

NIDANPANCHAK AND CHIKITSA OF AMLAPITTA VYADHI – A CRITICAL REVIEW

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ABSTRACT

Amlapitta is a disease of *Annavaha strotasa*. Due to various *hetu sevana* like *Viruddha*, *Dushta Aahara*, *Vihara* like *Ratri-jagrana* & *Manasika hetu* like *Chinta*, *Bhaya*, *Krodha Pitta-dosha* of body get vitiated with increase in *Amla* & *Drava guna*. Again & again *hetusevana* causes *Aamasanchiti* & *dushti* of *Annavaha strotasa*. Vitiated *Pitta dosha*, *Aama* & *annavaha dushti* leads to disease called as '*Amlapitta*'. As *Amlapitta* is *Drava*, *Amla Pittajanya*, *Aamashayagata*, *Aamajanya vyadhi*; treatment described for it, is *shodhana* as *Vamana*, *Virechana* etc & then *Shamana Chikitsa*. The treatment should be given to alleviate *Drava*, *Amla guna* of *Pitta* & to alleviate *Samata*. In present era, Acid Peptic Disease is considered as a lifestyle disorder more in urban area & also more in working age group. It is not a single disease, but several different conditions that all

cause inflammation of stomach lining. These all leads to Gastritis, Gastro Esophageal Reflux Disease, Peptic Ulcer Disease and Non-ulcerative Dyspepsia. Although modern medicine like

Proton pump Inhibitors, H2 blockers are available, they are costly and cannot be taken for long-time due to their side effects. For all these, Ayurveda is the ray of hope with curing & prophylactic action of herbal drugs. Ayurveda describes various drugs & preparations for the treatment of *Amlapitta*. Ayurvedic drugs are comparatively safe without unwanted reaction, easily available. There are scattered references of *Amlapitta* in various *samhitas*, so there is a need to gather all literature at one place. In this article we have objective to review the literature of etiopathology and management, detailed review of *chikitsa sutra* of *Amlapitta* explained in various *Ayurveda samhitas*. Because of the increasing prevalence of *Amlapitta*, this article will be very useful for Ayurveda Practitioners and also for researchers.

KEYWORDS: *Ama, Amlapitta, Urdhvaga Amlapitta, Acid-peptic disorders etc.*

1. INTRODUCTION

The term '*Amlapitta*' is a compound one comprising of the words '*Amla*' and '*Pitta*'. Out of these the words '*Amla*' is indicative of a property which is organoleptic in nature and identified through the tongue while the word '*Pitta*' is suggestive of one of the important *Dosha* from '*Tri Dosha*', which is responsible for digestion and metabolism. The meaning of the term, may lead to a disease in which the '*Pitta*' becomes '*Amla*' or sourness of the *Pitta* increases.^[1]

Pitta has properties '*Sasnehata*', '*Ushnata*', '*Dravata*'. Among five types of *Pitta* almost all above properties are found only in '*Pachaka Pitta*'. In '*Amlapitta*' the '*Amlata*' or sourness of the *Pitta Dosha* is increased. and the vitiation of *Pachaka Pitta* takes place and '*Amlata*' found in the '*Pachaka Pitta*'. The classical literature on '*Amlapitta*' explains that, '*Amlapitta*' is such a condition in which *Pitta* increased and side by side the sourness of *Pitta* is also increased. To indicate this factor 'Chakrapani' has stated that, *pitta* is '*Amla guna Udrikta*'.^[2] Acid Peptic disorder is considered as life style disorder due to which life became very terrible. It causes complications like erosion, peptic ulcer perforation, bleeding varices, strictures. For these complications only surgery is an option. Although modern medicine like Proton pump Inhibitors, H2 blockers are available, they are costly and cannot be taken for long-time due to their side effects. Ayurveda is the ray of hope with curing & prophylactic action of herbal drugs. Ayurveda describes various drugs & preparations for the treatment of *Amlapitta*. Ayurvedic drugs are comparatively safe without unwanted reaction, easily available.

There are scattered references of *Amlapitta* in various *samhitas*, so there is a need to gather

all literature at one place This article has made with an objective to review the *Nidan*, *Samprapti* and *Lakshanas* of *Amlapitta* in *Ayurveda samhitas*. As well as to review the *chikitsa* of *Amlapitta*, so this will be helpful to all *vaidyas* to treat this chronic disease.

