

## CONCEPTUAL STUDY OF PATHOGENESIS OF AMLAPITTA

Dr. Anamika Khatana<sup>1\*</sup>, Dr. Ketki Aurangbadkar<sup>2</sup> and Dr. Sachin Deva<sup>3</sup><sup>1</sup>Final Year P.G.Scholar, Parul Institute of Ayurveda, Parul University, Limda, Tal. Waghodia, Dist.Vadodara, Gujarat, India.<sup>2</sup>Assistant Professor, Parul Institute of Ayurveda, Parul University, Limda, Tal. Waghodia, Dist.Vadodara, Gujarat, India.<sup>3</sup>Associate Professor, Parul Institute of Ayurveda, Parul University, Limda, Tal. Waghodia, Dist.Vadodara, Gujarat, India.**\*Corresponding Author: Dr. Anamika Khatana**

Final Year P.G.Scholar, Parul Institute of Ayurveda, Parul University, Limda, Tal. Waghodia, Dist.Vadodara, Gujarat, India.

Article Received on 20/08/2017

Article Revised on 09/09/2017

Article Accepted on 29/09/2017

## ABSTRACT

Amlapitta is one among the commonest disorders prevalent in the society now days due to indulgence in incompatible food habits and activities. In Brihatrayes of Ayurveda, scattered references are only available about amlapitta, kashyapa, samhita was the first samhita which gives a detailed explanation of the disease along with its aetiology, signs & symptoms with its treatment protocols. It is very troublesome disease & can give use to many serious problems it is not treated in correct time, signs & symptoms of amlapitta are very similar to gastritis or hyperacidity. According to conventional medical science the most common cause of gastritis are H. pylori. Infections & prolonged use of Non- steriodal anti-inflammatory drugs.

**KEYWORDS:** Amlapitta, Kashyapa samhita, Brihatrayes.

## INTRODUCTION

Amlapitta is a disease of Annahave strotas and is more common in the present scenario of unhealthy diets & regimens. Today's life style is completely changed by all means, our diet pattern, life style & behavioural pattern is changed & is not suitable for normal physiology of digestion of the body. The term amlapitta is a compound one comprising the words amla & 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 suggestive of one of the tridosha as well as responsible for digestion & 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. To indicate this factor Acharya Chakrapani has stated that Amlapitta is "*amla guna yuktapitta*".

25-30 peoples are suffering from dyspepsia in India. These diseases are chronic in nature & attaches adults mostly. The incidence of gastritis in india is approximately 3 in 869 that is about 12, 25, 614 people suffering from gastritis out of total 1, 06, 50, 70, 607 population. Amlapitta is mentioned in kashyapa samhita, Madhav nidana, Bhav prakash and chakradatta. Acharya charaka, sasruta & vagbhatta have not described this disease. Amlapitta, as separate though it has been referred at certain places. Annavisha (toxins) produced

due to ajirna (indigestion) when mixes with pitta dosha enters in Amashaya (stomach) and then produces amla pittadi diseases. According to all the description available, it is realized that there is excessive secretion of Amla guna of pitta dosha which causes vidah-adi conditions (i.e. sources of pitta gets increased.).

## AIM AND OBJECTIVES

To study concept of Amlapitta diseases in the light of current life style & incompatible food habits.  
To study the concept of pathogenesis of amlapitta.

## MATERIALS AND METHODS

The classical Ayurvedic text kashyapa samhita along with its commentary is referred as the prime source and other classical text along with its commentary as a supportive one for the conceptual study & interpretation is made with panchbhautika theory & chakrapani's reference on pitta and conclusions were drawn considering conceptual study & discussion.

Charak samhita, madhav nidana, Kashyap samhita and Bhav prakash are referred for collection and compilation of the pathogenesis of amlapitta.

## DISCUSSION

"Amlapittam cheiti amlodgunodriktam pittam"<sup>[6]</sup> means that the pitta attains amla (sourness) excessively and

causes vidaha (burning sensation in chest). This condition is known as Amlapitta. It is a disease that affects the human being due to excessive consumption of amla, tikshna, vidahi ahar, faulty dietary habits i.e. fast food like burger, pizza's, cold drinks, addictions like alcohol, smoking, tea, coffee and other psychological factor including stress, strain, anger, anxiety are the major causative factors responsible for the amlapitta.

Mordern era's changing life style along with changing food culture & also depending upon ones body constitution. Amlapitta is one most common symptom (diseases) seen in the society. Hurry, Worry, Curry are the three main reasons for the diseases.

