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A critical review and analysis of *Amlapitta* from *Samhitas*.

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ABSTRACT:

Amlapitta is very common disease in present era. *Amlapitta* is a life-style related disease prevalent all over the world. *Amlapitta* is disorder caused by habitat, irregular diet schedule and activities but also as a result of Psychological and physiological observation. As the life is becoming very fast and the rate of urbanisation is growing. *Pitta* has been vitiated uses food and drink that are incompatible, spoiled, and very sour and that is capable of causing vitiation of *pitta* and increase *drava* and *amlaguna* of *pitta*. *Acharya Kashyapa* has mentioned as the involvement of three *Doshas* in *Amlapitta* while *Madhavkara* has mentioned that the *pitta* is dominant in this disease. *Acharya Charaka* has not mentioned *Amlapitta* as a separate disease but as a symptom. *Acharya Charak* has described *amlapitta* in *Granhi* (intermittent loose motions followed by constipation) as one of its *Lakshana* (symptom). Various acharyas has explained *amlapitta* in different way with all *nidan panchak* of this disease but *Samprapti* of *Amlapitta* is clearly mentioned in *Grahani chikitsa adhyay* while describing *samprapti* of *Grahani Dosh*. The basic principle of treatment is mainly *nidana parivarjana*, *shodhana*, and *shamana chikitsa*. *Vamana* and *Virechana* are mentioned for *urdhva gati* and *adho gati* of *doshas* along with *pathaya-pathaya* of *amlapitta*.

Keywords:- *Amlapitta*, life style, *Ahara-Vihara Chikitsa*.

INTRODUCTION

Amlapitta is a disease which is commonly found in almost all parts of the world. Peculiarities of this disease are, increased prevalence, vast field of manifestation of symptoms, requires prolonged dietetic control, if not treated in proper time, it may create major problems, relapses are very common. To understand the disease in the better way the most important thing is to go into our *samhitas* and we will get the proper output of the disease.

Charak Samhita

In *Charaka Samhita*, *Amlapitta* is not mentioned as a separate entity but the word is discussed at several places like;

- *Pandurogo Amlapitta Cha --* | (Ca.Su. 1/110)

While describing the indication of *i* has been listed.

- *Kulathaha Amlapitta Janakanam* | (Ca. Su. 25/40)

Kulattha has been considered as chief etiological factor of *Amlapitta*.

- *Lavana Rasatiyogajanya Vikara* |(Ca. Su. 26/43)

The excessive use of *Lavana Rasa* causes *Amlapitta*.

- *Viruddha Aharajanya Vikara* |(Ca. Su. 26/103)

Amlapitta has been included in the listed of diseases caused by *Viruddhahara*.

- *Visarpamamlapittam ----- Jitanmahavikara* |(Ca. Chi. 7/147)

Mahatikta Ghrita has been indicated in *Amlapitta*.

- *Janayantyamlapittam Cha ----* | (Ca. Chi. 15/47)



While describing *Grahani Dosha* pathogenesis of *Amlapitta* has been clearly mentioned.

- *Amlakasya Vidahascha Antardaahascha* | (Ca. Su. 20/14)

The list of *Paittika Natmaja Vyadi* includes *Amlaka*, *Dhumaka*, *Vidaha* which are the symptoms of *Amlapitta*. . ***Sushruta Samhita***

Sushruta while describing the disease caused due to excessive use of *Lavana* has mentioned a disease *Amlika* which is similar to *Amlapitta*¹.

Kashyapa Samhita

Kashyapa Samhita is the first available text where *Amlapitta* has been mentioned as a separate entity in chapter 16th of *Khilasthanana*. Not only *vivid* description of *Amlapitta* with its treatment has been mentioned in it, but suggestion to change the lack of peace of mind in case where medicine does not work out has also given.²

Madhava Nidana

After *Kashyapa*, *Madhava Nidana* is the second text which gives importance to *Amlapitta* and describes its aetiopathogenesis and symptomatology in detail along with two clinical subtypes i.e. *Urdhvaga* and *Adhoga Amlapitta*.³

DISCUSSION

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.

