



CRITICAL REVIEW ARTICLE ON DISEASE AMLAPITTA

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Article Received on 10/01/2019

Article Revised on 01/02/2019

Article Accepted on 21/02/2019

ABSTRACT

Amlapitta is one of the most common disease seen in present era. In present era changed lifestyle, diet and behavioural pattern are mainly in form of ahitkara ahara and vihara. The cause of this disease is mainly the ahitkara ahara, vihara and disturbed manasika bhava.its sign symptoms are similar to hyperacidity or gastritis. It is one of the troublesome disease which can effect routine life of persons. Here in this review article Amlapitta disease is reviewed in detail according to Ayurveda.

KEYWORDS:

INTRODUCTION

'Lack of ease' means disease. In this modern era and world of technology life is full of stress.^[1] So in hurry people neglect healthy habits of food and are attracted towards fast food. They have changed their lifestyle and behavioural emotion. Only when we suffer from problems we realise the bad effect of this modern lifestyles and diet.

So people are suffering from many disease due to their sedimentary lifestyle and eating habits. This hetus ahead lead to many psychological problems which lead to vitiation of agni. An according to our acharya vitiation of agni can lead to any disease. This vitiation of agni can also lead to burning sensation in stomach, symptoms of peptic ulcer, dyspepsia. All this pathological disorders covered under the broad term of disease "Amlapitta".^[2]

Amlapitta is disease which is commonly found in most of the part of the world. Peculiarities of this disease are increased prevalence. If this disease is not treated properly can lead to serious problems and it relapses are also very common.^[1]

Vyutpati

*According to Vijayaraksita

"विदध्याम्लोगुनोद्विक्तम पित्तम अम्लपित्तम्" pitta whose amla and vidahi guna has increased lead to Amlapittam.

*According to Chakrapani.

"अम्लपित्तम् चेति अम्लोगुनोद्विक्तम पित्तम्" quality of pitta i.e. amla when increases cause Amlapitta.

*According to Vachaspatyam

"अम्ल्य पित्तम् अम्लपित्तम्" sour quality of pittam increased which lead to amlapitta.

So according to all this Acharyas Amlapittam roga is caused due to increased in amla quality of pitta.

Historical Review

There is no description of Amlapitta in four vedas.

*In Samhita Kala

In Charak Samhita Amlapitta is not directly described. But it is described at different places in different words.

It is described in indication of milk

पान्दुरोगाम्लपित्ते च शोषे गुल्मे तथोदरे ॥^[3]

Kulatha is said to be a cause of amlapitta

कुलत्थ अम्लपित्त जनकनाम्^[4]

Again it is described in atilavanras sevan

लोहितपित्तम्लपित्तविसर्प^[5]

It is stated that Rajmash(vigna unguiculata) cures the amlapitta.

सरो रुचः कफाशुक्रम्लपित्तनुत्^[6]

Now in Chiitsasthan of Charak samhita amlapitta is described in indication of kansaharitaki.^[7]

Its pathogenesis have been described in grahini chapter. In Sushrut Samhita Acharya sushruta described amlika disease similar to amlapitta in atilavan sevanjanya lakshana.^[8]

*Acharya Kashyapa describes amlapitta in chapter 16 of khilsthan. He had described amlapitta for first time.^[9]

*In Harita Samhita special amlahikka has been described.^[10] Indu tikakar on sangraha has described

pramalika as a amlapitta.^[11] Where Vaghbata in astang hridya has described amlapitta in pittaj hridryog.^[12]
*And finally Madhav Nidan after Kashyapa described amlapitta in detail and also given its types.^[13]

