

Amlapitta – Review of Literature

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ABSTRACT

The disease Amlapitta is a common functional disease of AnnavahaSrotas. Amlapita is one of the most common disease seen in today's modern era. It is mainly caused due to aggravation of pitta. Due to changing lifestyle and stress it is increasing day to by day. It can be correlated with hyperacidity or gastric of modern science. According to prevalence studies 50% of population is affected by it. Modern treatment mainly include use of antacids. Ayurveda mainly emphasizes on prevention of disease. Pathya Apathyabis mentioned in Ayurveda to prevent as well as to treat the disease. It is a unique measure of Ayurveda.

KEYWORDS: Ayurveda, Amlapitta, Pitta, Lifestyle, Agni, Dosha, Aushadhi.

I. INTRODUCTION

The word 'Disease' literally means lack of ease. Ayurveda is working since long in the direction of WHO motto of 'Health of All'. Although there is a significant advancement in the field of modern medicine still the mankind is suffering from many different disease. Amlapitta is one of them. People neglect healthy food and are attracted towards the junk food, they are changing their diet pattern, lifestyle and behavioural pattern. People are becoming more stressed with worry, tension and anxiety causing so many psychological disorders which hampers the digestion and is causing hyperacidity, gastritis, dyspepsia, peptic ulcer disorders and anorexia. All these pathological disorders covered under the broad umbrella of Amlapitta in Ayurveda.

The term Amlapitta is a compound one comprising of the word Amla and Pitta out of these, the word 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 Tridosas as well as responsible for digestion and metabolism inside the body. 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.

AIMS AND OBJECTIVE

- To understand the concept of Amlapitta in Kashyapa Samhita.
- Amlapitta told in Kasyapa Samhita.
- To interpret the treatment on basis of Panchmahabhuta Siddhanta from Ayurveda.

MATERIALS AND METHODS

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

ETYMOLOGY

Amlapitta is composed of two words.

Amla + Pitta = Amlapitta

The term Amla refers to a particular type of test equated with the sour test which causes excessive salivary secretion. Pitta is a bodily chemical substance 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.

DEFINATION

1. According to Madhava Nidanam Indulgence in food which are of incompatible combination, spoiled, very sour, those causing burning sensation inside and such other food and drinks which causes increase of Pitta, produce Amlapitta in persons in whom Pitta has already undergone increase; so say the wise.[1]

2. According to Yogaratnakara The disease in which food is not digested, fatigue, vomiting, belching with acidity or acidity. Body agglutination, burning in the heart and distaste for food should be known as acodosis.[2]

NIDANA:-The etiological factors of Amlapitta can be broadly classified as-

1. Aharaja
2. Viharaja
3. Manasik
4. Agantuj

1. Aharaja:- Showing Aharajahetu of Amlapitta.

S.NO.	Nidana	M.N.	Y.R.	K.S.
1.	Vidahi anna sevana	+	+	-
2.	Vidahipanasevana	+	+	-
3.	Dushtannasevena	+	+	-
4.	Viruddhashana	+	+	-
5.	Atiamlasevana	+	+	-
6.	Kaphaprakopinnasevana	+	+	-
7.	Vidgdhaaharasevana	-	+	-
8.	Pittaprakopak anna sevana	-	+	-
9.	Kulatthasevana	-	-	+
10.	Guru aharasevana	-	-	+
11.	Abhishyandiahara	-	-	+
12.	Atisnigdhaahara	-	-	+
13.	Pisntannasevana	-	-	+
14.	Atirukshaahara	-	-	+
15.	Atiushnnasevana	-	-	+

SAMPRAPTI GHATAKAS

1. Doshā – Tridosha (mainly pitta)
2. Dushya – Ras, rakta
3. Srotasa – Annavaḥa

4. Agni – Jatharagni

5. Ama – Jatharagnimandhyajanya

6. Udbhava sthana – Amashaya

PURVARUPA:-In ancient Ayurvedic texts, no specific purvarupa are given for Amlapitta.

