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A REVIEW ARTICLE ON AMLAPITTA W.S.R TO HYPERACIDITY

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ABSTRACT

Hyperacidity is the most prevalent disease in civilization. It is evident in every age group, social level, and neighborhood. The stomach's acid-secreting system and its safety-ensuring system are out of balance, which results in hyperacidity. Hyperacidity is the term for the condition where the stomach lining cells secrete more hydrochloric acid than usual. Numerous symptoms of hyperacidity might be brought on by these elevated acid levels. This illness is characterized by lower chest heartburn. An unpleasant burning feeling is caused by stomach acid backing up into the food pipe. Although most people are unaware of this fact and frequently suffer from acidity, poor lifestyle choices are believed to be one of the primary causes of this ailment. GERD is diagnosed when acidity symptoms occur more than twice a week.

INTRODUCTION

Of the various subspecialties of Indian medicine, Ayurveda is highly regarded. People's eating habits have changed significantly over the years, from the Stone Age to the Space Age. It is still clear that many diseases are caused by poor dietary and lifestyle choices, even if these adjustments have mostly been made to improve quality of life.

Amlapitta is one of the ailments caused by the imbalance and malfunction of annavahastrotas, which are brought on by poor and insufficient eating habits.

Amlapitta, sometimes referred to as acid dyspepsia or hyperacidity, is a medical disease that was initially referenced in the Kashyapa Samhita but is not included in the Brihatrayi, the three main Ayurvedic scriptures. Amlapitta is also described in length in other writings including Madhava Nidana, Bhavaprakasha, and Yoga Ratnakara. According to Vagbhata, Mandagni, or weak digestive fire, is the root cause of all illnesses. It has a detrimental effect on the samana and udana vayu, since both vayus are in charge of healthy digestion.^[1] The excessive consumption of Amla (sour), Katu (spicy), Ushna (hot), and Viruddhashana (incompatible food combinations) can lead to an aggravation of Pitta dosha. Normally, Pitta has a Katu rasa (spicy taste), but when it is converted into Amla rasa (sour taste), it results in Amlapitta.

DEFINITION

According to Shrikanthdutta's description in Madhava Nidana, "Amlapitta" is the state in which the Amla guna of Pitta increases when different pitta prakopaka nidana sevan is performed.^[2]

Amlapitta is the utpatti of vyadhi that results from pitta vitiation, which also causes the pitta's katu rasa to change into an amla rasa and raises its dravta.

CAUSE OF AMLAPITTA

1. Aharaj (Dietary Cause) - This includes Virudha Ahara (mismatched diet) and Acharya Kashyap also mentioned the same regarding Virudha Ahara, such as Adhyasana, which refers to having food after a meal, Ama Bhojana, which means consuming food while the previous meal is not fully digested, Ajeerna Bhojana, which implies a persistent difficulty in digestion, Guru, indicating a heavy meal, Snigdha Bhojana, which stands for oily food, Ati Rukshanna, meaning excessive intake of dry food, etc. All these factors contribute to Agnimandya (loss of appetite), which eventually leads to Amlapitta (Hyperacidity). According to Acharya Madhavkar, a rise in pitta, or stomach juice, exacerbates the onset of amlapitta, or hyperacidity.

2. Viharaj - The two components of the notion presented here each reflect elements that defy accepted standards of hygiene. These factors are excessive physical work, Lack of physical

work. Excessive physical work refers to engaging in more exercise than normal, such as fasting (Upavasa), depletion of bodily tissues (Dhatukshaya), and staying awake at night (Ratrijagrana). These factors can lead to Vata Pitta Prakopa, a disturbance in the balance of Vata and Pitta doshas. Additionally, Acharya Kashyapa identified certain causative factors that can lead to Jatharagnimandya, a decrease in digestive fire. These factors include holding back the urge to pass stool or urine (Vegadharna) and daytime sleep after a meal (Divaswapan). Ultimately, these factors can result in a disease called Amlapitta, characterized by hyperacidity.