2. METHODS

Ayurvedic and Modern *Amlapitta* literature was studied from *Ayurveda samhitas*, *texts*, dissertations and various journals.

3. CONCEPTUAL REVIEW

3.1. *Nidana panchaka*

3.1.1. *Amlapitta Nidan*

of *Nidan* is essential for proper diagnosis and treatment and also, *Nidan Parivarjana* is important for the prevention of disease, so its knowledge is very essential.

(1) *Ahara hetu*.^[3,4]

(a) According to the type of *Ahara*:

i. *Kulattha*

ii. *Pruthuka*

iii. *Pulaka* (Husky food)

(b) According to the quality of food

i. *Abhishyandi*

iv. *Gurubhojya*

ii. *Atisnigdha*

v. *Vidahi Anna*

iii. *Ati ruksha*

vi. *Vidahi Pana*

(c) According to the Samskara of the *Ahara*

i. *Apakwanna Sevana*

ii. *Bhristadhanya Sevana*

iii. *Iskshuvikara Sevana*

iv. *Pistanna Sevana*

(d) According to *Dushitanna*

i. *Dushta anna Sevana*

ii. *Paryushita anna Sevana*

(e) According to the Pitta provocative potency of diet

- i. *Adhyashana* (eating before the previous diet is digested).
- ii. *Ajirhashana* (intake of food in indigestion condition).
- iii. *Amapurnata*.
- iv. *Ati Ushna* (Very hot).
- v. *Ati Amla* (intake of excessive acidic diet).
- vi. *Ati drava* (intake of excessive liquid).
- vii. *Ati Tikshna* (intake of very sharp substance).
- viii. *Ati Panam* (Over drinking).
- ix. *Katu anna pana* (Pungent diet and drinks).
- x. *Virruddhashana* (incompatible diet).

(f) According to the capacity of weakening the digestive power

- i. *Ati Snigdha Sevana* (excessive fatty diet)
- ii. *Ati Ruksha Sevana* (excessive dry diet)

(g) Faulty dietary habits

- i. *Akala bhojana* (untimely eating).
- ii. *Antarodaka pana* (drinking of excess water during meal).
- iii. *Kala anashana* (avoiding the diet in proper time).
- iv. *Vishamashana*.

(h) Miscellaneous

- i. *Annahina Madya* (Alcohol without eating)
- ii. *Madya Sevana* (alcohol drinking)
- iii. *Gorasa Sevana* (milk products)

(2) Viharaja Hetu^[5]

- i. *Atisnat* (Taking excessive bath)
- ii. *Ati Avagahanat* (Excessive swimming)
- iii. *Bhuktwa bhuktwa diwasvapnat* (Sleeping in day time after meals)
- iv. *Veganam Dharanam* (Suppression of natural urges)
- v. *Shayya Prajagare* (Improper sleeping schedule)

(3) Manasa Hetu^[6]

- | | |
|-----------------------------------|--------------------------------|
| i. <i>Chinta</i> – worries | ii. <i>Shoka</i> - Sad/Anxiety |
| iii. <i>Bhaya</i> – Fear | iv. <i>Krodha</i> - Angar |
| v. <i>Moha</i> - Over attachment. | |

3.1.2. Samprapti

As long as etiopathogenesis of G.I.T. diseases are concerned, '*Charaka*' has described, it elaborately in *Grahani chikitsa adhyaya*.^[7] No other scholar has mentioned so vividly. *Charaka* has not mentioned '*Amlapitta*' as separate disease entity. The *Samprapti* of '*Grahani Roga*' mentioned by *Charaka* is able to explain the pathogenesis of '*Amlapitta*'.

'*Acharya Kashyapa*' said that, the *Nidana* causes, the *Doshaprakopa* especially of *Pitta Dosh*. This *Dosha Prakopa* creates *Mandagni*, Due to *Mandagni* ingested food becomes '*Vidagdha* and *Shuktibhava*'. This *Vidagdha* & *shuktibhava* of food creates '*Amlata*' in *Amashaya*. This condition is called '*Amlapitta*'.^[8]

'*Kashyapa*' has given an example for explaining the *Samprapati* of '*Amlapitta*'. To a pot containing some curd or unclean pot which containing '*Amlarasa*', If one adds milk, immediately milk becomes *Amlarasatmaka* and gets converted into curd. Same process happens in *Amashya* - due to vitiated *Dosha*, the *Aahara* becomes *vidagdha* & *shuktibhava*. The *Rasa Dhatu* is also vitiated. It creates more *Mandagni*. So, a person who ingests more *Vidhahi Ahara* generate more *Shuktibhava* of food, which is responsible for the development of '*Amlapitta*'.^[9]