Hetu

विरुद्धदुष्टाम्लविदाहिपित्तप्रकोपिपानान्नभुजो विदग्धम् ।
पित्तं स्वहेतूपचितं पुरा यत्तदम्लपित्तं प्रवदन्ति सन्तः।^[14]
विरुद्धाध्यशनाजिर्णादामे आमे च पूरणात् ।
पिष्टान्नामपक्वानां वेगानां धारणस्य च ।
गुर्वभिष्यन्दिभोज्यानां वेगानां धारणस्य च ।
अत्युष्णस्निग्धरुक्षाम्लद्रवाणामतिसेवनात् ।
फणितेक्षुविकाराणां कुलत्थानां च शीलनात् ॥
भृष्टधान्यपुलाकानां पृथुकानां तथैव च ॥
भुक्त्वा भुक्त्वा दिवस्वप्नादतिस्नानावगाहनात् ।
अंतरोदकपानाच्च भूक्तपर्युषिताशन्नात् ॥^[15]

Hetus of Amlapitta can be describes under four heading
Aaharaj, Viharaj, Manasika, Agantuja
Aaharaj hetu –
Virudha ahara and dushta ahara (by causing agnimandya),excessive, amla, vidahi food, atishna, atisnigdha, atiruksha, atishita, atiguru, atidrava, abhishyandi atiamla and viruddha ahara.^[14]
Faulty dietary habits lika abhojanam(starvation) and atibhojanam (excessive meal) all this cause disturbs or vitiate the jatargni.
Kulatha, Madya, Bhrista dhania, Goras(milk) this food cause amlapitta^[15]
Viharaja hetu –
Regular defaecation, having meal at time, sleeping at time, not to supress natural urge all this are good habits.this habits lead person to live healthy life.
Viharaja hetu of amlapitta –
- Atisnan , ati avaghanant, bhukta diwaswap, veg dharan, improper sleeping habits.^[16]
Manasika hetu –
Atikrodha, atilobha, atichinta all this factor make dusti of ahara ras and from ahara ras it effect ras dhatu which hampered the digestion and suffer from Amlapitta.^[17]

Agantuka Hetu

Panchakarm with hinyog or mithya yog or atiyog lead towards the Amlapitta.

Samprapti

वाताद्यः प्रकुप्यन्ति तेषामन्यतमो यदा ॥
मन्दीकरोति कायाग्निमग्नौ मार्दवमागते ॥
एतान्वेव तथा भूयः सेवमानस्य दुर्मतेः ।
यत्किंचिदशितं पीतं देहिनस्तद् हि दहयति ॥
विदग्धं शुक्ततां याति शुक्ततामाशये स्थितम् ।
तदम्लपित्तमित्याहुर्भुयिष्ठं पित्तदूषणात् ॥^[18]

Kashyap, Madhav and Gananath Sen have mentioned this specific samprapti.

Intake of etiological factors cause vitiation of vata and pitta dosha. This causes agnimandya (jatarangi mandya). The person if continues the hetusevan after the agnimandya that lead to formation of vidahi food. This sukta food lies in the stomach as a stagnant. This stage is nothing but the vidagd ajirna and produces poorvarooopa of Amlapitta.^[18,19,20]

The undigested food becomes sour due to fermentation and acts as poison or visha. After combination with pitta it produces amlapitta. Even if pitta is main dosha to get vitiated in Amlapitta, it is associated with kapha and vayu giving rise to condition like slesmika Amlapitta, vatika Amlapitta and vaatkaphaj Amlapitta.

Purvarooopa: No specific purvarooopa are explained in classic textbook.

Roopa^[18]

विद्भेदो गुरुकोष्ठत्वमम्लोत्कलेशः शिरोरुजा ।
हुच्छूलमुदराध्मानमंगसादोन्त्रकूजनम् ॥
कण्ठोरसी विदह्येते रोमहर्षश्च जायते ॥^[18]

Lakshanas of Amlapitta have been described by Kashyapa, Madhavakara and Harita.
Later Madhavakara was followed by Vangsen, Bhavmishra and Yogratnakara.
Lakshanas are – Avipaka, kantadaha, klama, tikta & amla udgara, gaurava, aruchi, utklesha and hritdaha.
Some additional symptoms were stated by Acharya Kashyapa are aantrakunjan, vidbheda, udardhamana,hrutshool.

