	Tikta, Kashaya	Guru, Snigdha	Ushna	Madhura

Muktashukti pishti^[6] – *Shotha nashaka*

Muktashukti Bhasma– It reduces the vitiated pitta dosha and also pacifies kapha dosha. It has a brilliant action on GIT as it acts on stomach, liver, spleen and duodenum. It prevents the regurgitation of acid from stomach into the oesophagus thus acts as a drug of choice for GERD. It neutralizes acid in the stomach, as a result it reduces burning sensation in chest and throat.

Moti pishti- It reduces the vitiated pitta as it is saumya and sheetal in nature with sheet virya in potency thus it

reduces the amliya bhava and aggressiveness of vitiated pitta and diminishes *sarvanga daha*, which is one of the main cardinal feature of amlapitta.

Shankha bhasma- It is alkaline in nature which is also known as kshara. It is *balavardhaka* and *grahi* with sheetala properties thus known as *amlapitta nashaka*.

Kapardak bhasma or Varatika bhasma – It is vat kapha shamaka, which reduces stomach pain with katu(pungent), ushna, deepana, vrishya, and tikta(bitter) in properties.

Swarnagairika –It is snigdha in guna and madhura in taste, it is highly cold in nature thus reduces the jwara caused by the vitiated pitta in the body. It reduces the feeling of nausea and act as an antiemetic thus breakdown the itiology of utklesha in amlapitta.

Giloy sat^[11] –It is *tridoshshamaka*. Due to snigdha gunna and ushna virya it is vat shamaka, kapha and pittashamaka due to tikta and kashay rasa. It is *dhatuwardhaka* and *rasayana* in nature, It is antiallergic, anticancer, antioxidant, antistress, immunomodulatory, antiulcer, hepatoprotective, hypoglycaemic in pharmacological activity.