'*Acharya Kashyapa*' has given the 'importance of *Desha*' as a main causative factor of the '*Amlapitta*'. He said that '*Amlapitta*' is seen mainly in '*Anupa Desha*'. In '*Anupa Desha*' the climate is always like or as rainy season. So, the *Ahara* of this *Desha*, creates *Pitta Vriddhi* just like during '*Varsharitu*' in another *Desha*. This *Pitta Vriddhi* in the human body is called a '*Sanchaya Kala* of *Pitta*'. In this condition, if a person take excessive *Vidahi*, *Katu rasa* & *Virrudha Ahara*, the '*Sanchita Pitta*' becomes *Prakupita*. *Amla* & *Drava Guna* of the *Pitta* are increased and lead to *Mandagni*. So, the *Ahara* is not digested properly and become *Vidagdha* & *Shuktibhava* in *Amashaya* and this condition is called '*Amlapitta*'.

Samprapti Ghataka:

- ◆ **Dosha:** *Tridosha; Pachaka Pitta, Samana Vayu, Kledaka Kapha*

- ♦ **Dushya: Rasa**
- ♦ **Strotasa: Rasavaha, Annavaha**
- ♦ **Agnimandya: Jatharagnimandya**
- ♦ **Udbhava Sthana: Amashaya and Pittadhara kala**
- ♦ **Sanchaya Sthana: Shleshmadhara kala of Amashaya and Pachyamanashaya**
- ♦ **Adhishthana: Adhoaamashaya**
- ♦ **Rog marga: Abhayantara Rogmarga**
- ♦ **Vyadhi svabhava: Chirkari**

3.1.3. Poorvaroopa

'Poorvaroopa' are appear before the real manifestation or exhibition of the disease. The importance of *Poorvaroopa* is to make accurate diagnosis and to provide appropriate treatment. *Poorvaroopa* of this disease are not mentioned in any classical text.

While going through the Patient's history. '*Ajirna*' is the common symptom reported before the actual symptoms of '*Amlapitta*' started. The lower intensity of the cardinal symptoms may be considered here as the '*Poorvaroopa* of *Amlapitta*'. Some of the symptoms of '*Ajirna*' and specially '*Vidagdhajirna*' may be appearing before the manifestation of disease may be considered as their *Poorvaroopa*. In '*Charaka Samhita*', while describing the *Samprapati* of *Grahani*, he indicates '*Amlapitta*'. Also, *Charaka* has mentioned some *Poorvaroopa* of *Grahani* like '*Trishna*', '*Alasya*', 'loss of *Bala*', '*Annavidaha*' and 'Heaviness of body' etc.^[10] These symptoms may be considered as the *Poorvaroopa* of *Grahani* as well as of '*Amlapitta*'.

3.1.4. Rupa of Amlapitta

The *Rupa* of '*Amlapitta*' can be classified into three types

- (1) *Samanya Lakshana* (General signs & symptoms)
- (2) *Vishesha Lakshana* (Specific signs & symptoms)
- (3) *Lakshana* based on types.

A. Samanya Lakshana

Samaanya Lakshana according to all *acharyas* were summarized in the table no 1.

B. Vishesh lakshana

According to *Doshik* predominance-

- ♦ *Vatika – Angasada, Jrimbha, Shula, Snigdha Upashaya.*
- ♦ *Paittaka – Bhrama, Shitaupashaya, Svadupashaya, Vidaha.*
- ♦ *Shleshmika – Chhardi, Guruta, Ruksha Upashaya, Ushma Upashaya.*

C. Lakshana Based on Types

Urdhvaga Amlapitta

- ♦ *Harita, Peeta, Neela, Krushna, Raktabh or Aarakta vantee*
- ♦ *Ati amla vantee, Atipicchila vantee, Mamsodakabha or Matsyodkabha vantee,*
- ♦ *Kaphayukta or Accha vamaana*
- ♦ *Aneka rasayukta vamaana, Tikta, Amla, Lavana, Katu vantee, Aama vantee*
- ♦ *Tiktodgara, Amlodgara*
- ♦ *Kanthadaha, Hrutdaha, Kuksheedaha*
- ♦ *Shiroruka, Aruchi, Jvara*
- ♦ *Kandu, Mandala, Pidaka*