3. Agantuja Hetu - Excessive consumption of things like alcohol, tobacco, cigarettes, drinks, and other poisonous and irritating chemicals is the cause of this illness. The stomach is irritated due to the excessiveness of these substances, leading to increased secretion of gastric juice, which in turn causes Amlapitta.

4. Manasika Hetu - There are several psychological aspects of this illness that are important for preserving general health. Additionally, there are other causes of the disease, including living in Anoopadeshai or during the Sharad ritu, as well as addiction to alcohol, smoking, tobacco chewing, long-term use of NSAIDs. All of these aforementioned factors are responsible for the excessive increase of Pitta dosha and consequently lead to the development of Amlapitta symptoms.

SYMPTOMS OF AMLAPITTA

According to the theory of Dosha Dushti, as mentioned in Kashyap Samhita and Madhava Nidan, there are various symptoms and manifestations of Amlapitta (hyperacidity) based on the involvement of different doshas:

1) Kashyap Samhita

a) Vataja Amlapitta: Symptoms include Angasada (body ache), Jrumbha (yawning), sensitivity to oily foods, and relief with oily or lubricating substances.

b) Pittaja Amlapitta: Symptoms include Bhrama (dizziness), Vidah, sensation of cold, relief with cold substances, and altered taste sensation.

c) Kaphaja Amlapitta: Symptoms include heaviness, nausea, dryness, relief with dry substances, and sensitivity to heat.

2) Madhava Nidan: Avipaka, klama, utklesha, tiktamlodgara, gaurava, hritkantha daha, aruchi are the main symptoms of amlapitta described by acharya Madhava in ayurveda text Madhava nidana.^[3]

a) Vatadhikya Amlapitta: Symptoms include tremors, delirium, fainting, restlessness, body stiffness, body pain, dizziness, confusion, joyfulness.

b) Kaphadhikya Amlapitta: Symptoms include increased Kapha, lack of appetite, heaviness, dullness, tastelessness, coolness, vomiting, weak digestion

According to their types

1) Adhoga Amlapitta: Symptoms of this condition include rashes on the skin, poor digestion, horripilation (goosebumps), excessive perspiration, a yellowish appearance of the skin, a burning sensation, fainting, giddiness, delusions, and various types of diarrhea that cause downward movement.

2) Urdhvaga Amlapitta: When someone has this kind of Amlapitta, they vomit material that can be bright, yellow, blue, black, green, or somewhat red. The vomit tastes like mutton wash and is quite acidic and sticky. It is often followed by the production of kapha (mucus). Vomiting can occur during the digestion of food or even on an empty stomach. The individual may also experience bitter or sour tasting belching. Other symptoms include a burning sensation in the throat, chest, and upper abdomen, headaches, burning sensation in the palms and soles of the feet, excessive heat sensation, loss of appetite, appearance of rashes, and itching.

TREATMENT OF AMLAPITTA

In Ayurveda, the treatment of Amlapitta (hyperacidity) can be approached from two perspectives: general principles of management and management based on specific symptoms.

According to Charaka, almost all diseases can be treated in three ways:^[4]

1. Apakarshana (Shodhana): This entails using detoxification treatments to eliminate the causing dosha. In the case of Amlapitta, when the vitiated doshas are located in the amashaya (stomach), vamana (therapeutic emesis) is considered the best treatment. If the vitiated doshas are located in the Pachyamanashya (small intestine), virechana (therapeutic

purgation) is recommended. And if the doshas are situated in the Pakwashya (colon), vasti (therapeutic enema) is the ideal therapy.

2. Prakritivighata (Shamana): To calm the doshas, this entails using medications whose characteristics are the opposite of those of the causing elements. These drugs, known as dosha shamaka, are used in shamana chikitsa (palliative treatment). Various drugs with pitta shamaka properties have been mentioned in Ayurvedic texts for the treatment of Amlapitta. Additionally, specific dietary guidelines (ahara) that have tikta (bitter) taste, sheeta virya, madhura rasa, and snigdha guna are recommended^[5].

