

A CRITICAL REVIEW OF DISEASE AMLAPITTA

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ABSTRACT

Amlapitta is very common disease encountering in present population with more or less severity. 80% of the top ten life threatening disease of the world are due to faults in dietary habits.^[1] Amlapitta is one of the commonest *vyadhi* of *annavaha strotas*, caused by vitiated *agni*. Amlapitta is a condition where *amlaguna* of *pachak pitta* increases due to *samata*. Acharya Charaka has not mentioned amlapitta as separate disease but described in *Grahani* as one of its *lakshana*.^[2] According to Ayurveda, many disorders are due to vitiated Agni. Various factors and progressive changes such as adaptation of newer and newer food materials, junk foods, fast foods, changes in method of cooking, occupational hazards etc. have precipitated the increasing trend of the disease. Along with those stimulating factors tremendous stress,

anxiety had significantly aggravated the disease including Amlapitta. It is a disease that prevalent all over the world. The increasing prevalence rate is a constant challenge to the research workers. Here in this present paper, Amlapitta disease is reviewed in detail according to ayurvedic view. This article will focus on conceptual clarity about amlapitta with the help of basic principles mentioned in ayurvedic texts.

KEYWORDS: Amlapitta, Acidity, Ayurveda, Pitta, Lifestyle.

INTRODUCTION

The word 'disease' literally means lack of ease. Ayurveda is working since long in the direction of WHO motto of 'Health for all'. Although there is a significant advancement in the field of modern medicine, still the mankind is suffering from many different diseases. Amlapitta is one of them and is very distressing due to its chronic, relapsing and remittent nature. Modern era's changing lifestyle along with changing food culture and depending upon one's body constitution, Amlapitta is one of the most common symptom (disease) seen in the society. 'Hurry', 'Worry', and 'Curry' are the three main reasons for the disease. Some of them are Stressful daily routine, insufficient sleep at night, irregular meal times or skipping meals, eating too late at night, spicy food habits like pizza, burger, Chinese food, oily foods, pickles, salty and sour foods like chips, over eating of stale and fermented foods (bakery foods, idli, dosa, etc), sleeping immediately after meals, lack of rest, fast moving lifestyle, suppression of urges, worries, walking for long hours during night. Amlapitta is a disease which is commonly found in almost all parts of world. Peculiarities of this disease are increased prevalence, vast field of manifestation of symptoms, requires prolonged dietic control. If not treated in proper time, it may create major problems, relapses are very common. In Ayurveda, Amlapitta cannot be corelated with one particular disease more precisely, but it can be correlated with Acid Reflux Syndrome which comprises of GERD, Gastritis, dyspepsia, Acid peptic disorder, hyperacidity etc.

MATERIAL AND METHODS

The basic and conceptual materials were collected from the Ayurvedic classics viz. Bruhatrayi and Laghutrayi with their available commentaries, research papers and journals.

ETYMOLOGY

Amlapitta is composed of two words

Amla +pitta =Amlapitta

The term *Amla* refers to a particular type of taste equated with the sour taste which causes excessive salivary secretion. Pitta is a bodily chemical substance which is mainly responsible for the maintenance of the process of digestion, transformation and transmutation. On combining both these words the term Amlapitta implies to a disease or condition in which the sourness of Pitta gets increased.

References of amlapitta in ayurvedic texts

Disease Amlapitta has very long history.

It was mentioned in Kashyap Samhita, Madhav Nidana, Yogratnakara, Bhavprakasha, Chakradatta and Rasaratnasammuchya.

Acharya Charaka, Sushruta and Vaghbhatta have not described disease Amlapitta in a separate chapter though it has been referred at certain places in their Samhita.

1. *In Charak Samhita*, Amlapitta has not been directly described as disease, he has mentioned that when Aamvisha get directly mixed with Pitta, Amlapitta will develop.^[3]

2. *Acharya Kashyapa* has first of all mentioned the disease Amlapitta in a separate chapter and he has also mentioned Manasika bhava as a chief cause of this disease as well as the analysis of amlapitta on the basis of Dosha has been done by Acharya Kashyapa, whereas Kashyapa believed that the disease is caused by vitiation of Tridoshas causing Mandagni leading to *Vidagdhajirna* ultimately manifesting as Amlapitta.^[4]

3. *Acharya Madhavkara* has given detailed description about this disease including classification of the same according to Gati i. e. *Urdghvaga and Adhgoga* amlapitta.^[5]

4. Chikitsa of Amlapitta has been described by *Bhavamishra*.

DEFINITION

1. *Amlaya pittam Amlapittam* (vachaspatyam)

According to vachaspatyam, amlapitta means pitta leading to sour taste.

2. *Vidahyamlagunodriktam pittam amlapittam* (vijayarakshita)

Vijayarakshita, commentor of Madhava nidana defines the words as that the pitta having vidahi quality give rise to Amla or sour taste.