Adhoga Amlapitta

- ♦ *Trushna, Daha, Murcha, Bhrama, Moha, Hrullasa, Romaharsha, Kotha, Mandagni, Sveda, Anga pitatva*

3.2. Classification of Amlapitta

***Amlapitta* is classified into varieties based on**

- ♦ *Gati*
- ♦ *Doshik Predominance*

These types are given by '*Madhava nidana*', '*Yogaratanakara*', '*Bhavaprakasha*' & '*Bhaisajya Ratnaavalee*'.

3.2.1. According to 'Gati'

- ♦ *Urdhvag*
- ♦ *Adhoga*

3.2.1. According to Doshik predominance

Based upon '*Doshika predominance*' it is further divided into three¹¹:

1) *Saanila*

2) *Saanila Kapha*

3) *Sakapha*

- ♦ *Sanila / Vatanubandhi – Kampa, Pralapa, Murcha, Chimchimayana, Gatravasadata, Shoola, Tamadarshana, Moha, Harsha*
- ♦ *Sanila Kapha / Vata Kaphanubandhi – Vamana, Kampa, Pralapa, Murcha, Chimchimayana, Gatravasada, Shoola, Tamadarshana, Bhrama, Romaharsha, Moha, Jadatva, Gaurava, Aruchi, Shitata, Shithilata, Mukhalepa, Agneemandya, Kandu, Nidra, Kaphanishtheevana.*
- ♦ *Sakapha / Kaphanubandhi – Aruchi, Vamana, Bhrama, Murcha., Aalasya, Shiroruka, Praseka, Mukhamadhurya, Tikta udgara, Amla udgara, Katu udgara, Hritdaha, Kuksheedaha, Kanthadaha,*

‘Acharya Sharangadhara’ has explained three types of ‘Amlapitta’, they are:

- 1) *Vatasanshrushta*
- 2) *Kaphasanshrushta*
- 3) *Kaphavatasanshrushta*

In ‘Kashyapa Samhita’, he explained the disease ‘Amlapitta’ in ‘*Khila Sthana*’. Here he divided this disease into -

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

3.3. Upadrava of Amlapitta.^[12]

Jvara (fever), *Atisara* (Diarrhoea), *Pandu* (Anemic condition), *Shotha* (Odema), *Aruchi* (Anorexia), *Vibhrama* (Hallucination), *Kshina dhatvah*, *Shita – pitta*, *Shoola*, *Udarda*, *Kotha*, *Kandu*, *Mandala*, *Vicharchika*, *Visphota*, *Amashayakshata*, *Grahani Kshata*, *Roga* are the Upadrava of Amlapitta.

3.3.1. Upashaya and Anupashaya in Amlapitta

Those factors which relieve and aggravate the signs and symptoms of the disease are known as a ‘Upashaya and Anupashaya’^[13] of the specific disease. It provides a diagnostic aid for the disease which are the otherwise difficult to diagnose.

Vatika : *Snigdhopashaya* drugs^[14]

Paittika : *Swadu* and *Sheeta Dravya* relieve the symptoms^[15]

Kaphaja : *Ruksha* and *Ushna Dravya* provide *Upashaya* ^[16]

3.4. Vavacchedak Nidana of Amlapitta

Various diseases having symptoms like *hrutkantha daha*, *chardi* and *tikta amla udgar* therefore it is essential to differentiate the *Amlapitta* from other diseases for accurate diagnosis and treatment. *Sapeksha Nidan* of *Amlapitta* is given in Table no 2.

3.5. Sadhyasadhyatatva of Amlapitta^[17]

‘*Madhava*’ has suggested that ‘*Amlapitta*’, of recent origin, can be cured with efforts. When the disease becomes chronic, recurrence is inevitable in the absence of treatment and *Pathya sevana*. If accompanied with other *Upadrava*, ‘chronic *Amlapitta*’ may become ‘*Asadhya*’.