3. Nidana Parivarjana: This entails staying away from the things that cause the illness to develop. Sushruta was the first to describe the role of nidana parivarjana in pacifying the doshas that cause the disease. Therefore, it is important to avoid causative factors such as improper dietary habits and lifestyle practices. Foods and activities that are Ushna (hot), teekshna, vidahi, vishtambhi, and pittavardhaka (increasing pitta) should always be avoided in the case of Amlapitta.

In summary, Ayurvedic treatment of Amlapitta involves detoxification therapies to remove the causative dosha, the use of drugs to pacify the doshas, and avoiding factors that contribute to the development of the disease. In addition to following certain dietary recommendations, these ideas can aid in the management of amlapitta^[6].

PATHYA & APATHYA

Pathya Ahar (Beneficial diet)

- Puranshali, mudga, harenuak are beneficial for amlapitta.
- Goghrit, Godugdha, jangal mansa are also suitable for amlapitta.
- Kalay shak, pautik, vasa pushp, vastuk are good choices for amlapitta.
- Haritaki, pippali, puran madira are recommended in amlapitta.

Pathya Vihar (Beneficial lifestyle)

- Vamana, Virechana, Basti, shital jalpan are beneficial for amlapitta.

Apathya Ahar (Harmful diet)

- Til, Urad, kulthi should be avoided in amlapitta.

- Avi dugdha, Dhanyamla are not suitable for amlapitta.
- Lavana, Amla, Katu Rasa dravya should be avoided in amlapitta.
- Guru anna, Dadhi, Madya are not recommended for amlapitta.

Apathya Vihar (Harmful lifestyle)

- Veg dharan (suppression of natural urges) should be avoided in amlapitta.
- Atap sevan (exposure to heat) should be minimized in amlapitta.
- Diwaswapn (daytime sleep) should be avoided in amlapitta.

DISCUSSION AND CONCLUSION

DISCUSSION

Amlapitta has a direct effect on the Annavaha Strotas. Amlapitta is a psychosomatic condition in which food indiscretion and psychological variables both play important roles. The Charak Samhita's teachings on dashvidh ahar vidhi vidhan and asta ahar vidhi visheshayatana are essential for both preventing and curing this illness. These guidelines should be reviewed prior to eating and adhered to while eating.

The normal function of amla ras and the vitiation of pitta dosa are the main causes of the samprapti (pathogenesis) of Amlapitta. Additionally crucial to the growth of Amlapitta are Amla Ras and Amla Vipaka. Fundamental elements of any illness process, including Amlapitta, include Dosha, Dushya, Strotas, Adhistan, Agni, and Ama. Urdhva gati Amlapitta is linked to symptoms of Annavaha strotodushti, whereas Adho gati Amlapitta is linked to symptoms of Purishvaha strotodushti.

Acharya Charak probably gave a thorough description of Amlapitta and its treatment strategy because of the disorder's prevalence and importance. Anup Desha is regarded by Acharya Charak as an Ahita Desha, and living there increases the chance of Amlapitta. If all other forms of treatment are unsuccessful, Acharya Kashyap suggests changing the place.

CONCLUSION

Amlapitta is a very annoying illness brought on by poor lifestyle choices, careless eating, and stress. While vitiations of Vata and Kapha may also be linked to Amlapitta, vitiation of pitta is necessary for its development. A number of health issues, including Jwara (fever), Atisara (diarrhea), Pandu (anemia), Shoth (inflammation), Aruchi (lack of appetite), and Bhrama

(dizziness), can arise from improperly treating Amlapitta. Sanshodhana (cleaning therapies), Sanshamana (pacifying therapies), and Nidan parivarjana (avoidance of causative factors) are the fundamental tenets of Amlapitta treatment. Additionally, following a proper diet and lifestyle (Pathya ahar and vihar) also play important roles in managing Amlapitta. "By performing appropriate diet and mode of life, practicing exercises, restraining greed, having self-control, and being truthful, the disease subsides."

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