

**REVIEW OF AMLAPITTA IN CHILDREN & EFFECT OF
PANCHANIMBADI CHURNA IN AMLAPITTA****¹*Vd. Ganesh Baliramji Mande and ²Vd. Vijaykumar U. Gawai**

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ABSTRACT

Life style disorders show high prevalence in the pediatric practice, changing life style and changing food culture of modern era has resulted in occurrence of *Amlapitta* among children in our society in the very crucial period of their growth and development. There is a growing craze to eat junk food among children. *Amlapitta* is condition seen more in childhood period due to irregular dietary habits like over eating (*Adhyashana*), eating before digestion of previously taken food, excess intake of cold, heavy, dry and fried food items etc. *Amlapitta* is commonly encountered disease of *Annavaha strotasa* (gastrointestinal system) described in various classical Ayurvedic text. The cardinal features of *Amlapitta* are *Avipaka* (indigestion), *Hritkantha daha* (heart

and throat burn) and *Tikta-amlodgara* (sour and bitter belching), this disease can be correlated with Hyperacidity based on the clinical features. Healthy eating habit in childhood lay a sound foundation for a healthy life style later in life. Children should be given highly nutritious, tasty and easily digestible food. *Acharya Kashyapa* considers *Ahara* as *Mahabhaishjya*, maximum disorders can be prevented by proper intake and modification of food, rightly taken food maintain stability of body. *Panchanimbadichurna* is one of the best drug of *Nimbapanchanga* and *Vrudhadaruka* in *Amlapitta* according to bhaishjya Ratnavali.

KEYWORDS: Life style disorders, *Amlapitta*, *Annavahastrotas*, Hyperacidity, *Mahabhaishjya*, *Panchanimdichurna*.

INTRODUCTION

Today, we are living in an ultra-urbanized society which is sophisticated more than the requirement. There by man becomes intentionally ignorant regarding the time, quantity, place and space of food. He eats anything and everything in the geared up speedy lifestyle. This irregular eating with an animal instinct as per *Ayurveda* is root cause for *Ajeerna*, Which is an abode for the origin of multiple disorders.

Ayurveda concept point out that, almost all the disease afflicting the mankind has their root source in the disturbed *Agni*. This *Agni* acts like the fire and help in the processing, and also changed lifestyle of the human kind, the *Doshaja* governing the smooth functioning of the body get disturbed and in turn produce abnormal manifestation of *Agni* in the form of *Mandatwa*, *Teekshnatwa*, and *Vishmatwa* which are responsible for he manifestation of many diseases. *Amlapitta*, being one such disease caused due to the vitiation of *Agni*, has been a chief cause for discomfort in the normal proceedings of day to day activities.

Amlapitta as a disease entity is having plenty of incidence and prevalence today, including reason of study which is very favorable for manifestation of the disease.

Under the treatment principle of *Amlapitta*, both *Shodhana* and *Shamana* line of management has been indicated in the classics with first preference being given to *Shodhana*.

Panchanimbadichurna with *Madhu Anupana* is effective in *Darun Amlapitta*.

NIRUKTI

-The “*Amlapitta*” is constituted of the word ‘*Amla*’ and ‘*Pitta*’ the term *Amla* has been used as an appellation to *pitta*. though the *Amla* has been said as a natural property of *Pitta* along with *Katu* rasa according to *Charakacharya*.^[1]

-Sushruta has elisted *Katu* as its original *Rasa* and mentioned that when the *Pitta* becomes *Vidagdha* it transfer to *Amla Rasa*.^[2]

PARIBHASHA

-*Chakrapani* in his commentary defines *Amlapitta* as

Amlapittam cheto amlogunodriktam n pittam^[3]

-The increased *amla guna* or *pitta* is known as *amlapitta*

-*Shrikantadatta* in his *Madhukosha Vyakya* defines *Amlapitta* as

Vidahadhyamla gunoudriktam pittam Amlapitta^[4]

That means the Pitta becomes augmented or Vidagdha because of excessive increase of Amla Guna of pitta.