‘*Acharya Kashyapa*’ has given a reference on *Sadhya Asadhyata* of ‘*Amlapitta*’. No any ancient *Samhita Acharya* except *Acharya Kashyapa* has given any reference on it. It is difficult to cure it. *Kashyapa* said that when *Amlapitta's* patient suffering from ‘*Jvara*’, ‘*Atisara*’, ‘*Pandu*’, ‘*Shoola*’, ‘*Bhrama*’, ‘*Dhatuksheenata*’ etc. *Upadrava*, it is incurable stage. ‘*Amlapitta*’ is a chronic disease with complicated pathogenesis. Hence ‘*Samprapti Vighatana*’ is also difficult; hence curability of ‘*Amlapitta*’ has requires great efforts.

‘*Vangsen*’ said that when ‘*Amlapitta*’ is in acute condition it is curable when it becomes chronic it is ‘*Yapya*’ or ‘*Krucchashadhy*’.

3.6. Amlapitta Chikitsa

In *Charaka Samhita*, line of treatment of every disease is generally divided into 3 basic types.^[18]

- (1) *Nidana Parivarjana- Nidanasya Varjanam*
- (2) *Apakarshana- Sanshodhana*
- (3) *Prakrutivighata- Sanshamana*

(1) *Nidana Parivarjana:*

Withdrawing of the causative factors of the disease is called as ‘*Nidana Parivarjana*’. *Sushruta* has given it as a first line of treatment of all the disease.

‘*Nidana Parivarjana*’ and ‘*Pathya Palana*’ both are responsible to stop the formation of ‘*Vishama Dhatu*’ and both are promoted the formation of ‘*Sama Dhatu*’. So ‘*Nidana Parivarjana*’ has important role in removing the disease.

Removal of causative factors of *Ahara* and *Vihara* which are responsible for causation of the

disease. It is to be advised to patient to avoid such type etiological factors which are responsible for the manifestation of disease '*Katu Amlarasi Anna Pana*', '*Viruddha Ahara sevana*', '*Vegavidharana*', '*Vishamashana*', '*Bhukte Divaswapa*' etc. causative factors given in *Nidana* chapter have must be removed. The process of *Mandagni & Pitta vriddhi* will be stopped if *Nidana Parivarjana* is there. So, the root may be cured by it. Then after remaining processes of the disease can be ruled out with the help of '*Prakruti Vighata*' and '*Apakarshana*'.

(2) *Apakarshana*

'*Apakarshana*' means the '*Sansodhana karma*'. *Sanshodhana* can rule out excessive vitiated *Dosha*. Recurrence of the vitiation of the *Dosha* is not possible with *Sanshodhana Chikitsa*. It may recur if only *Shamana Chikitsa* is done. So, *Sanshodhana Chikitsa* is more reliable for all the diseases. '*Amlapitta*' is chronic & complicated disease. *Recurrance* of '*Amlapitta*' is observed in the patient after removing the treatment (*Shamana Chikitsa*). So, all the ancient Acharya of Indian medical science gives *Sanshodhana Karma* for it.

'*Vamana*', '*Virechana*', '*Shirovirechana*', '*Niruha Basti*' and '*Rakta Mokshana*' are the '*Shodhana Karma*' given by the '*Vagbhata*'.

'*Kashyapa*' has described '*Vamana*'^[19] as the first line of treatment followed by '*Langhana*' and '*Laghu Bhojana*'^[20]. *Kashyapa* opines that *Sanshodhana Chikitsa* completely cures disease, just like a tree with its trunk and branches is destroyed by cutting its roots. As per '*Chakradatta*', '*Yogaratanakara*', the second line of treatment is to carry out '*Mrudu Virechana*'.

'*Chakrapani*' has given two parts of '*Amashaya*', '*Urdhva*' & '*Adho*', which are place of *Kapha* and *Pitta* respectively. '*Vamana*' is '*Agrya*' for *Kapha* and '*Virechana*' is '*Agrya*' for *Pitta Dosha*. As vitiated *Dosha* gets removed next *Sanshamana* treatment becomes easier.

'*Bhavaprakasha*' has given the specific treatment like '*Vamana Karma*' for '*Urdhawaga Amlapitta*' and '*Virechana karma*' for '*Adhoga Amlapitta*'. Many researchers have studied the efficacy of *Shodhan chikitsa* in *Amlapitta* and it is found to be very useful.^[21]

(3) *Prakrutivighata*

'*Prakruti Vighata*' means the '*Sanshamana Chikitsa*'. The root of the disease must be removed for cure of the disease and it is possible with the help of '*Prakrutivighata*'. Without

Sanshodhana Karma, only *Sanshamana* may help for removing the vitiated *Dosha*. The drug that removes the vitiation of the *Dosha* and not expulses it from the body is called as '*Sanshamana Karma*'. *Shanshamana Chikitsa* brings the imbalance of *Dosha* into its normal position i.e. production of '*Sama Dosha*' (according to quality, quantity and function).