SYNONYMS

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

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

3. *Pittamalaka*- Harita

4. *Amlika*- Su. Su. 42/9

NIDANA

After careful screening and analysis of the etiological factors of amlapitta, they may be discussed under four groups viz. *the Aharaja Hetu* (Dietary factors), *Viharaja Hetu* (habit factors), *Mansika Hetu* (psychogenic factors) and *Agantuka Hetu* (miscellaneous factors).

1. Aharaja Hetu (Dietary Factors)^[6]

Under this group, intake of food against code of dietics i.e. *Ahara Vidhividhana* and *Aharavidhi Visheshayatana* is included.

a. According to type of Ahara^[7]

1. *Kulattha* 2. *Pruthuka* 3. *Pulaka* (Husky food)

b. According to the quality of Ahara

1. *Abhishyandi* 2. *Atisnigdha* (Unctous) 3. *Ati Ruksha* (Very coarse)
4. *Gurubhojya* (Heavy diet) 5. *Vidahi Anna* 6. *Vidahi paana*

c. According to Samskara of the ahara

1. *Apakwanna sevana* (uncooked food)
2. *Bhristadhanya sevana* (fried paddy)
3. *Ikshuvikara sevana* (sugar cane products)

d. According to Dushitanna

1. *Dushta anna sevana*
2. *Paryushita anna sevana*

e. According to the Pitta provocative potency of diet

1. *Adhyashana*
2. *Ajirnashana*
3. *Amapurnata*
4. *Ati Ushna* (very hot)
5. *Ati Amla* (intake of excessive acidic diet)
6. *Ati Drava* (intake of excessive liquid)
7. *Ati Tikshna* (intake of very sharp substance)
8. *Ati Panam* (Over drinking)
9. *Katu Anna Pana* (pungent diet and drinks)
10. *Viruddhashana* (incompatible diet)

f. Faulty dietary habits

1. *Akala bhojana* (untimely eating)
2. *Antarodaka pana* (drinking of excess water during meal)
3. *Kala Anashan* (avoiding the diet in proper time)
4. *Vishamashana*

g. Miscellaneous

1. *Annahina Madya* (Alcohol without eating)
2. *Madya sevana* (Alcohol drinking)

2. VIHARAJA HETU (HABIT FACTORS)^[8]

To maintain sound and good health, one has to follow the code of habits. He is required to have regular habits of defecation, to have food in time and to sleep in time. He has not to suppress natural urges forcefully. If one follows all these codes regularly, one would certainly maintain the equilibrium of the body constituents and by that, obviously, he would maintain good health and proper functioning of the body. If this is not followed regularly, the whole functioning of the body will be disturbed and in the long run, they will cause the disturbance of the equilibrium of Pitta and digestion which ultimately will lead to Amlapitta.

- a. *Atisnat* (Taking excessive bath),
- b. *Ati Avagahanat* (Excessive swimming)
- c. *Bhuktwa Diwasvapnat* (Sleeping in day time after meals)
- d. *Vega Dhararam* (Suppression of natural urges)
- e. *Shayya Prajagaran*(Improper sleeping schedule)

3. Mansika Hetu (Psychogenic factors)^[9]

Psychology also plays a great role in maintaining the health and psychological activities. On the other hand an abnormal psychology, in terms of anger, anxiety, greed etc. would affect the physiology of digestion. Either there would be a lesser secretion of the digestive juice or secreted at improper times and sometimes it may be secreted in excessive quantity. All these conditions aggravate Pitta, which ultimately gives rise to Amlapitta.^[10] The modern investigators have established that acidity, gastritis is nothing else but is the syndrome resulting from stress and strain which shows the important role played by psychogenic factors in the production of Amlapitta.