Types

According to lakshanas and gati of pitta; Madhavakara has described 2 types of Amlapitta.^[21]

वान्तं हरित्पीतनीलकृष्णमारक्तरक्ताभमतीव चाम्लम् ।
मांसोदकाभं त्वतिपिच्छलाच्छं क्षलेष्मानुजातं विविधं रसेन् ॥
भुक्ते विदग्धे त्वथवाअप्यभुक्ते करोति तिक्ताम्लवमिं कदाचित् ।
उद्गार्मेवम्विदग्मेव कण्ठहुत्कुक्षिदाहं शिरसो रुजं च ।
करचरणदाहमौष्णयं महतीमरुचिं ज्वरं च कफपित्तम् ॥
जनयति कण्डुमण्डलपिडकाशतनितितगात्ररोगचयम् ॥^[22]

1. Urdhwaga amlapitta – amlachhardi, amlaprased, tiktamlodgar, avipak, kanthdaha, padadaha, kandu, mandalotpatti, utklesha, aruchi

तृडाहमूर्च्छा भ्रममोहकारि प्रत्यात्यधो वा विविध प्रकारम् ।
हुल्लासकोठानलसादहर्ष्वेदापीतत्वकरं कदाचित् ॥^[23]

2. Trishna, daha, hrillasa, analasada i.e. agnimandya, haritpit varniya malpravruti, sweda, murchchha Madhavakara and Kashyapa both have divided Amlapitta by involvement of Dosha.

Kashyapa – 1. Vatika 2. Paittika 3. Slesmika
Madhavakara – 1. Sanila 2. Sanila kapha 3. Sakapha 4. Slesmapitta

From this it state that only Madhava has stated the Slesmapitta Amlapitta.

Upsaya Anupasaya^[22]

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

1. Vataja Amlapitta – Snigdha Upasaya
2. Pittaja Amlapitta – Swadu and sita Upasaya
3. Kaphaja Amlapitta – Rukshya and Ushna Upasaya.

Upadrava^[23]

Acharya Kashyapa have described complication of Amlapitta The Author has stated that this eight Updravas make this disease incurable ;jvara, atisara, Panduta, Shula, Shotha, aruchi, Bhrama, GRahini Roga.

Sadhyasadyata^[24]

Madhava has described the sadhyasadyata of this disease. If the disease is recent can be cured with proper efforts. In chronic condition , recurrence is common.

Article Review

According to all articles etiology of disease Amlapitta is stated by “Amlogunodrikta”. Amlapitta is a pathophysiological condition in which the Pitta gets vitiated in terms of Vruddhi(excessive) and sourness of pitta is increased. Kashyap Samhita has first described amlapitta where Madhavnidan had first described amlapitta in detail with its two types; Urdhwarg and adhog amlapitta.

In each article Hetu of amlapitta has been devided into four heading “Aharaj, viharaj, Agantuka, Manasika”. From this tobacco and coffee intake increases secreationof hydrochloric acid secreation causing gastritis.

In article “ efficacy of virechana karma and khanda pippali avaleha in the management of amlapitta A review” writer has described the probablr action of virechan on amlapitta. In article “A critical study of the concept of amlapitta and parinamshula writer has deffriantiated the concept of amlapitta and parinamshula and even explain the concept of annadravashula.

CONCLUSION

In todays practise amlapitta has become lifestyle disorder. Late night party, eating bakery products and spicy food, drinking alcohol, smoking are very common ‘hetus’ of amlapitta. Patient with symptoms of ‘amlodgaur, amlachchhardi, mandajwarprachiti,

shirshool, aanaha, aadhman, dravamalpravruti are very common.

Incidence of urdhwaga type of amlapitta is more than adhog amlapitta. Later on if proper treatment is not taken this tends to adhog amlapitta and finally lands into grahini disease. Some people also suffer by ulcer disorder. This disease provoke by excessive intake of water in morning after sunrise, at sleeping time and in between meal. But people has this habit of taking water in a morning in concern with health. Kamdudha and sootsekhar are most common drug used in amlapitta disease. But this both drugs has different action according to increasement or vitiation different guna of pitta. Yastimudha ksirpaka or ghruta is best medicine on ulcer. But must be used in small quantity due to its vama action.

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