RUPA:-Showing the classical rupas of Amlapitta.[5]	S.NO.	Rupa	M.N.	Y.R.	K.S.
1.		Avipaka	+	+	-
2.		Klama	+	+	-
3.		Utklesha	+	+	-
4.		Tiktodgara	+	+	-
5.		Amlodgara	+	+	-
6.		Gaurava	+	+	-
7.		Hriddaha	+	+	-
8.		Khanthdaha	+	+	-
9.		Aruchi	+	+	-
10.		Vidbheda	-	-	+
11.		Angasada	-	-	+
12.		Hridshoola	-	-	+
13.		Shiroruja	-	-	+
14.		Roma harsha	-	-	+
15.		Urovidaha	-	-	+

UPADRAVA:-Atisara, pandu, shotha, aruchi, bhramha, dhaturkshinata, shoola.[6]

UPASAYA ANUPASAYA

- VatajaAmlapitta – snigdhaupasaya.
- PittajaAmlapitta – swadu and sitaupasaya.
- KaphajaAmlapitta – ruksha and ushnaupasaya.[7]

SADHYASADHYATA

According to Acharya Kashyapa Amlapitta become asadhya when its associated with upadrava.[8]

According to Acharya Madhava Nidana This disease Amlapitta which is of recent onset, responds to treatment with difficulty, that which is of long duration will be chronic or curable with difficulty in a few.[9]

CHIKITSA:-According to Acharya Yogaratnakara and Acharya Kashyapa.

- Vaman is the first line of treatment for Amlapitta. is indicated for Amlapitta.
- Virechana – after that mriduvirechan is indicated for Amlapitta.
- Basti – Anuvasan and Asthapan Basti should be administered in chronic Amlapitta.
- Shaman Chikitsa – ShodhanChikitsa is followed by Shaman Chikitsa. Aahara and Aushadhi according to predominance Dosh. [10]

PATHYA APATHYA:-According to Acharya Kashyapa-

Pathya – Old Shali, Mudga, Masura, Harenu, cows Ghrita and Milk, Meat of wild animals and birds, Kalaya vegetable, pautika flowers of Vasa and Vastuka and all other bitter and light vegetables which are praised for diet and what so ever other which do not cause burning sensation, these congenial things should be use as described.

Apathya – Whats so ever etiological factors of this are told the same should be given up. [11]

According to Yogratakara:- Barley, Wheat, Moong, old Red rice, Water cooled by heating, Sugar, Honey, Sattu, Barren, Bitter gourd, Banana flower, Bathua herb, Vetch pallav, old (white safflower, parwal, pomegranate and phlegm) Bile destroyer should be consumed in all food-panadi acidosis diseases. [12]

II. DISCUSSION

Amlapitta is one of the major diseases caused by life style changes and its prevalence is increasing day by day. these life style related diseases can be managed with following pathya-apathya; But in some conditions, there is need of medicine for the management of symptoms which affects daily routine of a person.

Pathya is used for prevention as well as a part of treatment of the diseases. Acharya Charak had state pathya as a synonym for treatment. This indicates the importance of Pathyapathya in Ayurveda.

The diet beneficial to the body and mind are called as pathyaahaar where as which adversely affect mind and body are called as pathyaapathyaahaar.

For according to Kashyapa Samhita, Purana shaali, Mudra, Masura, Harenu, Milk and goghrita, Jangalmamsa, Kalayashaaka, Pautika, flower of Vasa and Vasuka are considered as pathgainAmlapitta.

For Amlapittaahaar having properties like Laghu, snigdha, shitaguna, madhurrasa, madhurvipak, shitavirya, is considered as pathya. Ahar having above properties prevents aggravation of pitta, pacifies samanavayu and causes agnidipana, amapachan and vatanulomana. Snigdhaahaar decreases rukshata of intestinal mucosa and regulates the vayu.

III. CONCLUSION

Ayurveda does not regard Amlapitta as a diseases that can be treated by mere medicine or by a dietary regimen. Though it is a yapy disease. The prolonged use of the above pathya along with treatment procedure will not only generate the person free from Amlapitta but protect to live a long life.

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