

A review Article on Amlapitta

Vd. Milind Bagade¹ Vd. Vandana Dhole²

1 Professor & HOD, Dept. of Kayachikitsa, Shri . K.R.Pandav Ayurvedic college . India.

2Professor & HOD, Dept. of Roganidan and Vikruti Vigyan

Introduction-

Ayurveda has a significant status among the various types of Indian medicine. From stone-age to space age, food pattern of people has undergone innumerable changes these changes have been always for the better aspect of life, yet most of the diseases are firmly rooted in poor dietary habits and life style¹.

Improper and faulty dietary habits causes *duшти* 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*.² *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 *Vidaliaharsevana* and *Viruddhashana* causes aggravation of *Pitta dosha*. Normally *Pitta* has *Katu rasa* but when *Katu rasa* is converted into *Amla rasa*, it causes *Amlapitta*.³

Material Method

1. Ayurvedic grantha
2. Internet Aritical 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*.¹⁰

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.¹¹Ch. Su. 1/111 :
2. Kulattha is mentioned as one of the causative factors of *Amlapitta* in *Charak Sutrasthana*¹¹.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*.¹¹Ch. Su. 26/43
4. It described *Rajamasha* as *Amlapittaroganashaka*.¹¹ Ch. Su. 27/25
5. In *Charakchikit sasthana*, *Amlapitta* has been listed as an indication of *Kansa Haritaki*.¹².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*.¹²Ch. Chi. 15/47

• *Sushrutsamhita*:

1. Symptom like “*Amlika*” has been described¹³Su. Ni.21/2,

• *Kayashapysamhita* :

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*.¹⁴

• *Harita samhita*:

1. The word ‘*Amlahikka*’ has been used for *Amlapitta* and separate chapter has been given in *Haritsamhita*.¹⁵

(3)Sangraha Kala:

- *Madhava Nidana*: In *Madhava Nidana* *Amlapitta* is described with its *nidana*, *rupa*, types and *samprapti*.¹⁶
- *Chakradutta*:In *Chakradutta*, *Chikitsa* of *Amlapitta* is described in detail.¹⁷
- *Sharangadhara samhita*: In *Sharangadhara Samhita*, *Chikitsa* and methods of

preparation of different types of food useful in *Amlapitta* is described in detail.¹⁸

- *Bhavaprakasha*: In *Bhavaprakasha* separate chapter of *Amlapitta* have been described with its *upadrava* & *Arishtalakshan* in *Bhavaprakasha*.¹⁹
- *Yoga Ratnakara:Yogratnakar* described *nidana, rupa, prakara, samprapti* along with *upadravas* of *Amlapitta*.²⁰
- *Bhaisajyaratnavali*:In *Bhaisajyaratnavali*, *chikitsa* of *Amlapitta* and effectiveness of various *yogas* have been described in detail.²¹

Ayurvedic review of Annavaaha Srotasa

Annavaaha srotasa means the channel which transports the food from the mouth to the anus.

Moola :

According to *Acharya Charaka, Amashaya* & *Vamparshva* are the *Moolsthana* of *Annavaahasrotasa*.²²

According to *Acharya Sushruta Amashaya* and *Annavaahidhamanyas* are the *moola* of *Annavaahasrotasa*.²³

- *Amashaya* :
Chakrapani has divided *Amashaya* into two parts: *Urdhva amashaya* and *Adho amashaya* which are the places of *Kapha* and *Pitta* respectively.²⁴
- *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.²⁵
- *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.²⁶

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*²⁷

• *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 Annavaastroto dushti²⁸

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 *doshavaishmya*)

Lakshana of Annavaastroto dushti

Four symptoms of the *Annavaaha sroto dusti* described by *Acharya Charaka*

- *Anannabhilasha* - Lack of interest in food
- *Arochaka* - Loss of taste of food
- *Avipaka* - Indigestion of food
- *Chhardi* - Vomiting

Definition of Amlapitta²⁹

According to *Acharya Kashyapa*, the *Vidagdha ahara* becomes *Amla* and remains still in the stomach which provokes the *Pitta dosha*. *Vitiated Pitta* causes *manda-agni* 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**³¹

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

- *Aharaja*
- *Viharaja*
- *Manasika*
- *Agantuja*

Table no. 1 showing *Aharaj hetu* of *Amlapitta*.