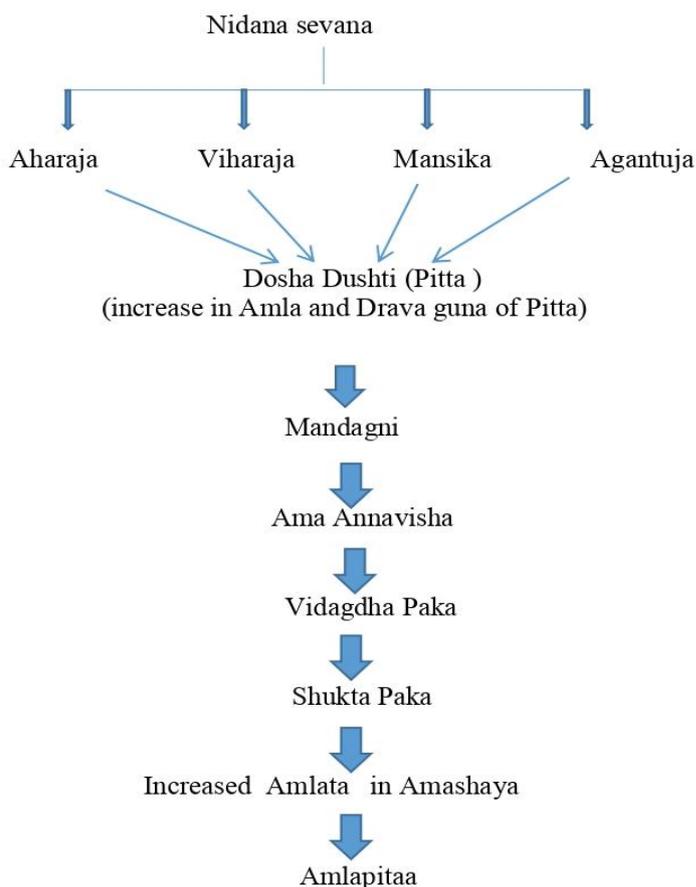
4. Agantuka Hetu

Now a days, iatrogenic diseases are common. Amlapitta could be a sequel of faulty drug or drug abuse habits. Over the counter intake of non steroidal anti-inflammatory drugs and anticoagulant cure one disease but it can produce Amlapitta. Ayurvedic drugs, specially unpurified and faulty RasaAushadhi may cause Amlapitta. Even *Ushna*, *Tikshna* drug if used excessively, without proper assessment of disease for a long period may produce Amlapitta. Similarly Panchakarmas with *Heena Yoga or Mithya Yoga or Atiyoga* lead towards many diseases by attacking on Agni, hence Amlapitta also can be seen as an *Upadrava* of some other diseases like chronic *Vibandha, Arsha, Ajirna and Pandu*.

SAMPRAPTI^[11]

Due to nidanasevan, pitta prakopa may occur and this prakupita pitta mixes with sanchit pitta and it leads to *Amlodgara* (sour belching), *Daha* (burning sensation) etc. symptoms. It results in Amlapitta. If nidanas are Amlarasa pradhan (sour taste), prominent 2nd stage of avasthapaka takes place which leads to increase *pittodirana* (Own properties AtiUsnata / Atitiksnata). This Amapitta (Premature pitta) produces *Amlodagara, Daha* etc.

Pathogenesis of amlapitta



CLINICAL FEATURES OF AMLAPITTA

There are various clinical features have been mentioned in our ayurvedic literatures i. e. *Avipaka* (Indigestion), *Tikta-Amla Udgara* (Bitter-sour eructations), *Aruchi* (Loss of appetite), *Gaurava* (Heaviness in body), *Klama* (Mental fatigue), *Utklesha* (Nausea), *Hrita-Kantha daha* (Retrosternal burning), *Udara- Adhamana* (Flatulence), *Chhardi* (Vomiting), *Shiro-ruja* (Headache), *Antrakujana* (Gurgling of intestine), *Vidbheda* (Diarrhoea), *Romharsha* (Horripilation), *Hrita shula* (Pain in heart region).

According to gunas clinical features of amlapitta are

Sr. no.	Guna	Lakshana (Symptoms)
1.	Drava	Hrillas, Asyastravana, Chhardi
2.	Amla	Amlika, Amlasyata, Amlodgara, Amlarasayukta, Chhardi
3.	Tikshna	Vedana, Vrana (ulcer)
4.	Ushna	Ura-Udara-KanthaDaha, Jwarapratiti, Aushnya, Sarvangadaha
5.	Visra	Aasyadaurgandhya, Loha-AmaGandha, Utsahahani
6.	Sara	Asamhatmalapravritti

DISCUSSION

Brief Nidanas (cause) of Amlapitta are divided into four groups i. e. Aharaja, Viharaja, Manasika and Agantuja. The Aharaja Hetus are again divided into two subgroups. i. e. Nidanas related with Ahara Vidhi Vidhana and Nidanas related with Ahara Dravyas. In the Samprapti of Amlapitta, the normal and abnormal functions of Amla Rasa are basically attributed to Pitta Dosha. Pitta prakopa and Vidagdha of Pitta are main responsible factors in pathogenesis of Amlapitta. Amla Rasa and AmlaVipaka have important roles in the pathogenesis of Amlapitta. Dosha, Dushya, Srotas, Agni and Ama are the five basic most components of disease process. Involvement of these factors, with different Gunas is responsible for different symptoms of Amlapitta. Due to incidence and importance of Amlapitta, Acharya may have given detailed explanation of amlapitta and its way of approach in management. A person living in Anup desha is prone for amlapitta and Anup desh is Ahita desha according to charaka.^[12] Acharya Kashyap says to “shift the place” where all told treatment modalities fails.^[13]

CONCLUSION

Amlapitta is very common and major problem due to changing life style habits. In the ancient text books of Ayurveda, it is described that irregular food and life style habits are the main causative factor for the disease. While describing the total management for this disease, it is very much emphasized that treatment will be only successful if the causative factor are

corrected and implementation in the proper approach. Pitta prakopaka nidanas, which includes Aahara, Vihara and Mansika hetus, are predisposing factors to play a major role in aetiogenesis of Amlapitta. As enumerated earlier, Pitta prakopa and Vidagdha of Pitta are main responsible factors in pathogenesis of Amlapitta. So that type of drug should be recommended which pacify these factors and it can be accomplished by combination of Madhura vipaka, Ushana virya drug. Pathya and Nidana Parivarjana also play an important role in the management of Amlapitta.

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