***Kashyapa* has mentioned following *Sanshamana Chikitsa* in '*Amlapitta*'.**

(1) *Langhana*

(2) *Laghu Bhojana*

(3) *Satmya Kala & Desha Sevana*

(4) *Pachana Karma* with *Shamana yoga*

1. *Langhana*

- ◆ '*Amlapitta*' is an '*Amashayottha Vyadhi*' so *Langhana* has role for it. *Acharya Charaka* said that '*Amavisha*' is produced by '*Ajirna*' which responsible for '*Amlapitta*'.
- ◆ *Langhana* produces *Laghuta* in the body. '*Langhana*' is best treatment for removing the *Ama Dosha* and *Ajirna*. *Langhana* increase the *Agni* and so, the root cause of '*Amlapitta*' will be ruled out.
- ◆ For the *Langhana dravyas* with properties of *Laghu*, *Tikshna*, *Ushna*, *Ruksha*, *Sukshama*, *Khara*, *Vishada* and *sara* were used. These properties are opposite to *Ama* it will lead *Pachana* of *Ama* and corrects the *Mandagni*.

2. *Laghu Bhojana*

- ◆ If the *Ahara* that taken by the patient digest easily it is called as '*Laghu Bhojana*'. *Laghu Bhojana* is not responsible to create *Mandagi* and *Ajirna*.
- ◆ *Laghu* is a *guna* of *Pitta*, hence because of same *guna* it is useful in increasing '*Agni*'.

3. *Satmya kala & Desha Sevana*

- ◆ For the patient of '*Amlapitta*', '*Sharada Ritu*', '*Varsha Ritu*' and '*Anupa Desha*' are '*Asatmya*'. These seasons and *Desha* are responsible for aggravation of the disease process.
- ◆ So, reliving of these factors must be necessary. They lead to exaggerate the *Pitta Dosha*.^[22]

4. *Pachana Karma* with *shamana Yoga*

- ◆ '*Ama Pachana*' is necessary in '*Amlapitta*'. As we saw the *Samprapti* of the disease, main *Samprapti Ghataka* are '*Amavisha*' and '*Agnimandya*'. This is the base of all diseases.
- ◆ But as '*Amlapitta*' is '*Amashayottha*' disease, first line of treatment is must be *Pachana*

Karma. As the process of '*Amapachana*' is started, along with '*Agnideepana*' we can achieve the proper '*Samprapti Bhanga*'.

- ◆ By result of this we can give more & more effective treatment in the patients of '*Amlapitta*'.

'Acharya Vagbhata' gives seven types of this treatment –

- 1) *Pachana*
- 2) *Deepana*
- 3) *Kshut*
- 4) *Trut*
- 5) *Vyayama*
- 6) *Aatapasevana*
- 7) *Marutasevana*

- ◆ Acharya Sharangadhara has given above two definitions about *Dravya* which both are useful in treatment of the disease '*Amlapitta*'. As the base of the disease is *Ama*, so immediate *Shodhana* of that '*Vitiated Dosha*' is not useful, but it may become harmful to our body. Acharya Vagbhata gives an important example for this. If we try to collect juice from unripe fruit, we cannot get juice also along with that we loss the fruit. Like that, *Sanshodhana* process in '*Ama Avastha*' of disease may become harmful to remaining other *Dhatu* of patient's body.

- ◆ So, to remove or decrease the *Ama* in *Dosha* and *Dhatu* one should follow the treatment '*Deepana*' and '*Pachana*'.
- ◆ There are many combinations given by *Charaka* and all other Acharya up to *Bhaishajya Ratnavalee*, which acts as '*Deepana*' and '*Pachana*'. Out of them some *Dravya* are both '*Deepana*' as well as '*Pachana*' e.g. '*Shunthi*', '*Patola*', '*Guduchi*' and '*Musta*' etc.
- ◆ By the means of this, we can treat the patient of '*Amlapitta*' from the base i.e. '*Amapachana*' and '*Agnideepana*'. As *Pachana* gets started cardinal symptoms and other symptoms of '*Amlapitta*' gets decreased effectively.