Definition

1-Amlaya Pittam Amlapittam | (*Vachaspatyam*)

According to *Vachaspatyam*, *Amlapitta* means *Pitta* leading to sour taste.

2-Vidayahamlagunodriktam Pittam Amlapittam | (*Vijayaraksita*)

Vijayarakshita, commentator of *Madhava Nidana* defines the words as that the *Pitta* having *Vidahi* quality give rise to *Amla* or sour taste.

3-Amlapittam Chaiti Amlagunodriktam Pittam | (*Chakrapani*)

Which means the qualities of *Pitta* i.e. sourness is increased leading to *Amlapitta*.

Synonyms

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

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

Pittamlaka - *Harita*

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), and *Manasika Hetu* (psychogenic factors)

1.Aharaja Hetu (Dietary factors):⁴

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 Visesayatana* is included. Various types of incompatible substances, excess of *Pitta* aggravating factors like *Katu*, *Amla*, *Vidahi* etc

a. According to the type of Ahara⁵

- Kulattha*
- Pruthuka*
- Pulaka* (Husky food)

b. According to the quality of Ahara

- Abhisyandi*,
- Atisnigdha* (Unctuous)
- Ati Ruksha* (Very coarse)
- Gurubhojya* (heavy diet)
- Vidahi Anna*
- Vidahi Pana*

c. According to the Pitta provocative potency of diet

- Adhyasana*
- Ajirnasana*
- Amapurnata*
- Ati Usna* (Very hot)
- Ati Amla* (intake of excessive acidic diet)
- Ati Panam* (Over drinking)
- Ati Tikshna* (intake of very sharp substance)
- Virruddhasana* (incompatible diet)

- ix. *Katu Anna Pana* (Pungent diet and drinks)
x. *Ati Drava* (intake of excessive liquid)

d. Faulty dietary habits

- i. *Akala Bhojana* (untimely eating)
ii. *Antarodaka Pana* (drinking of excess water during meal)
iii. *KalaAanasana* (avoiding the diet in proper time)
iv. *Visamasana*
v. *Annahina Madya* (Alcohol without eating),
vi. *Madya Sevana* (alcohol drinking)
vii. *Gorasa Sevana* (milk products).

2. Viharaja Hetu (Habit factors):⁶

To maintain sound and good health, one has to follow the code of habits. If one follows all 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 Prajagarae* (Improper sleeping schedule)

3. Manasika Hetu (Psychogenic factor):⁷

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*.

Samprapti^{5, 8, 9}

The word *Samprapti* is the process of disease formation beginning right from the contact of the causative factor with the body to complete manifestation of the symptoms. It is a course followed by a disease in which the *Dosha* gets vitiated and the path it follows for the manifestation of the disease. *Kashyapa*, *Madhava* and *Gananatha Sen* have mentioned specific *Samprapti* of *Amlapitta* given in fig 1.

Purvaroopa

In Ayurvedic classics, no specific *Purvarupas* of *Amlapitta*

are mentioned, but by applying *Tarka* and practical knowledge, some important inferences can be drawn.

Roopa^[5]

Symptoms of *Amlapitta* have been described by *Kashyapa*, *Madhava Kara* and *Harita*. Later workers of *Sangraha-kala* like *Bhavamishra*, *Vangasen* and *Yogaratanakara* have followed *Madhavkar*. On analysing the classical references pertaining to *Amlapitta*, it is revealed that the symptoms of *Amlapitta* has being presented as per different authorities which is presented in Table 1

Types of *Amlapitta*³

According to the *Gati* of *Pitta*, *Madhava* has described 2 types of *Amlapitta*. i.e.

1-Urdhvaga *Amlapitta*

2-Adhoga *Amlapitta*

According to the involvement of *Dosha*, *Kashyapa* and *Madhava* both have divided *Amlapitta* presented in Table 2

*Upasaya Anupasaya*¹⁰

Specific mentioning about *Upasaya* and *Anupasaya* is given only by *Kashyapa* while describing *Dosaja* types of *Amlapitta*.