People usually take a glass of milk in their diet, although someone have tendency to have trouble in a absorbing milk. This is because the larger amount of acid present and it results in to hard curd combined with proteins of the milk which often vomited yet milk is excellent in this condition for quick relief.

It also helpful to drink warm water because, it has been found by physiological experiments that cold water increase the amount acid secreted in the stomach.

#### PATHOGENESIS OF AMLAPITTA

Due to all nidanas/ etiological factors of amlapitta, vattadi dosha gets aggravated and causes mandagni thereby causes mildness of the agni (gastric fire) & the food remains in the amashya (Abdomen) & turns to shukta avastha due to improper burning. Due to excessive intake of food due to his greed the pitta gets vitiated in drava roopa & this disease is called as Amlapitta. This condition is explained just as milk is poured in to curd pot immediately attains sourness & gets in to an in separated form. In the same way, repeatedly eaten food gets improperly burnt & causes acidity of ahar rasa.

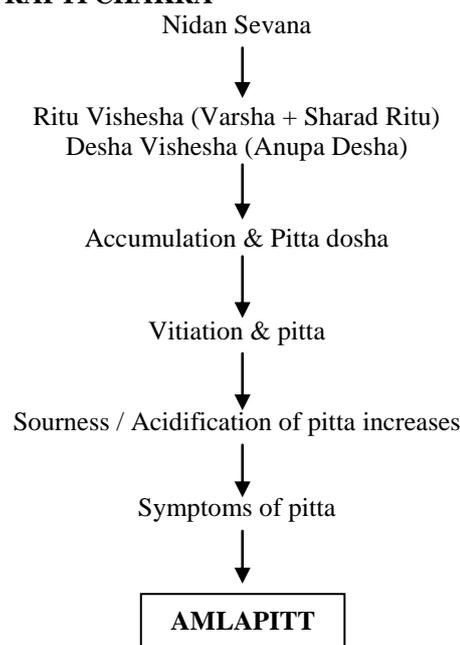
Due to above etiological factors vatadi dosha gets aggravated leading to mildness of agni. At this time, whatever is eaten by an ignormus person, the same gets burnt, due to improper digestions, food gets acidified inside the stomach. If person doesn't follow rules & regulation of diet even at this stage & indulging incomptible food item due to greed, the amla rasa gets vitiated due to pitta is known as amlapitta. (K.S.khi. 16/7-13.).

#### Samprapti Ghatak

Dosha - Pitta Pradhan tridoshaj  
Vata - samana vaya  
Pitta - pachak pitta  
Kapha - kledaka kapha  
Dushya - Dhatu - rasa  
Updhatu - tvaka  
Sharirik mala - purisha  
Dhatu mala - kapha, pitta  
Agni - jatharagni, Dhatvagni

Agnidushti - Tikshagni, Mandagni  
Stotas - Rasavaha, Annavaha  
Strotodushti - Sanga, Vimargagamana  
Adhisthan - Amasaya  
Udbhavsthan - Amasyotha  
Sancharavastha – Mahastrotasa  
Vyaktavstha - Amasaya, Kantha, Hridaya  
Svabhava – Chirkari, Ashukari  
Prabhava –Newly manitested curable with difficulty & chonic diease curable with difficulty only in few persons.  
Rogmarga - Abhyantra

#### SAMPRAPTI CHAKRA



#### REFERENCES

1. Astanga hridaya with commentary of sarvangasundara of Arunadatta and ayurveda resayana of hemadri, edited by dr. Anna Moreshwar kunte and Krishna Shashtri Navare, 7<sup>th</sup> ED, varanshi, chaukambha orientalia publishers, 1982.
2. Madhavkar, Madhvavidan, edited by yadunandnoupadhyay amlapitta nidan, chaukamba prakashan, varansi, 2007; 171.
3. Susruta, susruta samhita, edited by Ananta ram Sharma, Vranaprashna Adhyasyu 21/11, chaukanbha subharati parikshan, varansi, 2008.
4. Charak, Charak samhita, edited by vidhyadhar shukla, grahanishadhikar 15/2/12, vol. 2, chaukambha sansri prakashan, varansi, 2008.
5. Agnivesha, "Charak samhita" revised by Charak & Dridhbala with "Ayurveda Dipika" commentary sutra sthana, by chakrapani data, edited by vaidya jadvaji, Tri kamaji Acharya krishna academy, gopal mandir lane, varansi 221001 (india), reprint, 2000.
6. Vd. Laxmipati shastri "yogratnakar" editor shri Bramashankar Shastri saddyovranchikitsa, choukambha prakashan, varansi reprint, 2015.