***Pathya-apathya of Amlapitta*^[23]**

The ancient Acharya were given much more importance to '*Pathyapathya*' of each & every disease. The main theme of this procedure is to prevent the further stages like *Asadhyata* of *Vyadhi* & *Upadrava* at the same time recovery also takes place within a short duration.

For 'Amlapitta' patient the following article of diet can be considered as *Pathya Aahara*.

Pathya Aahara

- ♦ *Shalidhanya: Puranashali or Raktashali, Yava, Godhooma.*
- ♦ *Shimbidhanya: Mudga, Masoor*
- ♦ *Mamsa: Jangala mamsa*
- ♦ *Pushpa: Rambha pushpa, Vasa pushpa*
- ♦ *Jala: Tapta sheeta jala*
- ♦ *Gorasa: Goghruta, Goksheera, Navaneeta*
- ♦ *Shakas: Vaastuka, Harenoo, Karkotaka, Karavellaka, Vetragra, Kooshmanda (Vrudha), Patola, Koshatakee.*
- ♦ *Phala: Dadima, Kapittha, Jambu, Jambeera, Draksha*
- ♦ *All Tikta Rasa, Kaphapittahara annapana, Tiktarasapradhana annapana, Laja with Madhu & Sharkara.*

Apathya

- ♦ *Charaka* attributed that the 'Kulattha' is causative factor for the 'Amlapitta'. The following factors should be avoided by the patients of 'Amlapitta'.
- ♦ *Aahara:*
- ♦ *Masha, Kulattha, Lavana rasa, Amla rasa, Katu rasa, Guru, Viruddhahara, Vidahi Padartha, Avidugdha, Dadhi, Tila, Dhanyamla, Shidhu, Madya.*
- ♦ *Vihara:*
- ♦ *Ati Aatapa sevana, Ati vyayama, Vamana, Vegadharana.*
- ♦ *Manasika:*
- ♦ In present days 'Amlapitta' patients should be advised to avoid tea, coffee, breweries (liquor) smoking.

The dietetic factors mentioned in *Nidana* chapter which are responsible for this *Vyadhi* also should be avoided.

Table 1: showing Samanya Lakshana of 'Amlapitta' according to various Samhitas.

Sr. No.	Signs & symptoms	K.S.	M.N.	B.P.	Y.R.
1	Vitbheda	+			
2	Gurukoshtata	+			
3	Amlotklesha	+	—	—	—
4	Shiroruka	+		+	
5	Hrutshula	+		—	—

6	<i>Adhmana</i>	+			
7	<i>Angasada</i>	+		—	—
8	<i>Antrakujana</i>	+			
9	<i>Kanthadaha</i>	+	+	+	+
10	<i>Urodaha</i>	+			
11	<i>Romaharsha</i>	+			
12	<i>Avipaka</i>		+	+	+
13	<i>Klama</i>		+	+	+
14	<i>Utklesha</i>		+	+	+
15	<i>Gurutva</i>	+	+	+	+
16	<i>Hrutdaha</i>	+	+	+	+
17	<i>Amlodgara</i>		+	+	+
18	<i>Amlahikka</i>	+			
19	<i>Tiktodgara</i>		+	+	+
20	<i>Aruchi</i>		+	+	+
21	<i>Tikta vama</i>		+	+	+
22	<i>Amla vama</i>			+	
23	<i>Kuksheedaha</i>	+			
24	<i>Karacharanadaha</i>	+		—	
25	<i>Aushnya</i>			+	
26	<i>Kapha pitta jvara</i>			+	
27	<i>Kandu</i>			+	
28	<i>Mandala</i>	—		+	—
29	<i>Pitika</i>	—	—	+	—

Table No. 2 Sapeksha Nidana of Amlapitta / Urovidaha.