-Amlam vidagdham cha tat pittam amlapittam^[5]

The Pitta which attain Amla Guna and Vidagdhata is called as Amlapitta.

PARYAYA

The *Paryayas* of *Amlapitta* are as follow

-*Pittamla*^[6]

-*Shuktaka*^[7]

-*Amlaka*^[8]

Thus the above mentioned synonyms word refer to the different aspect of abnormal state of *Pitta*.

NIDANA(HETU)

After confirm screening and analysis of the etiological factor of *Amlapitta*, they may be discussed under following groups.

Aharaj Hetu- The first and the foremost group of etiological factors of *Amlapitta* may be considered as the dietary factor. Under this group the intake of food against the code of dietetics i.e. *Ahara Vidhi Vidhana* and *Ahara Vidhi Viseshayatana* is included. Various types of incompatible substances, excess use of *Pitta* aggravating factor like *Katu*, *Amla*, *Vidahi* etc, *Bharjitanna* and untimely consumption of food are the factors against the dietetic code and they directly disturb the *Pitta* equilibrium.^[9]

Viharaja Hetu- To health undisturbed one has to follow the healthy code of habits. He requires having regular habits of food consumption, defecation and sleep in time. He should never suppress the natural urges. Obvious by maintaining the equilibrium of the body constituent, one could maintain good health and proper functioning of the body. If this is not maintained regularly, the whole functioning of the body will be disturbed and in long run, they will cause the disturbance of the equilibrium of pitta which hampers digestion, ultimately leading to *Amlapitta*.^[10]

Manasika Hetu- Psychology also plays a great role in maintaining the health. On the other hand, an abnormal psychology, in term of anger, anxiety, greediness etc. would affect the physiology of digestion. Either there would be a lesser secretion of the digestive juice or secreted at improper times or sometimes, it may be secreted in excessive quantity. All these condition lead to indigestion which ultimately gives rise to Amlapitta.

Amlapitta- Allied factor can be taken under this *Hetu*. Under this group, constant and excessive consumption of alcohol, tobacco, beverage, smoking or other irritant substances can be considered. These substances cause a local irritation in the stomach which is turn secretes more gastric juice.

SAMPRAPTI

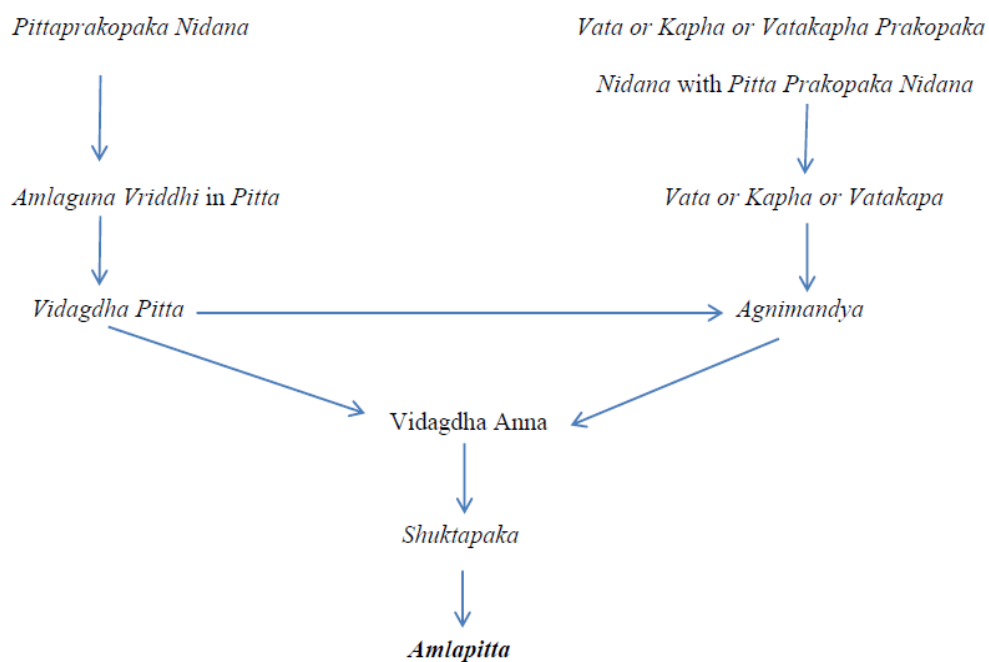


Chart no. 1; Showing the *Samprapti* of *Amlapitta*.^[11]