- *Vataja Amlapitta* - *Snigdha Upasaya*
- *Pittaja Amlapitta* - *Swadu and Sita Upasaya*
- *Kaphaja Amlapitta* - *Ruksha and Ushna Upasaya*

*Upadrava*¹¹

Complication of *Amlapitta* have been not described by ancient Acharyas except *Kashyapa*. The author has mentioned eight *Upadravas* and stated that the disease is incurable in their presence. The *Upadravas* are; *Jvara*, *Atisara*, *Panduta*, *Shula*, *Shotha*, *Aruchi*, *Bhrama*, *Grahani Roga*.

*Sadhyasadyata*¹²

Madhava has described the *Sadhyasadyata* of this disease. If the disease is of recent origin, it can be cured with proper efforts. In chronic condition, recurrence occurs when treatment is stopped. In some patients it becomes more difficult to cure, even with proper treatment. If accompanied by other *Upadravas*, Chronic *Amlapitta* may be *Asadhya*.

*Chikitsa of Amlapitta*¹⁰

The line of treatment of *Amlapitta* may be

considered in 2 ways viz. general principles of management and also management according to particular condition.

According to Charaka also almost all diseases may be treated in 3 ways.

1. *Apakarshana*
2. *Prakritivighata*
3. *Nidana Parivarjana*

1-Apakarsana

So far *Amlapitta* is concerned, it originates in *Amashaya* and mostly the *Doshas* are localized there. For this condition *Vamana* is the best treatment. If the *Doshas* are localised in *Pachyamanasaya*, then *Virechana* is the ideal therapy. If the *Doshas* are localised in *Pakwasaya* then *Basti* is the suitable therapy. In *Shodhana* therapy *Vamana* is advocated in *Urdhwaga Amlapitta* and *Virechana* in case of *Adhoga Amlapitta*.^[12] Use of *Niruhabasti* is stated by *Chakrapani*.

2-Prakritivighata

Prakritivighata refers to the use of drugs which suppress the *Doshas*. Such treatment is termed as *Shamana* therapy. In *Amlapitta* also the *Shamana* therapy is advised and various *Pitta Shamaka* recipes have been prescribed. The *Shamana* drug should be of *Madhura* and *Tikta Rasa*, *Snigdha Guna* and *Sheeta Veerya* which are opposite to *Pitta*.

3-Nidana Parivarjana

Nidana Parivarjana refers to avoiding those factors from the diet which are *Dosha* aggravating and disease producing. Naturally only those dietetic articles are advisable to be used which are wholesome and beneficial.

According to *Kashyapa*¹³

1. Since the disease is *Amashaya* oriented and *Kapha* and *Pitta* are the dominating *Doshas*, *Vamana* should be administered at first.
2. After the *Vamana*, *Shamana* drug (anti-*Pitta*, *Kapha* drugs) should be used. At the same time *Pachana* drugs should be given.
3. When the *Samsarga Doshas* are eliminated and stomach becomes clear, *Deepana* drug should be administered.

If the *Doshas* have shifted into *Pakwashaya*, *Virechana* or *Sransana* drugs should be used to eliminate the *Doshas*.

Drugs used in *Amlapitta*

(a) Single drug

Ativisha
Patola
Sukti Bhasma and Pisti
Bhringaraja
Satavari
Shankha Bhasma.
Guduchi
Mukta Pisti
Pravala Bhasma

b-Famous formulations:

Drakshavaleha
Sootasekhar Rasa
Kamadudha Rasa
Satavari Mandura
Avipattikara Churna
Satavari Ghrita

*Pathyapathya*¹⁴

Various references of *Pathya Apathya* can be found in various classics. Here some are quoted in table 3.