Sr	Nidanas	K.S	M.N	B.P	Y.R	S.N	REF
1	<i>Kulathas evana</i>	+					<i>k.s khil16-3-6</i>
2	<i>Pulakasevana</i>	+					
3	<i>Guru ahara sevana</i>	+					
4	<i>Abhishyan di ahara</i>	+					
5	<i>Ati snigdha ahara</i>	+					
6	<i>Ati ruksha ahara</i>	+					
7	<i>Pishtanna sevana</i>	+					
8	<i>Apakva anna sevana</i>	+					
9	<i>Phanita sevana</i>	+					
10	<i>Ikshuvikar a sevana</i>	+					
11	<i>Paryushit a anna sevana</i>	+					
12	<i>Bhurjitad hanya sevana</i>	+					
13	<i>Ati ushnanna sevana</i>	+					
14	<i>Adhyashana</i>	+					
15	<i>Atidrava</i>	+					
16	<i>Ajirnebhojana</i>	+					
17	<i>Madhyasavana</i>	+					
18	<i>Go rasavarga sevana</i>	+					

19	<i>Annahina madhya sevana</i>	+					
20	<i>Antrodakapana</i>	+					
21	<i>Akalebhojanam</i>	+				+	<i>s.namlapiita adhikar373-378</i>
22	<i>Akaleanas hana</i>	+				+	
23	<i>Vishamashana</i>	+				+	
24	<i>Vidahianna sevana</i>		+	+	+		<i>Ma.ni 15/1 b.p 10/1</i>
25	<i>Vidahipanna sevana</i>		+	+	+		<i>y.ramlapiitaadhi karuutara237</i>
26	<i>Dushtanna sevana</i>		+	+	+		
27	<i>Viruddhashana</i>		+	+	+	+	
28	<i>Atiamla sevana</i>		+	+	+	+	
29	<i>Kaphaprakopianna sevana</i>		+	+	+	+	
30	<i>Vidagdha ahara sevana</i>				+	+	
31	<i>Pitta prakoanna sevana</i>				+	+	
32	<i>Ati tikshanna sevana</i>						
33	<i>Katuanna panasevana</i>	+					
34	<i>Vega vidharan</i>	+					
35	<i>Bhuktediwa swapna</i>	+					
36	<i>Bhuktaatyashana</i>	+					
37	<i>Bhuktaavagan</i>	+					

1. Viharaja Hetu

- *Ati snan*(Taking excessive bath)
- *Ati avagahanat* (Excessive swimming)
- *Bhuktwabhuktwadiwasvapna*(Sleeping in day time after meals)
- *Veganam dharanam* (Suppression of natural urges)
- *Shayyaprajagaraihi* (Improper sleeping schedule)

2. ManasaHetu

Chinta, Shoka, Bhaya, Krodha, Moha

3. Agantuj

- Desha,
- Kala,
- Ritu
- Prakriti

• 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:

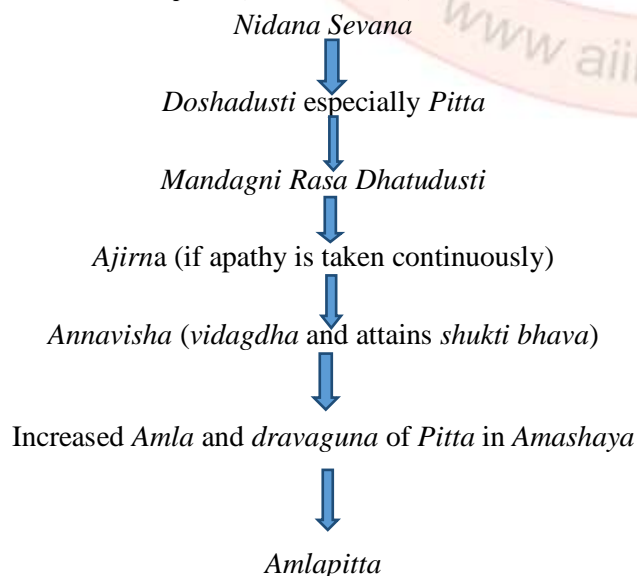
The rainy season is responsible for *Amlavipaka* of water (due to weakened digestion power and vitiation of *Vata* and *other Doshas*) and eatables, which in turn vitiates *Pitta* and *Kapha*

• Prakriti :

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

4. 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)



5. Samprapti Ghatakas³²

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

6. Purvarupa :

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

7. Rupa-

According to Acharya Sushruta, *rupa* appears in the *vyakti* stage. *Rupa* of *Amlapitta* are as follows.