SAMPRAPTI GHATAKANI

Dosha	: Pitta : Pachakapitta(Pradhana)
Vata	: Samana Vayu
Kapha	: Kledaka Kapha
Dushya	: Rasa
Agni	: Jataragni
Ama	: Jataragni Janya Ama
Srotas	: Annavaha, Rasavaha, Pureshava

Srotodusti Prakara	: Sanga, Vimargagamana, Atipravrutti
Udhbhavasthana	: Amashaya
Adhistana	: Amashaya
Sancharasthana	: Annavaaha Srotas
Vyaktasthana	: Annavaaha Srotas
Vyaktasthana	: Sarvasharira
Rogamarga	: Abhyantara

BHEDA

According to *Madhavakara*, *Amlapitta* has been classified under two headings based on location of *Doshas* and their subsequent.^[12]

- 1) *Urdhawaga Amlapitta*
- 2) *Adhoga Amlapitta*

Again from the point of View of *Dosha Samsarga*, many authors have classified *Amlapitta* under four heading as.^[13]

- 1) *Sanila*
- 2) *Sakapha*
- 3) *Sanilakapha*
- 4) *Sleshmapittaja*

According to *Kashyapa*, the classification is based on the *Dosha* responsible for *Amlapita*. Its is as follows:^[14]

- 1) *Vataja*
- 2) *Pittaja*
- 3) *Kaphaja*

Samanya Lakshana Of Amlapitta

Vidbhedo Gurukoshtatvamamlotklesha: Shiroruja |
 Hruchhulmudaradhmanamangasadoantrakunjanam ||^[14]||
 Kanthorshi vidahyate romharshacha jayate |^[15]

Effect Of Panchanimbadi Churn In Amlapitta

Ekoansha: pancha nimbanam dviguno vrudhadaruka:|
Shakturdashaguno dey: sharkaramadhurikruta:|23||

Shiten Varinam pitam shulam pittokaphorhchhitam/

Nihantee churna sakshodramamlapittam sudarunam/24/^[16]

Properties of Vrudhadaruka^[17]

Guna- Laghu, Snigdha

Rasa- Katu, Tikta, Kashay

Vipaka- Madhur

Virya- Ushna

Doshagnata- KaphaVatashamaka

Effect of vrudhadaruka on *Pachanasamsthana-Dipana, Ampachana, Anulomana, Rechana*

Properties of Nimba^[18]

Guna- Laghu

Rasa- Tikta, Kashay

Vipaka- Katu

Virya-Shita

Doshagnata- Kaphapittashamaka

Because of *Tikta Rasa* of *Nimba*, it works as *Rochana, Grahi, Krumighna, Yakrututtejaka* and it decreases *Dravaguna* of *Pitta*.

CONCLUSION

Amlapitta is a psycho-somatic disorder where the psychological factor like stress etc. play an important role along with diet variations in the causation of disease. It could be said that *Avipaka, Klama, Utklesha, Tikta-Amla Udgara, Gaurava, Hrit Kanta Daha* and *Aruchi* are the important *Lakshana* of *Amlapitta*. *Agnimandhya, Ama* and *Strotodushti* are the main factors in the pathogenesis of the disease *Amlapitta*. If it not treated at proper time and if it becomes chronic, it will lead to further vitiation of *Doshas* of causing *Updrava* like *Jwara, Atisara, Grahani, Sheetapitta* etc.

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