Features	Amlapitta	Chhardi	Grahani	Parinam Shool	Ajirna	Pittaj Shool
Urovidaha	Present	Present	Present	Present	Present	Present
Vidaha Kaal	continuous	continuous	Absent	during the course of the digestion	continuous	during the course of the digestion
Amlodgar	Present	Absent	<i>Puti amlodgar</i>	Present	Present	Present
Vyadhiswabhav	<i>Chirakari</i>	<i>Ashukari</i>	<i>Chirakari</i>	<i>Chirakari</i>	<i>Ashukari</i>	<i>Ashukari</i>
Udbhav Sthana	<i>Aamashay</i>	<i>Aamashay</i>	<i>Adhodar</i>	<i>Adhodar</i>	<i>Aamashay</i>	<i>Udar</i>
Chardi	Present	Present	Present	Absent	Present / Absent	/ Absent
Malapravrutti	Normal / <i>Dravamal</i>	Normal	<i>Muhurbaddha, Pakwa/Saam, Foul smeling</i>	Normal	<i>Dravamal</i>	Normal
Sparshasahatva	Present / Absent	/ Present / Absent	/ Present	Present / Absent	Present	Present / Absent
Other Symptoms	Relieved after vomiting, <i>Hastapada daha</i>	<i>Hrullas, Prasek</i>	Weight loss, Weakness, Mouth ulcers etc.	Pain relieved after food & increase during the course of the digestion	History of <i>Viruddhashan, Adhyashana</i>	more in the noon, midnight, during the course of digestion

4. DISCUSSION

After careful screening and analysis of the etiological factors of '*Amlapitta*', they may be discussed under four groups.

- *Aharaja Hetu* (Dietary factors)
- *Viharaja Hetu* (Lifestyle)
- *Manasika Hetu* (Psychogenic factor)
- *Agantuka Hetu*

A. *Aharaja Hetu* (Dietary factors)

The first and the foremost group of etiological factors of '*Amlapitta*' may be considered as the dietary factors. Under this group intake of food against the code of dietetics i.e. '*Ahara Vidhividhana*' and '*Aharavidhi Visheshayatana*' is included. Various types of incompatible substances, excess of *Pitta* aggravating factors like *Katu*, *Amla*, *Vidahi* etc. '*Bharjitanna*' and untimely consumption of food, are the factors against the dietetic code and they are directly responsible for the disturbances of '*Pitta*'.

B. *Viharaja Hetu* (Lifestyle)

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 long run, they will cause the disturbance of the equilibrium of *Pitta* and digestion which ultimately will lead to '*Amlapitta*'.

C. *Manasika Hetu* (Psychogenic factor)

Psychology also plays a great role in maintaining the health and psychological activities. 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 its secretions at improper times and sometimes it may be secreted in excessive quantity. All these conditions lead to indigestion, which ultimately gives rise to '*Amlapitta*'. The modern investigators have established that '*Acid Gastritis*' is nothing else but is the syndrome resulting from stress and strain.

D. Agantuka Hetu

Now a days, iatrogenic diseases are common. 'Amlapitta' could be a sequel of faulty drug use. Over the counter intake of 'Non-Steroidal Anti-Inflammatory drugs' and 'Anticoagulant' cure one disease but it can produce 'Amlapitta'. Ayurvedic drugs, especially, unpurified and faulty Rasa Aushadhi may cause 'Amlapitta'.

Aacharya Kashyap has explained *samprapti* of Amlapitta with the help of local and systematic symptoms appeared in Amlapitta. Also, explains the usefulness of Vaman Karma. Aacharya explains that any of the *tridosha* is vitiated and goes to the *adhithana* of Agni it will produce *Mandagni*. In this condition if individual continues to take *apathya aahar vihara* then there is *vidaha* of food and instead of forming the *Shuddha aahar* there is formation of *Shuktamla*. This *shukta* again vitiates pitta present in *Aamapachyamanashaya* therefore called it as Amlapitta.

5. CONCLUSION

- ♦ Amlapitta is Pitta dominant *Chirakari Vyadhi*. *Rasadushti* is involved in the pathogenesis. The *strotodushti* of *Annavaha*, *Rasavaha*, are present. *Abhyantar Rogmarga vyadhi* in which Pitta is vitiated and *Amla* and *drava guna* of Pitta increases, which particularly affects *Adhooamashaya*.
- ♦ Amlapitta is explained in details by Aacharya Kashyap in *Kashyap Samhita*. *Charakacharya* has explained Amlapitta in concern with digestion detail in *Grahani chikitsa adhyaya*. Various *Samhitas* explained the condition and also explained *chikitsa sutra*.
- ♦ In view of limited modern treatment modalities, holistic approach with lifestyle modification and balanced diet is much helpful to take control of disease.
- ♦ *Pathyapathya* is very important while treating the Amlapitta.
- ♦ Further clinical trials regarding Shodhan and Shamana chikitsa will be helpful in the field of Amlapitta research.

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