Table No -2 showing the classical *rupas* of *Amlapitta*

Sr	Rupa	K.S	M.N	B.P	Y.R	S.N
1	Avipaka		+	+	+	
2	Klama		+	+	+	+
3	Utklesha		+	+	+	
4	Tiktodgara		+	+	+	
5	Amlodgara		+	+	+	+
6	Gaurava		+	+	+	
7	HridDaha	+	+	+	+	+
8	KanthaDaha	+	+	+	+	+
9	Aruchi		+	+	+	
10	Vidbheda	+				
11	Gurukosthata	+				
12	Amlakosthata	+				
13	Shiroruja	+				+
14	Hridshoola	+				
15	Adhmana	+				
16	Angasada	+				
17	Roma harsha	+				
18	Antrakujana	+				
19	Urovidaha	+				
20	Tiktasyata					+

8. Vishishta Rupas

Table no. 3 showing *vishishta rupas* according to *Dosha dusti*:

Vishisht a Rupas	Vata	Pitta	Kapha
According to Kashyapa Samhita	Shoola, Angasada, Jrimbha	Bhrama, Vidaha	Gaurava, Chhardi

According to Madav Nidan	<i>Kampa, Pralapa, Murchha, Chimchimitva, Shoola, Vibhrama, Vimoha, Harsha, tamodarshan</i>	Tiktodgar, Amloudagar, Katuudagar, Hriddhaha, Bhrama, Aruchi, Chharadi, Alasya,	<i>Kaphanishthivana, Gaurava, Jadata, Aruchi, Shita, Saada, Vami, Lepa, Agnimandya, Kandu, Nindra</i>
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9. BHEDA (classification):

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

<i>According to Archarya Kashyapa</i>	<i>According to Archarya Madhava</i>
<i>VatikaAmlapitta</i>	<i>SanilaAmlapitta</i>
<i>PaittikaAmlapitta</i>	<i>SanilaKaphaAmlapitta</i>
<i>SlesmikaAmlapitta</i>	<i>SakaphaAmlapitta</i>
	<i>SlesmapittaAmlapitta</i>
	<i>According to Gati- 1 Udravagata Amlapitta 2 Adhogata Amlapitta</i>

10. Sapekshanidana (Differential Diagnosis)

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

11. 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*

12. Upadrava (kayashapyaSamhita)

Atisara, Pandu, Shotha, Aruchi, Bhrama, Dhatukshinata, Shoola

13. Sadhyasadhya³³ :

- 1) According to *Acharya Madhava Nidana*, *Amlapitta* with recent origin is *sadhya* but in chronic stage it becomes *yapya* or *krichhasadhy*.
- 2) According to *Acharya Kashyapa*, *Amlapitta* becomes *asadhya* (incurable) when its associated with *upadrava*..

14. Chikitsa³⁴

Samanya chikitsa of Amlapitta-

According to *Acharya Yogaratnakara and Acharya Kashyapa -*

1. *Vamana is the first line of treatment for Amlapitta (patol+neem + madanf).*

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 aushdi 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 Amlapitta -Virechana should be administered for adhogata Amlapitta . Then shaman therapy to be performed.*

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*(16)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*(17) 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(18)

Interpretation of *Chikitsa* with *Panchamahabhuta siddhantha* Most of the drugs (in samana aspect) are having *Tikta Rasa* which has *Vayu + Akasha Mahabhuta*.(19) This *Vayu Mahabhuta* dries up the *Dravtva* of *Dushita Pitta* and this *Akasha Mahabhuta* removes the *Srotorodha* which in turn is the *Samprapti Vighatana*. So by

applying Samuchaya Tantrayukti one should understand that all Tikta Rasa drugs can be used in the treatment of Amlapitta. Further Acharya says about the Pathya to be followed which is good for the Srotas, does the Dipana of Agni and promotion of Bala.

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