CONCLUSION

Amlapitta is most irritating disease due to faulty life style, dietetic indiscrimination and mental stress. Vitiating of *pitta* is necessary for the clinical manifestation of *Amlapitta*. Vitiating of *Vata* and *Kapha* may be associated with this disease. Various *Acharays* explained *nidan*, *poorvarupa rupa* and *samprapti* along with *chikitsa* with *pathya –apathya* of *amlapitta*. If not treat this disease properly it may give various complications in our body like *Jwara*, *Atisara*, *Pandu*, *Shoth*, *Aruchi*, *Bhrama*. The basic principle of treatment is *Nidan parivarjana*, *Sanshodhana*, *Sanshamana chikitsa*. Along it *Pathya ahar* and *vihar* also plays an important role in management of *Amlapitta*

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Fig 1- Kashyapa, Madhava and Gananatha Sen Samprapti of Amlapitta

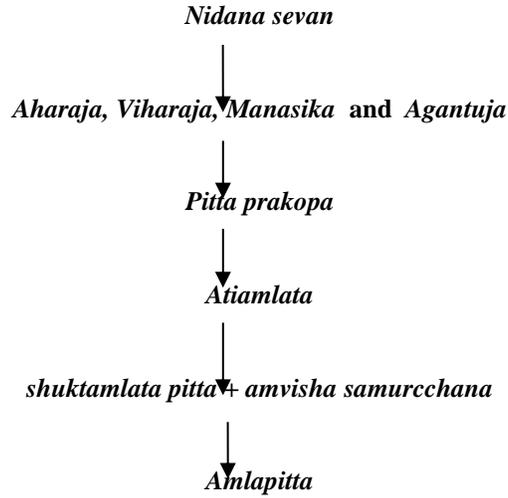


Table 1- Roopa of Amlapitta described by various Acharyas

No.	Symptoms	K.S.	M.N.	B. P	S.N.	B.R.	G.N.
1	<i>Amlodgara</i>	+	+	-	-	-	-
2	<i>Antrakujana</i>	+	-	-	-	-	-
3	<i>Amlotklesha</i>	+	-	-	-	-	-
4	<i>Angasada</i>	+	-	-	-	-	-
5	<i>Avipaka</i>	-	+	+	-	+	+
6	<i>Aruchi</i>	-	+	-	-	-	+
7	<i>Gaurava</i>	-	+	+	-	+	+
8	<i>Gurukostata</i>	+	-	-	-	-	-
9	<i>Hriddaha</i>	-	+	+	+	+	+
10	<i>Hritsula</i>	+	-	-	-	-	-
11	<i>Kanthadaha</i>	+	+	+	+	+	+
12	<i>Klama</i>	-	++	+	+	+	+
13	<i>Karacharanadaha</i>	+	-		+	+	+
14	<i>Romaharsha</i>	+	-	-	-	-	-
15	<i>Srama</i>	-	-	-	-	-	+
16	<i>Siroruk</i>	+	-	-	+	-	-
17	<i>Tiktodgara</i>	-	+	+	-	+	+
18	<i>Udaradhama na</i>	+	-	-	-	-	-
19	<i>Uravidaha</i>	+	-	-	-	-	-
20	<i>Utklesha</i>	+	+	-	-	+	+
21	<i>Vidbheda</i>	+	-	-	-	-	-

Table-2 Types of *Amlapitta* Described by *Kashyapa* and *Madhava*

<i>Kashyapa</i>	<i>Madhava</i>
<i>Vatika Amlapitta</i>	<i>Sanila Amlapitta</i>
<i>Paittika Amlapitta</i>	<i>Sanila Kapha Amlapitta</i>
<i>Slesmika Amlapitta</i>	<i>Sakapha Amlapitta</i>
	<i>Slesmapitta Amlapitta</i>

Table 3- *Pathya* *Apathya* in *Amlapitta*

	<i>Pathya</i>	<i>Apathya</i>
<i>Ahara</i>	<i>Purana Shali, Mudga, Goghrita, Godugdha, Jangala Mamsa, Patola, Vastuka, Dadima, Amalaki etc.</i>	<i>Amla, Lavana, Katu, Vidahi, Guru, Tila, Kulattha, Madya etc.</i>
<i>Vihara</i>	<i>Sitopachara, Visrama</i>	<i>Atapasevana, Vega Vidharana, Krodha, Soka, Chinta etc.</i>