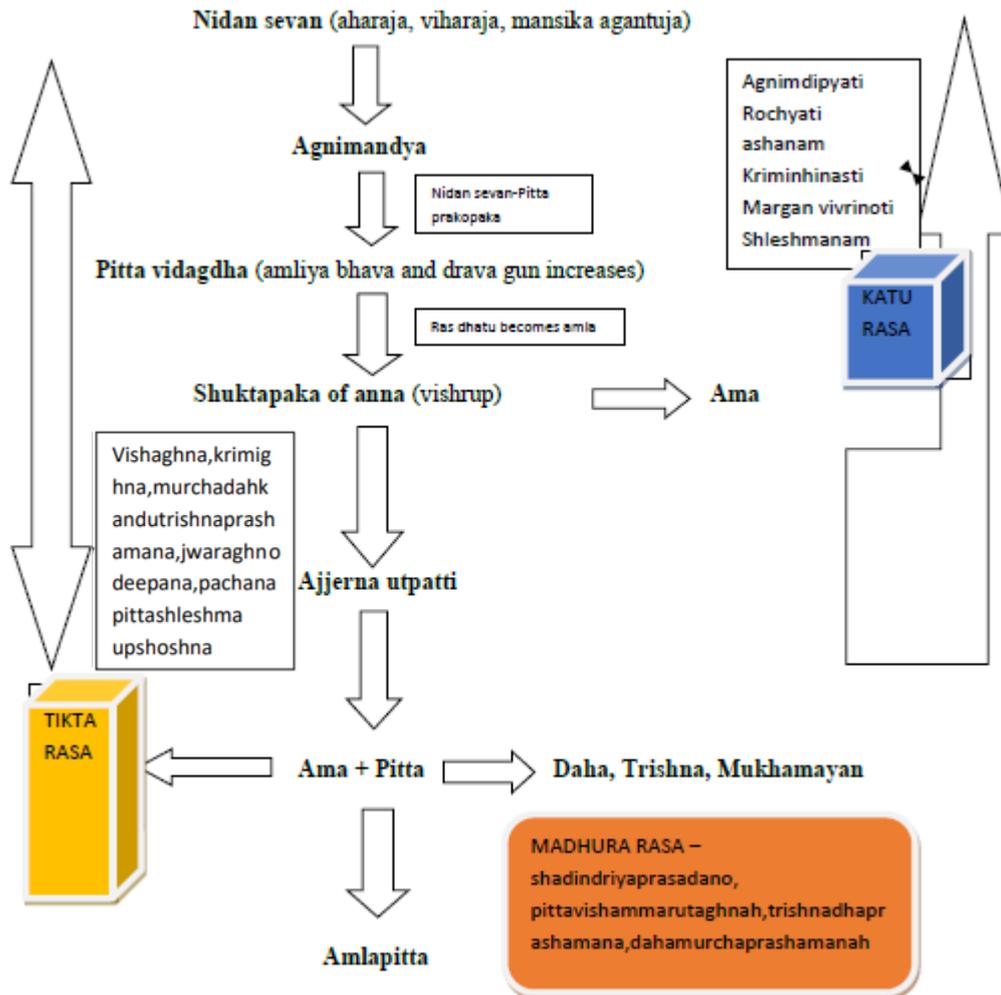
DISCUSSION

Thus amlapitta is the leading life style disorder now adays, which disturbed the metabolic rate of the body due to the formation of ama (oxidative stress), this ama causes shukta paka of anna, this undigested food is termed as visha. Which leads to the utpatti of ajeerna, when various disturbed pitta prapoka nidana are taken it causes development of vidagdhajeerna, the mandagni then finally develop amlapitta in body.

Drug Discussion

Mode of Action of Shamana Drugs (AVIPATTIKAR CHURNA AND KAMDUDHA RAS) these drugs are commonly *deepniye*, *pachniye*, *agnivardhaka*, *vibandhanashaka*, *triptighna*, *jwarhara* and *trishnanigrahana* in properties. Thus helps in reducing the symptoms of vitiated pitta, ama, vitiated samana and udana vayu which will help in digestion of ama for the shaman of raised.pitta. Avipattikar churna has purgative action thus used in *shodhana* of vitiated pitta in amlapitta. The contents of the churna are *depniye* means *jatharagni pradipaka* and *pachniye* in properties thus, helps in removing itiopathology of constipation and increases hunger for food. It is mentioned as *koshthabddhta* and *mala mutra vibandha nashaka* in ayurvedic texts. Thus this polyherbal drug helps to combat hyperacidity, anorexia, indigestion, constipation as it is laxative^[14], piles and urinary retention also.^[13] It also increases appetite. Kamdudha rasa act as *rasayana* it is sheetal and saumya in potency. Thus act on vitiated pitta in amlapitta. The gairik is *pitta shamaka* and *stambhaka* thus it decreases the increased drava guna of vitiated pitta leading to saumya bhava of pitta dosha.^[15]

Swasthavyakti



Tikta rasa is arocahara, vishaghna, krimighna, trishna prashamana, jwaraghna, dipana, pacana, purishopashoshana, pittopashoshana, ruksha, laghu, chedana, shodhana, kantha vishodhana, medhya, murchaprashamana.^[21,22]

Katu rasa is mukha vishodhana, agnidipana, abhisyandahara, sneha hara, kleda hara, mala hara, anna ruci kara, kanduhara, krimihara, laghu, ushna, ruksha, pacana, shodhana, alasyahara.^[21]

Whereas, contents of *Kamdudha ras* are madhura ras pradhana. Which is ayushya, Pittavisha marutaghna, trishna, daha nashaka and shadendriya prasdana.^[16] Thus the combination helps to reduce the sign and symptoms develops in amlapitta.

CONCLUSION

A life style disorder can always be prevented by following a healthy life style and so as amlapitta. However, once the disease developed it can be brilliantly treated with the combination of *Avipattikara churna* and *Kamdudha ras* (mauktika yukta). This combination is rich in Tikta, Katu and Madhur ras dominant drugs thus

helps to combat etiopathogenesis of amlapitta. As the right medicine, relieves people from the tentacles of the disease. Nevertheless, proper following of tryo-upstambha is very mandatory. Which can be done by avoiding hurry, worry, curry. By involving tikta ras dominant vegetables, madhur ras dominant fruits in their diet. By avoiding stress and anxiety, one should take at least 6-7 hrs. of proper sleep for a healthy and graceful body. So that structural, chemical and emotional stress with oxidative stress can kept at bay.

Chemical Abstracts

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